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## “My Ain Countree.”

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I'm far frae my hame, an' I'm weary aftenwhiles,  
For the lang'd for hame bringin', an' my Father's welcome  
smiles ;  
I'll ne'er be fu' content, until my e'en do see  
The shinin' gates o' heaven, an' mine ain countree.

The earth is fleck'd wi' flowers, mony tinted, fresh and gay.  
The birdies warble blithely, for my father made the sae ;  
But these sights and these sounds will as naething be tae me,  
When I hear the angles singin', in my ain countree.

I've His gude word o' promise that some gladsome day,  
the King  
Tae His ain royal palace, His banished hame will bring ;  
Wi' e'en an' wi' hearts rinnin' owre, we shall see  
The King in His beauty, in oor ain countree.

My sins hae been mony and my sorrows hae been sair,  
But there they'll never vex me, nor be remember'd mair ;  
For His bluid hath made me white, His hand shall dry my e'e,  
When He brings me hame at last, to my ain countree.

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## BIRTHS.

At Orillia, on May 17, 1909, the wife of Chas. W. McDonald, of a son.

At Lethbridge, Alberta, on May 3, 1909, the wife of Dr. W. S. Galbraith, of twin daughters.

At McIlquham's Bridge, Drummond, on May 18, 1909, to Mr. and Mrs. Geo. McIlquham, a daughter.

At Perth, on May 17, 1909, to Mr. and Mrs. James L. P. McLaren, a daughter.

At Lunenburg, on May 16, 1909, the wife of E. O. Mattice, of a son.

On May 23, at 122 Argle avenue, Ottawa, the wife of J. F. Smellie, of a daughter.

At the Manse, Agassiz, B. C., on May 6, 1909, to Rev. J. H. and Mrs. Miller, a daughter (Dora Margaret).

## DEATHS.

At Kingston, on May 22, 1909, George Leback Bower Fraser, I.S.O., K.C., chief clerk Department of Justice, son of the late John Fraser, of Kingston, Ontario.

At Lot 3, Eighth Concession of Kenyon, on May 20, 1909, Mrs. N. F. MacCrimmon, aged 75 years.

At Cornwall, on May 15, 1909, Robert Watson, aged 78 years.

At Newington, on May 14, 1909, George Matthias Snelzinger, aged 83 years and five months.

At "Mountain View Farm," Hawkesbury, on May 12, 1909, Peter Spurgeon, fourth son of Donald and Mary A. Cameron, aged 14 months.

In North Burgess, on Friday, May 14, 1909, Thomas Smith, aged 108 years.

At Tallock, on Sunday, May 9, James Wark, aged 86 years.

In Perth, Christina Dunlop, of Dalhousie, aged 66 years.

At Playfair, on Monday, May 10, Alexander W. Campbell, aged 92 years and six months.

In North Eimley, on Wednesday, May 12, 1909, Thomas Code, aged 82 years.

At Port Hope, on Saturday, May 15, 1909, Margaret Webb, aged 68 years.

In Normanby township, on Tuesday, May 18, 1909, Duncan Stewart, aged 75 years.

At his late residence, 28 Ray street south, Hamilton, on Tuesday, May 18, 1909, Samuel Foster Ross, in his 89th year.

On May 8, 1909, at Rycroft, Brunswick Drive, Hattowgate, England, Letitia, eldest daughter of the late Alexander Rowand, M.D., of Quebec, Canada.

At Cornwall, on May 14, 1909, Alexander Adams, aged 80 years and five months.

At Fort Covington, N. Y., on May 7, 1909, Mrs. Frank Gordon, mother of Wm. Gordon, of Bridge End, Glengarry, aged 73 years.

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## NOTE AND COMMENT

Huge icefields halt coastwise traffic on the Newfoundland coast. Ocean steamships have been imperilled and several have arrived at St. John's badly damaged.

Professor Rochefort, one of Russia's most distinguished scholars, has been banished to Siberia for life. He is, perhaps, the ablest of contemporary revolutionists.

Great Britain has more than \$300,000,000 invested in electric traction railways. The number of passengers carried during a year is equal to about thirty times the entire population.

Dr. Sheldon Jackson is dead, says the Herald and Presbyter. His going will set to thinking all who have watched and shared in the progress of the kingdom during the past half century. His view compassed a continent, and his labors did not cease till he had reached the farthest bound. He pioneered for the Church and all the spiritual forces from the Missouri River to Point Barrow in farthest Alaska. What marvels have one generation revealed!

It may be an occasion of surprise to read that Italy is among the liberal nations of the world in the amount of money it spends in maintaining charitable institutions. It has over \$466,000,000 invested in institutions. It maintains hospitals, homes for the aged, orphans, blind, helps poor girls to marry, provides subsidies for young mothers, free kitchens, and hygienic lodging houses. The much despised "Dago" has more to his credit than is commonly known and acknowledged.

An overture from the Cape Town Presbytery to the South African General Assembly asks the assembly to pass a declaratory act defining the relation of the Church to its official creed. The suggestion is made that the act should declare that the Church, in demanding of its ministers and office-bearers an acceptance of the system of doctrine set forth in the twenty-four articles of faith, requires of them a sincere confession of the evangelic faith in God through His Son Jesus Christ our Lord and Saviour, but does not demand a literal agreement with the precise forms in which that faith is set forth in the articles.

It is gratifying to notice that the strong influence of Roman Catholic Bishops is being steadily exerted against the liquor traffic, not only in Canada but in the British Islands. From an Irish exchange we clip the following:—"Dr. Hoare, the Roman Catholic Bishop of Ardagh, has issued a pastoral condemning the custom of supplying strong drink at wakes, and holding 'sprees' the night before boys and girls emigrate for America. There is no charity or friendship in that farewell party," the Bishop asserts. "Murders, homicides, and sinful assaults have been perpetrated at these orgies." He also condemns the use of strong drink in connection with corn-threshing festivities. "The misery of it is," he says, "that you seize upon a time when God is lavishing upon you the fruits of the earth to insult Him, teaching the young to break their pledge and become drunkards, unfitting the laborer for his work, and killing industry."

Two prominent scholars and educators have recently passed away in Scotland. Rev. Dr. Marcus Dods, principal of New College, Edinburgh, passed away on April 26 at the age of 75, and Rev. Dr. John Marshall Lang, chancellor and principal of Aberdeen University, died at Aberdeen on May 2, in the 75th year of his age. Each of these men had been distinguished in the pastorate as writers and scholars, and as educators and leaders in the life and work of the Presbyterian Church.

An exchange tells of how, in Auckland, New Zealand, the Anglican clergy invited the ministers of all other religious denominations in the city to meet with them and consider the organization of a society for "common prayer, mutual study, and frank discussion of our differences," with a view of promoting thereby ultimate church union. The invitation was accepted, and in an assemblage representing all the Christian forces of the city a "Christian Unity Society" was formed. This is the New Zealand way of meeting the suggestion of the Lambeth conference of last summer that Episcopalians all over the world should "get together" with their "separated brethren" for mutual acquaintance and common understanding.

Sir Robert Parks, representing capitalists offering to build a canal from the Georgian Bay to the St. Lawrence, is now in this country attempting to secure the aid of the Canadian government for the project. He says the capital has already been secured for building the first section of the canal, from the Georgian Bay to North Bay, on Lake Nipissing, a distance of eighty-five miles. The government is asked to guarantee the bonds at three per cent., and he declares that if this is done the work will be started next spring. Sir Robert believes that the traffic for the canal will be created by it, and without decreasing any other traffic will produce enough revenue to cover the government's guarantee and in addition to create a sinking fund which would extinguish the bonds in probably fifty years or less. The company would be a Canadian one, and the government would have the right to fix the rates.

Mexico is the land of mystery of the American continent. Its civilization has been attributed to the Chinese, and learned studies of its archeological remains have been made that seem to support the contention. Now the theory is advanced that Egyptians crossed from the land of the Nile by means of the lost continent of Atlantis, and that the Mexican civilization was Egyptian in origin. The author of the theory is Colonel E. R. Fox, a civil engineer of Los Angeles, and an archaeologist of some note. According to the San Francisco "Chronicle," Colonel Fox shows an interesting archeological specimen dug up in the city of Mexico while workmen in his charge were excavating through the ruins of an old Toltec temple for the purpose of constructing a drainage canal. Fourteen feet beneath the surface they found a porphyry god, very Egyptian in appearance, resembling the Sphinx, weighing about thirty pounds and a foot tall. Nearby was an urn of terra cotta, painted vermilion, proving that it was for use in the temples and not for the common people, and bearing representations of asp, Egyptian priests and chieftains, small heads of priests, arrowheads, and a spindle bearing hieroglyphics similar to the Etruscan.

The death of the Rev. George MacFarland, who for the past twenty-four years had been general secretary of the Board of Missions of the Irish Presbyterian Church, removes one of the best-known figures in the Church. For fifteen years before he was appointed to the office which he held until his death, he was minister at Ballycastle, on the coast of Antrim. Although he was at work until within a few days of his death, Mr. MacFarland had not been in robust health for some time.

On the east as well as the west of the Ottawa river, law-breaking liquor-sellers are having a hard time. At Hull last week four people were fined, Robert Smith, of Ironsides, \$150; Hector Champagne, of South Hull, \$150; Flossie Stewart, of Tetreauville, \$50; and Mrs. Driscoll, of Ironsides, \$50, all being with costs. Barney Stevens, of Ironsides, was also summoned to appear upon a similar charge, but he has left the vicinity, so it is alleged. The evidence was obtained by watching the houses, but defendants all pleaded guilty.

Turkey, with its Sultans, old and new, its massacres and horrors, has so filled the centre of the world-stage that the contest in Persia has been well-nigh forgotten. Yet with Abdul Hamid actually deposed, there suddenly comes the word that the Shah of Persia has seen a new light, and has proclaimed the granting of a Constitution, and that elections to be held in accordance with a new election law are to be completed by July 19, when the deputies will assemble in Teheran. The struggle between the Shah and his people has been since November of last year. Great Britain and Russia are credited with having brought pressure to bear upon him to secure the restoration of the constitution and the inauguration of certain reforms, but one cannot help noting a certain coincidence between the happenings in Turkey and the final surrender of the Shah. Abdul's fall might seem to have been an illustrative argument more powerful than any brought to bear from other quarters.

And now it is in South Africa that Church union is in the air. For some time negotiations have been in progress between representatives of the Presbyterian, Methodist, Baptist, and Congregational Churches, and at a recent conference the sub-committee on doctrine submitted a short creed as part of the basis of union. There is a note preface to the creed, in which the united church declares its historic continuity with the Church of the New Testament and the Reformation, and reserves to itself the right to revise and alter the declaration of its faith as may be deemed necessary or expedient from time to time. The following is the creed:—(1) This Church acknowledges and receives the Word of God delivered in the Old and New Testaments as its standard of faith and life. (2) It accepts and holds as the central message of Scripture the evangel of the Lord and Saviour Jesus Christ, who loved us and gave Himself for us; in whom God is revealed as the righteous and loving Father, who is not willing that any should perish, but that all should come to repentance; through whom God has established His kingdom on earth; and by whom the Holy Spirit draws men to faith and penitence, inspires them to a life of service, and brings them into ever-deeper harmony with God's holy will. (3) This Church exists for the proclamation of Christ's Gospel and the extension of His kingdom."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## THOUGHTS FOR SPRINGTIME.

Rev. John J. Cameron, M.A.

Springtime, glad Springtime, has come! A short time ago our earth was mantled with snow, the streams were bound in Winter's icy chain, the fields were bare and barren, the forests were stripped of every trace of foliage, and a spirit of desolation and death brooded over the face of Nature. But gradually, as our earth turned its face to receive the warm rays of the sun, a resurrection took place. The huge banks of snow disappeared, the streams, breaking loose from their icy fetters, bounded along their accustomed channels, the grass began to sprout and the flowers to unfold, the forests are putting on their vernal dress, the birds warble forth their songs in the grove, and the heart of universal Nature rejoices. The springtime has its lessons. God speaks to us by the seasons of the year.

Every bird that sings,  
And every flower that decks the  
    elastic sod,  
And every breath the radiant summer  
    brings  
To the pure in spirit is a word of  
    God." . . .

First, then, among the lessons which springtime teaches is a lesson of beauty. Spring is one of the most beautiful, perhaps the most beautiful season of the year. Beauty may be defined to be those qualities in certain objects which excite in our minds pleasurable emotions. It is because of these agreeable feelings that certain objects are capable of exciting that we call them beautiful. Now we come to associate such pleasurable feelings with Spring, with the fresh green grass, the opening flower, the rippling rill, the budding forests, the balmy breath of spring, and for this reason we call them beautiful. In this way the various objects of nature not only afford us benefit but minister to our pleasure. God might have given us all that is necessary to our existence here without having added beauty; but He has not only made provision for our warmth, clothing, and food, but also for the gratification of our esthetic sense. He has made the objects we behold not merely useful, but also beautiful. We see this combination of utility and beauty in the pleasing variety which finds expression in His works, in the varied seasons of the year, in the budding beauty of Spring, the maturing fruits of Summer, the golden glory of autumn, and the bracing airs and mantling snows of winter. What variety in the majestic river as it glides along, "now calm or convulsed with breeze or gale or storm," or in the broad deep-heaving sea as it goes forth "boundless, endless, and sublime," with its wonderful tides, ever ebbing and flowing, its calms and storms, its myriad iridescent colors. Its heaving bosom as it lies silvered by the moonlight or kindled by the sun into a molten sea of gold. What variety in the sky, with its broad blue dome, its everchanging clouds, now white and fleecy, or again dark and storm-laden—in the splendor of its morning and evening sunsets. It would seem that God in nature were putting forth ever-new efforts to delight the eye, to minister to our pleasure, so boundless and beautiful is the variety which He is constantly spreading before us. Nor should we forget that there is a moral element in the beautiful. The form of the beautiful, as Plato puts it, is also the form of the Good. For this reason the immoral man, the slave it may be of some bestial habit, who is alive to the beautiful in nature,

is not so coarse or vicious as he would be without that esthetic taste. Beauty of form and feature, of flower and field, of hill and dale and stream, the beauty of the Spring or Summer landscape—these are all morally educative. They are important factors in moral or spiritual training. They are dim reflections of Him who created them, and reveal His character. They raise our thoughts to Him who is the divinely beautiful, to Him "who is the chiefest among ten thousand and the altogether lovely."

Springtime, we notice again, is a time of revival. All Nature at the present time is being revived. A process of revival is silently going on. Gradually, as our earth turns itself towards the sun, a new life is beginning to pulsate through the heart of Nature, a miracle is being performed before our eyes. And so, in the spiritual sphere, as our hearts are turned towards Jesus Christ, the Sun of Righteousness, a revival takes place in our hearts and lives, the hard heart softens and warms as the snow-clad plains before the breath of Spring; the flowers of faith, hope, and love unfold; the fruits of patience, meekness, gentleness, forbearance, and forgiveness, sympathy and charity appear, and the pulsations of a new life are felt. We believe in genuine revivals. There are, of course, revivals and revivals. There are, we admit, spurious revivals, followed by violent hysterical manifestations, long-drawn sighs, and exhausting prostrations, which are regarded as evidences of spiritual powers when they are only symptoms of physical weakness, the result of sensuous excitement. But there are genuine revivals, and they are known by their fruits, by a stronger faith, a brighter hope, a warmer love, a larger charity, by more Christ-like living, and more Christ-like loving. And just as sometimes the Spring is slow in coming, the cool winds blow, the night frosts linger, the chilling rains descend or the long drought continues. So, too, spiritually, the revival of spiritual life does not come all at once. Despite the special efforts put forth it is sometimes long delayed—results do not instantly appear; the new convert is conscious of but little growth, the chill blasts of temptation blow, the frosts of unbelief nip the young buds of faith, old habits re-assert themselves, and the pulsations of spiritual life are but feebly felt. But what is needed in such cases is more faith in God, and in His promises, a faith which shall turn our souls towards God in prayer, for, as at this season of the year, the more our earth turns its face to the sun and receives his life-giving rays, the sooner shall Springtime be ushered in, the sooner shall verdure and beauty and fruitfulness clothe farm and garden. So, the more our souls turn to Christ in prayer (for prayer is simply the turning of the soul to God), the sooner would a Springtime of soul-revival be experienced, the fault-finding spirit would disappear, evil thinking and evil speaking would cease, the spirit of graft and greed in public and in private life would depart, and in their place would spring up the lovely fruits of righteousness, peace, and joy, and the life of God flowing and filling its dark chambers would expel all envy, jealousy, and malice, from the heart, and clothe the life with the fruits of right feeling, right thinking, and right living; and were each family throughout the land, parents and children, as each morning dawned, to bow the knee to God in prayer, there would be less need of the spasmodic efforts sometimes resorted to, or the periodic

revival meeting, and such a Springtime of spiritual refreshment and revival would dawn upon us, such a quickening of spiritual life, as would gladden the heart and strengthen the hands of all Christian workers, and an era of spiritual prosperity unique in the history of the church would be ushered in and enjoyed.

Springtime, we observe further, is to look at the subject from a more homely, practical standpoint, a time of housecleaning. There is a spiritual side to the commonest acts of life, and that of housecleaning forms no exception. When Springtime dawns we overhaul our houses, remove away the dust, turn out the furniture, place it back again, and set the house in order from top to bottom. So should we do to our souls. There are times when we should do to our hearts and homes what in Springtime we do to our houses, times when we should overhaul ourselves and put things to right. We may dislike the process, as we do that of housecleaning, but it should not be neglected. As we proceed we may discover some dust of selfishness or sin hidden away in some corner of our heart. As we look into ourselves more closely we may further detect that our devotion to Christian work, our liberality in giving, our attendance at God's house, are not what they used to be; that our temper, our sympathy, our brotherly love and Christian charity have become soiled. It is well and wise, therefore, that we frequently examine ourselves. This process of personal soul-cleaning is a duty which devolves upon us, and no one who values his spiritual life will neglect it. And what better time than the present for this examination? Why should our lives be out of harmony with this season of the year, when we are so sensitive if our houses are? Why be slow so much our hearts remain uncleaned? Why make clean the outside of the platter while within we are dead or dusty with worldliness and sin? Or why pay so much heed to the laws of outward propriety or propriety while we neglect the weightier matters of the law—the practices of charity and love? These are questions of vital importance which each one of us should seek to answer at this season of the year on these bright Spring days, when all Nature is entering upon a new life, reminding us of that higher, diviner life to which Christ summons us, and which, if we receive, shall bring glad Springtime into our souls.

Raymond, Alta.

Recent novels by the Macmillan Company are:—"The Romance of a Plain Man," by Ellen Glasgow; "The Three Brothers," by Eden Philpotts; "Sebastian," by Frank Danby; and "The White Sister," by the late Marion Crawford, which promises to be the most sought-after novel of the year.

The first woman Rhodes scholar has arrived in London to pursue her studies. Miss Clara Howard, for that is her name, is from Columbia University, and has a brilliant record. This scholarship, which is established on the same principle as the Rhodes scholarships of men, was raised by the Society of American Women in London. Miss Howard's career is another proof that women are in no wise intellectually inferior to men. Every university should throw open their doors to both sexes on similar terms.

## DEATH OF REV. WM. GREGG, D.D.

On Wednesday morning of last week death removed a widely known preacher and teacher in the person of Dr. William Gregg. Had he lived till July next he would have been 92 years of age. Dr. Gregg was a powerful and impressive preacher, but it was as professor of apologetics and church history in Knox College that he was most widely known, having held that office for upwards of twenty-three years. He was a man of wide culture, and as a teacher and theologian took high rank. Of a kindly disposition, and with a fine sense of humor, he greatly endeared himself to the students of his day, and the news of his death will be received with universal regret by the graduates of Knox College and a large circle of friends.

Dr. Gregg was of rugged physique, and throughout his active life knew little of sickness. On May 10th he and Mrs. Gregg celebrated their diamond jubilee, and his fine state of health was a matter for congratulation at that time.

Deceased had no sympathy with the modern line of thought in respect to Biblical authority, and to the very last deplored the tendencies of certain critics to cast doubt on the Divine inspiration of Holy Writ. In the Presbyterian Church his judgment on ecclesiastical matters was regarded as eminently sound, and in several important periods in its history his services and advice were found to be of almost inestimable value. It is related of Dr. Gregg that as pastor of John Street Church, Belleville, away back in 1847, he was wont to insist that candidates for matrimony should be conversant with the shorter catechism before being regarded as eligible for the ceremony. Ministers were scarce in that district in those days, and this rule led to a familiarity with the catechism little short of remarkable. Dr. Gregg took strong ground on the much-debated question of the right of a man to marry his deceased wife's sister. He opposed the steps taken to legalize such contracts, and although defeated, still maintained that he was right.

## Sketch of His Career.

Rev. Wm. Gregg was the son of Daniel Gregg, a ruling member of the Presbyterian Church. He was born at Killyreen, near Ramelton, County Donegal, Ireland, in July 5th, 1817. He was educated at Ramelton Classical school, after which he spent some years in mercantile life and banking. On resuming his studies he entered Glasgow University, where he secured the degree of B.A., and afterwards took his M.A. at Edinburgh University. His theological course was conducted under Drs. Chalmers, Welsh, and Cunningham at the Free Presbyterian Church College, Edinburgh. He was licensed in 1846, and came to Canada in the same year, being sent as a missionary by the Colonial committee of the Free Presbyterian Church. After spending a year in the neighborhood of Kingston, he was on June 22nd, 1847, ordained as minister of John Street Church, Belleville, Ont. He remained there until 1857, when he accepted a call to Cook's Church, Toronto. His official connection with Knox College began in 1864, when he was appointed lecturer of apologetics. He also taught the theological class of the Presbyterian College, Montreal, during the first half of its first session in 1867. In 1861 he was appointed Moderator of the Free Presbyterian Church of Canada, and his year of office was marked by the union of that branch of the church and the United Presbyterian Church of Canada. In July, 1872, he was appointed professor of apologetics in Knox College, and resigned his charge in order to devote all his time to his new duties. He retained that position until his resignation in June, 1885, and in addition

took classes in church history. In 1878 the degree of D.D. was conferred upon him by Hanover University in the United States. Dr. Gregg was a man of fine literary attainments. Among his other works he wrote "The History of the Presbyterian Church in Canada," edited a "Book of Prayer for Family Worship," and prepared a number of tracts and discourses for publication. On leaving Knox College the Alumni Association presented the college with a portrait in oils of the Professor, and in a parting address expressed their sense of the loss the Church and college sustained by his retirement. Dr. Gregg married on May 10th, 1849, Phoebe, the eldest daughter of the late Dr. Rufus Holden, Belleville. He is survived by his widow and the following family:—Mrs. (Dr.) Stewart, Clinton, Ont.; W. R. Gregg, architect, Toronto; George Gregg, engaged in Y.M.C.A. work in Korea; A. H. Gregg, and Miss Isabelle, Toronto; and R. C. Gregg, Vancouver.

The funeral of Dr. Gregg took place on Friday afternoon, and was largely attended. After a brief service at his late home, the cortege made its way to the Bloor Street Church, where a large congregation had gathered. After singing one of deceased's favorite hymns, "From every stormy wind that blows," the Rev. Prof. Ballantyne paid tribute to the deceased. Professor Gregg's life, he stated, was one which would always be gratefully remembered by Canadians.

He had a wonderful grasp of evangelical principles, and had a beautiful Christian faith. Sixty-three years ago he had come to Canada, and had worked with energy to establish the Presbyterian Church on a firm basis in this country.

Dr. Gregg was a Calvinist through and through, yet no one had a warmer heart or a keener sense of humor than he. As a professor he came in close touch with his students. They were to him personal friends.

Rev. Dr. Wallace spoke of the assistance which Professor Gregg had given the Bloor Street Church. He was a man of great activities, and served with unswerving loyalty his Master, Jesus Christ. After the singing of "Jerusalem, the golden" the congregation was given an opportunity of viewing the remains, which were then taken to the Necropolis for interment. The pallbearers were:—Professor Fletcher and Messrs. Wm. Kerr, S. Wallace, George Robb, M. Riddell, and A. Muirhead.

## THE PRESBYTERIAN JEWISH MISSION.

The past week has been a time of rejoicing with all friends of Israel in Toronto, when this youngest mission of our church held its first anniversary services.

On Sabbath, May 16th, the superintendent, Mr. S. B. Rohold, preached the annual sermon in Knox Church, and from the text "Is there yet any that is left of the house of Saul that I may show him kindness for Jonathan's sake." 2 Sam. 9: 1. He made a most eloquent appeal on behalf of the spiritual needs of modern Israel for Jesus' sake.

On Monday evening the first annual meeting was held in old St. Andrew's Church, with Rev. J. McP. Scott, convener, in the chair. Expressions of regret at their unavoidable absence were received from Dr. Milligan, pastor of the church, and Dr. McLaren. After the duet "O Morning Land" had been very sweetly sung by Mr. and Mrs. Learmonth, the chairman, who has ever been a staunch friend of and unwearied worker for the cause of Israel, briefly presented a word picture of the Jewish population in our city, numbering fully 16,000, with their eleven synagogues, two theatres, banks, and a daily newspaper, and pointed out that the mission had been started by order of the General Assembly, and belongs to the whole Presbyterian Church; it was cause for

rejoicing that the W.F.M.S. now desired a definite share in this work. The committee counts itself fortunate in securing the services as missionary and superintendent of Mr. S. B. Rohold, a Palestinian Hebrew Christian, with a fine record of eight years' experience. Associated with Mr. Rohold in the work are three lady missionaries, a trained nurse, two doctors, a chemist, a Hebrew Christian assist. and a band of voluntary workers.

An added interest was given to the program at this point by the singing in Hebrew of the hymn "The God of Abraham praise," by Mr. Becker, a recent convert from Judaism, who has been received into full communion into the Christian Church.

The Superintendent read a comprehensive report of the many branches of work started during the past year, and relating several interesting and encouraging experiences of the various workers. The departments of work are: The reading room, night schools for men and women, Bible class, Gospel services, Sabbath school, Girls' Sewing class, boys' club, mothers' meeting, free dispensary, visitation, tract distribution, open air services, and poor relief. It has been truly a year of beginnings, and yet God has been mindful of us, for it has pleased Him to encourage us by showing us some fruit of our labors. In addition to secret believers (not a few) six accepted the Saviour, were baptized and united with the Christian Church.

Dr. R. P. Mackay, representing the F.M.C., spoke of this work as the best work while, because of Israel's past history and future outlook. There was a most intimate relation between the Church of God and the Hebrew people; they were both "a chosen generation, a royal priesthood, an holy nation, and a peculiar people." The mission of Israel had only been partly accomplished; they have a good work yet to do for God in this world.

Hon. W. A. Charlton, president of the Laymen's Missionary Movement, brought a message of sympathy with the work from that society, and spoke of what the Jew had done for the world. A well-known philanthropist in this city had said to him, "Money that we spend on foreign missions is wasted; it is taking it from our hospitals, where it is much needed!" This set him thinking, and he could now say emphatically that such was not the case.

Dr. Neil referred to the fact that in spite of the almost universal impression that Jewish mission work was more discouraging than any other, the foundations of a good strong mission had been successfully laid during the past year, and Principal Gandier seemed almost to regret that his work for Knox College precluded him from the privilege of securing funds for the much-needed new building for the Jewish mission.

After a vote of the thanks to all who had contributed to the programme had been moved by Dr. Gilray, a most successful and enjoyable meeting was brought to a close by the singing of the Doxology and the Benediction.

Current Literature for May gives a large quantity of instructive and interesting reading. There is an appreciative article on "Swinburne: The Last of the Giants," with a portrait; A New Light on the Stormy Courtship of Thomas Carlyle, deals with the recently published love letters of Thomas Carlyle and Jane Welsh, and many characteristic extracts are given. Readable articles on the New Sultan of Turkey; A Prince of Storytellers, Marion Crawford; The Discovery of the Tides of the Earth; a selection of "Recent Poetry"; Volcanic Eruption as the Source of Life on the Earth; and the World's Latest Outbreak of Cholera, all contribute to make up an excellent number of this useful magazine. Address Current Literature, 4143 West 125 Street, New York.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE POWER OF THE TONGUE.\*

By Rev. J. W. Macmillan, D.D.

Offend not in word. . . a perfect man, v. 2. The tongue is like the coast line of Britain, the part which is most exposed to attack. The fortifications of the United Kingdom are just at the edge of the sea. The huge battleships patrol the ocean in order to protect the coast. If the enemy can be kept from landing, all the cities, homes, and people are safe. When the vast Spanish Armada sailed up the Channel in the days of Queen Elizabeth, the whole might of England was hurled against it to prevent its landing. The tongue is the part of the body most exposed to temptation. If we can keep our tongues under control, we can master our feet and hands. Let us watch our words, and we shall spare ourselves many regrets for the good words that we did not speak, and probably far more for the unworthy words we did speak. And the more carefully we keep watch over our lips, the more earnestly should we call upon God to guard them from evil speaking. "Set a watch, O Lord, before my mouth; keep the door of my lips."

Bits. . . rudder (Rev. Ver.), vs. 3, 4. The steering gear is always small. The colonel can steer his regiment by a word. He calls out "Forward," and the tier of companies proceeds straight ahead. He shouts "Right wheel," and the line of advance swings a quarter circle to the right. He shouts "Left turn," and each man turns in his tracks and the regiment has a new front. He commands, "Right about turn," and the advance becomes a retreat. And many words that are spoken in other than military circles turn out to be effective commands. Lockhart, son-in-law of Sir Walter Scott, never forgot the dying words of the old author, "Be a good man, Lockhart; nothing else is worth while." You may say some word that will change the whole direction of another's life. Therefore speak wisely. You may hear some word that will change the whole direction of your own life. Therefore listen wisely.

A fire, v. 6. One Sunday evening, in the fall of 1871, a cow kicked over a lantern in a stable in Chicago. Before the fire was extinguished, by a whole line of houses being blown to bits with gunpowder, it burned a district four miles long and a mile wide. One hundred thousand people were rendered homeless, and the loss of property amounted to nearly two hundred million dollars. The apostle James says that the tongue can act like that. It starts a story about some one. The story spreads. It grows worse as it grows worse. It becomes impossible to stop. It travels faster than any denial can. An innocent life is wrecked, and people who deserved nothing but happiness are made wretched. Who did it? It almost did itself. Just start the fire or the slander, and it will find its own way of spreading. Therefore we won't start it, nor help it on if it comes our way.

Poison, v. 7. When hunters in Africa kill a poisonous snake, they dig a hole in the ground and bury its head. For they know that if a barefooted native stepped on the head, even long after, the native might be poisoned, so deadly

is the venom. Othello, in Shakespeare's play, was a high-spirited, honorable soldier who loved his wife Desdemona with the deepest affection. The crafty Iago was able, by means of sly words, so to infuriate Othello that he would not even listen to his wife's defence of herself. In his passion of wrath he killed her. Iago poisoned Othello's mind. And the poisoners are busy everywhere, separating friends, breaking up families, splitting churches in two, making trouble in business, politics and society. And other people, who don't stop to think what they are doing, help to distribute the poison.

The tongue can no man tame, v. 8. God is always requiring of us impossible things. The tongue must be tamed if one is to become a perfect man; and yet, "the tongue can no man tame." But impossible tasks ought never to discourage us when they are commanded of God. For with every bidding of His comes the strength to perform it. Before He sends us out to the duty to which no human power is equal, He permits us to touch His all-conquering Hand, and then hindrances melt away like snow before the suns of spring. Spurgeon once said, "I have read of those who bathe in certain baths of Germany which are much impregnated with iron, that they have felt after bathing, as if they were made of iron and were able in the sun to cast off heat as though they were dressed in steel. Happy indeed are they who bathe in the bath of such a promise as this: 'I am with thee.' Put your whole self into that promise, and you will feel your strength renewed, so that you can bear troubles which before would have overburdened you."

Seldom can the heart be lonely  
If it seek a lonelier still;  
Self forgetting, seeking only  
Emptier cups of love to fill.

## USELESS BIBLE STUDY.

It is possible to spend a great deal of time in Bible study with very little result. Our best use of the Bible is to let it feed our own and others' spiritual life. Yet there is a constant temptation to be drawn aside from this into searches and questionings that are of no gain to any one except for the possible satisfying of curiosity. Whether or not Paul had Bible study in mind as he began his first letter to his young friend Timothy, his warning there is needed in this field to-day: "Neither to give heed to . . . endless genealogies, which minister questionings, rather than a stewardship of God which is in faith." Let us test our desire for Bible knowledge by the question, "What will it mean to me after I have understood this?" There is more in the Bible than any one can master in a lifetime; it is worth while to give what time we can to the study that promises results in deepened life and power.—S. S. Times.

## ALIVE AND GROWING.

One who is not growing is not living. Life is growth; there can be no living without growth. Therefore when growth stops, death sets in. "Is so-and-so still alive?" one man asked of another. "Well, he's still walking around," was the dubious answer. A man can keep on growing long after his body has begun to go back on him; and if he does so, his life, through growth, will always keep the upper hand of death. It may be well for us to ask ourselves, from time to time, whether we are really alive, or just walking around.—Sunday School Times.

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Ships.—James has in mind the ships which traded between the ports of the Mediterranean, and which were of considerable size. Paul's ship carried 276 persons (Acts 27: 37), besides the supplies and cargo; many of them were capable of carrying from 500 to 1,000 tons. They had usually only one mast, with strong ropes passing through a block at the masthead, and one large sail fastened to an enormous yard. Occasionally there were topsails also. This arrangement concentrated the strain on a small part of the hull, and there was a great tendency to leakage there. With a fair wind, an ancient merchant-man could sail within about seven points of the wind, that is, at rather less than right angles to it. Ships of war and some others were propelled by rowers, galley slaves, who sat on benches in three rows on each side, one above the other, and their oars varied in length according to the row. The hinged rudder was unknown in ancient times, and the vessel was steered by one or two broad bladed oars, one on each side of the stern, and handled by two men. Later, a device was invented whereby the ends of the two oars were fastened together, so that one steersman could handle them both.

## QUITE COMPATIBLE.

Doing good is not incompatible with the most refreshing recreation. It will give a delightful flavor to vacation hours, among the mountains or in the seaside cottages, to keep the great re-creative and objects of life in remembrance. It is not necessary to encroach upon the requisite physical rest, or to challenge the brain to any serious service. Simply keep up the habit of thoughtful piety, and watch for accessible opportunities for a kind, sympathizing Christian word. The field is the world, and we are never out of its limits. A holy heart is a seed-bearing vessel, and wherever one carries it the blessed germs will be distributed. "Blessed are ye that sow!"

## PRAYER.

Almighty God, Father of our spirits, Thou knowest what we need. We need not plead with Thee, because Thy love doth anticipate all our want. Yet it hath pleased our Father to bid us pray, as if He knew nothing, as if He would hear the tale of want and pain and sorrow from our own lips. Our life is one long need; to-day cannot stand for to-morrow. We cry unto Thee hour by hour, ye, moment by moment, for there is no cessation to our want. Amen.

## LIFE ETERNAL.

I was walking to the city one morning, and on the way was accosted by a friend:—"Good morning, Mr. —, I see you are like the rest of us, getting old." I replied: "No, sir. I flourish, and shall continue to flourish, in immortal youth. This is life eternal to know Thee, the only true God and Jesus Christ, whom Thou hast sent. I know God in Jesus Christ, therefore, I have eternal life, and eternal life cannot get old.

Good morning. Thanks for the lesson, and two immortal beings passed on.

\* S.S. Lesson, June 6, 1909. James 3: 1-12. Commit to memory vs. 8-10. Golden Text—Whoso keepeth his mouth and his tongue keepeth his soul from troubles.—Proverbs 21. 23.

## HOW TO PRAY.

Daniel could doubtless teach a great many to-day how to pray. He did not get into bed and say his prayers when half asleep, but kneeling before open windows, his face turned toward Jerusalem, he prayed earnestly, devoutly, sincerely, expecting to receive an answer to his petitions. There is too much form in prayer, when words fly up but the thought remains below. Such prayers never to heaven go. The Apostles had been with their Master, had heard him pray, and then very wisely said, "Lord, teach us how to pray." A parrot can say a prayer, but a parrot cannot pray. Many prayers are said, but far less are made. Not a few find time during the day and evening for work and pleasure, but seem to think they are too busy to pray. No man ever makes lasting headway who finds no time for private devotion. He may succeed for a time, but a man might as well cut off the fountain and expect the stream to continue, as to cut off the divine source of power, and expect to continue to be strong.

It is a mockery before God for a man to go through a formal act of saying his prayers when his mind and thought are elsewhere, or when he is doing it simply because he thinks he ought to. The hungry child does not ask for bread simply because he thinks he ought to do so. The sick patient does not take medicine as a mere form. The guilty do not ask for mercy and pardon half asleep, or as they are turning over in bed at night. The hungry ask for bread because they are hungry and want food. The sick take the applied remedies because they want to be made well. The guilty plead for mercy because they want freedom. And, shall any come before God in a less earnest and sincere manner than a man mock God? How did the Saviour pray when in Gethsemane? If we are truly in our Gethsemane of devoutness before God, if we, like Daniel, are in earnest, we will be "in the spirit" of prayer, praying for a soul that is in touch with God, praying in the faith of the woman who touching the hem of the garment of the Master received virtue from him, praying with the power of a Daniel, that with windows open toward God in heaven, there will be such a communication between the soul of man and God that there will be received a great blessing. We need more true faith in God, more devoutness and sincerity, more expectation in prayer, for with purity of heart and such praying, there will be such visions of God as will behold the very doors of heaven open, and like John of old, the one thus praying will be able to say, "Immediately I was in the spirit."—Dr. Zimmerman in Lutheran Observer.

## CONSTANT MERCY.

All the year round, every hour of every day, God is richly blessing us; both when we sleep and when we wake, His mercy waits upon us. The sun may leave off shining, but our God will never cease to cheer His children with His love. Like a river His loving-kindness is always flowing, with a fulness inexhaustible as His own nature, which is His source. Like the atmosphere which always surrounds the earth, and is always ready to support the life of man, the benevolence of God surrounds all His creatures in it, as in their element, they live, and move, and have their being. Yet as the sun on summer days appears to gladden us with beams more warm and bright than at other times, and as rivers are at times swollen with the rain, and as the atmosphere itself on occasions is fraught with more fresh, more bracing, or more balmy influences than heretofore, so is it with the mercy of God: it hath its days of overflow, when the Lord magnified His grace and lifethigh His love before the sons of men.

## OF THOSE WHO WALK ALONE.

Women there are on earth, most sweet and high,  
Who lose their own, and walk bereft and lonely,  
Loving that one lost heart until they die,  
Loving it only.

And so they never see beside them grow  
Children, whose coming is like the  
breath of flowers:  
Consoled by subtler loves the angels  
know  
Through childless hours.  
Good deeds they do: they comfort and  
they bless  
In duties others put off till the mor-  
row;  
Their look is balm, their touch is ten-  
derness  
To all sorrow.

Betimes the world smiles at them, as 't  
were shame,  
This maiden guise, long after youth's  
departed;  
But in God's book they bear another  
name—  
"The faithful-hearted."

Faithful in life, and faithful unto  
death,  
Such souls, in sooth, illumed with  
lustre splendid  
That glimpsed, glad land wherein, the  
vision saith,  
Earth's wrongs are ended.

—Richard Burton in the May Century.

## NATURE AS REVEALING GOD.

By the Rev. N. I. M. Bogert.

We observe certain things in the natural world; they occur regularly without hitch or jar, and we call them "the order of nature," and so dismiss them, little thinking of the necessary power behind them which inaugurated and sustains them.

Take, for example, the continuance of the species of bird called the robin. Think of the difficulties in the case, which, to speak humanly, God must overcome. First, the birds must choose their mates and be associated in a permanent attachment to each other. They must have the skill, somehow, to build their nest. (And if entirely separated from other robins and nest ever since the day that they learned to fly, they will yet build with mud and sticks the familiar robin's nest.) Then they must know to deposit their eggs in the nest, not anywhere. They must, somehow, have the disposition to sit patiently on those eggs the necessary time, never leaving them too long lest they become cold and the unhatched young die. Then they must know how and have the inclination to feed their young. At length they must teach them to fly. All this must take place that a new generation of robins may be secured. The process goes on smoothly year by year.

We use the one word "instinct" as explanatory of the whole process, and are, usually, thus satisfied. But what is instinct? Paley defines it as "a propensity prior to experience and independent of instruction." Thus the word, so far as expressing our knowledge of the process, is only a blanket to cover our ignorance, just as when we call the tendency of matter to unite with other matter "gravitation" with no understanding whatever of the reason for that tendency.

God, somehow, teaches the robins what to do. No difficulty is too great for God. Infinite power, wisdom and goodness here, as in thousands of other ways, manifest their presence. It becomes us to observe, wonder, and adore. "The works of Jehovah are great; sought out of all them that have pleasure therein." We, too, can exclaim with the Psalmist, "O, Jehovah, how manifold are Thy works; in wisdom hast Thou made them all!"

## LESSONS FROM LUKE'S GOSPEL\*

By Robert E. Speer.

Luke is mentioned only three times in the Bible,—Colossians 4: 14; Philimon 24; 2 Timothy 4: 11. He never mentions himself. He had a great opportunity to exalt himself and to immortalize his name. In the Gospel he might have attached his name to the fame of Jesus, and in the Acts to the fame of Paul. Each of his books begins with an introduction in which he mentions the friend for whom he wrote, and he might easily have put in his own name. But that was not Luke's spirit, and we learn from his modesty the beauty of true Christian self-oblation.

He was a physician, and must have been a great comfort to Paul in his journeys and imprisonments. We see in the Gospel many traces of Luke's medical knowledge,—4:23, 27; 5: 12; 7:2; 6: 19; 8:43-48; 9: 2; 13: 11.

This is the Gospel most clearly related to Paul's preaching. It is natural that there should be resemblances and close relationships between the Gospels and the Epistles, when there was such close friendship and companionship between the men. Indeed, Irenaeus tells us that "Luke, the follower of Paul, set down in a book the gospel which he (Paul) used to preach."

It is interesting also to study, in the Gospel most closely identified with Paul, what is said about the career and character of Peter. Some Bible scholars, not content with what is frankly said by Paul regarding his difference with Peter, re-interpret the whole New Testament on the theory of a lasting dispute between these two men and their parties. Not a trace of this appears in the Gospel of Paul's friend. It shows us Peter's prominence among the twelve, his nearness to the Lord, his bold loving character, and his repentance.

The Gospel of Luke has a number of parables and miracles not found in the other Gospels. It is the Gospel which especially emphasizes prayer.

1. Only from Luke we learn that Christ prayed on these occasions (3: 21; 5: 12-16; 9: 28; 23: 34-46). Compare the parallel passages in the other Gospels.
2. Only here are the three parables (11: 6-8; 13: 1-8, 10-14).
3. 21: 36. Compare Romans 12: 12; 1 Thessalonians 5: 17.
- The Gospel has a great breadth to it. 9: 49, 50, 53-55. It praises Samaritans,—10: 30-37; 17: 12-19. Compare this with the statement in John 4: 22. And it has a great tenderness in it. See the word "only" in 7: 11-16; 8: 42; 9: 38. And 7: 36-50; 18: 10-14; 19: 1-40; 24: 7.

It is the great Gospel of joy, 2: 10; 15: 10. And of praise and thanksgiving,—2: 20; 5: 25, 26; 7: 16; 13: 13; 17: 15; 18: 43; 23: 47. Compare Psalm 1: 2, 3. Luke also preserves for us the five great hymns:—

1. Ave Maria, 1: 28-35.
2. The Magnificat, 1: 46-55. It is found as a part of the evening service as early as A.D. 507, in the rule of Caesarius of Arles.
3. Benedictus, 1: 68-79. Used as early as the fourth century in the morning service.
4. Gloria in excelsis, 2: 14. Seems to have been used in the second century.
5. Nunc dimittis, 2: 29-32.

\* Y. P. Topic, Sunday, June 6, 1909.—Life Lessons for Me from the Gospel of Luke. (Luke 6: 20-38).

## DAILY BIBLE READINGS.

- Mon.—My Father's love (Luke 15: 11-32).  
Tues.—My Saviour's search (Luke 15: 1-7).  
Wed.—Need of compassion (Luke 10: 30-37).  
Thurs.—Which am I? (Luke 18: 9-14).  
Fri.—My pounds (Luke 19: 11-27).  
Sat.—Earnest in prayer (Luke 18: 1-8).

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, JUNE 2, 1909.

The Winnipeg Free Press of Saturday makes mentions of the serious illness of Mrs. DuVal—stating, in fact, that her case was considered quite critical. Keen sympathy will be felt for Dr. DuVal, the retiring moderator, who was to have presided and preached at the opening of the General Assembly at Hamilton Wednesday evening.

The License Commissioners of the Temiskaming District have acted wisely in refusing to renew four of the licenses which had been in force in the district. It seems that the reason for this action is that some of these hotels have been really owned by persons living in Toronto and elsewhere, and that the hotel was simply run by a manager. Any line of action that tends to limit the places of temptation in the new north country must be productive of good.

The English language is gradually asserting itself as the medium of commerce, not only between nations but also among the people of the same nation. The United States Vice consul at Chefoo reports that the Chinese there are showing unusual zeal in acquiring a knowledge of English. In the Imperial College, where French and Japanese have held the first place, they are being relegated to a position below that of English. This must help the missionaries in their work.

One of the saddest cases which has come before the criminal court for some time is that of Hon. P. H. Roy, who has just been sentenced at Montreal to five years in the penitentiary, for making false returns to the Government of the bank of St. John's. Mr. Roy is an ex-Speaker of the Legislative Council of Quebec, president of the bank, president of the Eastern Valley Railway, and was candidate for the mayoralty of Montreal at last election. The judge who sentenced him was an old friend. Mr. Roy made an unsuccessful attempt to shoot himself while the trial was going on. This is a parallel case to that of McGill, of the Ontario Bank. The way of the transgressor is hard.

## ECONOMY WANTED.

In view of the large sums of money voted at the last session of Parliament, notwithstanding a falling revenue, it may well be asked whether we in Canada are not fast drifting into a dangerous laxity of expenditure. The country has been so prosperous and there has been so much money coming in, that we as a body corporate have acquired habits of spending without realizing that there is a limit beyond which prudence would not have us go. Dazzled by the success of the Canadian Pacific railway, we undertook the building of the Grand Trunk Pacific, without stopping to consider that the conditions are somewhat different, and now we discover that it is going to cost a great deal more than was at first estimated. We have to become bankers for the company, and, first borrowing, have to lend them \$10,000,000, which, if left to themselves they would have had difficulty in obtaining. And this is probably only the first of a number of such transactions before the railway is completed. We have great faith in the future of the West, and feel confident there will be traffic for several transcontinental railways; but it is a serious matter if the providing of avenues of traffic is going to involve us in debt to such an extent that it will be a burden. Then there are other public enterprises demanding attention, such as the Georgian Bay Canal, the Hudson Bay Railway, and the new Welland Canal. Though these enterprises are held in obedience in the meantime they will force themselves forward and require attention before long.

The Mother Country, too, is spending money at a rapid rate. The Chancellor of the Exchequer finds it necessary to provide for an increase in the revenue equal in amount to the whole expenditure of Canada, and though England is wealthy, there is an outcry over the increased taxation necessary to raise this amount—required for the building of more Dreadnoughts and to pay old age pensions, neither of which are investments which will bring any return. There are those who foresee an end of free trade principles in Great Britain, and the imposition of a tariff for revenue. Such a step would cause a great outcry and probably prove disastrous to any government constrained to resort to it. Debt is a bad thing, and though nations may contract it to develop their resources and to provide transportation means for defence, etc., they should not leave too large an amount as a burden for posterity.

A news dealer in Chesley ordered 38 extra papers daily while the Kinrade case was going on, and sold them all. He ordered an equal number containing a report of the Laymen's Missionary Convention in Toronto, and did not sell one. Chesley is no worse than other places. So long as this state of things lasts it is useless finding fault with the newspapers for devoting so much attention to reports of crimes and sensations, for publishers, who have to make their living by what they print, are likely to supply the market with what it demands. If the people desire newspapers free from objectionable sensationalism, let them refuse to buy "yellow" journals, and a change for the better will quickly follow. This remark will also apply to Sunday newspapers.

## THE GAMBLING EVIL.

With the arrival of race week in Toronto the attendant evil of betting is brought prominently before the people of that city, and the newspapers and pulpits have a good deal to say about it. The present law is an anomaly. It draws very fine distinctions. For instance, it permits betting during the progress of a race meeting on a race course provided the bookmakers keep moving while accepting bets. At the same time, at another place in the same city another bookmaker may be prosecuted for taking bets on the same horses. This introduces a distinction without a difference. It would puzzle a very wise head to define the difference of moral culpability in the two cases, but when the bill respecting such offences was passing through parliament the influence of jockey clubs and other racing organizations was powerful enough to have a clause introduced allowing that on their property, which was declared wrong so soon as the boundary line was crossed. If people want to bet they will do so, and it seems as if it is inescapable from horse racing and other sport. Even ladies of good position indulge in it. But if other vices to which people are prone can be suppressed, why not this? It is not at all creditable to us as a nation that such a vice should be permissible in one place and not in another. The law should treat all alike. The police do what they can, but they are badly handicapped. To be effective, those who bet should be liable to punishment as well as the bookmakers. And it should be just as illegal to make a bet on a race course as in the back room of a cigar shop.

## NOT A FINALITY.

The one thing made clear beyond all possible doubt by the present Local Option agitation is that public opinion has undergone an entire revolution on the temperance question within the past two years, we might almost say months. Whatever may be said about the merits or demerits of the Act it is now abundantly evident that the people want prohibition, or at all events want the liquor traffic kept thoroughly under by the strong arm of the law. We have no idea that the great body of the people are wedded to any particular law or any particular method of working. They support Local Option because, all things considered, it is the best thing they at present have. No sensible temperance man looks upon it as a finality. The great thing in the present crisis is the undeniable fact that the people of this country want to get rid of whiskey. They may so desire from a great variety of motives, they may prefer many different methods of bringing about the desired result, but the man who does not see plainly that the great majority of Canadians desire to rid their country of the liquor traffic is blind as a bat. There may be a slight reaction, there may be more than one reaction, there may be changes in the methods of working, but the will of the people must rule in the end and the traffic must go. And this movement against the traffic is not confined to Ontario or Canada, but extends all over the North American continent and even to European countries.



## NOTE AND COMMENT.

Redmond's bill for the alteration of the British coronation oath and the removal of the remaining Catholic disabilities passed the second reading in the House of Commons. This is regarded as a great victory for British Catholics.

A Presbyterian Minister at Auburn, N.Y., has had an electrical sign "Welcome" placed over the church door. To see this may seem too much like advertising, but why should theatres and places of worldly amusement or business be the only ones to hang out a welcome?

Andrew Carnegie has made another liberal gift, having contributed \$50,000 towards a new library for Howard University. The shrewd Scotchman knows how to make a good use of his great wealth. There is no better purpose to which he could devote it than the encouragement of learning.

Some people have tried to deprive Shakespeare of the credit of his plays, and now arises one who declares the ten commandments did not come from Moses, but were written between 700 and 650 B.C. Prof. R. M. Wenley, of Ann Arbor, Mich., endorses this view. Till we have more conclusive evidence than these destructive critics offer, we propose to stand by Moses.

The N.Y. Christian Advocate is moved to say the Protestant Episcopal Church at the present time is afflicted with ministers who defend the use of intoxicating liquors and the legalizing of the saloons for ten hours on Sunday. It would be unjust to charge the whole body with the foolishness and sins of those whose judgment is weak, prejudices strong, or love of notoriety inordinate.

From Winnipeg comes news that a "banish the bar" campaign will be started in Manitoba on June 23rd, when a party of temperance workers, headed by automobiles, will start on a tour of the southern part of the province, and will address meetings in sixty-two towns and villages. When this tour has been completed the northern half of the province will be invaded.

An unusual thing happened last Sunday afternoon, when Toronto Presbytery met in Victoria Church for the purpose of ordaining Mr. W. R. Taylor, the teacher of the men's adult Bible class of that church, which claims to have the biggest average attendance of any Bible class in Canada, something like 250. The reason for ordaining Mr. Taylor is on account of the special work he is doing among the men in West Toronto. Mr. Taylor is probably one of the best Oriental scholars, especially in Semitics, among the younger men in Canada, and he stands high for general scholarship. Another unique feature about his work is the fact that he is probably the only salaried Bible class teacher in the country, the class paying him \$1,000 a year.

## WORK FOR THE GENERAL ASSEMBLY.

Writing in advance of the meeting a contributor to the Montreal Witness says:

Every sign points to an epoch-making meeting. The mission to the dispersed of Presbyterianism throughout the Dominion is increasing in volume and responsibility. In the East, the Rev. James Ross superintends a field extending from Cape Breton to Labrador, and a "pickle of stray lambs" in the State of Maine. There is no halo over a work that has been for generations uphill or stationary, yet many a saint has blessed this zealous friend of the small congregation, for "beautiful upon the mountains are the feet of him that bringeth good tidings." Next to him we have the Rev. S. Childerhose, the Presbyterian Bishop of New Ontario. This silver northland is setting the world agog with its fabulous wealth. And this "sky-pilot" is a fearless captain and some of the best mettle of the Church is being utilized in this, the latest "region beyond." The situation in the West has always interesting features. It is no small work that can absorb fifty auxiliaries to the preaching force from Scotland and Ireland. The Gallician problem is a new chapter in church history, where one denomination is seen nursing to life and strength an independent church. Thus the oldest of schisms is being healed very effectively, and upon the broad prairie, Eastern and Western Christianity are blending. Principal Patrick is not only the outstanding figure in an evangelical union of Canadian churches, but is also striking a note of harmony where a conflict has waged since the eighth century.

The mission to the Orient and the Islands of the Sea has never been so fascinating as today. The Maritime Synod, with its roll of martyrs, is realizing that their "blood has been the seed of the Church." Not long ago, at Dillon's Bay, old chiefs whose hands had been stained with Christian blood, were seen at that sacred "supper" partaking of the wine which is the "new testament in the Saviour's blood." The beneficent effects of the Gospel are seen in mediating between warlike tribes, for at the same service warriors had laid down the sword in the name of Him who brought to earth "peace and goodwill to all men." Here is an example of "rush orders" which come to the home fountains of supply: Honan asks for three more evangelists, two additional medical men, three high school teachers, four lady evangelists, one practical man to act as builder and treasurer. They also appeal for a new high school, an enlarged dispensary chapel and boys' school. Will the order be filled?

The subject of Union is referred to in part as follows:—

By the second stage in these negotiations, therefore, is meant the fact that the joint committees have so far completed their labors as to furnish a basis of union. It remains now for the Church to proceed either to adopt the same or to enlarge on the work just completed. Here will be met at this assembly greater difficulties than encountered thus far. At the beginning this very careful principle was adopted, that a union of the churches to be real and lasting, must carry the consent of the entire membership." Yet at the London Assembly, after the very first report was presented, a clear-cut amendment was offered and strong speeches made, to confine further conferences to "federal or co-operative union." The vote showed that twenty-two agreed to this limitation. The next year at Montreal Dr. Barclay moved an amendment to send the whole matter at once to the people for their "judgment," and it was found that sixty votes were recorded for the same. At the last assembly the amendment was moved by an ex-moderator, who has been a member of the union conferences from their inception, in which was this striking clause: "Inasmuch as there is unmistakable oppo-

sition in our church to the further prosecution of the negotiations for organic union." Thirty-two voted for this amendment. All these minorities indicate that "the consent of the entire membership" is not likely to be received, and that further progress will be by "taking the bit in their teeth," for the Church is not yet a unit on the question. It remains to be seen whether the minority will rule or the majority go forth alone.

The docket has a long list of other important subjects. Two "standing committees," those of Young People's Societies and Sunday schools, are seeking for a basis of union. The Assembly will again be called upon to give her verdict on "the relation of Queen's to the Church." "Evangelism" will be on trial as conducted by the new committee. Then there may be a breeze over higher criticism when Knox College asks for a quarter of a million dollars for a new building. Thus the "old assembly week" will have to expand. Otherwise, the venerable clerks may have to present the moderator with a stout gavel, made of some cedar of Lebanon, with the request that it be liberally used to expedite business.

## BRITISH MAY MONTHLIES.

The four great monthlies have been received from the publishers, Messrs. Leonard Scott Publication Company, 7 Warren Street, New York, and even a mere mention of their contents will suffice to stimulate the interest of all lovers of good literature.

The Contemporary: The Crisis in Turkey; Algernon Charles Swinburne; The Naval Controversy; The Causes of Unemployment; English Poets from the French Point of View; The Death of Clergy; Preamblistic Religion; Local Universities and National Education; Foreign Affairs; Literary Supplement, Reviews, etc.

Blackwood's: First Three Chapters of a New Story—A Man's Man; The Year Round in Northern Nigeria; Sir John Sinclair and Arthur Young; The Admirable Crichton; An Anglo-Indian Worth; Musings Without Method; In Memory of Swinburne; Naval Defence by Panic; The Parliamentary Situation, etc.

The Fortnightly: Imperial and Foreign Affairs; A Review of Events; British Finances and Imperial Responsibilities; The Exploration of the Other World; In Madame Bovary's Country; The Carlyle Love Letters; The Strength and Scope of Colonial Navies; Bell and the Dragon; The Irish Dialect of English; The Canadian Emigration Problem; The German Griselda; Rugby Football, etc.

The Nineteenth Century and After: Six German Opinions of the Naval Situation; The Origin of the Revolt in Turkey; The Lambeth Idea of Re-union; Prayer Book Revision; William Beckford's Adventure in Diplomacy; The Aerial Peril; The End of a Legend; The Missing Essentials in Economic Science; Ireland and the Budget; Poor Relief in the Days to Come; What Every German Knows; and The Unification of South Africa.

The current number of The Studio well maintains the high standard set by previous issues of this favorably known publication. To be without the monthly visit of The Studio is to miss an artistic treat as well as an educative influence. In the issue before us the several departments are filled with well written notes on art and artists, all illustrated by numerous well executed half-tones and colored reproductions. Address: 44 Leicester Square, London, W.C.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## MRS. PERKINS' MINCE-MEAT.

By Elizabeth Price.

"They want you, Amandy, over at Brother Jacob's. The little baby's terrible low and it's mother's about give out." Mr. Perkins looked uneasily over his spectacles as he slowly folded the sheet of paper he held, adding, "It's a telegraph, Amandy. It must be pretty bad."

His wife laid down her lead-pencil and frowned. "If that ain't enough to try Job's patience threadbare!" she exclaimed. "I've just got done writing out my list for my mince-meat things. I was going to ask you to drive over and get them this afternoon, so I could make it early to-morrow. And here comes along another interruption." "Couldn't it wait a little longer, Amandy?"

"I suppose it could, seeing it's likely to have to. In all the years I've been housekeeping I've never failed before to make my mince-meat the first week in November, and here it is December already, and likely to be Christmas, if not New Year, before this family gets a taste of mince pie. You certainly have got sickly relations, Obed."

"Iunno as they can help it, Amandy. Maybe they oughtn't to be blamed." Mr. Perkins spoke apologetically. His wife poked up pencil and paper and laid them away as she said, "Well, it seems queer to me that as many of them as there is, nobody but me can nurse them. Just home from a siege with Maria's typhoid, and now out again to Jacob's baby. Oh, yes, I'll go, of course. 'Twouldn't be human to let the child die for lack of sensible nursing, which is likely half that ails it already. Put this list in your wallet, Obed. If so be the baby isn't much sick we may get back in a day or two, and we can get the things on our way home."

"Did you count in an extra pound or two for Maggie's folks?" Mr. Perkins asked as she showed away the bit of paper. His wife replied sharply, "Indeed I didn't. If Maggie wants mince-meat let her get it the same way as I do. If she was capable, like she ought to be, she could do mine this time on shares. But do you suppose I'd trust her? Never. She'd be fussing over it for a week and likely spoil it in the end. No. I can do and do for others, but when I need help it ain't there."

"But, Mandy, she ain't strong, and there's all the children, and—"

"Obed, it's no use arguing. We could get rid of every penny we've got if we wanted to. Good mince-meat ain't to be made for nothing, and we positively can't afford to buy expensive materials and give them away. We'd be on the county if things were left for you to dispose of."

Mr. Perkins wisely changed the subject, and shortly left the room, announcing his intention to "hook up."

His wife stepped into the hall and called briskly, "Hattie, come down." A young girl answered the summons promptly, and Mrs. Perkins' snapping black eyes softened as they rested on her only daughter's sweet face. "What is it, mother?"

"Same old story. Your Uncle Jacob's sent for me to nurse the baby back to life. No telling when I'll be home again. It needn't make any difference with your visit, though. Your things are all ready. Stay with Nellie to-night, and don't miss your train to-morrow."

"But who'll take care of father?" asked Hattie, adding slowly, "I can

stay at home if it's necessary, though I would hate to miss all the good times Aunt Mary has planned."

"No need of it. Your father'll stay at Jacob's. His rheumatism is so bad he can't do much, and he needs a rest anyway. Your Uncle Josh can do the chores and take the milk home. The only thing that's rushing is the mince-meat, and you couldn't do that if it never got made."

"Why couldn't I, mother? I've helped you lots of times?"

"Because you haven't got judgment enough. There'd be chunks in it the size of a walnut and it wouldn't be fit to eat. To be sure I could have done it at your age, but girls ain't capable like they used to be—more's the pity. Just look up good and tight and leave the keys at your Aunt Maggie's."

"Oh, Hattie, put away my mince-meat rule. I've left it laying out, and I wouldn't lose it for ten dollars, though it does look like I'm fated not to get to use it this year."

Hattie watched her parents set out on their four-hour drive. "It's too bad," she murmured. "Mother's heart was just set on making her mince-meat to-morrow. As if all the pies in the world were equal to the dear little baby's life. But I hate to have her disappointed so often." She picked up the precious recipe and looked it over. "I don't see why I couldn't make it," she said aloud. "It never seems so difficult when mother does it. She'd be so surprised and pleased, too, after it's all done. I could go Thursday as well as Wednesday, and send a card to Aunt Mary not to meet me till then. What if I do have to miss a little of the good time? Mother's always giving up things she wants to do because somebody needs her help."

"I'll do it! I can make the list of things I'd need from this recipe, and get Nellie Gresham to drive me down to the store this afternoon. I'll make it to-morrow—Nellie'll help. I know."

Full of excitement, Hattie proceeded to carry out her plans. The Greshams were neighbors and intimate friends, and Nellie lent willing assistance to Hattie's undertaking. Mr. Gresham cashed the check which was to cover the expense of Hattie's little trip, "and there's enough to spare for the mince things," declared Hattie. "I'll pay for them myself, then if I should make a failure—which I shan't—nobody else will be the loser."

At dusk the two girls returned from the village store; the bed of the buggy well filled with a savory heap of "sugar and spice and all things nice," as Hattie sang, while they unloaded and stowed away their purchases.

They were at it bright and early the next morning, two youthful but earnest cooks, paring, chopping, measuring and weighing, with frequent references to the time-yellowed "rule," which they had pinned out of harm's way on the shelf-paper under the clock.

"I don't want one human being to know it," declared Hattie gleefully, as she stirred. "I wouldn't have mother's surprise spoiled for anything. She always puts it in one particular jar on one special shelf in the cellar. She brings up that jar before she begins her mince-meat, and suns it while she works. This time when she goes down for her jar she'll find it full, and won't she be pleased?"

"I'd love to be a fly on the wall and hear what she says," laughed Nellie. "I'll watch as close as I can, and write you all about it. Hattie, this is simply perfect. I never tasted better."

"It is good, isn't it, for a first attempt! Now it's ready to be put away,

and it's only six o'clock. I think we've done pretty well. Don't you?"

Brother Jacob's little baby proved to be a very sick child, and it was several days before his Aunt Amanda felt justified in leaving him to other care than her own. "Do exactly as the doctor tells you, Myra, and don't take any liberties," was her parting injunction. "I don't want to be sent for to undo anybody else's carelessness. Oh, you're welcome, as far as that's concerned. Only I'm going to make my mince-meat to-morrow, if the whole tribe gets sick." But Myra, who would never forget the gentleness of her baby's nurse, and Brother Jacob, who remembered that he owed his child's life to his sister-in-law, kissed her good-bye affectionately and thanked her from full hearts.

"Let's stop in Westminster and get that order filled," said Mrs. Perkins as they neared that village.

"It's pretty late, Amandy," her husband reminded her.

"I don't care if it's pitch dark, Obed. I'm going to have those things before I sleep to-night."

"Won't Cap Dennis think strange of us trading in Westminster, instead of at our own town store?"

"It don't make any difference what Cap Dennis thinks. His store's three miles the other side of our house, and I wouldn't get my order home before noon to-morrow, and by that time somebody'll probably have small-pox and want me to nurse 'em. It's now or never, Obed."

It was hardly dawn of the next morning when the work began. Mrs. Perkins frowned a little when she saw her "rule" still pinned to the clock-shelf. "If that's Hattie's idea of taking care of things, she didn't learn it from me," she remarked severely.

Her husband looked up from the apples he was paring. "She's young yet, Amandy, she's young," he reminded her. "Now the thing I'm thinking about is, how could I have been mistaken about the apples in that south bin? I was sure it was even full, but it ain't—not by considerable."

"Don't be a goose, Obed," Mrs. Perkins admonished him. "It's bound to be as full as you left it. There's been nobody around to meddle."

A little later she came up the cellar stairs with a big stone jar in her hands. "Some things do seem curious, Obed," she said. "I never kept that gray stone mince-meat jar only in one place when it's empty, and it ain't there. I'm certain sure I saw it the day we went away. No—it don't matter, only I hate to make changes after I get used to a thing. Out of apples? Here's another pan full."

"We ain't liable to interruptions to-day, thank goodness, because none of the neighbors know we're home, only Josh and Maggie. They won't be over before evening likely, and I'll get Josh to carry the mince-meat down cellar for me."

Josh and Maggie were a little late that night. The big kitchen was spotless and no sign of the day's occupation was visible except the big brown jar. "I left it for you to carry down for me, Josh," Mrs. Perkins explained. "Obed's shoulder is stiff yet from that spell of rheumatism he had. Put it on that three-cornered shelf in the northeast corner of the cellar—the one with the iron braces. There's the candle."

"Yes, I am tired, Maggie. Nursing's harder than housework, and it's played me out some. Then to-day I've made mince-meat."

"You have!" exclaimed her sister-in-law. "Why, I never supposed you'd get at it so soon. I—"

"When I have anything to do, Maggie, I don't loiter over it," said Mrs. Perkins, severely. "What's that, Josh?"

Not room? Why, man, that shelf's held a five-gallon jar of mince-meat every winter for twenty years. Wait. I'll bring a lamp. You must be in the wrong corner." Mrs. Perkins descended the narrow stairs, Maggie close at her heels. "Well, if there ain't my missing jar," was the first exclamation. "And another brown jar with it. Somebody else did this. I never use this shelf for empty jars. Stand aside, Josh, till I lift them down. My patience alive! They're full of those covers heavy as lead. Let me get those covers off. Mince-meat, both of 'em, as sure as I'm a living woman. Obed, there's some mighty mysterious things been happening around here."

"I don't know anything about the grey jar, Sister Amanda. I supposed you had pickle in it. But I can explain about the brown jar. I made the mince-meat in it for you." Maggie's voice wasn't very steady.

"Put that jar down, Josh, before your arms break off. Why, goodness sake, Maggie, how did you ever come to do that? It was very kind of you, but you know I'm not apt to remember other people's reasoning."

Maggie sat down on the lowest step. She wasn't very brave at best, and there were times when it needed courage to face Sister Amanda. "After Hattie went away," she began, "I got uneasy for fear that there might have been some fire left in the house, Hattie being inexperienced, so I came over to see for myself. I noticed your mince-meat rule pinned up on the clock shelf, and I remembered that you had been awful anxious to get your mince-meat done that week. So I just thought I'd do it."

"Well, it certainly was thoughtful, Maggie. Did you have the things charged at Dennis's or Taylor's? We don't want any bills running."

"I paid for them—all but the apples. I got those out of the south bin, knowing that was the kind you use. It was my own money. I wanted to do it, Sister Amanda. You and Obed have done a lot for us, and there's never any way for us to show that we appreciate it. There's lots of times I'd dearly love to help you if you only thought I could do things to suit you, but you don't; so I said to Josh, 'Here's my chance,' and he thought so, too. And so, if it isn't good no one will be the loser only myself."

Mrs. Perkins sat down on the vinegar keg.

"Was it your birthday money that Obed gave you for a hat?" she asked bluntly. Maggie's face flushed hotly, but her sister-in-law put the question again, relentlessly.

"Yes, but he said I should do as I pleased with it, and I pleased to do this." Maggie's voice was faint and guilty, but Mrs. Perkins only said, briskly, "We'll see about this later," when a girlish voice called from overhead, "May I come down, too? It's Nellie. I saw the house lighted and knew you must have come to-day. How do you do, everybody? Oh, Mrs. Perkins, you've found Hattie's mince-meat. Wasn't it dear of her? She missed the biggest party of all to stay home and make it, and she paid for everything out of her own money that her father left her to go away with—all but the apples. She got those out of that south bin. She was so happy—said that was the only way she could share her good time with you, and she just loved to do it."

"My little girl made it? After all I said! Do you hear that Obed? And it's chopped as fine as mine and smells as good." That was Mrs. Perkins' only reply to the breathless torrent of words, but she squeezed Nellie's hand tight as she said, "Fifteen gallons of mince-meat! Come on upstairs, Josh, I hate to trouble you, but you may carry that jar back to the kitchen, and

also, home with you. Obed, go and write another check for Maggie, same size as the birthday one."

"Oh, no—please let me do this, Sister Amanda. I can do without a hat this winter very well."

Mrs. Perkins set the lamp on the kitchen table, then turned to put her hands on her sister-in-law's stooped shoulders. "It isn't that I don't appreciate it, Maggie, for I do. But we've got a plenty and you haven't, and every mouthful of that mince-meat would choke me if I had to feel all winter that I was slowly swallowing Maggie's hat, which she needs worse than I need pie, but which she'd likely never have got if she'd waited for her selfish old sister to provide it. I'll accept the work and the time and the strength you spent on it, and that's a good-sized present, considering it meant double duty at home to make up for it, and I'll try not to be so crabbed hereafter that you have to own up to a piece of kindness like it was a penitentiary offence. There's no more to be said about it. Nellie, when did you hear from Hattie?"

It was after they went to bed that Mrs. Perkins said, subduedly, "Obed, that ought to be the best mince-meat that any family ever ate, all ten gallons of it, for it's flavored through and through with love—" she hesitated, then added in a voice that didn't sound like hers, "for a very undeserving woman."

A quarter of a mile away Maggie wiped tears of happiness from her eyes as she said, "Josh, I never had any body pay me such a compliment in all my life as Sister Amanda did when she gave us the mince-meat she'd made herself and kept mine instead."

#### LEARNING TO BE GIVERS.

To be able to give well is an art that we can learn, like any other art. Persistent practise is the secret of mastery here as elsewhere. It has been well said: "If you feel that you have given too much, it is pretty good evidence that you have not given enough. You should continue to give until you feel that your contribution is not worth mentioning." Or, as Moody is said to have bluntly expressed it: "Give until it hurts, and then keep on giving until it stops hurting." But our own feelings in the matter are the least important factor, after all. Whether or not we ever master them, we can give, and we ought to, to an extent that is costly. Any other kind of giving is not worthy of the name.—Selected.

#### MOSQUITOES OF MANY KINDS.

We are accustomed to talk about mosquitoes and their peculiarities without always realizing that there are many species of these pests, with widely differing characteristics. One species may inoculate its victims with malaria, another with yellow fever; others still are comparatively harmless. Some prefer, in the larval stage, to live at the edge of weedy pools and rivers, some in clear pools; others, again, in cisterns, water barrels, or in chance collections of water such as may be gathered in old tin cans or clam shells. In the London Times recently a contributor called attention to the fact (as he believed it to be) that mosquitoes are never found in swamps or marshes where there is peat. At once a correspondent of Nature names five species of mosquitoes that he has personally found in such places. The writer in the Times also mentions casually that mosquitoes never breed in salt water, whereupon his critic gives the names of five species that so breed and says he has more in reserve. All of which goes to prove that there is danger of inaccuracy when we observe a single variety and then make assertions regarding a considerable number of genera and species.

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The stomach, the bowels, or cutting teeth is responsible for most of the ills and suffering that afflict babyhood. Baby's Own Tablets will keep your child well because it is the best medicine in the world for these troubles, and at the same time it is the safest. The mother has the guarantee of a Government analyst that this medicine contains no opiate or poisonous "soothing" stuff. Mrs. Jos. Bernard, St. Emile, Que., says: "Baby's Own Tablets are really a marvellous medicine. My baby was thin, peevish and sickly until I began giving him this medicine. Since then he has thrived and grown splendidly." Sold by medicine dealers or by mail at 25 cents a box for The Dr. Williams' Medicine Co., Brockville, Ont.

#### HOW TO PAY A COMPLIMENT.

To pay a compliment is to tell the truth, and to tell it as though you meant it. And the only way to do it is to mean it. If a girl is pretty or accomplished; if she plays well, or sings well, or dances well, or talks well; if, in a word, she pleases, why, in the name of common sense, shouldn't she be told of it? Don't hurt it out before everybody. That will serve to make her feel uncomfortable and make you appear treacherous. Say it quietly when opportunity offers, but say it strongly. Convey the idea distinctly and fully, so that there may be no mistake about it. But don't say it "officially." Formality is about the oddest thing known. More than one maiden has been made happy—say for half an hour—by a man's taking the trouble to say a peasant thing about a toilet that he liked, and many of fashion's follies have been given up by girls when they noticed a discreet silence concerning them on the part of their gentlemanly friends. A bewitching little black-eyed beauty once said to a gentleman: "I like to have you say sweet things to me, it seems to come so easy and natural." In general terms, it may be said that it is always better to say an agreeable thing than a disagreeable one, better for all parties. The gallant who, when a young lady stepped on his foot while dancing, and asked pardon said, "don't mention it; a dainty little foot like that wouldn't hurt a daisy," not only spoke truth, but doubtless felt more comfortable than the boor who, when his foot was stepped on roared out, "That's right; climb all over me with your great clumsy hoofs."

#### A LITTLE EVERY DAY.

A little helpfulness every day. We live for the good of others, if our living be in any sense true living. It is not in great deeds that the only blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, on the playground, we shall find opportunity every day for usefulness.

A little look into the Bible every day. One chapter a day! What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in the mind at the end of twenty-five years!

A little knowledge every day. One fact in a day. How small a fact is one fact! Only one! Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

The Chinese father cannot leave one son more property than another. I say must all share alike.

Since their incorporation the Kimberly mines have produced 12 tons of diamonds, valued at \$5,000,000.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

A construction permit has been issued for the New MacKay Street Church; also for a frame addition to the Bethany Church, which is expected to cost \$1,800.

Mrs. J. R. Hill, vice-president of the Ottawa Presbyterian, addressed the annual thank offering meeting of the Junior Mission Band of McKay street, and her bright, pointed remarks were greatly appreciated.

The following commissioners from this city have left for Hamilton, to attend the General Assembly:—Revs. Dr. D. M. Ramsay, of Knox Church; Dr. W. D. Armstrong, of St. Paul's; P. W. Anderson, of MacKay; J. W. H. Milne, of Glebe; and J. H. Turnbull, of Bank Street; and Messrs. Jas. Hope and Neil McKinnon, elders.

Next September an organist from England is expected to take charge of the musical work of St. Andrew's church. Meanwhile, Miss Eleanor Morgan, who for two years had charge of the organ and choir of St. Andrew's Church. Renfrew, where she gave excellent satisfaction, will discharge the duties of organist.

Mr. F. M. S. Jenkins, who is resigning as organist of St. Andrew's Church, was presented with a leather bound copy of an address, along with a well-filled purse. Dr. Herridge read the address, and made the presentation; Mr. J. A. Machado, president of the choir, presided; and among those who were present were Dr. Gibson, Dr. Charles Saunders and many others.

A meeting of the Daughters of the Canadian Auxiliary of the Home Mission society was held in the Glebe Presbyterian church, Thursday night of last week. An interesting paper on Home Mission was read by Mrs. Urquhart. The following officers were elected for the year: Hon. President, Mrs. J. W. H. Milne; president, Mrs. Lyle Reid; first vice-president, Mrs. Urquhart; second vice-president, Mrs. Hampson; treasurer, Miss Brown; pioneer secretary, Miss F. Daubney; cor. secretary, Miss Campbell; rec. secretary Miss C. Daubney. It was decided that the next meeting in June, take the form of a towel shower, the donation to be sent to the Home Missionary Hospital at Sifton, Man.

The corner stone of the new \$27,000 edifice for MacKay Street Church was laid with becoming ceremony last Saturday afternoon. The pastor of the church, Rev. P. W. Anderson, presided, and along with several city ministers there were with him on the platform Messrs. S. B. Slinn, Wm. Lumen, Wm. Cherry, and James Hope, elders; and Messrs. F. W. Dawson and James Johnson, of the board of managers. Mr. T. C. Keefer, C.M.G., was to have laid the stone, but being indisposed, the honor reverted to Mr. Thomas Rankin, who was the first elder of the congregation, being ordained in 1876. "We have looked forward to this occasion with a great deal of interest and some concern," said Rev. Mr. Anderson in his opening remarks. "This afternoon intensifies our interest and waives our concern." The church, he said, had been organized by strong men and women true, and he trusted the present generation would prove equal to the new responsibilities involved and difficulties to be overcome. Mr. D. B. Rankin, financial secretary of the church, read a brief sketch of the history of the congregation, and Mr. D. J. Mackenzie, chairman of the building committee, placed in a box beneath the stone souvenirs in the form of current coins, stamps, church papers, and copies of the local press. Among the coins was a copper struck at the Royal

Mint the same day by the minister, Rev. Mr. Anderson.

Rev. Dr. Moore read a passage of Scripture, and Rev. W. A. McIlroy offered prayer. Rev. Dr. Armstrong, of St. Paul's Church, made a retrospective address, in which he referred to the first pastor of the congregation, the late Rev. C. Innes Cameron, as a "poet, preacher, and saint."

"The present occasion speaks well for the development of Presbyterianism in Ottawa," said Rev. Dr. Herridge. "We have no reason to be ashamed of our church—of what it had done in the best interests of our land and the world at large. Yet we must not hold Presbyterianism higher than our Christianity. One of the finest signs of the times is that the churches are lessening their differences and finding a common bond of unity as mere intellectual differences pass away."

## WESTERN ONTARIO.

Rev. P. Nichol, of Tilbury, was the preacher in Bothwell church last Sunday evening.

Rev. Jas. A. Anderson has completed twenty-one years as pastor of Knox church, Goderich.

Rev. Dr. Rayson, of Blind River, exchanged pupils with Rev. E. S. Logie, of Sudbury, on a recent Sunday.

Rev. and Mrs. W. B. Findlay and children, of St. Enoch's Church, Toronto, were guests at Knox Church Manse, Acton, last week.

Messrs. Alexander Ross and George Macdonald have been elected elders of the Bradford Church, and their ordination and induction will take place on 7th inst.

Rev. C. H. Cooke, of Bradford, two weeks ago sent in his resignation, but on further consideration has decided to withdraw the same; a decision which has greatly pleased the congregation.

Rev. John Thomson, of Knox Church Ayr, who attended several of Gipsy Smith's meetings in Toronto, on his return gave the congregation his impressions of the noted evangelist, quoting a number of Mr. Smith's pointed sentences.

## MONTREAL.

It is proposed to organize a Men's Bible Class in the Verdun Church. A sufficient number have already indicated their intention to join to insure a large class.

The Witness of Saturday gives a sketch and portrait of Rev. James MacKay, Chippawa, who is called to Calvin Church. Mr. MacKay was born in Rossshire, Scotland, twenty-nine years ago, and is the son of a Highland crofter. After serving an apprenticeship of three years he worked at his trade of stone mason in Larbert, Scotland, sec. where he was converted and decided to study for the only thing he ever longed to be—a minister of the Gospel. He came to Canada in 1901, with the intention of taking up the literary course in Knox College, which was done away with in that year, so he entered the Niagara Falls Collegiate Institute. In the following year he came to McGill for his arts course. His last two years as a student were spent at Knox College, Toronto, where he was graduated in 1908.

The Students' Total Abstinence Society of the University of Upsala, in Sweden, has recently observed its twentieth anniversary. The membership is 400, which is about one-fifth of all the students in the university.

## EASTERN ONTARIO.

Knox Church, Westport, has been wired for electric lights.

Rev. P. W. Currie, of Warsaw, is called to Middleville and Darlag.

Rev. A. J. Mann, of Woodville, conducted preparatory services in St. Andrew's Church, Beaverton, last Friday.

The Presbyterians of Forester's Falls are without a pastor, and it is said that they have no immediate prospect of getting one.

The new Presbyterian Manse at Wick is progressing rapidly. The foundation has been completed and brick work commenced. The building will be probably completed about August 1st.

The Communion of the Lord's Supper was observed in Zion Church, Dalhousie, Rev. J. A. MacLean pastor, last Sabbath, May 30, when fifty-one sat at the Lord's Table for the first time, all joining on profession of their faith.

Says the Cornwall Freeholder:—Rev. J. Pate delivered a most interesting lecture on his travels through England, Ireland, and Scotland in Knox Church on Monday night, the 24th inst., to a large audience. Rev. Mr. Pate has few equals as lecturer.

The jubilee anniversary services in connection with Calvin Church, Pembroke, were held last Sunday. The preacher on this interesting occasion was Rev. Principal Gandier, D.D., of Knox College, Toronto, and well did he sustain his reputation as one of the foremost preachers in the Church.

The Peterboro Presbyterian of the W.F.M. Society met in St. Paul's Church, Port Hope, with an attendance of over 75 delegates. Mrs. Goforth, of Honan, China, gave an address on missionary work, and her remarks were followed with much interest. In the evening the church was filled, and the gathering listened to an interesting address by the Rev. Dr. R. P. McKay. Reports from the auxiliaries, mission bands, and various organizations of the church were received, and the following officers were elected:—Hon. president, Mrs. Rogers, Peterboro; president, Mrs. Burns, Lakefield; vice-presidents, Mrs. Dickson, Peterboro; Miss Burnett, Cobourg; Mrs. H. E. Abraham, Port Hope, and Mrs. McDonald, Keene; treasurer, Mrs. Craick, Port Hope; corresponding secretary, Miss Munroe, Peterboro; recording secretary, Mrs. Clark, Brighton; literary secretary, Miss Louise Fowlds; supply secretary, Miss Roberts, Port Hope; Mission Bank secretary, Miss Purdy, Cobourg.

CULTURE is good, is beautiful; but culture for culture's sake is contemptible—contemptible because it is utterly selfish, and therefore unworthy. —Independent.

THE Bible itself must be brought out as the best defence against infidelity—the Bible itself, not only as the great standing miracle of history, but as containing unearthly ideas for which no philosophy, no theory of development, can ever account.—Taylor Lewis.

INFLUENCE OF PRAYER—Prayer is like a man in a small boat laying hold of a large ship; and who, if he does not move the large vessel, at least moves the small vessel towards the large one; so though prayer could not directly move God towards the supplicant, it will move the supplicant towards God, and bring the two parties nearer each other.—Dr. McCosh.

## CHRISTIANITY IN KOOTENAYS.

On his way back to Toronto the Rev. Dr. Kilpatrick, who was actively connected with the recent evangelistic campaign in the Kootenays, spoke in Westminster Church, Winnipeg, on the subject of that work.

The speaker explained that these districts had suffered from moral evils, from spiritual indifference and from a large number of inhabitants who had never professed any religion at all. Saloons and places of nameless abomination flourished throughout British Columbia, while the people who came there, in too many instances, sloughed off their religion, proving to have been a mere convention of civilization.

The evangelistic campaign was carried on by holding meetings in saloons, halls, on the streets, wherever a place could be found. This was a very difficult task for the committee in charge of the work, as distances were so great and transportation so difficult. With the exception of a few professional missionaries, the work had been done by ordinary Presbyterian ministers and the speaker believed that there was a large reserve of evangelistic strength.

Dr. Kilpatrick gave an interesting account of the personalities of many of the workers and some of their experiences and difficulties. The result of the work, beyond the moral impressiveness of its having been done at all, lay in such typical instances as that of one church that had increased its membership 50 per cent. in a single year. While statistical results might be given it was impossible to estimate the spiritual and moral uplifting that the community in the Kootenays had received. The speaker claimed in conclusion that, despite the heavy expense and disheartening difficulties, the work had been well worth doing and that it was imperative for similar campaigns to be attempted again.

On the same deeply interesting subject we quote the following from an article by Rev. W. D. Reid, B.D., of Taylor Church, Montreal, as published by the Witness:

For three weeks the battle has been pushed to the gate in every centre, with great and gratifying results. Services have been held every night. In each of the above named places, and in many of the larger centres in the afternoon as well. The schools have been visited, and the jails, in fact, wherever the missionaries have been able to secure admission and an audience they have gone. Street preaching has been carried on in many of the centres, and for the first time in the history of the West the old Gospel of Jesus Christ has pealed down the streets and byways of these western towns.

Mr. Russell and myself were stationed in a beautiful little town situated between two gigantic spurs of the 'Rockies.' It is a mining town, where silver and lead are found in abundance. I was informed by the managers that over twenty miles of tunnels ran right into the heart of that giant mountain. The population of Moyie is about a thousand. There are many splendid people in this western town, the very salt of the earth, and although outwardly moral, it is sadly under the domination of whiskey. Five saloons—or, rather, hotels—do their deadly, debauching, damning work in fair Moyie. We found, that they (the whiskey men) had been preparing for us, and had their minions all primed and loaded for the 'sky-pilots,' or, rather 'the two hoisting gears,' as they called us. More than one occasion, some poor old, staggering drunk, would come out and ask us in for a drink—which, of course, we politely refused. Several of these hotel men attended our meetings, and one former bartender professed a straight, honest conversion, and joined the Church. For three weeks we labored in Moyie, preaching every night, and part of the time, in the afternoon.

General outdoor meetings were held, and the Gospel was pealed forth from the top of a dry goods box, to about 125 men, who listened respectfully, and when prayer was offered many of them reverently lifted their hats. Sometimes the Morley Hall was crowded to the door, accommodating about 300 people. He talked with every person on the question of personal religion. One day some men—rough looking fellows—passed us on the railway track, on a hand car. One asked them for a ride, and they took us up. We introduced the subject of religion to them. They acknowledged they should be Christians, but said that in their work it was absolutely necessary to do some swearing and as that was not consistent with being a Christian they would have to postpone the matter for the present.

One day we went into a shack of about six logs high—by special invitation of one of the inhabitants—and found there six men. One was a boss gambler, another a blasphemer, Jew, another an escaped murderer—at least so we were told—another a drunken socialist who had studied for the priesthood, etc., etc. Every one of them just spued out venom and hatred against Christ, Christianity and the Church. One who was more than half intoxicated brought down the old hackneyed "Age of Reason" of Tom Paine. I told him that I had read that from cover to cover, he replied it is a — lie. However, after we had discussed the matter for some time one man said to all, "Shut up, I make a motion we all go up and hear these fellows to-night." It was duly seconded and carried, and some of them carried out the motion by being present, and listening intently to the sermon that evening. We had several remarkable conversions, which would take too long to describe. We found socialism rampant on all sides. This of itself would not be a bad thing were it the right kind—but, sad to say, it seems to be, in the majority of cases, bitterly and blatantly anti-Christian. It is high time that Socialism, according to Christ, were duly and forcibly and frequently expounded in this land to counteract the atheistic and destructive socialism of this western country. One of the men of the mine remarked, sarcastically, that whenever they gave a man a boss's position, no matter how rabid had been his socialism before—he was usually cured at once.

In religious work, statistics are always dangerous criterions to judge by, but we rejoice to be able to say that after three weeks of work the two churches, Methodist and Presbyterian, in Moyie, were augmented in their membership by 125 per cent. On the 25th of April a joint communion service of both churches was held, and the Sacrament of the Lord's Supper was dispensed by the writer, to three times the number that had ever sat down before in a Communion service in Moyie. It was indeed a delightful and uplifting service—a harbinger of the union which we trust will soon be here.

Throughout the whole Kootenay district scores, yes, hundreds, have professed conversion, and we believe that the churches in general, and the Christians in particular, have received such an uplift and stimulus as will tell in this land for many years to come. Besides, it has given the whole question of Christianity a setting in the life of the West that it has not had heretofore. It is no longer sort of apologizing for its existence, as it in some cases has been in the past, but is now strong and aggressive. Christ's kingdom has been advanced by this great simultaneous mission.

Last Monday, April 26th, all the men moved into other fields, and eleven more centres were occupied. Twenty-two fields, in all, will thus have the benefit of three weeks' special services. We trust that our Master's kingdom will be extended, and souls will be saved and the various committees will be greatly uplifted and blessed by our work.

Blessed is the blunderer who profits by having his blunders kindly pointed out to him.

## USELESS SPECULATION.

By Ulster Pat.

In relating that astronomers have discovered that the crust of the earth rises and falls twice a day like the tide, a religious periodical says that slowly but surely tidal friction is reducing the speed with which the earth revolves upon its axis, and that through aeons of time, "the day will come" when the revolution of the earth on its axis will exactly coincide with the period which it takes to travel round the sun. Then, "like the planet mercury the earth will turn always the same face to the sun,"—one-half of the globe will be condemned to swelter in perpetual heat, the other half will be doomed to perpetual arctic cold, and water will be scarce, as it is believed to be in Mars, etc. This may be a fascinating subject of speculation for scientists, but for the Christian it seems to me "a striving after wind." The Bible foretells that there will be no "aeons of time" for this earth. Soon the Messiah will return to reign for a thousand years; then Satan must be loosed "for a little time," after which the earth and the heavenly bodies will be consumed by fervent heat, and "according to his promise we look for new heavens and a new earth wherein dwelleth righteousness."

## THE ELDER.

By J. B. H., Ottawa.

The honored and respected of various ages hold the office, but the elder, here intended, is an example worthy the imitation of his brethren. It is not difficult to know whom is meant. This elder is in all the churches—whether it be the handsome city edifice or the unpretending country building. We have all seen him, the godly man, venerable with white hair, and cheerful, contented look. In sunshine or storm, heat or cold, so sure as the minister is in the pulpit our elder is in his pew. Younger men, engrossed in worldly affairs may find a wet day or slight headache (thought nothing of where business is concerned) a sufficient cause to remain at home on the Sabbath. Not so this humble follower of the King of Kings. Reasons so trivial could never persuade him to be thus recreant to the Master. Only bodily infirmity or the heavy hand of death can make his place vacant in the sanctuary. Verily, we believe, at no time, is this father in Israel so happy as when taking part, a hearty, whole-souled part, in the praises and worship of Him who gave Himself for us.

Then, who so ready with kindly look and warm grasp as he enters or leaves the house of prayer! What dignity he gives to the services of the church! How beautiful to witness this aged disciple carrying the symbols of the broken body, the shed blood to those sitting at the table of their Lord! Active is he in all good works.

No wonder the elder is held in reverence. Such a life is a grand exemplification of the faith which having not seen yet believes, every action proves he is confident of the reward.

A day will come, must come, when some of us will miss the dear, familiar figure, when there is a sad blank, and yet what is then our irreparable loss must be his great gain.

Is life worth living? Ask this saint, ever ready to obey the summons to join the Church Triumphant, to sing the anthem of the redeemed. See if his answer is not in effect, that the joys and gladness, the sorrows and trials of the earthly sojourn, have been the welcome preparation for the heavenly calm where "the wicked cease from troubling and the weary are at rest."

## HEALTH AND HOUSEHOLD HINTS.

It is far more important to brush the teeth before going to bed than it is on rising.

When cutting rashers always take the rind off the bacon before slicing it and cut very thin.

When singeing a fowl take care not to blacken or mark it in any way or its appearance will be spoiled.

Your leather satchel can be cleaned with a sponge dipped in warm water in which a little oxalic acid has been dissolved.

Instead of adding bluing to water in which lace has been rinsed, try making the final rinsing in milk; it gives a lovely creamy tone to the lace.

**Prune Pudding.**—Remove the pits from one pint of stewed prunes, sweeten and beat with three well-beaten eggs. Lay an inch layer of puff paste in the bottom of a pudding dish and spread the prune mixture on the crust. Bake a nice brown. Serve with sweet cream or pudding sauce.

**Welsh Rarebit.**—Half-pound cheese, two eggs, dust of cayenne, tablespoonful butter, one teaspoonful mustard, half teaspoonful salt, half cupful cream. Break cheese in small pieces and put it and other ingredients in a clean saucepan, over which put boiling water. Stir until cheese melts; then spread mixture on slices of crisp toast. Serve immediately with poached eggs.

Stewed celery is a delicious vegetable. Well wash a head of celery. Cut it into four-inch lengths, and put it in a stewpan. Stew with milk, or milk and water, season with salt and white pepper till quite tender. Take up the celery; put it on a hot dish, thicken some of the milk with butter and flour, and pour over the vegetable. Scatter a very little parsley over, and serve at once.

**To Purify a Room.**—To purify a room, set a pitcher of water in it, and in a few hours it will have absorbed all the respired gases in the room, the air of which will become purer, but the water utterly filthy. The colder the water is, the greater the capacity to contain these gases. At the ordinary temperature a pail of water will absorb a pint of carbonic acid gas and several pints of ammonia. The capacity is nearly doubled by reducing the water to the temperature of ice. Hence, water kept in a room for a while is unfit for use.

**Chicken Pie.**—Boil a chicken until it falls from the bones, then put it in a deep pan. Make a sauce of three table spoonfuls of butter rubbed into three of flour, a cup of cream or milk, and three cups of warm chicken stock. Cook this until smooth and thick, then pour over the chicken in the pan. Make a crust of two cups of flour, two teaspoonfuls of baking powder, one teaspoonful of shortening, one egg, beaten light, and a cup of milk. Mix well, and, with a spoon, spread it over the top of the contents of the pan. Bake in a quick oven. This is delicious.

Mosquitoes are now found to convey other diseases than malaria and yellow fever. A representative of the Zoological Gardens in London tells of a means of warring on the mosquito by breeding a fish which devours the eggs of the insect. This fish is only about an inch in length, is short lived, but prolific, and its presence in the Barbadoes waters accounts for the freedom of those islands from insect pests. Many small fishes consume the eggs of the mosquito, and fish will be depended on to keep the Panama canal clear of the pests. But this species is so much more efficient than others that it ought to be introduced into all waters where it will live.

## SPARKLES.

**Hungry Guest:** How is this? I ordered a steak and a poached egg. I see the egg, but where is the steak? **Sable Tenant:** Dat's all right, sah. De steak am under de egg.

"You must learn to trust your fellow-men," said the professional optimist. "There's no use in talking that way to me," answered the worried-looking citizen. "I'm in the grocery business."

**Wife** (to husband, an eminent physician): What wonderful advances have been made in medical science during the past few years, my dear! **Eminent Physician:** Wonderful, wonderful. **Wife:** So many new names to old diseases!

A sagacious deacon said concerning his minister: "The trouble is not that our minister isn't orthodox, or that he isn't earnest, but when he is earnest he isn't orthodox, and when he is orthodox he isn't earnest."

A brother in a prayer meeting in a neighboring town prayed for "the absent who were prostrated on beds of sickness and sofas of wellness."

A literary man who recently tried the power of the human eye on a ferocious bull, is recovering from his wounds and bruises, but has lost all faith in such mesmerism.

"What a lovely little snowdrop that is!" said a friend to a wag, as a blonde beauty, with flowing tresses, passed them in the park. "A snowdrop? I should say she was a hair belle," said the wag.

"I must congratulate Mark on his golden wedding."

"Golden wedding? Why, he's only just married."

"I know, but the bride is worth a million."—Boston Transcript.

"The hand that rocks the cradle, you know, is the hand that rules the world."

"You're badly mistaken. I don't know of anybody who has a cook who is willing to take care of the baby."

"Jack," said mother to her smart eleven-year-old, "what became of that little pie your sister made for you yesterday? Did you eat it?" "No," said Jack. "I gave it to my teacher at school." "Oh! And did she eat it?" "Yes, I think so," was the reply. "She wasn't at school to-day!"

## PRIEST NOT WORSTED.

A correspondent sends to a Parisian temporary an amusing contest of wit which he recently heard in a railway carriage on a journey between Compiegne and Roye. There were several passengers. One believed himself to possess a fund of humor which he intended to expend on the priest, who got in at one of the intermediate stations. Bestowing a patronizing look on the clergyman, he said:—"Have you heard the news, Monsieur le cure?" "No, my friend, I have not," was the reply: "I have been out all day and have not had time to glance at the papers." Then said the traveler, "It is something dreadful; the devil is dead." "Indeed," replied the ecclesiastic without the smallest surprise or displeasure. Then, seeming deeply touched, he added: "Monsieur, I have always taken the greatest interest in orphans. Will you accept these two sous?" The wit, as he is told, retired as gracefully and as quickly as he was able.—London Globe.

In the last fifty years, while the population of Scotland has increased by two millions, that of Ireland has diminished by the same number.

## OVERTAXED NERVES

## A DISTRESS SIGNAL

The Trouble Can Only be Cured by Enriching the Blood Supply.

When your nervous system is exhausted the trouble makes itself evident in many ways. You feel always fatigued and unfit for work. Severe headaches distract you; your back is weak; you sleep badly; your appetite is uncertain; you are nervous and irritable and after any exercise you tremble and perspire excessively. If the trouble is not checked your case goes from bad to worse until you feel that your condition is hopeless and that insanity is threatened.

Your nerves are calling for help. They are starved because they demand from the blood more nourishment than it can supply. New rich blood is the secret of nerve strength and Dr. Williams' Pink Pills for Pale People cure nervous disorders because they feed the weak, exhausted nerves with rich, red blood. The case of Mrs. Emma Hall, of Hamilton, Ont., furnishes proof that Dr. Williams' Pink Pills will cure even the most stubborn cases of nerve exhaustion. Mrs. Hall was left a widow and was forced to work in a mill to maintain herself and her two little children. She bravely faced the battle of life, though she had never had to conform to such conditions before. Notwithstanding the splendid spirit she displayed the work played havoc with a delicate constitution, and some years ago Mrs. Hall noticed signs in herself of a nervous collapse. She consulted a doctor who gave her some medicine and told her she "would be all right in a few days." But relief did not come and it was finally a daily occurrence for her to faint at her work. These fainting spells quickly developed into pronounced hysteria and chronic irritability, and Mrs. Hall says that death would have been a relief. She consulted several doctors but got no help, and she felt that she was almost bordering on insanity. In this condition she was advised to try Dr. Williams' Pink Pills. Grasping at even the possibility of help she decided to do so. After taking three boxes she actually found some improvement, and from that time on this improvement was steady and increasing daily until after a few months she felt the cure was complete. She says: "Dr. Williams' Pink Pills have done what doctors failed to do and what I myself thought was impossible. They have freed me from the terrible trouble I suffered and my old joy in life has been renewed." When Mrs. Hall began taking Dr. Williams' Pink Pills she weighed only one hundred pounds while under her renewed health her weight has increased to one hundred and thirty pounds.

Dr. Williams' Pink Pills can be had from any dealer in medicines or will be sent by mail at 50 cents a box or six boxes for \$2.50 by The Dr. Williams' Medicine Co., Brockville, Ont.

We sometimes say of a man, "He is a good man, but as stubborn as a mule." Is it possible for a man to be good and "mullish"? Providing the man is not too much of a mule, we may admit his goodness, for we rather suspect that we must allow for a little of the mule in most good men; but when there is too much mule, then we must revise our estimate of his goodness. The truly good man is reasonable as well as good.

They who tread life's pathway, ever bearing on their faces an expression of cheerfulness, are radiant ministers of good to mankind. They scatter sunshine on all they meet, depression and gloom fade away in their presence.

**Grand Trunk  
Railway System**

**MONTREAL**

8.30 a.m. (daily) 3.15 p.m. (Week days) 4.30 p.m. (daily).

4.30 p.m. (daily)

**New York and Boston**  
Through Sleeping Cars.

8.35 a.m., 11.50 a.m., 5.00 p.m.  
(Week days)

**Pembroke, Renfrew, Arnprior**

and Intermediate Points.

11.50 a.m. (Week days)

**Algonquin Park,  
Parry Sound  
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Through Cafe Sleeping Cars to  
New York Daily.

PERCY M. BUTTLER,  
City Passenger and Ticket Agent.  
Russell House Block  
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**CANADIAN  
PACIFIC**

TRAIN SERVICE BETWEEN  
OTTAWA AND MONTREAL, VIA  
NORTH SHORE FROM UNION  
STATION.

b 8.15 a.m.; b 8.20 p.m.

VIA SHORT LINE FROM CENTRAL  
STATION.

a 5.00 a.m.; b 8.45 a.m.; a 8.30 p.m.  
b 4.00 p.m.; c 8.25 p.m.

BETWEEN OTTAWA, ALMONTE  
ARNPRIOR, RENFREW, AND PEM-  
BROKE FROM UNION STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.;  
b 5.00 p.m.

a Daily; b Daily except Sunday  
c Sunday only.

**GEO. DUNCAN,**

City Passenger Agent, 42 Sparks St.  
General Steamship Agency.

**New York and Ottawa  
Line**

Trains Leave Central Station 7.50 a.m.  
and 4.35 p.m.

And arrive at the following St  
Daily except Sunday:—

3.50 a.m.	Finch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00  
a.m. and 6.35 p.m. Mixed train from Ann  
and Nicholas St., arrives 1.05 p.m.  
Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St., and Cen-  
tral Station. Phone 13 or 1180.

**TOOKE'S SHIRTS**

Compare our prices with the prices elsewhere  
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manship and style. On all lines of Shirts we can  
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Fine quality. Tailor Made Shirts \$1.00.

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Report of the First Convention at Indian-  
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plete Handbook for the Brotherhood  
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was not size, though it was larger than the Gen-  
eral Assembly; nor was it eloquence, though the  
speeches, both prepared and extempore, were fine.  
It was the spirit of earnest determination to do, and  
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*Herald and Presbyter.*

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**Grain of all Kinds.**

Handled on Commission and  
Sold to Highest Bidder, or  
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**500,000 BUSHELS OF OATS - WANTED**

Write for our market card. Wire  
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Are in every respect a  
Superior Biscuit

We guarantee every pound.  
A trial will convince.

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Thoroughly Cured by the Fittz  
Treatment—nothing better  
in the World.

Rev. Canon Dixon, 417 King St.  
E., has agreed to answer ques-  
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(Clergymen and Doctors all over  
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addicted to drink. Free trial,  
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For an Ice Cream Soda or  
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Successors to Walker's

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**"ST. AUGUSTINE"  
(REGISTERED)**

The Perfect Communion Wine.  
Cases, 12 Quarts, \$4.50  
Cases, 24 Pints, - \$5.50

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BRANTFORD, ONT.  
Manufacturers and Proprietors.



**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for Fuel Testing Plant for Mines Branch, Ottawa," will be received at this office until 4.30 p.m. on Thursday, June 17, 1909, for the construction of a Building for Mines Branch Fuel Testing plant.

Plans, specification and form of contract can be seen and forms of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures, with their occupations and places of residences. In the case of firms, the actual signature, the nature of the occupation and place of residence of each member of the firm must be given.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,

NAPOLEON TESSIER,  
Secretary.

Department of Public Works,  
Ottawa, May 28, 1909.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department.



**MAIL CONTRACT.**

**SEALED TENDERS** addressed to the Postmaster-General will be received at Ottawa until noon on Friday, the 11th of June, 1909, for the conveyance of His Majesty's Mails, on a proposed contract for four years, three times per week each way, between Axe Lake and Sprucevale from the 1st July next.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Axe Lake, Banbury, Sprucevale and at the office of the Post Office Inspector at Toronto.

Post Office Department, Mail Service Branch, Ottawa, 26th April, 1909.

G. C. ANDERSON,  
Superintendent.



**MAIL CONTRACT.**

**SEALED TENDERS** addressed to the Postmaster-General will be received at Ottawa until noon on Friday, 11th June, 1909, for the conveyance of His Majesty's Mails on a proposed Contract for four years, 4 & 4 times per week each way, between Darcyville and Perth and Micaville and Perth, from the Postmaster-General's pleasure next.

Printed notices containing further information as to conditions and blank forms of Tender may be obtained at the Post Office of Darcyville, Allan's Mills, Scotch Line, Micaville and Perth, and at the office of the Post Office Inspector at Ottawa.

Post Office Department, Mail Service Branch, Ottawa, 23rd April, 1909.

G. C. ANDERSON,  
Superintendent.

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Capital Paid Up, \$2,500,000  
Reserve . . . . 400,000

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**Scotch Tweed Skirts**

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Made to measure, 2/- extra. Handsome Color  
"Rainy Day" SKIRT in Stylish Check and Plain TWEEDS.

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In the principal Clan Tartans. Price 42/- Carriage paid

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That is obvious at once from its pleasant flavour and the feeling of freshness left in the mouth, and, of course, you will soon see how splendidly, how easily, and how thoroughly it cleans.

Of all chemists, in tins, 6d., 1s., and 1s. 6d.  
New glass jar with sprinkler stopper, 1s. net

**POCKET MONEY**

We should like to hear from a suitable young person in each Congregation to make a canvass during the holiday season for this paper. A liberal commission will be paid. Apply at once.—Address:

**DOMINION PRESBYTERIAN,**

P.O. Drawer 563.

OTTAWA.



**Synopsis of Canadian North-West.**

**HOMESTEAD REGULATIONS**

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 18, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-Agency for the district in which the land is situate. Entry by proxy may, however, be made at any Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

**DUTIES.**—(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

(3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the agent for the district of such intention.

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

**G. E. Kirgsbury**

**PURE ICE**

FROM ABOVE

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