

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum. OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, APRIL 15, 1908. Single Copies, 5 cents.

## LOVE'S MISTAKES IN SEEKING A DEAD CHRIST

BY A. LAWRENCE THOMSON

How oft we sorrow all the night,  
And come like Mary in the dawning light,  
Bearing the spices sweet that we have bought,  
Forgetting all the words we have been taught,  
Seeking a Christ entombed. And on the way  
We wonder who will roll the stone away.  
We from the shining angels start  
Affrighted back with breaking heart,  
And do not know our Lord amid our gloom  
And anguish, that we find an empty tomb.  
Oh! empty Tomb, thy meaning teach thou me,  
Thy glorious triumph and thy victory.  
Because He rose, so life to faith is given  
Because He lives, so shall we live in Heaven.

HAMILTON, ONT.

GO TO

### WALKER'S

For an Ice Cream Soda or

A Fresh Box of Bon Bons

**GATES & HODGSON**

Successors to Walker's

Sparks Street.

Phone 750

### NEW GIFTS FOR EASTER

Is now most complete, and we would now call your attention to our

Ladies' Mesh Bags, from ..... \$4.25  
Smelling Salts Bottles, sterling tops..... 1.10  
Gold-filled Bracelets, from..... 3.75  
Gent's Vest Buttons, 6 in case, from..... 2.25  
Sterling Silver Bracelets, from..... 35c.  
Rosaries in all shades, from..... 90c.  
Hat Pins, endless variety, from..... 35c.  
Sterling Silver Brooches, from..... 25c.

Also see the New Hat Pin, made from a  
Genuine Rose Bud

**A. ROSENTHAL & SONS, Limited**  
O.T.T.A.W.A.

### Important to Form Good Habits!

GET THE HABIT OF  
GOING TO THE

### Standard Drug Store

RIDEAU STREET, OTTAWA

[FOR YOUR DRUGS]

Quality is sure to be of  
High Standard

**BIRTHS.**

At Carleton Place, April 2nd, the wife of Mr. Andrew Arbuckle, of a daughter.

At Appleton, April 6th, the wife of Mr. Howard Crawford, of a daughter.

At Braemar, Eglinton, on Monday, April 6th, 1908, the wife of T. A. Gibson, of a son.

At No. 80 St. Louis Street, Quebec, on March 25, 1908, a daughter to Mr. and Mrs. J. G. Scott.

At 77 Chestnut Park, Rosedale, on April 3rd, 1908, to Mr. and Mrs. J. W. Alexander, a son.

**MARRIAGES.**

At Massey, Ont., on March 4, 1908, by Rev. Mr. Peltier, Daniel C. McGregor, formerly of Summerstown, to Minnie Isabella, daughter of Mrs. Robert Lockerbie, of Cornwall.

On March 28th, 1908, in Knox Church Manse, by Rev. D. Currie, B.D., Walter Colster, of Westport, to Mary Stewart, of Bancroft.

At the home of the bride's parents, on March 31, 1908, by Rev. James Hastie, of Monkland, Buehl L. Dickey, of Gananoque, Ont., to Minnie, daughter of Mr. and Mrs. Hugh Ferguson.

**DEATHS.**

At Winnipeg, on 1st April, James Lang, formerly of Huron Co., Ont., aged 80 years.

At Montreal, on Saturday, March 28th 1908, Jean Stevenson, widow of the late Hugh Boyd, and sister of Lieut.-Col. A. A. Stevenson and Mrs. Alexander Mac-Dougall.

At Perth, April 1st, John Riddell, aged 87 years.

At Whitby, on Saturday, March 28, 1908, William Manuel, a native of Shotts, Lanarkshire, Scotland, aged 83 years and 6 months.

At Allan's Corners, Que., on March 31 1908, Robert Dickson, sr., in his 88th year, a native of Edinburgh, Scotland.

At Dalhousie Station, on March 24, 1908, John M. Campbell, formerly of Monkland, a native of Glenelg, Scotland, aged 57 years.

At Lindsay, on April 4th, 1908, John Kennedy, aged 72 years.

At Toronto, on April 5, 1908, Margaret Smith, in her 80th year, wife of the late Alexander Knox, formerly of Oshawa, Ont.

At Kingston, Ont., on March 29, 1908, John Bell, aged 81 years.

At Toronto, on April 6th, 1908, Daniel Jamieson, aged 71 years.

At Rosetta, on Monday, March 23rd, the infant child of Mr. and Mrs. Lochhead, in her 85th year.

At Christie's Lake, on March 29th, 1908, William, only son of A. W. Miller aged 17 years.

**W. H. THICKE**

EMBOSSER and ENGRAVER

42 Bank Street, Ottawa

VISITING CARDS PROMPTLY PRINTED

**JAS. HOPE & SONS**

STATIONERS, BOOKSELLERS,

BOOKBINDERS AND

JOB PRINTERS

47 & 49 Sparks St., 18 & 20 Elgin St.

"MY WARDROBE" and "MY VALET"

THE NEW METHOD

W. H. MARTIN & CO., PROPRIETORS  
224 BANK STREET, . . . OTTAWA  
PHONE 25

**Mrs. E. deFONTENY**

DRY CLEANING WORKS and  
OSTRICH FEATHER DYER

DRAPERIES LADIES' DRESSES GENT'S SUITS  
Upholstered Furniture beautifully  
Dry Cleaned a specialty

234 BANK ST. . . OTTAWA  
Phone 1378

**STAMMEPEPS**

The ARNOTT METHOD is only logical method for the cure of Stammering. It treats the CAUSE not merely the HABIT, and ensures natural speech. Pamphlet, particulars and references sent on request. Address

The ARNOTT INSTITUTE  
BERLIN, ONT. CAN.

**KENNEDY SHORTHAND SCHOOL**

96 per cent. of our pupils attend our school on the recommendation of former students.

In the selection of a school the reason for this should appeal to you.

9 ADELAIDE STREET E. TORONTO

**James C. Mackintosh & Co.**

BANKERS, BROKERS AND  
GENERAL FINANCIAL AGENTS

Collections made Everywhere

Stocks bought and sold in London,  
New York, Boston, Montreal  
and Toronto.

166 HOLLIS STREET, HALIFAX, N.S.

**PRESENTATION ADDRESSES**

DESIGNED AND ENGROSSED BY

A. H. HOWARD, R. C. A.

52 KING ST. EAST, TORONTO

**COMMUNION SERVICES.**

JEWELLERY, WATCHES,  
SILVERWARE, CLOCKS,  
SPECTACLES, ETC., ETC.

J. CORNELIUS, 99 GRANVILLE ST.  
HALIFAX, N.S.

J. YOUNG, LIMITED  
THE LEADING UNDERTAKER  
359 YONGE STREET, TORONTO  
TELEPHONE 679

**Dufferin Grammar School  
BRIGHAM, QUE.**

Residential College for Boys. Collegiate, Commercial and Primary Departments. Staff of European Graduates, Fine Buildings, Healthy Site, Extensive Play Grounds, easily accessible. For Prospectus, address THE HEAD MASTER.

**BISHOP STRACHAN SCHOOL  
FOR GIRLS**

President—The Lord Bishop of Toronto  
Preparation for the Universities and all Elementary Work.

APPLY FOR CALENDAR TO  
MISS ACRES, LADY PRINCIPAL.

**ST. MARGARET'S COLLEGE  
TORONTO**

A Residential and Day School for Girls  
Only teachers of the highest Academic and Professional Standing Employed.

MRS. GEO. DICKSON,

LADY PRINCIPAL

GEO. DICKSON, M.A., DIRECTOR

Matriculation Night School  
Commercial Shorthand

**TELL A FRIEND  
SOUND INSTRUCTION**

AT REASONABLE RATES

BY MAIL OR AT COLLEGE

R. A. FARQUHARSON, B.A.,

British Canadian Business College,  
Bloor & Yonge, TORONTO

**ST. ANDREW'S COLLEGE  
TORONTO**

A Presbyterian Residential and Day  
School for Boys

Upper and Lower School

Separate Residence for Juniors

Handsome New Buildings, Thoroughly

Modern. Beautiful Playfields.

Summer Term Commences on  
April 22nd, 1908

Rev. D. Bruce Macdonald, M.A., LL.D.  
PRINCIPAL.

**Highfield School  
HAMILTON, ONT.**

President; Lieut.-Col. The Hon. J.  
S. Hendrie, M.P.P.

Residential and Day School for Boys  
Strong Staff. Great success at R.M.C.  
and in Matriculation. Head Master, J.  
H. COLLINSON, M.A., late open math-  
ematical scholar of Queen's College,  
Cambridge.

**WESTMINSTER PRESBYTERIAN SCHOOL**

A Christian School for Girls in the Capital City

MISS CARRIE LEE CAMPBELL,  
PRINCIPAL

Illustrated Catalogue, 705 W. Grace St.  
Richmond, Va.

# Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA, MONTREAL, AND WINNIPEG.

Single Copies 5 Cents

## NOTE AND COMMENT

Tolstoy's eightieth birthday will come on August 28, in Russia, which is September 10, in Canada. It is likely to be celebrated throughout the world.

The bravest action brought to the notice of the Royal Humane Society during the year is that of William H. Parr, a young sailor from Enfield, who has been awarded the Stanhope Gold Medal. He rescued a comrade from the shark-infested sea off East Africa, remaining in the water half an hour.

The only places of which we know where at the polls two whiskey voters are equal to three temperance voters are New Zealand and Ontario, i.e., out of about 3,000,000 English-speaking people about 500,000 count the bar-room loafer's vote worth fifty per cent. more than the preachers. How long will this last? Asks the Christian Guardian.

Says the British Weekly: The Rev. Thomas Barclay, M. A., who is a well-known missionary of the Church labouring in the island of Formosa, has just come to England on furlough with his wife. He accomplished the journey from Japan in eighteen days, via the Trans-Siberian Railway. Two days were spent in Moscow and one in Berlin.

Union prospects are not particularly cheering in India. The committee appointed two years ago to work for one consolidated Protestant church in India reported that the idea is not feasible owing to the attitude of the Episcopalians and Baptists, and it was instructed to substitute federation for organic union as an objective in its programme.

One of Haydn's friends asked how it happened that his Church music was almost always of an animating, cheerful, and even festive quality. The great composer replied: "I can not make it otherwise. I write according to the thoughts I feel. When I think upon God, my heart is so full of joy that notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be easily forgiven me that I serve him with a cheerful spirit."

In England the Presbyterian church offers the true asylum for Evangelical Episcopalians who are aggrieved by the antics of the Romanisers. It now appears that it is becoming the refuge of Evangelical Congregationalists, who are offended and alienated by the Unitarian teaching of the New Theology. Presbyterianism, with its historic dignity, its democratic polity, its Evangelical faith and worship, its educated Ministry, is just what England needs in the present crisis of religious affairs.

The Rev. Dr. Sage Mackay, of the Collegiate Church of New York, of which President Roosevelt, Mrs. Russell Sage and Miss Helen M. Gould are all members, has had a nervous breakdown, and has been granted a year's leave of absence, the congregation supplying the pulpit during this time. As a token of their esteem the congregation have also presented Dr. Mackay with a cheque for £4,000. Dr. Mackay is at present in Arizona, but it is expected he will spend part of the summer in Scotland, where his brother, Rev. W. Macintosh Mackay, is minister of Sherbrooke U. F. Church, Glasgow.

The mortal remains of Emanuel Swedenborg, after resting in the vault at the Swedish Church, Prince's-square, St. George's-in-the-East, for 136 years, are, according to the Morning Light, a Swedish journal, shortly to be removed to Sweden and reinterred there, next to those of the eminent chemist, Berzelius. The application was made a few years ago, but it was refused by the British Government. Now that the application has come from the Swedish Government itself, the request has been acceded to.

Harper's Weekly sometime ago contained the following note of more than local interest: "The Ottawa river, on which the city stands, is one of the most beautiful rivers in the world. Finer scenery than that which adorns its banks cannot be found anywhere. Whether it derives its name from the old tribe of Ottawas, who are now dying out on Manitoulin island, on Lake Huron, or whether they borrowed their name from it, can never be known. The word signifies, strangely enough, 'the human ear.'"

A wicked woman working in one of the great paper mills of Glasgow was converted through the efforts of a city missionary, and became a person of great devoutness of character. She described the process of her salvation in these terms: "I was like the rags that go into the paper mill. They are torn and filthy, but they come out clear, white paper. That is like what Jesus is doing for me." That is, indeed, the work which the great Redeemer is doing for millions of our race. That is the method by which the kingdom of God is being made triumphant in the earth.

For two years now, the Orange Association of Ontario has given of its funds to assist in the cause of French evangelization by the different religious denominations. "Last year six hundred dollars in all was contributed to the funds of the churches which maintain missions in the neighboring Province." This year the amount has been increased to eight hundred dollars, the two Grand Lodges of Ontario contributing to the donation. We believe, says the Canadian Baptist, that the editor of our esteemed contemporary, The Sentinel, Mr. H. C. Hocken, is largely responsible for this practical expression of the desire of Orangemen to do more for their Roman Catholic fellow-citizens than to condemn them and their religious and political methods.

Strangely enough the first settlers in America, the Spaniards, are the most stay-at-home of all the Southern European races. Emigration has been opposed on account of the loss to the nation, but the poverty is now so great, wages so low and the change from an agricultural to an industrial country going on, that some solution is imperative, and emigration seems the only way. At present about 55,000 leave the country each year, principally for South America. This is the natural destination of the Spanish emigrant. There in the country settled by his forefathers, he finds his own language spoken, his books read, habits and laws the same, varied only by the needs of a new, rich and progressive continent. Aggressive missionary work is carried on by several Protestant churches, at widely separated points from Venezuela to Argentine.

The French Senate, by an overwhelming majority has concurred in a bill recently passed by the Chamber of Deputies to automatically convert a decree of separation into a divorce at the end of three years, when either party to the separation requested it. M. Bourget, while reaffirming his irreconcilable opposition to the principle of divorce, says he is not surprised either at the Senate's action or the expression of public opinion. "As a student of moral public opinion," said he, "I long ago foresaw what France was coming to. We are hurrying toward 'free union.' As a Frenchman, I am profoundly grieved to witness this further step into the abyss."

Protestant missions have long vainly sought admission to Tibet and Abyssinia. Tibet is yet practically inaccessible, but Abyssinia has now opened its doors. The present king, who boasts his descent from the Queen of Sheba, has awakened to the superior value of modern knowledge, and the Swedish missionaries who have been laboring on the borders of this closed land have been allowed an entrance. The priestly opposers carried promptly to the king the printed gospels which the missionaries distributed, but the king, instead of exiling the missionaries, said: "I have read these books. They are good. Let the people read them, too." He issued an order that all children above seven years old should go to school, promising to pay the salaries of any competent teachers the missionaries might supply.

The Presbyterians of Philadelphia are greatly troubled over the announcement by Dr. Robert E. Thompson that he is not only opposed to local option, but is in favor of permitting the Lord's Day to be used for the traffic in intoxicants. And worse still, he has used his position as instructor to instill in the minds of young men views that he knew would be abhorrent to the great majority of their parents. The Presbyterian ministers at their weekly meeting considered his case and referred it to a committee to report upon it at their next meeting. An exchange says that Dr. Thompson has enjoyed the confidence of Presbyterians of Philadelphia and has been a welcome supply in many pulpits, but that it is doubtful if he will be permitted this privilege while holding the views he is credited with.

A veteran pastor, and one for whose judgment we have the greatest respect, writes this about the repeating of sermons: "Every minister owes it to his people as well as to himself to write in his lifetime a dozen or a score of sermons in which he would be willing to go to posterity. Such sermons must be on topics or truths of perennial interest. The repetition of sermons of that character will often be asked for by those who have heard them. This gives the minister the opportunity for revision—something he will find he needs as he looks over a manuscript cold. I have used one sermon forty-one times (many times in the same place by request), and it has had forty-one revisions. I have never preached when my sermons did not at the time, represent my thought and conviction. I have never preached an old sermon. A strong reason for preaching sermons is that a new generation of thinkers will appear every three, five or seven years."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## NOT EVER THUS.

(From Sunday School Times.)

The pregnant words, "I was not ever thus," may mean no more than a man's natural reflection that he is growing older. But they are also the simplest language of conversion. It is not the mark of a great conversion that it makes one garrulous about it. Part of its beauty and power is the way it relieves one of the necessity of talking about himself as much as before. The new accent with which a new soul speaks of everything else tells the story.

We probably know all too little of the intensity with which men long for the power to say just this: "I was not ever thus." And though we live in an age of apparently low expectancy in the matter of spiritual change, it is yet safer to believe that all around us men are longing for their birthright of becoming different. Below the surface of conventional life lies a tremendous covetousness of the best gifts. What seems like utter acquiescence in worldliness is often a calm and hidden despair of finding what the inmost soul never ceases to desire. Scoff as men may, nothing is more poignantly real to them than the fact that some one whom they know has shaken off the entail of hopeless spiritual monotony and gone over to live in the other side of his being. Years ago we looked for this transition as something that would surely come. But we seem instead to have struck a law of settledness as if the unseen powers resented change to such an extent that only here and there could some heroic soul wrest the blessing from their hands. Like Moab, men settle upon their lees, their taste remaineth in them, and their scent is not changed. They are not poured from vessel to vessel, leaving something of the muddy lees behind, and flashing clearer and more perfect at every change of life's movement. The saddest confession one can make is that he was ever thus; that, though his life began with clear and eager and holy hopes of divinely promised changes, it finds the sins of years ago still rampant and powerful.

But still with splendid and justifying confirmation of the best we have ever hoped there are lives enough that are still able to sing with meaning the words, "I was no, ever thus." Perhaps our trouble is something like that of Elijah in the wilderness, when he had fallen out of companionship with the seven thousand others who believed just as he did. We need to keep a steady and deliberate communion with those who have found transformation, and also to take our longing for it back into the region where it was born. The prevailing interest of the Scriptures is in what God may do in man rather than in what man may do for himself, and back there we dwell in an atmosphere where spiritual wonders are to be expected. Plans for ourselves, devotion to the art of living and the ethics of life, never can raise such warming hopes as those that come around us instinctively and acclimate themselves in the soul when we stand again in that current of God's spirit which streams through the Scriptures.

Happily the great convert has ever felt that he has obtained something which others would demand if they only knew what it meant to him. The joy of it all is not in any marvellousness of its manner, nor in one's having a story to tell to the world, but in the difference it makes to him who receives it. To Newman it came as a sense of mission in

the world he had never felt before. "I have a work to do in England," was the way he kept putting it to himself. With all the pain and dread of what that mission would bring upon him, there was that deep satisfaction of knowing that his life had been seized and directed to a certain end. Each of us has a work to do in home or factory or office or neighborhood or self, and the moment we are convinced of it is a moment of satisfaction and rest. We can endure turmoil if we know that God has a purpose in sending us into it.

If in Newman's change there was not wanting any element of charm or romance, let not that mislead us. It will be enough for many if they find that after a life of impatience they are now strangely able to wait; for others, that some values in their life have suddenly fallen so that they have seen other values rise to their long lost place. Splendid indifferences which make one ask: "what has come over me?" take their place in life as heralds of still finer enthusiasms for which these indifferences have made room. What would once have seemed an utter breakdown in our ambitions now seems like the first real touch of success.

But the greatest change that can ever happen is that by which a man passes from egotism to love. It is not hate which is love's opposite, but the slow and consuming egotism which all so quietly leaves a life without a neighbor and without a God, without reason for being, and finally without any understanding of what has occurred. John took it for his province to unmake the egotist with the gospel of Christ. The touch of surprise lies like a dawn over the New Testament. "I was not ever thus" is what John is always saying as he thinks that he of all men should ever have come to love the brethren. And we wonder now and then at our own coarseness which has turned Paul into the hardest of dogmatists and forgotten the childlike surprise that never left him.

Life is gloriously at the mercy of such things, though we can never tell when they will come. The thing for us to do is to let the tune get running in the mind and all along the heart. For once that it comes as on the Damascus road, it comes a thousand times through some "chance" word of a friend or even through a silence where we should have expected speech. Some "accident" sets us in a different angle toward life. A word out of the Bible, heard a thousand times before, suddenly glows with significance and makes its appeal; or quite as often some word whose meaning we do not grasp will follow us and recur to us, we cannot see why, until at length we turn to lay hold on what has so unmistakably laid hold on us, and so we close in with a new experience. We are not as safe against such things as we think for

"Just when we're safest, there's a sunset touch,  
A fancy from a flower-bell, some one's death.

A chorus-ending from Euripides—  
And that's enough for fifty hopes and fears

As old and new at once as Nature's self

To rap and knock and enter in our soul."

Those to whom the great transition has come are united in saying that no effort of theirs ever fully accounted for its coming. But to do nothing about it only sets us in a more hopeless attitude toward it. Struggle always serves to convince us of the royal way it takes

when it comes. The wind bloweth where it listeth. We live over toward the encouraging side of its truth when we have learned how surely and steadfastly the spirit listeth toward every man who longs for his power. Effort toward anything begets affinity, and best of all, "affinity has a trick of turning into identity." Some day the touch of change is there, and the one who holds on and really finds it looks back upon all his efforts as little enough in comparison with what he has found. And we never feel so natural as when we have been changed.

## EASTER AWAKENING.

The apostles had no hint of Easter on Good Friday, as they gathered at the rock-hewn tomb to lay away the body of their Lord. It looked, indeed, as if His work was done,—His career closed. They might carry away the memory of His words, striving to keep them ever fresh in their affection; but He Himself was gone; gone out of their lives, gone to the death, gone into the grave, for all that sight and sense could say unto them. But, happy fact, He rose from the dead! And the church has kept Easter ever since. It keeps it in recognition of the Living Christ, of the Christ who can say, "I am the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades."

The rising again of Christ from the dead is one of the most certain facts of human history. This certainty rests not so much upon the contemporary accounts of the resurrection, though these do practically demonstrate to us the truth of the great event, but better still, it is authenticated to us by the life of the Church, through all the ages of her history. The spiritual springtime is as real as the natural. The constant quickening of emotion in Christ's disciples, the unceasing renewal of Christian affections, the freshening up of Christian relationships, the growth of the Kingdom, these form a ceaseless evidence for the living Christ—that "the last Adam became a life-giving spirit."

The rising again from the dead is one of the most happy facts in human history. It is the supremely happy fact to each believing soul. The living Christ is the source of the soul's life. It is also the supremely happy fact to the whole Church. The living Christ is the source of the Church's life. Have you grown disheartened and discouraged because of the coldness, the "deadness" as you call it, of the Church? Then God speaks to you by the great parable of the Eastertide and calls upon you to believe that life is mightier than death and that the Living One will never cease to work His miracles of renewal.

There is a legend that when Jesus arose from His grave and walked out of Joseph's garden, white lilies blossomed in His footsteps, so that wherever He went bloom and beauty sprang up. The legend faintly illustrates what was true of Him all His life long. Wherever He went blessings followed—the sick were healed, the discouraged were cheered, the sorrowing were comforted. And since He has gone from our sight He is no less in the world, for the Easter awakening is everywhere, the new life springs up wherever the Easter message is heard, and new hope is born in all hearts.—Selected.

Ten out of fourteen counties in Michigan have gone 'dry.'

THE HISTORY OF EDUCATION IN  
UPPER CANADA.

Dr. J. G. Hodgins, the Historiographer of the Education Department of Ontario, reports to his ministers the completion of the twentieth volume of his "Docu-mentary History of Education in Upper Canada from 1791 to 1869." Dr. Hodgins has made diligent inquiry, and he can learn of no other country except Germany which has compiled such a history, not of the theories of education as set forth by philosophers, but of the actual facts. Common schools were established by act of Parliament in 1816. Before that there were a few good private schools in Kingston, Toronto, Niagara and other towns, and there was in England a "Society for Promoting the Education of the Poor in Upper and Lower Canada," the funds of which were administered by the Midland School Society at Kingston, then the capital. The act which this society obtained in 1815 was superseded by the Common School Act of 1816, which resulted in the establishment of many schools, some of a more practical character than those which have succeeded them. In his "Book of Sketches" William Lyon Mackenzie says: "There are two schools in Hope Township; one for the ordinary branches of education, and the other, on a larger scale, in which instruction is given to young girls in knitting, sewing, spinning, making straw and chip hats and bonnets, spinning wool and other useful arts of a like description."

In 1824, a curious common school act was passed, in which provision was made for five things: 1st, the education of the Indians; 2nd, the establishment of Sunday schools; 3rd, the distribution of religious books and tracts so as to afford "Moral and religious instruction" to the people; 4th, the apportionment of a Provincial Board of Education to superintend the schools; and 5th, the examination of persons for the office of school teachers. The great apostle of education in Upper Canada was the Rev. Dr. Egerton Ryerson, who in the years 1844-46 reorganized the whole system. In 1849 he secured the reservation for school purposes of a million acres of crown lands. Dr. Ryerson having prepared an elaborate school bill, Malcolm Cameron, to whom it was entrusted, got it passed very considerably altered, of course, in the features affecting religion, always the bone of contention. When the superintendent got communication of this "anti-Christian" legislation he tendered his resignation, whereupon Mr. Baldwin apologized to him, explaining that the burning of the Parliament House and other matters had prevented his giving attention to the subject, but that the act, although it had received the royal assent, did not go into force till the next year—and it did not. A new bill, prepared by Dr. Ryerson, was passed the next year.

Dr. Hodgins's work deals separately with grammar schools and with colleges. The establishment of grammar schools dates as far back as 1797, when the Legislature of Upper Canada memorialized the King to make a grant of the crown lands for the establishment of 'free grammar schools, and a college, or university.' In reply to this memorial, the Imperial Government decided to make the terms of the projected grant much more liberal and extensive than those of the memorial, and, in the words of the despatch of the Colonial Minister, in reply, the grant was made 'for free grammar schools, in each district, and, in due course of time, for the establishment of other seminaries of a larger and more comprehensive nature, for the promotion of religious and moral learning, and the study of the arts and sciences.'

The grammar schools which were established under the authority of an act of parliament in 1809, in the terms of this imperial grant, were really superior private schools under a new name. They were in effect, schools for the children of the higher classes, and were almost solely patronized by them, and official persons.

Another class of very superior preparatory schools was established by the United Empire Loyalists in the chief centres of their settlements such as Kingston, Cornwall, Bath, York and St. Catharines. The most noted of these were the Bath Academy taught by the father of the Hon. Marshal Bidwell, a distinguished member of the Provincial Government, the Grantham Academy at St. Catharines; and the Newburgh Academy. Then there were the noted school at Cornwall, taught by the Reverend Doctor Straehan, afterwards Bishop of Toronto, and later the famous 'Blue School,' in York, afterwards Toronto, taught by the same distinguished man. There had also been a superior private school previously established at York, which was taught by the father of the Hon. Robert Baldwin, and the London District school, taught by the Rev. George Ryerson, who was assisted by his more distinguished brother, the Rev. Egerton Ryerson, as usher.

The vicissitudes of the university question are related at length from Governor Simcoe's project to establish a 'church university' for the province, to the actual coming into being of three denominational institutions, King's, at Toronto, Queen's at Kingston, and Victoria at Cobourg. The Provincial Legislature, against much protest, took upon itself to modify the royal charter of King's, which was finally converted into the University of Toronto. In these twenty volumes one may well hope to find any information he can possibly want on the whole subject in hand. Dr. Hodgins is evidently favorable to the suggestion made to Sir John Macdonald by his revered former chief, Dr. Ryerson, that there should be a Dominion Bureau of Education, not to interfere with the control of the provinces, but to collate and issue information.—Montreal Witness.

## CONCERNING LENT.

The Baptist Commonwealth has the following to say of "Lent":

"The liturgical churches have some advantages. To fast is good for the physical man, and the self-control is good for the spiritual. The season of the year, when the winter's cold has ceased its frigid sting, and the budding spring has open arms for the crowds who have been tired of being so long housed, is a more inviting time to go abroad and to be invited into the churches. The parties and frolics are at least less frequent and the body and brain are not driven by the continuous round of social gaieties. Custom has for them made a somewhat more convenient time to be holy. There may be objections to this, and some people may think we ought to have a perennial time for such spiritual exercises; and so we ought. We dwell not now on the disadvantages. The atmosphere of things in general is to some extent influenced by these special seasons of a part of the Christian Church. It has influenced more than we may think. Just as Baptists should be proud that recognition is given to some of their principles by other denominations, so we think our Episcopal friends and others of their ecclesiastical class, ought to feel proud of the recognition being given to the observance of Lent. Many Baptists and Presbyterians and others make it convenient to have special evangelistic services during this spring period instead of the first week in the year. In one city a combined effort is being made by all the denominations and all the printed matter is inscribed 'Lenten Evangelistic Services.' Some Baptist churches have a Good Friday service and multitudes of them have Easter Day with capital letters. This would have been shocking to our forefathers, and it is now to some of our contemporaries. The drift is toward more rather than less, of a recognition, if not an observance, of these times and seasons. And it is a legitimate question whether we do not gain rather than lose by a wise use of this custom and especially the season. If it smacks of Rome may it not be that even Rome has some good things from which we may learn? Even the sons of this world are for their own generation wiser than the sons of light. What we all want is those forces which will help most to make the secular become more sacred."

## DAILY BIBLE READINGS.

The International Daily Bible Readings, inaugurated twenty-five years ago, by Mr. Charles Waters of London, Eng., are now used by nearly a million men and women throughout the world, who read the same passages of Scripture day by day. The International Sunday School Association has secured the right to use these readings in the United States and Canada and they will be offered to publishing houses, editors, etc., who desire to use them. Application for such use may be made to Mr. W. N. Hartshorn, Chairman of the Executive Committee, 85 Broad street, Boston, Mass.

The plan of the International Bible Readings is an intelligently arranged set of readings, beginning Monday of each week, treating daily the subject of the International Lesson for the following Sunday. Each reading is a ray of light, and all are focused on the forth-coming lesson topic. Teachers and scholars thus find ready at hand readings, unified by the common subject, proving that the best Bible Interpreter is the Bible itself. With the universal publications of these readings in the religious press as well as in many daily papers, in 1909, it is expected that several million members of the Sunday-school, and others interested will unite in daily systematic Bible reading using the same passages from day to day. Who can estimate the results of this study!

## EASTER GLADNESS.

By the Rev. A. Messler Quick.

Joy of the spring-tide,  
Feast of the holy,  
Memorial of the opening tomb,  
Easter the fairest,  
Teeming with gladness,  
In hearts shall find worshipful room.

Fair are the lilies,  
Sweet all the flowers,  
Gathered for the house of the Lord;  
Sweet are the anthems,  
Joyous the music,  
That with heart-strings sweetly accord.

Risen Lord Jesus,  
Ruler of nature,  
Born to redeem, risen to save,  
Ask of the monster,  
Where, death, is thy sting,  
And where thy victory, boasting grave!

Life for the ransomed,  
Quickened, immortal,  
We claim through the Christ revealed  
word,  
Thine be the glory,  
Alleluia, Amen,  
Our risen Redeemer and Lord.

The total area of Africa is estimated at about 11,500,000 square miles, of which Great Britain owns 2,713,910 square miles.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## JESUS ANOINTED AT BETHANY.\*

By P. M. Macdonald, B.D.

And Martha served, v. 2. In his book *The Simple Life*, Charles Wagner quaintly writes: "They say there are no such things as fairies, or that there are fairies no longer; but know not what they say. The original of the fairies sung by poets was found and still is, among the amiable mortals who knead bread with energy, mend rents with cheerfulness, nurse the sick with smiles, put witchery into a ribbon and genius into a stew." The Marthas are the true fairies, always in demand. In homes, in hospitals, wherever there are sick or weary or hungry folk, the Marthas, trailing clouds of glory as they come, appear, self-appointed to nurse and cheer and feed. Blessings on these indispensable women! Their hands may be hard, but it is with loving service that is making earth grow like heaven for all around them.

Then took Mary a pound of ointment, and anointed the feet of Jesus, v. 3. The Norwegians make elaborate preparations, in all parts of the kingdom, to observe their natal holiday. The centre of all the thought, however, is not fire-works, nor sports, but some one of the great sons of Norway whose names are the pride of the people. Each year one of these is selected, and if he is alive and in Norway he is required to go from place to place and receive the thanks and praise of his fellow countrymen for what he has done. If the name of the hero to be honored belongs to the dead, his statue is decked with flowers, and his deeds are recalled in grateful speeches. No national hero ever made such sacrifices for his people or won such a deliverance for them, as Jesus for us. Mary, bringing her costly ointment and lavishly pouring it on the Master's feet, teaches us that no gift is too great and no service too lowly or arduous to express the love and gratitude that should swell up in our hearts at every remembrance of His love and His sacrifice.

Why was not this ointment sold, and given to the poor? v. 5. A hundred critics who do not do much for the poor themselves, will decant on the waste of money in religious enterprises, and smile condescendingly at the enthusiasts who are so impractical. But love knows its own meaning, though the world does not understand Christian self-sacrifice for ends which seem shadowy, as compared with the solid, and often sordid, satisfying of material wants. The mole criticizes the lark for soaring to the clouds, and says that only burrowing and grubbing are the proper modes of motion. Let the critics eep and growl, but go you on with your lavish loving; for the Master approves, and it matters little who finds fault.

Suffer her to keep it against the day of my burying (Rev. Ver.), v. 7. Too many people give flowers to the living and flowers to the dead. Mary was not one of these. In Mark's Gospel we have these words of Jesus, "She hath anointed My body beforehand for the burying." Many people would have kept that box sealed up until He was dead, and then poured it upon His cold, lifeless body. When a man dies, many kind words are said about him; but what good does it all do him? One word of appreciation or affection in his days of stress and

strain would have been a priceless boon. Do not keep your eulogies for the dead alone. Do not heap your wreaths only on the coffin. While your friends are with you, cheer, encourage, inspire them with your love, your loyalty, your frank, honest words of affection.

The poor always ye have with you, v. 8. In a city park, where the children of the rich rode the ponies, sat a poorly clad woman and a little girl, by whose side stood a crutch. Around the driving course went the happy children. The woman and the child watched their strong, healthy movements in a wistful way. Presently two little girls who had noticed these spectators, dismounted and leading their ponies to their father, whispered something to him. At once he went up to the woman and said, "My daughters have asked me to come and say that they would be delighted if your little girl would take a ride on one of their ponies. Will you kindly make them happy by allowing your little girl to do this?" The poor woman's eyes filled with grateful tears, and the little lame girl clapped her hands with delight. Twice around the course she went on the pony, and it is hard to say whether she or the rich man's children got the most pleasure out of her ride.

## TRAGEDY AND TRIUMPH.

By Geo. W. Armstrong.

Saddest page in human story,  
Was the day when Jesus died;  
When,—nailed to His cross so gory,—  
At Golgotha crucified.

He was wound in linen grave-clothes,  
(He who came the world to save);  
Was embalmed with myrrh and aloes,  
Laid in saintly Joseph's grave.

Through a tragedy of sorrow,  
And a death of grief and pain;  
He shall triumph on the morrow,  
And God's just decrees maintain.

Death and tomb enthroned before,  
Cannot cast dark shadows now;  
For their usurped reign is o'er,  
Glory crowns the Victor's brow.

So through sorrow, grief and sadness,  
Duty, danger, death may lie;  
Dull Golgotha beams with gladness,  
Calvary teaches Death shall die.

Thus Good Friday's gloomy dawn,  
To a triumph leads the way;  
And a glorious Easter morn,  
Hails Christ's resurrection day.  
London, Ont.

We study the resurrection of Christ as a fact of our human earthly history. But this resurrection was the most potential fact in the history of the moral universe. His resurrection was his enthronement over all powers and all words through all the ages. His resurrection was the lifting of His Church as His body, to the central position of interest and power, in the affairs of the world and in the issues of the world to come.

The Easter faith points us not to the graves, but to the gates of heaven—those gates "whose key Love keeps on that side, and on this side Death." Oh, for a higher Christianity, which in sorrow shall not be draped with black and bowed down by merely earthly and animal instincts, seeking the living among the dead, and so failing to see that the true life, the fullness of life, is above this level and beyond this atmosphere!

## LIGHT FROM THE EAST.

Spikenard—Was an essential oil obtained from a plant which grows in India, and was called by the natives the Indian Spike. The stems, which branch out from the root, are rough and shaggy, and resemble the tail of an ermine. The distance it was brought, the defective means of travel in ancient times, and the labor of preparing it from the plant, made it a costly perfume. Yet it was much sought after as a hair oil and general cosmetic by the wealthier Romans. The difficulty of supplying the demand led to various adulterations. Pliny mentions as tests of genuineness, lightness, red color, sweet smell, and a taste which left a dry sensation, but a pleasant flavor, in the mouth.

Supper—There are usually only two regular meals in an Eastern home, dinner and supper. Breakfast is only an informal lunch, consisting, in the desert, of a piece of the coarse bread baked the night before. Dinner was eaten at noon, and abstinence from it was called fasting. But supper, when the work of the day was over, was the principal meal, the one at which on special occasions flesh was eaten, and at which the whole family met. All feasts were in the evening; hence the institution of the Passover and the Lord's Supper at that time of day.

## PRECIOUS FAITH.

It is "precious faith," costly in itself, priceless in the blessings it brings. And how does it bring them? Not by any virtue or worthiness of its own. There is no merit in faith; how can there be when it comes simply trusting the trustworthy? Is there anything virtuous in the fact that we have "fed for refuge," and have found safety in the cleft of the Rock? No, faith is not in the least a recommendation of goodness before God. It is the clasp of the life-belt when the man is drowning; the rest of the rescued in the arms that bear him to the shore; the standing in peace behind the shield which our champion presents to the foe. It is the very opposite of merit; it is our recourse to mercy. But just because it is all this, it is "precious" in the blessings it brings. Cowper calls faith "the blood receiving grace." So it is, and is the "receiving grace" also for all the circle of the blessings of God in Christ, purchased for us, with His blood, stored up for us in His fullness, conveyed to us by His Spirit. Cherish, then, this "precious faith." But do so, not by continually looking at the faith, and as it were pulling it up to see if it is growing. Do so rather by, often looking at its object, and by continually putting faith into use, as you meet each reality of life, relying upon Him. By faith Jesus Christ becomes, not only an outside fact, but an inward power to make all things new, in you and so around.—Dr. Moule.

Charity of speech is as divine a thing as charity of action.

The good and the bad are always with us. But no man need be bad, since Christ will help him to be good.

The great end of prayer is to prepare the heart for the reception of the Holy Spirit. It not only brings God down, but lifts man up.

In considering religion and the agencies that are made necessary by its purposes, it should never be forgotten that religion is not business. There is no legitimate place for competition in religion.

\*S.S. Lesson April 19, 1908. John 12:1-11. Commit to memory v. 3. Golden Text—We love him, because he first loved us.—1. John 4:19.

## "RABBONI!"

By Rev. A. B. Dickie.

Christ's appearance to Mary of Magdala, after His resurrection, and the mention of her name, touched a tender chord in her heart. The astonished woman, under the influence of an amazing revulsion of feeling, caused by the much-loved voice of Jesus, could only find expression for the emotion that surged in her breast, in the one passionate exclamation, "Rabboni!" The vision of the risen Lord in His glory burst upon her, and she fell at His feet, uttering from the depths of her soul, as she fell, the adoring cry, "My Master!"

The word rushed to her lips in response to the personal call of the risen Lord. That fact is profoundly significant. It shows that the relations between God and the soul are intensely personal.

Can we, as heartily as Mary, say "Rabboni"? Then we acknowledge Christ as Lord over the intellect, and we will do everything with an eye single to His honor and glory. Such an acknowledgment will notably effect our beliefs and opinions. Our own inclinations will be set aside, and we will come humbly to the inspired page, wanting to know the mind and will of Him whom we are to obey.

It will affect all our reading, which is an intellectual occupation; it involves an exercise of the mind. If we truly utter the word Rabboni, we will realize that we have no right to read as we please. We will read any book, as the servants of Christ.

Our hearts, consciences and wills we shall lay as tribute at His feet. Did not our Saviour, when on earth, place His claim above home and kindred? No heart ever knows the power of loving, until it has learned to love only and always in the Lord. When we thus love, our tongues are controlled, and we avoid the mischief wrought by unsanctified speech. Under the control of Jesus, our thoughts and words spontaneously flow out, pure, gentle and sweet.

A true utterance of the word, Rabboni, to-day, implies that we acknowledge Christ as Lord of the conscience to instruct and quicken, as Lord of the will, allowing Him to rule it. And then, as a matter of course, our bodies will be yielded to Him.

Sackville, N.B.

## THE ISSUE.

Easter follows Lent, and marks the issue of the conflict in the desert; it is the sign and symbol of temptation resisted and evil vanquished; it is the victory not of innocence but of righteousness—the supreme evidence that the pure thought and the divine affection have passed on through will into character. For the Christ there could have been no other issue of that conflict, no other crown than that which flashed on a sorrowful world on the first Easter morning. But who can predict the quality of the life which is coming to us in the great hereafter? Does it not depend on the quality of this present life? Are we not to-day determining, not so much who we shall live forever, as how we shall live forever? Are we not now making for ourselves the heaven to which our hopes climb with timid feet in the uncertainties of our journey? There stands the open door, and He stands beside it whose hands were pierced; but when we have entered, how far shall we go and what shall our possession be? Can any one answer these questions save ourselves?—Lyman Abbott.

God's word is a signboard that tells one which road to take when in doubt.

Freedom from evil habits is a strong point gained in the battle of life.

Impatience has turned many a life from victory to defeat.

## A MISSIONARY CRUSADER.\*

By Rev. J. B. McLean, B.D.

On the 12th day of December, 1893, William J. McKenzie got his first glimpse of Korea, and wrote down in his diary the memorable words, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Prophetic words for him, as they were for his Master who first spoke them. He, too, was "a corn of wheat," and he died, and the fruit thereof is shaking to-day like Lebanon.

The native place of our Korean pioneer was West Bay in the Island of Cape Breton, where he was born, July 15, 1861. From his boyhood, he was remarkable for his strength, activity and buoyancy of spirits. He was also an apt and diligent scholar. At the early age of fourteen he secured a "B" or First Class Teacher's License, and taught school for several years. He went to Pictou Academy, and, after three years' study there, matriculated into Dalhousie College, Halifax. He graduated, with the degree of B. A., in the class of '88. After a summer spent in the Home Mission Field, he entered upon the study of theology at Pine Hill, our Presbyterian Theological College at Halifax.

In the following spring, he went to Labrador as the pioneer missionary of the Pine Hill Students' Missionary Society. He spent eighteen months in the North, during which time he traversed that bleak coast again and again, and penetrated to the distant mission stations of the Moravian Brethren, when he saw for the first time, in the congregations of Esquimaux, what the gospel could do for a people rescued from heathenism.

On his return to Halifax, he completed his theological course, and accepted a call to Stewiacke, where he labored for two years with great diligence and success.

But no measure of success in a Home field could give him peace of mind; for the Macedonian cry was sounding in his ears. On the lonely tedious voyage to Labrador, he had read and deeply pondered a book on Missions in Korea. It was then that he made this note in his diary,—"Why not go out there, and do as Paul did? Get there some way, and grow into their life by some trade or labor; and also preach. Then, stir up the church, if need be, for assistance.

The idea, born on that voyage, grew as the days passed. When he returned to Pine Hill, he was full of it. When he settled in Stewiacke, he was still possessed by it—his mission was to the Foreign field; and his part of the field was Korea. He resigned his congregation, and offered himself to the Foreign Mission Board for work in Korea. But the church had other fields already occupied, and all the resources available were taxed to meet their many and ever growing demands, and it was not thought wise to break new ground.

But McKenzie was determined to go; and he trusted that God would so prosper his undertakings that the church would eventually adopt him as he agent.

He delivered many missionary addresses throughout the country, and many contributions were made to a special fund for his work. When he left for Korea, he had sufficient funds to take him out, and to maintain him there for a year.

He landed at Chemulpo, December 15th., and proceeded to Seoul, the capital. He fixed upon the village of Sorai, on the West coast, and about 180 miles south of Seoul, as the place to begin. He was drawn to it by the account given him of one godly man, the only Christian in the village. This was Mr. So, who had been converted to Christianity

on a visit to China some thirteen years before, and had ever since proved loyal to the faith.

McKenzie was warmly welcomed by Mr. So. On the following Sunday, fifteen persons gathered under his roof for Christian worship, and McKenzie preached to them through an interpreter. Soon after, the dark cloud of war broke over the country. Korea had asked China to come and help her suppress the Tong Haks or "armed reformers," and Japan, too, came in to have her share in the work. During the troubled months that followed, her country suffered much, and McKenzie was in constant danger. On three occasions the Tong Haks set out for Sorai, to plunder the village and take his life. Each time something intercepted them. At last they said "We cannot fight against McKenzie, for his Jehovah God is stronger than our gods." Sorai was the only village in that part left untouched by the Tong Haks during the war.

But wars and rumors of wars did not withhold him from the great work he had come to do. As that first year of service in Korea drew to its close, he rejoiced in his growing knowledge of the language, and in his ability to make himself and his message understood.

In his diary under date of February 1, 1895, he wrote the question, "Shall I see its end?" In less than six months death was to crown his life's work. How diligently did he employ the hours of those fleeting months! His heart was set upon a church, and he had the joy of seeing it taking shape. Gifts of money were coming to him regularly from the home land; but into this church not a cent of that money was to go. When it was opened for public worship he was able to say, not only that it was built with Korean money, but that it was the first Korean church built with Korean money! And this, only sixteen months after he had come to Sorai.

But the arduousness of his labors was beginning to tell even on his giant frame, which gave out at last. On Sunday, June 17th., he wrote in his diary, "I had some fever, but attended meeting." Next day he was worse—it was the beginning of the end. With his dying strength he wrote a tender letter of farewell to his mother, in which he gives her the sad assurance that his poor Koreans are doing all they can for him, and that Mr. So will be with him to the last, and bury his poor body beside the church.

And so he passed to the reward of all faithful servants, leaving to his beloved church in Canada the precious legacy of the Korean Mission, where such abundant fruit is being gathered to-day by those who have entered into his labors.

Hopewell, N. S.

Sin is to be overcome, not so much by maintaining a direct opposition to it, as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed; if the ground be well occupied, there will be less need of the labor of the hoe.—Andrew Fuller.

## DAILY READINGS.

- M., April 20.—The missionary command. Matt. 28: 16-20.  
 T., April 21.—God's purpose. Luke 24: 46-48.  
 W., April 22.—Three early missionaries. Acts 12: 24, 25.  
 T., April 23.—The excellency of missions. Isa. 52: 7-12.  
 F., April 24.—The sacrifice of missions. Luke 9: 59-62.  
 S., April 25.—Prayer for missions. Eph. 6: 18-20.  
 Sun., April 26.—Topic: Foreign missions. A Missionary Crusader, and Missions in the Islands. Acts 28: 1-10.

\*Y.P.S.C.E. Topic for April 26, 1908. A Missionary Crusader. Rom. 15:14-20.

A man's chances of sudden death are eight times as great as a woman's.

## The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

[AND AT

MONTREAL AND WINNIPEG

Terms: One year (50 issues) in advance, \$1.50.

SPECIAL OFFER.—Any one sending us FIVE new names and \$5.00 will be entitled to a FREE copy for twelve months.

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake in label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

Send all remittances by check, money order, or registered letter, made payable to the DOMINION PRESBYTERIAN.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.

Letters should be addressed:—

THE DOMINION PRESBYTERIAN,  
P. O. Drawer 563, Ottawa.

C. BLACKETT ROBINSON,  
Manager and Editor.

OTTAWA, WEDNESDAY, APRIL 15, 1908

Queen's University has received \$10,000 towards its endowment fund from an old graduate, Dr. James Douglas, of New York.

Mr. Justice Cassels accepts the promotion of Royal Commissioner to enquire into the charges made by the Civil Service Commission against the Marine and Fisheries Department, but makes two important conditions: These are that no extra remuneration should be given him, and that the work should not be allowed to interfere with his duties as Judge of the Exchequer Court. The conditions are eminently proper ones; and in future appointments of judges to commissions of a similar kind it is to be hoped that the precedent of no extra pay will prevail. Mr. Justice Cassels' action in this matter only raises him, if possible, higher in the public estimation: it is the action of a high-minded man, evidently desirous of doing his duty to the country as well as to the litigants before the Exchequer Court.

The Postmaster-General is "doing things." It is announced that he has made a new departure in regard to all future contracts entered into with mail carriers, which will have the approval and support of the temperance people of the Dominion. Hereafter a provision will be included in all contracts which will prevent mail carriers from carrying intoxicating liquor. It is said that at present mail carriers bring liquor into country districts along with His Majesty's mails, and Mr. Lemieux has made up his mind to have this stopped; and a violation of this part of the contract will be followed by its cancellation. Business men will be interested in the further fact that at an early date drop letters in cities will be delivered at one cent instead of two, as at present.

## THE BIBLE IN PORTUGAL.

The Lisbon correspondent of the London Times writes: "A very notable judgment, significant of the advancing tolerance of the Portuguese people, has just been given in the Lisbon Court of Appeals in the case of a colporteur of the British and Foreign Bible Society charged at Elvas with acting in a way prejudicial to the religion of the State. The three judges before whom the case came on appeal, have declared that the hawking of Protestant Bibles does not constitute the crime of disrespect to the State religion. They have given in a very clearly worded judgment as their reasons for this decision the fact that the so-called Protestant Bible contains no word or passage that is not found textually in the Catholic Bible, the permission for the exercise of the Protestant religion in this country accorded in the constitutional charter, and the prohibition also contained therein against prosecution for religious reasons. To its report of this case, the official Gazette appends an editorial note congratulating the magistracy and the Portuguese nation upon this judgment, and saying that it was high time that the courts of a civilized and liberal country should retudiate the almost savage ill-treatment so often accorded to colporteurs, against which the local authorities not infrequently granted no protection. Proceeding to remark that this judgment is one of the most notable ever given in Portugal, this note concludes by calling upon the press to make known, as by so doing they will render the cause of liberty and education in this land a splendid service."

(The above affords an interesting commentary on the recent action of the Hull (Que.) authorities in arresting a colporteur of the Bible Society while in discharge of his duty.—Editor D. P.)

An order has been issued by Mr. D. McNichol, vice-president of the C. P. R., calling the attention of trainmen to instructions regarding swearing and the use of obscene language on trains. Employees of the C. P. R. are not only instructed to refrain from swearing and using obscene language, but have been ordered to see that language of an offensive or annoying character is not used by passengers. It is gratifying to note the position taken on this policy, as well as the liquor traffic, by the great railway corporations. Railways, none too soon, have come to the decision that they have no place for the "moderate" drinker of intoxicants; and to be logical they must refuse to allow the sale of liquors in their stations.

Rev. Dr. Milligan, in a recent sermon, strongly denounced "the amateur anarchists" whose wild denunciation of "capitalists" and "unreasoning glorification of public ownership, and war against private enterprise are making Ontario an unsafe place for capital to invest in." Undoubtedly there exists much reason for level-headed men to raise their voices in protest against this development of the disciples of "envy of the successful."

## READING MATTER FOR CANADIANS.

The most outstanding features of Canadian postal legislation and regulation within a couple of years are as follows:—

(1) Canada felt, in its relation to certain so-called reciprocal postal arrangements with the United States, that it had long had the worst of the bargain financially. In this way. When newspaper or serial matter is forwarded to either country, the country sending collects the postage, while the receiving country carries this mail matter without further expense, to all parts of the receiving country, after it once crosses the boundary line. The United States Postal Department, up to a couple of years ago, sent to Canada, for transportation, ten times as much newspaper mail matter, to be carried free, as Canada reciprocally sent to the United States to be carried free, so that Canada was at an immense disadvantage, financially, in the exchange of newspaper and cognate printed matter. A couple of years ago the Canadian post offices were actually clogged and glutted with ton after ton of United States monthly and other publications of the cheaper type, much of it at ten and twenty-five cents a year. Their contents, from a literary point of view, were frivolous and unimproving, and they were mostly anti-British in tone, and in no sense pro-Canadian.

But this was not their worst feature. They could hardly be classed as legitimate publications, as they had for their real object, and source of their profit, the carrying of hundreds of condensed advertisements in very small type; so that these publications could be more properly called advertising sheets, with just enough flimsy reading matter to permit them to work in under postal facilities and privileges. These advertisements, thus distributed by hundreds of thousands in all parts of Canada, to lists of names secured of young and old, students male and female, and even school children, were most demoralizing. They advertised suggestive pictures as nearly indecent as possible; suggestive devices as to forms of illegality and immorality; and medicines which it was suggested could be safely used for certain purposes pointedly hinted at. These advertisements were usually "fakes," when not worse, and cost thoughtless people in Canada in the aggregate hundreds of thousands of dollars every year.

All this flood of cheap, vicious and vile publication, which flowed into Canada, has been completely stopped. The Dominion has thus rid itself of an incalculable source of social demoralization. It is not to be denied that the operation of necessarily general measures has added also to the postage-cost to Canadians on the better class of United States publications; but this extra postage on the higher type of United States publications has not apparently as yet interfered much with the circulation of the better class of United States publications subscribed for by the better class of Canadian readers.



(2) The Canadian Postal Department has also worked out more favorable reciprocal arrangements as to postal rates with Great Britain for newspapers, magazines, etc., with the avowed intention of an "intellectual preference" as to Canadian reading in favor of the mother country of the Empire. The result has been that, while there has been the practical suppression of the flood of objectionable newspaper matter from the United States already mentioned, the volume of newspaper, literary and magazine matter from Great Britain has been, within a couple of years, increased, not by a hundred per cent., but actually by several hundreds per cent. The average literary style of British publications is higher than the average of analogous United States publications; and at any rate, Canada, as the most important part of Greater Britain, is interested in British publications being made as accessible as possible to Canadians.

(3) The next outstanding feature of recent postal regulations is that the Canadian Postal Department makes distinction and discrimination as to postage rates between the United States daily newspapers published on week days, and the United States Sunday newspaper. The Canadian Postal Department declines to recognize these huge United States Sunday newspapers as legitimately entitled to be called daily newspapers in the sense applied to the ordinary week-day issues. So the Sunday United States newspaper is charged a postage rate of four cents a pound, or a cent for four ounces, four times as much as is charged the week-day issue.

No newspapers are allowed to be published in Canada on Sunday, and there seems no good reason, when prohibiting Canadian publishers, why we should do anything to encourage the flooding of Canada with the Sunday United States publications. These United States Sunday newspapers are not bad in every column, of course; often they contain that which is interesting, as well as unobjectionable. But the testimony of the most thoughtful people of the United States is that it is a calamity, there should be no chance for a let-up and surcease one day in seven from the commercialism, the excitement, the vulgar cartoons, and the sensationalism, which are carried into American life by their sensational newspaper press. The United States Sunday newspaper is decidedly demoralizing. It caters constantly to the lowest instincts of mankind, filling its columns at every opportunity with the salacious and the suggestive, such as the Evelyn Thaw and cases if possible even worse.

The three special features, then, of recent Canadian postal tendency, have been, (1) the successful and enormous diminution of the quantity of undesirable United States newspaper and other such matter coming into Canada; (2) the immense encouragement of British newspapers and magazine matter coming to Canada; and (3) the declining to recognize the United States Sunday newspaper as the sort of literary social or moral pabulum for Canadians which should be given any special postal-rate encouragement.

### THE SACRAMENT OF CHRISTIAN SERVICE.

Perhaps there never was a generation when Christians were so active and eager in trying to do good. Indeed, among many earnest people, what they call religious work or social service begins to assume something like the importance which belonged to sacraments in the mediæval Church. At any rate, the analogy carries with it a warning. For those same perils which cling round the sacramental system reappear under fresh disguises to beset our energetic evangelicals and zealous civic reformers. A modern philanthropist is tempted to assume the old *opus operatum* fallacy—tempted to believe that certain outward acts or institutions somehow convey virtue of themselves, irrespective of the spirit which informs and controls them. So, again, in these days we have developed a machinery of revivalism as well as an organization of charity. We forget that good men may employ the formulas of the inquiry room just as glibly as other good men recite the phrases of the misal; pious women may scatter tracts just as mechanically and promiscuously as a priest sprinkles holy water. To speak of Christian service as a sacrament implies first of all that we must guard it against those subtle perversions and corruptions to which a sacrament is peculiarly exposed. The best of our good works are worthless apart from God's grace working in them and through them. All our methods and activities must remain idle, empty, impotent things, unless they be instinct with the Holy Spirit of Christ.

Our Christian service resembles a sacrament in this—that its methods and forms are of small moment compared with the grace it conveys. And grace cannot be measured in terms of activity. When we hear some busy Christian extolled for doing as much work as two ordinary people, we remind ourselves that in the service of Christ quantity and quality are things unlike and incommensurable. It was said concerning a certain holy woman that she did nothing but what was done by everybody else, but that she did all things as no one else did them. Even the drudgery of a commonplace lot can be penetrated by the powers of the world to come. We read of Fra Angelico that whenever he had to paint a Crucifixion, he painted it on his knees, with the tears running down his cheeks. And one golden saying of Fra Angelico's is recorded concerning Christian service: "He who would do the work of Christ must dwell continually with him." In that companionship we begin to catch the meaning of our Lord's own wonderful words: For their sakes, I sanctify myself. Nothing that we can ever do for others is comparable with what we can be to them. The greatest work a Christian does on earth is just to have been, in very deed and truth, a Christian.—The British Weekly.

The population of Glasgow is 835,625; Manchester, 627,126; Liverpool, 739,180; Dublin, with suburbs, 378,994; Belfast, 366,220.

### CONCERNING "CONVERSION."

Rev. David Smith, Blairgowrie.

The word means "turning about," and it suggests the image of a lost wanderer. The wilderness is wide and perilous, and the night is at hand, and the pitiful Saviour has pursued the wanderer and is calling after him: "Turn ye, turn ye from your evil ways; for why will ye die!" And Conversion is just turning at the call and obeying it. It is a personal matter—not acceptance of a creed, but surrender to the will and guidance of Jesus. And this is what makes Conversion so easy, reasonable, and indeed natural. Whatever may be said about metaphysical theories and theological definitions, Jesus appeals to our deepest nature; our hearts go out to Him instinctively and hail Him as their Friend and Lord, and confess how good He is. Turning to Him and accepting Him is just letting our hearts have their way and allowing our true selves to rise up and live. And this is Conversion. It is the soul approaching and welcoming Jesus. You ask how Conversion may be attained. Turn up the hymn, "Just as I am"; read it, understand it, make its prayer your own, and, when you have got to the last word, say "Amen" to it with all your heart; and the covenant is sealed; you are Christ's and He is yours. Conversion is a crisis, the turning-point in a man's life, and it is helpful ever after if he is able to look back to the hour when he made the great Surrender and the light broke into his soul. But it should be said with all emphasis that this is not necessary. There are many who have no such remembrance; yet they are Christians, resting on the Lord's mercy, and living in His faith and peace. Their Scriptural prototype is not St. Paul, but Samuel or Timothy. They cannot recall a time when they were not desiring Jesus and seeking to be right with Him and order their lives according to His will. They are the children of believers. They were consecrated by prayer and faith ere they were born, and were nurtured in a godly atmosphere, in a home which was a little sanctuary with an altar and a mercy-seat. And they grew into the love of Jesus without any rude crisis in their spiritual experience, any painful transition "out of darkness into light." I think this is the ideal sort of Conversion, the sort which we should covet for our children, and by our own faith and devotion make possible for them. What better thing could we desire for them than this, that, when they are old and grey-headed, they should look back and say with thankful hearts: "I have never known what it means to be a stranger to the love of Jesus. I do not remember a time when I was not His!" The decisive question is not "When was I converted?" but rather, "What is my present attitude to Christ? Am I at this hour resting on Him and seeking to be true to Him in all the business of my life?" If we can say "Yes," to that, then we are truly converted. And if doubts assail us, questionings whether we be really His, this is the secret of reassurance: Go back to Him as you went at the first, and say: "Lord, if I have never come aright, I come now." Bunyan found peace when the Holy Spirit brought home to his heart that promise of Jesus: "Him that cometh unto Me I will in no wise cast out"; and whenever in after days he doubted, he would pray this prayer: "Take me, for I come unto Thee." With this prayer on his lips he died. Yes, Conversion means "turning to Jesus," and we have need to be continually turning to Him and casting ourselves afresh on His unfailing mercy. "The perseverance of the saints is made up of ever new beginnings."

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## EASTER.

By Elizabeth D. Preston.

The ancient Saxons worshipped a goddess called Estera. There seems to be a diversity of opinions as to how the name was spelled, but all authorities agree that she was the goddess of the East, and was worshipped each spring, sacrifices being annually offered about the time of the passover.

It will therefore be readily seen that this origin of the festival at this time had nothing whatever to do with Christianity, but it is typical of what the Christians wished to observe. They, too, must have felt—man is so in harmony with nature—the inspiration of spring; the revivification of life after a seeming death must have appealed to their hearts and imaginations as a fit type by which they might teach in a symbolical way the truths which they wished to impart to their co-workers and followers.

## The Christian Festival.

The proper time for celebrating the festival was a theme which gave rise to many heated arguments among these early Christians; the question was fully considered, however, and satisfactorily settled at the council of Nice 325 A.D. The rule that was then adopted is this: "Easter shall fall upon the first Sunday after the first full moon occurring after March 21." By this arrangement Easter may come as early as March 22, or as late as April 25, but must ever oscillate between these two dates. During the nineteenth century it has fallen from one to four times on every date between March 22 and April 25, except March 24, which has been skipped entirely.

The people of Christendom today observe the festival of the resurrection very generally, the Evangelical churches joining more and more freely in the ceremonies of the Episcopal and Roman Catholic churches. It seems safe to assert that wherever flowers are to be found no church will be entirely destitute of floral offerings on Easter day; they have their own little sermon to preach, and they understand the method. In some of the larger cities the blooms are distributed to the children of the Sunday school after the service, and in some places they are sent to the neglected alley waifs and their parents. Let us pray that their beautiful presence and consecrated messages be appreciated there.

Centuries ago the Easter kies was given with the words: "He is risen," and the answer would be: "He is risen, indeed." It is needless to trace the story back to these days with their overshadowing of paganism and traditions of mythology, for these have been dispelled by the advance of time and the fuller light of Christianity. But one fact remains unchanged: "He is risen, indeed." He whose mission was the redemption of the world, died that the world might live; He rose again, and we who live in Him shall rise also, in the fulness of His love.

It is time for the exhibition of brotherly love; the beauty of Eastertide lies in the possibilities for doing good. Do not let your joy end with the exclamation "He is risen!" For you He has risen indeed, and you realize it. Blessed are you, then; but cannot you extend the knowledge to some sad heart who never heard, or, hearing, was never convinced that for his Christ arose and ever stands as his Ambassador with the Father?

Be not selfish in your rejoicing. Teach some child the truth in words as sweet and simple as was his life; to the man who is too busy to think of "such things" say: "The Easter means much to us, does it not?" It may mean more to him after that. To some weep-

ing Magdalene present a cluster of flowers as white as the love of Christ; tell her that He died for such as she. Into the dens of vice and wickedness, into the homes where Christ is never allowed to enter, take your messages of love and hope and Easter joy and jubilation. Christ will go with you and bless your efforts, and let not your Eastertide end with the setting of the sun; this one day filled with tenderness toward fellowmen may awaken in your heart a desire to do good to everyone about you.

## IN APRIL.

In the windy April,  
When the world's aglow  
With crocus bell and daffodil,  
And primroses do blow  
Across the dawning meadow  
In spray of green and gold,—  
Every nook in all the land  
Its secret joy doth hold.  
Brightly and lightly  
Drifting swallows fly;  
Yet my heart is lonesome,  
—Who knows why!

In the windy April  
Spent in winter's pain;  
Cheery, piping Robin  
Struts the fields again;  
Ears are glad for hearing.  
Eyes are glad for sight  
Of all the bonny green things  
Climbing to the light;  
Gay day is grey day,  
Rainy day or dry;  
Still my heart is lonesome,  
—Who knows why!

In the windy April  
Dear is hope's unrest,  
Throbbing in the frozen ground,  
In the frozen breast,  
Clouds fair as sunshine  
Flash and fade away;  
Silver is the night time,  
Golden is the day;  
Best time and blest time  
Of the year is nigh,  
Still my heart is lonesome,  
—God knows why!  
Mary Elizabeth Blake.

## LOOK OUT FOR THE RATS.

A gentleman from the Orkney Islands now staying in the city is much exercised concerning the incursion of rats into Manitoba. That some have been killed around Dominion City and Morris is a fact, and "the sooner these pests are met by the aid of dogs, ferrets and traps the better for the farmer, the baker and the general citizen." So said the Orkney man. The rats will doubtless travel by the Red River banks in the early spring now so close upon us. In the Orkney Islands twenty years ago a strange thing occurred. A small island of but a few acres was infested by rats. The animals had come in by boat and tide. They were not all of the ordinary rat tribe. Norwegian fishing boats had the white bellied rats on board. They took to the land and soon made themselves at home and entered into consubstantial relations with rat number one. These rats one and all were driven out of their island home by English rabbits. In a few years not one could be found on this land. The power of muscular kicking with the hind leg of the rabbit is well known. Doubtless also, they ate the food that the rats craved for, and thus reduced the whip tailed vagabonds to hunger.—Winnipeg Free Press.

Light wits, like puff-balls, emit more smoke than fragrance.

## EASTER GAMES.

By Emma Duff Gray.

Because so many little people have birthdays that occur about Easter time, and because whose birthdays should be celebrated, the following games might prove a delight, especially those which may be played out of doors.

**THE HARE HUNT.**—Hide hares and rabbits on the lawn or in the garden, so that it will take very sharp eyes to see them. A make believe hare, for example, could be covered over with dry leaves and slyly placed between currant bushes. A tiny biesque rabbit, with a lettuce leaf in his mouth, might take a half an hour to find, if it was underneath some long, new grass in a thicket. Or put a pair of live rabbits, side by side, in a man's high hat. Every child should find either a hare or a rabbit to take home, for finding is keeping, and almost as soon as they find the treasure they will discover that the animals are the most satisfying of candy boxes, for they should be tightly packed with delicious sweets and goodies.

**PUNNY EGGS.**—Give every player an egg shell after the contents have been blown out, or if any of the larger children would want to prepare the egg shells themselves, tell them to make a hole in each end of the egg and blow hard in one end. When the shells are quite clean, put a piece of light colored court plaster over both holes of each egg to make the shells firmer. This done, the children may decorate the shells with water colors or ink. They must imagine each egg is a head, and that they must draw the features. They will find much sport in drawing or painting ridiculous or curious faces on the eggs. One might be a milk maid, another a Yankee school master with his mouth drawn down at the corners. Others might be Chinamen, policemen or babies, whatever in fact would occur to the young artist to paint.

Added to the drawing materials bits of hair would be required to skilfully paste on, and tiny pieces of colored paper and woolen and silk goods for some of the caps and hats. This game necessitates inventive skill and may be as funny as it is entertaining.

**NEST EGGS.**—Place two large baskets ten feet apart, and give five eggs to each player. Fill the baskets two-thirds full of soft hay and thus they will be admirable places in which to make the nest.

The nest should be first made by the girls and then by the boys. Each player stands by one of the nests and throws the five eggs one by one into the opposite basket ten feet away.

To "make the nest" it is necessary for each egg to fall unbroken into the hay, otherwise the nest is not "made" and the player must pick out all her unbroken eggs and pass them on to the boys. When it comes time for the boys to play, they have to pass over any unbroken eggs from an "unmade nest." After each player has had a turn, the side having the most, wins the game.

**S. B. C.**—This game is as entertaining as it is novel. Its entertainment consists in bubble blowing, and its novelty in empty cotton spoons.

Fill two quart bowls with soap suds ready for immediate use. The mixture will be in splendid condition, if a dessert spoonful of glycerine is dissolved in each bowl, because the bubbles will be more iridescent and firmer.

Each player should dip a long spoon into the bowl and blow through it, just as though it is a pipe. Spoons are superior to pipes, because they do not break.

Suspend four cardboard rings in a doorway. Each ring should be from nine to twelve inches in diameter. There may also be smaller rings made of different sizes. Wind all the rings with lavender yellow or rose colored tissue paper, so they may be distinctly seen. Each player in turn should try to blow the bubbles through the rings.

#### THE HOME BUILDING OF A BIRD.

On a May-day morning, we, sitting under the branches of a maple tree, suddenly noticed a cardinal bird diligently bustling about under the hedgerow. She looked at us, then flitted the leaves about in a tremendous "pothor;" pulled bark fibres, filling her mouth with material, then tossing it recklessly away; slipping up and down through the hedge incessantly calling out, "Chip, Chip," and flying ostentatiously into the maples above our heads, deporting herself in a manner that plainly betokened a wish for somebody to interest himself in her affair. Naturally, we were the ones she had in mind, as no one else was in sight; so, as I idly watched, it gradually dawned upon me she must be the last year's tenant of our garden, and, remembering old favors, was bidding for new, and I hastily ran into the house for some thread with which to test her memory.

I lightly laid the first strand of spool cotton on the grade vine trellis, when, like a flash, the bird darted to it and swept away with it down into the garden. This proved her identity. A new cardinal would have been quite ignorant of the uses to which thread could be put, but this little home-maker had sampled the material last year and the year previous and found it good. Thus, you see, she remembered, and, as her nest was not even started, showed her preference at the outset, and also knew where to come. While she was gone on her journey, I pulled yards more thread from the spool, breaking it into lengths of a yard and a half or two yards, festooning it along the trellis and on the grape vine. Back she came, and, almost beneath my hand, she gathered up thread after thread, until she had a mouthful, and then off again around the corner of the house. Again and again she returned, in a positive ecstasy of delight over the thread.—Jennie Brooks, in Harper's Magazine for March.

It is estimated that the laundries of London use 750 tons of soap in a week. Flowers are one and a half degrees warmer than the surrounding air.

The Emperor of Japan retains the services of thirty physicians and sixty priests.

The optimist is always on the firing line.

The habit of trying to see good in everything is the making of a great soul.

The mad race for wealth breaks the wings of happiness.

Over two thousand boys in our nation become men every day.

At last character never rises above its plane of thought.

A diamond glitter is incomparable to the flash of the human eye.

It pays to keep your eye on your clothes while you're in the swim.

A face that can not smile is like a rose that can not blossom.

Let bitter feeling go—Time is the best avenger.

#### A BIT OF DIPLOMACY.

Something had happened between Nan Kent and Janet Hadley. Just what it was Nan's family did not know, for the girl said nothing; but she was plainly suffering over it. Nan rarely has "times" with her friends, and for that reason everybody knew that this was serious. Finally Uncle Bruce, to whom Nan was as the apple of his eye, could stand it no longer.

"Why don't you 'wake up,' Nan? You won't be happy till you do."

Nan caught her breath. "I—can't, Uncle Bruce. You'd say so if you knew."

"Janet has been untrue to you?"

Nan nodded wretchedly.

"I wouldn't care, then. If a girl is untrue, and there's nothing good in her!"

"Oh, I don't say that," Nan interrupted. "Janet is lovely at home, and she hasn't an easy home life."

"Well, that 's something, of course,"

Uncle Bruce acknowledged. "But, still, if that's all—if you can't depend upon a girl!"

"Oh, but you can!" Nan cried. "Janet is always honest. I'd trust Janet's word anywhere. That's why I can't understand!"

"I suppose she's fickle, then, or selfish," Uncle Bruce suggested, ignoring the broken sentence.

"Janet is the most unselfish girl I ever knew," Nan declared.

An hour later a gentleman was asking for Miss Janet at a house down the street.

"It's got to end, you know," Uncle Bruce said, smiling into Janet's troubled eyes. "If you too can stand it, I can't. Nan hasn't smiled for a week. Not an hour ago I heard her speaking of you."

"She is the most unselfish girl I ever knew," she said, "and honest—I'd trust her word anywhere."

Janet's grave face flushed into radiance.

"Did Nan say that?" she cried. "Oh, tell her I'm coming over to-night just the minute dinner is over."

And Uncle Bruce, slowly strolling home, looked well content.—New Guide.

#### THE VOICES.

I heard the voice of the city  
Calling again and again;  
And into her arms there hastened  
Millions and millions of men.

And I heard the voice of old gardens,  
Of quiet woodland ways;  
But few hearts there were who would  
Heed them  
In the rush of the busy days.

The cities grow old and vanish,  
And their people faint and die;  
But the grasses are green forever,  
Forever blue is the sky.

#### WHAT IS MAN?

"All the constituents of a 150 pound man are contained in 1,200 eggs," said the chemist.

"There is enough gas in a man," he went on, "to fill a gasometer of 3,649 cubic feet. There is enough iron to make four nails. There is enough fat to make seventy-five candles and a large cake of soap. There is enough phosphorus to make 8,064 boxes of matches.

"There is enough hydrogen in him to fill a balloon and carry him up to the clouds. The remaining constituents of a man would yield, if utilized, six cruets of salt, a bowl of sugar, and ten gallons of water."

No wonder the Palmist said, "I am fearfully and wonderfully made."

If happiness is the rarest of blessings, it is because the reception of it is the rarest of virtues.—Silvestre.

#### HEALTH FOR THE BABY.

A mother who has once used Baby's Own Tablets for her children will always use them for the minor ailments that come to all little ones. The Tablets are the best medicine in the world for the cure of indigestion, colic, constipation, diarrhoea, teething troubles and breaking up colds. And the mother has the guarantee of a Government analyst that this medicine contains no poisonous opiate or narcotic. Mrs. Wm. F. Gay, St. Eleanor, P. E. I., says: "I have used Baby's Own Tablets with the best of results and know of nothing to equal them for the cure of stomach and bowel troubles. I do not feel safe unless I have a box of Baby's Own Tablets in the house." Sold by medicine dealers or by mail at 25 cents a box from the Dr. Williams Medicine Co., Brockville, Ont.

#### BRITISH AND FOREIGN.

The Rev. R. J. Campbell, D.D., of the London City Temple, is planning to spend two months lecturing in America this summer.

It was announced that on April 12, Japanese steamer Kasado would leave Kobe for San Paulo, Brazil, with 1,000 Japanese agricultural laborers on board.

The International Eucharistic Conference—the greatest gathering of Roman Catholic ecclesiastics since medieval times, will meet in London in September.

In Philadelphia over two hundred thousand persons are out of work. The City Council is being asked for fifty thousand dollars to relieve the distress.

Rev. J. McAlpine, assistant at the United Free Church, Edinburgh, is to be called to St. Andrew's church, Stockton-on-Tees.

The Rev. Douglas B. Smith, M. A., formerly a pastor in Western Australia, has been recognized by the Presbytery of Manchester as a minister without charge laboring within its bounds.

A London magistrate has sent a motor bus driver, charged with drunkenness, to prison for a month without the option of a fine. He withdrew his license also.

The English Presbyterian Synod of 1903 is to be asked permission for the visitation of all its congregations, in the interests of Foreign Missions, during the next two years.

A "wonderful revival" is reported to have taken place in the United Methodist church, North Pethering, Launceston. Miss Cowmeadow was the evangelist.

The canton of Geneva, Switzerland, following in the footsteps of France, will divorce state and church on January 1, 1909, when a law recently passed to that effect will become operative.

Father Berry, who saw a man tampering with an offertory box in St. Joseph's Roman Catholic Church, Preston, sprang out from a confessional box. The man fled, was chased by the priest on a bicycle and arrested.

A railway through the mountains north of the Adriatic sea, constructed by the Austrian government to build up the trade of Trieste, though only 130 miles long, has 679 bridges and viaducts. It also runs through forty-nine tunnels.

The government of Baden has decided not to spoil the old Castle of Heidelberg by restoring it, but to simply put in such repairs as may be necessary to keep any part of the picturesque old ruin from falling.

The ensuing English Presbyterian Synod is to be invited to consider whether the time has not come when closer relations should be entered into with the Church of Scotland. This decision is the outcome of a conference on the subject, held at the meeting of the Synod's Inter-course Committee two weeks ago.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Large congregations greeted Rev. A. E. Mitchell, B.A., of Ottawa, who conducted services last Sunday in New St. James church, London, of which his brother is pastor.

An able address was given by Mr. R. H. Campbell of the Forestry Department, last week before the Men's Association of the Glebe Church. Mr. Campbell proved himself a very capable and efficient speaker and his lecture was much appreciated.

Rev. P. W. Anderson of McKay street church has commenced a canvass to raise \$15,000 for a new church. The new building will be erected on the site of the present structure. It will not include a Sunday school hall, as an adequate hall for this purpose already stands, in which services will be held while construction is being carried on.

The death occurred on Sunday of Mr. James Thomas Scott, a native of Monaghan, Ireland. Owing to the death of his father, he was brought up at the home of his uncle, Mr. Foster Dunwoody, Monaghan, a cousin of Rev. Dr. Armstrong, of St. Paul's church. He entered a bank in Belfast, Ireland, and about seven years ago he came out to Canada, and went into the employ of the bank of British North America. His bright, courteous manner won for him many friends, and his sudden death has caused deep regret among the members of St. Paul's church.

The following item, taken from the Hamilton Times, will be of interest to many readers in and out of Ottawa: At a largely attended congregational meeting of Knox Church, held for the purpose of calling a pastor to succeed Rev. S. Banks Nelson, who recently went to Minneapolis, the names of two of the ten men who had preached during the vacancy were considered. Rev. A. E. Mitchell, of Ottawa, and Rev. Alexander Estler, late of Cooke's, Toronto. The majority of the votes cast were found to be in favor of Rev. Mr. Mitchell, and the call was made unanimous. The stipend was set at \$2,500, with six weeks' vacation. John Whight, Walter T. Evans, James Dixon and Alexander Dynes were appointed a committee to appear on behalf of the call before the Presbytery. Rev. Dr. Fletcher, interim moderator of session, presided at the meeting.

The Hamilton Presbytery meets in Knox Church, St. Catharines, on May 5th at 10 a.m.

Rev. Wm. Cooper, B.A., of Port Perry, has been called to Westminster church, Mount Forest.

There is not a successful man in Canada, says the Montreal Witness, who has risen to the position he occupies by any other means than that of suiting himself to his environment and doing that which he found to do with honesty and industry.

Quite a number of foreign missionaries are expected to be in England on furlough during the sittings of the coming Presbyterian Synod. Amongst them are the Rev. Dr. Wm. Macgregor, of Amoy (who is not likely to return to China); Rev. Dr. Riddell, of Wuking-fu; Rev. Dr. John C. Gibson, of Swatow; Rev. Thomas Barclay, M. A., of Formosa; Rev. Garden Blaikie, M.A., of Chao-chow-fu; Rev. Alan S. M. Anderson, M.A., of Chin-chew; with Dr. George Duncan Whyte, Dr. J. L. Maxwell, Junr., Dr. J. A. Macdonald Smith, and several lady missionaries.

## TORONTO.

Rev. C. H. Cook has declined a call to St. Andrew's and St. Paul's, Vaughan.

The Wychwood church was presented with a \$60 magic lantern. It was used for the first time last Sunday evening and everybody was delighted.

Rev. Dr. Carmichael, of King, now in his 80th year, has resigned, and requested to be relieved in October, thus completing 48 years' service. He was ordained and licensed in the same church in which he has served so long.

Leave will be asked of the General Assembly to receive Rev. A. S. Kerr of the United States Presbyterian Church and Rev. C. E. Cooper: recent appointee as secretary of the Canadian Bible Society, as ministers of the Canadian Presbyterian Church.

Presbytery will make application to the synod for leave to license the following students: A. M. Dallas, B.A.; W. P. Lane, B.A.; W. R. Taylor, B.A.; J. G. Miller, B.A.; B. Black, B.A.; A. H. Barker, B.A.; D. A. Macdonald, B.A.; and J. W. Gordon, M.A.

The following Knox College graduates have been licensed to preach by Toronto Presbytery: W. D. McDonald, B.A.; J. L. McCulloch, B.A.; F. C. Overend, B.A.; S. H. Peckup, B.A.; S. Lynd, B.A.; S. H. Moyer, B.A.; and A. C. Stewart, B.A.

St. Mark's congregation, Rev. J. D. Morrow, pastor, asks to be permitted to move from the corner of King and Tecumseh streets to Queen and Bellwoods avenue. Action was deferred by Presbytery, pending a hearing from parties affected.

The Cooke's church people are still undecided as to a successor to Mr. Estler. Many are looking towards Philadelphia, greatly attracted by their former pastor, Rev. Dr. Patterson. If he could be induced to return to his first love anxiety and indecision would immediately disappear.

The students of Knox College have proved their loyalty to that institution and their interest in the movement for new buildings by subscribing \$3,525 to the building fund. The graduating class subscribed \$1,355, the middle year \$740, the juniors \$825, and the Arts men in the Knox residence \$605.

Rev. Alex. MacGillivray left Monday on a two weeks' trip to Saskatchewan and Alberta. He will meet with the Synod Sabbath School Committees at Regina and Calgary. His pulpit will be supplied by Mr. Hunter, a Divinity student in Glasgow, whose home is in Queensland, Australia, but who is to spend the summer at Bonar Church.

In Toronto Presbytery the following additional commissioners to the General Assembly were elected: J. H. Copeland, J. C. Charles, John Harvery, A. Grant, Sir Wm. Mortimer Clark, J. K. Macdonald and Michael Turnbull, while Rev. J. M. Duncan and Rev. H. A. Macpherson were elected in place of Rev. Dr. Parsons and Rev. W. Amos, who resigned.

The name and address of the Clerk of North Bay Presbytery: Rev. R. Drinnan, Roseau, Ont.

The Men's Club, of Calvin Church, Pembroke recently discussed the "Proper Emigration Policy for the Government of Canada to Adopt." We have not heard what decision was reached.

Knox Church, Iroquois, Rev. D. O. McArthur, the pastor, held its pre-Communion service on Thursday evening, April 3rd. Rev. T. A. Sadler, B.A., the newly inducted pastor at Cardinal, officiated. There was a large congregation present.

## WESTERN ONTARIO.

Rev. M. N. Bethune, of Brookholm, exchanged with Rev. A. M. Boyle, of Kemble, on a recent Sunday.

St. Andrew's congregation, Strathroy, has unanimously called Rev. W. M. Kannaawin, B.D., of Woodville.

Rev. Harvey Gray, of Dundas, has been lecturing on Music to an appreciative audience in Ferguson.

Newmarket Presbyterians, tired of looking for a suitable building as manse, have decided to build one. Work will begin at once.

Rev. R. T. Cockburn, of Southampton, has been teaching in the Westminster Church, Mount Forest. It is expected the congregation will soon give another call.

The concert given under the auspices of the Ladies' Aid of Kew Beach Church was largely attended, and quite a success in every way. Fully \$60 was realized.

Rev. A. H. MacGillivray, M.A., of Chatham, lectured in Knox church, Wallaceburg, last week on The Mammoth Cave of Kentucky. The subject was made interesting by the lecturer.

Rev. Charles H. Cooke, of Toronto, formerly of Smith's Falls, has accepted a call to the Bradford Presbyterian charge. He is now supplying for Rev. Dr. Gordon, at Winnipeg. It is expected his induction will take place early in May.

Orillia Packet: Mr. Paulin, a graduate of Knox College, who has been for the past year in Glasgow, taking a post-graduate course, spent a week here with his friend, the Rev. D. C. MacGregor, and preached an able sermon in the opera house on Sunday evening.

The Presbytery of North Bay will apply to next General Assembly for leave to receive Rev. A. E. Mitchener, lately of the Congregational Church. Mr. Mitchener has been laboring with great acceptance for eight or nine months at Magnetawan and already has won a high place in the esteem of members of the Presbytery.

At its recent meeting the General Assembly's Committee on Augmentation of Stipends, (Western Section), appointed Rev. J. H. Edmison, Cheltenham, Ont., minute secretary of the committee, thus filling the vacancy caused by the withdrawal of Dr. Somerville. Convener and Clerks of Presbyteries and Synods will please send to Mr. Edmison all correspondence relative to Augmentation.

## EASTERN ONTARIO.

Rev. J. D. Mackenzie, of Knox church, Lancaster, has been confined to his room with a severe attack of tonsillitis.

The members of the Dalhousie Mills church choir spent a pleasant hour at the hospitable home of Mr. D. S. Morrison, Pevevil, on a recent evening.

The members of the Scotland Church met in large numbers in the manse on Friday evening of last week to bid goodbye to Rev. Dr. and Mrs. Hay, who are leaving this field for Quebec. After a pleasant evening of music and conversation, Mrs. Hay was presented with an elegant piece of silver plate, accompanied by an address, in which mention was made of her many estimable qualities as a pastor's wife and the capable manner in which she presided in the manse, and her sympathy shown in every good work. Mrs. Hay made a suitable reply.

## SUMMER SESSION IN THEOLOGY.

The Theological College in British Columbia opened for classes on Monday 6th inst., in the University College Building, Cambie street, Vancouver.

The course will consist of: 1. Old Testament, by Dr. Davidson, Toronto; 2. New Testament, by Prof. D. J. Fraser, Montreal; 3. Systematic Theology, Prof. R. Magill, Halifax; 4. Church History, by Principal MacKay; 5. Apologetics and Pastoral Theology, by Rev. Dr. Taylor, New Westminster, and Rev. John Logan, Burnie; 7. English Bible, Rev. D. J. Gillam, North Vancouver.

To the care of Rev. J. Knox Wright, of Vancouver, is committed the task of introducing the tyroes to Hebrew characters. Rev. Dr. Campbell, moderator of Assembly, is expected to give a short course on Church Law.

Surely this is a start of a most promising nature, and meets the demands of the most exacting. Western men will soon be objects of envy to those further east. Besides these enclosures a course in arts is in prospect for those in need of such training. Already Principal Burns, L. Robertson and Brough, of the University College, have offered their services to the theological faculty, and with such a spirit they are well pleased.

As at present outlined the classes will meet from 9 to 12 each working day with extra classes on occasion.

Arrangements have been completed whereby men who are backward in their arts subjects can be drilled for eleven months in the year, thus enabling them to receive a full arts training without spending extra years in preparation for entrance.

The library has arrived and the register will be open at an early date. Students are urged to communicate at once with Dr. MacKay, 1159 Georgia St., Vancouver.

For full particulars address the Acting Principal, 1159 Georgia St., Vancouver

North Bay Presbytery will send the following Commissioners to the General Assembly: Messrs. R. Drinnan, J. R. Mann and G. L. Johnston, Ministers; and Messrs. George Morrison, Callendar; H. H. Lang, Cobalt; and Joseph Farrer, Parry Sound.

The report on Home Missions presented to North Bay Presbytery, stated that, in spite of the many difficulties and discouragements which the committee had to face in the early part of the past six months, all the fields, with the exception of Carling and Dunchurch, had been well supplied during a whole or a part of that time. The work is ever widening. Estabrood has reached the status of an "Ordained Missionary" field and under the leadership of Mr. John McDonald, a graduate of Queen's College, it will soon pass from the list of missions and become a settled charge. But six new fields which will be opened this spring will more than take its place. An important forward movement has been made in the ordination of Mr. Alex. McInnis as Minister Evangelist, and Mr. David Bichon for special work on the Madawaska field. Two other Catechists will also ere long be ordained for special work, viz: Mr. Reid at Lorain and Mr. Henderson at Warren. This cannot but result in the great strengthening of the work. The pioneering done on the mission field by the College Missionary Societies has always been able and helpful. The coming summer Knox College Society will man seven fields within the bounds of this Presbytery and Queen's Society will occupy two.

## MANITOBA COLLEGE CLOSING.

At the recent convocation the various successful students in the examinations had the degrees conferred upon them, prizes and scholarships were awarded, and the parting benediction was bestowed upon the class. Relatives and friends of the students were present in large numbers and crowded every available inch of room in the senate hall.

Principal Patrick, who presided, gave a resume of the work of the session, and said it had been successful in every way. This was one of the greatest events in the history of the college, he said, as a larger number of students were, at one time, bidding farewell to their alma mater than ever before in the history of the college. He drew special attention to the fact that the arts and theological courses would be continued as in the past. The following were noticed on the platform, supporting the principal: Rev. Dr. Bryce, Rev. Dr. DuVal, Rev. Dr. Hart, Rev. Dr. Perry, Rev. Dr. A. B. Baird, Rev. J. D. M. Fleming, and E. W. Clark, B. A.

The principal expressed his gratification at the large number who were graduating, and referred to the co-operation that existed between the various colleges. He hoped this would long continue.

Dr. Baird presented Rev. J. G. Stephens, B. A., and Rev. F. A. Clare, B. A., on whom the degree of B.D., was conferred by Principal Patrick, the latter in his absence.

Principal Patrick then presented diplomas, bibles, scholarships and prizes to the following:

Those who have completed the regular course in theology: Sigmund Byezvsky, D. McIvor, B. A., J. W. Stevenson, B. A.

Those who have completed the minister evangelist course: John Archibald, W. T. Beattie, Wm. Carpenter, George A. Dyker, L. E. Gosling, John Kennedy, Andrew Moffat, J. R. O'Brien, C. N. Patton, F. C. Pecover, A. G. C. Simpson, W. W. Smith, H. G. Sturs, James Williams.

Scholarships, third year — Robert Carswell, scholarship, \$70 for Hebrew and general proficiency; J. W. Stevenson, \$60 for general proficiency; Daniel McIvor, B. A.

Second year — Nisbet memorial scholarship, \$70, for general proficiency, Richard Ashcroft; Robert Carswell, scholarship, \$70 for general, R. W. Murdoch, M. A.

First year — John Ralph Bing, scholarship of \$60 for general proficiency, W. A. Hunter, B. A.; Mary Robertson Gordon, scholarship, \$50 for general proficiency, D. McRae, B. A.; James Watt, scholarship, \$40 for general proficiency, J. A. S. Burns, B. S. A.

Those who have completed the second year in the regular course — Richard Ashcroft. Who have completed the first year — G. A. S. Burns, B.S.A., W. A. Hunter, B. A., C. B. Kern, B.A., D. McRae, B. A. Who have completed fourth year in M. E. course — J. N. Donaghy, John Jackson. Who have completed third year — T. Morrison, R. McLeod, R. W. McVey, A. M. Shannon, T. B. Smith, Allan Wilkie, P. B. Willson. Have completed second year — A. J. Lewis, James Scobie. Rev. John Ro-vach and Rev. John Wood have completed the work of the special years to which they have been assigned.

After the ceremonies had been completed the graduating class was called to the front when the principal addressed to them a few words on their work, the most important work conceivable, that of the ministry.

Mill street church, Port Hope, has installed a new pipe organ.

## KNOX COLLEGE RESULTS.

The results of the examination are as follows:

The following have completed the first year: W. A. Cameron, B.A., M. Cree, H. Dickson, B.A., H. B. Duckworth, J. R. Harris, B.A., J. W. Johnston, M.A., J. H. Martin, B.A., J. M. Menzies, B.A.Sc., C. McQuesten, E. H. Oliver, M.A., Ph.D., W. T. Pearcey, B.A., J. Richardson, B.A., J. R. Sanderson, B.A., P. W. Spence, B.A., T. A. Symington, B.A., C. M. Wright, B.A.

The following university students taking options have passed in Church history: D. E. McVassel, H. G. Allan, E. Farchman has passed in Old Testament literature and symbols.

The following have completed the second year: H. A. Bain, H. A. Berlis, J. F. Clugston, B.A., G. P. Bryce, B.A., A. C. Cameron, B.A., F. S. Dowling, B.A., E. Duncanson, B.A., C. D. Farquharson, B.A., P. F. Gardiner, B.A., F. W. K. Harris, B.A., J. R. Kay, B.A., G. A. Little, B.A., H. R. Pickup, B.A., J. E. Thompson, B.A., B. B. Weatherall, B.A.

The following have completed the third year: A. H. Barker, B.A., B. S. Black, A. M. Dallas, B.A., J. W. Gordon, M.A., F. W. Kerr, B.A., W. P. Lane, B.A., L. E. Lynd, J. I. McCulloch, D. A. McDonald, B.A., W. D. McDonald, B.A., James McKay, J. G. McKay, B.A., M. G. Melvin, B.A., J. G. Miller, S. H. Moyer, F. C. Overend, B.A., S. H. Pickup, B.A., R. B. Stevenson, B.A., A. C. Stewart, B.A., W. R. Taylor, B.A.

## Scholarships and Prizes.

Bayne scholarship, \$50, P. H. Spence, B.A.; the Prince of Wales' prize, \$50, J. F. Thompson, B.A.; the Torrance-Dryden scholarship, \$55, not awarded; Clark prize I. (Lange's Commentary), G. P. Bryce, B.A.; Clark prize, II. (Lange's Commentary), J. F. Thompson, B.A.; Smith scholarship, \$50, not awarded; the George Old scholarship, \$20, B. S. Black; Brydon prize, \$25, no candidate; the Gordon Mortimer Clark scholarship, \$125, no candidate; post-graduate scholarship, \$400, F. W. Kerr, B.A.

First year — The J. M. Gibson scholarship, \$100, E. H. Oliver, M.A., Ph.D.; Central Church, Hamilton, scholarship, \$60, P. W. Spence, B.A.; St. James' Square Church, Toronto, \$60, J. R. Harris, B.A.; Eastman scholarship, \$50, J. W. Johnston, M.A.; John King scholarship, \$50, W. A. Cameron, B.A.; Gillies scholarship, \$50, J. R. Sanderson, B.A.; Mrs. Morrice scholarship, \$50, T. A. Symington, B.A.; Boyd scholarship, \$25, J. H. Martin, B.A., J. M. Menzies, B.A., &c.

Second year — R. H. Thornton (memorial) scholarship, \$100, J. E. Thompson, P.A.; Knox Church, Toronto, scholarship, \$60, G. A. Little, B.A.; Loghrin scholarship, \$50, H. R. Pickup, B.A.; Jane Mortimer scholarship, \$50, J. F. Clugston, B.A.; Bloor Street Church, Toronto, scholarship, \$50, F. S. Dowling, B.A.; J. A. Cameron scholarship, \$50, G. P. Bryce, B.A.; Dunbar scholarship, \$25, C. D. Farquharson, B.A.

Third year — Bonar-Burns scholarship, \$50, F. W. Kerr, B.A.; Elizabeth Scott scholarship, \$60, W. R. Taylor, B.A.; George Sheriff Morrice scholarship, \$50, W. D. McDonald, B.A.; Goldie scholarship, \$20, S. H. Pickup, B.A.; Heron scholarship, \$25, S. H. Moyer; Cheyne scholarship, \$25, A. H. Barker, B.A., M. G. Melvin, B.A.

Rev. J. A. Reddon, of Fort Coulonge, was the preacher in St. Andrew's church, Buckingham, last Sunday.

The congregation of St. Giles', Montreal, has purchased a new site for their church at a cost of \$10,400. It is situated at the southwest corner of Sanguin and Drolet streets, and is said to be a most desirable property. It is not the intention to build immediately, but the property will be held until required.

## HEALTH AND HOUSEHOLD HINTS.

To prevent mildew, soak in buttermilk and spread on grass in the sun.

To prevent flat irons from scorching, wipe them on a cloth wet with coal oil.

To clean furniture that is not varnished, rub with a cloth wet with kerosene.

Powdered rice sprinkled upon lint and applied to fresh wounds will stop bleeding.

There is nothing better than cold water, applied several times daily, for preserving, strengthening and cooling the eyes.

Caledonia Cream—The whites of two eggs, two tablespoonfuls of loaf sugar, two of raspberry jam and two of currant jelly; beat them until the mixture will stand alone.

Cookies Without Shortening—One cup sugar, yolk of one egg, one-half cup of sweet milk, two tablespoonfuls cream tartar, one of soda, one of salt; roll thin; sprinkle sugar over the top before baking.

Egg Omelette—One pint rich sweet cream, three tablespoonfuls of flour, three eggs well beaten, half teaspoonful salt and pepper. Stir flour and milk smooth, add the eggs. Melt a large spoonful of butter in a baking pan, pour in, and bake twenty minutes.

Breakfast Steak—Chop fine whatever cold meats remain on hand; add a pint or more of good soup stock; season with salt, pepper and a small pinch of ground cloves. Thicken with browned flour and pour boiling hot over little squares of nicely toasted bread. Garnish with slices of lemon and serve at once.

Potato Pudding—One pound of potatoes (after they are boiled and strained), peel before boiling; one pound white sugar, three-fourths pound of butter, six eggs, yolks and whites beaten separately; the whites must be stiff enough to stand alone. Flavour with vanilla. Bake in a crust without a top. If it browns too rapidly in baking, cover with a greased paper.

Beef Loaf—Chop very fine or have your butcher mince two pounds of coarse, lean beef. Season spicily with pepper, salt, nutmeg, summer savory or sweet marjoram, and a cautious sprinkling of minced onion. Beat two eggs light and work up with the mass. Press hard into a bowl, fit a saucer or plate (inverted) upon the meat and set in a dripping pan of boiling water to cook slowly for an hour and a quarter. Lay a weight on the surface when it is done and let it get perfectly cold before turning out. Cut in perpendicular slices.

Cocoanut Cake—Three-fourths cup butter, two cups sugar, the whites of eight eggs, three cups flour, one cup sweet milk, two teaspoonfuls baking powder. Stir the butter and sugar to a cream, then add milk, then flour with baking powder sifted or stirred through it; lastly, add whites of eggs beaten to a stiff froth. Bake in layers. Soak one cup of desiccated cocoanut in one cup of milk. When soaked, remove from milk and press it till dry. Beat the whites of two eggs very light, with a small cupful of powdered sugar; flavour with vanilla or lemon; spread the frosting over the layers, then spread the cocoanut on the frosting. Pile the layers one on the other, and frost over the top and sides. It makes a beautiful cake.

Adam Butters, a Glasgow steeple jack, fell from a chimney 130 feet high. Death was instantaneous.

Several parties of prospectors are leaving for the new gold fields on the Findlay river, via Edmonton.

The Bishop of London has travelled thousands of miles by motor in the last few months and never missed an appointment, as a result of which he has given up all his horses.

## SPARKLES.

Nodd—The doctor says we must be careful of our boy's brain.

Todd—Why not keep him entirely away from all mental excitement?

Nodd—That's our idea. We're going to send him to—University.

A man who lisped wanted to put two sows and two pigs in his neighbor's pen. The way he asked was this: "I have juth been parthathing thome thwine, two thowth and pigth. I want to put them in you pen till I can dixth a place for them."

The neighbor remonstrated, exclaiming that his pen wouldn't hold 2,000 pigs.

"I didn't thay two thousand pigth, but thowth and pigth." And thus it went on for some time until the lisper declared that he meant not 2,000 pigs, but two thowth and two pigth.

Miss Aseum—But, he's her intended, is he not?

Miss Newitt—Oh, no. He intended I believe, but that's as far as it got.

Mrs. Brindle—Now, Mary, I want you to be careful. This is some very old table linen that has been in our family for two hundred year. and—

Mary—Ah, sure, ma'am, you needn't worry. I won't tell a soul, and it looks as good as new.

"Where hav yez been this avenin'?" asked O'Riley of O'Toole.

"Sure, I have been playing 'Bridget whist,'" said O'Toole.

"Bridget whist? An' how do yez play that?"

"I sit in the kitchen wid Bridget, an' ate pie an' cake an' chicken an' whin Bridget hears the missus con'in' she says 'whist.'"

I don't see why you refer to her as your old flame. You're still calling on her, aren't you.

Yes, and I'm still burning money on her.

Mother—Dear me, the baby has swallowed a piece of worsted!

Father—That's nothing to the yarus she'll have to swallow when she grows up.

## A SLY OLD FELLOW.

O, he was a sly old fellow,  
That old gray cat I knew!  
And, if I tell you the trick he played,  
I think you'll say so, too.

One night by the dining-room fire,  
Asleep on the soft, thick rug,  
With his tail curled round and his  
nose tucked in,

Old Tom lay warm and snug.  
His master sat in his armchair  
By the table laid for tea.  
He, never thought Tom would steal the  
cakes;

For Tom was asleep, you see.  
So he left the room for a minute—  
Perhaps it was two, not more—  
And, on his return, on the hearth-rug  
Lay Tom asleep as before.

But how do you think it happened  
That by side of our sleeping friend  
Lay a nice little cake from the table,  
With a piece bitten off at the end?

Oh, he was a sly old fellow,  
And I think I will leave it to you  
To say how that cake came to be there;  
For you see this story is true.  
Alice P. Carter.

A man in New York has had his heart lifted out and three stitches taken in it and is still living, though the chances are said to be against him.

BANISH PIMPLES  
AND ERUPTIONS

Everyone Needs a Tonic in Spring to Purify and Build up the Blood.

If you want new health and strength in spring you must build up your blood with a tonic medicine. Indoor life during the long winter months is responsible for the depressed condition and feeling of constant tiredness which affects so many people every spring. This condition means that the blood is impure and watery. That is what causes pimples and unsightly eruptions in some; others have twinges of rheumatism, or the sharp, stabbing pains of neuralgia. Poor appetite, frequent headaches, and a desire to avoid exertion is also due to bad blood. Any or all of these troubles can be banished by the fair use of such a tonic medicine as Dr. Williams' Pink Pills. Every dose of this medicine helps to make new, rich, red blood which drives out impurities, stimulates every organ, strengthens every nerve and brings a feeling of new health and new energy to weak, tired out, ailing men and women. Here is proof that Dr. Williams' Pink Pills is the greatest of all spring medicines. Mr. Henry Baker, Chipman, N. B., says: "Last spring I was so weak and miserable that I could hardly drag myself about. My appetite was poor, I did not sleep well, and dreaded work. My blood was in a terrible condition, which caused pimples and small boils to break out all over me. These would itch and pain and caused me much trouble. I tried several medicines, but without the least benefit, when one day a friend asked me why I did not try Dr. Williams' Pink Pills. He spoke so highly of this medicine that I decided to take his advice and give the pills a trial. I got a half dozen boxes, and the result was that by the time they were finished I felt like an altogether different man. They purified my blood, built up my whole system, and I have not had a pimple on my flesh nor a sick day since. For this reason I can highly recommend Dr. Williams' Pink Pills as a blood builder and purifier." Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from the Dr. Williams Medicine Co., Brockville, Ont.

## OUT OF THE WAY NOTES.

Japan's imports this year exceed her exports by over \$27,000,000.

The Amur Railway, which Russia expects to complete in the next four years, is to cost \$38,000,000.

In France the average span of life is now seven years longer than it used to be sixty years ago.

Cultivation of rubber trees is being carried on in various parts of the world under expert surveillance.

Accident insurance is compulsory among the workmen of Holland and sickness insurance voluntary.

An unofficial estimate places at about 8,000,000 the number of telephones now in use in the world.

The turks are manifesting great delight in automobiles, but their poor roads make it difficult to use them.

Previous to 1760 the French would not eat potatoes, it being supposed that they would cause freckles.

Princess Stephanie of Belgium has invented an improved apparatus for gas stoves. It is being patented.

A man without a collar button is almost as helpless as a woman without a hairpin.

The Danube flows through countries in which 52 languages and dialects are spoken.

**Grand Trunk  
Railway System**

8.30 a.m. (daily) 3.30 p.m. (Week days) 4.45 p.m. (daily)

**MONTREAL  
3 HOUR TRAINS**

4.45 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  
North Bay**

Through Cafe Sleeping Cars to  
New York Daily.

**PERCY M. BUTTLER,**  
City Passenger and Ticket Agent,  
Russell House Block  
Cook's Tours. Gen'l Steamship Agency

**CANADIAN  
PACIFIC**

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

b 8.15 a.m.; b 6.20 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 PEMBROKE 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 Stations Daily except Sunday:—

8.50 a.m.	Finch	5.47 p.m.
9.25 a.m.	Cornwall	5.24 p.m.
11.54 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	1.15 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.00 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., daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 36 Sparks St., and Central Station, Phone 23 or 1180.

**TOOKE'S SHIRTS**

Compare our prices with the prices elsewhere and do not forget to consider the quality, workmanship and style. On all lines of Shirts we can save you from fifteen to twenty-five per cent. Fine quality. Tailor Made Shirts \$1.00.

**R. J. TOOKE,**

177 St. James Street  
493 St. Catherine Street West  
473 St. Catherine Street East

MONTREAL

**PRESBYTERIAN  
BROTHERHOOD**

Report of the First Convention at Indianapolis, November 13th to 15th. A complete Handbook for the Brotherhood and its Work.

Paper Cover, 25 Cents, Postpaid, Cloth, 40 Cents, Postpaid.

"The keynote of the convention was loyalty to God and the Church. Its most noticeable feature was not size, though it was larger than the General Assembly; nor was it eloquence, though the speeches, both prepared and extempore, were fine. It was the spirit of earnest determination to do, and find out how to do better the work of the Church."

*Herald and Presbyter.*

**Presbyterian Board of Publication**

Philadelphia Witherspoon Building  
New York, 155 Fifth Avenue

St. Louis, 1516 Locust Street

Chicago, 192 Michigan Avenue

Berkeley, Cal., 2436 Telegraph Ave.

Nash "Co, 150 Fourth Ave., N.

**KOOTENAY FRUITLANDS**

Choice tracts from ten acres to one thousand acres, on Kootenay Lake, Arrow Lakes, Slocan Lake, and in the subdistricts known as Nakusp, Burton City, Fire Valley, Deer Park and Crawford Bay. We can give you ground floor prices on land that will stand closest inspection. Write us.

**MORRISON & TOLLINGTON**

FRUIT LANDS AND REAL ESTATE

P.O. Box 443

Nelson, B.C.

**Ministers, Teachers, . . . .  
Students @ Business Men**

Subscribe to the Organ of French Protestants,

**L'AURORE  
(THE DAWN)**

A clean, newsy, up-to-date Family Paper, edited with care and written in simple, pure and classical French. Good reading for those who know or who want to learn French.

**ONE DOLLAR A YEAR**

REV. S. RONDEAU, MANAGING EDITOR,  
17 BLEURY STREET, MONTREAL

in the U.S. \$1.25; sent and in Montreal, by mail \$1.60

**PRESBYTERY MEETINGS**

Synod of Montreal and Ottawa.

Quebec, Quebec.  
Montreal, Montreal, 5th March.  
Glengarry, Lancaster, 5th Nov.  
Ottawa, Ottawa.  
Lan. and Renf. sw. Smith's Falls,  
17th Feb., '00.  
Brockville- Prescott.

Synod of Toronto and Kingston.

Kingston.  
Peterboro', Colborne, 30th Dec.  
Lindsay.  
Toronto, Toronto, Monthly, 1st Tues.

Whitby, Brooklyn, 18th Jan, 10 a.m.

Orangeville.  
North Bay, Magnetawan.  
Algoma, S., Richard's Bldg.  
Owen Sound, O. Bd., 3rd Dec., 10 a.m.  
Saugeen, Drayton.  
Guelph, Knox Ch., Guelph, 21st Jan., 10.30 a.m.

Synod of Hamilton and London.

Hamilton, Knox Ch., Hamilton,  
7th Jan., 10 a.m.

Paris, Brantford, 14th Jan., 10.30.

London, First Ch., London, 3rd Dec., 10.30.

Chatham, Chatham.  
Huron, Clinton.  
Maitland, Teeswater.  
Bruce, Paisley.

Synod of the Maritime Provinces

Sydney, Sydney.  
Inverness.  
P. E. Island, Charlottetown.  
Pictou, New Glasgow.  
Wallace.  
Truro, Truro, 18th Dec., 10 a.m.

Halifax.  
Lun. and Yar.  
St. John.

Miramichi, Bathurst.  
Synod of Manitoba.

Superior.  
Winnipeg, College, 2nd Tues., bimbo  
Rock Lake.  
Glenboro', Cyprus River.  
Portage-la-P.  
Dauphin.  
Brandon.  
Melita.  
Minnedosa.

Synod of Saskatchewan.

Yorkton.  
Regina.  
Qu'Appelle, Abernethy, Sept.  
Prince Albert, at Saskatoon.  
Battleford.

Synod of Alberta.

Arcois, Arcois, Sept.  
Calgary.  
Edmonton.  
Red Deer.  
Macleod, March.

Synod of British Columbia.

Kamloops.  
Kootenay.  
Westminster.  
Victoria, Victoria.

**MARRIAGE LICENSES**

ISSUED BY

**JOHN M. M. DUFF,**

107 St. James Street and

49 Crescent Street,

MONTREAL

QUE

## Church Brass Work

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, Etc. Chandeliers and Gas Fixtures.

### CHADWICK BROTHERS,

Successor to J. A. Chadwick  
MANUFACTURERS

182 to 190 King William St.  
HAMILTON ONT.

## 500 ACRES IN NURSERY STOCK

AGENTS wanted at once to sell for Fall 1908 and Spring 1909 delivery; whole or part time; liberal terms; outfit free.

The

Thos. W. Bowman & Son Co., Ltd.  
RIDGEVILLE, ONT.

## JOHN HILLOCK & CO.

MANUFACTURERS OF THE  
ARCTIC REFRIGERATORS  
165 Queen St., East,  
Tel. 478, TORONTO

## WESTON'S SODA BISCUITS

Are in every respect a  
Superior Biscuit

We guarantee every pound.  
A trial will convince.

ALWAYS ASK FOR  
WESTON'S BISCUITS

## THE DRINK HABIT

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

Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—he handled it for years. Clergymen and Doctors all over the Dominion order it for those addicted to drink. Free trial, enough for ten days. Write for particulars. Strictly confidential.

### FITZ CURE CO.,

P.O. Box 214, Toronto.

### WHY A TRUST COMPANY

is the most desirable Executor, Administrator, Guardian and Trustee:

"It is perpetual and responsible and saves the trouble, risk and expense of frequent changes in administration."

## The Imperial Trusts

COMPANY OF CANADA

Head Office, 17 Richmond St. W.

<b>4%</b>	Capital Paid Up, \$2,500,000 Reserve . . . . . 400,000	<b>4%</b>
Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.		
<b>THE INTEREST IS COMPOUNDED QUARTERLY</b>		
<b>The Union Trust Co., Limited.</b>		
TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.		
<b>4%</b>	Money to Loan Safety Deposit Vaults For Rent	<b>4%</b>

IT IS SO NICE TO LO  
THE NECESSARY  
CLEANING WITH

## CALVERT'S Carbolic Tooth Powder

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. nett

## COPLAND & LYE'S

"CALEDONIAN"

## Scotch Tweed Skirts

21/- IN STOCK SIZES CARRIAGE PAID IN THE U.K. 21/-

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

COPLAND and LYE'S FAMOUS  
SCOTCH TARTAN SKIRTS

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

SCOTCH WINCEYS from 1/- per yd.

## COPLAND & LYE,

THE LEADING SPECIALISTS IN SCOTCH TEXTILES  
Caledonian House, 165 Sauchiehall Street, Glasgow.  
Patterns and Illustrated Catalogues post free.

## THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

Capital Authorized	\$3,000,000
Capital Paid up	2,500,000
Rest	1,000,000

BOARD OF DIRECTORS:

John Breakey, Esq., President. John T. Ross, Esq., Vice-Pres.  
Gaspard Lemoine, W. A. Marsh, Vesey Boswell Edson Fitch  
Thos. McDougall, General Manager.

BRANCHES

Quebec St. Peter St. Thetford. Mine Que. St. George, Beauce.  
Que. Quebec Upper Town Black Lake, Que. (Sub-agency  
Victoriaville, Que. Quebec St. Roch. Toronto Ont. St.  
Henry, Que. Montreal, St. James St. Three Rivers, Que.  
Shawenigan Falls, Que. Ottawa, Ont. Thorold, Ont. Stur-  
geon Falls, Ont.

AGENTS—London, England, Bank of Scotland, New  
York, U. S. A. Agents' Bank of British North America,  
Hanover National Bank of the Republic



## Synopsis of Canadian North- West.

### HOMESTEAD REGULATIONS

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 28, 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 an Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

The homesteader is required to perform the homestead duties under one of the following plans:—

- (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. Joint ownership in land will not meet this requirement.
- (3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

(4) The term "vicinity" in the two preceding paragraphs is defined as means a not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.

(5) 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.

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the Interior.

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

## "ST. AUGUSTINE"

(REGISTERED)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50

Cases, 24 Pints, - \$5.50

F.O. B. BRANTFORD

J. S. HAMILTON & CO.,

BRANTFORD, ONT.

Manufacturers and Proprietors