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WEDNESDAY, MAY 18, 1910.

Single Copies, 5 cents.

"The Truce of God."

Poem by Alfred Austin, Poet
Laureate, on the Death
of the King.

'A King's bequest'

What darkness deep as wintry gloom
O'ershadows joyous spring?
In vain the vernal orchards bloom,
Vainly the woodlands sing,
Round royal shoud
A mournful crowd
Sees all now left of one but yesterday a king.

Thrones have there been of hateful fame,
Reared upon wanton war;
He we have lost still link his name
With peace at home, afar,
For peace he wrought,
His constant thought,
Being how to shield his realms against strife's baleful star.

So let us now all seek to rest,
From fateful feuds release,
And mindful of his wise bequest
From factious clamors cease,
Treading the path he trod,
The sacred truths of God,
The path that points and leads to patriotic peace.

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MARRIAGES.

At 1387 Delorimier avenue, Montreal, on May 3, 1910, by Rev. J. R. Dobson, B.A., B.D., Rev. Charles Stelley, of Valleyfield, Que., to Sadie Janet, daughter of the late John Malcolm Bethune.

At the manse, Millbank, by the Rev. W. M. Haig, B.A., on the 2nd inst., Mr. Andrew B. Chalmers, second son of Mrs. J. A. Chalmers, to Miss Lily Kerr, eldest daughter of Mr. Walter Kerr, Brunner.

At the manse, Ste. Therese de Blainville, on April 28, 1910, by the Rev. Arch. Bowman, Jas. Keith, St. Eustache, to Margaret, daughter of the late Mr. Hunter, Sanquhar, Scotland.

On April 28, 1910, at 411 Lisgar street, Ottawa, by the Rev. Mr. Turnbull, Elizabeth Campbell, daughter of Mrs. Wm. Guthrie, to Frederick Charles, son of the late Thomas Roxborough.

On April 26, 1910, at Ottawa, by the Rev. Mr. Milne, Edith M. M., youngest daughter of Mr. and Mrs. James J. Campbell, to Mr. Norman K. Willson, of the Royal Mint, and Sergeant-Major of the 23rd Field Battery, elder son of the late H. T. Willson, Esq., of St. Catharines.

DEATHS.

At Kinnear's Mills, Quebec, on Sabbath morning, May 8, 1910, Charles Allan, in his 86th year.

At Moose Jaw, Sask., on May 5, 1910, George Percival Duffett, eldest son of W. S. Duffett, Esq., age 37.

In Kingston, Ont., on May 7, 1910, Edward J. B. Pense, managing director of the Whig newspaper, aged 61 years.

Suddenly, at East Templeton, P.Q., on May 7, 1910, Jeannie Laird, beloved wife of Henry McEowan.

At County Buildings, Linnithgow (the house of her son-in-law, John Macrae), on April 13, 1910, Catherine, youngest daughter of the late Ninian Finlayson, of Auchtertyre and Aulive, Leith, and widow of John Macdonald, of Maryburgh, Rosshire, Scotland, aged 97.

Suddenly, at Buckingham, on April 28, 1910, Lillian Edith, wife of Albert MacLaren, in her 39th year.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Public Buildings, Ottawa," will be received at this office until 5.00 p.m., Monday, May 30, 1910, for the supply of coal for the Public Buildings, Ottawa.

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Department of Public Works,
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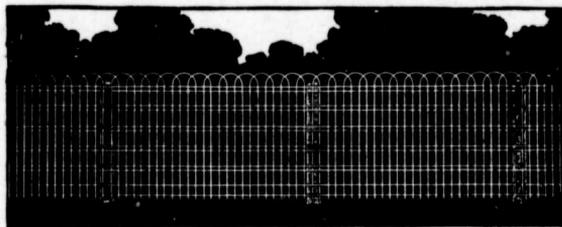
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NOTE AND COMMENT

Eight kings have already intimated that they will attend King Edward's funeral, and all the great powers will be specially represented. Even the outpouring of national sympathy in the nation's sorrow will have a good effect upon the world, says the Hamilton Times.

Public charity is not always kind, but the order recently issued by the Boston police commissioner indicates that he understands human nature. Hereafter the names of families found in destitution are to be kept from the public, and reported only to such authorities as have a right to know and a desire to give relief.

The Queen Mother Alexandra will receive from the State an income of \$350,000 a year, a part of the settlement made at the accession of King Edward. It must not be supposed, however, that this is so much money taken out of taxes. As a matter of fact, a large part of the money paid to British Royalty accrues from the family estates which have been turned over to the government for administration.

Mr. Geo. C. Gibbons, K.C., of London, expressed the opinion that it would be a splendid project if the city would undertake the erection of a monument to the late King Edward. "My idea, if it could be worked out, is that we should combine the memorial to the late King with a peace monument," he said. "We have had one hundred years of peace in this country and King Edward was the great peacemaker."

The inducements to temperance are many. A small town recently voted to remain "dry" for fifty years in order to accept the conditional gift of a millionaire, who offered it an electric plant, a sewerage system, and to cap the climax, a water-works plant. Other improvements of less importance were included in the proviso. All in all, everybody, even the millionaire, is benefited.

Queen Alexandra's touching letter to the people, thanking them for their sympathy in her bereavement, and feelingly expressing her sense of the loss which the country has sustained in the death of the King, is a truly womanly document. Even amid her own sorrow, she speaks with ope and confidence of the new King's and Queen's ability and determination to serve well the nation.

Four hundred and fifty-nine dollars is the amount which a young man working as a day-laborer saved in two years. He had insisted in an argument that a laborer can save money, and to prove his point, announced that he would save four hundred dollars in twenty-four months. He worked for eleven different men in that time, and the highest wage he received was forty dollars a month. But he demonstrated that a man can save money if he is willing to make an effort.

Mr. Roosevelt does not pretend to be a polyglot, but his American readiness is a useful substitute. During his triumphal tour through Holland, which, by the way, his ancestors left three centuries ago, he was called upon to deliver a speech in the Free Church at Arnhem. He apologized (says a Times correspondent) for not being able to speak Dutch, but he said he would

repeat a Dutch cradle song which he had learned from his grandparents. This he did.

Mr. Edwin Brown, a Denver millionaire, has been amusing himself by making a tour of the principal Pacific Coast cities dressed as a tramp, in order to see whether the "submerged tenth" ever received any human sympathy. He passed through Chicago, and was asked about his experience. He replied: "I found a country of condensed human suffering, where the Churches are as idle as a painted picture, and where charity associations seek to avoid giving wherever possible rather than help."

The United Free Church has had a very satisfactory year financially. The amount raised was £1,178,648, as against £1,089,101 during the previous year. Congregational contributions were somewhat down, but donations and legacies showed an increase of more than £150,000. The legal expenses incurred by the Church and the part of the Free Church legal expenses charged against the United Free Church amounted to more than one hundred thousand pounds, a huge windfall, for the lawyers, and a melancholy loss for the Church.

At the recent meeting of the Free Church Synod of Moray, the Rev. Murdo Mackenzie, of Inverness, observed that drunkenness was on the decrease, but this was in large measure due to the fact that the people could afford to spend less on drink. In the customs of drinking at marriages and funerals, he saw, however, a decided and permanent improvement. In Inverness no whisky was now given at funerals. It would have been considered a disgrace in former days not to provide it. Worldliness was now, he thought, more prevalent than thirty years ago.

A prominent Jewish merchant of New York declares that when he came to this country from Europe years ago, it was for purposes of business, and that he has devoted himself to business, with success. But now, he says, Jews of another type are coming—Jews more interested in things of the mind and ideals; thinkers and students. The reports of all the colleges and other institutions of learning bear him out. The schools are filled with eager learners of Jewish blood, who keep in the forefront of their classes. The old traditions of the race seem to be reviving on the new soil of a free country.

Professor M. Kondo, writing in "Pearson's Magazine" on the progress of Japan, says: Your scaremongers will climb upon their platforms, and preach to you of the Yellow Peril; they will prophesy the day when the Japanese and Chinese will rise in their millions and descend upon the white man like locusts upon a cornfield, leaving ruin

in their course. They are preaching a false gospel. Japan will stand upon her dignity, but her success in the past will not encourage her to further warlike enterprise. She has established herself, and looks forward to a period of peace. What Japan has done in the past, in the arts of peace, what she is doing in the present, and what she aspires to do in the future, is sufficient evidence of this. In the years to come her policy will be defensive, not offensive.

THE PHILOSOPHY OF ROOSEVELT.

Speaking in Brussels, Mr. Roosevelt (according to a report of his speech in "The Times"), declared: "If a man stumbles you can help him; if he lies down you can't carry him."—Mr. Roosevelt added very impressively:

Never trust a man who says he will benefit you by pulling down a neighbor. I want to see a greater equality—but I want to see it come high up and not low down. I will go with the man who will level upwards. I will go with no man who seeks, in a mere spirit of envy, to pull down. Distrust a man who would pull down the pillars of the Temple. Sampson pulled them down, but he was crushed beneath them. . . . I speak, mind you, as a democrat from a democratic country.

The London "Daily News" tells of a curious manifesto recently issued by one of the strictest sects of "Old Believers," in Russia. The manifesto is directed against the "noxious evil" of shaving and cutting the beard. This heretical custom has, it is stated, been spreading among old believers during the last thirty years. Shorn men and men with clipped beards come to church, kiss the holy cross and the holy icons, and are apparently unconscious that they are living in a state of habitual deadly sin. To make them realize the abominable nature of their criminal vanity it is now ordered that if a shorn man wishes to be married he is to be told that the church will not provide a grand wedding with singing and ceremonies unless he repents.

The revenue from the Chinese immigration during the last fiscal year was \$813,003, an increase of \$99,873 over the last previous year, and the largest in the history of Canada. Some \$807,000 was collected from 1,614 Chinese immigrants, who paid the tax of \$500, and the balance was made up principally from Chinese registering on leaving Canada for one year, as permitted under the act. Fifty per cent. of the capitation tax is payable to the province wherein it is collected. Cheques therefore to the following amounts have been sent as follows: British Columbia, \$356,000; Quebec, \$22,500; Ontario, 1,500; Nova Scotia, \$250; New Brunswick, \$1,750; Alberta, \$250. The total Chinese immigration last year was 2,302, an increase over the previous year of 296.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

QUEEN'S AND THE CHURCH.

For the third year in succession this subject will come before the Assembly and it seems likely that at Halifax a solution will be reached that will define in a final manner the relation of the University to the Presbyterian Church. The report to be presented to the Superior Court of the Church will embody proposals similar to those which were submitted by Principal Grant ten years ago. Had Dr. Grant lived those proposals would have been carried out long before this time. The history of the present movement for the modification of the Constitution is as follows:—Two years ago a petition of the Senate was forwarded by the Trustees to the Winnipeg Assembly, and although the committee appointed recommended that the movement should go forward with the sympathetic cooperation of the Church, it was resolved by a small majority to send the matter back to the Trustees for further consideration. Last year the Trustees appealed to the Hamilton Assembly in their own name asking for a commission to meet with them and consider the whole question. An attempt was made to limit the powers of the commission, but this was defeated by an overwhelming majority. This commission has met and accepted a report which its convener, Dr. Lyle, will present to the Assembly. This report recommends that the Constitution be modified in such a manner that the Theological Faculty will be brought into closer relations to the Church and the denominational features removed from the University Charter. An incorrect statement has gone abroad that the finding of the Commission was passed by a bare majority of one. If that were so it would not be solved as it appears to be as a number of strong supporters of the report were compelled to be absent, when the final vote was taken. But the fact is that, considering the number present when that vote was taken, the majority was large. We have official authority for the correctness of this statement. We believe that there is still a possibility of opposition when the matter reaches the Assembly, but when we remember that during the last two years all the governing bodies of the University have passed resolutions in favor of this forward movement, in most cases by very large majorities and in some cases unanimously, the Assembly is hardly likely to take the responsibility of once more rejecting the recommendation of its own Committee on a matter of such importance. Those responsible for the management of the University have several times affirmed their conviction that, if the practical problems now before them are to be fully met these changes in the charter must be made. The small minority that has persistently opposed the change has had abundant opportunity of presenting its views both in Kingston and the Assembly and utmost patience has been exercised by those who have conducted the case for the University. The time has now come when the action of the Assembly must be clear and decisive. It is not a matter for Queen's men, but for the whole Church. If it were possible for the Assembly at this stage to arrest the movement, it would take upon itself new and enlarged responsibility in the control and provision for this institution. More advice and abstract opinion would now be an impertinence. It is a practical question that must be boldly faced and courageously solved. Those who are constantly using the word "separation" are in a sense correct. If these changes take place, there will in the future be no formal connection between Queen's University and the Presbyterian Church. But the effect of harping upon this word is to leave a false impression, viz.—that the effect of the change will be greater than it is likely to be. The fact is that the Assembly has not for the last quarter of a century exercised any direct control over the

University. So that it cannot exercise any less in the future. The management now is largely in the hands of Presbyterians, and it will remain so long as they maintain their interest in it and are willing to give their services to it. With its growing responsibilities in other directions, it does not seem possible for the Assembly of the Presbyterian Church to take immensely increased responsibilities, and one thing is clear to all impractical minds that responsibility and power can not be separated.

CHRIST AND PAUL.

Some people are trying to make it appear that there is not a full agreement between the teachings of Paul and those of Christ. They would have us believe that some of Paul's writings are not as authentic and authoritative as the sayings of Christ are. Hence these men demand that Christian people should go back from Paul to Christ. But these men are either ignorant or insincere in their attitude and assertions. Paul never disagreed with Christ in any particular. There ever was the utmost harmony between the teachings of Paul and those of his Lord; and the reason is, Paul was under the explicit and perpetual guidance of the Holy Spirit. Christ had said that when the Holy Spirit came He would guide the apostles into all truth—all such truth as it would be necessary for them to use for the purposes of the gospel and the Kingdom of God on earth. Under such an infallible guidance, Paul could not be in the least disagreement with the teachings and purposes of Christ. Paul was to carry out and fulfill what Christ had left to be thereafter done. Paul was the divinely commissioned representative of Christ, and he was so qualified by the Holy Spirit as to be able to correctly represent the mind of Christ.

Rev. G. Campbell Morgan, of England says: "I am told to go back from Paul to Christ. Paul never departed from Christ. There is nothing new in the Pauline statement concerning Christ. All the great doctrines, all the great truths, are there. Everything you can find in the Pauline writings I can find in the teachings of Jesus. Jesus uttered great words, always simple words, but the simplicity of sublimity, so that we have never exhausted them. There is much more light and truth to break out from them, but that is an argument for the lovely splendor of His personality." The men who are crying out "Back to Christ" are not in harmony with Christ, for, if they were, they would accept Christ's authority and thought in the teaching of Paul, and the other inspired writers. He who rejects any of the apostolic writings, really rejects the teachings of Christ. Not one of the New Testament writers was governed by his own will.

C. H. WETHERBE.

THE CALL OF CANADA.

John McNair, D.D.

Stretching 'twixt sea and sea this western world,
Holding the zone that rears the mighty race,
A stately commonwealth, with flag unfurled,
With open heart, and hand, and open face,
Greets coming millions with benignant grace,
To share the joy of Canada's new birth.
To feel the pulse-throb of her kind embrace,
To know the thrill of strength, and hope, and worth.
And hear the welcome call of the nation of the north.

With voice of many waters does she tell
Of mountain, valley, prairie, river, plain;
Of lake and forest, fertile field and dell,
To men all wearied with the old world's pain,
And thirsting for the new world's promised gain;
Justice and liberty, security and ease,
A home and honor ever free from stain,
A rich return from labor's great increase,
And boundless, ceaseless blessings filled with peace.

She calls for toilers on sea and land,
For stubborn hands to break the stubborn sod,
For miners brave to seek the golden sand,
For settlers happy in their small abode,
For builders shameless of the workman's hod,
For seamen fearless of the western blast,
For navvies strong to lay the iron road,
For soldiers stout to nail the colors fast,
And every toiler free, and every toiler blest.

She calls aloud for education's aid,
To teach her coming citizens to take
A knowing part, as every true man should,
In all the burning issues that await
Solution at our hands in church and state;
And though the way be rough, the trial hard,
Her promise, faithful, to the brave is great,
And lasting, loving, truthful, sure reward,
A service crowned with honor, a memory with regard.
Then listen to her voice, all tremulous with fear,
As she regards the passions of her age,
And pleads with men to check their thirst for war,
And lay restraint upon ambition's rage,
And stand foursquare 'gainst luxury and gage,
And vice, and drink, and falsehood, shame and crime;
The lust for pomp and pelf and ease to assuage,
Which sap our manhood, enervate our prime,
And challenge strength, and threaten ruin to our time.
But louder still she calls, and calls again,
To loyal hearts and true within the land,
To strengthen all things that do yet remain,
Virtue, integrity, and peace, the golden band
Of honor, faith and love 'twixt man and man,
Reverence for God and righteousness and worth,
Domestic peace, and charity, to stand Responsive at the call of need and truth,
And lay at Canada's fair feet our vigor and our youth.

Petrolia.

THE MAN OF TOLL.

By Rev. J. A. Koser.

The Sabbath is intended for the common good of man, and is one of the most blessed provisions which a kind and beneficent God has made for our welfare. Christ said of it: "The Sabbath was made for man, and not man for the Sabbath." While this sacred institution is intended for all, there is none to whom it should be more significant than the man of toll. And while it is the duty of all to guard and defend the Sabbath, this should be done by the laboring man with special care and diligence. Should this sacred institution become a thing of the past, he especially is deprived of one of his chief blessings, and one for which there is no substitute. Aside from the opportunity which it affords him of divine worship and spiritual refreshment, if such is his inclination, there are other considerations which render the day invaluable to him. He is indebted to this blessed provision for relaxation from toil, which the very nature with which we are endowed demands of all. Though the labor requiring his attention may not be the most weighty and exhausting, the continuity, day after day, from beginning to end of the year, is such as to cause a drain upon vitality and shorten existence. It is claimed that those who are kept at constant toll are shorter-lived than such as have the opportunity of his relaxation, and that they who observe the Sabbath accomplish more in life than they who devote every day to toil.

The Sabbath gives the laboring man an opportunity with and in behalf of his family, which is most necessary. While he needs the day for his personal benefit, he should have it also for the good of those who sustain the most sacred relation to him in life. It is sad for that home where the head of the household is compelled to be constantly absent, save the hours of slumber, and thus deprived of performing the highest functions of husband and father.

Every encroachment upon the sanctity of the Sabbath is a blow at the rights and privileges of the laboring man; for when the day is wrested from its original intent and purpose, that of a day sacred unto the Lord, it will be lost to him entirely. Hence, there is no man to whom the divine injunction, "Remember the Sabbath to keep it holy," should appeal with more force than the man of toll; for when it is shorn of its sacredness in the minds of men, the day itself will be lost to him, or become one to him of his usual routine, while he is deprived of one of the chief provisions made in his behalf by a loving God. The greed for gain, so manifest in the world, leads corporations and individuals to make encroachments upon the Sabbath to the detriment of the health, happiness and welfare of families and the pleasures, comforts, and moral and religious advantage of those whom they have in their employ. Hence, whatever may be our religious views or inclinations, there is one thing certain that every attempt to deprive the Sabbath of its sacredness is an assault upon the day itself, and consequently upon the privileges, blessings and advantages which it affords the man of toll. It is, therefore, his duty, for his own personal welfare, to guard this day with a jeal-

ous eye. He should oppose all business upon this day, which may lead men to think lightly of the Sabbath and lead to its final overthrow. He should avoid and oppose all amusements upon its sacred hours which, in the public mind, may bring the day down to a level with those which are intended for the discharge of the ordinary functions of life. He should carefully guard against the impression that the day is no better than that of any other; for that which God hath "hallowed" is holy indeed.—Lutheran Observer.

WESTMINSTER CHURCH, HAMILTON.

With numerous greetings of welcome and all due ceremony, Rev. W. L. Williman, the new pastor of Westminster Church, Hamilton, late of Elora, was inducted in the presence of a large number of the members of the Presbytery and a large part of the congregation. The entire ceremony was well carried out, and the welcome that was extended to Mr. Williman after his induction was a most cordial one, expressing the feeling of every member of the congregation.

Rev. W. H. Sedgewick presided, and in addressing the gathering stated that the large number of the members who had turned out was the source of much gratification to the members of the Presbytery, and showed, he thought the amount of good-will they had for their new pastor.

After inducting Mr. Williman according to the rules of the church, the congregation was addressed by Rev. D. K. Drummond, who extended to the new pastor the cordial welcome of the church and individual congratulations of all the members. Mr. Drummond pointed out to the congregation the necessity of doing all in their power to assist their new minister, and not to expect of him things that were absolutely absurd as some people were wont to do. "Do not forget that he is a man like yourselves," he continued, and that he has the passions, the longings, ambitions, sorrows and joys, like all of us have. A minister is a most peculiarly tempted man, on account of being to a certain degree master of his own time. If the people of Hamilton had the option as to whether they would arise to attend their duties in the morning or not, I think that the majority of them would not do so until late, and thus a minister of the Gospel in regard to his time is very much tempted to squander that which belongs to his Master and fellowman. You should have high expectations of your minister, to expect him to be the highest, truest and noblest man, and to possess faith, hope and love, which abide when all else pass away." These high expectations, Mr. Drummond continued, would prove a stimulus to their pastor and would assist him in doing his best to fill his position of trust. All, he thought, should be impressed with the fact that true success was not always the success of the hour, but sometimes efforts were not crowned for years after. The minister, he pointed out, did not only have to consider the present, but also the future, and had to work accordingly. It was for the members of the congregation to show the minister that they expected a message week by week, which would result in the pastor putting forth all his efforts to meet these expectations. The speaker also advised the congregation not to be too slow about speaking kind words to their pastor, as in all his experience, he did not know of one instance in which a minister was spoiled by receiving too many bouquets. They should be, he stated, careful of the words they spoke, to cast away all idle rumors and to act their part as a member of the congregation and a member of the Christian Church.

In addressing the minister, Rev. A. E. Mitchell pointed out to him the responsibility of the new charge that he was undertaking. Taking a verse from the book of St. John, Mr. Mitchell contrasted the life of Peter with that of a minister, stating the necessity of not only preaching, but acting, visiting the houses of the individual

members, and living up to the doctrine that "a house going minister makes a church going people." A minister, he thought, should be the shrine for all nobleness, grace and human unselfishness, an example to every member of his congregation, to be bigger than his sermon. The task of a minister of the Gospel, he stated, was no easy one, but it could be made much lighter by the assistance of a harmonious congregation, who would prove of assistance if he believed that what the world needed to-day was the same as it did two thousand years ago—a Saviour.

Following the service those present shook hands with the newly inducted pastor, after which all adjourned to the basement, where a social hour was spent.

Farewell at Elora.

Last Sunday week in preaching his farewell sermon at Elora, Mr. Williman commended the unity of spirit existing among the religious denominations in Elora, and expressed his appreciation of the many kindnesses he had received since coming to Elora, over three years ago. The singing of the old familiar hymn, "Blest Be the Tie That Binds," brought the service to a close.

On Monday evening the members assembled to bid Rev. Mr. Williman farewell. A very pleasing item of the evening programme was the reading by Mr. T. H. Angell of an address to Rev. Mr. Williman, and the presentation to him of a large and elegantly leather upholstered library chair. Rev. Mr. Williman returned thanks for this unexpected kindness; and spoke of the friendly relations that had always existed between him and his session in Chalmers.



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 situated. Entry by proxy may, however, be made at any Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

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

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than sixty (60) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

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

W. W. CORY.

Deputy of the Minister of the Interior.

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

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS THE ENTERTAINER.

By Professor James Stalker, D.D.

The words "he withdrew" in the first verse of this lesson are characteristic of a new stage of the ministry which opens here and goes on to the end of the twentieth chapter; for, in this new period, he avoided those places over which he had ranged with freedom in earlier months and, retiring to distant or solitary parts, devoted himself to instructing the Twelve, as if realizing how soon the carrying forward of his cause would be left in their hands.

The Unwearied Worker.—The blow of the Baptist's death had fallen heavily on his spirit, and at the same time, it would appear, the Twelve returned from their first missionary tour with much to confide in him; so that he felt the need of rest and sailed away with his disciples to the less frequented shore of the lake, landing, it would seem, to the east of Bethsaida, which stood on the east bank of the Jordan at the point where it enters the lake. But the purpose of obtaining solitude was defeated by the multitude, who, seeing the boat depart, hastened round the north coast of the lake and were waiting on the shore when the party in the boat disembarked. Jesus was like a doctor or a minister who, coming home from a day's exhausting toil with the purpose of spending the evening in the family circle or in the perusal of some fascinating volume, finds, on arriving inside his door, a message calling him to some case of distress in a distant part of the parish. Yet he never hesitated for a moment, but, forgetting his fatigue and postponing his conference with the Twelve, he at once set to work to heal all who had need of healing. He was not irritated by the intruders, but moved with compassion.

The Anxious Disciples.—So absorbed did Jesus become with the work on hand that the hour for food passed without being observed, and the signs of the approaching evening began to show themselves without his taking any notice. But the Twelve were less absorbed, and they ventured to come and suggest to him the necessity of breaking up the meeting, in order that the multitude might go and procure themselves food. But, in the glow of happy emotion, he replied with a smile, "They need not depart; give ye them to eat." The Twelve were in need of a lesson themselves about this very subject of food; or they would be in need of it soon, when they were left without worldly means and with the task of evangelizing the world on their hands. Meantime the words of their Master set them calculating, so that they fully realized how stupendous was that which he suggested and how utterly beyond their capacities. They examined all there was at their disposal; and it turned out that they had only a single loaf and not so much as half a fish for every thousand men, not to mention the women and children. But they were to learn that a little in his hands becomes a great store, poverty becomes wealth, and weakness strength.

Filling the Hungry with Good Things.—With his love of order, Jesus had his guests arranged in companies, which to one eye that saw them, variegated with the gay colors of Oriental clothing, suggested flowerbeds; and the green grass with which the place abounded furnished a delicious couch to repose upon. Did the food multiply as it passed from hand to hand? or was it in the hands of Jesus that the miracle took place? If the latter was the case, then he must have continued distributing all the time, though the disciples helped him. By blessing what they were about to receive he gave his sanction to the practice of grace before meals, by which we are reminded that our own food also comes from God, though in a less direct way. It must have been a happy gathering; and the Giver of the feast was the happiest of all, as a host ought to be among his guests. In this miracle and in the first of all

the miracles, when he made the water wine, he appears in a very attractive aspect; and it is the same in which he appears down through all the generations, as, at his own table, he says to his friends, "Eat, friends, drink; yea, drink abundantly, O beloved." Perhaps the guests on this occasion were less filled with astonishment than might be supposed; for, great as the miracle was, there was about it much that was homely and natural. Had Jesus been a sensational thaumaturgist, or had his biographers been inventors of marvels, the scene would have been very different—a banquet served by angels in vessels of gold, wine sparkling in jeweled chalices, and the air filled with heavenly music. But barley bread and common fish! And how homely is the next touch—"Gather up the fragments, that nothing be lost." He could create food on such a scale orders the fragments to be saved for future use. Never was there such a stupendous lesson in frugality. But frugality is twin-sister to liberality. Make as much as you can; save as much as you can; give as much as you can.

The Contrast of the Two Miracles.—All sorts of attempts have been made to invalidate this miracle; but it is narrated by all four Evangelists. Certain writers assume the second miracle to be only the first in a slightly altered guise; but it differs in many respects—number fed, number of loaves, of fishes, of baskets taken up, Greek name for baskets, time the multitude had been with Jesus—and, in more than one of the Gospels, Jesus himself subsequently, in reproving the disciples for their unbelief, refers to each miracle separately (Matt. 16: 9, 10; Mark 8: 19, 20).

Aberdeen, Scotland.

A LESSON IN MECHANICS.

Having a knowledge of structural work one soon learns not only to respect that kind of work, but also the men who do it; and following on this, as by a natural process, one gains a respect for life as the highest form of structural work. When I first went to Australia I thought I knew a great deal, for the university can certainly turn out men who can pass examinations; but it was not till I had put up a workshop in my home and made myself familiar with one or two trades that I felt that I had completed my apprenticeship to life. I learned to respect the work and the workman, and more especially the beautiful work of the Creator. When I gained proficiency at the bench I had to give up shooting, because of the great respect I had developed for that wonderful piece of machinery—a bird on the wing. My feelings of pride at my skill in shooting a flying bird were changed into feelings of shame as the little creature lay at my feet—the work of its Creator ruthlessly destroyed. I felt that I had no right to destroy what I could not put together again.—Sir John Cockburn.

DAILY BIBLE READINGS.

Mon.—The test of sacrifice (Matt. 20: 25-28).
Tues.—The test of righteousness (Isa. 58: 1-11).
Wed.—The test of blessing (Num. 24: 3-9).
Thurs.—The test of obedience (Isa. 1: 1-9).
Fri.—The test of justice (Zeph. 3: 1-7; Mic. 2: 1-3).
Sat.—The test of priesthood (1 Pet. 2: 9, 10; Rev. 1: 5, 6).

*Y.P. Topic, Sunday, May 29, 1910—Is ours a Christian nation? (Psa. 33: 8-22).

MARK TWAIN'S FUNERAL.

The Brick Presbyterian Church, at Fifth avenue and Thirty-seventh St., of this city, was last week the scene of one of the most remarkable funerals New York has ever seen. More than 3,000 people went in personal sorrow to pay their last tribute to a cherished friend. This throng was of all creeds, races and conditions. The man of millions touched elbows with the outcast, the woman of fashion held the child of the tenements nearer for a closer view, the author and the artisan, the laborer and the scholar, filed past and with bowed heads went from the bier of him who had carried into their lives light and cheer. Arrangements had been made for services at three o'clock Saturday afternoon, and an hour before that time they were filled by those who waited to enter the church. The coffin had been taken directly from the train and placed at the foot of the pulpit, where it remained until its removal to its final resting place. First to be admitted to the church were many of the close friends of Mr. Clemens, authors, publishers, educators, financiers, men and women prominent in the world of society and fashion, and then when the doors were opened to the general public the seats at the rear and the side and the empty galleries were immediately filled to overflowing. Never was man more universally beloved or more sincerely mourned than was Mark Twain. It was a funeral devoid of convention and of pomp. Through the lofty church could be heard the strains of Chopin's Funeral March as the clergy took their places on the platform. As the low notes vibrated through the church many could be seen weeping. It was Mr. Clemens' wish that the funeral service be simple, and in accordance with his known wishes no pallbearers were selected or specially designated.

The service was conducted by the Rev. Dr. Henry Van Dyke, minister in charge of the Brick Presbyterian church, and also professor of English literature at Princeton University. He read a few simple passages of Scripture, including the comforting verses of the Twenty-third Psalm. He followed with a brief and simple address, in which he spoke of the kindly nature and the noble soul of him who has now passed on before.

"It is fitting," said the clergyman, "that the friends of Samuel L. Clemens, whom all the world knew as Mark Twain, should meet for a few moments in this quiet place and look upon his face in kindness and gratitude before his body is carried to rest in God's Acre beside those whom he 'loved long since and lost awhile.' This house is consecrated in the name of Jesus of Nazareth to the religion of simple faith and sincere love. Our friend who has left us would sympathize with this service in its true spirit and purpose, which is to help us to better, truer, kinder thoughts in the presence of life's mysteries, to brave and more cheerful conduct under the pressure of life's sorrow, and to a quiet and peaceable resignation to the will and wisdom of the unseen Ruler of life's events. This is not the place nor the time for an eulogy of the famous writer, the honored and representative American. Here and now we are all of us simply human. The touch of grief is upon us. We are reminded of the frailty of mortal flesh, the many burdens and trials of humanity, and the brevity of our way upon earth. We think of Mark Twain not as the celebrity, but as the man whom we knew and loved. We remember the realities which made his life worth while; the strong and natural manhood that was in him; the depth and tenderness of his affections; his laughing enmity of all shams and pretenses his long and faithful witness to

honesty and fair dealing. Those who know the story of Mark Twain's career know how bravely he faced hardships and misfortunes, how loyally he toiled for years to meet a debt of conscience, following the injunction of the New Testament to provide not only things honest, but things "honorable in the sight of men."

After Dr. Van Dyke's brief address, the Rev. Dr. Twitchell offered a simple prayer filled with faith in the hereafter, and referring to him who had just been translated to the glories of the hereafter. After this an opportunity was given to all to view the face of the dead humorist, and reverently the congregation moved under the direction of the sexton and his assistants and one by one filed past the coffin. Within reposed one who had sunk to rest in peace. No cloud of sorrow or of suffering seemed to have crossed his face. It was as if he had fallen asleep and was surrounded by those who stepped softly so as not to stir him from peaceful sleep. His coffin was of mahogany, fashioned in colonial style, and upon it was a silver plate bearing the inscription:

SAMUEL LANGHORNE CLEMENS
Mark Twain.
1910.

About it were grouped flowers, but upon the lid there rested only one object, a wreath of laurel gathered from the hills of Stormfield, and fashioned by the hand of Mark Twain's friend and neighbor, Dan Beard. Following the services the body was taken to Elmira, N. Y., and laid by the side of his loved ones in Woodlawn cemetery.—Evangelist.

ULTIMA VERITAS.

In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt—

When the anchors that faith had cast
Are dragging in the gale,
I'm steadily holding fast
To the things that cannot fail:

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy.

I know that passion needs
The lash of a sober mind;
I know that generous deeds
Some sure reward shall find;

That the rulers must obey;
That the givers shall increase;
That duty lights the way
For the beautiful feet of Peace—

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt;

And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side;

And that somewhere beyond the stars
Is a love that is better than fate,
When the night unlocks her bars
I shall see him, and I will wait.
—Washington Gladden.

IN QUEST OF A SOUL.

Heinrich Heine, that brilliant man of sarcasm and wit—a kind of a poetical critic of philosophy—tells, it appears at second hand, a story of an English mechanic who set to work to construct a man, and, in a way, succeeded. The automaton, in short, was, so far as outward appearance went, an accomplished gentleman, and nothing was wanting to render it completely human except an indwelling spirit. But the English mechanic had not the power to manufacture a soul, while yet the poor creature he had made, having become in some way conscious of its imperfection, tormented its creator day and night with supplication for a soul. This request, daily repeated with growing urgency, became at last so insupportable to the poor artist that he took flight in order to escape from his own masterpiece. But the automaton also took the mail coach, pursued him over a whole continent, traveled incessantly at his heels, frequently overtook him, and then gnashed and growled in his ears, "Give me a soul!"

This story certainly contains and enforces a striking moral. The want of a soul is the deepest, most dreadful want of any real or supposed being. But if a soulless body be a horrible conception it is also a dreadful thing, as Heinrich Heine reminds us, by way of comment on the above story, "when we have created a soul, to hear that soul demanding of us a body, and to behold it pursuing us with this demand. The thought to which we have given birth is such a soul, and it leaves us no rest until we have endowed it with a body, until we have given it sensible reality. Thought strives to become action, the word to become flesh, and, marvellous to relate, man, like God in the Bible, needs only to express his thought and the world takes form. . . . The world is the sign-manual of the word."

While discounting the extravagance of these rhetorical flourishes on the part of Heine, we note the deep implications of this automaton tale, and of Heine's comment on it. The quest of a soul for the body, and of a body for thought—these are primal demands of all being, so far as we can judge universal existence by our own experience. If the soul, meaning now by this the higher moral afflatus in man, die out, we are reduced to the pitiable and degraded status of hungry, restless, ghost-seeing automata; if, on the other hand, we have a thought, if we become possessed of an idea, thought presses out, and on to actualization—the theoretical idea suggests at once a spiritual ideal and demands an embodiment in social action. The world waits for the word, the word passes into the world; humanity is in quest of its higher soul and spiritual experience, when obtained, deserves to be transmuted into corporate form and into ministry for the everyday needs of mankind. It is doubtful whether in any world, unless it be in the instance of God Himself, pure spirit exists without embodiment in some "form" (it is said of resurrected spirits that God giveth them "a body as it pleases Him"), and it may be claimed, by analogy, that every spiritual gift or attainment requires a corresponding registry in some form in the social structure that surrounds the individual who expe-

riences it. In this sense every man will be at the same time an esoteric and an exoteric.

In quest of a soul! Despite the necience on this point of a materialistic or sensationalistic psychology, man has a soul—perhaps some would prefer to say, man is a soul. But there are souls and souls—souls undeveloped, childish, errant, decadent, the souls growing, broadening, virtuous and aspiring. The soul of which every man who aspires to be more than Heine's automaton will be in quest is that spiritualized and perfected kind of being which Paul had in view when he spoke of attaining a complete manhood, unto which we shall come "in the unity of the faith and of the knowledge of the Son of God." And, in turn, every perfected spirit will, by the very virtue of its perfection in Christ, and in distant imitation of its Divine Master, who was the Word that became flesh, seek to incarnate its highest life in unselfish ministry to the lowliest of mankind.—(The Rev. C. A. S. Dwight, in New York Observer.)

THE MEANING OF AFFECTION.

The more one knows of the most afflicted lives, the more often the conviction flashes across us that the affliction is not a wanton outrage, but a delicately adjusted treatment.

I remember that once to a friend of mine was sent a rare plant, which he set in a big flower pot close to a fountain basin. It never thrived; it lived, indeed, putting out in the spring a delicate, stunted foliage, though my friend, who was a careful gardener, could never divine what ailed it. He was away for a few weeks, and the day after he was gone the flower pot was broken by a careless garden boy, who wheeled a barrow roughly past it. The plant, earth and all, fell into the water; the boy removed the broken pieces of the pot, and, seeing that the plant had sunk to the bottom of the little pool, never troubled his head to fish it out.

When my friend returned, he noticed one day in the fountain a new and luxuriant growth of some unknown plant. He made careful inquiries, and found out what had happened. It then came out that the plant was in reality a water-plant, and that it had pined away in the stifling air for want of nourishment, perhaps dimly longing for the fresh bed of the pool.

Even so has it been times without number with some starving and thirsty soul that has gone on feebly trying to live a maimed life, shut up in itself, ailing, feeble. There has descended upon it what looks at first sight like a calamity, some affliction unaccountable, and then it proves that this was the one thing needed, that sorrow has brought on some latent unselfishness, or suffering energized some unused faculty of strength and patience.—(A. C. Benson.)

In the matter of regular church going the force of habit asserts itself as truly as in any other matter that concerns us. This habit is a gracious friendly influence in the lives of many of the best of our Lord's disciples.

No fountain is so small that heaven may not be imaged on its bosom.—(Selected.)

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THE DOMINION PRESBYTERIAN,

P. O. Drawer 563, Ottawa.

C. BLACKETT ROBINSON,

Manager and Editor

THE FORBIDDEN FRUIT.

Sir,—A religious newspaper, discussing the alleged—and quite unproved—efficacy of apples as a cure for intemperance, writes facetiously of the "forbidden fruit of the Garden of Eden, which brought sin into the world," and tells of "Eve, sorely tempted," partaking of the "luscious fruit," thereby "all unwittingly" casting "a blight upon the apple which centuries of cultivation have been unable to remove." This making a mock of sin appears to me shockingly out of place in the columns of a paper, or the mouth of any person, bearing the name of a church, not to say of Christ. The fall of Eve is a fact so appalling in its consequences that I cannot conceive of the reverent mind recalling it, nor the reverent man speaking or writing of it in a spirit of levity. Besides, where does your contemporary find it written that the forbidden fruit was an apple? Not in the Bible, certainly. All that the Holy Spirit has revealed is that the Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." And of that tree "Eve did eat."

Again, that implied palliation of her sin in the words, "Eve, sorely tempted." Strong temptation is no excuse for or mitigation of sin. God does not permit men to be tempted beyond what they are able to bear—not in their own strength, but in Him. Eve dallied with the tempter, and listened to Satan accuse God of falsehood of not doing the best for her. Herein was her first sin, unbelief; that brought forth covetousness, which is idolatry; and the act of eating the fruit was only the outward, visible sign of an inward, spiritual change. Men ask, is there harm in this

act? Where is the sin in that pleasure? The act is nothing. It is the condition of mind it indicates that matters. "Whether, therefore, you eat, or drink, or whatsoever ye do," do it not for self-pleasing, but "do all to the glory of God."

ULSTER PAT.

SUMMER RESORTS.

Experience, the testimony of thousands, and the popularity of the several fishing, hunting and tourist districts located on the lines of the Grand Trunk Railway System, is conclusive proof they they are the Elysium of the sportsman and the Mecca par excellence of the tourist.

The "Highlands of Ontario" is a land dotted with Lakes and Rivers, rivers that have their source in the northern forests and flow until they join the vast inland seas, Superior, Huron, Erie or Ontario, whose waters are in turn borne by the broad St. Lawrence to the Atlantic Ocean. This great Tourist Railway reaches all the principal resorts in this vast territory, including Lakes Orillia and Couchiching, the Muskoka Lakes, a popular resort 1,000 feet above sea level, where thousands of people annually make their summer homes for rest and recuperation. The Lake of Bays District, where some of the finest hotels in Canada are to be found, and a locality replete with natural beauty and loveliness, with splendid fishing—Maganetawan River, the very heart centre of sport—for rod and gun—Lake Nipissing and the French River, where wild and rugged scenery is to be found, and the atmosphere filled with health-giving properties; splendid fishing and hunting grounds are found in this territory—the Temagami region, a forest reserve containing 3,750,000 acres of lakes, rivers and wilderness, the scenic grandeur of which is incomparable. Magnificent fishing and hunting in season. The 30,000 Islands of the Georgian Bay is another most delightful and beautiful territory, where the most interesting trips may be taken. The steady increase of travellers to this locality is alone proof that it is becoming the most popular resort on the inland lakes. The Algonquin National Park of Ontario, a comparatively new and attractive region, little known to the lover of Rod and Gun and the tourist, has all the summer attractions that appeal to the denizen of the city. This territory has been set aside by the Provincial Government of Ontario solely for the delectation of mankind. The gamiest of black bass, speckled trout and salmon trout are found here in goodly numbers. Hunting is not allowed. The Algonquin Park covers an area of 2,000,000 acres, there being no less than 1,200 lakes and rivers within its boundaries.

Good hotel accommodation is found in all the districts mentioned, and a postal card addressed to the General Advertising Department, Grand Trunk Railway System, Montreal, will receive prompt attention, and illustrated publications of any of the districts will be quickly sent to all enquirers.

AGED AND INFIRM MINISTERS' FUND.

To the Editor,—

Would you please give room for a few observations on the Aged and Infirm Ministers' Fund. An overture is to be presented to the Assembly asking for a few changes in the regulations of the fund. This is written to state these suggested changes and to give reasons for the same.

The first is that the rates paid by the Ministers be acknowledged in the Blue Book. This may be conveniently done along with the names of the ministers in the synodical report. If the contributions of the congregations to the fund be acknowledged why not the rates of the ministers? It would reveal clearly those who are loyal to the fund, and might be an encouragement to others to join it. When men pay from \$5 to \$50 it ought to be acknowledged. The report in the Record is mixed up with the rates to the widows and other funds and does not enable any one to know who belongs to the fund. Besides, no presbyterial or synodical committee can deal intelligently with the fund without the names of those who pay and the rate they pay.

Again, all ministers should be put upon the same actuarial table. At the present time there are two tables. By the old one men pay according to age from \$5.60 to \$20.00, and by the new table adopted in 1909 they pay from \$5.85 to \$50.00. By this latter table those paying will actually at 4 per cent. pay \$200 at 70 years of age. Why should not all ministers pay by the same table? The disparity will prevent many from joining the fund.

Also, the Third-Claim of all non-paying ministers ordained before 1895 should be abolished. All cases of real need should be met, it is true, but the claim as it exists ought to be abolished. No minister ought to maintain a claim unless he contributes personally to the fund, and the church should not encourage him in it. The claim is an injustice to all non-paying ministers ordained since 1895 who by the action of Assembly were cut off from any claim. If the church did not violate the will of donors by cutting off those ordained since 1895 she would not do so by cutting off those ordained before that date. There could be no more violation of the regulations governing the fund by reducing the claim of those who pay nothing to the fund than there is by constantly raising the rates on those who pay. The claim is also an injustice to those who pay the rates. Why should the church maintain a claim by one class of ministers who pay nothing to a fund kept up and largely supplemented by another class who pay from \$261.25 to \$763 into it? It is true that all ministers pay into the fund through the schemes of the church, but this would not amount on the average to more than 2 per cent of their givings to the schemes and would be a poor basis for the Third-Claim. The only equitable basis for a third claim is a third rate.

Provision ought to be made for cases of prolonged illness in the ministry. The fund ought to provide for stress in the ministry as well as for infirmity out of it. Over 80 per cent. of the men who pay the rates die before they reach 70 and multitudes of these go through periods of illness and infirmity

They bear not merely the burden of the ministry but of want as well. The church takes their money for the fund, but grants them no succor. The fund ought to provide for all such cases.

JOHN McNAIR.

Pastorale.

THE SAVED MAN AS A MORAL ASSET.

The saved man is a valuable asset in a community and so far as his influence extends into the world at large. The value of the world is in its moral quality. In the great appraisal gold and silver weigh but little. Intellectual ability has a positive value, for it belongs to the original image of God in which man was created, and so far as it is used according to the original purpose is of inestimable value. But the moral element in our nature is above all, and gives ultimate value to all. A non-Christian man may be a valuable member of a community and in many ways contribute largely to the common welfare. His life and work may be of a high moral quality, and yet, lacking in that which comes through faith in Christ, may prove fatally defective. There goes out from him an influence that is not Christlike, and, therefore, not of the quality which normally belongs to man. As God created man, the individual attains his proper place and value when he becomes what God intended he should be, and for which the divine agencies are working. As man was created in the image of God, with His qualities, the individual reaches his proper value in proportion as he is restored to the image of God, with His qualities, the individual reaches his proper value in proportion as he is restored to the image of God, with His qualities, the individual reaches his proper value in proportion as he is restored to the image of God, or, as the New Testament puts it, as he is conformed to the image of the Divine Son. Unregenerated, he is lacking in the highest essential quality, and so far as an element of weakness. He may be a positive force for evil. The great world of wickedness is about us because of being without Christ.

One saved by the Lord Jesus Christ is a regenerate person; one born anew, born of the Spirit of God, one with Christ in his heart, one with the divine element so far restored. He is not at once perfect, but so far as divine grace was wrought in him he ceases to do evil and learns to do well.

He is himself a new man in Christ. Old things have passed, or are passing, away. So as his life was for evil, or without good, he is no longer a depreciated man; he is in the rising scale; he is a better man, and gains possession of the higher moral qualities which gave real value to manhood.

He becomes a new moral force. He lives from a different point and he moves toward a different object. Whether he take a more or less active position, an influence for better things goes out from him. So far as his life reaches he strengthens all that is good. He is a contributor to the higher moral forces of the world. As the work of grace advances in him he becomes a better companion; he becomes a truer friend; he becomes one in whom people can place confidence, he becomes one whose desires and aims in the world

are Christ-ward. The world's betterment and salvation lie in God being in the world, not simply as the ruler, but as being in the individual heart and going forth into the life in a lower sense, but closely related to that which is said of Christ, "God manifest in the flesh;" or as it is expressed by Paul, "Christ living in us." The life of the saved man becomes the outgoing of the indwelling Christ. Such a life is of unspeakable value to the world. It is possible that we sometimes overlook this in our Christian work, the value the saved one may be to the world. We preach for the conversion of men to God; in so doing we should remember that the end sought is a double one, the salvation of the person, and, second, the salvation of the community, or state, or world. This two-fold object should never be lost sight of. A minister of the gospel has the highest possible encouragement in this assurance that the saved man is a fountain of righteousness and love to the world about him.—United Presbyterian.

CONTROL YOUR THOUGHTS.

Stop that thought. It was in your mind all day yesterday, and it made you perfectly miserable. Over and over again you passed through all the unpleasant scenes, heard all the cruel words that were spoken, suffered again all the painful feelings, and succeeded in spoiling the day, unfitting yourself for your work and destroying all happiness out of your heart. Are you going to continue it all day to-day, and by so doing waste more of your life in the foolish, if not insane, habit of tormenting yourself now because someone or something made you unhappy in the past?

That thought has no right in your mind. You may think you cannot stop it, but you can, as it is only a bad habit you have fallen into, and you must break it, or it will break you. You must get the mastery of your own mind and the control of your own thoughts, and while it will be the hardest battle you will ever have to fight, it will be the most glorious victory you will ever win.

To be a slave to unpleasant thoughts is the worst kind of bondage, and sometimes leads to insanity; but to be able to think on any subject you please places your happiness in your own hands, and gives you a sense of power and independence which is not only delightful to realize, but which enables you to develop your character and shape your life according to your own choice. When you begin this work, never shut yourself up in a room alone to brood or pray over your sorrow, but do those things which will make you forget it; live in the open air as much as possible; get acquainted with the birds; watch the clouds; study the flowers; talk to the streams or trees, and make companions of the wonderful works of the loving Father, which will help you out of yourself into the broader and sweeter life which they live. But if you cannot do this, have a book near at hand, and compel yourself to read a few lines or a few verses; visit a friend; do some work which demands close attention; study a picture; and whenever the hateful, tormenting thought presents itself, turn your back on it and your attention to something else till you can say to it: "Not at home."—J. M. Holmes.

THE CHURCH IN THE WEST.

Perhaps no greater proof of the remarkable progress of the west during recent years, could be adduced than the evidence given by Rev. Dr. Bryce of Winnipeg in a sermon on "The Needs of the West," preached in St. Andrew's church on Sunday, the 15th instant.

Speaking of the needs of the west, Dr. Bryce gave a graphic description of the opening up of missions by the Presbyterian church, the hardships and trials of the first missionaries; their indefatigable zeal; their courage and finally the triumph of a great cause.

In Four Decades.

During the past thirty-nine years in the speakers' own experience, the number of preaching places, west of Lake Superior, has increased from 9 to 2,100. Of this number 500 are settled churches, and 1,600 mission stations. And still, while the older and more permanently settled parts of Manitoba and Saskatchewan are gradually becoming able to support their own missions and even to contribute to the general fund, other parts, such as western Saskatchewan and Eastern Alberta, the scene of the great influx of population from Europe, and the United States, are utterly unable to support themselves.

Missionary Work.

Missionary work among foreigners, in the west, is progressing favorably. Hungarians, Scandinavians, Italians, and Ruthenians are receiving missionary aid. Thirteen years ago, work was begun among the Ruthenians. Now there are about 30 ministers of the Independent Greek church in the west. At present there are 35 Ruthenian students, in Manitoba college, preparing as ministers and teachers.

In addition to this work the church supports four hospitals in connection with the Ruthenian missions; at Teulon, Vegreville, Wakaw and Ethelbert.

To Meet the Needs.

The church further contemplates erecting in Winnipeg, at a cost of \$25,000, premises adequate to meet the needs in conducting missionary work among foreigners in the west.

Already, the Women's Home Missionary Society has given a grant of about \$5,000. The remainder will be collected in Winnipeg.

Last year contributions amounted to \$208,000. This being \$30,000 more than was asked for, the missionaries' salaries for the past half year were increased proportionately.

WHAT CHRIST WANTS.

Is there nothing that Christ, as your friend, your Lord, your Saviour, wants you to do that you are leaving undone to-day? Do you doubt one instant that it is His will that you should honor and help and bless all the men about you who are His brethren? And are you doing anything like that? Do you doubt one instant that His will is that you should make life serious and lofty? Do you doubt one instant that He wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that His command is for you openly to own Him, and declare that you are His servant before all the world? And have you done it? These are questions which make the whole matter clear. No, not in quiet lanes nor in bright temple courts, as once He spake, and not from blazing heavens as men sometimes seem to expect—not so does Christ speak to us.

And yet He speaks! I know what He—there in all His glory—He here in my heart—wants me to do to-day, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is His voice that tells me.—Phillips Brooks.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

A HEALER OF BROKEN HEARTS.

Sophie Swett.

"Hello!" Dorothea Gay, the wife of the professor of Hebrew at — University wished to speak to her brother in his office in the city ten miles away. It was provoking! Every time she tried, someone else on their line in Scutazy was talking. And things came so distinctly to one's ears! It was the most disagreeable sort of eavesdropping.

"I'm really afraid the separation will kill her. I think she is one of the sensitive kind, that die of a broken heart. And there isn't a thing that I can do about it."

All this came to Dorothea's startled ears before she dropped the receiver with a sense of guilt. It was Evelyn Bruce, the wife of the professor of psychology, who was talking; Dorothea had heard her voice in the same way before.

She forgot it for a while in her efforts to connect with Redmond's office and hear whether little Jack's sore throat was likely to develop into tonsillitis. But afterwards she remembered.

Evelyn Bruce had probably been talking with Mrs. Light, the doctor's wife, who was her intimate friend; she had a voice of sympathetic quality, and it had been full of feeling. But then—so many women "take it out" in feeling! thought Dorothea, with the practical worker's scorn.

In the settlement work in which she had spent the two years between college and marriage she had been accustomed to essay the healing of broken hearts as well as the ministering to almost all the diseases that flesh is heir to. And she had hoped that the same sort of work would fall to her lot in the town that was half university, half manufactories. She was full of energy and enthusiasm, brimming over with human sympathy; it seemed to her the only work worth doing; and human lives and hearts seemed to be the only interesting things in the world.

"Your sympathy is a beautiful gift," the large-souled woman who was at the head of the settlement had said to her. "I hope it will not be denied its full scope."

Her young brother Christopher had shown her another point of view. "If you don't take care, you'll be a gossip and a meddling," said candid Chris. "Or else, like Daniel Deronda, you'll be in danger of letting yourself be melted down for the benefit of the tallow trade." Chris was twenty-one and thought himself a fountain of wisdom. Dorothea thought that he didn't realize what one of the cleverest and kindest of modern writers has said:—"Gossip that means sympathetic interest is a most human and commendable thing." Dorothea knew that she should never be a gossip in any other sense than this; and as for meddling, has not the spirit of helpfulness a tact all its own?

Chris's remembered warning did not prevent her from wishing to know who was going to die of a broken heart, while Evelyn Bruce could not do a thing about it. She very strongly cherished a theory that there were no broken hearts that one could do nothing to help, at least.

It was clearly impossible to ask for an explanation of which one had accidentally overheard.

Dorothea had a vague feeling that an explanation between her and Evelyn Bruce would not be so easy, at the best; the point of view would be so different.

The psychology professor's wife was a large-eyed, languid woman, to be met in the woods with a dog more often than at clubs or receptions. She always showed a certain constraint towards Dorothea, whether shyness or lack of cordiality the latter was uncertain. She herself had felt a congeniality of spirit in the shy glance, but it was apparently not the same with Evelyn Bruce. It is always one of the astonishing things of life to find that a sense of comradeship is not mutual.

"If there is nothing that she can do about it, probably I should be powerless," meditated Dorothea; "but I can't rest till I'm sure of it."

With that there came to her in a flash the recollection of something that Frederika, her parlor maid, had said to her the day before.

"Old Wolf Aaronson, that worked in the mills, is going home to Germany, and I think it is a shame for him to go without his old wife," Frederika had announced, sure always of a sympathetic listener in her mistress.

"They are the kind that keep always to themselves, she a feeble old body and never liking this country. The sight of the old country would put new life in her." Frederika was herself Swedish, and felt the longing for home that is so strong in the Scandinavian blood. "But no! it is the old man who goes, and it is a wonder if they living together so long and she such a lonely old body."

It was more than likely that this was what Evelyn Bruce had meant. Dorothea had meant at the time to ask Frederika more about the Aaronsons, and then had forgotten it; there was the Helping Hand Club on her mind at the moment.

She reproached herself now for the forgetfulness.

She hastily summoned Frederika from a scouring of andirons.

"The Aaronson's niece is Mrs. Bruce's laundress, isn't she, Frederika?" she asked.

"Two days in the week Lena goes to Mrs. Bruce, and she helps the cook often when there is company. They think much of her; and so does Mrs. Light, the doctor's wife. But Lena is not the light-hearted, sociable kind when her man is gone. They can't either of them speak too much English, through the old woman never liking this country. I'm saying to Lena that the old woman will never live to see him come back again; but Lena only says, 'Well, if it is the will of God.'"

Dorothea uttered an impatient exclamation; that pious resignation to easily remedied evils had always irritated her in the settlement. "Why doesn't the old woman go with her husband?" she demanded of Frederika.

"Oh, they would not have the money for two. There has been much sickness, and Lena says they have not laid up much. Wolf would not afford it, only that he thinks it will cure him. If the old wife dies, why, that is no matter!"

Of course this was what Evelyn Bruce had meant! She might easily think there was nothing to be done about it unless one could put one's hand in one's pocket, and "Professors' Row" was nowhere overflowing with riches.

She played Chopin and wrote poetry; she had never lived in a college settlement and discovered what resolution and energy can do!

Of course it could be managed. Old Mrs. Aaronson should go to Germany with her husband.

Dorothea must move cautiously, must be sure that it was practicable for the old woman to go, provided the money was forthcoming, and must not arouse any hopes until she was sure of the funds.

One does not work in a settlement for two years without acquiring practical sense, although one may not naturally have an overflowing supply of it, as Professor Peter Gay, her husband, sometimes hinted to her that she had not.

She lost no time in going down to the little house by the mills, aloof from its neighbors and indescribably foreign.

But the door was locked; Lena was probably away at work and the old man at the mills, where he still went occasionally to do some extra work.

Through the window she caught a glimpse of a pale-faced woman, who either did not hear her knock or was not inclined to let her in. But as she walked away she met Lena.

Lena's heavy-browed face was stolid; she seemed sullen, although, Dorothea reflected, her lack of responsiveness might mean only stupidity. Dorothea felt fresh pity for old Mrs. Aaronson; she thought that Lena as a housemate could not be a joy.

Would her aunt like to go to Germany?

Dorothea's question slowly penetrated the girl's consciousness.

"Ach! who would not to Germany go?" she said, and her corn-flower blue eyes, her only pretty feature, grew wistful. "But it cost money, much money!"

"But your uncle is going," said Dorothea severely.

"Mans go," said Lena simply. "To stay at home—that is for womens."

"Stupid! They give in so easily!" said Dorothea to herself scornfully. But, after all, was it worse than Evelyn Bruce, who had said that she could do nothing? "Tell your aunt that I will come to see her soon; tell her I hope she can go to Germany," said Dorothea, with that emphasis with which we all try to force the uncomprehended speech upon the alien.

Lena nodded assent with a muttered "Ja wohl," but she stood looking after the assured lady, a new development of strange America, with utter bewilderment upon her face.

Dorothea went directly to Mr. Presby, the owner of the mills. He was a trustee of the college, and she had a slight acquaintance with him.

He was but vaguely aware of old Aaronson's existence; the manager had charge of the men; but he would be happy to head Mrs. Gay's subscription paper. The company prided itself upon its regard for its workmen. It was, indeed, quite the delightful thing that the old wife should go with her husband to the Fatherland. And if Mrs. Gay would leave the paper he would see that it was circulated among the men.

It was easy—so easy! Dorothea went homeward, her heart beating high with hope. She would make out another subscription paper for general circulation, and the Woman's Club and the Helping Hand Club should have a chance to do their share.

Peter disapproved, on general principles, of subscription papers, but she would get his name upon this one after it was pretty nearly full; Peter was not too strong-minded to be somewhat influenced by popular enthusiasm.

At first there were the usual drawbacks; some people said it was "so difficult to do anything for these foreigners;" others that this was merely a matter of sentiment, while often those people needed food and clothing.

But after all, for large or small amounts, almost every one signed who could be at all expected to do so.

The reason with some was that Professor Peter Gay was one of the most popular members of the faculty, and his wife was the niece of the college president. Such reasons, ignoble though they be, do influence people, as we all know, as Dorothea saw and knew. The other, much better reason—but that was one that Dorothea did not see or know until some time afterwards and when she sorely needed its comfort.

When enthusiasm was once aroused it grew astonishingly; it seemed to have begun at the Girls' Helping Hand Club, where the making of comforts for old Mrs. Aaronson's journey quite superseded the playing of golf and tennis. It was beginning to be the fad of the hour in Scutazy to provide for old Mrs. Aaronson.

So busy was Dorothea in managing the contributions that a week passed before she went to the Aaronsons to make the old woman fully acquainted with the plan for her departure.

She thought that the Aaronsons could not have remained wholly in ignorance of what was going on; they kept aloof from their neighbors, but old Wolf was often at the mills and Lena an occasional worker in many families.

But she had underrated Lena's stolidity and the habitual reticence of the workmen towards old Wolf, especially concerning his own affairs.

Lena admitted her half reluctantly, but that was evidently their attitude towards all comers.

Dorothea took a seat beside the fragile, quaintly foreign old woman, whose twenty years of America had apparently made no impression upon her.

"It is sure, quite sure, that you can go to Germany with your husband," she said eagerly, seizing both the small, hard-worked hands in hers. "The money will be provided and all comforts."

Old Mrs. Aaronson turned a darkly scowling face upon Dorothea's radiant one and snatched her hands angrily away.

"Nein! nein! Who is it that says I will with Wolf go? I will stay by myself—I and Lena, and we will ourselves rest from the so great trouble-someness of a man. Mein man bring me vort from home; it is as if I myself go—and petter. Vat is it we haf to you done that you mettle mit us?"

"You—do you don't want to go?" faltered Dorothea. "I—I thought the separation would be so hard for you. I am sorry if I have been meddlesome."

"Oh, it makes all right if you go away and let us alone now, alretty," said the old woman with a look of relief and eagerness.

Lena's implacable attitude had slowly softened. There was a perception that was almost sympathy upon her dough-like face.

"You mean all so goot, but Chermans womans like mein aunt are different," she said soothingly, as one speaks to a child. "She two so great feather beds has, she could not to take them; so she stay by them."

With more stammering apologies Dorothea took herself away. Old Mrs. Aaronson's relief made her almost cordial.

Dorothea had a sense of humor, but it seemed now to be buried under an avalanche of subscription lists and the steamer-rugs, soft shawls, and knitted carapacs that the girls were making for old Mrs. Aaronson.

Peter had never mentioned the subscription lists to her; she thought it just possible that he had not heard of them; but now she would be a laughing-stock and Peter would have to know.

When Peter was strongly moved he did sometimes say things. Nevertheless the only comfort now seemed to be to make a clean breast of it to Peter. But as she entered her own door there came to her ears from her husband's study the sound of a loud, angry voice, a German voice. "Why I for twenty years a hard-working, well-respect man been, I haf never need nor been offert sharity! If mein Katrina wish to go home mit me, we haf plenty and enough that she go. Dose womans mettle mit us, and I been so outrage and angert in mein mind."

Peter had heard her step, and he softly closed the study door.

It was a bad quarter of an hour in which Dorothea waited, walking the living-room floor. Peter did so hate such a scene.

It was evident that Peter had only partially placated the old man, for when he went away he was still muttering.

"Peter, I am an abject idiot," declared Dorothea, with her head bowed upon the study-table.

"O no, dear; only a kind of sublimated one," said Peter cheerfully.

But after that, and when she told him what she had overheard on the telephone, he said only nice things, and he did not laugh. The worst of all was when Peter laughed. He said he would manage about the subscriptions and she need not worry; and humiliating though it was, it was nevertheless a relief.

But greater comfort was to come. That very night she received a note from Mr. Presby.

As Aaronson had declined, in behalf of his wife, the proposed subscription, the mill-men had voted to turn it over to the fund for mothers' and children's excursions, which Mrs. Gay had suggested. He added his "sincere and earnest thanks for the interest that Mrs. Gay had taken in the mill-hands and their families, and his appreciation of her helpful spirit

towards all good works in Scutazy."

"And he isn't making fun, is he, Peter?" Dorothea demanded wistfully.

More balm to her wounded spirit was on the way. Peter counselled delay about the other subscriptions; he said every one must have become acquainted with the Aaronsons' attitude, and it was for the signers to decide what should be done. Such sums as had been paid in would be returned.

But when Dorothea essayed to return the money she was requested to devote it to some of the good works in which she was interested.

The requests were made with so comforting cordiality, too. They really, really believed in her and thought she had done something good in Scutazy!

One day Evelyn Bruce came upon the piazza where Dorothea was sitting, with graceful apologies for her informality.

"I could not wait to tell you of the pleasant thing that has come of the girls' work for old Mrs. Aaronson," she said eagerly. "I got the story, bit by bit, out of Lena. They went and carried her the nice comfortable things they had made, and they actually warmed her heart with them. I fancy she greatly prizes feather beds. The result is that she is coming out of her shell and getting quite friendly and neighborly. And that is doing a world of good to poor, shy Lena, whose homesickness is the chief thing that makes her queer."

Then the psychology professor's wife turned suddenly a wistful face upon Dorothea.

"I so envy your faculty for easily doing beautiful things!" she said. "It makes me feel so useless! I have wished to come and tell you so, but your time seemed so precious."

"Oh, if you only knew how foolish—I began Dorothea; but the confession was never finished, for at that moment Mrs. Bruce's great dog made overtures to Dorothea's kitten, which Buff declined to regard as playful; and a scrimmage ensued which called for foreign intervention."

"Yes, Diana is a beautiful creature," said the dog's mistress in response to Dorothea's expression of admiration. "I feared I was going to lose her a few weeks ago; we gave her only remaining puppy away to some friends who were going for a long cruise in their own yacht; and she pined so that we feared she would die. I think she is one of the sensitive kind that die of a broken heart."

Dorothea started; she had heard those very words in that very voice before.

"There wasn't a thing we could do about it until we discovered that at the last moment the puppy had proved too troublesome to be taken; and Mr Bruce went to New York, and brought him safely back to Diana."

Evelyn Bruce went away directly after that; for the dog, which she listened with shining eyes and wagging tail, began to be uneasy, as if she thought it best to get back to her puppy.

If she had only known that day at the telephone, thought Dorothea, that it was Diana's broken heart that needed to be healed.

She fancied that she heard a sound of smothered laughter from the study, whose open windows gave the scene upon the piazza.

But when she entered the room Peter was bending over his papers, and raised an absorbed face to her.

Peter had, unquestionably, some very agreeable ways.—Christian Endeavor World.

MOTHER AND SONS.

Always I was conscious that I must keep my boys close to me. I knew the time would come when my authority could not be enforced. Then only love could bend them to my wishes and judgment. So I sought for nearness and mutual understanding. From the first they knew I would tell them the truth and never refuse to answer a direct inquiry. When they brought me the physiological questions which are bound to enter the life of the growing child, I answered them simply and clearly. I made nothing common or unclean. Life was pure and sacred, and if there was anything they did not comprehend

they must turn to me for the clean truth, secure that they would get it.

It was not only seriousness we shared. Fun of all sorts, outings, jollifications for birthdays and holidays, vacations in the open, all these we had together, and I learned much of games and sports which had been a sealed book to me even in my youth. But a familiar story it had to become to me if my boys and I were to be truly "intimate friends."—Jane Calhoun, in Harper's Bazaar.

RESOLUTIONS.

By Jonathan Edwards.

Resolved, to live with all my might while I do live;

Resolved, never to lose one moment of time, but improve it in the most profitable way I possibly can;

Resolved, never to do anything which I should despise or think meanly of in another;

Resolved, never to do anything out of revenge;

Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.

STANLEY AND HIS BIBLE.

Before I met Henry M. Stanley I had talked with men who had been under him in his African expeditions, and all they told me about him was more or less appalling. He was not inhuman, but in desperate straits he spared neither man nor beast, nor would he defer to the counsel or the pleas of others or have any patience with less than instant and unquestioning obedience to his orders under all circumstances. He would not forbear under arguments or excuses, or relax his severity by any familiarity or pleasantries even when his object had been gained. He was both despot and martinet—stern, exacting, uncompromising, silent, humorless, inscrutable, Cromwellian.

"I cannot say we loved him," one of his lieutenants said to me. "We were all afraid of him, but we all believed in him. When he hadn't his rifle in his hand, he had his Bible. No matter where our camp was, or how long and distressing our march had been, he never missed his bath and shave in the morning."—William H. Hildreid, in McClure's.

HELPLESS LITTLE BABIES.

Ask any mother who has used Baby's Own Tablets and she will tell you they are the best thing in the world for curing stomach and bowel troubles and making teething easy. This is the highest praise a medicine can get. And we give you the guarantee of a government analyst that this medicine is absolutely safe. No other medicine intended for young children give mothers such a guarantee. Mrs. Robt. Mith, Hotham, Ont., says:—"I cannot tell you how much good Baby's Own Tablets have done my baby. I am sorry I did not know about them earlier." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

One of our exchanges reports that "the Yale Divinity School plans to give its students the choice of one of four groups of studies. The fourth, or social service group, will include the following studies, hitherto not much associated with preparation for the ministry: Public hygiene, elementary law, modern labor movements, economic doctrines, socialism, pauperism and crime, immigration and domestic relations, and the law of persons. The purpose of the new department is to combine theological with scientific training."

CHURCH
WORK

Ministers and Churches

NEWS
LETTERSWORKERS WANTED FOR THE
MISSIONS.

Enthusiasm is the keynote of the sessions of the fourteenth annual convention of the Young People's Societies in the London Presbytery which opened in the New St. James' church last week. Over 50 delegates are in attendance.

In the afternoon the audience was composed mainly of delegates from out of the city, but in the evening the meeting was thrown open, and the body of the church was well filled.

The convention opened at 1 o'clock with the registration and billeting of delegates, followed by opening devotional exercises by the Rev. D. M. McKay, Cowal. An address of welcome was given by Rev. T. H. Mitchell, B.D., pastor of the church, and replied to by Rev. A. McD. Haig, of West Lorne. A short address by the chairman, Rev. W. L. Nichol, B.A., Largie, was listened to with interest. The feature of the afternoon session was a paper by Miss Tena McPhail on "The Reflex Influence of Giving Upon the Society." The paper was of a most comprehensive nature, and covered fully the objects and aims of the society. A round-table conference, led by the Rev. W. S. McTavish, B.D., Ph.D., Kingston, concluded the session. The questions submitted were of a most pertinent nature, relating to various phases of missionary work among the Young People's Societies.

The delegates were entertained to supper by the Ladies' Aid between the afternoon and evening meetings.

Evening Session.

The evening session was opened with devotional exercises by the Rev. T. H. Mitchell, B.D.

The Rev. I. H. Woods, B.D., of St. Thomas, was to have given an address on "A Society's Ledger Account," but was unavoidably absent.

The Rev. Dr. Barnett, convener of committees, tendered a report embodying votes of thanks to the pastor and members of the church for throwing open the church for the use of the convention; to the ladies for the tempting supper provided; to the choir and the members of the church for throwing open their homes for the use of the delegates. The motion was seconded by the Rev. Mr. Haig, of West Lorne, and carried.

The feature of the evening was an address by the Rev. W. S. McTavish, B.A., Ph.D., of Kingston, on "What the General Assembly Committee Aims At." This address occupied almost an hour, and was listened to with rapt attention. It was a straightforward talk on the needs of missionary work of to-day.

"The religions of the world," he said, "are ethnic. The Christian religion is essentially missionary, and has been adopted by a great many nations. It had its birth in Judaism. Christ knew his religion was the best, so he said to his apostles: 'Go ye into all the world and preach the gospel.'"

"The more a society does for the world at large, in the way of foreign missions, the more it does for itself. It is said that trade follows the flag of a nation. I believe it just as naturally follows the banner of the cross, and generally it costs a great deal less to make it follow the latter.

"An enterprising merchant has stated that trade follows a good advertisement. I think it can be shown that trade follows missionary enterprise. A Christian country is enriched enormously through her missionary activity.

The Free Church.

"When the free church was established in Scotland 375 ministers went

out from the Presbyterian Church, and with them went the missionaries. They were without churches, without manes and without a theological seminary. If any church was ever justified in calling home its missionaries on the ground of being unable to support them, it was that church, but be it said to the everlasting credit of the Free Church that it supported its missionaries, built its manes, and established a flourishing church."

Coming to the real body of his address, Mr. McTavish stated that the general assembly committee aims at four things: (1) The study of missions; (2) increased prayer for missions; (3) increased giving for missions; (4) more workers in the mission fields.

"There was a great thirst for education at present, but if you wish to supplement your education, there is no better course than missions," he said. "It opens up a multitude of branches."

"We want you to pray that God may raise up more missionaries. There is only one missionary for every 65,000.

"If we are conscientious we cannot feel that we can pray for missions unless we give. How much should we give? I have yet to hear a person express dissatisfaction with the tithing system. The standard set by the laymen's missionary movement is 10 cents a week."

The speaker intimated that the most vital of all the four considerations was the last. "We want some of you to go out as missionaries," he said. "You must ask yourself, 'How can I invest my life so that it will count most for God and humanity?' Unless you have a stronger reason for staying at home, you should go forth, for Christ's message distinctly emphasizes this.

Workers Wanted.

"Don't imagine that every man that is wanted must be a preacher. Nurses, dictors, Y.M.C.A. directors, dentists, civil engineers and every profession, are wanted."

Rev. Mr. McTavish's closing words were: "Go ye, therefore," with a desire expressed that they might go forth and bear fruit.

A vote of thanks was tendered Rev. Mr. McTavish on motion of Dr. Barnett and Rev. A. M. D. Haig, of West Lorne.

The Delegates.

The list of delegates is as follows: Marie McVicar, Kintyre; Sarah McDougall, Kintyre; Arthur Scott, Kintyre; Miss J. Carnegie, Rodney; Miss M. Keelo, Wallacetown; Mr. B. Patterson; Miss M. Perry, North Ekfrid; J. D. Campbell, Lobo; Mrs. E. Phillips, Fairirk; Miss Martha Banks, Dorchester; Miss Aggie Armour, Dorchester; Miss Jessie Martin, Kilmartin; Miss Flo McCallum, Walkers; Matthias Sutherland, Dorchester; John A. Bell, Ailsa Craig; James Matheson, Crinan; D. J. Johnson, Crinan; Mabel McPherson, Crinan; Maribel Campbell, Crinan; Annaline Lethbridge, Tait's Corners; Annie Coad, Tait's Corners; D. Carmichael, Jr., West Lorne; A. Macdonald, West Lorne; D. S. McEachen, Strathburn; Mr. and Mrs. W. Down, Appin; Mrs. O. Ranney, London; A. D. McHalg, West Lorne; Pearl Abbott, Crumlin; J. J. Fitzgerald, Crumlin; Jessie Wallace, Thamesford; May McMurray, Thamesford; Lillian Gray, New St. James; John D. Whitelock, Cowal; A. B. Thomson, Cowal; Miss Lydia McMillan, Largie; Miss T. McPhail, Largie; George M. Carroll, Cowal; Peter G. McCallum, Cowal; N. Snell, New St. James; Mrs. Young, Talbot Street Baptist; Rev. George Atkinson, Appin; W. S. McTavish, Kingston; J. G. McRae, Largie; Ben Patterson, North Ekfrid; M. C. Barnes, Belmont; E. Taylor, Belmont; Rev. D.

M. McKay, Cowal; Rev. W. Nichol, Largie.

GLENGARRY PRESBYTERY.

A special meeting of the Glengarry Presbytery was held at Dalhousie Mills on the 3rd instant for the purpose of ordaining Mr. Wm. McMillan, B.A., B.D., to the holy ministry and inducting him into the pastoral charge of Dalhousie Mills and Cote St. George, and to receive and take action in a call to Rev. L. Beaton, of Moose Creek, from Caledonia, P.E.I.

There was a large attendance of the members of Presbytery, including Revs. N. H. McGillivray, Cornwall; A. Govan, Williamstown; J. B. McLeod, Martintown; J. Matheson, Summerstown; R. McKay, Maxville; L. Beaton, Moose Creek; Arch Lee, St. Elmo; J. Pate, Lancaster; K. A. Gollan, Dunvegan; D. Stewart, Alexandria; H. S. Lee, Apple Hill; A. McCallum, Ste. Anne de Prescott; and Messrs. D. F. Campbell, Avonmore; and K. J. McCuaig, Peveril, elders.

The ordination service was solemn and impressive, and was presided over by the moderator. A suitable sermon was preached by Rev. H. S. Lee, Apple Hill, while Mr. Pate addressed the newly ordained minister in an eloquent and edifying address. Mr. McCallum in an earnest way set their duty clearly before the people. At the close of the service Mr. McMillan was introduced to his people by Messrs. McCallum and Lee.

The church was beautifully decorated with flowers. The good people of Dalhousie Mills and Cote St. George showed their appreciation of the services of Rev. A. McCallum, who acted as interim moderator of session during the vacancy, making him the recipient of a purse of fifty dollars.

A strong delegation of nine sturdy Scotchmen came down from Roxborough with a strong plea to retain the services of their pastor, Mr. Beaton. Mr. Beaton, however, decided to obey the call and go east. The call undoubtedly was a strong one, signed by 154 members and some 200 adherents. The pastoral tie will be severed after the 23rd inst. The Presbytery appointed Rev. R. McKay interim moderator, with power to moderate in a call whenever they are ready to do so.

KIRK HILL.

Rev. D. N. McPhail, B.D., Ph. D., on last Sabbath, May 1st, commenced his second pastoral year with the St. Columba church, Kirk Hill. The morning service, which was in Gaelic, was largely attended. The evening service was in English and a large congregation of young people were present. During the past year this congregation has made very good progress and a strong attachment has been formed with pastor and people. It is most encouraging to know that the congregation recently decided to support a student missionary each summer in the Canadian West. Lately the first appointment from the Presbyterian College, Montreal, was made, and the student is laboring under the care of the Presbytery of Battledore. Although this historic congregation is strongly connected with the Church of Scotland, yet pastor and people show themselves in sympathy with the Presbyterian church of Canada and with mission work in the west.—Exchange.

EAST ONTARIO.

The anniversary services in St. Andrew's church, Gananogue, will be held on Sunday, June 5th. The pulpit will be filled at both services by the Rev. A. Meldrum, of Cleveland, Ohio, who will also deliver a lecture the following evening.

The Women's Foreign Mission Society of the Presbytery of Lindsay held a convention in St. Andrew's Church, Beaverton, on Wednesday the 18th inst. There were three sessions, at 11 a.m., at 2 p.m., and an open meeting in the evening. An interesting programme had been prepared.

Rev. N. H. McGillivray, of St. John's church, Cornwall, has accepted a call to Taylor church, Montreal.

The Presbytery of Peterboro sustained the calls of Rev. D. B. Marsh, D.Sc., of Springville, to Beachburg, and Rev. James Skene, of Baltimore, to Havelock.

Rev. Jas. S. McMillan of Londonderry, Ireland, preached both morning and evening in St. Andrew's church, Picton, Sunday, May 1st. Mr. McMillan is in hopes of delivering in Picton his lecture on missions in Ireland, before his return to the Old Land next month.

Alexander church, Brantford, the pulpit of which has been vacant since the death of the Rev. H. R. McCracken, has extended an invitation to Rev. D. T. McClintock, Grand Valley, Ont., to become pastor.

WESTERN ONTARIO.

The Presbytery of London held its regular meeting in First Church of which the Rev. John Gibson Inkster is pastor on Tuesday 3rd of May. The attendance was very good, especially the attendance of elders.

Rev. Jas. Rollins, B.A., of King St. Presbyterian Church, made a model moderator, and a large amount of business was carried through with despatch.

The call from Cahlahach in the Presbytery of Sarnia, to Rev. T. R. Shearer, B.A., of Melbourne, was accepted. The stipend is \$900 with manse, Glebe, and the usual holidays.

Rev. G. F. N. Atkinson, of Appin, is the interim moderator of the vacancy of Melbourne and Riverside. The pulpit will be declared vacant on the 29th inst.

Rev. L. H. Currie, of Forest, who was present was invited to sit and correspond.

Mr. Jas. F. Dyer, of London, and Mr. Isaac Langford, of Maple Grove, were appointed additional elder commissioners to the General Assembly.

The motion of Mr. Thos. Alexander, to overture the General Assembly to abolish the "Schemes" as applied to the missionary work of the church and to substitute a more appropriate word was carried unanimously.

On the invitation of Mr. Jelly it was agreed to hold the July meeting in Port Stanley. July is a most appropriate time to go to the lakeside.

The Hamilton Road congregation, London, is growing rapidly under the ministry of Rev. John Smith. A new \$10,000 church is to be built this year. The Presbytery granted the congregation's request to borrow \$6,000 for the work.

The Rev. F. Ballantyne applied for leave to retire owing to infirmity. His application was endorsed and forwarded to the Aged and Infirm Ministers' Committee.

Rev. W. H. Geddes, Alisa Craig, sought to have all regular meetings held in London in the future, but the movement did not prevail.

The Presbytery on motion of Dr. Ross, adopted a strong resolution of appreciation of the character, scholarship and services of Rev. Hector MacKay, B.A., the retiring minister of London Junction. At the same time a resolution of appreciation and regret at Mr. MacKay's leaving was received from the members and adherents of the congregation. Mr. MacKay was presented with a purse and an address at the farewell meeting in the church.

The Home Mission report was presented by Dr. McCrae and that Augmentation by Rev. Walter Moffatt.

The work at Knollwood Park in the Northern part of the city continues to prosper under the care of Rev. P. Nichol. There are now 100 in attendance at the S. S.

An appeal against the introduction of Psalm Selection into the Service of Praise by the Session of Dorchester was presented by Mr. John Gibson and Mrs. Gibson. The appeal was dismissed.

Another appeal by Mr. R. S. McMillan, of Dutton, against the action of the session of Knox Church in suspending him from the eldership was discussed at length. At last on motion of Dr. McCrae the matter was submitted to a larger committee for further consideration.

An overture ament some changes in connection with the special financial appeals that are being constantly made to the churches was presented by Mr. Inkster. It was adopted and forwarded to the Assembly. A congregational meeting of the Melville Church, Fergus, was held recently when a report was submitted from the committee appointed to canvass for funds for which to instal a pipe-organ, showing gratifying success. Over \$2,000 will be available for this purpose and it was decided to get specifications from some of the best organ builders. The work will be proceeded with as soon as the contract is let. A report from the sheds committee was also submitted, showing that the \$400, which was short after the first canvass was made, had all been subscribed in the canvass, making the total subscribed for this purpose, over \$1,500, which will open them free of debt. Anniversary services in this church, will be held on the 8th of May, and a liberal collection will be asked for that day, with which to augment the general fund.

TORONTO.

The twentieth anniversary of Bonar Church, Toronto, and the nineteenth of the induction of its pastor, Rev. Alexander McGillivray, were marked by largely-attended special services. Rev. Dr. Taylor, of Cooke's Church, occupied the pulpit in the morning, and the pastor preached in the evening. There was an attendance of 714 pupils at the Sunday school in the afternoon, when they were addressed by the Rev. Mr. Rodger, of East Toronto, and paid the first instalment of \$720 on their \$2,000 contribution to the building fund. A choir composed of 100 of the children rendered special music during the day.

AUTHORIZED VERSION REVISED

It is good news that there is a dignified movement for a conservative and acceptable revision of the Authorized Version of the Holy Scriptures. The promise and assurance are given that next year, 1911, being the three hundredth anniversary of the first issue of the Authorized Version, the Oxford Press, of England, is to put out what is to be known as the Commemorative Edition of the Bible, which is to be the Authorized Version with the simple changes from obsolete words and expressions to those that are in the current language of to-day, and with such changes in form as are rendered ab-

solutely necessary by the fullest knowledge of the sacred text. The arrangement and supervision are said to be intrusted to competent and trustworthy men.

It is a fact that what is generally known as the Revised Version is very greatly unsatisfactory, and yet, notwithstanding all objections, a concerted movement of certain men has been made to induct and compel its adoption. Various Church bodies have been urged and almost driven to declare their preference for this version. Publishers have used all possible efforts to secure the adoption of this version in the various Churches. Our own General Assembly has been almost intimidated and browbeaten in the effort to compel the use of this version in its publications. Notwithstanding its obvious imperfections and the fact of its being copyrighted, the effort has been made to thrust it into the place so long held by the Authorized Version.

We are heartily glad to learn of this new movement. If the work is well and wisely done it will mean that the Authorized Version will hold its old place so securely that it can not be driven out. Its forms of utterance, so rich and beautiful, so dear to the hearts of the people, and so faithful and charming a transcription of the Word of God, will remain the popularly accepted version. It is far in advance of anything that has ever yet been given to us in our own language—a translation of the Holy Scriptures.

What is known as the Revised Version has dealt too brusquely with the sacred text. Instead of being scholarly in the highest degree it is now conceded by many competent scholars that the revisers were misled by faulty Greet manuscripts to depart from the most trustworthy standards. Its English is harsh and unsatisfactory. A bias toward Immersionist ideas and a trend toward Unitarianism is apparent. It would be a great misfortune and peril to have it adopted as the universal popular version. Let it be relegated to the bookshelf, to be used for reference, for which purpose it is sometimes and somewhat useful. Let there, at least, be no precipitate adoption of it by our Church bodies as the text to be crowded into our Sabbath schools and homes.

We can afford to await the appearance of this promised Commemorative Edition. If it changes some of the expressions that were current in the earlier days, and gives us in conservative and scholarly wisdom the loved and familiar utterances and forms of the old Authorized Version it will come to stay for many a century.

THE CHRIST LIFE.

It calls for more real heroism to be true to Christ and His standards in our ordinary, every-day life, than to stand the test of physical martyrdom for Christ in a foreign missionary field. To be confronted with the opportunity of dying for our faith is a challenge that usually calls-out the best in us. Merely to face the opportunity of living for our faith, and that in what seem to us the commonplace, uninteresting circumstances of a humdrum home or business life, year after year with no great change in prospect, does not seem like a challenge to heroism at all. For this very reason it is the more of a challenge. Endurance is more heroic than a spurt; it takes endurance to live the Christ-life for thirty, forty, sixty years of uneventful service. Such a life honors Christ, and he honors such a life, as the most convincing evidence of the power of Christ that the world

HOUSEHOLD HINTS.

OVEREATING BAD FOR THE COMPLEXION.—Too much food of any kind is never good for the complexion. Fruit is good, and should be eaten in moderation.

OLD-FASHIONED FURNITURE POLISH.—Good furniture polish of the old-fashioned kind, and which has been used in some families for many years, is made with one ounce of beeswax, half an ounce of white wax, half an ounce of castile soap, half a pint of turpentine and half a pint of boiling water. Cut the soap and wax very finely; dissolve the wax in the turpentine, and the soap in the water. Mix well, in a jar, and put it at the back of the range for a couple of days.—Pittsburg Leader.

TO RAISE THE PILE OF VELVET.—See first of all that it is free from dust, and then dampen slightly the smooth side, and pass it rapidly over the hot surface of an iron standing on its end. The hot vapor passing through the velvet causes the pile to stand up. When quite dry brush well in the direction of the pile.

AN EXCELLENT DARNING HINT.—How to darn merino underwear thoroughly and neatly. Procure some white mosquito netting. Tack on a sufficient size to cover the thin place or hole, and darn through the net, taking every other hole, basket fashion, with the usual mending wool and a fine darning needle.

TO REMOVE PANES OF GLASS.—Panies of glass may easily be removed if soft soap be laid over the putty and left for several hours.

KEEPING MEAT FRESH.—Fresh meat may be kept for several days by sprinkling a very little salt on it and then wrapping it in a cloth wet with vinegar.

HOW TO WASH FLANNELS.—To wash flannels without shrinking them, soak new flannel for many hours in a moderately concentrated solution of soda, to which add half a tumblerful of liquid ammonia, more or less, according to the quantity of material treated. The fabric is then to be washed out after the addition of more warm water, and is finally rinsed in fresh warm water. It is said any woolen material treated in this way is proof against shrinkage. Of course, it is in the piece not yet converted into garments.

TO CLEAN LIGHT SILK.—An old-fashioned recipe for cleaning lavender or other light silk garments is to mix quarter of a pound of soft soap and half a pound of gin. Remove the dust from the surface then with a small, hard brush scrub it with the mixture. Have at hand two pailfuls of cold water; dip the silk in one, shake it well to remove the lather, then dip it in the other, hang up to dry without wringing it. Finally iron it between paper before it is quite dry.

TO RELIEVE ACHING EYES.—When the eyes ache, from prolonged exposure to the wind, bathing them with a hot salt water solution will give much relief. Use a teaspoonful of salt to a cupful of water, and bathe the lids for several minutes, letting some of the water run into the eyes.

POWDER FOR PERSPIRING FEET.—Persons troubled with perspiring feet should use a powder composing of four ounces of alum exsiccatum and four drams of powdered zinc oleate. This should be sprinkled into the stockings or whenever there is unnecessary per-

spiration. Bathe the feet or affected parts before using.

TO BEAUTIFY THE HANDS.—To whiten and soften the hands give them a vinegar rub after being thoroughly cleansed and dried. Soaking the feet in hot water also whitens.

RASPBERRY CREAM.—Soak a half box gelatine in cold water to cover for half an hour. Then stand over boiling water until dissolved. Add a half cup sugar and a pint of raspberry juice, strain, set in a pan of cracked ice and stir until thickened. Add a pint whipped cream, and mix thoroughly. Pour in a mould and set in a mixture of ice and salt to harden.—New York Telegram.

EVIL OF OVER-EATING.—Eminent medical authorities say that people eat too much. While this has a bad effect upon young and old alike, to those who have reached or are in the middle life self-restraint is specially advisable. As the fire of life burns less fiercely and the output of energy is smaller, the fuel supplied should be reduced, in order that the system may not be clogged with ashes and half-burnt cinders.

ORANGE PIE.—Take one cupful of sugar, three level tablespoonfuls of flour, the yolks of three eggs, one cupful of milk, one cupful of orange juice, and the rind of one orange. Cook in a double boiler. Bake the crust, and put in the filling. Cover with a meringue made of the whites of the eggs, two tablespoonfuls of soft sugar, and a little of the rind of the orange.—Selected.

CONTENT.

Violets are very nice:
So are roses, too;
But I like dandelions best,
Don't you?

Red-leaf weather's very nice:
White snow weather, too;
But I like green-grass weather best,
Don't you?

Mildred's mother's well enough:
So is Walter's too;
But I like Mother-Mine the best,
Don't you?

—Fannie Stearns Davis, in Good House-keeping.

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All over the world Dr. Williams' Pink Pills are making just such cures as Mr. Porter's. They go right down to the cause of the disease in the blood. In this way they have proved in thousands of cases to cure, anaemia, headache and backaches, rheumatism, lumbago, neuralgia, nervousness, indigestion, decline and the special ailments of growing girls and women. 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.

SABBATH OBSERVANCE.

The Lord's Day Alliance of Canada has published a pamphlet for free distribution entitled "Scriptural Reasons for Observing the Lord's Day as the Christian Sabbath."

Seventh Day people are accustomed to publish the challenge "Show from the scriptures any authority for the observance of the first day of the week as the Sabbath." By this means they annoy some serious minded people, and lead others astray.

This pamphlet has been prepared to meet such a situation, and enable the ordinary reader of the English Bible to satisfy his own mind that there are sound, scriptural reasons for observing the Lord's Day.

Defenders of the Lord's Day who find Seventh Day people in their communities would do well to obtain a supply of this pamphlet for distribution among the people.

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
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From these same warehouses come the ingredients used by our expert chemists in compounding NA-DRU-CO preparations. Every ounce of material used in every NA-DRU-CO article is the best that our skilled buyers can select from the world's markets.

We Can Afford

to use only the very best materials because, buying in immense quantities for our wholesale trade, we get the best crude drugs at rock bottom prices. In our chemical laboratories these raw materials are refined and prepared by expert chemists and subjected to rigid tests both for strength and purity before being used in NA-DRU-CO preparations.

NA-DRU-CO Cod Liver Oil Compound, for instance, is made from the best of materials, by our expert chemists, and is consequently the most perfect tonic. NA-DRU-CO Nervozone is another striking example of the results our skilled chemists get from good ingredients.



ALWAYS LOOK FOR THIS TRADE MARK

We Could Not Afford

to use any but the finest and purest materials in each and every NA-DRU-CO preparation, because on the quality of each depends the future of the whole line. Linked together as they are by the NA-DRU-CO Trade Mark, a single article found unreliable would go far to destroy your confidence in all NA-DRU-CO goods.

Ask your druggist about the quality of the drugs we supply to him—about our facilities for compounding superior medicinal and toilet preparations—about our reliability.

Go a little further if you like, and ask your physician or your druggist what goes into NA-DRU-CO preparations. They can tell you, for we will furnish to any physician or druggist in Canada, on request, a full list of the ingredients in any NA-DRU-CO preparation.

"Money Back"

Furthermore, if any NA-DRU-CO article you buy does not entirely satisfy you, return it and your druggist will refund your money.

If your druggist has not the NA-DRU-CO article you want in stock he can get it for you within two days from our nearest wholesale branch.

A Few NA-DRU-CO Favorites:

- | | | | |
|---|---|---|---|
| Toilet:
Complexion Cream
Talcum Powder
Tooth Paste
Witch Hazel Cream | For Children:
Baby's Tablets
Sugar of Milk
Dyspepsia & Indigestion
Dyspepsia Tablets | Ointment and Salves:
Carbolic Salve
Stainless Iodine Ointment (3 sizes)
Pile Ointment | Tonics:
Cod Liver Oil Compound, Tasteless, (2 sizes)
Nervozone
Cod Liver Oil Emulsion (2 sizes) |
|---|---|---|---|

National Drug and Chemical Company of Canada, Limited

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