# THE QUIET HOUR

FOR THOUGHTFUL PEOPLE

Where Has the Old Year Gone? (John Imrie, Toronto.)
Where has the Old Year gone?
Gone to join the mystic ages,
One more leaf in history's pages,
To be read by fools and sages:
There has the Old Year gone!

Where has the Old Year gone Gone the circle of the earth,
Grief to some —to others mirth—
Back to God who gave it birth:
There has the Old Year gone!

Where has the Old Year gone?
Gone with promise false or true,
Gone with loving friends we knew,
Hid for ever from our view:
There has the Old Year gone!

Where has the Old Year gone Gone with all its hopes and fears, Gone with all its joys and tears, Dead and buried with the years: There has the Old Year gone

Where hast the Old Year Gone?
Gone till God recalls the past,
Good or ill—the die is cast,
Judged by it we are at last:
There has the Old Year gone.

Where have the Old Years gone? Gone and left their scars for ever On our hearts. Erase them? Never Till we cross Death's chilly river: Ah! there have the Old Years gone

Ever living and loving Saviour, let us not think of Thee simply as the historic Christ who lived in the long ago. Thou are the same to-day as when Thou didst dwell among men, and Thou are as near to us as Thou were to Thy disciples in the days of old. Help us all to realize that truth day by day and to feel the in the days of old. Help us all to realize that truth day by day and to feel the glow of Thy presence in our lives. May the great Pentescostal blessing be repeated in our lives, so that we too may be filled with Holy Spirit and be witnesses for Thee. May the Church again be clothed with mighty power as in the days of her dewy youth, and make herself felt felt as the power of God in the world for the salvation of men. May each one of us who has named Thy name be clothed with the beauty of holiness clothed with the beauty of holiness

world for the salvation of men. May be clothed with the beauty of holiness that all whose lives we touch shall feel that Christ is near. Amen.

To the Doubting Ones.

Ask thy soul these questions: 1. Whether there be any gain by doubting? Faith purifies the heart. 2. Whether there is anything more pleasing to God than to trust Him in and by Jesus Christ, when all comforts are out of view, and when you see nothing but what is contrary to the promise? 3. Whether you must not venture upon Christ at the last, why not now? When a man has to go over a river, though be ride once and again into the water, and comes out saying: "I fear it is foo deep for me," yet, considering that there is no other way for him but to resolve to venture. "For," saith he, "the long er I stay the higher the water will rise, and there is no other way for me, must go through at the last, why not at the first?" and so he ventures through. Thus it is with you. You say, "O, but I am a great sinner, and how can I venture upon Christ?" Will thy heart be more humble by keeping from Jesus Christ, and wilt thou be less a sinner by keeping from Him? No, certainly; for the longer you stay from Christ, the harder it will be to venture on Him at last. Wherefore, if there be even apoor, dropping, doubting, fearing, trembling heart reading these words, knowing that I do here in, the name of the Lord call out to you, and say, "O soulman or woman—venture, venture, venture upon Christing Him at last; why not now?"—Sword and Trowel.

The Blessed Gospel Truth.

The Blessed Gospel Truth.

The search of the light of the way and suite less, there are two souls; of which the one comes forward amid human things, they are lead by the spirit. They are planting speech, while the other ever sits with fingers on the light. They are maded. They walk with God, had a lively sense of God's presence and approval, and these are possible to every regenerate man or woman.

Common with God and he was not, for God took him." This account is so an agreater mistake. He lived in con

The Blessed Gospel Truth.

It is a beautiful conviction, one whose mysterious beauty we are always learning more and more, that the deeper our spiritual experience of Christ becomes the more our soul's life really hangs on his life as its Savior and continual Friend, the more real becomes to us the succeed life of those who have gone ments when Christ is most real to me, when he lives in the centre of my de-sires and I am resting most heavily up-on his help—in those moments I am surest that the dead are not lost; that those whom this Christ in whom I trust has taken he is keeping. The more he lives to me, the more they live. If the city of our heart is holy with the presence of a living Christ, then the dear dead will come to us, and we shall know they are not dead, but living, and bless him who has been their Redeemer, and rejoice in the work that they are doing for him in his perfect world, and press on joyously toward our own redemption, not live to see spring again. I could side stands he whom we know and love, who has the keys of death and hell.

A living Christ, dear friends—the old, ter new, ever blessed gospel truth! He liveth; he was dead; he is alive for evermore! O that everything dead and formal might go out of your reed, out of your heart to-day! He is alive! Do you believe it? What are you fearing death for, O man? Oh, fi we could only lift our heads and live-sith him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud and the letting of the life out to its completion!

May God give us some such blessing for every day.—Phillips Brooks.

Hooding the room?" How have the companionship of God!

There is a glorious truth so often lost sight of; when we come to God in out in so fitned is a glorious truth so of the bride is with the brides i rest that the dead are not lost; that whom this Christ in whom I trust

## The Plague of Flies.

(By a Banker.)

Of all the terrestrial enemies of manicind probably the most baneful and langerous foe of the human race is the ritating but insignificant mosquito. It may appear a strange statement to make, but in the hight of modern scientific investigation it would appear that this buzzing and stinging creature imposates possibly a greater number of human beings than can be laid to the harge of lions or tigers, or even of venturant beings that can be laid to the harge of lions or tigers, or even of venturant states are responsible for the slaughter marked the Wise Guy. "That's right," of the various ills from which little ones suffer, and find them a marvelous medicine. Thanks to the Tablets, my baby now always enjoys the best of health." Sold by all medicine dealers by the strength of the strength o

sickness, with malaria, and also several other diseases, are caused by the injec-tion into the system, by mosquitoes, of the various microbes and bacilli of these

the various microbes and bacilli of these fell destroyers of our race.

And unhappily of late years these malefic pests, which formerly confined their unwelcome attention to tropical or sub-tropical climates, are now, in all their fury, invading the temperate zone; many bocalities where formerly they were unknown being now unhappily subjected to this baneful "plague of flies." (It is believed that the plague of flies in Egypt was a visitation of vast swarms of mosquitoes.) And how utterly demoralizing is that churring buzz ly demoralizing is that churring buzz which greets the ear of the sleeper who has been awakened by the sharp stab of the pestilent creature, which then has been awakened by the sharp stab of the pestilent creature, which then flies off birring a mocking and jubilant paen of satisfaction at the gory banquet it has been enjoying at his expense. Or, if his sleep be so sound that even those repeated punctures of his epidermis by a number of the blood-thirsty creatures fail to awaken him, he finds in the morning that his face is covered with numerous unsightly pustules, which, especially if the unhappy victim be a lady disastrously disfigures her or him for perhaps a fortnight, and despoil even the belle of the season of all her refined attractions.

It is, however, to be hoped, that these irritating scourges will not increase in virulence and in numbers after the example of their congeners the tsetze fly of South Africa, which, having settled down in certain zones, have rendered it practically impossible for any horse to ox to live in those fly infested districts.

tricts. Yes, although the earth is so beautiful and so attractive, and although the operations of Nature in so many ways conduce to our well being, yet immunity from pain and from annoyance is not attainable here below. But in the realms above those who attain to that magnificent inheritance through the mediation of the Son of God, who himself suffered on the cross the retribution due to those who come to Him for salvation, will find that no more pain, no more sorrow, no more vexation or annoyances will await them there through all eternity. Yes, although the earth is so beauti

## Companionship (H. T. Miller.)

cess, there are two souls; of which the one comes forward amid human things, with quick and genial speech, while the other ever sits with fingers on the lips." Prayer is thought aloud, if ever it is said for the sake of them that stand by,

to his son, "Don't you hear the flooding the room?" How near a

who have the companionship of God!

There is a glorious truth so often lost sight of; when we come to God in our

chesith by giving them an occasional dose of Baby's Own Tablets, which will keep the stomach and bowels in perfect order. And when sickness comes there is no other medicine will cure the minor ills of childhood as speedily.

## DISEASE COMES THROUGH BLOOD

To Cure Common Ailments the Blood Must be Made Rich and Red.

Nearly all of the diseases that afflict mankind are caused by bad blood, weak, watery blood poisoned by impurities. Bad blood is the cause of headaches and backaches, lumbago and rheumatism, debility and indigestion, neuralgia and other nerve troubles, and the disfiguring skin diseases like eczema and salt rheum that show how impure the blood actually is. It is no use trying a different medicine for and disease because they that show how impure the blood actual-ly is. It is no use trying a different medicine for each disease because they all spring from one cause—bad blood. To cure any of these diseases you must get right down to the root of the trou-ble in the blood. That is just what Dr. Williams' Pink Pills do. They make new, rich blood. That is why they cure these diseases when common medicines fail. Mr. Henry Baker, Chipman, N. B., says: "About a year ago I was so weak these diseases when common incenters fail. Mr. Henry Baker, Chipman, N. B., says: "About a year ago I was so weak and miserable that I thought I would not live to see spring again. I could neither work, eat nor sleep. My blood was in a terrible condition. My entire body broke out with pimples and small boils that would itch and pain and caused me great trouble. I went to the doctor and tried several medicines, but to no effect. I was almost in despair when one day a friend asked me why I did not try Dr. Williams' Pink Pills. I decided to try them and took altogether eight boxes. By the time I had finished them I was like a different man. They not only purified and enriched my blood, but built up my whole system and I have not had a pimple on my flesh nor a sick day since." have not had a pumpe of any sick day since."

To enrich the blood you must get the genuine Pills with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around the box. Sold by all medicine dealers or by mail at 50c a box or six boxes for \$2.50 from the Dr. Williams' Medicine Co., Brockville, Ont.

## TIMES PATTERNS.



Mothers.

Address, "Pattern De rtment," Times Office, Hamilton.

It will take several day before

The iragrant memory of a cup of de-licious "Salada" Tea largers with you. For seventeen years always of high and uniform quality.



A REAL GENIUS. A REAL GENIUS.

He—How can you call Mr. Meter a genius!
His poems do not show it.
She—No, but the fact that he sells them does.

The old gentleman had returned to the home of his boyhood for the first time in ten years or more, and, on the last occasion, he had written "and wife" after his name in the hotel visitors' book. Of course the landlord was glad to see him, and grasped him warmly by

"Ain't grown a day older than when you was here last," he said. " said the old gentleman, half inquiringly

a day," returned the other em phatically. "Your wife seems to changed mor'n you." "Yes?"

"Yes?"
"Oh, yes; leastways she does to me.
Looks thinner than when you were here

was accordin' to my recollection. Seems like as if she's taller, too, an' her hair don't look just the same to me, an' "And," put in the old gentleman soft ly, "she's not the same wife, you know."

Nothing Serious. "You're going to start a comic weekly"
What for?"

'Oh, just for fun." Getting the Cow in Line. Artist (annoyed)—Don't you see I'm drawing her?—Harvard Lampoon.

# કર્યાં તેમ ત્રીન SUNDAY SCHOOL LESSON

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LESSON 111.-JAN. 17, 1909.

The Beginnings of the Christian Church—Acts 2: 22-47; Acts 2: 32-42. Commentary.—I. Jesus Christ is shown to be the Messiah (vs. 22-36). Peter Commentary.—I. Jesus Christ is shown to be the Messiah (vs. 22-36). Peter shows that Jesus had proved Himself to be the Messiah by His miracles. His claims were also established in the fulfilment of prophecy. 32. Had God raised up—The crowning proof of the Messiahship of Jesus was His resurrection from the dead in harmony with the prophecy of David (v. 31). Are witnesses—Jesus had appeared to Peter and the apostles at various times during the forty days between His resurrection and ascension. 33. Exalted—The apostles were also witnesses of His ascension. Having received. nesses of His ascension. Having received, etc.—Jesus had told them that the nesses of His ascension. Having received, etc.—Jesus had told them that the Father would send the Holy Spirit (John 14; 16, 26; Acts 1, 4), and in harmony with that promise He had "poured forth" (R. V). what they were then seeing and hearing. 34. David ascended not (R. V.).—He descended into the grave and 'slept with his fathers, so that what he says here could not apply to himself, but must apply to the Messiah." He saith himself—David said this in Psalm 110, 1. The Lord—Jehovah. Said unto my Lord—Tha Messiah—the one who, even now, a thousand years before His birth, by prophetic insight I see is to be "my Lord." In Mart. 22, 43 and Mark 12, 36 Jesus recognizes David as the author of this Psalm and the Jews admit that David has reference to the Messiah. Sit thou on my right hand—That is, be a sharer of my throne and power. Jehovah said this to David's "Lord"—the Messiah, who is none other than this Jesus whom you have crucified.

35. Thy foes Thy footstool—This is an expression which shows that Christ is to

strengthentd the tie of Christian brothenovah said this to David's "Lord"—the Messiah, who is none other than this Jesus whom you have crucified.

35. Thy foes Thy footstool—This is an expression which shows that Christ is to have complete victory. His foot is to be on the neck of His foes. And "His power shall not end then, for when His foes are all subdued His kingdom shall continue and be more glorious." 36. Therefore—This is Peter's conclusion. He had proved his point and now forces the truth home with irresistible power. Jesus, whom they had crucified, God had raised from the dead and placed on His throne, thus showing that He was "both Lord and Christ." Christ—The Anointed One. Christias the Greek term; Messiah, the Hebre's term.

II. The effect of Peter's sermon (vs. 37-40).

37. Pricked in their heart—The Greek word means to prick or pierce deeply with a sharp point. They were pierced and stung with grief and remorse. They saw the enormity of their crume. Their filled with alarm. Men and brethren—An expression showing affection and eshance in the property of the care of the carly church is most beautiful. These Christians were entirely unselfish, and those who were blessed with this world's goods assisted their less fortunate brethren who were without means of support. There is nothing to show, however, that an equal distribution of projecty was intended. What they did was a voluntary matter (Acts 5, 4). The individual possession of project with a sharp point. They were pierced and stung with grief and remorse. They saw the enormity of their crume. Their filled with alarm. Men and brethren—An expression showing affection and eshance characteristics. Conviction, "When they heard this, tributed their goods as occasion required.

saw the enormity of their crime. Their filled with alarm. Men and brethren— An expression showing affection and es-teem. What shall we do—How can we

and stung with grief and remorse. They saw the enormity of their crime. Their filled with alarm. Men and brethren—An expression showing affection and esteem. What shall we do—How can we escape the wrath that seems certain to fall upon us because of having crucified the Messiah? This is the question asked by every penitent sinner (see Acts 9, 6; 16, 30). They had a sense of guilt and danger and a readiness to yield to the claims of God. Every door of hope-seemed shut in their faces; but a great the wax."

38. Peter said—Peter does not act as spokesman for all of them. Repent the wax."

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39. The first fulfilment of Jesus' words, "He will convince the world of the chart damped the solution to first fulfilment of Jesus' words, "He will convince the world of the enartist."

10. Conversion for the individual. The sermin that the character of the individual. The sermin that the character of th

pardon and salvation through reports ance and gaith. Unto you—Even the mirderers of God's Son were iacluded in the invitation to come and report, and openly confess Christ, and live for the glory of his name. The only hope of lost sinners is in the promises of God, and the only thing that can give comfort to a convicted soul is the assurance that mercy and forgiveness are freely offered. Your children—The blessings of salvation extended to future generations. This promise should emcourage parents to train their children for God. Afar off—To the Jews, whenever dispersed, and also to the Gentile nations. Shall call—That is, all to whom he shall send the preaching of Christ crucified—Clarke. There is nothing that implies that all who are called will accept the call, but that this promise is intended for all. God gies every person an earnest, pressing invitation to come and be saved. 40. Many other words—Thus we see that this account is only a brief report of Perse discourse, Testity—The same word is translated "charge" in 1 Thm. 5: 21, and might be so rendered here.—Cam. Bib. He bore with the promises of Christianity; to the truths pertaining to the dangers of sinners, and to tile truth respecting. Barriers and behave on the Lord Jesus Christ. This crocked generation (R. V.)—They were to save themselves from the condemnation pronounced against that wicked and has backslidden nation, "which had upon it the guilt of special crime, and a doom of special destruction." "Man ya man has lived in a crooked generation and condition and backslidden nation, "which had upon it the guilt of special crime, and a doom of special destruction." "Man ya man has lived in a crooked generation and conditions and beckel did not condition and beckel defermed and a doom of special destruction." "Man ya man has lived in a crooked generation and conditions and conditions and conditions are all the conditions and conditions are all and provided the fall and the conditions are all the conditions and the conditions are all and translation to Barnes. Exhort—"Entreating them by arguments and promises." Save your selves—Do those things necessary to your salvation. Forsake your sins and believe on the Lord Jesus Christ. This crooked generation (R. V.)—They were to save themselves from the condemnation pronounced against that wicked and backslidden nation, "which had upon it the guilt of special crime, and a doom of special destruction." "Man ya, man has lived in a crooked generation and his kept straight."—Trumbull.

III. The first Christian converts (vs. 41-47).

3.1. then—Immediately, at the close of

41. then—Immediately, at the close of 41. then—Immediately, at the close of the sermon. "A prompt acceptance of the word is the beginning of true conversion."—Starke. that received his word (R. V.)—While "gladly" is omitted in the R. V., yet it is true that those who come to Christ should come gladly, "rejoicing in the privilege of becoming reconciled to God." Receiving "his word" implies that they received Jesus Christ as the Messiah and accepted his teachings as authoritative; that they were ready to go forth and obey those teach-

ings and devote themselves to the work of establishing the Messianic kingdom in the earth. were baptized—As a sign that they had accepted Christ as their Savior. the same day—While three thousand were added to the number of Christians in one day, it does not say that this number was baptized in one day. three thousand—This was a glorious beginning for the infant church; the disciples would be greatly encouraged, souls—Persons. This was the first effusion of the Holy Spirit under the preaching of the gospel, and it shows that such scenes are to be expected in the church, and that the gospel is fitted to work a rapid and mighty change in the hearts of men.—Barnes. "This was an amazing draught of fishes on the part of Peter."

42. they continued steadfastly—Perseverance is the result of a fixed purpose. Peter was definite in his preaching. The people were definite in their decisions, in the apostles' doctrine—In the doctrine taught by the apostles, which they received, of Jesus, and preached under the inspiration of the Holy Spirit. "Any attempt to edify without instruction and doctrine as the basis, is neither in accordance with the example and command of Jesus, nor with the practice and principles of the apostles, and is therefore unevangelical."—Lange. and fellowship—The Spirit united them in the bonds of peace. in breaking of bread—In token of their love and unity as the family of God, the brether of one Parent, in prayers—United prayer ings and devote themselves to the work

as the family of God, the brethren of one Parent. in prayers—United prayer strengthentd the tie of Christian broth-erhood, and kept them baptized into one

Relieves Instantly Stomach Gas.

They are always caused by fermentation or excessive acidity of the stomach. The distyfess they cause is relieved like magic by slowly sipping a few drops of "Nerviline" in sweetened water. "Nerviline" cures the conditions that cause the hiccups, just as it does all other disorders of the stomach and bowels. For indigestion, cramps, flatulence and stomach pains, nothing better is known. For a household remedy, for all aches, pains, and minor ills, use Nerviline—25c. per bottle anywhere.

Beware of those who are homeless by

# CASTORIA

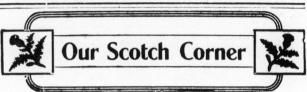
in use for over 30 years, has borne the signature of and has been made under his per-All Counterfeits, Imitations and "Just-as-good" are but Experiments that trifle with and endanger the health of Infants and Children-Experience against Experimen

## What is CASTORIA

Castoria is a harmless substitute for Castor Oil, Paregoric. Drops and Soothing Syrups. It is Pleasant. It contains neither Opium, Morphine nor other Narcotic substance. Its age is its guarantee. It destroys Worms and allays Feverishness. It cures Diarrhoa and Wind Colic. It relieves Teething Troubles, cures Constipation and Flatulency. It assimilates the Food, regulates the Stomach and Bowels, giving healthy and natural sleep. The Children's Panacea—The Mother's Friend.

GENUINE CASTORIA ALWAYS

Bears the Signature of The Kind You Have Always Bought In Use For Over 30 Years.



It is interesting to recall something of ] the history of the costume of the Highland clans, now best preserved in the habiliments of the Highland regiments.

If we were to trust to the early Roman accounts of the Highlanders, we should come to the conclusion that at the time of the Roman invasion they were naked savages, for in the notices relating to their wars with the Romans the Caledonians are described as naked the Caledonians are described as naked. That, however, was not true, and the idea probably arose because of their custom of putting off the upper garment when going into action. Even to the latest period, the Highlanders, who were unarmed with mail, but wore the belted plaid, cast off that cumbrous mantle before they entered into battle and fought in their linen tunies. But many of the inferior Carnachs, like the ancient Germans, wore only the belted mantle, and no other garment except a plain unplaited piece of cloth, like that of the ancient Egyptians, girt round the waist. These, therefore, when they cast off the sleeveless mantle, in which it was impossible to fight, appeared acof the ancient and the same of the ancient and the same of the seeveless mantle, in which cast off the sleeveless mantle, in which cast off the sleeveless mantle, in which cast of the seeveless mantle, in which cast of the same of the

the sieveless manule, in which it was impossible to fight, appeared actually denuded.

This old costume of the mountain Scots cannot be said to have had its origin in Scotland, for it was only a reof an early era of general costume once prevalent through the varie branches of the great Celtic family Europe, and only singular in that was the last of the kind which had s

birch woods near the bridge of Garrie. The manager of the work was an Englishman named Rawlinson. A regimental tailor named Parkinson one day called on Rawlinson in the course of passing between the two garrisons of Maryborough and Inverness. Seeing a Highlander sitting by the fire in his wet ing between the two garrisons of Mary-borough and Inverness. Seeing a High-lander sitting by the fire in his wet belted plaid, Parkinson asked why he did not "put off his 'cloak.'" Hearing that it was the only upper garment, and that it had to be plaited under the belt every time it was put on, he suggested that the folds be sewed in position, and separated from the ress of the plaid so every time it was put on, he suggested that the folds be sewed in position, and separated from the rest of the plaid, so that the mantle might be laid aside at pleasure. When Rawlinson, who himself wore the Highland dress, heard the suggestion, he detained the tailor with him to execute his design, and two days afterwards the manager appeared in the "little kilt." The new garment immediately attracted the notice of Ian Mac-Alasdair Mhic Raonuill, of Glengarrie, who caused a second to be made for himself, and thereafter it soon became a popular garment.

The tartan is another relic of a cloth that was not peculiar to any race or country. The checks represent the simplest ornamental form into which dyed yarns can be combined in the loom.

yarns can be combined in the loom. Early in Scottish history, however, dif-ferent isles and different districts had their own distinctive plaids in different breadth of stripes and colors, until at last each clan had its own peculiar tar-

This proscription of the national dress and arms of the Highlanders was done by an act of Parliament, brought into the House of Lords by the Earl of Hard-

of Christ. Gift of the Holy Spirit, and of the power of working miracles, nor dees the power of working miracles, nor deep the the House of Lords by the Earl of Hard-wick. By this act it was provided:
"That from and after the first day of August, 1747, no man or boy within that part of Great Britain called Scot-land, other than such as shall be em-ployed as officers and soldiers in His Majesty's forces, shall, on any pretence whatever, wear or put on the clotheto say, the plaid, feile-beag, or little kilt, trowse, shoulder belt, or any part whatsoever of what peculiarly belongs to the Highland garb; and that no tar-At: 22; (6) buries them in oblivion; (7) forgives them (Acts 5; 51), fully (Psa. 108; 3), freely (Rom. 3; 24); forever (Rom. 11; 29).

3. Recevition of the word. "They that gladly received his word, were baptized" (v. 41.) They were born again by the word of God (Jas. 1; 18; John 1; 13) and rejoiced.

4. Rejection of the world. "Save yourselves from this untoward generation" (v. 40.) To be a child of God is to come out from the world (2 Cor. 6: 17, 18). seven years."

The restrictions of this Act were sus-

The restrictions of this Act were suspended in favor of those chiefs was had supported the existing Government, and raised armed men in its service; but against the Jacobite clans they were enforced with determined vigor.

Those who were suspected of evasion of the law were summoned before the local authorities, and made to take the following oath:

"I swear, as I shall answer to God at the great day of judgment, I have not, and I shall not have, in my possession, any gin, sword, or arms whatsoever, and never use tartan, plaid of

session, any gun, sword, or arms what-soever, and never use tartan, plaid or any part of the Highland garb; and if any part of the Highman game, on may I be accursed in my un-dertakings, tamily, and property—may I never see my wife, nor children, nor father, mother, or relations—may I be

Inspiration of the scriptures (2. Pet. 1; 21; 1 Cr. 2; 13.) 8. The blessed hope (Titus 2; 12, 13; Acts 3; 20,21).

V. Consequences. 1. Godward: Praise (v. 47.) Prayer and piety are as inseparable as root and blossom, as truth and assurance. 2. Manward: Favor, transient as all earth's pleasures are. 3. Churchward: Additions. "The Lord added" (v. 47.) It was a union of hearts.—A. C. M.

Relieves Instantly Stomach Gas.

They are always caused by fermentation or excessive acidity of the stomach. The distress they cause is relieved like magic by slowly sipping a few drops of "Nerviline" in sweetened water. "Nerviline" in sweetened water. "Nerviline" in sweetened water. "Serviline" cures the conditions that cause the hiccups, just as it does all other disorders of the stomach and bowls. For a household remedy, for all aches, pains, and minor ills, use Nerviline—25c, per bottle anywhere.

Beware of those who are homeless by choice.—Southey.

And indenting which prevailed through out Europe in the three centuries earlier, and was so severely censured by the changes of these early days, however, the Highlanders never adopted the cloak or the hat. They days, however, the lightlanders never adopted the cloak or the hat. They close the brough all the changes of these early days, however, discontinued first the helmet and then the conical bonnet, and in place adopted the flat Flemish cap, introduced into England in the time of Holbein.

The merit of the invention and introduction of the "little kilt" belongs to two Englishmen. At one time the belted plaid was only the exterior man the of defence worn abroad, answerable to the cloak of other countries, and laid aside—in the house. With increasing poverty and disorganization of their and the time of the flat plaid became the constant upper garment, cumber of the stomach and bowles. For indigestion, cramps, flatulence and stomach pains, nothing better is known. For a household remedy, for all aches, pains, and minor ills, use Nerviline—25c, per bottle anywhere.

Beware of thos