والمنظم المناب ا SUNDAY SCHOOL LESSON

Do Neglected Colds each of the control of the contr comes quickly.

comes quickly.

comes quickly.

comes quickly.

colds and throat troubles can't last if the pure healing vapor of last if the pure healing vapor of catarrhozone is breathed.—sneez-ing and coughing cease at once, because irritation is removed.

His exaltation proved that. to give repentance—Though shamefully treated while he walked among men, he has power to save, and offers grace to his murderers. 32. so is also the Holy Ghost—The Holy Spirit witnessed, through their comes quickly.

comes quickly.

Colds and throat troubles can't he present dwelf to free present dwelf on the glories that of all this, stepped a prophet. "Yet, I use Catarrhozone to prevent—the last, the greatest, the best of them all. The wind that blows off the hills of own with Him wherever He went, that caller air, as it is called in Scotland, and over the dreary, and the dull, and over the dreary, and the dull.

LESSON VII.—FEB. 14, 1909.

The Apostles Imprisoned.—Acts 5: 17-42.

Commentary.—1. The apostles imprisoned and miraculously delivered (vs. 17-24).

17. Then the high priest—Caiaphas, the same who arraigned Christ. The healing of the multitudes (vs. 15, 16) incensed the authorities, and when they saw such great numbers added to the church they determined if possible to stamp out the new religion. sect of the Sadducees—The Sadducees were opposed to the apostles because they preacable the resurrection. filled with jealousy (R. V.)—They were envious because of the remarkable growth of the new religions as before.

Works, that the apostles were preaching the truth. that obey him—As it was then so it is now, the Holy Spirit is given to those who obey God.

III. The release (vs. 33-32). When had the effect of quieting the Sadducees somewhat and an honored man among the people, made an address (vs. 35-33) which had the effect of quieting the Sadducees somewhat thirty-nine lashes, the usual number among the Jews, they level from the role of put the apostles of each. It was at this point that Gamaliel, a Pharisee and an honored man among the people, made an address (vs. 35-33) which had the effect of quieting the Sadducees somewhat thirty-nine lashes, the usual number among the Jews, they level from the presence of the council with rejoicing and continued to preach Jesus as before.

PRACTICAL APPLICATIONS.

the same who arraigned Christ. The healing of the multitudes (vs. 15, 16) incensed the authorities, and when they saw such great numbers added to the church they determined if possible to stamp out the new religion. sect of the Sadducees—The Sadducees were opposed to the apostles because they preacual the resurrection. filled with jealousy (R. V.)—They were envious because of the remarkable growth of the new religion. Jealousy and envy led to the death of Jesus, and now the same spirit would if possible cause the death of his disciples. 18, on the apostles—Probably the entire twelve are now seized. 19. an angel (R. V.)—In chap. 12: 7-11 we have the account of a similar deliverance, more fully related. There is no possibility of explaining Luke's words into anything but a miraculous deliverance. He gives no word that can be twisted into any other meaning."—Cam. Bib. 20. go...speak—Here is a commission from Jehovah; they have nothing to fear from high priests or Sanhedrins. They were to make Loeffort to conceal themselves, but were to enter into the temple, the very place where they were arrested, and preach as before. words of this life—The words concerning Jesus Christ, his death and resurrection, for through him we have both spiritual and eternal life.

21. entered....early—They lost no time in obeying the command given by the angel, but at daybreak they were again teaching those who had come to offer the morning sacrifice. the council.—The Sanhedrin, the highest Jewish council, and all the senate—Senate is from a word meaning age, hence dignity. The senate doubtless refers to the true of the morning sacrifice, the council. The sanhedrin, the highest Jewish council, and all the senate—Senate is from a word meaning age, hence dignity. The senate doubtless refers to the more constant of the mother words and the council of the mother words and the morning age, hence dignity that the prophet is a compromise. After beating above the apostles, probably the thirty-nine lashes, the effect of quieting the apostles, pro The more to the control of the boligate, he will be control of the boligate, and the boligate, he will be control of the boligate, he will be control of the boligate, and the boligate, he will be control of the boligate, and the boligate and the boligate, and the boligate and the boliga

Accidents will happen in every path of life and once the tissues are lacerated it is an easy matter for disease germs to make entry into the blood. Once they are permitted to do this (for the air is full of microbes all too ready to enter the body) they commence their deadly work and develop ugly sores and very often blood poison. The deadly effect of the latter is apparent to everyone—every mother, wife or sister should therefore protect the lives of their families by keeping on hand a Box of CUROL, the greatest antiseptic healing and soothing Salve the world has known. The timely use of Curol prevents festering and blood poison for no microbe or disease germ can live where Curol is. As a pain reliever it where Curol is. As a pain reliever it is a marvel and never fails to soothe and Pestering Wounds.

FREE!

Mr. McDougall got to know the healing merits of



THE QUIET HOUR

FOR THOUGHTFUL PEOPLE

and the fallen, and the backslidden, and and the fallen, and the backslidden, and over everything that was in the church, the social and domestic life, there was a ripple and a freshness, and the dull, grey fog that settles on everything churchy went to pieces for the moment and men were compelled to see things in the light of the Eternal God and eternal truth. The Lord give us the old days back again, for He is with us, and we can look for them and expect them.

back again, for He is with us, and we can look for them and expect them. The one thing that we can be sure about is that when things are at the blackest they will brighten, and when they have touched the bottom they will begin to rise, for the Lord is with us. Don't let us hark back too much on the past, but thank God for it. May the Lord prove Himself to be in our midst, and then men shall rub their eyes, and shall say, "We never saw it on this fashion."

fashion."
Four men carrying a fifth; what is the explanation of that wonder? Well, ifrst, midst, and last, Jesus. "All glories to the Lord of Hosts, through whom all glories are." But on the human side, these four must have had a royal faith in Jesus, just what you mean when you say that you have faith in a man. They had a royal faith in the Lord Jesus Christ that He could do everything. They so believed in Him that they thought if they could only bring their thought if they could only bring their palsied friend to Him it would be all right. The Lord give us what He gave to these four, a royal faith.

Compulsions

There is a policeman at the corner, a representative man; he is related to the magistrate, the parliament, the army, the jail and the king. "Where the world of a king is there is power." These are seen, and heard, and registered, but they

ship. We listen, receive, respond. The stoics used the word conscience suncide stoics used the word conscience suncide-sis, literally, "a knowing with." Some-one know with us to turn over and talk of secrets, a double witness, a close friend, an imperative master. These meet in the foundation of our mental and moral life. Man is a part of God, a miniature of the Most High. There is a compulsion of the Pathfind-er. Pathetic, far-seeing bird, hovering over the ancient seaports from Cadiz to Genoa, searching, whispering, infusing

without invitation. He enslaves and hastens the largest freedom by one act. He comes to his own and his own receives him, and there is high festival.

The forces that are seen are the smallest forces, the invisible ever are the mightier—silent, effective, eternal, and though there regions are vast, they are not lonely. You have outriders and rear guards vigilant and devoted. The Pathfinder of Columbus was pilot, magistrate and good angel. The ministering spirits to Luther were a host. I bear their silent song, they bring dainties from the king's table, they infuse courage, fortitude, indomitable vigor that knows no fag. They attended Cromwell with invincible preparations: he went from strength to strength, from victory to victory. As you climb the hill you are weary, but on the other side another is climbing, at the top you embrace, to your everlasting joy. Man is ever double; attended, devended, delivered, he knows not how. Only part is seen, the better part is invisible, near and nourishing.

As you grow you are merged into the enfinite nossibilities of the infinite foot

As you grow you are merged into the infinite possibilities of the infinite God Your life is swallowed up in song.

"Thy thoughts are love, and Jesus is The loving voice they find: His love lights up the vast abyss Of the Eternal Mind.

The chastisements are love-more deep They stamp the seal Divine, And by the sweet compulsion pulsion keep Our spirits never Thine." H. T. Miller.

A Patroler of Space.

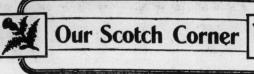
(By a Banker.)

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From time to time this earth receives a visit from one of those innumerable wanderers of the skies which are pursuing their lightning career in great orbits, not always round any particular star, as the planets round our sun, but after visiting the planetary system of our star, plunging deep into the profundities of space, and then after probably circling round another far-off sun and delighting the inhabitants of some of its planets—for doubtless there are such—continuing their solitary journey at a terrific velocity back again towards our system. As an indication of the amazing distance which some of these erratic bodies traverse, it is calculated that the comet of 1844 will not arrive back from its long journey until the year 101844! It is difficult house. ourney until the year 101844! I lifficult, however, to believe that emputation can be more than the bar The present generation has been favor

Rejected Blessings.

No wonder so many of us are so poor in spiritual things. To our doors every, their hands laden with rich blessings, their hands laden with rich blessings that we do not see them nor open our reaches are so intent on our earthly ambi-io is that we do not see them nor open our vain, they at last turn sadly away, leaving for vain, they at last turn sadly away, leaving for vain, they at last turn sadly away, leaving for vain, they at last turn sadly away, leaving for vain, they at last turn sadly away, leaving for vain, they at last turn sadly away, leaving for the more in chi. God's blessings are ever gift God sends to us, we should but train ourselves to take whatever gift God sends to us, we should but train ourselves to take whatever gift God sends to us, we should but train ourselves to take whatever gift God sends to us, we should but train ourselves to take whatever gift God sends to us, we should the trouble with us is that we do not become rich. God's blessings are ever at our doors. He is the giving God. The trouble with us is that we do not salways recognize the blessings when they are offered us. Some of the richest of the mome in forms of pain, struggle and sorrow. Let us learn to accept God's gifts, whether they shine in joint resistless night. I see, I hear, Lucher. "Here I stand. I can do no otherwise the highest efforts have worked under the same feeling. Cromwell once wrote, "That man goes farthest who does not know where he is going." These men cross deserts, a double witness, a close friend, an imperative master. Th ed with a visit of probably one of the most magnificent comets which has com



Haud Yer Wheesht.

Some meddlin' fules wi' ower much gab Canna haud their wheesht; Ye trust them, richt awa' they blab— Ne'er haud their wheesht. Your confidence they ne'er respect, Though ye had reason tae expect Your gude advice they wad accept, And haud their wheesht.

When neebors quarrel let them be
And haud yer wheesht;
They'll sune make up, thegither 'gree,
Then haud their wheesht.
By mixin' in ye'll naethin' gain,
Sae let them fecht it oot alane;
You've troubles plenty o' yer ain—
Jist haud yer wheesht.

When scandalmongers rant and whine,
Jist haud yer wheesht;
And bletherin' fules wad waste yer time
Aye haud yer wheesht.
The folk wha aye maun hae their say
Are in hot water every day,
And quiet neebors often pray
They'd haud their wheesht.

Or haud yer wheesht; Some folk we read o' every day Should haud their wheesht. Ambition fed, some men o' power Wad scatter war the world ower May the sword o' justice mak' then

And haud their wheesht.

Aye dae yer best tae richt a wrang, Or haud yer wheesht; Jist deal oot kindness as ye gang And haud yer wheesht. Oor days are no' lang here at maist. Life's fatefu' road we'll sune hae paced, Then, till the reckonin' maun be faced, We'll haud oor wheest. Wontres!

More Than One at It.

More Than One at It.

One of our Kilmarnock ministers recently preached an evening sermon. During the service he was much surprised and shocked to notice a young man and woman exchanging rings, with much whispering and amiable confusion. It was all done under the level of the book board, but the minister from his high position could see the whole incident in every detail. Perhaps he should have turned away his eyes from such a delicate transaction. If it had been done with all due solemnity he might have reasoned that if marriages were celebrated in church, and it was the proper place for such, then why not enter into a marriage engagement within the same solemn precincts? But there was nothing of that kind in the case. It was pure flirting, and coquetry, and giggling, and very properly the minister thought it was neither time nor place for dalliance of that sort. The church was well filled, and many young people were among the congregation. At the close of the service the minister mentioned what he had seen, and said that he manse and apologize, otherwise he might find it incumbent upon him to make his name public. That was a dreadful threat and evidently struck home, for during the following week between thirty and forty repentant youths visited the manse, who confessed passing the time away in church in exchange of rings with their sweethearts. There must have been an epidemic of lovemaking in the church that night—or, was there a kind of sweetheart guild?—and surely some curious fashion had sprung up of interchange of rings there.

A Cinderella Story.

At a bill in a sinkhariar and tath.

At a ball in a neighboring town lately, a young man overheard rather a curious conversation. He was about to begin a dance and happened to stand before a young girl who was a wallflower for the young girl who was a wall-llower for the time being, and was sitting it out, evi-lently quite alone. By and-bye to the girl came a would-be partner, who asked her for the dance. She said she would have been delighted, but she "couldne." Why?" asked the male creature. Why?" asked the male creature. "Be-use my chap has one of my slippers," as the girl's reply. "Where is he?" At the bar." "I'll soon get ye yer slip-er." Off goes the youth, and immedi-tely returns triumphant with the slip-er, which the fair Cinderella slips on ery deftly, and joins in the dance. This ponversation roused the curiosity of

said the youth, who was an apt pupil, "At the refreshment bar" (evidently the usual answer). So to the refreshment bar the would-be partner hurried, found the man with the slipper, and found also that a dram was the price of a dance with this man's best girl. He also found out in the course of the evening that it was a custom of the locality for the young man who took a girl to a dance to buy her a pair of slippers, and as he did not like the idea of his girl dancing with Tom, Dick and Harry at his expense, he took the precaution to pocket the slipper while he left her to get the refreshment which he evidently considered his exertions on her behalf so well merited. Thus the girl could not dance until her "chaps" return, even if she chose, and tions on her behalf so well merited. Thus the girl could not dance until her "chap's" return, even if she chose, and a suppliant for her favor was at once refused if he did not find approval in the eyes of her temporary lord and master. Surely this custom is an innovation even in districts of Ayrshire of a "truly "well' character!

Tale of a Haggis.

119 Rendall street, Victoria, B. C., Canada, 4th December, 1908.—To the Editor, "Kilmarnock Standard."—Dear Editor, "Kilmarnock Standard."—Dear Sir,—I enclose a cutting from the Victoria "Daily Colonist" of 1st December, which I think will probably interest many of the readers of the "Kilmarnock Standard." Although I have been a resident of Victoria for over twenty years, I have still a warm heart for my native town of Kilmarnock, and always enjoy the weekly reading of the "Kilmarnock Standard."—With the season's greetings to all my old friends, I am, yours sincerely, Mrs. Mina. Allan.

On the steamer Princess Victoria when she came from Seattle yesterday a tale

On the steamer Princess Victoria when she came from Seattle yesterday a tale of a near-tragedy was told. It was the tale of how a St. Andrew's banquet at Seattle was almost deprived of the "haggis" by an over-zealous customs man. Preparations had been made to hold a banquet at the Washington Hotel on St. Andrew's night, and Manager Langton prepared a menu. The chef, however, had no acquaintance with haggis.

What was it anyhow? Was it an explosive; perhaps it was an article of brie-abrac and liable to heavy duty. Anyhow it was of foreign manufacture—of that they were certain. And the hotel man failed to secure delivery. He appealed to the customs men in vain. They had never heard of haggis, and they said they would have known it if it had been good to, eat.

The hotel manager hurried out to secure friends, and all marched to the customs men. The friends would vouch for the hotel man, and if there was any duty to pay it would be paid. The customs men would not let it go. They were not sure, they said, that haggis was an edible, anyhow. They weren't

was an edible, anyhow. They weren't going to be fooled.

Eventually someone got a bright idea, He hurried out and brought a diction

dictionary was comed by all, and they read:

"Haggis, n., Scot., hag to hack, chop.
E. hack. Formed rerhans in imitation of the F. hachis (E. hash.) A Scotch pudding made of the heart, liver, lights, etc., of a sheep or lamb, mineed with suct. onions, oatmeal, etc., highly seates, and the suct. onions, oatmeal, etc., highly seates, and the sume animal, mineed head and when sume animal, mineed head and when

So far Miss Minnie J. Reynolds, or New York, has the distinction of having secured more signatures for the Nation-al Woman's Suffrage petition in one evening than any other person in the country.

"Is he stubborn?" "Stubborn! should say he is. He won't even give in when his wife cries."— Detroit Free



Cures nervous prostration and prevents paralysis because it positively does increase the nerve force in the body. It does this in a perfectly natural way by making the blood rich, red and nourishing. You are encouraged to persist in this treatment because you can feel that each day you are gaining in health and strength. The nerve cells are rebuilt and revitalized and weakness and discouragement are replaced with new hope, new vigor and new health. 50 ants a box, 6 boxes for \$2.50, at all dealers or Edmanson, Bates & Co., Toronto. The genuine bears the portrait and signature of A. W. Chase, M. D., the famous receipt book author.