

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA WEDNESDAY, FEBRUARY 24, 1909.

Single Copies, 5 cents.

DISCOURAGEMENTS

Discouraged, little maiden,
Because your sun is hard?
A merry heart makes figures smile;
They mock your sadness all this while,
With sunny face and purpose strong,
The answer 'll come ere long.

Discouraged, anxious mother?
The child must be a child.
Serious thoughts will come with years;
With hopeful heart, instead of tears.
Sow goodly seed, ere youth be gone;
The reaping comes anon.

Discouraged, weary teacher?
Call you your labour vain?
The little hands that restless play,
And rise before you day by day,
In life's stern school may bear brave part;
O weary one, take heart!

Discouraged, faithful pastor?
Hast toiled and waited long?
Thou may'st not know the flames divine
Kindled in hearts by words of thine;
Waiting is weary, but—the crown!—
Brave soul, be not cast down!

Discouraged, Christian soldier,
Because the fight goes hard?
The more the need of your strong arm.
Up! bravely sound the loud alarm!
The watchword is, "Eternal Life;"
On, to the mortal strife!

Church Brass Work

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

CHADWICK BROTHERS,

Successor to J. A. Chadwick

MANUFACTURERS

182 to 190 King William St.

HAMILTON ONT.

Ottawa Ladies' College

The only Ladies' College in Canada owned and controlled by the Presbyterian Church.

Has no superior as a Collegiate for girls and young ladies.

All departments well equipped

The College Diploma accepted by Queen's University as equivalent to Matriculation.

Autumn Term commences 8th September

CALENDAR ON APPLICATION.

[REV. W. I. ARMSTRONG M A D.D. President.

Important to Form Good Habits!

GET THE HABIT OF GOING TO THE

Standard Drug Store

171 DEAU STREET, OTTAWA

FOR YOUR DRUGS

Quality is sure to be of High Standard

BIRTHS.

At Lanton Hill Farm, St. Louis Station, Beauharnois County, on Feb. 6, 1909, to Mr. and Mrs. J. J. Alexander, a daughter.

On Feb. 7, 1909, to Mr. and Mrs. W. H. McIntyre, 348 Stewart Street, Ottawa, a son.

On Feb. 3, 1909, at Barrie, Ont., to the wife of D. M. Stewart, barrister, a daughter.

At Glengarry Lodge, Wilkie, Sask., on Jan. 29, 1909, the wife of J. J. Gunn (Mary E. Baker, of Summerstown), of a son.

On Feb. 7, 1909, to Mr. and Mrs. Jas. R. Irwin, 255 Cambridge Street, Ottawa, a daughter.

On Feb. 5, 1909, at 141 First Avenue, Ottawa, to the wife of Dr. A. S. McElroy, a daughter.

To Mr. and Mrs. George McFarlane, of 152 Percy Street, Ottawa, a daughter.

On Feb. 6, 1909, at New Liverpool, Que., the wife of Gersham Davie Anderson, of a daughter.

MARRIAGES.

At the residence of Louis Darou, Esq., Lower Scotch Line, by the Rev. A. H. Scott, M.A., on Feb. 10, 1909, Alexander McTavish to Mabel McPherson, both of Elmsley.

At the home of the bride, Jan. 20, 1909, by Rev. A. Fairbairn, Mr. William Brown Avery, of Mallorytown, to Miss Ellen Moneta Bell, eldest daughter of Mr. and Mrs. Robert Neelin, of Jock.

At the Manse, Sawyerville, Que., on Feb. 1, 1909, by the Rev. James Hastie, Mr. Robert Granger to Miss Clara Matthews, daughter of Mr. and Mrs. John Matthews.

DEATHS.

At Galt, on Feb. 9, 1909, James Porteous, in his 83rd year.

At Montreal suddenly on Feb. 10, 1909, Thomas Laird Paton, son of the late Laird Paton.

At 215 Peel Street, Montreal, on Feb. 8, 1909, Donald McCaskill, widow of the late Captain Charles H. Davidson, of Beauverton, Ont., and sister of Mrs. R. H. Warden.

At Montreal, on Feb. 12, 1909, George Graham, in his 83rd year.

At Maxville, on Feb. 6, 1909, the infant child of Mr. and Mrs. J. J. Wightman.

At St. John, N.B., on Feb. 8, 1909, Thomas McClelland, in the 87th year of his age, a native of Ayrshire, Scotland.

At Lot 1, Second Concession of Roxborough, on Feb. 5, 1909, Mary Kennedy, wife of John McIntosh (Windsor), aged 89 years.

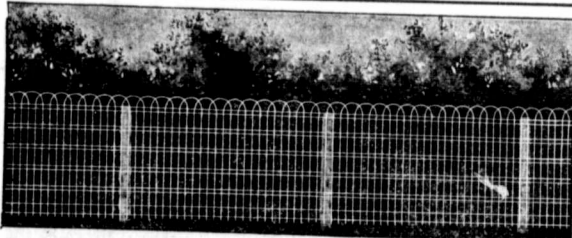
In this city, on Feb. 11, 1909, at her residence, 87 Mackay Street, Ann Shearer, widow of Peter Nicholson, aged 89 years and 3 months.

At their home, Finch, Jennie McMillan, daughter of Mr. and Mrs. D. A. McMillan, aged 14 years and 7 months.

At Iron Mountain, Mich., on Jan. 23, 1909, William Cameron, son of Malcolm F. Cameron, of Cornwall, in his 31st year.

In Ramsay, Feb. 5, 1909, Mary Agnes Thom, beloved wife of Mr. James Turner, aged 75 years.

PLYMYER B. CHURCH
WIRE FENCES
 Write to Cincinnati Bell Foundry Co., Cincinnati, O.
 PLEASE MENTION THIS PAPER.



PAGE WHITE FENCES

Get the Best. Styles for Lawns, Farms and Ranches. Made of high carbon wire, galvanized and then painted white. Largest fence and gate manufacturers in Canada.

THE PAGE WIRE FENCE CO., LIMITED
 WALKERVILLE TORONTO MONTREAL ST. JOHN VANCOUVER VICTORIA 223

St. Andrew's College

TORONTO
 A CANADIAN RESIDENTIAL AND DAY SCHOOL FOR BOYS

Upper and Lower Schools. New Buildings. Separate Junior Residence.
 Boys prepared for the Universities and Business.

REV. D. BRUCE MACDONALD, M.A., LL.D., Principal
 Calendar sent on application.

"MY WARDROBE" and "MY VALET"

THE NEW METHOD

W. H. MARTIN & CO., PROPRIETORS

224 SPARKS STREET, OTTAWA

PHONE 25

JAS. HOPE & SONS

STATIONERS, BOOKSELLERS,

BOOKBINDERS AND

JOB PRINTERS

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

STAMMEPEPS

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

The ARNOTT INSTITUTE

BERLIN, ONT. CAN.

KENNEDY SHORTHAND SCHOOL

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

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

9 ADELAIDE STREET E. TORONTO

James C. Mackintosh & Co.

BANKERS, BROKERS AND
 GENERAL FINANCIAL AGENTS

Collections made Everywhere

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

166 HOLLIS STREET, HALIFAX, N.S.

Dufferin Grammar School
BRIGHAM, QUE.

Residential College for Boys. Col-
 legiate, Commercial and Primary De-
 partments. Staff of European Gra-
 duates, Fine Buildings, Healthy Site,
 Extensive Play Grounds, easily acces-
 sible. For Prospectus, address THE
 HEAD MASTER.

BISHOP STRACHAN SCHOOL
FOR GIRLS

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

APPLY FOR CALENDAR TO
 MISS ACRES, LADY PRINCIPAL.

ST. MARGARET'S COLLEGE
TORONTO

A Residential and Day School for Girls
 GEORGE DICKSON, M.A. (formerly Principal
 Upper College, Toronto), Director

MRS. GEORGE DICKSON,
 MISS J. E. MACDONALD, B.A.
 Principals.

LARGE STAFF OF TEACHERS
 Graduates of Canadian and English Universities
 FULL ACADEMIC COURSE
 Music, Art, Domestic Science & Physical Education
 Write for Booklet and Record of the School to
 the Secretary.

Matriculation Night School
 Commercial Shortland

TELL A FRIEND
SOUND INSTRUCTION

AT REASONABLE RATES
 BY MAIL OR AT COLLEGE
 R. A. FARQUHARSON, B.A.,
 British Canadian Business College,
 Bloor & Yonge, TORONTO

Highfield School
HAMILTON, ONT.

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

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

WESTMINSTER PRESBYTERIAN SCHOOL

A Christian School for Girls in the Capital City

MISS CARRIE LEE CAMPBELL,
 PRINCIPAL

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

W. H. THICKE

EMBOSSER and ENGRAVER

43 Bank Street, Ottawa

VISITING CARDS PROMPTLY PRINTED

Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA

Single Copies 5 Cents

NOTE AND COMMENT

"It is significant that in the Spanish Parliament recently a member dared to urge that "freedom of religion should be granted instead of toleration, that civil marriages should be recognized and the cemeteries secularized."

The tutor of the son of the Khedive of Egypt is a young Englishman by the name of George Robb. He is a Wesleyan in religious faith and practice. His pupil is ten years of age. The Khedive himself was tutored by an Oxford University graduate.

After a little more than a hundred years, there are now more than a thousand ordained male Protestant missionaries in India, and a native church with a membership of more than a million. The ratio of Christian increase, moreover, is four times as rapid as that of the population at large.

The Chapman evangelistic campaign opened in nearly all of the 25 churches in and around Boston and Dr. Chapman with his force of 60 evangelists and singers is actively at work. Much preparatory work was done and the daily papers are rendering notable service in the promotion of the campaign.

It is said that five hundred and ninety-nine thousand dollars was given last year by the native Christians in foreign lands for the work of the Lord. This shows a noble sense of giving when we consider that many of them earn only a few cents a day. There are about a million church members in the foreign field.

If Christian men had given to education what they had lost in speculation, every Christian college in the world would be abundantly endowed. Less ventures and more benevolence would be at once "more redolent of sweet perfume," and more advantageous to the world. Endowing colleges is better than gambling in grain and stocks.

In six years, that is, since the Boer war, Wesleyan missionaries in the Transvaal have gathered out of hethenism and baptized no less than ten thousand natives. The number of full members has risen from 8,794 to 17,007, and those on trial from 3,506 to 6,395. Perhaps, after all, the war did something to prepare the soil for the Gospel.

The man who can preach the gospel in Chinese today has the highest privilege given to man in these opening years of the twentieth century. The man who has a genuine message and can deliver it with power will have as sympathetic and appreciative an audience in China as he will find in the United States, and the results of his preaching will be just as gratifying.

The Government of British Columbia has just created a game preserve of 450 square miles, to be known as Goat Mountain Park. It is about sixty five miles north of the United States boundary, and lies along the summit of the Continental Divide. Besides the preservation of wild animals, the reservation will preserve the timber about the head waters of numerous streams. The land is not valuable for agriculture, and the ownership by the Government should be maintained.

According to The Congregationalist, the price paid by the poor of Chicago for coal by the basket above the retail price per ton reached a sum equal to the total contributions to the five principal charitable organizations of the city. Truly the destruction of the poor is his poverty.

It is estimated there are 20,000,000 Mohammedans in China, of whom about nine-tenths are in four western provinces; Peking has 100,000. The largest group of them in Central China is found in Nanking, where there are more than three thousand Mohammedan families. They have twenty-five mosques and are now building a large, handsome one outside the city gates.

Nantes, France, is a famous city, where many events have taken place and many important scientific experiments have been made. Its municipal council has offered a bounty to the city employees. Hereafter any of these in good standing will receive \$20 down on marrying, and \$10 a month for each child until the latter is fourteen years old. The decline in the increase of the population of France has occupied the serious attention of physicians, publicists and the clergy, and this is undoubtedly one of the results.

China's millions garbed in mourning, white and blue, red buttons banished, bells and musical instruments silenced, barber shops closed, schools closed, weddings forbidden, officials prostrate and wailing daily in temples, all over China, before the tablets of the late Empress Dowager and of the Emperor who "ascended upon the Dragon to be a guest on high"—these tokens are required by the imperial code. It is pleasant to hear that missionaries and Chinese Christians in many places respectfully improved the occasion by special sermons and prayers for the new government.

From out the death chamber of the Empress Dowager at Peking, there floats a sad whisper of unhappy last hours of an imperious old woman who saw herself helplessly facing the unknown. Whatever dread crimes history must record by her name, who can resist a throb of pity for great Tze Hei, poor Tze Hei! "I had thought of her as a monster," said a woman missionary, after standing with the crowd on the wall of Peking gate in 1901, to see the royal retinue return from flight; "but when I saw her face as she looked up with an expression of womanly interest—a face intelligent and not unkindly—I lost my former feeling. I said to myself, 'How you have been deceived by evil counsellors!'"

A correspondent of the Cumberland Presbyterian, writing from Edinburgh, says: Now, here is a most striking fact, that Scotland, with all her unemployed, with all her poor, with all her drunkenness, observes the Sabbath day most scrupulously. On Saturday nights, both in Edinburgh and Glasgow, the streets are a seething mass of people, many of whom are idle, drunk, and indifferent. But on the morrow, what a change! All shops are closed, no games are played, the streets are cleared of Saturday night's mass, while well dressed, quiet folk move in an orderly manner to the various churches of the city. One's impression is that a city, and a nation, have not forgotten to "remember the Sabbath day to keep it holy."

The Congregationalist tells of an English layman who has been a Sabbath school teacher for more than fifty-five years who has accumulated a library of expository and theological books weighing four tons. How the spirit of commercialism is invading even our libraries—using tonnage instead of tomes in describing their size! The same teacher has the manuscripts of 2,000 lessons which he prepared, and has them classified and indexed. He must be a prodigy of thoroughness and system.

Statistics just issued rank Ireland fourth among the nations in the volume of trade in proportion to her population. Holland, Belgium and Switzerland are the only countries which exceed her. In the two years, from 1904 to 1906, Ireland's total exports and imports grew from \$510,000,000 to \$569,000,000, and the export of eggs alone went up by \$4,000,000. The export of poultry from 1904 to 1907, increased by \$1,100,000, and the export of pork products by more than \$5,000,000. While her foreign trade is growing, trade at home is also flourishing. In spite of the bad times. A return which has just been issued shows that the deposits and cash balances in joint stock banks on June 30 last were \$252,980,000, which is the highest on record, and \$12,645,000 in excess of the figure a year before. The figure in 1888 was \$151,550,000.

Messina is to be rebuilt. The Italian Government has decided on this course, and will further its effort. It seems to be a mistake. It is true that the site is the natural location for a city, and is unlikely that another earthquake will occur immediately. But this is the centre of the most dangerous earthquake region in the world. The people of this region have frequently suffered, and the loss of life has been great during centuries past. It was greater at this time, because there were more people to suffer, and more and higher buildings to be thrown down. The difference between building a great city in an earthquake region and using the land for agriculture is radical. In the latter case there are few people, and these are likely to be in the open air, or at best in low houses. Even though another earthquake may not occur for a hundred years, it seems that the loss of 160,000 lives is too much for a century.

A new Baptist body has recently been organized with its centre of strength in Arkansas and Texas. It calls itself the Baptist General Association, and it consists of some churches which have left the Southern Baptist Convention, and a few Illinois churches which formerly held allegiance with the Northern Convention. The reason for this split is an objection to the maintenance of missionary boards, which the seceding churches hold to be not Biblical as they are not specifically mentioned in the New Testament. Mission work, they hold, must be performed by the individual churches sending out their missionaries. They are also opposed to theological seminaries. This leads the Interior to say that "It had as well be set down as a definite fact that the 'regular' Baptists of the country now make three denominational bodies instead of two, as formerly, for the Baptist General Association organized a year ago has taken on all the character of a separate autonomous denomination."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

CALVIN AT GENEVA AND STRASBURG.

(By Prof. Henry E. Dosker, D.D.)

Geneva occupied an ideal strategic position for the Reformation of the sixteenth century. Located at the end of Lake Lemán, at the mouth of the Rhone, where the Alps touch the Jura, where Italy and Germany and France touch hands, its position was ideal for the furtherance of the great cause which then swayed the hearts and aroused the passions of all men. Its history reaches back into the dim Roman past and beyond. From the Franks it passed to the Burgundians and thence to the German Empire. The rapacity of the neighboring barons drove its citizens into the arms of the dukes of Savoy, who made it one of their residences and strongholds. Under their protection its episcopal see became hopelessly corrupt and nepotism bestowed the holy office on men of worldly character, parasites of the ruling lords and of libidinous habits. The morals of its clergy became notoriously corrupt, a stench in the nostrils of the people.

In 1526 the Genevise rebelled against the Savoyese and, under the leadership of Berthelier, threw off the galling yoke. The corrupt bishops ruled the city for a while as nominal lords. But the ferment of the Reformation touched Geneva. Wonderful news came from Zurich and Bern, from Germany and France. The air became electric and, when in 1532, Farel, the disciple of Lefevre, reached the city from the Waldensian valleys, the inevitable occurred. Viret soon joined him, the partisans of the new movement grew in numbers, and a strong reformatory nucleus was created. The infuriated clergy made frantic efforts to maintain themselves, but when they went to the extreme of attempting to poison the reformers (Viret suffered from this cause to the day of his death), their doom was sealed, and they were formally expelled from the city by a decree of the Great Council, August 26, 1535. "The papal religion was abolished and the Reformed religion, founded on the gospel, was established."

Farel and Viret became the recognized spiritual leaders. But what a task was theirs! Bonnard, an old Genevan citizen, then living at Bern, had prophesied long before: "You hated the priests for being a great deal too much like yourselves, you will hate the preachers for being a great deal too unlike yourselves. You will not have them two years before you will wish them with the priests, and you will send them off with no other wages for their work than good blows, with a cudgel." He was a true prophet and he knew his people.

Look for a moment at the moral problem which confronted the Reformation at Geneva. Well chosen in the light of history was the early motto of Geneva—"Post tenebras lux." "after the darkness comes the light."

The flames of hell flared higher in Geneva than in any other city in Europe of its size at that time. Stahelin and Henry draw a picture on absolutely reliable authority which we dare not copy. The libertines set the pace of the moral life of Geneva. They were divided into spiritual and political libertines. A thin veneer of religion, on the part of the former, covered all manner of hideousness. They discarded faith in the devil, they denied both the liberty and immortality of the soul. Every human act, because not free but necessary, was alike

without merit or guilt. Sin, therefore, had no existence. Free love was openly advocated. Unmentionable sins were committed, the city was filled with nightly brawls, in which men and women reeled in drunken shame along the streets. Typical of the morality of the Genevise are the trials and execution of the so-called Infectionists, who during the plague deliberately infected every house in the city to decimate its inhabitants and to appropriate their possessions. Frightfully punished as was the crime, it was repeated in 1520, 1545 and 1568.

Into this inferno the high principled Calvin was hurled! Farel and Viret felt themselves unequal to the task which confronted them, and they were almost in despair. Suddenly they were informed by du Tilliet, who was one of the French refugees in the city, of the presence of Calvin, the author of the "Institutes." It seemed God's voice to Farel. He hastened to Calvin's lodgings and begged him to stay. Calvin refused. Farel insisted and finally threatened him with the curse of God if he dared to set aside this divine call. With a shudder Calvin hesitatingly surrendered and remained.

At first he simply expounded the Scriptures and received only a nominal compensation. In all the records of that early day he is only referred to as "The Frenchman." The disputation at Lausanne, in September, 1536, however, revealed his powers and when, a month later, he returned to Geneva, he was formally elected pastor and installed at St. Peter's. His eagle glance at once grasped the situation and, with iron determination, he began to enforce his motto—"Liberty but order." A brief confession of faith was composed by the pastors and accepted by the people and Calvin began to insist on Church discipline. The enemy was dazed by the courage of the attempt, and the grossest sins of the city were suppressed or driven from the public gaze.

OTHER LIVES PRECIOUS.

By C. H. Wetherbe.

Whenever I read the sentiments which are profusely expressed in favor of mercy being shown toward those who have deliberately and heartlessly murdered the victim of their lust, or hatred, or avarice, I at once think of the value, the liberties, the privileges and pleasures of the life that has been mercilessly destroyed. A large amount of maudlin sentiment is bestowed upon murderers, even by people who are supposed to be intelligent and balanced Christians. They talk very solemnly about the value of human life, and declare that it is decidedly wrong for a murderer to be the subject of capital punishment. Do these people ever consider the preciousness of the life that has been ruthlessly destroyed by a cold-blooded and merciless murderer, and even without any warning? Are they at all concerned about the dear relatives of the murdered one as they mourn day and night over their unutterable loss?

A young woman of more than ordinary talent, noble in character, the joy of her parents and sisters, and a favorite in society, was deliberately and most horribly murdered two years ago in the State of New York, by a young man who had, by cunning devices, seduced her. And yet hundreds of people have been gushing about the value of that young man's life.

During his trial it was conclusively shown that he was guilty. But the sentimentalists said that he ought not to be executed for his crime. He himself said that he wanted to continue to live. Every murderer says the same thing. What a value they place upon their own life! How little do they value the life of their victims! They care nothing about the sorrow of the relatives of the murdered ones. And are the sympathizers of the murderer to whom I have referred concerned about the precious life of his victim? Do they think of the pang of a great sorrow which still stings the hearts of her near relatives? What great inconsistency it is to manifest sympathy for that fiendish murderer, and yet act indifferently about the precious life that he crushed out, and about the whole family that are left in great mourning! Value the life of others.

IS POETRY ON THE DECLINE?

When other topics fail, magazine writers invariably resort to the supposititious decline of poetry. A lady writing in The Bookman asserts: "Writers of verse are left, but let us accept the fact that this is a mechanical and commercial age, and not seek to replace Tennyson and Lowell by writers plainly unworthy to tie their shoe latches." Speaking of magazine poetry, the same writer affirms that "terrible stuff can be found in almost every issue of otherwise excellent periodicals. These verses team with every imaginable fault, the slenderest and most unpoetical of ideas being expressed in lines whose rhythm defies scanning and whose attempts at rhyme are an offence to both eye and ear." We, part of whose business it is to scan the magazines month after month cannot subscribe to this pessimistic opinion. While there is much drivel, never a month passes without the publication of at least half dozen poems that seem worthy of preservation. Men are wont to seek the golden age in the past, or in the distant future; even in Shakespeare's days, they have deplored the deterioration of the drama, and we need not turn many pages in the critical journals of Victorian days in order to find utterances even more pessimistic than those in The Bookman. The late T. B. Aldrich, in a letter to Mr. Madison Cawein, regrets that in England as well as in the United States, the one poet who has had a great following is dead, and that no one has come to take his place. Yet, he hopefully admits, and this is a point we, too, should like to make, perhaps the great poet is with us incognito even now. "When Keats was laid in his grave at Rome," Mr. Aldrich remarks, "there were not twelve—no, there were not two men in England who suspected that a great poet had been laid at rest. Leigh Hunt had a strong idea that Keats was a fine poet, but not as fine a poet as Leigh Hunt. Byron, Moore, Rogers, and Southey could not read 'The Eve of St. Agnes' and 'Hyperion.' No great poetry (except, possibly, in the case of Tennyson) was ever immediately popular."—Current Literature.

The crown of patience can not be received where there has been no suffering. If thou refusest to suffer thou refusest to be crowned; but if thou wishest to be crowned thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—Thomas a Kempis.

"SOURDOUGH MIKE."

By Rev. Dr. John Pringle.

I see the old cabin as I write. It was like the old man himself in a rather dilapidated condition, with a tilt towards the bank of the river near which it stood. It had a common dirt roof and an uncommon board floor, which was as clean as the deck of an old fashioned ship. It was half way between two old villages in which lingered a few old timers and old cabins, relics of the stampede of twenty-five years before. Mike himself was derelict, a bit of jessam left by the receding wave of '74. A high bluff faced his cabin, under which ran the dark swift flowing river. I can see the men of the outfit which gave me my first invitation to supper on the trail, gathering the dry timber which had fallen from the bluff above to the river bank below. A creek, running from the heart of the dark mountains, dropped in to the river just at Mike's door. The trail crossed the little stream a quarter of a mile above its junction with the river; so that hundreds passed without a glimpse of the old man's home until they got miles away where the trail hits the mountain tops, from which they could see it, like something that had got off the trail, lost and never found again.

I came to the cabin one May day, rapped and was bidden enter. An old man stood stripped to the waist, man-of-war's man fashion, over a tub of water. He greeted me heartily, more heartily when I told him I was a minister. He explained, however, that he was an Episcopalian, although he told me I was the first minister he had had in his house in a quarter of a century. We hit the trail together in the northern village, and got well acquainted. Friendship welds or breaks fast on the trail.

How strange his story seemed to me then in my "cheechaco" days; not now, for I have heard stranger stories than his. As a boy he had deserted from a British ship of war in 1847; had gone to California in '49, drifted north to Cariboo in the early sixties, and thence in '74 to the Cassiar diggings on the great watershed at the head of the Liard and Stikine rivers. I can see the faces of the group of old sourdoughs stranded after the rush. I can never forget their kindness. They had their faults, as who has not? But their cabin latch was always on the string, and I have often seen tears in their eyes as the old hymns or the old message stirred memories of far off days and scenes and people of their hearts. I have closed the eyes of not a few of them. There are some people it will be easy for me to forget; but Jim and Bob and old Mike and old George and Pete, and Nigger Johnnie, and Packer Sandy I shall never forget. It was only an always open door, and a kind greeting, and pork and beans and flap-jacks freely given to a tramp preacher; but it went to the tramp's heart, and like the pork and beans, stayed with him. The trail makes fast friends.

Mike had lived a hard, rough life, and when the final struggle came he knew he was doomed. Many a chat I had with him about the old days in Cassiar, before that September day in '98 when I called at his cabin and saw death's seal upon his face. There could be no proper care except what I could give in my necessarily infrequent visits. A white man and his squaw partner were hired to look after him, but except for the companionship it counted for almost nothing. Strange how service brings together those who seem to be separated, breaking down the man-made walls of division.

One Sunday on my way up the trail I found a new camp, an "A" shelter tent in which sat, a Missourian, a Presbyterian, writing a letter. From a mis-

quite tent, near by, came two ladies, the wife and sister-in-law of the Missourian, both Catholics. I could only give a few minutes to chat with them; but before I left, the woman had gladly promised to care for old Mike so long as they remained where they were. It was a delight to look at the old cabin thereafter. Something of the glory of the neatness of the interior seemed to radiate to its weather beaten logs and dirt roof. Tender care and delicate food were some alleviation of the old man's last days.

A few words from the book of strength and comfort, a brief prayer and then the Lord's prayer in which Mike at first always joined audibly, after the manner (and it is a very good manner) of his church. Soon he became unable to articulate, but would move his lips from word to word.

One day I dropped in, and saw that I had come to see the last of my old friend. The lungs were working hard protesting their unfitness, their desire to be done with their work. They had worked long and hard on the old trail, through forests and over mountain slopes, and were about worn out; and the heart once so strong had almost no voice to tell that it was still at work. For ten days no sound had come from old Mike's lips. I knew that I could get no message from the dying man; but I could send a message to his Father, the Father who is our home, for mercy and help for the passing spirit. I sent forth my message and then began to echo the prayer the Man of Nazareth has given to the world. The dying lips moved feebly with mine until, as I closed, full and strong, with the pent up desire and energy of days of repression came a loud Amen! from the lips of the dying sourdough. There was a shudder of the worn out frame, and old Mike had passed out.

When you go up the old trail, drop down to the river. There will be no trail to it as of old, perhaps. But the voice of the mountain torrent will lead you, if you heed it, to Mike's door. Fifty yards behind the cabin is a high round knoll. On it, surrounded by whispering aspens, you will find the mound beneath which lies the dust of Sourdough Mike. —Winnipeg Tribune.

The sacrament of the Lord's Supper was celebrated in St. Paul's Church, Ingersoll, last Sabbath.

There are nettles everywhere,
But smooth green grasses are more common still;
The blue of heaven is larger than the cloud.
—Elizabeth Barrett Browning.

Past tears are present strength.—Geo. Macdonald.

Where there is most weal there is most wealth.—A. M. Fairbairn.

The man who lives to please himself will find that he has a hard master.

Real success is often achieved after many failures. An active man builds success upon a foundation of failure.—Russell Sage.

It will not do to laugh at "good resolutions." Did you ever know a person to undertake any really great task without one?

The commandments can never be kept while there is a strife to keep them; the man is overwhelmed in the might of their broken pieces. It needs a clean heart to have pure hands, all the power of a live soul to keep the law—a power of life, not of struggle; the strength of love, not the effort of duty. —George Macdonald.

WHEN THE SNOWBALL MELTED.

By Hilda Richmond.

Among the pretty gifts grandma had sent at Christmas was a huge snowball made of cotton and sparkling with diamonds, the children thought. It had gay ribbons for hangers, so their mother had hung it up in the play room, where everyone admired it very much. Of course in time it became dusty, and now it was May, and the housecleaning was going on in the play room.

"Pick up everything you care for, and pack your toys away in the boxes," mother had said that morning, so the children were very busy. "The old things are to be burned up or given away."

"Are the things to be taken down from the walls, mama?" asked Ruth anxiously, for a whole family of paper dolls lived on the wall under the window. It is very convenient to be able to pin the children to the wall when space is limited, so Mrs. Susie Paper was very little trouble.

"Yes, indeed! Jane will be here with her long-handled broom in a few minutes. Anything you want to save must come down at once."

"Are you going to burn up the snowball?" asked Jamie, tugging away at the old rocking-horse.

"Yes, dear. It is all soiled and dusty. Besides it is time all snowballs disappeared, isn't it? Who ever heard of a snowball in May?"

"Who ever heard of a snowball burning up?" cried Ruth. "Won't that be funny?"

"We'll save the frame for another year," said mother, "and cover it with cotton again. It was so pretty when it was new." As she spoke she took down the big dirty ball, and a shower of dust and bright particles came with it.

How it happened they never could tell, but just then the snowball went all to pieces, and there stood Mrs. Chester in the midst of a shower of tiny parcels done up in tissue paper and tied with gay ribbons. A little parcel perched on her shoulder and two more lay on her dusting cap, while the floor was strewn with them. All that was left of the snowball was the frame on which it had been made.

"Two Christmases in one year!" screamed Jamie, picking up the parcels. "I wonder why grandma didn't tell us." "It's more fun this way!" cried Ruth. "I wish we could have a Christmas snowball to melt every day."

There were handkerchiefs and ribbons and paper dolls and so many pretty things that it would take too long to tell about them. Grandma only laughed when they told her the great news, and said she had never heard before of that kind of snowball keeping so long. "They usually melt on Christmas," she said, "but yours kept till May. I wonder if the climate is getting colder."

The mania for bridge, and the gambling spirit it engenders, is having a most injurious effect on home life and on the work of the church. A minister in a New England town writes: "It is, indeed, a great increasing evil, and paralyzing to Christian enterprise. I am meeting it more and more in my work as a pastor." Mothers who are afflicted with the gambling mania, and young women also, would do well to pause and consider whether they are drifting.

True consistency is never attained by looking at our actions only or chiefly. Make the heart right, and trust to it to make the life consistent. We are consistent not only when our acts stand together, but when our lives stand together with God.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE GOSPEL IN SAMARIA.*

By Rev. P. M. Macdonald, B.D.

Then sent unto them Peter and John, v. 14. For long it had been said, "The Jews have no dealings with the Samaritans." But the love of Christ makes those who were once enemies helpers one of another. Two brothers had quarreled, and for twenty years never spoke to each other. One of them had prospered, the other had suffered reverses, so that their homes were very unlike. Coming from the market the poor brother had to pass the home of the other one, and often he felt he was being scorned and despised by the owner of that home. One winter day he was taking home a load, and his team, stuck in the drift close to his brother's home. After he had tried in vain to get them out, he saw his brother coming with his team. "Will you allow me to help you now, and as long as I live?" said he. "I am a changed man, and I want to be a real brother to you. Will you allow me?" "Oh, my brother," was the answer, "I, too, have been changed, and I have been praying for this hour to come." And there in the storm they became brethren indeed.

Simon offered them money, saying, Give me also this power, vs. 18, 19. There are some who think that money can procure every advantage. Carlyle said, "To a shower of gold most things are penetrable." Most things, but not the best things. A man cannot buy with money a trained mind. Gold can buy libraries, but libraries unread are like mummy wheat in the tombs of Pharaoh. Gold can go far to giving success, but there comes a point where its helping power falls. Esteem and love are obtained by goodness and honesty and kindness. When the last dread hour cometh, money is miserably weak. On his death bed, Cardinal Beaufort, eighty-five years old, exclaimed, "Why should I die, having so much riches? If the whole realm would save my life, I am able by policy to get it, or by riches to buy it. Fle, will not death be hired, or will money do nothing?"

Pay the Lord (Rev. Ver.), v. 22. A man who denied that there was a God and tried to win his friends over to his belief, was brought one day face to face with death. There seemed no escape for him. No human hand could help. In an agony of earnestness he lifted his eyes to heaven and cried aloud in the hearing of many who stood about him, "My God, help me." The danger passed, and the man became an earnest Christian, praying to God every day. We are ready enough to pray, when some great need of help presses in upon us. But, though we often forget it, every hour is with us an hour of need. Without God's help we could not draw the next breath or lift our hand to the next task. We shall always be weak unless we lay hold on His strength, ignorant unless filled with His wisdom.

In the gall of bitterness, and in the bond of iniquity, v. 23. The story is told of a tyrant who ordered one of his subjects into his presence and commanded him to go and make a chain.

*S.S. Lesson, February 28, 1909. — Acts 8: 14-25. Commit to memory vs. 14, 14. Study Acts 8: 4-25. Golden Text — The people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.—Acts 8:6.

He gave him no money to purchase the material, but ordered him to make the chain. The man toiled and worked, and, at last, came with the chain. The tyrant told him to go and make it as long again. The man obeyed, and was told the third time to go and add to the chain. So he worked hard and after some months came with it. Then the tyrant called his slaves, and told them to bind the man in the chain he had made and cast him into prison. The sinner serves a tyrant, who makes his servants forge chains of habits and then imprisons them.

Pray ye for me (Rev. Ver.), v. 24. God is very attentive to our prayers for others. A father learned this truth for himself from his children. When his boy came asking him some favor, his father love disposed him to grant his child's request, and send the lad away happy with the thing he wanted. One day, however, the same boy came with the story of another child's need and misery, and asked his father to help that other one. The pleading was sincere, and, as the father listened, his heart swelled with pleasure, while with a liberal hand he answered his boy's prayer for another. So it is with our prayers. When we come to God, He hears with special delight prayer which rises for another's good.

JESUS CHRIST'S IDEAL WOMAN.

We all have our ideals for life, and they vary widely. But Christ sets before us an ideal which is all-inclusive, holding in its breadth all the best elements that are in the ideals we make for ourselves. I have tried to picture to myself what Christ's ideal woman would be like.

She would be perfectly true. There would be no deception or insincerity in her. In every relation of life she would be found faithful.

She would be perfectly pure, not only in deed and word, but in thought and heart.

She would put herself last. In her heart Christ would be on the throne and self on the cross. Self-control would take the place of self-will.

She would be serviceful. Her hands would reach out in loving helpfulness to every needy, suffering soul with whom she came in touch, and no service would be too slight.

She would be clothed with humility. No pride or self-conceit would mar the beauty of the things she did.

She would be gentle in speech. From her lips would come no sharp words to wound the hearts that were nearest and dearest to her.

She would be personally attractive. She would glorify her Master by proving that he can make his followers beautiful with a more than earthly fairness.

She would be popular. But the hosts of friends whom she would draw would not stand between her and her Lord. Rather, she would draw them nearer Him.

She would love pleasure, knowing that Christ would wish her to be happy. But her good times would be of such a kind that Christ could be a sharer in them.

More than all, she would be perfectly consistent. Her life would square with her profession.

So she would walk triumphantly the Way of the Holy Cross, glorious in her discipleship and crowned with the more than royal crown that He shall give to those who overcome.—M.D.H., in Philadelphia Westminster.

LIGHT FROM THE EAST.

By Rev. Jas. Ross, D.D.

Simon Magus — Was a Samaritan from Gitta, near Nablus, and had learned the art of magic in Alexandria. He aided Felix to obtain Drusilla, Queen of Emesa, and after his rejection and exposure by Peter went to Rome, where he created quite a sensation by teaching his mixture of magic and oriental philosophy. He was the first of the Gnostics, a religious sect which flourished from the first to the sixth century A.D., and attempted to graft the Magian art of wonder-working and the Gnostic philosophy on Christianity. He had added to the language of the church the word "simony," which means the buying or selling of a spiritual office.

Laying on Hands.—When a Roman master wishes to free a slave, he brought him before a magistrate, and the attendant called licitor laid his rods on his head, declaring that he was a free man. The master meanwhile held the slave, and after the licitor had finished, he said, "I wish this man to be free," turned him round and let him go. This symbolic act was often used in Israel. The high priest laid his hands on the head of the scapegoat and confessed the sin of Israel, and thus transferred it. The offerer laid his hand on his thankofferings and peace offerings to transfer them to Jehovah, and the representations of the other tribes thus designated the tribe of Levi to act for them.

THE PRESENCE OF GOD.

"The practice of the presence of God the best rule of a holy life" is all but an ancient saying. A less antiquated author has said: "There is not in the world a kind of life more sweet and delightful than that of a continual conversation with God. Those only can comprehend it who practice and experience." "How can I do this great wickedness and sin against God," the exclamation of Joseph in a great temptation to a great sin, involved no doubt, the idea that if he yielded then he must sin in the presence of God. Every place is made a holy place as God's presence makes places holy. The unwavering consciousness that life is spent hour by hour in the presence of God is purifying and brightening and a source of exquisite joy in the heart. It is for the saint an inspiration to courageous struggle, unflinching loyalty in witness bearing, and at last glorious victory. Let it be tried.—Presbyterian Standard.

A PRAYER.

O Lord, we have not come to the point that might be touched and that burned with fire, but we have come unto Mount Zion, the city of the living God, and unto the blood of Jesus. By that holy sacrifice we have all things that are good, the nourishment of our soul, and the education of all our faculties, and our preparation for all things yet to come. Without the cross we have nothing. With Thy cross Thou Son of God, we have all things, and we abound. Amen.

Not until we know all that God knows can we estimate to the full the power and the sacredness of some one life which may seem the humblest in the world.—John Ruskin.

CHRIST THE LIFE OF THE WORLD.

The angel announced a new life for the world. Heaven and earth were brought together, God and men were united in the song of the heavenly host. We are only beginning to realize the full meaning of the message, and of the promise made through the shepherds in the field.

The world was in decay; the pall of death had settled over the nations. Ages had passed and yet man seemed doomed to be a failure on the earth. Kingdoms and empires had risen and fallen; men had risen to high estate in intellectual power and seemed worthy to be enthroned with gods, and yet decay and death were everywhere. Lands once fertile had become waste; great monuments of art crumbled without successors to their builders. In the centres of power there were slavery and wrong that shocked us as we read. Where wealth and learning ruled there was a degree of vice and utter moral degradation that fills us with loathing as it is told us in the history. The strongest and best races were barbarians, and these were coming under the baneful influence of the degraded. Even the people who stood alone for centuries, who had a standard of life and a code of laws far above any other, who bowed in worship before the One God, the Creator and Lord of all, had lost the excellence of their faith and were settling down into cold formalism or unbelief in which the purity of life was hidden and vital spiritual power was chilled. There was no power to stay the course of death. But Jesus came from above, and the world began to feel the thrill of life.

Here is the great fact: Only through Jesus Christ has man risen to a higher plane; in Jesus is the life of the world. As if a great fountain had been opened and had poured its waters out over the arid plain, has been the experience of the world since Jesus came. Wherever the Gospel of Jesus the Son of God was preached there was a radical change. The word was carried from one nation to another, and wherever the glad message of hope was proclaimed a new life entered the community. The few who believed at the first preaching increased rapidly in number; they became as heaven in the dead social life, and society began to take on a new character. All classes felt the new influence and were changed into the same image. To the remote parts of the known world the name of Jesus was made known, and the miracle by the apostles at the gate of the temple was repeated in a higher form. "In the name of Jesus, rise up and walk"—and the helpless world sprang to its feet.

This is the wonderful fact; out from the darkness there came the light, and always in the restoration of the name of Jesus to its original place and power. The One on the cross is drawing all men unto Himself. The name of Jesus is the central power of the world. Armies have broken down old systems, but have never built up righteousness. By moral forces alone do men rise. The thought of the world has its centre in Jesus. The person of Jesus in the fulness of the Divine character is now the standard of the world and its hope. Wherever that Divine One has been brought before the people He has entered into their life. The great institutions which are the monuments of the New Age are Christian. The principle of the Sermon on the Mount are becoming the international law of the world. The words of Jesus are the moral code. "I am the Life," he said. "And I, if I be lifted up, will draw all men to me," he declared, when the cross was before him. And it has been so. To-day, with all the wrong and evil in the world, Jesus is crowned Lord of all. His words are spirit and life, and the world in every nerve is thrilling with the new life he gives.—United Presbyterian.

EDUCATING PROSPECTIVE CITIZENS.*

By Rev. J. W. McMillan, M.A.

In the house which Alexis Novak built in the poplar woods between Lakes Winnipeg and Manitoba, dwell with him his wife Katinka and their two children, Wasil and Annie. Though the walls of the house are of mud, they are white-washed till even the bark of the poplars looks dull and brown in comparison. The roof is of warm thatch, and the one window is scarcely big enough for Alexis to crawl through, if ever it opened, which it doesn't. Thus there is less work to do for the wonderful stove, which takes up a full quarter of the house. That stove, like the walls and the floor, is made of mud, and has a huge oven on top of it. Which top, in turn, is as large and as flat as a bed. And it often is a bed for Wasil and Annie. There they sleep at night, and there they sit, with their bare, brown toes sticking out from the long, linen shirts which are their only wear, day and night, summer and winter. Now the question is, how are these two little tots to be made into Canadian citizens?

It is a question that multiplies itself forty times, for there are that many languages spoken in Canada. And wherever you find a language, you find little children lisping it, who will soon grow to be men and women, and perhaps, if we don't teach them better, lie in it and swear in it.

Then, we must not forget Alexis and Katinka, the parents. Alexis is probably a citizen, and therefore a voter, already and there are certain men who, in the friendliest way, will show him how, by making an X a little higher or lower on a piece of paper on election day, he can earn a couple of dollars. Thus our new fellow-citizen draws rash and admiring conclusions as to the superiority of the Canadian form of Government over that of Russia or Austria, or Italy.

The first thing to do is to gain the confidence of the foreigner. Like everybody else, he dislikes any prying into his affairs. He doesn't relish being "improved." It seems to his pride, and he is as proud as you or anybody else, a reflection on his present condition. It is easy to provoke his resentment. And so, in order to prove ourselves his friends, we must meet him on a plane and in a fashion which will win his appreciation.

There are several ways of doing this. The Methodists have a big Kindergarten and Deaconess establishment in Winnipeg. Our church has a little one. The Baptists have a free medical dispensary. Out in the country our Woman's Home Missionary Society has a chain of hospitals at Toulon, Sifton, Ethelbert, Wakaw, and Vegreville.

The largest and most promising attempt to evangelize the newly arrived immigrants is the Greek Independent Church. If enough ministers, of the right sort, could be found and supported, there is little doubt that most of the Galicians, who number over 100,000, would become connected with it. This church is advised and subsidized by our Home Mission Committee, but is quite distinct from the Presbyterian Church in Canada. Though new our daughter, we hope by and by, to see her take place as a sister.

The Hungarians are naturally the special charge of the Presbyterian Church. For the Reformed Church of Hungary is nearly as large as our own, and many of the 30,000 Hungarians in Canada are true blue Presbyterians. We have had four Hungarian ministers employed during the past year.

*Y.P.S.C.E. Topic for February 28, 1909, Educating Prospective Citizens. Deut. 6: 1-12.

Then there are the Jews, Italians, Spaniards, Roumanians, Bohemians, Russians, and all the other picturesque and polyglot ingredients that go to make us, as some one has said the boiling pot of the world.

That is a pot that has always been boiling. Think for a moment, you who dread the perils of assimilation, of the diverse strains that are in the modern Englishman,—Paleolithic man, cave man, Briton, Pict, Scot, Dane, Angle, Norman, Huguenot from France, all have been stirred up in that great pot by the porridge-stick of time. They despised each other in their day, but the atoms of nerve tissue and blood vessel live peaceably together in their composite descendants.

And, as you read the history of England, read of the influence of Christianity in teaching mutual respect and tolerance, in forming alliances in battle and peace, in welding into common sympathy for common ideals, in bringing to a common service under a common Master these alien and mutually repellent breeds. Then take heart for our future, and resolve to bear your share in producing the Canadian that is to be.

DAILY BIBLE READINGS.

- M.—Returning to God, Hosea 14: 1-9.
- T.—Contrasted administrations, 1 Sam. 8: 1-10.
- W.—Success, Josh. 1: 1-9.
- T.—Reviewing the past, Deut. 8: 1-14.
- F.—Migrating, Gen 13: 1-12.
- S.—Abraham and Abimelech, Gen. 20: 1-17.

THOUGHTS ON THE 119TH PSALM.

First and foremost among the products of the ages of the hidden life is this great psalm. To the literary critic it has all the notes of a silver age. It epitomizes exhaustively the religious aspirations and joys and sorrows of the human soul.

It expresses the varied experience and the ever changing frames and feelings even of a child of God in the sunshine and the cloud, in the calm and in the storm. And this great psalm closes with a division which sets forth anew the singer's consciousness of the perfections of the law of Jehovah.

It is the story of a soul who has experienced how excellent a thing it is to know and do the will of God. It includes all God's revelation of His will to men and sets forth the blessedness of such as know and do that will.—R. W. C. in United Presbyterian.

PEACE IN SPITE OF TROUBLE.

Desire only the will of God. Seek Him alone, and you will find peace; you shall enjoy it in spite of the world. What is it that troubles you? Poverty, neglect, want of success, external or internal troubles? Look upon everything as in the hands of God and as real blessings that He bestows upon His children, of which you receive your portion. Then the world may turn its face from you, but nothing will deprive you of peace.—Fenelon.

Go to the man who is carving a stone for the building, ask him where is that stone going, to what part of the temple, and how he is going to get it into place, and what does he do? He points you to the builders' plans. This is only one stone of many. So when men shall ask where and how is your little achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—Philippe Brooks.

We attract hearts by the qualities we display; we retain them by the qualities we possess.—Exchange.

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

Terms: One year (56 issues) in advance, \$1.50.

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

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

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

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

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

Sample copies sent upon application.

Letters should be addressed:—
THE DOMINION PRESBYTERIAN,
P. O. Drawer 563, Ottawa.C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, FEB. 24, 1909.

It is stated that the brewers of Quebec have organized a combine which shall include all the breweries in the province. Such combinations are generally organized to curtail production and keep up prices. If in this instance that is the effect it may be a good thing.

A Methodist minister, writing to the Christian Guardian, suggests as a name for the United Presbyterian, Methodist and Congregationalist Churches, "The Union Evangelical Church of Canada." The name is too long; and, besides, it is not likely to be wanted for some time.

The progress and development of Queen's University at Kingston go on apace. The number of students in attendance this session is over 1,400, which is 200 more than ever before. The only drawback is lack of funds. This is chronic with all universities in Canada, but the Presbyterian Church has not stood by Queen's as it should, nor as it is in honor bound, since it determined that the relations of the University to the Church should remain unaltered. We may have something further to say on this subject in a subsequent issue.

It is unfortunate when a church is so much divided against itself as the Church of England is over high and low church views. At Islington, London, there was recently held a convention of a thousand low church clergy, many of them of great influence—a visible protest against the assumptions of the high churchman. The same line of cleavage is in evidence in Canada over the election of a bishop for the diocese of Toronto. Every Christian must regret to see it, for it weakens the influence of that great church.

THE LORD'S DAY ACT.

It is satisfactory to see the Lord's Day Act being carried out so well in the province of Quebec, where the sentiment in favour of its passing was not so strong as in some of the other provinces. The Attorney-General, without whose sanction prosecutions cannot be entered, seems to have no hesitation in giving the necessary permission. The question whether Sunday work in bakeries is necessary was the cause of considerable difference of opinion in more than one place, and in Quebec city it has just been established that it is not. Two master bakers were each fined \$1 and costs, on an action taken by agreement on the part of their employees.

In connection with this question, the editor of the Lord's Day Advocate, published in Toronto, recently asked for an opinion from a number of prominent Canadians—Lieutenant-Governors and others in authority—and received in reply testimony from all the provinces that the act is working satisfactorily, and that its provisions are most beneficial. The obeying of a specific obligation such as that contained in the fourth commandment can result only in good to the nation as well as to the individual. Sir Wilfrid Laurier has done the country in finite service by placing the Lord's Day Act on the statute book.

The female suffragists are preparing for another campaign in England, and announce that when they next set forth some of them will be mounted on horses so as to ride down all physical opposition. Reforms are not brought about by physical force as a rule, and these strong minded women are going to work the wrong way. Mrs. Fawcett, at one time a stalwart suffragist, has parted company with them on account of their violent and law-breaking methods. Many a good cause has been lost by extreme methods. Though the principle of votes for women has many sympathisers in Canada we think better of our women than that they will extend any support to their violent sisters in the Mother Country.

While many of the priests who are leaving the Roman Catholic Church in France are returning to a secular life, some are anxious to continue as Christian workers among their countrymen. It is not proposed to ask these ex-priests to join any of the Protestant churches in France, but simply to preach the gospel without any attempt at proselytising. An organization has been formed, with a committee in London to help, for maintaining and sending out these former priests as evangelists to their Catholic and free-thinking countrymen. Such a movement has immense possibilities for good before it, and it seems to be operating on wise lines.

Prince Rupert, the Pacific coast terminus of the Grand Trunk Pacific, is to be a modern city so far as physical conditions are concerned. If the will of the people is respected it will also be a model from a moral point of view. At a joint meeting of all the churches held there recently a resolution was passed unanimously, requesting that no liquor licenses be issued in the new city. It will be easier to start right than to "abolish the bar" at a later time.

FALLING OFF IN HIS PREACHING.

How familiar we have all become with this expression! Nor is this wonderful, when we remember that we hear it at most every day, in reference to our own and other ministers. The falling off, though it may be real, may, however, be only imaginary.

Let it be true that the minister is not preaching with so much power and eloquence as when he first became pastor of the congregation. There must be some reason for the change, and there are many that might, and ought to be considered, before that of actual unfaithfulness on his part. It must be borne in mind that he is only a man, subject to the same laws and conditions as other men. "None of us liveth to himself," the minister nor any other man. He, too, has need of sympathy and encouragement. A heart made hopeful and happy by continual appreciation and support is congenial to vigor of mind and flow of soul; but what of neglect and disappointment? Distracting cares as to what we shall eat and what we shall drink are not conducive to fertility of imagination, nor well fitted to inspire to patient toil. To dwell undisturbed in the higher realms of thought, to indulge the fancy in lofty flight, and to repose the soul in heavenly communion, while the butcher's and baker's bills remain unsettled upon the desk, is almost as uncongenial and hopeless toil as in Egyptian servitude to supply the accustomed tale of bricks deprived of straw.

Nor is this the only fruitful source of disappointment. Born with him into the world, and clinging unconsciously to him wherever he may go, there is an irresistible desire in man for the approbation and esteem of others, especially of those whose good he seeks. Conscious of its possession he can bear up bravely against misfortunes and prove himself strong in the hour of difficulty. With it even the weak are made strong, and without it the strongest are made weak indeed. Therefore, to ask any man to preach with heart and energy, while the majority of those pledged most solemnly before God and man to encourage and sustain him remain at home, through indifference, or attend the service of some other church to the neglect of their own, is to demand that which it is impossible to render. If the morning is cloudy or the evening cold, before deciding to remain from church the people ought to remember that the pastor will be expected there, cold or cloudy though it be, and that those present will expect him to preach with his accustomed eloquence and zeal to almost empty pews. Let him know that you appreciate his labors by kindly treatment, by constant attendance upon his ministry, and by honoring him for an uncompromising devotion to his Master's will, and it is not likely that there will be any falling off. Neglect these things, and the best and greatest man will disappoint you. Niagara is as little likely to run against the current as the smallest streamlet.

But there is not necessarily any falling off in the preaching in order that we may lose out interest in it. One may starve in the midst of plenty. We need exercise that we may have appetite, and

we must have spiritual activity that we may have spiritual desire. A crust of bread to a man made hearty by honest toil will prove agreeable to his taste than all the dainties of all the zones to the dyspeptic epicure who only lives to eat. Blessed are they who hunger and thirst for the bread and water of life, for they shall be filled whenever the gospel of Christ is faithfully preached. A child may scatter the seed, but if the soil be good it will grow up as luxuriantly and bring forth fruit as largely as if planted by the most skilful agriculturist. It was the plainest fare that our Lord provided for the multitude when he fed them with bread and fish. He might have spread for them the richest feast, but they were hungry after continued waiting upon Him, and there was no complaining. "They did all eat and were filled." Ask and ye shall receive, seek and ye shall find, for there is a hid treasure in the plainest and simplest exhibition of the gospel of Christ. The word preached did not profit ancient Israel because "it was not mixed with faith in them that heard it." It was a stumbling-block to the Jews and foolishness to the Greeks, "but unto them which are called both Jews and Greeks" "the power of God and the wisdom of God."

TO LICENSE THE DRINKER.

A motion has been introduced into the Washington state legislature to compel every one who desires to use intoxicants to take out a license, on which will be placed his photograph, and which will cost \$5 a year. If the drinker abuses his privilege and indulges too freely, he will forfeit his license for a period of from 30 to 60 days, and if he transgresses a second time he will lose his license altogether. The license will, of course, be non-transferable, and must be produced whenever the holder wants a drink. It is proposed also to limit the license to the county where issued, but this would be carrying the restriction too far. It would probably be sufficient to limit it to the state.

Such a system is not new. It has often been suggested before, but we are not aware that it has ever been crystallized anywhere into legislation. Our feeling is that such a regulation might be advantageous. We do not suppose the author of the measure indicated expects to carry it now. Public opinion has scarcely reached that point yet. But it may come, though a simpler method of getting rid of many of the evils of the traffic is to abolish the bar, and we can see no reason why this should not be done at once. Many would favour it who are opposed to total prohibition.

The ballot box is a new thing in Turkey but the Turks take to it kindly. The sight of Moslems and Armenians marching through the streets of Constantinople carrying garlanded ballot boxes is something to fill one with hope. It is not long since China awakened to the fact that there was something better than the antiquated ways to which her people had clung for centuries. Now it is Turkey's turn. Popular government in the dominions of the Sublime Porte! Can it be really true? The prophetic word is being fulfilled: "A nation shall be born in a day."

The Glasgow City Council has 78 elected members, of whom nearly one half—38—are teetotallers.

STATE OF CHURCH FINANCES.

Comparative statement of Receipts for Schemes to February 29th, 1909.

The subjoined statement of contributions to schemes shows that very much must be done during the final week if the great mission schemes are to close the year free from debt. In March last the Home Mission Committee made \$126,000 the basis of its expenditure. The General Assembly instructed the Augmentative Committee to use all diligence to make the minimum stipend \$900. This can only be done if the \$52,000 asked be given. The Foreign Mission Committee began with a debt of \$11,485, so that its position is far from being satisfactory, although an increase is shown. Of the \$251,000 asked \$100,000 is for consolidation and expansion, which is absolutely required if its work is to be carried on efficiently. All money for schemes of the church should be in the treasurer's hand by March 1st, as the books are closed on that day.

	1908.	1909.	Re- quired.
Knox College	4,381	5,969	15,000
Home Missions	121,465	114,960	186,000
Augmentation	24,152	25,141	52,000
Foreign Missions	72,975	96,484	251,000
W. and O. Fund	9,281	11,943	15,000
Unapportioned	37,466	20,436	
A. and I. M. Fund	16,243	15,749	19,500
Assembly	3,518	5,998	8,000
French Evan.	14,514	14,102	25,000
Point aux Trembles. 9,777	9,812	195,000	
Moral and Soc. Reform	1,656	3,995	10,000
Unappropriated	37,496	20,436	

JOHN SOMERVILLE, Treasurer. Presbyterian Church Offices, Toronto, February 29th, 1909.

A CANADIAN ON LINCOLN.

February 12th was the hundredth anniversary of the birth of Abraham Lincoln, the martyred president of the United States, who abolished slavery in that country. The centennial was observed throughout the republic in a fitting manner. A high compliment was paid to Canada, and to one of our Presbyterian ministers, Rev. J. A. Macdonald, now editor of the Globe, who was invited to speak before a mass meeting at Chicago, in Lincoln's native state. Mr. Macdonald spoke for over an hour on The Significance of Lincoln.

The address was, the papers tell us, an eloquent one, which was only what might be expected. It certainly reads well. Judging by the eclat with which the anniversary was observed, Lincoln holds a place in the hearts of his countrymen second only to Washington.

President elect Taft knows when it is wise to hold his tongue. His brother recently declared himself a candidate for the Senate from Ohio. A word from the president elect would have insured his election, but the word was not spoken, and such opposition developed that Mr. C. P. Taft withdrew from the contest. The head of the nation should not interfere with the free choice of the people in an election, and Mr. Taft knows his duty and acts accordingly.

The Economist says that one of the first applicants for the Canadian loan was Mr. Lloyd-George, who has signed an application for a \$50 bond in order to show his appreciation of the step taken by the Canadian Government to encourage thrift on the part of the small investors.

NATIONAL MISSIONARY CONVENTION.

His Excellency Earl Grey, the Governor-General, has accepted the invitation of the Laymen's Missionary Movement, and will be the Honorary President of the National Missionary Congress to be held in Toronto March 31 to April 4. Several thousand men are expected, and the following remarkable programme will be presented:

Wednesday, March 31—2.30 p.m.—For Clergymen and Theological Students Theme: "The Relation of the Ministry to a Missionary Church." Addressee—"The Great Commission," "The Minister"—"The Leader of His People." "Reflex Influence of Missions."

8.00 p.m.—First regular session of Congress. Theme: Canada's Opportunity at Home and Abroad." "The World's Debt to the Missionary."

Thursday, Friday (a.m.) and Saturday (p.m.)—Denomination Conferences arranged by the Board of Secretaries and Laymen's Committees, with special programmes.

Thursday, April 1, 2.30 p.m.—Theme: "The Victorious Progress of Missions. Addressee—"The Awakening Orient," "The Impact of Christianity on Non-Christian Religions," "The Sure Victory."

8 p.m.—Theme: "The Place of the Church in the Making of the Nation." Addressee—"Canada's Debt to the Missionary," "Our Duty to the English-speaking and European Settlers," "Our Duty to the Indian," "Our Duty to the Asiatic," "The Christianization of our Civilization."

Friday, April 2, 2.30 p.m.—Theme "The Stewardship of Life." Addressee—"The Significance of the Laymen's Missionary Movement," "The Stewardship of Business Talents and Possessions," "The Call to Christian Service," "Missions as an Investment."

8 p.m.—Theme: "Knowledge of Missions, an Inspiration to Obedience," "Reports from Commissioners to the Orient." Mass meeting for women at 9.30 a.m.

Saturday, April 3, 9.30 a.m.—Theme "How to Lead the Church to its Highest Missionary Efficiency." Conference with brief addresses and discussion.

8 p.m.—Theme: "Canada's National Missionary Policy." Reports from city cooperating committees. "The World's Missionary Conference at Edinburgh."

Sunday, April 4, 10.30 a.m.—Students and Commissioners' Meeting. "The Church's Call to the Students," "The Students' Call to the Men of the Church."

3 p.m.—Theme: "The Unity and Universality of the Kingdom." Addressee—"Missions and Church Unity," "Co-operation, the Law of Christ's Kingdom."

7.45 p.m.—Theme: "To Obey is Better than Sacrifice." Closing addresses.

The speakers already secured are: Robert E. Speer, New York; Bishop Thornburn, India; Dr. Zwemer, Arabia; S. B. Capen, Boston (Chairman Laymen's Missionary Movement); J. Campbell White, New York (General Secretary Laymen's Missionary Movement); Hon. D. F. Wilber, Halifax (American Consul General); Silas McBee, New York (editor The Churchman); Charles A. Rowland, Athens, Ga. (Chairman So. Pres. Laymen's Movement); N. W. Hoyles, L.L.D., Osgoode Hall, Toronto; L. H. Severance, Cleveland, Ohio; J. A. Macdonald, Toronto; J. Lovell Murray, New York; Principal Gandler, Toronto; N. W. Rowell, K.C., Toronto; S. J. Moore, Toronto; Canon Tucker, Toronto; Hon. S. M. Blake, Toronto; Canon Cody, Toronto; and commissioners to the Orient, and representative men from Great Britain.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVELJOHNNY-JUMP-UP TURNS THE
OTHER CHEEK.

"Mamma's going up town, and I'm going to stay wiv you, Miss Honesfought!" announced my little friend, Johnny-Jump-Up, whose real name was Johnny, by the way—Johnny Taylor—proudly seating himself on the top step of the porch at my feet. This was a frequent occurrence, for Johnny's mother was a busy book agent, and was away from home a great deal, so that her wew boy came to keep me company a good deal.

As he sat there, thoughtfully gazing afar over toward the distant mountains, the playful wind tossing his long golden curls that hung like a cloud over his dimpled shoulders, there never was a prettier picture of childhood, I thought. So fair, so sweet, so almost angelic. "Surely," I said, "of such is the kingdom."

Presently a sigh broke the stillness. "What is that for, my dear? Are you tired and sleepy?"

"No'm; I was just a flinking."

"What were you thinking of to make you sigh?" I asked.

"Oh, dust my Sunny school lesson."

"Well, how nice that you should be thinking of that. Now I was thinking of the Sunday school lesson, too. It is going to be a very interesting one, isn't it?"

"Yes'm, I guess so; but I don't know that one that's going to be teach'd velly well. It was the mountain one I was flinking of."

"Oh, yes, the Sermon on the Mount."

"Yes'm, that's the one; I 'member it 'cause it says when a boy hits you, you ought to turn him round and slap the other cheek. When Jimmy Lane hits me next time that's dust the way I'm going to do wiv he."

"Oh, my darling!" I cried anxiously, "you did not hear correctly; you have made a mistake. The Sermon said that when any one was so ill natured as to hit you, it were better to allow him to have the other cheek to slap than to be so unlike Jesus as to quarrel with him."

"No-o," insisted Johnny positively, for this little boy was exceedingly set in his way, and it was hard to turn him; "it said we must hit him on the other face, so's to be like Jesus."

"Oh, Johnny! Johnny! Johnny!" I exclaimed, "do you really think Jesus ever hit any one—the dear, gentle Jesus?"

"No-o," hanging his curly head on one side, "I guess Jesus didn't," but the tone was doubtful still.

"No, indeed, dear, he did not," I said, taking the child upon my lap, and looking straight into his starry eyes. "When Jesus was reviled he reviled not again; that is, he didn't talk back when people said ugly things to him; when he suffered he threatened not. Why, don't you know, my love, how the wicked men struck him and spit in his face, and put a crown of thorns on his dear head, and drove the terrible nails into his blessed hands, and when he was dying on the cross he said that beautiful prayer to his Father in heaven, don't you remember—that lovely prayer of forgiveness, 'Father forgive them, for they know not what they do?'"

There were tears in the child's tender blue eyes as he asked in a subdued voice: "Are us got to be dust like Jesus?"

"Just as near as we can. You must always try to do just what you think Jesus would do in your place. Now, if

a little boy hits you and you hit him back, he will hit you again, and you will get to fighting; but if you put your hands behind you and do not strike back, it will make him ashamed and sorry, and you will show that you are like Jesus."

The next day, while sitting by an open window, I saw Johnny-Jump-Up put in practice the lesson I had tried to teach him. He and Jimmy Lane were playing together in the road in front of my house, hunting pretty stones. Suddenly Johnny's sharp eyes caught sight of a little beauty, and he hurried to pick it up and display it triumphantly to his companion.

"It's mine!" screamed Jimmy, who had a high temper that he had never been taught to control. "That's stone's mine! Give it here!"

"I found it my very own self," argued Johnny, with unusual calmness, I thought.

"I don't care if you did, I was just a goin' to find it, I guess. I saw it first, anyway, and it's mine, and you just give it here!" And he slapped poor Johnny smartly full in the face, and jerked the stone out of his hand.

Johnny's eyes opened very wide, and he drew his small form up and started to return the insult, but instantly he seemed to think better of it, and clasping his little hands tightly behind him, said slowly and with emphasis: "Well! I won't quarrel 'bout it 'cause Jesus wouldn't, and if you want to hit me on the other face, I guess you can; I tink I can stand it velly well."

The effect of this speech was magical. The angry little boy dropped the coveted stone as if it had suddenly stung him, and stared at Johnny in wide amazement. "Why didn't you hit me?" he demanded. "'Cause Jesus don't want me to; he wants me to love everybody," said Johnny.

"Well, but you'd ought to have hit me same's I hit you," said Jimmy, with a very shamed face.

"No," said little Johnny, sagely shaking his pretty head, "that ain't the way to be like Jesus. Miss Honesfought says. He died on the cross and said to God, 'Forgive them.'"

"You didn't used to be so good, Johnny Taylor," said Jimmy, probably remembering some hard blows given him in time past by his small neighbor.

"No, I guess not," was Johnny's doubtful answer, "I'm dust a getting good now. We learn how up to Sunny school. The teacher, she tells us what's right to do, and we dust do it," said he confidently.

"I wish I could go to your Sunday school. Why not?" said Jimmy.

"You can; you can go wiv me next Sunny if you want to," said Johnny-Jump-Up kindly.

"I'll get mamma to say I may go," said Jimmy amiably; "and you may have the stone. I don't care for it, and you—I guess it was really yours, just as you said, Johnny. I was mean: I lied 'bout it."

"Well," said Johnny, accepting the stone gladly, for he had wanted it very, very much, and then the two little men went on down the road talking happily together, and leaving me to rejoice over the royal battle Johnny-Jump-Up had fought and won.

If we had some helpful book always by us, or some piece of work always on hand, how much might be done in the "odd five minutes" of a lifetime!"—
Rev. G. Arthur Sowter.

THE KING OF BEASTS.

Not far away from the place where the Greeks and the Turks were fighting recently, there stood, hundreds of years ago, a stone lion as a monument to men that had died there while fighting for their country. In Switzerland today there can be seen a lion carved on a cliff in honor of other faithful soldiers. The lion is so strong and savage that men have not only called him the king of beasts, but when they wanted to praise any one for bravery they have said that he was like a lion.

In some African tribes the ruler wears lion's claws, and if any one else should do so he would be put to death for it. The kings of Assyria used to brag very much about what they could do, and were fond of showing how brave they were by fighting with lions. Numbers of the fierce beasts were caught and kept shut up so that they could be let out for the king to hunt whenever he pleased. Very likely the lions in the den where Daniel was put were there for that purpose.

The old Egyptians sometimes had lions when they were hunting, but they used them in another way. Some of their pictures show that they tamed lions to hunt for them like dogs. That is something that we should hardly want to try now, although some persons have made pets of the animals. Even so fierce a beast can be led to love those that show it kindness, as is shown by a very old story. A slave once ran away from his master in Africa and hid in a cave. He was frightened to see a lion coming to him, but the animal did not try to hurt him. He was suffering from a thorn in his paw, and seemed to ask the man to take it out. He did, and the two became good friends. Some time after the slave was caught and taken to Rome. There he was to be put to death by letting a lion loose upon him, but to the astonishment of the people the lion seemed to know him and was pleased to see him. Both of them were set free, and the man used to be seen in the streets leading around his strange friend.—Christian Intelligencer.

THINGS TO FORGET.

If you see a tall fellow ahead of a crowd,
A leader of men marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish be bowed,
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet and guarded, and kept from the day
In the dark; and whose showing, whose sudden display
Would cause grief and sorrow and life-long dismay,
It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile, or at least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it.

It is sometimes easier to crush an opponent than to answer his arguments or disprove his facts. This has often been a resort of kings, and sometimes a president has done so. The trouble with this method is that such triumphs do not last.

THE MAN YOU MARRY.

Most mothers look merely to good clothes, good manners and some money in the men who marry their daughters. So says a lady doctor, and she is probably right so far as the vast majority of mothers are concerned. But this lady doctor has very different ideas from those of convention as to what a woman should consider in deciding the essentials in a husband. She formulates them in the following rules:

The first requisite for a woman in choosing a husband is an education, not such as he gets at college, but an education in morals.

The next thing she should insist upon is a clean bill of health. A man or woman contemplating matrimony should be examined by a physician, as for life insurance. If there be any inherited or incurable disease it will then become known. In the event of an affection that is curable, marriage should be postponed. If it be proved beyond doubt that an ailment is out of the reach of medical skill the man or woman should be brave enough to renounce marriage and take up some line of work which may absorb his or her interests. For in marriage, as in all else, the uplifting of humanity should be the highest consideration.

A woman should demand among the good qualities of her husband that he be well bred. The little delicacies of life go far toward oiling its wheels.

She should look for congeniality of tastes, as well as some quality of intellect, or its development. A college-bred man and a primary school girl would be hopelessly ill-assorted. She should look for a husband to whom she would be only a wife, but a good comrade. Comradeship is one of the strongest ties in marriage. She should never marry a man who asked the sacrifice of her individuality or permitted her to dominate him. Each has a right to that inner self, for each soul comes into the world and goes out of it alone.

As a rule, she should marry young, always providing she has a sufficient knowledge of the world. The ignorance of women in this regard is stupendous. But men, too, are ignorant. The father should be his son's teacher, the mother her daughter's.

She should choose a young man preferably, because he then becomes educated with her. They are likely to be more adapted to each other.

A young woman should never marry a middle-aged man with the idea of changing him. He will expect the woman he marries to conform to standards already fixed.

A woman should take some time to study the character of the man with whom she expects to spend her life. She should ask, above all things, the confidence of the man she marries. If she understands his circumstances a woman with any heart will be willing to make sacrifices and not run her husband into debt. She should demand an allowance, and not consent to a housekeeping scheme which includes the running of bills. She should handle the money she spends and understand the value of money.

To sum it all up. I should say that a woman in marrying should look for the man with whom she hopes to spend her life, and she should marry him with the idea of becoming the mother of his children.

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all the day, bring us to our resting places weary and contented and undishonored, and grant us in the end the gift of sleep.—Stevenson.

A LITTLE SERMON.

Never a day is lost, dear,
If at night you can truly say
You've done one kindly deed, dear,
Or smoothed some rugged way.

Never a day is dark, dear,
Where the sunshine of home may fall,
And where the sweet home voices
May answer when you call.

Never a day is sad, dear,
If it brings at set of sun
A kiss from mother's lips, dear,
And a thought of work well done.
—Our Young Folks.

"HE SHALL NOT FAIL NOR BE DISCOURAGED."

School was out, but one boy lingered. When the room was cleared he made his way to the teacher's desk.

"Well, John, what is it?"
"It's no use," said John, the tears choking his words. "I just can't do these examples. I don't understand a thing we have been trying to do, and my work is all wrong. If it wasn't for having the other boys laugh at me, I would go back. I can't get anything right."

"Let me see your paper," said the teacher. "See, this one is right."

"Maybe it is; but I don't know how I did it, and the rest are all wrong."

"No, here is another that is almost right. You began well, and made just a trifling mistake. Let us correct that and see how well it will come out."

It would be too much to say that the teacher showed John how to do the work. He was too weary and discouraged to understand very much of what she showed him. But one thing he understood—the teacher had confidence in his ability to succeed.

"She thinks I can do it, and I believe I can," was about the way he put the case. "The teacher is a brick! She has faith in me."

That the teacher was not discouraged about him rebuked his own discouragement concerning himself, and gave him power to succeed. He was not a brilliant scholar, but he was a faithful student—a worker who needed just the encouragement his teacher gave him, to add hopefulness and outlook to the work.

Years afterward, in a time of perplexity and doubt, the lesson came back to him. He had suffered disappointment and his faith was sorely tested. He was tempted not to try again. Then he found the prophetic words, "He shall not fail nor be discouraged."

"I wonder if that means that God has faith in us?" he asked. "That is what it seems to mean. A bruised reed shall he not break, and the smoking flax shall he not quench. . . . He shall not fail nor be discouraged."

His own lamp had been burning dimly enough, and sometimes had given smoke instead of light. He had been bruised, wronged, disappointed. Had God any oil for a lamp so nearly dry? Could God bind up so bruised a reed? Would God count himself to have failed if one poor man like himself should let his light flicker and go out, or if a reed so bruised should die?

"He shall not fail nor be discouraged." The words came back to him with the clear ring of assurance. He remembered the day when he stood, a big boy, ashamed to cry, but humiliated and discouraged, before the teacher's desk, and how her faith in him had given him faith in himself. Man that he was, he sobbed again before the Great Teacher who giveth to all men liberally and upbraided not:

"O God, if thou are not discouraged concerning me, I will not give up in despair of myself!"—Selected.

BABY'S OWN TABLETS

WILL CURE YOUR BABY.

If your little ones are subject to colic, indigestion, constipation, worms, simple fevers, or the other minor ailments of childhood, give them Baby's Own Tablets and see how quickly the trouble will disappear. But better still, an occasional dose of Tablets given to well children will keep these troubles away. Mrs. Allan A. MacDonald, Selkirk River, N.B., says: "My baby suffered greatly from constipation and stomach trouble and Baby's Own Tablets cured him. I always keep the Tablets in the home now." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

THE CHILD AND THE CLOCK.

Once upon a time there was a clock that stood upon the mantle in a little boy's mother's room, ticking merrily night and day, "Tickity, tickity, tock." It told the little boy's father when to go to work, and it told the little boy's mother when to get dinner, and sometimes talked to the little boy himself. "Go to bed, sleepy-head," that is what it seemed to say at bedtime; and in the morning it ticked out loud and clear, as if it were calling, "Wake up, wake up, wake up."

The little boy's mother always knew just what it meant by its tickity, tickity, tock, and, late one afternoon, when he was playing with his toys and the clock was ticking on the mantle, she said:

"Listen, little boy, the clock has something to tell you:

"Tickety, tickety, tock," it is saying, "Tickety, tock, it is time to stop playing."

Somebody's coming so loving and dear, You must be ready to welcome him here."

Then the little boy jumped up in a hurry and put his hobby-horse in the corner, and his pony lines on a hook in the closet, and his tin soldiers in a straight row on the cupboard shelf.

"Now I'm ready," he said, but—

"Tickety, tickety, tock, Time to tidy yourself," said the clock."

"Oh," said the little boy, when his mother told him this; but he stood very still while she washed his hands and his rosy face and combed his curls till they were smooth and shining.

"Now, I'm ready," he said; and—do you believe it!—the very next minute the door opened and in walked the little boy's father.

"I knew you were coming," said the little boy, "and so did mother. The clock told us, and I have on my new blouse." —Kindergarten Review.

PICTURES ON THE WALL.

The explanation of the fact that a boy reared away inland, longed for the sea and became a seafaring man, was found in a picture on the wall of his home; the picture of a majestic ship sailing on the sea. Daily it caught his eye and filled his mind till it determined his life. What kind of pictures are on your walls? I see them in elegant Christian homes, in offices of Christian business and professional men—pictures that make it harder to live pure lives. Here, no doubt, is found the explanation of many a moral lapse that surprised and shocked the neighbors and broke the hearts of the home folks. Pictures beget thoughts, the thoughts color the heart, and out of the heart are the issues of life. (Mark 7:21.) "Lead us not into temptation." Maybe you could help the Lord answer that prayer.

Some of the heroes of missions in India are Christians who never left their homeland; but whose interest and devotion has borne unreckoned fruit in that distant country.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The sacrament of the Lord's Supper will be observed in St. Paul's Church Sunday morning, 7th March.

Rev. C. W. Nicol is continuing the series of Sunday evening sermons in Eskine Church, and they are well attended. Last Sunday evening the subject was "The Great Supper", and on the 28th inst. he will deal with "The New Jerusalem."

Rev. N. H. McGillivray, B.D., of St. John's Church, Cornwall, preached anniversary sermons in Stewarson Church last Sunday, and large congregations were edified by his earnest and thoughtful discourses. Mr. McGillivray is a great favorite with the Presbyterians of the Capital. Rev. James Cormack filled the pulpit of St. John's.

Rev. Dr. Herridge presided at what proved to be one of the most successful Sunday school festivals ever held in St. Andrew's church. The programme submitted was carefully prepared and all the numbers were carefully rendered. The dialogue, play, cantata, drill and tableau were features, and made great hits. The final scene, when a score of young girls, prettily draped and bearing flags, sang "O Canada," aroused much enthusiasm. Where all the young people did well it would be invidious to particularize; but we may mention that prizes were given Misses M. McMinn and Agnes Rose for perfect memorizing of the Shorter Catechism. At the close bags of candy were given to the children.

TORONTO.

The Presbyterians of Toronto are pledged to raise \$100,000 towards the new building for Knox College. A start has already been made with gratifying success.

The Deer Park Presbyterians are delighted at the near prospect of again having a settled minister. The induction of Rev. G. B. McLeod, of Truro, is expected to take place on 4th March.

There was quite an array of Presbyterian divines at the first state dinner given by Lieut.-Governor and Mrs. Gibson at Government House. Among those present were Rev. Drs. Fletcher and Lyle, of Hamilton; Principal Gaudier, D.D., and Rev. J. A. Macdonald, of Toronto.

Rev. T. Crawford Brown, of St. Andrew's church, King street, has just resumed pastoral work in good health, after an absence of eight months in Europe. He presided at the annual meeting of the congregation last week, when a flourishing state of affairs was found in all departments of the work. The receipts for ordinary purposes were \$12,362.06. Included in this is open collection, \$4,297.39, and envelope collection, \$3,670.04. Total expenditures, \$12,664.95. Receipts for all purposes amounted to \$30,670.79. This was \$7,000 more than had been realized from all sources during the previous year; some \$10,855 of this being spent in reconstruction of the church. The hope was expressed that \$10,000 of the remaining \$13,000 debt on the church would be wiped out before another annual meeting.

The decrease in arrests for drunkenness in Brunswick, Georgia, a seaport town, for the year 1908 under prohibition, amounted to over 80 per cent.

EASTERN ONTARIO.

Rev. A. J. Mann, of Woodville, has been the guest of Rev. F. M. Wesley, Sunderland.

Mrs. D. W. Best and children, of St. Andrew's manse, Beaverton, have been visiting friends in Toronto.

Rev. G. D. Campbell, M.A., the efficient clerk of Lanark and Renfrew Presbytery, visited friends at Perth last week.

Rev. N. H. McGillivray, of Cornwall, has been lecturing at Summerstown on his "Trip across the American Continent."

The new installation of electric lights in the Woodville church has been completed, and were used in full for the first time last Sunday.

Rev. J. J. Monds, pastor of St. Andrew's church, Carleton Place, and Mrs. Monds were presented recently with a purse of \$125 by the ladies of the congregation.

Rev. W. W. Peck, LL.B., of St. Andrew's, Arnprior, conducted the services last Sunday at the thirty-second anniversary of the induction of Rev. A. A. Scott, M.A., as pastor of Zion church, Carleton Place.

A statement of comparative givings in all the Presbyterian churches in the Peterborough Presbytery has been published and circulated. It is a very interesting document, says the Orillia Packet. The congregation in Port Hope (St. Paul's) leads in the giving for all purposes with \$43.45 a family, or \$25.06 per adherent. The Westwood congregation is second with \$41.10 a family. Warsaw is third with \$39.28 a family, and St. Paul's, Peterborough, is fifth with \$32.90 a family. Knox church, Peterborough, gave \$31.11, while St. Andrew's, Peterborough, gave \$22.49 a family. St. Paul's congregation, Peterborough, however, stands first or the best for all givings per communicant.

The Perth Courier, in reporting the anniversary sermons preached by Rev. Edward McGougan, B.D., of Montreal, in Knox Church, speaks in high terms of the preacher, who is represented as "one of the rising young men in the Presbyterian ministry today. Possessed of a magnetic voice and commanding pulpit presence endowed with fine oratorical delivery his enthusiasm and descriptive powers holds one's attention throughout the service." The life of Sampson, the preacher remarked in his evening sermon, contained two great principles of life—temperance and morality. Sampson was strictly a teetotaler, but his undoing was caused by immorality. Many great men are ruined by the latter evil. Sampson was to be the deliverer of the Israelites, but his great strength was used in an opposite direction. So it was with the skilled mechanic who used his knowledge to steal, and the eminent counsel pleading for a criminal corporation. It is a terrible thing for a man of great endowments to use them in an opposite way. Sampson's life was strikingly contrasted with that of Paul, who, physically weak, did great things for the world.

The Japanese emperor, accompanied by Prince Ito, the Japanese resident-general in Korea, is visiting all the principal cities and towns of northern Korea.

Said a Chinese woman, at Shanghai, to the missionary, "I worship God, but I take a few sticks of incense when I pray; it seems too mean to go before him with just nothing."

WESTERN ONTARIO.

The Bond Head and Schomberg congregation calls Mr. W. P. Lane, a recent graduate of Knox College. Mr. Lane is also called to Dunbarton.

The death is announced of Mr. P. Barber, of Fingal, at the great age of 97 years, who for 76 years had been an elder of the Fingal Presbyterian Church.

Rev. A. E. Mitchell, of Hamilton, preached the sermons at the 14th anniversary of the opening of the present edifice of Knox Congregation, Acton. At both morning and evening services the church was crowded.

Rev. Dr. and Mrs. Dickie gave a delightful "At Home" to the members of Chalmers' Church, Woodstock, last week. It will long be remembered for the pleasant social intercourse enjoyed by the hundreds who attended.

The Presbyterians of Sudbury are about building a new church at a cost of \$30,000, for which \$20,000 are already subscribed. Rev. E. S. Logie, not long ago inducted, is making "good" as pastor and preacher; and the congregation is growing rapidly—even more than keeping pace with the rapid growth of the town.

A pleasant reception was given Rev. E. C. Currie and family at Thornhill. The tea room was decorated with red carnations and ferns, and lit with red candles. The tables were laden with good things. Seven young ladies served the repast. After tea a short programme was rendered, after which Mrs. Currie was presented with a handsome basket of carnations and ferns. Mr. Currie was recently inducted as successor to the late Rev. J. A. Grant, as minister of Thornhill and Richmond Hill.

At the second annual meeting of the Guelph Home Mission Presbyterial, the speakers of the evening were: Rev. W. C. Dodds, of Rockwood, and Rev. A. C. Blair of Navesagaweya, who both spoke most interestingly of the great field for the home missions in the north west and in fact in all parts of Canada. Mr. Blair made an appeal in a general way, while Mr. Dodds, who has been in the West, was able to give personal experiences and facts gathered at first hand.

The financial statement at the annual meeting of Knox Church, Cayuga, (Rev. D. G. MacPhail) showed that during the past year the interest on the mortgage had been paid and the debt reduced by one hundred dollars. All running expenses had been met and over one hundred dollars paid to missions. The Ladies' Aid after handing the managers one hundred and fifty dollars still showed a balance of over eighty dollars. The W.F.M.S. had subscribed nearly forty dollars to missions and had a small balance.

At the annual meeting of Knox church, Camlachie, Mr. James Fisher, who had been a manager for forty years, declined re-election owing to advancing years. Subsequently, to mark their appreciation of his long and faithful services to the congregation, a large number of the members assembled at Mr. Fisher's home and presented himself and wife with an address along with a Morris chair and Morris rocker. Rev. Mr. Bailey, the pastor, presided, Mr. Wm. Allen reading the address. The ladies of the party afterwards served dainty refreshments, all spending a very pleasant evening together.

MONTREAL AND QUEBEC.

Rev. R. T. Ballantyne, of St. Andrew's, Quebec, has received a unanimous call from the congregation of English River and Howick, Quebec.

The following were elected officers for the ensuing year at the recent meeting of the Women's Missionary Society held in St. Paul's church: President, Mrs. G. A. Grier; hon. vice presidents, Mrs. J. Barclay, Mrs. J. Fleck, Mrs. D. Morrice, Mrs. J. Brown, Mrs. Nicholls, Miss Greenshields, Mrs. Forlong, Mrs. D. H. MacVicar, Mrs. Heine, Miss Macintosh, Mrs. W. J. Clark, Mrs. A. J. Mowat; active vice-presidents, Mrs. R. Campbell, Mrs. J. A. McMaster, and the presidents of all the auxiliaries; recording secretary, Mrs. E. B. Busted, 87 St. Mark street; corresponding secretary, Mrs. W. T. King, 365 Lansdowne avenue, Westmount; treasurer, Miss Jessie S. Harvie, 355 Metcalfe avenue, Westmount; organizing secretary, Miss C. A. Mackeracher, Howick, Que.; advisory committee, the Rev. Dr. Scott, Mr. D. Morrice, Mr. W. Drysdale, with the city ministers; auditor, Mr. J. McE. Hains.

The diamond wedding of Mr. and Mrs. George Copeland, sr., of Sprucedale, was celebrated at their home on Monday, the 15th inst. As there are twelve surviving members of their family, there was a large gathering of relatives and friends. The children and grandchildren number 48. Heads of leading families were invited to dinner, and joined the relatives in congratulatory odes, songs and speeches. Although 82 years old Mr. Copeland retains much of his wonted strength, and made an excellent reply to the cordial greetings extended. He is an elder of the Presbyterian Church, and it was mainly by his exertions that the church was built. Both as a magistrate and an elder he has taken a prominent part in public work during many long years of his life. Rev. Dr. McMeekin, who is in charge of the Sprucedale congregation, was asked to give a congratulatory address on the occasion, and this he did in suitable and eloquent terms.

The annual meeting of the Hamilton Presbyterian Society of the Women's Foreign Mission Auxiliaries was held in the school room of St. Paul's church, Hamilton, with a large attendance of delegates from the city and surrounding districts. Mrs. McQueenon presided. After the opening exercises reports were received from 21 branches and 9 missions. The election of officers was the only important business, and it resulted as follows:—Mrs. J. J. Steele, Dundas, president; Mrs. Valens, Valeson; Mrs. Robertson, Hagersville, Mrs. Woodlaw, Smithville; Mrs. Cunningham, Welland; Mrs. Sharp, Ancaster; Mrs. Brown, Caltonia; Mrs. Armstrong, St. Catharines; Mrs. Dobble, Niagara Falls, vice-presidents; Miss Laing, Dundas, general secretary; Mrs. Symington, Hamilton, treasurer; Miss Shaw, literature secretary; Mrs. James Thompson, supplies secretary; Capt. Hardy, auditor. At noon the delegates were entertained at luncheon, and at the afternoon session addresses were delivered by Mrs. (Rev. Dr.) George H. Smith, of St. Catharines, and Rev. Dr. R. P. MacKay, secretary of the Board of Missions of the Presbyterian Church. It was decided to hold next year's meeting in Knox Church, Dundas.

The late Mrs. Knox, of New Zealand, a native of Ardstraw, Ireland, has left £100,000, the greater portion of which is to be devoted to charitable and religious purposes; £4,000 is bequeathed to the deserving poor of Ardstraw parish and £500 to the Ardstraw Presbyterian Church, to be expended in repairs and restoration.

PRESBYTERY OF ROCK LAKE.

This presbytery met at Belmont on the 9th instant. The first business before the court was a petition from Tisdale for continuous service. After hearing the supporters of the petition and the Dunrea field re the matter, a committee was appointed to consider the subject and later reported recommending that regular service be given, and that either a student missionary be sent or that an assistant be given Rev. D. Fraser, of Dunrea. Rev. Mr. Cluckson, of Cartwright, was elected moderator for the ensuing year.

On Tuesday and Wednesday evenings there were two conferences. The first one began with the reading of the report on Church Life and Work by the convener, Rev. G. W. Faryon. This was followed by three addresses: (1) Family Worship—Our Crying Need, by Rev. P. E. Scott, Manitow; (2) How to Make the Church a Greater Factor in the Home, by Rev. J. Riddell, Rosebush; (3) Some Things Lacking in our Sabbath Schools, by Rev. E. Mason, Crystal City.

On the second evening (1) Present Day Evangelism was spoken to by Rev. F. J. Hartley, Roland; and (2) Presbyterian Brotherhoods and the Laymen's Missionary Movement, by Rev. M. C. Rumball, Morden. Good congregations were present on both evenings and the choir assisted with the Praise Service. The reports were read in the following order and were all favorable and contained much for which the Presbytery is very thankful. Church Life and Work by Rev. G. W. Faryon; Sunday Schools, by Rev. E. Mason; Home Missions, by Rev. M. C. Rumball; Augmentation, by Rev. M. C. Rumball; Foreign Missions—no report. In this Presbytery we have only the Swan Lake Mission, Maintenance of Manitoba College, Rev. F. J. Hartley; Systematic Benevolence, Rev. J. A. Beattie; Y. P. Societies, Rev. J. A. Cluckson; Finance and Statistics, Rev. Wm. Caven; Social and Moral Reform, Rev. F. J. Hartley; Presbytery Report, Rev. J. A. Cluckson. The reports from the General Assembly were considered and some approved, others disapproved. Session Records were examined and attested *cum nota*. A letter from Mr. McCullough, of Killarney, was sent back to be prepared and addressed properly. It was arranged to meet at Baldur about the beginning of March, to deal with the call at Baldur. The next regular meeting to be held on the first Tuesday of May, in Darlingford. A committee was appointed to strike Standing Committees and they reported and conveners will be published in the blue book of 1909. Commissioners were appointed to the General Assembly, Rev. J. H. Hutchison, on request, was granted his certificate. Swan Lake was allowed to invite Mr. Chambers for a year till they had become a little stronger. It was agreed to hold some time during the year a simultaneous campaign similar to that held in Minnesota last fall. The Evangelistic Committee have full charge of arrangements. The good people of Belmont made the Presbytery very much at home and showed kindnesses upon them all the time of their brief stay.

WINNIPEG AND WEST.

Rev. E. A. Henry, of Regina, has been lecturing in Zion Church, in this city.

Rev. F. J. Hartley was the recipient of a fine set of double driving harness from his congregation of Roland and Myrtle last week.

Rev. D. M. Solandt, assistant minister of Knox Church, has decided to decline the call to Kenora. His relations with the Knox congregation are very cordial, and it was only a few weeks ago that \$300 was added to his salary.

BRITISH AND FOREIGN.

The centenary of the birth of Prof. Blackie occurs in the present year.

Sir Robert Anderson has been re-elected lord mayor of Belfast.

The contributions at the opening services of Kirkhill U. F. Church amounted to over \$2,500.

All the linen factories in Dunderm-line are on full time. It is over a year since a similar activity prevailed.

Rev. Dr. R. S. Duff, St. George's United Free Church, Glasgow, died suddenly at Chester on the 23rd ult.

The world's centre of the linen industry has been Belfast.

Mrs. Black, the manse, Balfour, Strathlingshire, has bequeathed \$50,000 to Church of Scotland schemes.

St. Peter's Established Church, Kilmorie, is finished and opened. It has cost £2,500 and will seat 650.

There are 150 square miles of streets in London. Each square mile averages 120 streets, and each street 100 houses.

Dr. Alfred Russel Wallace, who has entered on his 87th year, is the last of the great Victorian men of science.

Rev. Charles Gordon, formerly minister of St. Andrew's, Lhanbryde, died on the 29th ult. in Gray's Hospital, Elgin, aged 74 years.

Probably the largest window in England, if not in Europe, is to be built in Liverpool Cathedral. The committee have passed the design for a four-light Gothic window, 76 feet high and 33 feet wide.

While in a London "tube" railway a cigarette advertisement on one of the carriage windows offended Mrs. Carrie Nation, and she tried to tear it down, but failed, and promptly smashed the window with her umbrella.

The death has occurred suddenly of Miss Janet Ann Galloway, I.L.D., hon. secretary of Queen Margaret College, Glasgow, a notable pioneer in the movement for the higher education of women in Scotland.

The first of a series of meetings arranged in celebration of the centenary of the birth of Dr. Horatius Bonar, was held in Chalmers Memorial Church, Edinburgh, where he ministered for many years. Lord Ardwall presided over a large audience.

A pound and a half of ripe English strawberries were on sale at Harold's the other day, and were quickly purchased by a gentlemen living in Easton Square at 16s a pound. Allowing 35 strawberries to the pound, each of the strawberries cost about 5 1/2d.

The Bishop of Stepney, although wearing episcopal gaiters and the usual hat with strings, told an audience at Ipswich that he was unable to persuade a railroad cloakroom attendant to deliver his luggage, as the bishop had lost his ticket.

The Bishop of Liverpool stated at a meeting that the police took note of the customers of a certain public house in Liverpool between the hours of 11 a.m. and 12.30. In one day the house was visited by 2,426 women or three per minute.

Mr. Sydney Buxton stated at a dinner on Monday that the postoffice had to provide \$725,000 in half-crowns each week for the payment of old age pensions, and in many parts of the country there was great difficulty in getting that amount of silver.

The Rev. W. P. Bastard, who lives at Buckland Court, Devonshire, and possesses the entire village, has just celebrated his golden wedding by entertaining his tenants. Buckland has no public-house, no policeman, no physician, no parson, and no pauper.

HEALTH AND HOME HINTS.

When roasting lamb or fowls, if you do not like the flavour given by thin slices of salt pork or of bacon, which are usually put over them, take some hard butter, roll it in flour, and separate it into small lumps and lay here and there on the meat. This will give richness and flavour to the liquid with which you baste them.

A mail box fastened to the wall near the kitchen table is a most useful article. Meat bills, grocery bills, etc., that daily come into the house should be dropped into it at once. When pay day comes none will be missing.

Coffee Cream—Beat one quart of rich, sweet cream to a stiff froth, like the white of eggs for icing; then mix with one-quarter pound of granulated sugar, and shortly before serving, beat into it one cup of cold coffee extract, which has been made by slowly filtering two cups of boiling water through two ounces of finely ground coffee. Serve in a glass dish, with lady fingers or fresh sponge cake.

Baked Ham.—Wash well and soak over night in cold water a ten or twelve pound ham. Make a paste of flour and water with sufficient shortening to hold it together, roll out and cover the ham with this paste. Place in a double roasting pan with three pints of water and one of vinegar and one-half cup of sugar. Bake until a fork will pierce it easily. Remove the paste with the skin. Cover the fat side with cracker crumbs and insert whole cloves about two inches apart. Return to the oven, baste with the water, sugar, and vinegar, and let it remain until well browned!

Stuffed Prunes.—Wash the prunes and soak in cold water for three or four hours; put into a stew-pan, cover with cold water and boil slowly ten minutes. Remove from the fire and set to cool in their liquor. Drain and carefully remove the stones. Fill with chopped almonds, close, and roll each one in powdered sugar and serve.

THE HOUSEKEEPER'S TIME TABLE.

Old potatoes require twenty-five minutes; new ones, fifteen.

Old carrots take an hour; young ones, thirty minutes.

Old cabbage takes twenty-five minutes; young takes fifteen.

Onions take forty minutes.

Potatoes, boiled, take twenty-five minutes; steamed, thirty-five minutes.

Parsnips take forty minutes.

French beans take thirty minutes.

Cauliflower takes twenty-five minutes.

Turnips take twenty minutes.

Lamb, fifteen minutes for each pound.

Pork, thirty minutes for each pound.

Chicken weighing four pounds, one and a half hours.

Fish weighing five pounds, one hour.

Turkey weighing ten pounds, three hours.

Veal, allow twenty minutes for each pound.

Mutton, thirteen minutes for each pound.

Sirloin of beef, rare, seven minutes for each pound; well done, allow eighteen minutes for each pound.

Wheat rolls, twenty minutes.

HOSPITABLE.

"And did you enjoy your African trip, major? How do you like the savages?"

"Oh, they are extremely kind-hearted. They wanted to keep me there for dinner."

By doing good with his money, a man, as it were, stamps the image of God upon it, and makes both pass current in the merchandise of heaven.

SPARKLES.

Many a young man starting out to conquer the world considers himself an Alexander, when he is in reality but a smart Alec.

Bronson—I understand he painted cobwebs on the ceiling so perfectly that the maid wore herself out trying to sweep them down.

Johnson—There may have been such an artist, but there was never such a housemaid.

Who says that women doesn't stop to reason? Most every woman we ever knew, could give her husband any number of reasons why she needed a new hat and ought to have it.

A Good Guess.

Fred, who was four years old, visited his uncle on the farm. When he came home, his father asked him what had pleased him the most.

"Oh, I liked the geese. I had such fun chasing them, and we had a great big goose for dinner one day!"

"Well," said his father, "how can you tell the difference between a goose and geese?"

"Aw, that's easy," said Fred. "One geese is a geese, and two geeses is geese."

"What can I do," roared the fiery orator, "when I see my country going to ruin, when I see our oppressors' hands at our throats, strangling us, and the black clouds of hopelessness and despair gathering on the horizon to obliterate the golden sun of prosperity? What, I ask, can I do?"

"Sit down!" shouted the audience.

A MATTER OF GENDER.

A very good story is current anent the recent visit of Japanese naval officers to England: A certain hostess, we will not specify exactly at which port, where the ship's companies of the Katori and Kashima spent some time, had done all in her power to make the visit of a group of officers, with whom she came more prominently in contact, of a pleasant nature.

With feelings of gratitude her guests came to express their final thanks, and the spokesman of the group, after recording their united appreciation of what she had done, expressed the fear that they had "cockroached" much on her valuable time.

The kindly hostess had made them so much her friends that she had arrived at suggesting corrections in occasional lapses of the English language. She gracefully acknowledged the thanks, and intimated that far from "encroaching" on her time, what she had been permitted to do had been to her a great pleasure.

The correction was noted, and her guest with profuse apologies said he was greatly sorry that in addressing a lady he had overlooked to use the feminine form.—Times (Bangkok).

He is more desirous to quench the fire than thou who are tried by it; but He is waiting to gain thy soul.—Chrysostom.

TOBACCO HABIT

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.00.

LIQUOR HABIT

Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a cure certain.

Address or consult Dr. McTaggart, 75 Yonge Street, Toronto, Canada.

TOO LITTLE BLOOD

Responsible for Nearly All of the Misery Women Endure.

Anaemia is written on the features of ninety women out of a hundred. Unmistakable are the signs of "too little blood." The weaker sex is assailed at all ages by the evils resulting from bloodlessness, from the girl who is weak and languid, with dull eyes, pale lips, fitful appetite and palpitating heart, to the woman who feels "never well," with pains in the back and across the shoulders, fainting fits and aching limbs. And later at life's turning point, nervous disorders and heart trouble make great calls on a woman's strength.

At all ages Dr. Williams' Pink Pills are especially valuable to the female sex, for they alone possess the power of making in abundance the rich, red blood of health. They fill the starved veins with new blood, so that enfeebled bodies are strengthened, weak nerves are fortified, and robust health is restored.

Mrs. E. Smith, Windsor, N.S., says: "A few years ago my health began to fail. I suffered greatly from inward troubles, and in about a year's time my whole system was almost a wreck. My blood had turned to water, and my heart had become so badly affected that I could scarcely go about. In fact life had almost become a burden, and there seemed little hope for me. One day a friend asked me if I had tried Dr. Williams' Pink Pills, and told me that she had been in almost the same condition I was and that the Pills had restored her to her present splendid health. I took courage from what my friend told me and began to take the Pills. I took them regularly for several months, constantly growing stronger, and the internal troubles from which I had been afflicted were disappearing, and my whole system seemed to have gained new strength. I wanted to make certain that there would be no return of the trouble and I continued to take the Pills for a time after I had really fully recovered. Since I have proved for myself what Dr. Williams' Pink Pills can do, I have recommended them to a number of suffering people and those who have given them a fair trial have proved with me that Dr. Williams' Pink Pills are just what they are recommended to be."

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.

DECLINED WITH THANKS.

"Won't you take my seat?" said the man in the street car, as he lifted his hat to the pretty girl.

"No, thank you," she replied. "I've been skating all the afternoon, and I'm tired of sitting down."

"It's All the Same."

In a Sunday school a little girl was questioned as to her repeated non-attendance. "Why have you been absent so many times lately?" asked the teacher.

"Please, teacher," answered the girl, "mother thought I'd better not come to Sunday school, as my hat was dirty."

"But, my dear," objected the teacher, gently, "it is not the outward appearance that we consider; it is the inward." "I know that, teacher," was Maggie's reply; "but it's all the same, the lining was dirty, too."

**Grand Trunk
Railway System**

MONTREAL

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

4.30 p.m. (daily)

New York and Boston
Through Sleeping Cars.

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

Pembroke, Renfrew, Arnprior

and Intermediate Points.

11.50 a.m. (Week days)

**Algonquin Park,
Parry Sound
North Bay**

Through Cafe Sleeping Cars to
New York Daily.

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

**CANADIAN
PACIFIC**

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

b 8.15 a.m.; b 6.30 p.m.
VIA SHORT LINE FROM CEN
TRAL STATION.

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

BETWEEN OTTAWA, AL-
MONTE, ARNPRIOR, REN-
FREW, AND PEMBROKE
FROM UNION STATION:

a 1.40 a.m.; b 8.00 a.m.; a 1.15
p.m.; b 5.00 p.m.
a Daily; b Daily except Sunday
c Sunday only.

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

**New York and Ottawa
Line**

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

And arrive at the following Sta-
tions Daily except Sunday:—

8.50 a.m.	Finch	5.47 p.m.
9.35 a.m.	Cornwall	6.34 p.m.
12.55 p.m.	Kingston	1.43 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.20 p.m.	Tupper Lake	9.25 a.m.
4.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.56 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.00 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station
11.00 a.m. and 6.35 p.m. Mixed
train from Ann and Nicholas St.,
daily except Sunday. Leaves 6.00
a.m., arrives 1.00 p.m.

Ticket Office, 45 Sparks St., and
Central Station. Phone 12 or 1130.

TOOKE'S SHIRTS

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

R. J. TOOKE,

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

MONTREAL

**PRESBYTERIAN
BROTHERHOOD**

Report of the First Convention at Indian-
apolis, November 13th to 15th. A com-
plete Handbook for the Brotherhood
and its Work.

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

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

Herald and Presbyter.

Presbyterian Board of Publication

Philadelphia Witherspoon Building
New York, 156 Fifth Avenue
St. Louis, 1516 Locust Street
Chicago, 192 Michigan Avenue
Berkeley, Cal., 2436 Telegraph Ave.
Neab 41a, 150 Fourth Ave., N.

KOOTENAY FRUITLANDS

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

MORRISON & TOLLINGTON

FRUIT LANDS AND REAL ESTATE
P.O. Box 448. Nelson, B.C.

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

Subscribe to the Organ of French Protestants,

**L'AUROR
(THE DAWN)**

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

ONE DOLLAR A YEAR

REV. S. RONDEAU, MANAGING EDITOR,
17 BLEURY STREET, MONTREAL
In the U.S. \$1.50 per year and in Montreal, by mail \$1.00

**MacLennan Bros.,
WINNIPEG, MAN.**

Grain of all Kinds.

Handled on Commission and
Sold to Highest Bidder, or
Will Wire Net Bids.

500,000 BUSHELS OF OATS WANTED

Write for our market card. Wire
for prices. Reference, Imperial Bank,
Winnipeg.

**WESTON'S
SODA
BISCUITS**

Are in every respect a
Superior Biscuit

We guarantee every pound.
A trial will convince.

**ALWAYS ASK FOR
WESTON'S BISCUITS**

THE DRINK HABIT

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

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

FITZ CURE CO.,

P.O. Box 214, Toronto.

GO TO

WALKER'S

For an Ice Cream Soda or
A Fresh Box of Bon Bons
GATES & HODGSON

Successors to Walker's

Sparks Street. Phone 750

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and
49 Crescent Street,

MONTREAL QUE

"ST. AUGUSTINE"

(REGISTERED)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50
Cases, 24 Pints, - \$5.50

F.O. B. BRANTFORD

J. S. HAMILTON & CO.,

BRANTFORD, ONT.

Manufacturers and Proprietors



Tenders for Indian Supplies

SEALED TENDERS, addressed to the undersigned, and endorsed "Tenders for Indian Supplies," will be received at this Department up to noon on Monday, 15th February, 1909, for the delivery of Indian Supplies during the fiscal year ending the 31st March, 1910, duty paid, at various points in Manitoba, Saskatchewan, and Alberta.

Forms of Tender containing full particulars may be had by applying to the undersigned, or to the Indian Commissioner at Winnipeg. The lowest or any tender not necessarily accepted.

J. D. McLean,
Secretary.

Department of Indian Affairs,
Ottawa.

N.B.—Newspapers inserting this advertisement without authority of the Department will not be paid.

WHY A TRUST COMPANY

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

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

The Imperial Trusts

COMPANY OF CANADA

Head Office 17 Richmond St. W.

G. E. Kingsbury

PURE ICE

FROM ABOVE

CHAUDIERE FALLS

Office—Cor. Cooper and Percy Streets, Ottawa, Ont.

Prompt delivery. Phone 935

JOHN HILLOCK & CO.

MANUFACTURERS OF THE
ARCTIC REFRIGERATORS

165 Queen St., East,

Tel. 478, TORONTO

500 ACRES

IN NURSERY STOCK

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

The

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

The Rev. W. M. Clow

has written a very telling book on a great theme. "There is nothing more needed at present," says the Scottish Review, "than such a statement of 'The Atonement' as will commend itself to the modern mind and heart." A volume like this one before us, proceeding from a preacher of the ability and experience of Mr. Clow, is therefore to be cordially welcomed. Mr. Clow writes very effectively. 'The Cross in Christian Experience' is a vital and most valuable book. It is 'modern' in the best sense, while upholding 'the one faith.' We can only hope it will be widely read by occupants of both pew and pulpit, and by some who enter neither."

THE CROSS IN CHRISTIAN EXPERIENCE

By the Rev. W. M. CLOW, B.D.

PRICE \$1.50

Hodder & Stoughton, Warwick Square, London, E. C.

UPPER CANADA TRACT SOCIETY,

JAS. M. ROBERTSON, Depository.

102 YONGE STREET, TORONTO, ONT.

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

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

BOARD OF DIRECTORS:

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

BRANCHES

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

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

IT IS SO NICE TO DO

THE NECESSARY

CLEANING WITH

CALVERT'S Carbolic Tooth Powder

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

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



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 25, 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 eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

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

W. W. CORY,

Deputy of the Minister of the Interior.

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



Department of Railways & Canals

DOMINION CANALS

Notice to Dealers in Cement

SEALED TENDERS, endorsed "Tender for Cement," will be received by the undersigned up to 10 o'clock on Friday, the 29th January, 1909, for the supply some 160,000 barrels of cement more or less, required for the construction and maintenance of the various canals of the Dominion and to be delivered in such quantities, at such places and at such times as may be directed.

Dealers in cement may tender for the total quantity required, or for such portions thereof as may suit their convenience.

Specifications, forms of tender and full information can be obtained at the Department of Railways and Canals, Ottawa, on and after this date.

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

By Order,

L. K. JONES,

Secretary.

Ottawa, 24th December, 1908.

Department of Railways and Canals.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.