

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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A LITTLE TALK WITH JESUS

A little talk with Jesus, how it smoothes the rugged road;
How it seems to help me onward when I faint beneath my load.
When my heart is crushed with sorrow and my eyes with tears are dim.
There is naught can yield me comfort like a little talk with Him.

I tell Him I am weary, and I fain would be at rest,
That I am daily, hourly longing for a home upon his breast;
And He answers me so sweetly, in tones of tenderest love,
"I am coming soon to take thee to my happy home above."

Ah! this is what I'm wanting, His loving face to see;
And (I'm not afraid to say it) I know He's wanting me.
He gave His life a ransom to make me all His own,
And He can't forget His promise, to me His purchased one.

I know the way is dreary to yonder far-off clime,
But a little talk with Jesus will while away the time;
And yet the more I know Him, and all His grace explore,
It only sets me longing to know Him more and more.

I cannot live without Him, nor would I if I could;
He is my daily portion, my medicine, and my food.
He's altogether lovely none can with Him compare,
The chief among ten thousand, the fairest of the fair.

So I'll wait a little longer, till His appointed time;
And glory in the knowledge that such a hope is mine;
Then in my Father's dwelling where "many mansions be,"
I'll sweetly talk with Jesus and He shall talk with me.

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BIRTHS.

To Mr. and Mrs. W. M. Grant, Port Perry, Ont., a daughter, on Wednesday, March 25, 1908.

At Owen Sound, Ont., on March 23, 1908, born to the Rev. G. A. and Mrs. Woodside, a daughter.

At "Mountain View Farm," Hawkesbury, on March 22, 1908, to Mr. and Mrs. Donald Cameron, a son.

MARRIAGES.

On March 11th, 1908, at the residence of the bride's parents, by the Rev. John Ferguson, William Walker Smith, of Renfrew, to Ethel Ruth Cameron.

At the residence of Rev. Dr. Moore, O'Connor Street, Ottawa, evening of March 25, 1908, Miss Amy C. A. Herbert to George J. McFarlane, both of this city.

At Arundel, Que., by the Rev. John B. Sincennes, William Samuel Cooke to Miss Mary Ellen Smith, on March 11, 1908.

DEATHS.

At Buckingham, Que., on March 30, 1908, John Taylor, aged 74 years.

In Perth, March 20, 1908, William A. McLaren, aged 55 years.

At Bethune, Sask., on March 12, Margaret Isobel, only daughter of Mr. and Mrs. Henry S. McArton, aged one year.

At McDonald's Corners, on March 24, 1908, Maggie, second youngest daughter of Mr. and Mrs. Randolph McKinnon, aged 33 years.

In Sarnia, on March 20, Ellen McDiarmid, aged 88 years and 2 months.

In Toronto, on March 2, 1908, Peter McDonald, aged 84 years.

At her late residence, Sparta, Ontario, on March 25, Agnes McTaggart, relict of the late John Laidlaw, in the 74th year of her age.

At Beaverton, on February 26, 1908, Findlay McCuaig, aged 75 years 4 months.

At his late residence, City View, Ont., on March 24, 1908, Archibald Scott, sr., aged 86 years.

At Newington, on March 7th, 1908, William Milligan, aged 89 years and 3 months.

At Cote St. Patrick, Que., on March 17, 1908, John McCuaig, aged 87 years and 10 months.

At 88 Kendal Avenue, Toronto, on March 22, 1908, Jane Helen, daughter of the late Sir Oliver Mowat, and wife of Charles R. W. Biggar.

At the residence of her son-in-law, Mr. J. H. Gallagher, Newboro, Ont., Mrs. Lucy Henderson, in her 81st year, relict of the late David Henderson, and mother of Mrs. (Rev.) Wm. Craig, Kingston, Ont.

At South Georgetown, Que., on March 17, 1908, John Anderson, sr., aged 82 years.

In Perth, on March 20, 1908, Francis Allan, in his 90th year.

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NOTE AND COMMENT

In a recent lecture at the Royal Institute at London, Marconi declared that it was only a matter of time when wireless messages would be sent around the world.

An Alaska missionary who only hears from his children once a month, receives instead of letters, phonograph cylinders into which they have talked. Thus he hears their very voices.

Bishop Potter's notorious Poor Man's Club which he, singularly, opened with religious services some years ago, is now a common liquor-saloon—as it was always destined finally to be.

Dr. Alexander Maclaren thinks there are dangers in the "institutional church"—the greatest danger being that "in all this bringing of important but subordinate purposes into the front of the work of the church, and that is that the top thing and the bottom thing and the middle thing—Him, Him first and last, Him midst and above all—should be forgotten."

Mr. Campbell has established his interdenominational League for propagating the New Theology. There was a very small attendance at the inaugural meeting, and only fifteen names were admitted to the League. That small success is quite as much as the effort deserves, and fifteen names too many. Mr. Besant declares the Campbell theology is the very old Theosophy of India.

The highest court of Portugal has decided that selling the Bible in the Protestant versions is not a crime in that country. Jose Alexandre, a colporteur of the British and Foreign Bible Society, was condemned by a lower court for selling "Protestant Bibles," but the decision was reversed by the highest court in an elaborate opinion. The court places its judgment on the broad ground of liberty in religious matters, provided the religion of the State and public morals are not offended.

Maimonides says that the Great Sanhedrim were accustomed to sit in a chamber, to examine and judge of the priests, relative both to genealogy and blemish. The candidate for the office who might be disapproved, was clothed in black, and dismissed from the court of the priests in the temple; but if found to possess the requisite qualification, he was clothed in white, and went in to minister with his brethren. This process illustrates the words of Christ in Rev. 3:4 "They shall walk with me in white; for they are worthy."

Prof. Max Muller, one of England's greatest scholars, writing of the obligation of the tithes, asks: "When there is so much profession of religious sincerity can there be a lower and simpler test of that sincerity?" and adds: "One feels that you are right in preaching this simple duty in season and out of season until people see that without fulfilling it, every other profession of religion is a mere sham, till this giving of one-tenth of one's income becomes the general fashion, so that a young man at Oxford would as soon think of walking down High Street without his hat as to profess to be a Christian and not fulfil so humble a part of his Christian duty."

The death is reported from Ballynahinch, County Down, of Mrs. John Gordon, at the age of 107. Born in 1800, just a year before the union of Great Britain and Ireland she deceased lived her whole life in the district where she was born.

A fund is being collected under the auspices of the Rev. Hui Kin, a Chinese missionary, and Miss C. C. Hall, of \$50,000 for the establishment of Chinese Christian Associations for young men and young women in the United States. Andrew Carnegie will provide a library.

The Western section of the Pan-Presbyterian Alliance met recently in New York. Papers were read and discussed on the following topics amongst other—The reliance of the Church on the colleges for the moral leadership, the extension of religious training through Sunday schools and young people's societies, the moral condition of the foreign population in seaport cities of heathen countries, the maintenance of English worship in the cities of the continent, the celebration of the Calvin anniversary in 1908, and the progress of Church federation.

The serious illness of the British Premier draws attention to the havoc wrought through the habit of over-work—too often incident to prominent position in public life. It is regrettable that the important lesson is not well learned in early life by men of that class—that "all work and no play makes Jack a dull boy." There are some men who have a marvellous capacity for hard and sustained intellectual work, even though they have acquired the habit of taking regular physical exercise. But even to these men the lack of constant exercise of the body is a detriment to the efficient working of the mind.

There are excellent prospects for the coming season's immigration, remarks The West-land. Already the tide has set in, the first of the Salvation Army parties having gone through to the coast. A substantial movement from the Western States is also expected and inquiries are coming in from prospective settlers. A significant feature is the homesteading along the route of the Grand Trunk Pacific, most of the land between Edmonton and the Yellowhead, having now been taken up. This new country will be fairly well settled by the time the railway is built, and apparently with a good class of people. A great and rich corner of the Dominion is being opened by the new transcontinental.

In Germany it is said, there is a large and rapidly increasing change in opinion as to the radical philosophy of which Prof. Ernest Haeckel, of Jena University, is a leading exponent. A "Keplerbund," named in honor of Kepler, a representative of a Christian yet thoroughly scientific scholarship, was organized, and has already a membership of 641. It is not a theological movement, it is claimed, but is scientific in character, begun and maintained chiefly by representatives of the different natural sciences among the university and other scholars of Germany. This movement is substantially a protest against the claim that a fair and unprejudiced study of nature calls for a denial of the fundamental teachings of Christianity, such as a personal God, the fact and consequences of sin, and a redemption through a divine Saviour.

It is reported from Halifax that the Presbyterians of that city will appeal to the Lieutenant Governor to state whether the proclamation of Archbishop McCaffrey condemning mixed marriages is legal, and whether the Catholic Church or the province governs marriage regulations in Nova Scotia.

Fanny Crosby, the hymn writer, has just passed her eighty-eight birthday. In the Presbyterian Book of Psalms will be found a dozen or more of her hymns, among the best known and most frequently used being: "Safe in the Arms of Jesus," "Rescue the Perishing," "All the Way my Saviour leads me," and the Children's hymn, "If I come to Jesus." In this connection it is interesting to note that another woman—Frances Ridley Havergal—long since called to higher service, contributes about an equal number.

The Andover Theological Seminary, long an effective training "school of the prophets" of the Congregationalists, is to change its location. In September its faculty of seven professors, its twelve students and its 56,000 volumes in the library are to be removed to Cambridge, under the shadow of Harvard. It has an endowment of \$850,000 and an income of \$35,000 a year. It could not, or did not, attract students, and it goes to the new location in the hope that its facilities will find more liberal appreciation.

John D. Rockefeller, Jr., is maturing a plan, if reports are true, to establish a national headquarters for Bible class workers, with meetings at stated periods, where plans can be exchanged and new methods adopted. He is in favor of having every Bible class adopt the "big brother" plan of work, which has produced such successful results in the Rockefeller class. The plan is both simple and effective. A member of the class pledges himself to act as a big brother to one or more unfortunate young fellows whose environment is such as to prevent him rising from his sphere in life. The "big brother" has to advise, teach and help his charge in every manner possible. That is a practical answer to the question, "Am I my brother's keeper?"

The Moravian Missions have had a very satisfactory growth during the last quarter of a century. They have now six schools for the training of native assistants against three in 1882, and the number of students also has doubled. Instead of seventeen ordained native missionaries and ten unordained native helpers, there are now 33 native missionaries and 35 native helpers. The number of natives who conduct meetings has risen from 145 to 300; the number of baptized members from 74,535 to 94,402; the whole number of people directly connected with the congregations gathered from among the heathen from 79,021 to 101,216 at the end of 1906. The society at the time of its sesqui-centennial (1882) had twelve missionary provinces, ninety-nine stations and fifteen preaching places. It has now fifteen provinces, 141 stations, 131 filials and more than 600 preaching places. The progress of the mission schools has not been so great. There are now 238 schools with 29,562 pupils, as compared with 217 schools and 16,590 pupils in 1882, and 146 schools with 21,000 scholars, as compared with forty-two schools and 5,480 scholars.

SPECIAL
ARTICLES,

Our Contributors

BOOK
REVIEWS

THE EVENT OF THE YEAR.

The Rev. J. Edgar Hill, D.D., the scholarly minister of St. Andrew's Church, Montreal, on a recent Sunday preached from the text, 'Call to remembrance the former days.' Heb. x., 32. After commenting on the value and importance of historical study, Dr. Hill adverted to the special national event of this year in Canada—the tercentenary celebration at Quebec—in these terms:—

Three centuries ago our shores were visited by brave, self-reliant explorers, who let in upon the denizens of the wilderness, the light of European civilization, such as it was in the dawning of the Reformation day. A century before Spain had found an outlet for the play of her awakened energy, in the romantic exploration of Southern and Central America. So triumphant was that exploration that the West Indian Seas came to be designated as the 'Spanish Main.' The intrepid mariners of St. Malo penetrated to the heart of the mighty St. Lawrence, and planted the 'golden lilies' of Old France in this new world, and called it New France.

Soon after a band of pilgrims, seeking an asylum where they might enjoy freedom from oppression and liberty of conscience, settled on this continent, and, so to speak, drove a wedge between New France and New Spain. Taking the name of the land of their birth they called their new habitation on American soil, New England. This third band of Pilgrim Fathers, with the genius of a masterful race, was destined slowly but surely to become the predominant power on this continent. In 1759 the Royal Standard of Great Britain floated proudly from the citadel of Quebec; and four years later British sovereignty was acknowledged from the St. Lawrence to the Gulf of Mexico. Some few years later British rule was divided by the parallel of latitude 45 degrees, owing to a family quarrel which became the most resolute of strife. But North America continued Anglo-Saxon, and that branch of the old stock which remained loyal to its ancestral traditions to this day, enjoys in peace and pride the major part of the vast new world homestead.

With a genius for colonization which no other race has ever so pre-eminently possessed, Canadians are this year to celebrate the foundation of New France, and at the same time commemorate the predominance of New England. French and British, both loyal Canadians, are to vie with each other in the cordiality of their welcome to the heir apparent to the Imperial throne, who, in his father's name and place, will preside over our national festivity. It will be a spectacle than which the world has probably never seen a grander in modern times. It will be the finest tribute that could be paid to the wisdom and the justice of British supremacy: for no one will hesitate to admit that in no other conceivable national alliance could Canada have risen to what it is to-day.

By the great body of our people, of French or British extraction, this celebration will be the cordial recognition of a former European connection historically interesting and justly sentimental, and at the same time of the present European connection also historically

interesting and justly sentimental. French and British are alike entitled to cherish the history and celebrate the sentiment. Both races have well rendered their respective quotas to the upbuilding of our national institutions, and it is both sensible and seemly that both should enter upon this celebration with utmost good-feeling in mutual respect and loyalty. England and France were long hereditary foes, but that is an affair of history. The Scottish people and the French were always friends, and these two on Canadian soil have maintained a warm and generous friendship.

The story of these three centuries is fortunately for this year's celebration the story of divided honors. The French bore the heat and burden of the pioneer day, and they bore it with magnificent courage and resolution. History will never fail to render to such distinguished ancestry her meed of high honor and praise, for what they did at a time when Canada was no Canada, and for the chivalrous and heroic part which they played in surmounting difficulties which called for the display of almost superhuman energy and courage. In face of every peril, and at immense cost in suffering, they held Canada for Europe and civilization; and at the post of danger they never quailed. We can do justice to those brave pioneers now, and this year is the first time when the Canadian nation could do itself the honor to render nationally and worthily the tribute of praise which they deserve.

The British people a century and a half after Champlain entered into the labors of that hero. The seed had been sown, Quebec and Montreal were the fruits of those years of much stress and strife. The reapers came at the fit time in the development of the national life; and few intelligent Canadians to-day will hesitate to grant as much. But that development was destined to be the process of a mixed energy and life. Neither race can claim the entire honor: both with blended interests and ambitions have strenuously combined to create the greater Canada that now is, and the greater Canada that is to be. The names of last century French statesmen who played a distinguished part in the history of the Canadas are proper subjects of pride for any race to cherish, and they are recalled as our common heritage. It is an object lesson to the whole world, that the people of this Dominion, from ocean to ocean, should honor a descendant of the pioneers of old France, by making him the head of our government in this epoch of her greatest prosperity and success. It is a fine tribute to the true British recognition of great talent and worthy character as the genuine tests of pre-eminence. Nothing could better illustrate the high spirit of Canadian fraternity. Nothing could more forcibly declare to the men of every race between the Atlantic and the Pacific that talent and worth are the only passports to honor and distinction. Acting on that principle Great Britain has made friends of the civilized world and developed true patriots wheresoever her wise, benignant and just empire has extended. It will be in that spirit that French and British will signalize this year of mutual congratulation. The fleets of Old France and Great Britain will be suggestively there in Canadian waters to lend fitting climax to our

great day of rejoicing. It will be a time of patriotic re-union—a time of liberty, equality and fraternity in the best sense of these well-known words. It will be, I feel confident, the fair beginning of a new epoch in Canadian life and history, when all old grudges shall be buried, all hard speeches forgotten, and all jealousy and rancour forever done away. Henceforth Canadian should be more than ever the title of honor for us all, and we should give our vigor and life to bring to that name all the honor which we can bestow.

There is a fine device on the pediment of an old patrician mansion at Bruges, which every traveller visits. It runs thus: 'Within me there is more.' So, too, might every man exclaim, 'Within me there is more,' every law of morality, every intelligible mystery. So, too, might every nation exclaim. So might we in this year of Canadian jubilation exalt this legend. 'Within me there is more' this legend, 'Within me there is more—more than ear ever heard, or heart conceived. Let us as individuals, say it with a truly patriotic ambition and emphasis, and be ready to spend and to be spent that such a prophecy may be abundantly fulfilled in our national destiny.

THE WORLD'S SIXTH SUNDAY
SCHOOL CONVENTION.

The World's Sixth Sunday School Convention will be held at Washington, D. C., June 27, 1910. This will be the second time the Sunday School forces of the world have gathered on this continent. The first Convention was held in London in 1889; the second in St. Louis in 1893; the third in London in 1898; the fourth in Jerusalem in 1904, and the fifth in Rome, Italy in 1907.

At the recent meeting of the American section of the World's Sunday School Association held at Pittsburg, Pa., at which Dr. George W. Bailey of Philadelphia, Chairman of the Committee, presided, and Marion Lawrence of Chicago was Secretary, it was voted that the American representation to the Convention be on the same basis as that for the International Convention to be held in Louisville in June, 1908.

A program Committee to prepare the programme, and attend to the arrangements for the Convention, was constituted at follows: Dr. George W. Bailey, Philadelphia, Chairman. Mr. E. K. Watten, Three Oaks, Michigan. Mr. W. N. Hartshorn, Boston, Massachusetts. Mr. Justice J. J. MacLaren, Toronto, Canada. Mr. Marion Lawrence, Chicago, Illinois.

The theme of the World's Convention will be: 'The Sunday School and the Great Commission.'

Justice J. J. MacLaren of Canada, President of the International Sunday School Association, and Mr. W. N. Hartshorn of Boston, Joint Secretary of the World's Sunday School Association, were appointed a committee with power to add to their number, to visit Europe in the service of promoting interest in the Washington Convention. This Committee will go at their own expense, and will, it is expected, conduct a systematic visitation, probably early in 1909.

In the next 15 years China will develop more than Japan has in the past 30, and the missionary societies are trying to take advantage of the opportunity.

A HUMAN VIEW.

By C. H. Wetherbe.

It is not singular that a great many human beings should have views concerning the scheme of salvation which are distinctly contrary to God's true and only plan. God has said that His thoughts are as much higher than man's thoughts are, as heaven is higher than the earth. A writer in a religious paper before me says; "We see that while faith and repentance are prerequisites to baptism they, without baptism, do not lead to freedom from sin." This man's view of the plan of salvation is that unless one be baptized, he cannot be delivered from spiritual bondage into Christian freedom. He is sure that this is a true view, for he quotes a considerable number of passages from the Bible to make it appear that he is right. It matters nothing to him whether or not the application of those passages is proper. And he gives to them such meanings as suit his special purpose.

Here is another specimen from that article: "A person must not stop at entrance into Christ and forgiveness of alien sins. He must abide in Christ by faithfully keeping his commandments by living as Jesus lived, by bearing the fruits of the Spirit." He then gives a list of those fruits, and says that if the professor of religion do not manifest such fruits he will be cast forth as a withered branch, to be burned.

Observe that this man asserts that an unconverted person's "alien sins" are taken from him when he is being baptized; and by the term "alien sins" he means all past sins. So then, the man's accounts are all squared up with God as soon as he has been baptized. God pardons the person because he has submitted to baptism, and thenceforth the man keeps himself in a saved state by obeying the commandments, and otherwise behaving himself. This means, among other things, that such a person offsets his present sins by doing good works. Through baptism God took away the man's "alien sins", according to that scheme, and then, during the rest of his life the man manages to dispose of his sins by his righteous behavior, although he may get of the track of obedience, become withered, and then get "burned" out.

I am inclined to call this "plan" a kind of salvation on shares with God. God gives the person a start in the way, though it is comparatively small, and then the man depends upon his faithfulness to work successfully till he shall die. He assumes—all of the risks of danger and final defeat. It is probably useless to tell such a person that he is in no condition to bear the fruits of the Holy Spirit, for it is evident that the Spirit is not in him. He insists that he received the Spirit in the act of baptism, but he is badly mistaken. The Spirit does not enter into anyone through water, however deep and holy it may be. Salvation comes to one through his faith in Christ, and not by works.

Christian life is action; not a speculation, not a debating, but a doing. One thing, and only one, in this world has eternity stamped upon it. Feelings pass; resolves and thoughts pass; opinions change. What you have done lasts in you. Through ages, through eternity, what you have done for Christ—that, and only that, you are.—F. W. Robertson.

You cannot reform men from drinking by legislation, or so say the opponents of local option. This is very true, but neither are men reformed from stealing by sending them to jail. Consistency is a rare jewel and intended only to be worn on special occasions.

THE MINISTER ON THE STREET.

A minister's preaching is not all done in the pulpit. Indeed his greatest sermon is his daily life and conversation. Paul was a marvellous reasoner an orator, but his most powerful sermon was the life he lived as a man among men.

Never should a minister forget his office and the possible effect of a single act or a single word. He must of necessity come in contact with men in bank and office, store and shop. His dealing and his manner will all be contrasted with the requirements of his position and with his utterances from the pulpit.

A minister in his financial dealings, if he would have influence and respect in the community, must be prompt in meeting every obligation. In some way he must bring his living within the bounds of his income.

A minister should be cordial and social on the street. His eye should be open for every opportunity to greet a member of the church or an acquaintance. He should above all else be on the lookout for the old, and the poor, and the dissipated, and the young. No, we did not make a mistake in that last sentence. We meant dissipated. Don't forget the poor old "rummies." Their bleary eyes and bloated faces have often a most appealing expression. A handshake, a pleasant greeting may mean a whole lot to some poor old wreck on the shore of time.

A minister should know how far to go in his greetings and his associations on the street. He should not be too familiar. He should ever maintain a certain attitude that wins involuntary respect. It is possible for a minister to err on the side of familiarity as well as on the side of reserve.

A minister should never loaf on the street. That means in drug stores, tobacconist stores, or any other place of congregation for the male gossips. A minister should never be so busy that he cannot stop to greet in kindness any one who looks to him, but he should be so busy with his Master's work that he can never stop to swap questionable stories or to linger with a group of persons whose conversation falls to edify.

In short, a minister on the street; that is in daily contact with the world of business, may preach most powerfully the gospel of the Lord Jesus, or he may, through loose business methods and careless associations, do irreparable harm to his influence in the community and to his Master's cause.—Rev. C. R. Boteford, *La Lutheran Observer*.

The Synod of Hamilton and London was addressed on the moral reform movement by the Rev. Dr. Shearer, and afterwards passed by a unanimous vote a series of resolutions dealing with these questions, the purport of which was as follows: An endorsement of the interdenominational movement in favor of moral reform, expressing pleasure that so many members of Parliament were in favor of legislation which would remove the evils of cigarette-smoking from boys, favoring the proposed amendment of the criminal code, to prevent the negotiating of bets at races or elsewhere, and expressing horror at the apparent increase in the crime of destroying unborn human life, and earnestly calling on the high profession of medicine to use all its influence, and the Crown all its power and influence, to put an end to what appears to be a serious national peril.

Professor P. T. Forwyt's article, "The Love of Liberty and the Love of Truth," which is the leading article in *THE LIVING AGE* for March 22, treats broadly some of the principles involved in the discussion of Modernism.

SPARKS FROM OTHER ANVILS.

Philadelphia Westminster: Adversity and affliction differ. Adversity is a thing for which man only is in fault. Affliction is from God.

N. Y. Christian Intelligencer: If the forces seeking the good of the community and the triumph of the things which make for righteousness are to win they must manifest the same unity, earnestness and persistence which inspire those who fear the loss of their wanted profits.

Presbyterian Witness: The pastor who carries a definite message from the Master to a sufferer or mourner will take away a blessing for himself when he goes. Where two or three are thus met in his name, his presence anticipates the outcome. The words he speaks are spirit and life in a sense that is special and sacred.

United Presbyterian: It is well to dream, to dream soberly and earnestly; that is, to have ideals, worthy objects, and work towards them. The dream itself is beautiful and may add beauty to all of life, but with this there should always be an honest performance of duty as it comes to us. We should live in the atmosphere of love, and then, whether the dream be fulfilled in form or not, there will be a life of peace, and age will bring no disappointment. Better than the dream will be the actual life be.

Herald and Presbyter: The word of God is called the "word of the Spirit," and a sword is a weapon to draw at any moment and in any exigency, hanging at one's side in grasp of his hand. So, in conversation, as well as in teaching and preaching, we need to have important passages of God's truth right within our very reach, and unless they are in our memory they are not where we need them most. So let us, for use in critical and important times, have God's word, so far as is possible, stored away in our minds.

The West-Land: Right at home the regard for others is a prime essential of family happiness, for never yet was there a selfish home that was happy or peaceful. The principle that lies at the bottom of our great world-wide economies begin within the four walls of home and from there widens out. And surely no place tests as the home does, the gracious art of thinking for others and considering others' rights and desires. The logic of home interests carries on to the larger outside world, but if that charitable virtue of regarding others and trying to understand others does not begin at home, the chances for its ever beginning at all are small.

Lutheran Observer: A man may refuse to recognize the benefits he has received from the Church, but he cannot escape the indebtedness, and the obligation remains. Does he therefore pay his way? The Church will get along without him. The kingdom of God is dependent upon no one man for its ultimate victory. But the day will come to every man when his chief asset and greatest satisfaction will be that he has been identified with the cause of God in the world; that he has had his place and his part in the organization which Jesus Christ established to make known the goodness and mercy of God, and the brotherhood of all mankind. The Church married him and the Church will bury him; and he gives nothing to support it meanwhile. Does he pay his way?"

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE RISING OF LAZARUS.*

By Rev. P. M. MacDonald, M.A., Toronto

Lord, if thou hadst been here, v. 32. Jesus had lingered two days, before going to the bereaved sisters at Bethany. But he knew, though so far removed, all that was going on in that distant home. His delay was part of the training of His disciples to do without His bodily presence. He would have them and us believe that though unseen He sees all that is going on in every human life, and, at the right moment can bring the needed help—and blessing. He will never fail those who trust His grace and power. These will always bring aid timely and sufficient.

If thou hadst been here, my brother had not died, v. 32. Seneca said to his friend Polybius, "Never complain of thy hard fortune, so long as Caesar is thy friend." Lazarus was dead, but His great Friend and Lord, and Mary's Friend and Lord, also, was alive and with them. The suppressed reproach that is here offered to Christ was unfortunate and unworthy of Mary. She was unlike the woman who, when very sick, was asked whether she desired to die or live. She replied, "Whichever pleases God." "But if God should refer it to you," said one, "which would you choose?" "Ah well, I should refer it back to Him," she said. Thus it is that one obtains his will from God whose will is subjected to God. God is too wise to make a mistake and too kind to do us harm, and we may trust Him when He sends us strange and sore experiences. Repining or reproaching is not becoming in the friends of Christ.

Jesus wept v. 35. Christ was comforting her by sympathizing with her. This shortest verse in the Bible is like a window in Christ's heart. It is a wonderful comfort to people to know that Jesus cares, and weeps with us. A little girl went to see a woman whose baby had died, and came back home and told her mother that she had been comforting the bereaved mother. Her mother asked her how; and she said, "I cried with her." It does us good, when we are in trouble, to have some one shed a sympathizing tear and feel with us. It brings us a sense of companionship in our loneliness. It puts another shoulder beneath the load we have to bear whose strength will not weary.

Believe, see the glory of God! v. 40. Some years ago a wonderful comet was visible in Eastern Canada, at an early hour after midnight. Those who sat up long enough in the winter night, were richly rewarded by the vision of its splendor, before it retreated into the abyss of space again to hide its glory for generations yet unborn. And those who look, will see the world of nature and the pages of history shining with the glory of the Creator and Ruler of the universe.

But because of the multitude which standeth round I said it (Rev. Ver.) v. 42. In a sermon on this incident, Mr. Spurgeon says: "It would seem to all who knew you a very odd thing if you were seen loafing about a certain shop for an hour and a half one day in the week for twenty years, and yet never bought a penny's worth of goods. Why do you hang about the gospel shop, and yet purchase nothing? On your own showing you are a fool. I do not like using

a hard word, still it is used in Scripture for such as you are. He who believes a thing to be so important that he spends one day in the week in hearing about it, and yet does not think it important enough to accept it as a gift stultifies himself."

He cried with a loud voice, Lazarus, come forth, v. 43. It is interesting to place together Christ's three calls to the dead whom He raised. To the daughter of Jairus his summons was "Damsel, I say unto thee, Arise" (Mark 5: 41). To the young man at Nain, "I say unto thee, Arise" (Luke 7: 14). Neither of these were named, because neither was personally known to Jesus. But Lazarus was His own familiar friend, and He calls him by the name He used in the Bethany home. Death does not destroy identity. Lazarus in the region of the dead heard his own name, and answered to it. In the coming of Lazarus from the grave at the summons of Christ, we have a hint of what will take place at the general resurrection.

Loose him, and let him go, v. 44. "Heaven's eternal wisdom hath decreed that man of man, and man of God doth ever stand in need." And reverently we may say that, as it pleases God to work, He stands in need of man. "How can they hear without a preacher?" God provides the trees, and men build churches. God sends the wind, and men spread the sails. God makes the fish, and men set the nets. Man tills the field and sows the seed, and God's gifts of sun and shower cone on the soil, and on the blade, and the ear, until by these combined agencies there follows the full corn in the ear. God might ignore our ability to help, but He does not. He calls for its employment. His command and our obedience carry the most difficult situations. To Him the devout may look, and reverently, truthfully say, "We two are a multitude."

"THE SLEEPING BABE."

"The baby wept;
The mother took it from the nurse's arms
And soothed its griefs, and stilled its vain alarms,
And baby slept."
"Again it weeps,
And God doth take it from the mother's arms,
From present pain and future unknown harms.
And baby sleeps."

THE CLOSED DOOR.

Lord, is it Thou who knockest at my door?
I made it fast, and 't will not open more;
Barred it so tight I scarce can hear Thy knock,
And am too feeble now to turn the lock,
Clogged with my folly and my grievous sin;
Put forth Thy might, O Lord, and burst it in.
—Thomas Nelson Page.

PRAYER.

O Lord, we thank Thee for the rich blessings of the past week—the blessings of peace, of home, of prayer, but beyond all the blessing of Thy love. For all these priceless boons we abundantly thank Thee, and on this Sabbath morn we would pray to Thee for a continuance of those blessings which have made life so sweet. We entreat Thee not to withdraw Thy face from us because of our sins. Be merciful to us in our errors, and teach us all that Thy love is able to wash away all wickedness. Amen.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

CAVE—The underground currents of water, charged with carbonic acid, tend to dissolve the soft limestone, through the seams of which they run. The sand and stones carried along by the water also wear the rock away. An earthquake shock, or a change of the surface level often compels the water to seek another channel, and the former passage is left a natural cave. These places formed dwellings for the Horites and other early mountaineers. They were also used as stables, storehouses and graneries, but mostly as sepulchres. The valley of the Kidron is studded on both sides with ancient cave or rock-hewn tombs, because the rocky soil around Jerusalem almost prohibited interment after our custom. The natural cave was often enlarged, and a great circular slab of stone, which rolled in the groove, formed the door. Sometimes a regular stone door, swinging on pivots, closed the entrance. The graves were niches cut in the walls of the cave, like shelves, on which the bodies were laid, the openings being closed with stone slabs. These tombs have frequently a kind of vestibule hewn in the rock, with pillars of rock supporting the rock roof, the front of which is ornamented by a frieze.

REFLECTING THE LIGHT.

By Rev. John A. Clark, B.A.

One night last summer, I sat upon the deck of a steamer and watched the moonlight upon the water. Then I began to think where that gleaming light came from. It began with the sun ninety-three million of miles away. This was reflected from the moon. The moon that night was behind clouds. But she reflected the light upon the clear sky beyond the clouds, and the atmosphere of the sky cast it down upon the ocean, which returned its beautiful gleaming surface to our eyes. When light is sent forth, who can tell where its beneficent influence will end? It may be deflected innumerable times from its straight course, but it cannot be prevented from repeating itself, from finding some pathway to move upon.

So should it be with each of us. There is no light in us, no lovingkindness and truth in any man, except what is reflected, what shines upon him from the central Source and Origin of lovingkindness and truth. It is ours only to expose ourselves to the light from that Sun of righteousness, and to reflect it faithfully, so that any who see it may be led to think of Him from whom it first came. When I saw the moonlight upon the surface of the midnight sea, my thoughts were led back to the day and the sun. So, men seeing lovingkindness and truth in us, learn to know God, and to glorify Him. Upon each of us falls some ray of the heavenly goodness and love for the guidance of those who look upon us. So to shed abroad our borrowed light, that it will lead some one else to a fuller knowledge of God—than this there can be no higher ambition.

Calgary, Alta.

I like to hear one pronounce the name of God with a subdued awe, and to see the cast of thought overpread the features when eternal things are named. I like to see a delicate and quiet handling of sacred truths—as you speak the name of your mother in heaven.

*S.S. Lesson, April 12, 1908—John 11: 32-44. Commit to memory vs. 43, 44. Study John 11: 1-67. Golden Text—I am the resurrection, and the life.—John 11: 25.

THE UNAVOIDABLE QUESTION.

By David James Burrell, D.D., LL.D.

On that April day when the Jewish mob at the pretorium was clamorously demanding that the death sentence should be passed upon Jesus, a messenger came in haste to the judgment hall with a note from Pilate's wife, marked "Personal and immediate." He opened it and read:

"Have thou nothing to do with this just man; for I have suffered many things in a dream concerning him. Cæsudia."

The governor smiled and said to himself: "Dear wife, how little she understands the situation! I only wish that I might have nothing to do with Him! But, alas, I cannot get rid of Him that way."

Pilate was quite right. The unavoidable question is, "What shall I do with Jesus which is called Christ?"

Go where you will, He confronts you. In the street and market place, in art galleries and music halls, in schools and universities, in law and literature, His is the ubiquitous name. As in the picture of Fra Angelico, His eyes follow us wherever we go; and He is ever asking, "What will you do with Me?"

One may solve the question by rejecting Him; as Voltaire did when he cried, "Ecrasez l'infame!" But, though there is a sort of desperate courage in such an attitude there are not many who assume it in these days. The race of open and avowed infidels has practically died out.

Or one may compromise with the matter in hand, as Pilate did when he said, "I will chastise Him and let Him go." But the sophistry here is too transparent to satisfy a thoughtful man. Jesus claimed to be the Messiah and died for "making Himself equal with God." His claim was either true or preposterous; in the former case it must be accepted at its face value; in the latter case the claimant was an imposter and worthy of death. There is no middle ground. To say that Jesus was merely "a good man" is to crown Him with thorns and robe Him in ribald purple. To the young ruler who saluted Him as "good rabbi," He said, "Why callest thou Me good? There is none good but one; that is God." In other words He was what He claimed to be or He was a charlatan. As for this "good rabbi," He would have none of it.

Or one may temporize with the question. So did Felix, when Paul reasoned before him that "this Jesus is the Christ." He trembled—because he knew that the responsibility of immediate decision was upon him—and said, "Go thy way for this time; when I have a more convenient season I will call for thee."

To-morrow, and to-morrow, and to-morrow!
Creeps in this petty space from day to day;

And all our yesterdays have lighted fools
The way to dusty death.

Not so do prudent men act in the common affairs of life. I saw in a broker's office, a few days ago, a placard on the wall: "DO IT NOW." If that is wise counsel in the buying and selling of stocks and bonds why not in the larger things of the eternal life?

Or one may solve the question by accepting Christ here and now. And this is the logical course to pursue. Such an acceptance must be without reservation. It means entire surrender to Him as Priest to atone for us, Prophet to instruct us, and King to command us. "Thee my new Master now I call, and consecrate to Thee my all."

The newspapers tell of a company of twelve tourists who, in an attempt to climb Mont Blanc, were overtaken by a furious storm and found dead, within ten steps of a shelter! Ten steps to safety;

yet there they lay, roped together and huddled in a heap. Why should men die when the way of salvation is so plain? One step and we are safe; a summoning of the will to the resolution of life; "I will! I do!" The hand of Christ is stretched out; what shall I do with Him? Reject or accept Him? Not to say "I will" is practically to say "I will not." To take His proffered hand is to enter into life.

AN ARAB GIFT.

Once upon a time, so the story goes, there was a poor Arab who had travelled far amid the desert sands. Travelling he came to an oasis, which is often a pleasant place, with greenery and trees and flowing water. This particular oasis had in it a wonderful spring, and eagerly the Arab lay at full length by its side and drank from it just as love will drink from a brook in summer. Never had he tasted such water. Then, when he had stood up again, he began to think it was rather selfish of him to enjoy such wonderful water all by himself. So he spoke aloud and said, "Even my master, the king, has never tasted such water. I will fill my water-bottle from the spring, and to my master I will carry it as a gift of love." He filled his water-bottle, and then away he started to run fast and far across the desert until his glad eyes saw the domed palace of the king, rising behind the white walls of a noble city. When the Arab reached the royal palace and saw the king, he bowed down to the earth and said, "God is great, God save the king." The king looked, and with bright face answered, "God is great. God save you, my son." Then the Arab stood forth before the king and said, "My lord, as I journeyed far across the desert I came to a sparkling stream, wherein was water the like of which few men have tasted. Bethinking myself of your majesty, I filled my water-bottle, and I have travelled these seven days to bring you my gift of love. Behold my present!" And the Arab held out his water-bottle.

The courtiers stared with amazement. But the king smiled gently, and said, "Let a gold cup be brought!" When the cup was in his hand he filled it from the water-bottle. The water was seven days old, and the Arab sighed to see it did not sparkle as when it came from the spring. But the king drank a huge draught of it, and then he said gravely to the Arab, "My son, I take this, the gift of your love, with great gladness, and I thank you for your great kindness. Go to the keeper of my treasury, and he shall give you gold coin for your goodness to me." The Arab bowed to the ground and withdrew. When he was gone one of the courtiers asked permission of the king and tasted what was left in the gold cup. Then he made a wry face. "My lord," he called out, "how could you drink this, after what you had at your meal? It is but poor, common water." Then the king smiled again. "My son," he answered, "it was a gift and a gift of love; therefore did I receive it, and to me it was sweet." The courtier answered nothing, but he understood.

And do you who read this story, also understand how love sweetens the gift? Our Heavenly Father receives graciously our little, if our little is the expression of sincerest love. God will always take our gift if it is the best we have to give and we give it in love.—Sel.

TO-DAY.

We cannot change yesterday—that is clear
Or begin on to-morrow until it is here;
So all that is left for you and for me
Is to make to-day as sweet as can be.
Emma C. Dowd in Youth's Companion.

The most holy men are always the most humble men; none so humble on earth as those that live highest in heaven.

OBSERVING SUNDAY.*

Some Bible Hints.

It is natural that the early church, first observing both Saturday and Sunday, should have come to celebrate the day when Christ rose from the dead rather than the day when He lay in the grave (John 20:1).

"Peace be unto you"—that is the substance of Sunday (John 20:19).

"So send I you" is another word for Sunday; it is a day in which to do Christ's work (John 20:21).

John was "in the Spirit on the Lord's day"; that is the condition of Sunday joy and Sunday power (Rev. 1:10).

Suggestive Thoughts.

Make Sunday, the anniversary of Easter, a day of resurrection from all things dead and deadening.

Rest comes not from cessation of work but from change of work; and what better change than labor for God, in church, Sunday school, and Christian Endeavor society?

The Sunday ideal is that measure of rest which does not spoil worship, and that measure of worship which does not prevent rest.

Have a settled Sunday; do not waste strength deciding each time whether or not you will go to church! Decide it once for all.

A Few Illustrations.

Sunday is a bath of the spirit, freeing it from the clogs and stains and dust of the world.

Sunday is the day of physical recovery; it winds up the clock of life.

We are to go to the next world soon. Sunday is the day for learning its geography and its language.

Sunday has been called the hilltop of the week. On its summit we get fresh air, sunshine, a closer view of heaven, a wider view of earth.

To Think About.

Are my Sundays planned, or haphazard?

Are my Mondays the strongest days of the week?

Are my Sundays growing increasingly blessed?

A Cluster of Quotations.

Sunday is the golden clasp that binds together the volume of the week. — Longfellow.

There are many persons who think Sunday is a sponge with which to wipe out the sins of the week.—Beecher.

He that remembers not to keep the Christian Sabbath at the beginning of the week will be in danger to forget before the end of the week that he is a Christian.—Sir Edmund Turner.

You keep the Sabbath in imitation of God's rest. Do, by all manner of means, and keep also the rest of the week in imitation of God's work. — John Ruskin.

DAILY READINGS.

- M., Apl. 13. The "why" of Sunday. Gen. 2:1-3.
T., Apl. 14. A perpetual covenant. Ex. 31:13-17.
W., Apl. 15. A type of heaven. Heb. 4:4-9.
T., Apl. 16. A day of rest. Ex. 20:8-11.
F., Apl. 17. A day of worship. Acts 16:11-15.
S., Apl. 18. A day of ministry. Matt. 12:9-12.
Sun., Apl. 19. Topic—Sunday, our weekly Easter, and how to observe it. John 20:1-10, 19-23; Rev. 1:10.

* Y. P. Topic, 19th April—Sunday, our weekly Easter, and how to observe it. John 20:1-10, 19-23; Rev. 1:10.

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C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, APRIL 8, 1908

A titled Chinese girl, whose father belongs to one of the oldest families in China, is a student at Barnard College, New York. Her father is one of the leaders in the "awakening of China" movement, and wishes to fit his daughter to lead and teach her fellow-countrywomen.

The young ladies in training as missionaries at the Ewart Training Home were reported as having passed good examinations at the annual meeting last week. Two of them will go to foreign lands in the autumn, spending the intervening time in practical mission work in Toronto. Rev. Principal McLaren occupied the chair, and the speakers were Revs. Dr. Kilpatrick, Dr. Turnbull, Dr. McTavish and Frank Russell, the last named on furlough from India. The Secretary.

Already arrangements are being made for the 32nd annual meeting of the W. F. M. S. (Western division), which will be held in Westminster church, Toronto, May 5th, 6th, 7th, 1908. The opening session on Tuesday afternoon will begin with a devotional service. Following this will come the president's address, and greetings from sister organizations. Tuesday evening will be one of the regular sessions for the delegates and members of the W. F. M. S. Part of the time will be devoted to discussion and conference on the society's work, followed by a talk from Dr. Chone Oliver, in which she will illustrate the work in India. There will be the usual public meeting on Wednesday, addressed by Dr. R. P. McKay and Rev. Clarence McKinnon, of Winnipeg. Wednesday and Thursday will be devoted to regular work of the society and as many as possible of the missionaries will be present to take part. One of the very best meetings ever held by this prosperous and highly useful society may be expected; and to this end the Toronto ladies will spare no efforts.

"EVANGELISM UNUSUALLY EFFECTIVE."

Under the above heading the Chicago Interior editorially alludes to a series of remarkable evangelistic efforts in different parts of the United States. These efforts, while marked by fervour, have been strong and steady in their methods. The meetings at Philadelphia are the more interesting to Canadians from the fact that Dr. C. W. Gordon (Ralph Connor) of Winnipeg has been taking part with Dr. Chapman; and the other fact that it is intended to bring up at the coming General Assembly at Winnipeg, the whole question of the desirability of an aggressive evangelistic campaign throughout the Church. The Chicago Interior says:—"The evangelistic tone of the winter campaign now drawing to a close appears to dispassionate observation quite superior to that of any recent year. Perhaps it has been the usual spiritual intensification attendant on financial uncertainties. The meetings of Rev. William A. Sunday during this season have been more effective than ever before—not merely in the number of converts, but in the quality of the men won for Christ, and in the radical devotion with which they might have thrown themselves into the new life. Mr. Sunday's successive meetings in Galeburg, Muscatine, Bloomington and Decatur—the latter just closed—have wrought a civic revolution in each place as well as strengthening the churches incalculably. Dr. Chapman's meetings in New England, which have been quiet and intense, have been usually influential. And his present campaign in Philadelphia is said by impartial friends to be clearly the most stirring of his ministry, as it is the largest in scope which he has ever undertaken. The city is unmistakably captured; the evangelistic programme has become the superevangelistic public interest. Meetings held on any day, anywhere, at any time, from nine o'clock in the morning to eleven at night, are attended by overflowing crowds. There are twenty-one different preaching centers, at each of which an evangelist and a singer are stationed, and eager gospel influence radiates from each. Dr. C. W. Gordon of Winnipeg, is having first experience as an evangelist at Philadelphia, and is proving as effective as the men who have been in the work for years. Dr. Dawson, Dr. Biederwolf and Dr. Ostrom are also impressing the people especially."

This is a subject to be thought over and prayed over.

Regarding temperance, the Synod of Hamilton and London put itself on record as favoring the total prohibition of the liquor traffic, but recognizing that this can only be reached by stages, and by thorough-going educational work, therefore declares its willingness to work with all other bodies along the following lines: (a) local veto by which a majority of the duly-qualified electors of a locality may abolish all liquor licenses in their locality; (b) abolish bars and the treating system, thus cutting off the worst features of the traffic and prohibiting it except where the duly-qualified electors declare that they desire the traffic to continue, the liquor to be sold for consumption off the premises, in which case the liquor should be sold by some plan of management doing away with the trade profits, so that there would be no inducement to press the sale.

ABOUT STANDING UP FOR OUR RIGHTS.

By Knoxonian.

"One of the inalienable rights of a British subject is to do as he pleases, and if he does not do as he pleases he should be compelled to." This is part of the peroration with which an Irishman is said to have closed a speech on the rights of the British subject. That Irishman would have made a good Canadian. He could have fallen into line with the rest of us, and indulged in that peculiar operation called defending our rights. Canadians like a good deal given to that sort of thing. A large number of them are everlastingly defending what they call their rights against the alleged assaults of somebody. If you examine closely many of the questions that cause trouble in Church and State, it will be found that a large proportion of them, when sifted to the bottom, are substantially the contention of somebody for what he calls his right.

But somebody may say, "Oh, well, this jealousy about our rights and this readiness to defend them is a good sight. It shows we have British blood in our veins. It shows we are a spirited people and, like our forefathers, never allow any one to trample on us. It is a tribute to our national character."

Ah, indeed! That is a fine rhetorical flourish, but, like a good many other rhetorical flourishes, it does not bear examination. Against whom are we generally found defending our rights? Against our own neighbors. We are rarely called upon to defend our rights, personal, national or ecclesiastical, against any one outside of Canada. If our rights are assailed every time we shout, our own neighbors are the assailants. For every Canadian defending his rights there must be at least one Canadian assailant. There may be half a dozen leagued against the one. If this everlasting clamor about rights really means anything, in many cases it means that a large number of Canadians by force, or fraud in some other way, are trying to deprive their fellow-countrymen of their rights. For every brave defender of his rights there is at least one assailant. For every man ready to die on his doorstep, so to speak, in defence of his rights, there is at least one citizen of "predatory instincts" as Sir Richard would say. Where does the compliment to Canadian character come in? It would be a far higher compliment to our young nation to assume that a large number of people who clamor about their rights in Church and State are talking nonsense than to assume that they have any real grievance. If they have a real grievance—if their rights are really in danger—there must be an immense number of people in this young country who desire to assail the rights of their neighbors.

From Sir Wilfrid Laurier down to the last-appointed pound-keeper every official in the Dominion is ready to defend what he calls his rights. From the Fed-

eral Government down to the last committee formed for any purpose on the banks of the Saskatchewan, every corporate body is sensitive about its rights. Societies of all kinds are ready to go on their muscle about their rights. Conventions nearly always spend a considerable part of their time in defining and defending their rights.

When the world is so sensitive about its rights the Church is sure to be sensitive in the same way. Hence we have in the Presbyterian Church never-ending discussions about the rights of General Assemblies, the rights of Synods, the rights of Presbyteries, the rights of Sessions, the rights of managing boards, the rights of committees, the rights of Church members, the rights of adherents, in short the rights of everybody. The other religious bodies are exercised on similar questions. Is this a good sign? If the Churches were as busy as they should be in the great work of saving souls, would they find time to discuss such questions? Men usually discuss the machinery of a locomotive when it is cold and standing still. When it thunders past at the rate of sixty miles an hour they have no chance to wrangle about the nuts or bolts, or the symmetry of the smoke-stack.

If the Church and the corporate bodies of the world contend so much about their rights, can we wonder that individuals are becoming unduly sensitive about individual rights? Somebody describes the present age as one of "fierce individualism." Fierce individualism is good. That is to say, the phrase is good. The thing itself is bad. It strikes at the root of constituted authority. It saps the very foundations of law and order. If carried out to its logical results, it must lead to the disintegration of society and the destruction of the Church. Perhaps the individualism would not be so fierce if Church courts contended less for what they call their rights, and gave more of their time and attention to the real work of their Master. If a man sees a Church court contending long and fiercely for some small point utterly invisible to the unclerical eye, can we wonder if he contends fiercely for some alleged personal right which, perhaps, nobody sees but himself?

The fact is, a fierce contention for all our rights would make life intolerable. A passenger who feels too warm has a right to put up the car window. His neighbor who feels a draught has a right to put it down. The window cannot be up and down at the same time. The British Constitution makes no provision for such a case. There is nothing in the Magna Charta about car windows. An appeal must be taken to the second table of the Decalogue, or the twelfth chapter of the Epistle to the Romans.

Once upon a time we saw, or rather heard, what came very near being a collision between two men who insisted on exercising their rights as British subjects in a sleeping car. The occupant of one of the berths snored loudly. His was a marvellous snore. He could run

up the scale and come down again without the slightest difficulty. We never heard an octave like his. Sometimes he went up and down the scale in a graceful sort of way, and then all at once he would skip from the lowest to the highest notes. When he had performed for half an hour or so the occupant of an adjoining berth put in a protest that was not particularly mild in its form. Now here was a case in which both had about equal rights as Canadians. Certainly the one has a right to sleep. Probably the other had a right to snore. There is nothing in the Confederation Act about snoring, but Canada is a free country, and if a man cannot use a first-class snoring apparatus in a sleeping berth that he has paid for, our forefathers fought for liberty in vain.

Would it not be an improvement if we all said less about our rights, and gave more attention to our duties? It is at times one's duty to contend for his rights, more especially when these rights are a trust; but strife about supposed rights often springs from jealousy, from abnormal sensitiveness, from selfishness, from vanity, from mere mulishness. It is often nobler to yield when no principle is at stake than to fight. A strong man can yield to a weakling on small matters, and make himself stronger by yielding. The golden rule is a better guide than Eternal vigilance is the price of liberty.

A BISHOP ON PRELACY.

So few of our readers may see an article by the Bishop of Carlisle in the "Hibbert Review" that we transfer a passage to this column: "Are the three Orders of the Christian ministry clearly laid down in the New Testament? That they may be inferred from the Apostolic writings is, to my mind, perfectly clear. But an inference is not a proof. It may be a probability sufficiently strong to be a guide. Great Biblical scholars within the Church of England, like Bishop Lightfoot, do not hold Episcopacy a fact established in the New Testament; and a whole host of great Biblical scholars outside the Episcopal Churches go the length of affirming that only two, and not three, Orders of the Christian ministry were recognized by the Apostles. This being so, however dearly we prize the historic succession of the Episcopate, can we reasonably maintain that it is indispensable to the validity of the Word and Sacraments? Can we maintain that Sacraments are always acceptable to God when ministered by men devoted to Episcopacy, and otherwise always unacceptable? Acceptable when ministered by a Caesar Borgia, and unacceptable when ministered by a Richard Baxter? To do this is to grant higher sacramental preference to immoral monsters than to acknowledged saints; to put all Presbyterians, Methodists, Baptists, Congregationalists, Quakers, and many others outside the reach of a valid Holy Communion while at the same time we know of a surety that God the Holy Ghost is richly blessing them in their bodies, souls, and spirits, in their work and worship, and, above all, in their holy zeal for foreign missions."

These views are so different from those usually advanced by Anglican divines that we could wish to see them reproduced in the columns of our excellent contemporary, the Canadian Churchman.

MODERNISM.

In its discussion of this subject the Belfast Witness says:

"Modernism is thought by many to be the greatest movement in the Roman Catholic world since Erasmus and Luther. Unhappily there is in it, for so far, more of Erasmus than of Luther. The movement is so new that one can hardly appraise its real value. It may be the beginning of something great and momentous. We seem to be standing beside a frozen sea under the beams of a spring sun, and to hear the ice rending and rifting, and the imprisoned waters breaking forth. Time alone can tell whether we are witnessing the throes of a new birth, or whether the representative forces of Ecclesiasticism and Papalism will succeed in stifling the new life and aspiration in men's souls. For what is Modernism? It is partly a revolt against Medievalism, against the philosophy and theology of the schoolmen; the thought of the Middle Ages. Partly, also, it is an earnest attempt to bring Roman Catholicism into some sort of harmony with modern science and criticism and human thought. An article in this month's Nineteenth Century deals candidly and courageously with the subject. The writer, Henry C. Corrance, speaks as a Roman Catholic of learning and culture, a disciple of Cardinal Newman, but one who is awake to the new conditions. He calls his article a 'Vindication of Modernism.' Speaking of the Medieval schoolmen, he says: 'It is a first principle of the scholastic philosophy that the whole of the Christian faith can be shown to follow necessarily from certain abstract intellectual positions. Thus, after the existence of God has been proved by such arguments as that of the *causa causarum*, it can be shown to follow logically and inevitably that he must have given a revelation of himself; that this revelation must be the Christian one; that he commissioned His Church to teach; and, therefore, what she teaches is absolute and infallible truth. It follows from this that faith is not faith in God or Christ as such, but in those dogmatic propositions which have been propounded from time to time by the Church or Pope. They are absolute and irrefragable.' Here, then, is the first break with the past, the abandonment of Medieval philosophy and theology on which the Church of Rome rests, and for which the Vatican contends."

The following list of new Life Members of the W. F. M. S. is given in April Tidings: Mrs. J. M. McGuire, W. F. M. S. Auxiliary, Moosomin; Mrs. D. F. Hayes, First Church Auxiliary, Brockville; Mrs. Thos. Wilson, Knox church, Walkerton, presented by Mrs. David Morrison; Mrs. Frank H. Russell, Dhar church, India, presented by Mrs. Pinkerton, Knox church, Walkerton; Mrs. J. A. Logan, presented by members of Vancouver Westminster Presbyterian; Mrs. J. A. Henderson, Westminster Church Auxiliary, Winnipeg; Miss Florence McGillivray, Whitty Auxiliary, Whitty; Mrs. Wm. Wells, Park Hill Auxiliary, Parkhill; Mrs. John McConachie, W.F.M.S. Auxiliary, Huntsville; Miss Janet Falls, new St. James Auxiliary, presentation, London; Miss Emily Westley, St. Andrew's Auxiliary, Lancaster; Mrs. W. G. MacKay, presented by the Woodstock Auxiliary of Chalmers church on the occasion of the 21st anniversary of the society; Mrs. T. A. Main, W.F.M.S. Auxiliary, Orillia; Mrs. A. M. L. Meldrum, widow of the late Rev. Wm. Meldrum, presented by the Aux. W.F.M.S., Duff's church, Puslinch; Mrs. Silas Harris, W.F.M.S. Aux., Rupert, Que.; Mrs. G. G. Munroe, presented by W.F.M.S. Auxiliary, Forest.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE WORD IN SEASON.

By "Bennie Brae," Ottawa.

"Just four o'clock, girls," said Mrs. Angus, glancing from her watch to the happy, eager faces turned so expectantly toward her. "We are all in good time, and all present to-day, aren't we? Why no, we are not complete after all," as she looked from one face to another, "Ella is not here yet, and she is usually so punctual. De any of you girls know if she is coming?"

"I do not think she is, Mrs. Angus," said one bright-faced miss, "at least, Ella told me she did not think she would be able to come any more."

"I do not quite understand," said Mrs. Angus, "Is she leaving town, or is anything wrong?"

"Well, all I know," continued the first girl, "is that Mrs. Harrison said she would not allow Ella to come any more, she seemed very decided about it, and said that when she explained to you, you would be satisfied."

"Ella cried, too," volunteered a third. "Very well, girls, we will say no more about it now. Mabel dear, you will play for us to-day I know, seeing our organist is not here. Will we try the little hymn we learned last meeting?"

"Yes, yes, please," came in a chorus, and they all joined heartily in the little hymn, so simple that all could understand.

"Jesus loves the little children,
All the children of the world,
Brown or yellow, black or white,
Makes no difference in His sight,
Jesus died for all the children of the world."

Mrs. Angus had been leader of the Mission Band for some time, and had spared neither time nor labor in her attempt to place missionary facts before the children, that would be both interesting and instructive. And she had succeeded, for the children loved their teacher who had drawn their sympathy toward their neglected little sisters in heathen countries, and who had planted seeds that were even now bearing the fruits of intelligent interest and enthusiasm.

But to-day Mrs. Angus found it very difficult, during the opening exercises, to keep her thoughts off little Ella Harrison. What she had heard both pained and troubled her, till resolving that she would see Ella as soon as possible, she resolutely put her whole attention to the subject for the day, and soon had all the children listening eagerly to what she was saying about the little ones in Japan.

But when the meeting closed, "I will just run around to Mrs. Harrison's before going home," she decided, and turned her steps in that direction.

"Ella is not at home," said Mrs. Harrison in reply to Mrs. Angus' question, "She was so downcast to-day because I would not allow her to go to the Mission Band, that I sent her to visit her cousin, and told her not to hurry home."

"We missed our young organist today," said Mrs. Angus pleasantly, "But perhaps she will be with us next month."

"I think not," replied Mrs. Harrison decidedly, "and I know you will agree with me when I tell you that Ella actually has taken the idea into her head that she ought to be a foreign missionary when she is older. Of course I tried to stop that at once, but she spoke so often about it, and was so much in earnest that I had to put my foot down on it once for all. You understand," she continued, as Mrs. Angus remained silent, "I was quite willing that she

should go to the Mission Band and work there, and give what she could. In fact I encouraged her to be quite liberal, but, naturally, when the other question came up, you will readily understand that I had to be quite firm."

"You would not be willing, then, for Ella to be a missionary?"

Mrs. Harrison looked at her questioner in astonishment, not unmixed with impatience.

"Mrs. Angus," she said, "you would not ask that question surely if you had a daughter of your own. I beg your pardon," quickly, as a pained look crept into Mrs. Angus' face. "I spoke hastily, but I tell you candidly, I would rather bury Ella, as you did little Lillian, than see her go away to one of those terrible countries."

"Your children are all living?"

"Yes."

"I thought so, or you would perhaps not have spoken so quickly. Mrs. Harrison, do not misunderstand me, I fought that same battle and know just what a conflict it is."

"But, my dear Mrs. Angus, it is not quite the same you must admit. You know Lillian is quite safe, her troubles and sicknesses are over, but the girl that is in a far country, away from friends and surrounded by strangers, even enemies, and all the abominations of heathendom, cannot be considered so safe and happy."

"Pardon me, Mrs. Harrison, but it was over this very question that the battle was fought—and won. I cannot quite understand why it should have been, for Lillian had never expressed a desire to go, nor was she left to do so, but once while listening to one of our returned missionaries, the subject was presented and mothers urged not to stand in the way if their children wished to go. Like a flash came the thought, 'Lillian never wanted to go; I'm not included.' Then immediately came another question, 'Would you let her go for me?' and try as I would I never got free from that question. 'Lord she never asked to go,' I pleaded, but back would come the question, 'Are you willing?' I tried to parry the question one way or another, and to put it away, but failed. In bitterness one night I said, 'Lord, she is Thine if Thou wilt take her, but not this,' for when I looked into the future I saw it just as you do, the hard work and the loneliness far away. I was not happy, of course, and was cowardly enough to stay away from the missionary meetings. But am I saying too much. Perhaps I am only tiring you!"

"Oh, no, I am intensely interested," was the reply, not merely as an act of courtesy, but in fact.

"Well, one Sunday, the speaker at church, unknown to me, was a missionary, and strange as it may seem, this was one of his thoughts, too. He said his mother had dedicated him at his birth for the foreign work, but he had not known that fact until he had decided to go, and had been accepted. After years of work he said, 'If I have been the means of leading one soul to Christ, that soul will be a star forever in my mother's crown.' It will be enough to say that that evening I prayed 'Lord, if it be Thy will that she should go, make me willing,' and the struggle was over."

"It was only a short time then till my Lillian was safely gathered home. I never knew her to be deeply interested in the work, but, once shortly before she died, while I was pressing some dainty upon her, she said, looking up at me so earnestly, 'Oh, mother, the children in India have not these nice things.' It was the time of the famine, you know."

Both mothers were softly-crying now, one from the desolation of her heart, the other out of sympathy. But presently Mrs. Angus continued, "It was after her death, that I took charge of the Mission Band, as you know. I felt I must do something to relieve some of the bitterness from those young lives far away, and I am glad to think that Lillian is pleased. Since then I have seen another side of the question. Oh, Mrs. Harrison," she continued with sudden earnestness, "believe me, it is not only the work and the loneliness. Listen to all the missionaries on furlough—so anxious to get back to work, so happy in it. Read their letters telling of the joy they have in scattering the dark clouds hanging over the lives of other women, and letting in the blessed light of the Gospel of Jesus Christ, relieving their bodies and saving their souls. I often think that if I had Lillian now, I would let her go, gladly and freely—but He knew best."

Mrs. Harrison was a little startled at this passionate utterance, and she said, half hesitatingly, "And would you really advise me to let Ella go?"

"Pardon me," said Mrs. Angus, more quietly, "I could not urge any such thing. It is not my duty to do so. I only mentioned some facts, but I would say from my own experience:

"He knows, He loves, He cares,

Nothing this truth can dim;

He gives the very best to those

Who leave the choice with Him."

But I must go now, I have stayed longer than I should."

"Mrs. Angus," said her friend earnestly as they clasped hands before separating, "you have moved me more than I care to say. I will make no definite promise, but do not be surprised if Ella is at the meeting next month. Good-bye."

PERPETUAL CHANGE IN THE HEAVENS.

It appears that the heavens abound in phenomena indicative of changes perpetually affecting the great bodies of the universe. Whether it be the resplendent orb which diffuses its genial life-sustaining influence over the planetary system, or whether it be the innumerable luminaries which send their light from afar athwart the illimitable regions of space, the observations of astronomers furnish unequivocal proof of the occurrence of such changes. It is interesting to trace the gradual development of our mental conceptions of this great law of nature. Things which at one time seemed to typify permanence and strength we afterward come to look upon as objects of creation merely endured with a somewhat longer term of existence than the insect which flutters about for a few short hours and then dies. The monarch of the forest may for ages defy the fury of the blast, but the day is approaching when he too must succumb to the same inevitable law of nature. Countless generations yet unborn may contemplate with admiration and awe, the waters of the great river as they fling themselves over the lofty precipice, displaying so impressive a symbol of irresistible power; but the rocks which vainly strove to stem the mighty stream will one day cease their warfare, and the thunder of the waters will be hushed into silence. Nay, the everlasting hills, which for ages have reared their proud crests to heaven in defiance of the warfare of the elements, and which we have been accustomed to associate in our minds with all that is endearing in nature may one day, as we gather from the teachings of science, constitute the bed of the ocean.—Good Words.

THE POINT OF HONOR.

Children can ask thousands of questions that are difficult to answer; but a woman seldom meets a more perplexing moment than when her little boy asks her for the first time, "What is honor, mother?"

It is a gloriously untranslatable word. Yet it must be explained, and so explained as to show itself, like wisdom, more precious than rubies. Definition is likely to fail. The small boy listens to a long lecture on being honorable, and on being asked, "Do you understand it now?" replies gloomily "Yes; it's being a great deal better than you need to be, when nobody's going to know whether you are or not!"

Example is better than argument for the inspiration of the child, and he will respond to the high appeal when it is made through a genuine case. Two nickels were given to a small boy as he was going to Sunday school, and although he knew they were intended for the offertory, he kept one. His wise mother told him the simple story of a little-known act of Sir Richard Wallace.

By the will of Lord Hertford, Sir Richard inherited a great many valuable works of art and a considerable fortune. Some time after he came into possession of the bequest he learned through a common friend that Lord Hertford had intended to alter his will so as to give a large sum of money to some other relatives.

"Can you give me the particulars and the names?" he inquired.

His informant was able to do so, and he at once turned over to the persons three hundred thousand dollars—a large sum, even to a man of his wealth.

A friend asked Sir Richard, "Can you afford to do that? Have you enough left?" Quick as thought he replied with the maxim of Publius Syrus:

"What is left when honor is lost?"—Youth's Companion.

ANIMALS THAT WEEP.

Travelers through the Syrian desert have seen horses weep from thirst, a mule has been seen to cry from the pain of an injured foot, and camels, it is said shed tears in streams. A cow sold by its mistress who had tended it from calfhood wept pitifully. A young soko ape used to cry from vexation if Livingstone didn't nurse it in his arms when it asked him to. Wounded apes had died crying, and apes have wept over their young ones slain by hunters. A chimpanzee trained to carry water jugs broke one, and fell crying, which proved sorrow, though it wouldn't mend the jug. Rats, discovering their young drowned, have been moved to tears of grief. A giraffe which a huntsman's rifle had injured began to cry when approached. Sea lions often weep over the loss of their young. Gordon Cumming observed tears trickling down the face of a dying elephant. And even an orang-outang when deprived of its mango was so vexed that it took to weeping. There is little doubt, therefore, that animals do cry for grief or weep from pain or annoyance.—Harper's Weekly.

Philadelphia North American, discussing women and drink in that city declares that "90 per cent. of the women brought under the care of the police matrons are 'drunks,' and that a portion of the 10 per cent. are charged with offenses primarily resulting from drink." Furthermore, that "prevalence of places where liquor is sold is one of the great handicaps to the reformation of these women; that the abundance of saloons, ladies' parlors and amusement resorts is largely the cause of the demoralization of those who fall into the police dragnets."

EACH BY NAME.

By Margaret E. Sangster.

Never a little foolish lamb astray in the gloaming dim

But the tender Shepherd knoweth its name, and calleth it home to him. In the flock and the fold the sheep are his, and he keepeth them close in care;

And each for itself in the Shepherd's heart hath its own peculiar share.

Never a moor so wrapped in mist, nor a hill so gray and dun, But the Shepherd counteth his lambskins there, and watcheth them one by one.

Never a day so bleak and chill, nor a night so dark and drear, But the tireless love of the Shepherd waits for the sheep that are passing deer.

Never a weary, way-worn sheep in the great world-flock today But may hear the call of the Shepherd's voice, may follow him and obey.

The Shepherd hath ransomed the great world-flock, he hath bought it for his own;

And he loveth and guardeth it one by one, as were each in the world alone.

THE TRYING AGE.

I suppose the trying age to a boy dates from the time he leaves off knickerbockers until he anxiously puts himself for the first time in an evening suit. Then, he may feel a little shy, but he knows where he stands, he is a man, and he realizes it.

I think one difficulty to a boy of this age is his uncertainty. He does not know what is expected of him or where he belongs. He is exhorted to behave like a man, but he is treated like a boy, and sometimes like a child.

"If an extra seat is needed at the table "Dick can wait, or take his dinner in the kitchen, he is only a boy."

"For pity's sake, Dick, don't come into the parlor. O, you have got on your slippers. Well, come in."

If Dick, after this cordial invitation, does venture to step inside the door, he may not be introduced to the company, and if, after a few minutes of silent misery, he slips away to haunts where he is made more welcome, do you blame him? He is often made to feel that he is of no consequence yet he is expected to behave like a gentleman. It is not easy to acquire a good manner under these circumstances.

Then, during these years the boy is undergoing a great physical transformation which is manifested in various ways. His voice changes, his upper lip and cheeks grow downy, and to unthinking and unfeeling people these things are matters for ridicule.

How would you like it, you mature people, if your artificial teeth, or your extra hair, or even your crows-feet or your bald spot were made the subject of an idle jest? You would consider such plesanteries very impertinent, yet you expect your boy to accept similar personalities with perfect good humor.

Even in homes where such rudeness is not tolerated life is not always easy for a boy. You wonder why your growing boy is so variable, being sometimes so fine and manly, and at others so utterly childish. You do not understand it. Neither does he. He is undergoing a transition period, and it is more of a trouble to him than it is to you. Naturally enough the old childish habits and ways are manifested now and then. It takes time to put on the man and to put away childish things.

Then, too, the boy has not yet got hold of himself. He is experiencing many new emotions, thoughts, and feelings, and he is swayed by them in divers ways. He has not yet got his balance. He needs to be surrounded by an

HEALTH FOR CHILDREN

EASE FOR MOTHERS

Baby's Own Tablets will promptly and surely cure all the minor ailments of babies and young children, such as constipation, colic, indigestion, diarrhoea, worms, teething troubles. They break up colds, prevent croup and cure simple fever. The Tablets contain no poisonous opiate or narcotic, as is testified by a government analyst. Mrs. Ronald F. Seafeld, Palmer Rapids, Ont., says: "I have found Baby's Own Tablets so satisfactory in curing the ailments of childhood that I would not care to be without them in the home." Sold by medicine dealers, or by mail at 25 cents a box from the Dr. Williams' Medicine Co., Brockville, Ont.

atmosphere of patience and serenity and given time to work out his problem. He is passing through a critical period and needs care.

If he is loud and noisy, filled with physical exuberance, the whistling, singing, tramping through the house, be thankful, for Nature is acting in her right direction, and curb him gently if you must curb him there.

"You are pretty noisy, John," said John's good mother one day. "Remember that other people like quiet as well as you like noise."

"Mother," responded John, with more force than elegance; "I know I'm noisy, but it I couldn't holler I'd bust."

His mother laughed. "Suppose you go and let off steam out of doors," she suggested.

Presently we heard a series of whoops from the top of a big elm tree in the yard. There, awaying in the wind, clinging with arms and legs to one of the topmost branches, shouting aloud to the four winds of heaven, was John. His mother watched him with some anxiety in her gentle eyes. "If he doesn't break his neck coming down that will do him good," she observed. That mother understood.

It will help a boy immensely to place responsibility upon him. Trust him to do something which is almost beyond his power to perform and see how he will rise to meet your confidence, summoning unused, and to himself almost unsuspected forces which lie dormant within him, in order to accomplish the task. Such things steady and sober him. They are of great value to him.

Now is the time when constructive training is the only training he must be conscious of, for the verb "to do" is the most inspiring thing he knows, and he craves action more than all things else. Teach him that there is no limit to his doing; that he is a creature of wonderful possibilities: "The heir of all the ages," who is just entering upon his inheritance. And lo! before you are conscious of it, your boy, who was but yesterday your baby, has become that triumphant of creation, a man.—Eleanor Hunter, in Christian Work.

BE SUNBEAMS.

A dear little girl, only three years old, brought out her very nicest playthings to amuse a homesick cousin. Among the rest was a little trunk with bands of silk paper for straps, but careless little Freddie tipped the lid too far back and broke it off.

He burst out with a cry of fright, but little Mammie, with her own eyes full of tears, said: "Never mind, Freddie; just see what a nice little cradle the top will make!"

Keep a happy, cheerful heart, children, and you will be like sunbeams wherever you go.—Jewels.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

At the last meeting of Ottawa Presbytery the resignation of Rev. John Redden, of Fort Colonge, was accepted.

The anniversary services of the Glebe church were held last Sunday. Rev. Dr. Herridge, of St. Andrew's, officiating morning and evening. On both occasions he was met by large congregations. Rev. Mr. Milne was the preacher in St. Andrew's.

Rev. Dr. McMeekin, the well-known elocution teacher, has returned to spend a month and a half in the city, after which he will resume charge of a mission at Spanish River. Since reaching the city the professor has been presented with a purse realized from a concert gotten up by the grateful people among whom he ministered. Dr. McMeekin is now at 116 Kent St.

That was an intensely interesting story told by Rev. Dr. Saitzhoff, a minister of the Independent Greek Church, having charge of the work in three great provinces of the West. He gave a succinct history of the origin of the movement away from the church of Rome, and its progress up to the present time when it is said that 60,000 Gallicians have given their adhesion to it. The Bible is being circulated in their own tongue, schools are being established where our English text books are used, and in which the children are so taught as to become useful citizens; and their religious upbringing is not neglected. Dr. Saitzhoff preached in St. Paul's on Sunday morning, and in Knox in the evening. He also addressed a meeting in Bank Street Church on Monday afternoon under the auspices of the W.F.M. Society.

TORONTO.

Mr. Alfred Gandier had the unique honor of being awarded the degree of D. D. by two colleges the same evening, Knox and Montreal. It will be generally acknowledged that the degree of Doctor of Divinity was in this case most worthily bestowed.

We note a pleasing incident in connection with the new Kew Beach Church, the first marriage in which was that of Mr. Alexander H. Lowden, son of Mr. John Lowden, one of our worthy elders. The father's many friends here, in Montreal, and elsewhere, will heartily wish the young couple much happiness in their wedded life.

The resignation of Rev. Wm. MacLaren, D.D., principal of Knox College, has been tendered to the Board of Management. The name of Professor Kilpatrick, already mentioned, is said to have come from no authoritative source. There is a possibility that a distinguished divine will be brought from a distance. Dr. MacLaren has filled the chair of Systematic Theology at Knox College since 1873. He received the degree of Doctor of Laws from Queen's University in 1883, and has taken an active part in the general work of the Presbyterian Church, acting as convener of the foreign mission committee for sixteen years. He is also author of several pamphlets on theological subjects. He is a graduate of Knox College, and is now in his 80th year.

At the first communion, after the induction of Rev. J. W. Woodside, in the Pleasant church, Vancouver, sixty-seven new members were received.

WESTERN ONTARIO.

Rev. John Johnston, of Paisley, was elected moderator of the Synod of Hamilton and London.

The Presbyterians of Penetanguishene have cleared off the debt on their church.

Rev. Dr. Bayne, according to the Sudbury Journal, is leaving Sudbury and going to Alberta.

Rev. George McKay, who has been conducting the services in the Point Edward Church for some weeks, returned home. Rev. Rennie, of Sarnia, preached last Sunday.

The new Central Church, Hamilton, is nearing completion, and promises to be one of the handsomest and most capacious in the Dominion.

London Presbytery sustains the call from Knox Church, Fingal, to Rev. A. L. Burch, M.A., Orangeville; stipend promised is \$1,000, a month's holidays, manse and glebe.

At the last meeting of London Presbytery an appreciative minute regarding the death of Rev. Dr. Sutherland, late of Fingal, was adopted, and a copy forwarded to Mrs. Sutherland.

St. Andrew's congregation, Chatham, will build a large and commodious Sunday school. Competitive plans are asked for. It is understood the present Sunday school room will be turned into a gymnasium.

London Presbytery nominates Rev. Dr. Duval for the moderatorship of next Assembly. Rev. Dr. Munro and Mr. J. D. Campbell, of Melbourne, have been appointed Commissioners to the General Assembly by London Presbytery.

To mark the tenth anniversary of the pastorate of Rev. R. E. Knowles, he was presented with a handsome gold watch, bearing a suitable inscription. Mrs. Knowles, who is greatly beloved by the congregation, was given several pieces of solid silver.

Rev. Dr. Ross, St. Andrew's Church, London, is of the opinion that drunkenness instead of decreasing, is becoming more prevalent. The treating system is greatly to be condemned. Drinking leads to worst things, and a man who is known to be a drunkard cannot maintain any position of trust.

On her eighty-fourth birthday, Mrs. Anna Meldrum, widow of the late Rev. Wm. Meldrum, first minister of Duff Church, Morriston, was presented by the Auxiliary of the W.F.M.S. of the congregation with a kindly worded address. Miss Meldrum replied on behalf of her mother, and a pleasant hour was spent in social intercourse.

At the Synod of Hamilton and London, Rev. Dr. Lyle made a strong appeal in behalf of the Augmentation scheme of the church. Young ministers, he said, must have sufficient salary to enable them to live at least in a respectable manner and not in abject poverty, dependent almost entirely on a few poor and scattered members of a small congregation.

The following are the Conveners of standing committees in the Synod of Hamilton and London: Church Life and Work, Rev. A. L. Budge, Hanover; Y.P.S., George Arnold; Sabbath Schools, Rev. J. W. McIntosh, Mitchell; Augmentation, Sir Thomas Taylor, Hamilton; Foreign Missions, Dr. J. Fraser Smith; S. and M. Reform, Alex. Stuart, K.C.; Home Missions, Rev. J. S. Hardie; Systematic Benevolence, Rev. D. R. Drummond, Hamilton; French Evangelization, Rev. J. W. Dey, Simcoe.

EASTERN ONTARIO.

Rev. Mr. MacLennan, of Dunvegan, is called to Kinloch.

Rev. D. M. MacLeod, of Ottawa, was recently the guest of his brother, Rev. J. B. MacLeod, of Martintown.

Mrs. L. Gamsby, who had been twelve years organist in the Orono church, was presented with a purse of \$30, from the ladies of the congregation.

The members of Zion Church, Carleton Place, at a congregational meeting, decided to take steps to remodel the church and build a Sunday school room, and appointed committees to look into the matter and report at an early date.

MONTREAL.

St. Andrew's Church, Chateauguay, will call Mr. J. C. Nicholson, who graduated last week from the Montreal College.

Montreal Presbyterian College sends out seven graduates this term—not as large a number as on some previous occasions, but the quality is excellent.

The special pre-communion services held in Taylor Church last week were well attended. Several city ministers took part.

We regret to notice that Rev. Dr. Campbell, moderator of the General Assembly, had a foot severely wrenched when getting off a street car one day last week. The injury, though painful, is in no way serious.

The annual social of St. Mark's Church was held on Friday evening. The pastor, Rev. G. F. Kinnear, acted as chairman, and announced the numbers of a good programme, vocal, instrumental and recitative. A pleasant evening was spent by all.

The Montreal Witness of last Thursday contained excellent portraits of two young doctors of divinity—Rev. Principal MacKay, of the Presbyterian College, Vancouver, and Rev. Alfred Gandier, minister of St. James' Church, Toronto. Both gentlemen will worthily wear the distinction thus conferred on them.

The next meeting of the Hamilton and London Synod will be held in the Central church, Hamilton, on the last Monday in March, 1909.

Acton Free Press: The young people of Knox church are talking of raising funds for the purchase of a bell for the church.

The ordination and induction of Mr. D. C. MacGregor, B.A., as colleague and successor to Rev. D. Grant, of Orillia, will take place in the church at 3 o'clock p.m., on 21st inst. Dr. Grant will preside; Dr. McLeod will preach; the Rev. J. R. S. Burnett will address the minister, and the Rev. Neil Campbell the congregation. It is proposed to hold a social gathering in the evening. Mr. MacGregor's salary is to be \$1,500. A pleasing feature of this call was the appearance at the Presbytery of the present pastor, Dr. Grant, and former pastor, Dr. Gray. Dr. McLeod said the occasion was one of great gratification, and was, he believed, altogether unique in the history of Presbyterianism in Canada. The calling of a colleague and successor while the old pastor retained his full position was something new. Dr. Finlay remarked on the excellent spirit that must pervade a congregation which, when its pastor became advanced in years, retained him in full office and on full salary, and yet provided a colleague to relieve him of the burden.

HEALTH AND HOME HINTS.

Make starch with soap suds, to give gloss to linen.

To clean silver with deep engraving use a paste made of whiting and ammonia; apply with a brush.

Use olive oil when salting almonds or peanuts. It gives a finer flavor than butter.

Cockroaches dislike borax, so sprinkle it freely about the stove, on the shelves of cupboards and wherever the pests congregate.

To scent an invalid's room heat a shovel and drop on it a little oil of sandalwood. This may be bought of any chemist and it will give a delightful perfume to a room.

Do not drop greasy, dirty dish towels into hot soapsuds; it will only set the grease. Wash them well first in luke-warm water.

A few tablespoons of kerosene in a pail of warm water makes the washing of windows and mirrors a lighter task than if soap or any alkali is used.

Sweet Omelet.—Beat up the eggs as usual, and, just before it is folded in the pan, add a heaping tablespoonful of jelly, preserves or other ingredients that fancy may suggest.

Potatoes with Carrots. Chop coarsely enough potatoes to make a pint and boil for half an hour with an equal quantity of chopped carrots. Season and cover with white sauce or thickened cream.

Pop-overs.—One egg, one pint milk, one pint flour, not quite half teaspoonful of salt, beat thoroughly. Must be baked in hot oven. Delicious for breakfast.

Fainting.—Place the patient on the back with the head lower than the body, if convenient. Give plenty of air by fanning; dash cold water in the face; smell of harshorn or camphor. Give ammonia or spirits.

To clean Raisins or Currants.—To clean raisins or currants do not wash them but dry them with a cloth. Currants can be cleaned in a sieve with the hand. Washing makes cakes or puddings heavy.

Butter Test.—Take a slender glass tube or vial. Fill it with the butter you wish to test. Then suspend the vial in hot water until the butter melts. If pure the cheesy part will slowly settle to the bottom, while the oil will float upon the top, assuming a bright golden colour. If it be bogus it will assume a cloudy or opaque colour, and remain so, while the alkalies used in its manufacture will settle, forming a white sediment at the bottom, which is said to be deadly poison.

Hard Sauce.—The best sauce for apple or peach dumplings is sponge cake batter, or, for a very rich one, pound cake batter. For this last add a beaten egg to your "fairy butter," which is made by creaming the butter in a bowl over a hot kettle and beating in sufficient sugar to make a firm sauce. The egg will make it richer. Or take an egg, beat it in a spoonful of sugar and add just a dust of flour, and you will have an excellent sauce, only needing a little nutmeg or a dash of lemon or vanilla to complete it.

Bread Croquettes.—Rub the inside of a loaf of stale bread through a colander, then measure. To one good quart add one pint of milk and heat over the fire in a double boiler. As soon as it reaches the scalding point take it off, let stand for a moment, then add one half of a cupful of cleaned currants, two tablespoonfuls of chopped citron, one half of a teaspoonful of cinnamon, two tablespoonfuls of chopped almonds and the beaten yolks of two raw eggs. Return to the fire and stir and cook for two minutes, then turn out on a greased dish and set aside until cold. Form carefully into small cylinders, dip each in egg, roll in fine dried crumbs and fry golden brown in smoking hot fat. Serve with a foamy sauce.

SPARKLES.

"Gran-ma, wot you goin' to gib me on mah birthday?"

"Nuffin' if yo behabes yo'self."

"I," declared the inventor, "am wedded to invention."

"How do you like your mother-in-law?" inquired his practical friend.

"My good man," said the philosopher to the laborer who was mowing weeds on a vacant piece of real estate, "do you ever have occasion to complain of your lot?"

"No, sir," answered the honest son of toil. "I don't own this lot."

"Home isn't a matter of four square walls," quoted the idealist.

"No," replied the practical man, "it's more a matter of three square meals."

Little Girl.—Mamma, what is a 'dead letter'?

Mam.—One that has been given to your father to post.

An old negro preacher gave as his text—"De tree is known by his fruit, an' hit's dee opossible ter shake de 'possum down."

After the benediction an old brother said to him:

"I never knowed befo' dat sich a text wuz in de Bible."

"Well," admitted the preacher, "hit ain't 'zactly set down dat way. I throwed in de 'possum ter hit de intelligence er my congregation."

Andrew Carnegie tells of an old Scotch lady who had no great liking for modern church music. One day she was expressing her dislike of an anthem, when a friend said, "Why, that anthem is very ancient. David sang it to Saul."

"Weel, weel," said the old woman, "I noo for the first time understan' why Saul threw his javelin at David when the lad sang for him."

ALONE WITH GOD.

No stream can continue without a fountain, but somehow we expect to keep on living the Christian life without any supply of Christian grace. Or, rather, we make no provision for obtaining such a supply, but evidently think that it will come of itself.

Look back upon your life any day, and reckon up how many times you took thought of God and of your eternal destiny. Could you do well your worldly work with so little thought about it? How, then, can you expect to make a success of your character-forming for eternity?

Nothing in our lives can take the place of regular, extended, times of communion with God. We should have some place where we can be alone and uninterrupted. If there is only one such place in the house, let the different members of the family use it in turn, at different times, and respect one another's seclusion. It is by being alone with God that you will learn to live with men.

Throughout the year, why not keep sweet? No frown ever made a heart glad; no complaint ever made a dark day bright; no bitter word ever lightened a burden or made a rough road smooth; no grumbling ever introduced sunshine into a home. What the world needs is the resolute step, the look of cheer, the smiling countenance and the kindly word. Keep sweet!

NEW STRENGTH

FOR THE SPRING

Nature Needs Assistance in Making New Health-Giving Blood.

In the spring your system needs toning up. In the spring to be healthy and strong, you must have new blood, just as the trees must have new sap. Nature demands it and nature's laws are inexorable. Without new blood you will feel weak and languid. You may have twinges of rheumatism, or the sharp, stabbing pains of neuralgia, there may be disfiguring pimples or eruptions of the skin, a tired feeling in the morning, and a variable appetite. These are some of the signs that the blood is out of order. That the long trying months of indoor winter life have told upon you. A purgative medicine, such as too many people take in spring, can't help you. Purgatives merely gallop through the system, and further weaken you. Any doctor will tell you that this is true. What people need in the spring is a tonic medicine, and in all the world there is no tonic can equal Dr. Williams' Pink Pills. Every dose of this medicine helps to make new, rich, red blood—your greatest need in spring. This new, red blood clears the skin, drives out disease, and makes weak, easily tired men, women and children, bright, active and strong. Try this great blood-building medicine this spring, and see what new life and energy it will give you.

You can get Dr. Williams' Pink Pills from any medicine dealer or by mail post paid, at 50 cents a box or six boxes for \$2.50, from The Dr. Williams' Medicine Co., Brockville, Ont.

In this instance a blow directed against the character of a witness forcibly recalled.

"You were in the company of these people?" he was asked.

"Of two friends, sir."

"Friends! Two thieves, I suppose you mean?"

"That may be so," was the dry retort; "they are both lawyers."

"Speaking of men falling in love and ardently pursuing the object of their affections, you needn't make fun of anyone, my dear husband. You were bound to have me, but you can't say I ever ran after you."

"Who ever heard of a trap running after a mouse?"

"Yes, while we were in Egypt we visited the Pyramid. They were literally covered with hieroglyphics."

"Ugh! Wasn't you afraid some of 'em would get on you?"

"What," inquired the Sunday school teacher of her youthful pupil—"what are divers diseases?"

Bashful or ignorant, the scholars clung tenaciously to the doctrine that little boys should be seen and not heard.

"Come," pursued the teacher, "can't any of you tell me?"

Then Johnnie's arm shot up.

"Well!" asked the teacher.

"Please, miss," answered Johnnie, "water on the brain!"

Little Willie—Grandad, what makes a man always give a woman a diamond engagement ring.

Grandfather—The woman.

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12.20 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
8.55 p.m.	Syracuse	4.45 a.m.
7.50 p.m.	Rochester	3.45 a.m.
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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

- Quebec, Quebec.
- Montreal, Montreal, 5th March.
- Glengarry, Lancaster, 5th Nov.
- Ottawa, Ottawa.
- Lan. and Renfrew, Smith's Falls,
17th Feb., 3.30.
- Brockville, Prescott.

Synod of Toronto and Kingston.

- Kingston.
- Peterboro', Colborne, 20th Dec.
- Lindsay.
- Toronto, Toronto, Monthly, 1st
Tues.
- Whitby, Brooklin, Jan, 10 a.m.
- Orangeville.
- North Bay, Magnetawan.
- Algoma, S. Richard's Bldg.
- Owen Sound, O. Bd., 3rd Dec., 10
a.m.
- Saugeen, Drayton.
- Guelph, Knox Ch., Guelph, 21st
Jan., 10.30 a.m.

Synod of Hamilton and London.

- Hamilton, Knox Ch., Hamilton,
7th Jan., 10 a.m.
- Paris, Brantford, 14th Jan., 10.30.
- London, First Ch., London, 3rd
Dec., 10.30.
- Chatham, Chatham.
- Huron, Clinton.
- Maitland, Teeswater.
- Bruce, Paisley.

Synod of the Maritime Provinces

- Sydney, Sydney.
- Inverness.
- P. E. Island, Charlottetown.
- Pictou, New Glasgow.
- Wallace.
- Truro, Truro, 12th Dec., 10 a.m.
- Halifax.
- Lun. and Yar.
- St. John.
- Miramichi, Bathurst.

Synod of Manitoba.

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

Synod of Saskatchewan.

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

Synod of Alberta.

- Arcoia, Arcoia, Sept.
- Calgary.
- Edmonton.
- Red Deer.
- Macleod, March.

Synod of British Columbia.

- Kamloops.
- Kootenay.
- Westminster.
- Victoria, Victoria.

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THERE will be offered by public auction, at 12 o'clock noon on Thursday, the 2nd day of April, 1908, by R. St. George, Auctioneer, for purchase and removal, the following buildings situated in the City of Ottawa:—

1. Dwelling, No. 330 Sussex Street, situated on the North $\frac{1}{2}$ of Lot 12, West side of Sussex Street.
2. Three Dwellings in a single block, Nos. 332, 334, and 336 Sussex Street, situated on the South $\frac{1}{2}$ of Lot 12, and the North $\frac{1}{2}$ of Lot 11, West side of Sussex Street.
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4. Dwelling, No. 240 Sussex Street, situated on the North $\frac{1}{2}$ of Lot 10, West side of Sussex Street.

Each of these buildings will be sold separately and at the premises.

Purchasers must bind themselves to remove whatever buildings they acquire from the premises within 30 days of the date of sale.

Fences and outbuildings appertaining to these buildings go with them. The buildings down to a level of two feet below ground line must be completely removed excepting whatever resultant debris the party in charge may decide to be suitable for filling.

Payment in each case must be made before purchaser proceeds to demolish or remove building from the premises.

The Department in no case binds itself to accept the highest or any bid.

By Order,
FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, March 12, 1908.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

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Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 26, 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 an Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

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

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

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.

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

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

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

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

W. W. CORY,
Deputy of the Minister of the Interior.

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

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