

# Dominion Presbyterian

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## AULD LANG SYNE

BY JOHN WHITE CHADWICK

I singeth low in every heart,  
We hear it each and all—  
A song of those who answer not,  
However we may call.  
They throng the silence of the breast;  
We see them as of yore—  
The kind, the true, the brave, the sweet,  
Who walk with us no more.

'Tis hard to take the burden up  
When these have laid it down;  
They brightened all the joy of life,  
They softened every frown.  
But, oh! 'tis good to think of them  
When we are troubled sore;  
Thanks be to God that such have been,  
Although they are no more!

More homelike seems the vast unknown  
Since they have entered there:  
To follow them were not so hard,  
Wherever they may fare.  
They cannot be where God is not,  
On any sea or shore;  
Whate'er betides, Thy love abides,  
Our God forevermore!

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## BIRTHS.

- At Toronto, on Jan. 23, 1909, to Mr. and Mrs. F. H. Clarke, of 106 Concord Avenue, a son.
- At Caron, Sask., on Jan. 23, 1909, to the Rev. and Mrs. A. D. MacIntyre, a son.
- At "The Lady Minto Hospital," New Liskeard, on Monday, Jan. 25, 1909, to Mr. and Mrs. Donald Stewart Macpherson, a son—Donald Ferguson.
- At Cornwall, on Jan. 27, 1909, the wife of James McPhail, of a daughter.
- At Rockland, Ontario, on Jan. 15, 1909, to Mr. and Mrs. Lyman J. Thomson, of Thurso, a son.
- On Jan. 21, at Ravenswood, Thessalon, Ont., to Mr. and Mrs. James S. Doble, a daughter.
- On Jan. 26, 1909, at 59 Beaver Hall Hill, to Mr. and Mrs. Archibald, a son.
- At the Ducharme Farm, Lachine, on Jan. 26, a son to Mr. and Mrs. E. Mui-

## MARRIAGES.

- At Orillia, on Feb. 2, 1909, by the Rev. D. C. MacGregor, John J. McLeod, of Atherley, to Miss Ina Genno, of Cooper's Falls.
- At the home of the bride's father, Robert Thomson, Esq., "Eldersville Farm," South Orillia, on Feb. 3, 1909, by the Rev. D. C. MacGregor, George Bell, Orillia, to Margaret J. Thomson.
- On Feb. 3, 1909, in the First Church, Brockville, Ont., by the Rev. Norman MacLeod, Susie Wilson, youngest daughter of the late Thomas Wilson, Perth, to George T. Martin, of Smith's Falls, Ont.
- By the Rev. A. H. Scott, M.A., in St. Andrew's Manse, Perth, on Feb. 3, 1909, R. Maxwell Haley, of Balderson, to Ruby W. Manahan, of Lanark.
- On Jan. 27, at the residence of the bride's father, Huntingdon, by Rev. D. W. Morrison, D.D., William Stewart Todd, Ormstown, to Elizabeth Armiton, daughter of Mr. Duncan McEwen.
- At Lake Megantic, Que., Jan. 23, by Rev. Dr. Hay, Mr. Isaac Augustus Harris, druceist, to Miss Nora B. Matthews, both of Greenville, Maine, U.S.A.
- At St. Andrew's Church, Westmount, Jan. 27, 1909, by the Rev. W. J. Clark, D.D., Edna, daughter of W. J. Chaplin, Esq., Roslyn Avenue, to Percival Stafford McKergow.

## DEATHS.

- In Toronto, Jan. 22, 1909, Mr. James Gillies, of Carleton Place, aged 69 years.
- At Moose Creek, on Jan. , 1909, Miss Catharine McGillivray, a native of Glensie, Scotland, aged 90 years.
- At Kirkfield, Jan. 5, 1909, John McGillivray, aged 81 years 3 months.
- At Bergerville, Que., on Feb. 2, 1909, Alexander Henderson, aged 62.
- At 416 Sherbourne Street, on Feb. 3, 1909, Helen Simons, wife of John Foulds, Glasgow, Scotland.
- At Lot No. 8, Fourth Concession of Finch, on Jan. 26, 1909, Nancy MacInnes, widow of John McDermid, aged 96 years and 13 days.
- In Burgess, on Saturday, Jan. 30, 1909, John Moodle, aged 90 years.
- At 1133 Burnaby Street, Vancouver, B.C., on Jan. 18th, 1909, Miss Isabella Nicol, formerly of Perth, aged 81 years.

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## NOTE AND COMMENT

The fact that the National Service League, of which Lord Roberts is president, has propounded a scheme by which 40,000 trained men can be added to Britain's home defence in four years, makes it look as if the time is yet distant when men will beat their swords into plowshares and their spears into pruning hooks.

A curious codicil was found in the will of a man named John Sims, a trustee of a Baptist church at Cheltenham, England, who died recently. By it he left £100 to the church for every deacon present at the funeral. As there are nine deacons, this meant a possible legacy of £900. But his fellow deacons do not seem to have held his memory in much regard, for not one attended the funeral, and therefore the church gets nothing.

Lt.-Governor Fraser, of Nova Scotia, who is on a visit to the mother land with the Canadian curiers, is a distinguished mason, and on having honorary membership in Kiltwinning Lodge conferred on him, he made happy reference to the high estimate placed on Masonry in Canada. Membership in the order extended all over Canada; in every town, village and hamlet they would find brethren practising the principles of the order in deed as well as in word.

In twenty years the mineral production of Canada has gone up from \$10,000,000 to \$86,000,000. The increase is steady, widespread, and includes permanent development in the production of a wide range of minerals between coal and gold. The development of the Cobalt region has brought Canada up the fourth place in the world's list of silver-producing countries. Germany has been passed in the race, and now this country is moving up rapidly upon Australia, which holds the third place. The second place is held by Mexico, and the first by the United States.

A singular case of straining over non-essentials is reported from Berlin. It was, is playing on an organ as a part of a religious service an infraction of the Sabbath law? The Jewish congregations of that city have considered organ playing as work and have always employed non-Jews for that purpose. When it was proposed to allow Jews to do the "work" the discussion arose, with the result that the question was laid for decision before a board of nine rabbis, of whom four voted for and four against the innovation and one leaned both ways. A compromise resulted, favorable, it is said, to the liberals.

The Philadelphia Westminster says:-- The anniversaries of Burns and Poe occurring so near together naturally suggest a comparison between their lives and genius. But the resemblance is largely fanciful. It is true that they were both poor and each died in his early manhood, and there it ends. As poets, they belong to different worlds. Burns was a harp of a thousand strings, Poe a harp of but one. Burns leads a chorus; Poe sings alone. One is to be recited, the other to be sung. As prose writers, the contrast is still wider. Burns left nothing save a few letters, while Poe inspired almost every successful brief story author who has written since. The two will live, and each in his own sphere.

The Hon. J. P. Mabee, and his conferees of the Railway Commission, are making good in their office; and if they continue as they are doing, the prospect is that Canadians will be delivered from some of the tyranny that the Railways have been wont to exercise over the comforts and even lives of the general public. One of the latest and most humane moves of the Commission, on advice from The Minister of Railways, is the decision to send out inspectors to examine and report on all crossings reported to be dangerous. The Commissioners, as soon as full information is received, will take action to remove, just as far as possible, the danger from these crossings.

Steps were taken at a recent Lord's Day convention at Pittsburg, Pa., to organize a Lord's Day Alliance for the United States, with auxiliaries in every state. An appeal was made to all citizens to refuse to subscribe for, advertise in or furnish church notices or other items for the Sunday newspaper. We in Canada have progressed further. We have no Sunday newspapers, except in British Columbia; but there is one in Toronto which gets as near the border line as the law will allow, by publishing late on Saturday night and filling its columns with sporting news and all kinds of gossip which is often read on Sunday morning. The request to refuse to advertise in or furnish news might well apply to it, yet it contains church notices which are no doubt paid for.

In its February issue, Current Literature discusses the Italian earthquake from both the journalistic and scientific points of view. It registers the tone of the press all over the country in regard to the tempestuous political whirl that is marking the close of President Roosevelt's administration. It celebrates the anniversaries of Darwin, Milton and Poe by printing really informing articles gleaned from American and British periodicals; and the new religious movements now springing up on this continent—Christian Science, New Thought, Emmanuelism, etc.—receive striking interpretation. The quotations made under the heading "Recent Poetry" more than sustain the editor's statement that, despite the large amount of mediocre poetry published, no month passes without there appearing at least half a dozen poems worth preserving.

Says Professor Goldwin Smith: The form of the coronation oath was settled at the Revolution of 1688, when English Protestantism had just narrowly escaped with its life, which was attacked by a Roman Catholic King in concert with his French patron and ally. Safeguards which at that crisis were needful are now needless, and, being offensive to Catholics ought now unquestionably to be discarded. It is to be hoped that the Catholics will act in the same spirit, and that when next a lady of the Royal family of England is to be married to a Catholic King she will not be compelled by the Papacy publicly and offensively to renounce her Protestant religion. At the same time it is not to be forgotten that the twenty-fourth article of the Papal Syllabus still claims for the Papacy temporal power and liberty to make use of force, both, apparently, without discrimination of country or religion; so that the claim would apply to England as well as to any territory under the religious supremacy of the Pope. This is not Catholicism, it is Papalism, and political usurpation.

A novel competition is to be decided by Hailey's comet, which is expected soon to come in sight for a few months of its 75-year circuit around the sun. A wealthy European amateur astronomer offered a prize for the best computation of this comet's orbit submitted before the close of 1908, and a competing ephemeris for this year and next indicates a very different route from that expected, showing the perihelion passing in the middle of June, instead of the middle of April, 1910.

Those who believe that the Chinese are savages, pure and simple, should note the action taken by the Chinese merchants and the Chinese Reform Association in Australia in regard to opium. The Chinese merchants, who are the chief distributors of the drug, are displaying the greatest earnestness in endeavoring to secure legislation in the Federal Parliament to prevent its introduction for smoking. They have not hesitated to ask and to secure the aid of the Labor party, though that party is zealous to exclude them from Australia. They have obtained help from the Protestant Churches and also from Cardinal Moran, the head of the Roman Catholic Church in Australia. Not only are they willing to forego the profit they have been making by the sale of opium, but also to bear the expense of medical treatment for the victims of the opium habit. When will Christian Churches see a deputation from brewers and distillers begging them to prevent the consumption of alcohol, solely on the ground of its injury to the best interests of the community?

We clip the following from the Michigan Presbyterian of a recent date: Catholics seem to deprecate the existence of any antipathy toward their church, and yet what could do more to create such a feeling than the following from the Michigan Catholic of Jan. 7: "It is a grievous sin for any Catholic to take part in Protestant services" or even "to stand as a witness at weddings or baptisms, etc., under Protestant auspices." The lengthy article closes with the words, "any one blessed with common sense and an ordinary amount of intelligence cannot help seeing how inconsistent, scandalous and sinful it is for Catholics to attend Protestant services." This is the kind of advice and caution, even prohibition, that is constantly rung into the ears of Catholics, young and old. The people cannot be trusted to decide for themselves, but like little children under tutelage must be hedged about by rules and mandates, especially those forbidding all contact with Protestants. To forbid the frequenting of the theater, the saloon, the dance hall or the gambling room would not excite surprise as that would evince a concern for the moral safety of the people, but to make it a sin to attend a Protestant service where God's word is preached, His praises sung and prayer offered, marks the limit of bigotry and intolerance. If it is a sin for a Catholic to attend a Protestant service, then it is a sin for any one to attend and such services should be suppressed by law. That is the logic of Rome and it has been enforced with cruel severity wherever she has had the power. Fortunately only the most ignorant and superstitious have ever heeded such an absurd and unreasonable restriction upon the rights of the individual conscience. The more intelligent and enlightened Catholics have too much sense to be bound by such a rule.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## NEWFOUNDLAND.

By Rev. A. William Lewis, B.A., B.D.

Newfoundland is Britain's most ancient colony. For a century it enjoyed this distinction. For two more it was undiscovered, and laws were passed by the influence of monopolists forbidding its use, except as a flake, for drying the fish caught in its waters. The fishermen were not allowed even to make gardens in summer, and for the winter they were compelled to return to their homes in the Motherland. Only in very recent years have its resources been discovered. Thus Terra Nova is not the misnomer that it at first seems. Very much of the island is still virgin soil.

The Reids have done the most to open up the island. They have built a railway from St. John's on the east to Port aux Basques on the west, 548 miles, in the form of an arc, touching much of the coast on the north and west. This was opened for traffic in July, 1898. A fine steamer, S.S. "Bruce," connects Port aux Basques with North Sydney, in a six hours' sea trip across Cabot strait. The same company, the Reid Newfoundland, has a fleet of steamers plying around the coast and up Labrador. Other steamers run in opposition on the littoral, and ocean liners call at the capital. Thus at last Newfoundland is easy of access to Canadians and Americans.

The sporting world is beginning to turn its eye upon Newfoundland's enchanting game areas. The deer drink in the streams where the salmon sport. The railway will set you down among the caribou by the river's side. The outing world is coming, too, when the heat of the continent is oppressive, and the rush of the city too taxing. The whole coast is a series of most charming scenes. Few days are hot, for the cool, bracing air of northern waters tempers the rays of the sun; and often the breath of the iceberg fans the locks of convalescents. Capital is beginning to realize that this is a legitimate field for successful operations. The island is believed to be rich in copper, iron, and coal. Certainly Bell Island, in Conception Bay, is one of the most wonderful deposits of iron in all the world. It was secured first by the Nova Scotia Steel Company, and a part was sold to the Dominion Steel Company. Both companies are working it extensively. Copper is being successfully mined at Tilt Cove. It is thought that the coal areas of Cape Breton are continued in Newfoundland. The future will reveal the treasures now hidden. The mineral exports of the last fiscal year were \$1,288,565. The forests of the west coast, especially, are of immense value. The Newfoundland Timber Estates is the largest company, incorporated in 1903, with a capacity of 300,000 feet daily. The Harmsworths, of London, have just secured extensive areas, and have begun their pulp mill from which our island expects great things. There is also much good agricultural land hitherto undeveloped, because the inhabitants have looked to the harvest of the sea for their living. The fisheries vary from year to year, but they are already too well known to need any words in this brief article.

French rights around Newfoundland have been the prolific source of much ill feeling and strife. It is not merely the possession of St. Pierre and Miquelon on the "Banks" of the south, but especially the rights given the French fishermen on the west coast, around to Cape St. John on the north, where the trouble has arisen. This has long been the bone of contention between Great

Britain and France. Now it seems that a satisfactory understanding has been reached; and these two nations are on better terms than heretofore. It is believed that gradually the friction will entirely disappear.

Our present Governor is Sir William MacGregor, a very scientific as well as most practical man. Having made a name for himself in his former sphere of rule, he has set himself earnestly to his present task of advancing Newfoundland to a front rank in the world. Soon after his coming in 1904 he made a record in his "Report to the Colonial Secretary on the trade and commerce of Newfoundland." This is what we might expect, knowing him to be a Scotsman and a Presbyterian. Lady MacGregor and the beautiful daughters most gracefully uphold the exalted name of the Government House.

St. John's is the metropolis, a city of 32,000. Its safe harbor is well known, and the enterprise of its citizens. Its electricity for its street cars and its light is generated by water power, nine miles out, at Petty Harbor. The spiritual well-being of the city is in the hands of a strong force. There are two cathedrals and a large number of churches, with a variety of beliefs sufficient to meet the idiosyncrasy of each conscience.

Harbor Grace is the "second city." Its population is over 5,000, and it is beautifully situated on a lovely harbor, off Conception Bay. By rail it is seventy-five miles to St. John's, as the bay runs far inland. It has a boot factory, a seal, a whale, and a freezer for cod oil. It has a cathedral and four churches, and a newspaper. Tourists come in the summer from St. John's, New York, Boston, etc. In the winter the mercury seldom falls below zero. Last winter had the worst storm in fifty years, and the winter scene in Harbor Grace, accompanying this, is unusual. We very seldom see any fog, though some that pass Newfoundland in the ocean greyhounds think otherwise. There is fog on the Grand Banks. Last summer I did not see an iceberg. This summer a few have come within the range of vision northward.

Newfoundland sits at the mouth of the St. Lawrence, like a swan ruffled by the storms of the boisterous Atlantic. She has not yet annexed Canada, nor the United States of America. The island is a part of the continent geologically. It is not what was left over, but the outcrop of the early formations which form the foundations of America.

It seems strange to us that although Newfoundland was discovered only five years after the discovery of America by Columbus, the history of this great island has hitherto been a sealed book, and it is only after four centuries of isolation, by the completion of the Trans-Insular Railway, through the heroic and persistent efforts of the late R. G. Reid, that her people have been brought in touch with the outside world. During all this long time the conditions of life there were most primitive, and generation after generation has existed, confronting the pitiless rigors of the climate in winter and the terrors of the sea. It was from this hard discipline of privation, isolation and self-sacrifice that heroic qualities were evolved. This, then, is the bounteous reward, of far greater worth than all material gains, which Nature gives to those who abide continually with her, and whose destinies are continually in her keeping.

But if those of us whose lives have been cast amidst the stirring scenes of this fast advancing age, coming to this peaceful land, have new and valuable ideas to impart, so we have in turn much

to gain. To rest for a time from life's warfare amidst these tranquil scenes, is to gain new health and nobler aspirations. It is to realize the true import of life.

The best time to visit this beautiful land is, of course, in the summer. If a few weeks can be spared, it will richly repay the city worker to visit one of these typical Newfoundland fishing villages, whose hardy, rugged fishermen have for generation after generation braved the perils of the sea and gone on in the way of their fathers in Nature's own way, that we find a sympathetic, humane and kindly people, who dwell in peace and contentment. It is a picture of natural repose and tranquil lives, when the visitor witnesses such scenes and leaves behind the world of bustle, trade and show. He has forgotten its strifes, its anxieties and its ambitions; its struggles, its weariness and its vanities are things of the past. He has entered into a world apart, into a different existence, where true peace abides. The needs of man are few; his desires are many. It is little to supply his needs; his desires are the source of his woes. Who, tossed on the ever restless billows of life's sea, ever seeking, but never finding rest, would not learn a lesson of wise living from these happy and contented villagers of Newfoundland? They are never in a hurry. The bustle and worry of our life is unknown to them, and yet on all sides we may find, not wealth, but genuine evidences of thrift and plenty. In the summer and early fall it is an inspiration to see the abundant crops, to inhale the pure air, laden with the odors of new mown hay, and to look upon the cultivated land, adorned with well kept homes, in which even the stranger finds genuine hospitality. And for these reasons Newfoundland is attracting more interest each year among visitors from the United States, from Canada, and elsewhere than ever.

On account of the "fog banks" on the fishing grounds when passing on our European voyage, many infer that Newfoundland is enveloped in almost perpetual fogs in summer, and given over to intense cold and a succession of snow storms in winter. It is true that it partakes of the general character, to a great extent, of the North American climate, and is therefore much colder than lands in the same latitude in the Old World, but in the American sense of the term it is by no means a cold country. In summer it is simply delightful.

The scenery of the island is unusually fine. As a sanitarium, or health resort, Newfoundland is likely to take a high place, when once accommodations for travellers and invalids are provided, and for this arrangements are now in progress. There is something peculiarly balmy, soothing and yet invigorating in the summer breezes, whether on sea or land, which cools the fevered brain and smooths the tired brow.

St. Andrew's Manse, Harbor Grace.

It is better to be beaten in the streets of life than to be victorious; if the victory can only be won by unholy alliance. 'Tis better to live in obscurity than to be lifted into public notice by methods repugnant to moral sense. It is better to be poor, and filled with the consolations of Christ, than to be rich and empty hearted. It is better to be loved by a child than to be flattered by those whose only purpose is to serve personal ends.—"Thirklewellian Ethics."

### A YOUNG BUDDHIST'S IDEAS OF CHRISTIANITY.

A young Japanese Buddhist was sent to England ten years ago to study English literature, philosophy and religion. After some time thus occupied he set out to return to Japan by way of India, where he died. His English tutor was deeply interested in him, and has published some of the young man's thoughts concerning Christianity. The following extracts will give some idea of the conclusions he reached from his study of the Greek Testament:

"What," I once asked him, "should you consider the most essential and salient thought about Jesus the Christ, as you understand from study of the four Gospels, and how would you describe Christianity as a religion to your friends of the Buddhist monastery?" "I should say," he replied, "that the most essential and salient thought about Christ is that He is the manifold Life of mankind, and I should describe Christianity as the religion of the revealed fatherhood of God and the ideal sonship of humanity. I regard the Christ, and therefore Christianity, as a higher natural means for the moral and spiritual education of the world."

"You say, 'higher natural,'" I observed. "Will you explain what you mean by the expression?" "I mean," he answered, "that Christ and Christianity are not a human intuition, nor a development on the lower plan of ordinary nature, but a revelation made by the divine wisdom and power. The ideal life cannot be the conception of humanity in any stage of its progressive advancement, but must descend from the higher world. And this, I observe, is what the Christ said of Himself: 'I am from above.' 'I came down from heaven,' and He speaks of 'the glory which He had with the Father before the world was.' The ideal life of all intelligent and moral creatures must have existed in the divine mind from all eternity, and their normal life must have been conceived with divine complacency, and glorified with the Father in His divine contemplation and creative purpose. My Buddhist education and sympathies, and possibly my Oriental tinge of thought, quicken my perception of these utterances of the Christ, and excite my admiration of and confidence in them as the words of wisdom and truth."

"I have often wondered," he said one day, "when I used to be told in my country of the splendour of western civilization. . . . A people with such a divine religion as Christianity must be a great people and as good as they are great. Buddhist as I am, I cannot but hope that Christianity will come into Japan, and that it will be diffused through our whole empire. Our people ought to know the Christ of Christianity; and if it were preached everywhere that the Christ is the manifested and normal life of humanity, the people would be lifted up by the power of this beautiful and beneficent personality into a nobler and happier human life. When my brothers of the monastery know more about the Christ and Christianity, they will not be jealous of the diffusion and influence of your great western religion in their native land."

Reading on one occasion the chapter in John, recording the raising of Lazarus from the dead, and Jesus' affirmation that He is the Resurrection and the Life, he remarked that Christianity had an immense advantage over Buddhism in its emphasis of every human individuality. "Our aspirations of the future are not so distinctively a faith as Christianity affords. To the Buddhist the future is a painfully vague hope. Buddhism seems to promise a future life; but when we think about it the future life seems to be such an absorption of our individuality that, to pure

thought, it is one and the same as personal annihilation. The Christ's promise of the resurrection of the dead personality in a higher organization of the human being speaks to the natural hopes of the whole human race. The Christian teaching on the resurrection would give a great advantage to Christianity over Buddhism among my countrymen."

Of St. Paul's argument in I Corinthians xv, he said, "That is enough and having as yet no experience of the transformation, we can know no more. The animal body of this life, and the higher (spiritual) body of the life to come is very satisfactory teaching. This doctrine of resurrection has a great advantage over our idea of Nirvana."

### WATCHFUL PROVIDENCE.

(Psalm 91.)

By George W. Armstrong.

Almighty Shadow (Secret place),  
In which the good shall ere abide;  
For God a rock of refuge is,  
A fortress where frail man may hide.

A Fowler with his guns may snare,  
And noiseless pestilence attack;  
But in my God I'll ere confide,  
And surely He will drive them back.

His feathers shall my covering be,  
Under His wing be all my trust;  
His truth, my buckler, sword and shield,—  
Protection strong: for He is just.

Terrors by night may me invade,  
And arrows fly in light of day;  
Destruction waste at noontide hour:—  
I'm not afraid—His arm can stay.

A thousand at my side shall fall,  
Ten thousand fall at my right hand;  
But nigh me fear can never come,  
Firmly in God my feet shall stand.

The wicked shall have their reward,  
Without a refuge in their need;  
But I shall find defence is sure,  
And from all anxious cares be freed.

No evil shall molest my way,  
No plague nigh to my dwelling come,  
God the Most High has sent a watch—  
An angel band to guard my home.  
London, January 31st, 1909.

### THE PERIL OF SAFETY.

There is always danger when we are so well safeguarded as to think we are beyond danger. In other words, whenever we cease to be alert against danger, we increase our risk from it. One who has had ample time to catch a train or keep an appointment, for example, has more than once failed to arrive on time simply because he thought there was plenty of time, and the minutes slipped away faster than they were noticed. That same person will keep an appointment punctually, over and over again, when he has allowed only just enough minutes and seconds to get there "on the dot." The trouble in the first instance lay, not in allowing plenty of time, for that is a good thing to do, but in supposing that plenty of time meant no further need of watchfulness. And the reason why the appointments were kept oftener when time was scantiest was because the whole man was then awake and alert to the danger of failure. This is simply another illustration of the old warning, "Let him that thinketh he standeth take heed"—. It is well to allow broad margins between ourselves and failure; but it is courting failure to think that the margin insures success.—Sunday School Times.

Humboldt says: "Only what we have wrought into our character during life, can we take away with us."

### THE DOCTRINE AND "THE MAN."

Editor Dominion Presbyterian.—About sixteen years ago was there not a widely-reported discussion on the question of the relative value of good men and good doctrine? One party asked for the former saying the latter could be done without; the other valued good men, but stated that, if either had to be chosen, he would choose good doctrine, and his reason was that good men left to themselves would degenerate, but from good doctrine (the Bible was under discussion) evil men would be made good.

I have just read in your issue of the 6th inst. words which are reported to be from the Rev. Wm. McIntosh which have recalled the above to my mind. Mr. McIntosh puts a man as being above his religion,—in one sense he is right, but in a more important one he is wrong, and there is a great divide between true Romanism and true Protestantism, and this difference produces a different class of men; and with all my heart let me say that Protestantism is much more in accordance with the Bible than Romanism. Protestantism is doctrine according to the revelation of God head and shoulders above Romanism, not to say anything of the unscriptural doctrines that Romanism has incorporated in its beliefs.

I write to balance off such one-sided teaching as that credited to Mr. McIntosh and to say that whilst there is one truth in Mr. McIntosh's words, "the important point is the man," there is still more important truth in the fact that Protestantism is in advance of Romanism as much as the true worship of God for which Moses had great zeal was ahead of the false worship that Aaron and the multitude were practising at the base of Mount Sinai.

JAS. TAYLOR  
Chelsea, Que.

### "PURE NONSENSE."

Editor Dominion Presbyterian:

One great evil of our day is the constant effort to invent new meanings for the Gospel narrative. This striving after effect leads men from the Bible, instead of to it, with the result that among teachers, and even those who proclaim the Word, there is a haziness in regard to, if not absolute ignorance of, the original. How many can tell about the Bible—alas, how few know accurately the Bible itself.

In a missionary periodical I read of a "Right Reverend" contributor to a New York paper who "deduces some very beautiful missionary lessons from the circumstances of the birth of Christ." He says that the Angel of the Lord was the "first missionary of the new dispensation; that the shepherds were the first earthly bearers of the message. With them missions was an instinct, and eagerness to tell was inseparable from the glad tidings—and more of the same sort, which I humbly submit is pure nonsense, but upon which a sympathetic writer comments: "So true is it that this old Christmas story ever comes to us with a fresh message."

This straining for new meanings so foreign to the simple, straightforward narrative of the evangelists is unwholesome, and I believe arises mainly from the desire to make the Gospel story "fit in" to the traditions and superstitions of the observance of "days, and months and seasons, and years," all of which tend to bondage—the more so that few of those who read and admire these "fresh messages" themselves "search the scriptures" in which they think they have eternal life, and which truly testify of Christ.

ULSTER PAT.

"Don't look for much growth in grace as long as you keep your hands in your pockets."

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLESTEPHEN THE FIRST CHRISTIAN  
MARTYR.\*

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

Stephen, v. 8. The name in Greek means a crown. It has been well said that Stephen received three crowns. The first was the beautiful crown of grace with which his heavenly Lord adorned him, so that, by his life and his words, he had such power with men. Then, there was the bloody crown of martyrdom, like the Master's crown of thorns, crushed down on his brows by his foes. And there was the heavenly crown of honor and glory. The King our Saviour offers to each of us the crown of grace. And though the crown of suffering may come to us, it will surely be followed by the glorious crown which we shall wear in heaven forever.

Stirred up the people, v. 12. Men of sagacity put great value upon the cheering crowds, knowing the fickleness of the excited human throng. When Napoleon returned to Paris from his Italian victories, illuminations, bonfires, bell-ringing, and the cheering of thousands, accompanied him all the way. He scarcely noticed the commotion. "It must be delightful," said a courtier, "to be greeted with such demonstrations of enthusiastic admiration." "Bah!" Napoleon said, "this unthinking mob under a slight change of circumstances would follow me just as eagerly and enthusiastically to the scaffold." It matters comparatively little what the changeable crowd thinks or says about us. What really counts is the approval of God and our own conscience. If we have these we can afford to do without the praise of men.

All saw his face as it had been the face of an angel, v. 15. The secret of the shining face is in the heart. Henry Drummond wrote about a young girl of very winsome character whose presence was a charm to her friends. These friends were content to take what she could give them without trying to discover the secret of her lovely disposition. She had, evidently, a source of goodness that was unknown to them, but that was all it concerned them. On her death bed she had frequent visits from one girl, who asked her how it was she was always so buoyant and happy and helpful. "When I am gone," said the sick one, "you will find the secret written in this locket that I wear; read it and try for yourself if it is not all I find it." When she died the locket was found to contain a slip of paper bearing these words: "Whom having not seen, ye love."

He looked up steadfastly into heaven, v. 55. A small boy found a ladder against a very tall building, and started to go to the top of it. When half way up, he grew tired and stopped and looked down. At once his head began to swim with dizziness, and a violent trembling seized him. He was about to fall, when a kind voice above him said, "Look up, my boy, and keep looking up, and climb!" He obeyed, and soon felt the strong arm of the workman on the roof grasping him safely. Then he got this advice: "When you are on a high place, it is dangerous to look down. When you want to climb high, you must look up. Look at the spot you wish to reach." It was that way with Stephen. If he had

not looked up, we should not be admiring him today. If he had looked down he would have seen human rage and hate. He wanted what was above, where God sitteth. There was his goal, his home and all that he counted best. "Look up, and keep looking up, and climb."

Lord, lay not this sin to their charge, v. 60. The town of Calais, in the north of France, was besieged in the year 1346, after the victory of Crecy, by King Edward III. of England. The citizens held out for a whole year, and then found themselves starved into surrender. Edward promised to extend mercy to the garrison and the townsmen, on condition that twelve of the citizens gave themselves up to suffer capital punishment. The list of self-devoted men was soon made up; among them being the wealthiest and most honored of the citizens. But Queen Philippa began to weep tenderly, and cast herself on her knees before her lord the king, and besought him for the love of Christ to have mercy upon these men devoted to death. Then the king delivered them to the queen, and released from death every one in Calais. Jesus prays that we may be pardoned, as did Stephen for his slayers, and Queen Philippa for the doomed captives. And we are likest Jesus when we pray for the pardon of those who do us wrong.

## PRAYER.

Almighty God, we pray Thee for the true vision. Blessed are the pure in heart, for they shall see God. We cannot see Thee otherwise. This way is Thine own, it is therefore best, and we pray to be led in it like little children. We want to see God. We would see Thee every day; we would walk with Thee, and talk with Thee, and be Thy friends. We need not see death because of our companionship with Thee, but breathe ourselves into Heaven. Amen.

## GOING HOME.

For the loving child of God, death is the going home to the Eternal Father, the ending of warfare, the removing of temptation, the ceasing of failure. No more unfaithfulness, no more miserable weakness, no more grieving God. The solemnity and awfulness of death make the loving servants of God very careful in their preparation for it; but they do not destroy the desire of being with God which can only be attained through death.

Therefore, death must be regarded as the Gate of Life. It is the opening of the door into Judgment; therefore, it must be prepared for with all earnestness. But the thought of death ought not to over-sadden us, for it has a very bright side. A true servant of God has looked forward to the meeting with God, and has prepared; he has realized his own need for repentance, and has repented, does repent, with a growing, deepening sorrow; he has searched out his sins, he has taken them to the foot of the cross and has left them there. The thought of God's love in Christ brightens all to him; he awaits humbly and trustingly the call home.—Canon Williams.

Lutheran Observer: The natural man differs from the Christian in the quality of his life as truly as in its quantity. He lives on a lower level, is nourished by other forces, and there is no way in which he can ascend to the higher except by reaching up and laying hold of divine powers that will lift him up.

## LIGHT FROM THE EAST.

(By Rev. James Ross, D.D.)

Witnesses—From the earliest times it seems to have been possible to procure witnesses, who, for a sufficient money consideration, would swear to anything desired. The custom was known in Egypt, and is proverbially common in Turkey and China to this day. Very likely its prevalence had something to do with the origin of the examination of witnesses under torture, as it was thought that pain could compel them to speak the truth. The Old Testament required two witnesses to establish a charge, and a false witness suffered the punishment due to the offence he sought to establish, but according to Pharisaic usage, it was hard to prove them false. They were always examined separately, and they were not punishable if they merely contradicted one another. Nor would they be proved guilty if the accused proved an alibi, but only if an alibi were proved against the witness himself. Evidence was given after a solemn adjuration in the name of God to speak the truth, which compelled an answer to every question, and in which any falsehood would be perjury. Women, slaves, idiots, deaf, blind and dumb persons, and those of infamous character could not be received as witnesses, nor could the high priest legally be compelled to give evidence except in a case affecting the interests of the king.

## SLANDERED.

An easy way to harm a good man is to slander him. Few good men have escaped this fiery dart of the enemy. Let no one who has been attacked by a lying tongue think his case is peculiar. No weapon is so hard to defeat. Men have tried to stop a lie, but often with no success. One who is slandered may deny the accusation indignantly, but the denial will not cure the evil. The lie flies faster than the denial. Slander will travel a thousand miles while the denial is going one short mile. The atmosphere of this world seems to be favorable to the rapid circulation of an evil report. Hundreds will believe the evil rumor where one will believe the denial. What can a man do in such a case? What shall he think when his good name has been tarnished by a wicked falsehood?

It is not so bad as it would be if the story were true. How glad such a man should be that the thing is false. He is not what men say he is. Jesus says, "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad." Jesus does not seem to consider it a dreadful thing when one is slandered. He tells us to rejoice and be exceedingly glad. It would be bad enough if the story were true. See to it that no one shall ever say evil of you truly, and all shall be well. If we could see the end from the beginning, if we could see what shall follow all this mischief, we should not complain. "Rejoice and be exceedingly glad, for great is your reward in heaven." There will be an adjustment. Heaven's eternal glory shall pay for all the children of God suffer here.—Selected.

Name other experiences from Job.  
Quote New Testament texts on chastisement.  
Show how adversity ennoble the character.

\*S. Lesson, February 21, 1909.—Acts 6:8-15; 7:54 to 8:3. Commit to memory 7:55, 56. Study Acts 6:1 to 8:3. Golden Text—And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.—Acts 7:59.

# THE DOMINION-PRESBYTERIAN

## IN HIS LIKENESS.

The hope of the Christian is to be like Christ. The bold statement of Holy Writ is that the believer knows he shall be like his Master one day, though it does not yet appear what he shall be. The seeming contradiction here will disappear if it is borne in mind that the apostle gives the ground for the hope and the reason for the knowledge, "For we shall see Him as He is."

It would seem, then, that perfect sight is accompanied by perfect knowledge, and that in this perfect sight as a basis rests our hope of being like the Perfect One. We conclude at once that a correct vision of the Christ is essential to the perfect life, and we may correctly infer that the improving, developing life is one in which that vision is growing towards perfection.

We do not hesitate to draw the conclusion because confronted by the objection that such a view tends to the doctrine of sense-perception as the base of knowledge. We answer that through the senses only the things of sense can be perceived, and that this in no wise makes against that deeper, inner, more vital perception which might be popularized as spiritual perception—a seeing and hearing that which the bodily senses are not effected by. A splendid illustration is seen in the disciples; day after day they saw Jesus with their physical eyes, but their sad story of weakness, doubt and denial tells plainly the truth of the claim that only through a glass darkly did they catch glimpses of the real, living, incarnate Christ. The same truth is presented in a different and very striking, if seemingly paradoxical Biblical statement of the possibility of having eyes, yet hearing not, and having hearts which fail to understand.

So it must be very evident that he who makes the biggest claims is not necessarily most powerful, and that one boasting most meritorious actions is not always the most virtuous or worthy—for not every one who says Lord, Lord, shall inherit the kingdom, but he who does the Father's will. We may go a step further and boldly assert that one who professes to have had some special "revelation" or peculiar "vision" does not always portray in life what he claims to have caught in the night-vision. Something more is needed so to see the Christ as to develop in one a growing likeness to the Master.

He who day by day studies the life and character and work of the great Ideal, Teacher and Exemplar, striving to find out more and more of what He was and is, proves the possession of a vision of the Christ clearer, more perfect, real and helpful than any other. And as the view becomes continuously more distinct, the principles of the Christ-life show themselves in the life of him who studies. Often he is not fully conscious of the development or the evidence of it in his life; but others see it, and the Master sees and takes account, and will say one day, "You may have forgotten, but in as much as you did it unto one of these, My brethren, you did that thing for Me, so come, and receive your reward."

We may walk with Christ by the way, yet not see Him; He may abide in our house yet we not really behold Him, if we would see Him, we must have the eyes of our understanding opened, then He appears to us in all the truth, goodness and beauty we find in life; and as we incorporate this principle in our very being, we grow more like Him.

But we must behold more than Jesus, the perfect man, the ideal type for humanity; we must see Christ, the Divine, and in His unique person find not only perfect sympathy, but perfect power and willingness to extend that sympathy to

us through and in a complete salvation.

The most glorious thought connected with Him here, and joint heirs with the Master is, that we become co-laborers with Him here, and joint heirs with Him in the heavenly kingdom.—Rev. F. M. Hawley in Presbyterian Standard.

## PROVING CHRIST'S DIVINITY.

If I were to attempt to prove the divinity of Christ, instead of beginning with mystery or miracle or the theory of the atonement, I should simply tell you the story of his life and how he lived, and what he said and did, and how he died, and then I would ask you to explain it by any other theory than that he is divine. Reared in a carpenter's shop, having no access to the wisdom of the other races and people, he yet, when about thirty years of age, gave to the world a code of morality, the like of which the world had never seen before, the like of which the world has never seen since. Then he was put to death. He was nailed to the cross in shame, and those who followed him were scattered or killed. And then, from this little beginning, his religion spread until hundreds of millions have taken his name upon their lips and millions have been ready to die rather than surrender the faith that he put into their hearts. To me it is easier to believe him divine than to explain in any other way what he said and did.—Exchange.

## CONFORTAMINI IN DOMINO.

I am very weak; and once my prayer  
Was: "Master, my weakness see,  
And give me strength that I may bear  
The load Thou hast laid on me."

But Thou hast shown me a better way,  
And taught me a wiser prayer,  
To Thine Altar I go and my weakness lay  
A humble offering there;

And I plead: "Behold my weakness Lord,  
For serving Thee all unfit;  
O take it, according to Thy good word,  
And perfect Thy strength in it."  
—British Weekly.

## "MY MASTER IS ALWAYS IN."

A little boy was once taking care of a store while his master was out. Presently a man came into the store and asked for some goods. Then, seeing the boy was alone, he added, "Johnny you must give me an extra measure; your master is not in."

Johnny looked into the man's face very seriously, and said quietly, "My Master is always in."

Johnny's Master was the all-seeing God, and Johnny was trying to please Him all the time.

Whenever we are tempted to do wrong, let us say as Johnny did, "My Master is always in." If we take this as our motto and live up to it faithfully, we shall find that we can overcome every temptation that attacks us.

Who is there that does not hope for heaven? Deep down in the heart of all mankind is an ardent longing for something better "over there." The Christian, the infidel, the atheist, the pagan, the heathen, are all looking with eyes that shine with different degrees of hope into the "great beyond," where they expect to find the things which here they have searched for in vain.

## DAILY BIBLE READINGS.

Mon.—Elijah in despair (1 Kings 19:1-8).  
Tue.—Three bitter days (Acts 9:1-11).  
Wed.—The soul cast down (Psa. 42:1-6).  
Thurs.—The way out of despair (Psa. 91).  
Fri.—Faith's triumph (Rom. 5:1-5).  
Sat.—The peace that never fails (Phil. 4:4-7).

## SLOUGH OF DESPOND.\*

One of the most fruitful sources of despondency is envy and covetousness. We see some one else who has an easier time than we have, who does not work as hard as we work, or who does not work at all, and who yet is paid far better than we. He has a nicer home and more money and more toys and we compare our lot with his and are unhappy. If we would lay aside all jealousy and covetousness, we would be freed from our unhappiness.

At a certain suburban station each evening a little man is accustomed to get off the train on his way home from his work in the city. The little man almost always has bundles with him, for he has to do his shopping as cheaply as possible and save at each corner. Other men get off the same train and some get into their carriages and some into their automobiles and ride off. The little man walks. But he is full of cheer. Not an envious look does he cast at his rich neighbors. His eyes are up the road toward a spot where two children are waiting for him. As he draws near they run and take his bundles and hug and kiss him and all three walk off together to the simple home where another waits for him with eyes that glow brighter when he comes. He has learned the secret of freedom from despondency.

"But," some one says, "I would be happy, too, if I could have such greetings in the evenings. But those who once waited for me wait no more. The little feet that once came running to meet me are still now and the light went out, one dark day, from the eyes that watched for me in the evening. I am weary." "Yes, friend," we reply, "yours is the experience of all the world. It will come to the little man, too, in time. But this is not our abiding home. Look up and forward. There is a land full of little faces and the Lord himself has wiped all their tears away. There, beyond all pain and weariness, those we loved long since and lost a while are waiting for us.

Let us cease to compare ourselves with others. Paul tells us that this is not wise. And surely it is not. Our own life is our concern. What another man gets is not our concern. We stand to our own Master and should have our dealings with him alone, without reference to the way he has chosen for the education of other souls.

It is our unwillingness to do this and to trust God that makes us wretched. We want our own will rather than God's will. We are sure that our plan is better than his. It is not. We can't see these stages off. We want to alter his will, do wof well, what would result from our plan, and what would result from that, and what from that? We cannot tell. Come, let us cease trying to replan the universe, and let us be willing to accept God's will and do our duty. Then we shall be content.

But sin is never God's will or our duty. And the world is full of sin. It breeds constant despondency and despair. If we accept these as the will of God, we shall only make our slough and the world's more dismal still. We shall escape from this slough by refusing to accept sin and all its consequences in society as God's will. We shall be happiest and most joyous in warring against them, against all the dejection due to bad sanitary conditions which should be rectified, against all the misery due to poverty and want which should be permanently relieved.

Draw lessons of endurance, faith, and hope from the lives of India's missionaries.

\*Y. P. Topic, Sunday, February 21, 1909.—Pilgrim's Progress Series. II. The Slough of Despond. (Psa. 69:1-4, 13-18; 40:1-3).

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C. BLACKETT ROBINSON,  
Manager and Editor.

OTTAWA, WEDNESDAY, FEB. 17, 1909.

When a person really wishes to help the Lord's cause means to do so can be found. In an English village lives an obscure invalid who spends her spare time when her malady permits in knitting socks and as she knits she prays—prays for the man who will wear them. The socks are sent, two pairs at a time, to be given where they are most needed. This is a true carrying out of the injunction work and pray.

The Toronto City Council, after the decided expression of the people in favor of license reduction, do not appear to be disposed to throw any further obstacle in the way; and it will now devolve upon the license commissioners to decide who shall compose the fated forty. An effort is likely to be made to reduce the number in Halifax to fifty, or perhaps fewer. The Ontario Government will probably require temperance hotels throughout the province to take out permits, thus bringing them within the jurisdiction of the commissioners as to inspection, and assuring a better class of accommodation.

This year there occurs the hundredth anniversary of the birth of a large number of distinguished men. Poe, the poet; Mendelssohn, the musician; Lincoln, the statesman; Darwin, the Naturalist; Chopin, musician; Fitzgerald, poet and translator; Lord Houghton, statesman and poet; Tennyson, poet laureate; Oliver Wendell Holmes, poet and essayist; Gladstone, statesman; Kinglake, historian. If the anniversary of these, and others we may have overlooked, are duly celebrated the year will be one of continued jubilation; and before its close we should all be better acquainted with many of the writers and much of the best literature of the past century.

## "ARE YOU SAVED."

This serious and searching question was so put the other day, in our presence, by an earnest Christian man to a person whose attention he wished to call to the things that concerned his everlasting well-being. In our judgment it was not a wise question. The intention was good. The appeal was one of the most momentous character. In some sense it was according to the Apostle's direction, to be "in season and of season." And yet it grated upon our sensibilities, and made us doubt more than ever the propriety of such a mode of address. The person to whom it was put was an entire stranger to the person who put it, and it was addressed to him in the presence of a third party—both circumstances, in our opinion, grave objections, unless in exceptional cases, to such a method of seeking to do good. We can scarcely conceive of our Lord, or of the Apostle whose words we have quoted, adopting such an abrupt mode of dealing with those whom they incidentally met upon the highway. We are enjoined to be "wise as serpents, and harmless as doves," and to us such a question addressed to a stranger in such a way seems far from wise.

But we object to the terms of the query as much as to the manner of putting it. To be "saved" is nowhere used in Scripture as the equivalent of believing in the Lord Jesus Christ, or of being forgiven. It means much more than that. It means the deliverance of the soul from sin and its defilement, as well as from the curse of the law, and therefore is used in the New Testament generally in the future tense—"He that believeth shall be saved"—"through the grace of our Lord Jesus Christ we shall be saved, even as they." The exceptions to this use of the phrase are few, and quite consistent with the view we have expressed.

We believe in the final perseverance of the saints. The Saviour himself declares that he that believeth "hath everlasting life, and shall not come into condemnation; but is passed from death unto life;" but He did not ask the blind man to whom He had given sight if he were "saved," or if he were "converted," but, "Dost thou believe on the Son of God?" His enquiry directed the sinner's attention to the object of faith, not to the subject of it, or to the feelings within, which for the moment possessed him.

No doubt there is altogether too little of direct personal appeal to the unconverted to receive the Gospel, and we would not say a word therefore that could be construed into an apology for the guilty silence of many Christian professors in the presence of their friends. But let us carefully guard against giving occasion to any who may desire it, for resisting our entreaty, because of the unsuitable time or manner of our efforts to do them good.

We have much pleasure in calling attention to a very useful book just published by the MacMillan Co., (London, Toronto). It is a commentary on the Holy Bible by various writers edited by the Rev. J. R. Dummelow, M.A., of Queen's College, Cambridge. It is the kind of book that many Bible readers have been asking for. The great advantage of the book is that it is all in one volume and considering the limitations of space the work has been well done. The essays and comments are by a number of well known scholars; it is well bound and can be had for the modest price of seven shillings and six pence.

## SHOULD WE HAVE CHRISTMAS TREES.

A cry has been raised against the injury done the forests of the United States by the destruction of young trees at the holiday season—the number of Christmas trees required annually being estimated at four million. The Forest Service has been asked if the custom is not a menace to the movement for forest preservation.

Mr. Pinchot, chief of the Forestry Branch, whose address before the Canadian Club, at Ottawa, when he visited the Capital to invite Canada to participate in a movement to conserve the natural resources of the continent, leaves no doubt that he is fully impressed with the importance of the subject, says that it is consistent and proper that the custom of having Christmas trees should be maintained.

"Trees are for use," he says, "and there is no other use to which they could be put which would contribute so much to the joy of man as their use by the children on this one great holiday of the year.

"The number of trees cut for this use each year is utterly insignificant when compared to the consumption for other purposes for which timber is demanded. Not more than four million Christmas trees are used each year, one in every fourth family. If planted four feet apart they could be grown on less than 1,500 acres. This clearing of an area equal to a good-sized farm each Christmas would not be a subject of much worry, when it is remembered that for lumber alone it is necessary to take timber from an area of more than 100,000 acres every day of the year.

"It is true that there has been serious damage to forest growth in the cutting of Christmas trees in various sections of the country, particularly in the Adirondacks and parts of New England, but in these very sections the damage through the cutting of young evergreens for use at Christmas is infinitesimal when compared with the loss of forest resources through fires and careless methods of lumbering. The proper remedy is not to stop using trees, but to adopt wiser methods of use.

"It is generally realized that a certain proportion of land must always be used for forest growth, just as for other crops. Christmas trees are one form of this crop. There is no more reason for an outcry against using land to grow Christmas trees than to grow flowers."

What Mr. Pinchot says will also apply to Canada. For his opinion the Sunday schools and other institutions which look forward every year to their annual treat, in which the Christmas tree plays such an important part, will feel grateful. Germany has the highest developed system of forest management in the world, yet its per capita use of Christmas trees is the greatest. The cutting of small trees for Christmas is not there considered a menace to the forest, but the contrary, by a judicious thinning, and it is a source of revenue. Let the children have their Christmas trees.

Though Peter had no money to bestow upon the lame man at the gate of the temple, his successor, who lives at the Vatican, is not so badly off, or he would not have had it in his power to give \$400,000 to the sufferers by the earthquake in Southern Italy. It is pleasing to know that Pope Pius X has both the wherewithal and the charitable heart.



## THIRTY THOUSAND A YEAR!

Systematic observation of earthquakes is only about a quarter of a century old. For fairly complete records of all the shocks occurring in different parts of the globe we can date only from 1892. Before that date, says Professor Turner, in the paper published by the London Times, from which we quote, information could only be collected on the spot, and was thus frequently lost. It was realized about fifteen years ago, more or less, that a series of earthquake observatories, with delicate instruments, could obtain records of shocks in any quarter of the globe, and identify the spot with certainty, even if there were no witnesses of the actual occurrence. From the records of these observatories, it appears that there are every year some thirty thousand minor shocks of earthquake in different localities. Of all these only sixty are "world-shaking" and observable from a great distance. Such numbers indicate immediately that, from one point of view, the Italian earthquake of last month can not be regarded as exceptional. It was only one event out of sixty per annum. What rendered it disastrous was the existence of great towns in the shaken locality.

The following about the cause of earthquakes is interesting, but particularly reassuring.

What really happened in the south of Italy is known to the new seismology as the propagated effect of a fault-slip. It was not the eruptive outburst of Etna, according to Sir Norman Lockyer, that set the earth quivering in the vicinity, but a prolonged tension of the crust, a sudden snap, an abrupt settlement, and then the waves of the quake. In fact, as London Nature suspects, there was no very severe earthquake in Sicily at all. Those delicately-suspended pendulums by means of which the slightest earthquake movement is automatically recorded at seismographical stations all over the world, seem to sustain this contention. In its preliminary tremors and in the severity of the main shock the convulsion sustains no comparison with that of a few years ago in the interior of Asia, which went almost unnoticed because of the comparatively uninhabited nature of the region shaken.

A well known citizen of New York, who has frequently served as a juror, says he has never yet been on what he would consider in its entirety, a competent jury; that is he has invariably found from two to four members incompetent—who could not understand or appreciate the most important parts of the evidence. These incompetents are the most stubbornly tenacious. This testimony is not in accord with the satisfaction so frequently expressed at being tried by one's peers, yet we are afraid it is too true. Juries sometimes do very extraordinary things. Trial by jury affords some reason for the sarcasm levelled at it in Gilbert and Sullivan's play.

## NEW BOOK BY PROF. JORDAN.

T. and T. Clark of Edinburgh include in their announcement of forthcoming publications a new book by Prof. W. G. Jordan (Queen's University) entitled "Biblical Criticism and Modern Thought." In this volume the author endeavors to present what may be called the historical background of the Old Testament. In his opinion it is necessary for the intelligent reader of the Bible, and especially for the expositor, to form a clear idea of the place of this great book in the history and literature of the world. In our effort to do this we must be prepared to accept real light from any quarter and if necessary to surrender some of the traditions that have come to us from the distant past feeling that the truth regarding any particular things is more important than its newness or its age. In this spirit the author discusses such subjects as the following:—"The Old Testament as a Problem," "Archaeology and Criticism," "Assyriology and the Old Testament," "Babylon and the Bible," "Early Hebrew Religion." It is expected that the book will be published in this country within the present month and a review will be given in these columns when it appears.

The devotion of the King and Queen of Italy to their people during the terrible days following the earthquake will do more to make their throne secure than armies and armaments could ever accomplish. They personally directed the work of rescue and aided in the care of the injured, without regard to rank—the Queen receiving serious injury from a crazed patient in one of the hospitals.

The claims made by Marconi, that wireless telegraphy would be found to be of the utmost advantage in cases of disaster at sea have received ample verification in the recent ramming of the liner Republic by the Florida off Nantucket shoals, with the result that 1650 persons, passengers on the Republic and the Florida, are now safely landed at New York. The accident is unique in the annals of maritime disasters, not because any appalling loss of life accompanied it, but on account of the splendid success with which scientific resources and invention were employed on behalf of the victims.

The new Scottish Education Act, which has just come into operation, deals not only with the feeding of children, where it is necessary, but with their clothing and cleaning. The first cost of this provision is borne by the school boards, which have the power to summon parents and ask for an explanation of the defective condition of their children. In the event of a satisfactory explanation not being given, the Boards have the power to prosecute under the head of cruelty to children, and if the prosecution is upheld the Court can make an order for maintenance for the future. School Boards may also set up Juvenile Labor Bureaus, by means of which the parents of children leaving school may receive advice and guidance in placing their children in situations. The Act puts compulsion on School Boards to provide continuation classes, but there is no compulsion on the part of children to attend them, though localities may pass by law for the compulsory attendance of children at such classes between the ages of fourteen and seventeen.

## THE BOOK OF ACTS OUTLINED.

There is perhaps no more effective way to study a book of the Bible thoroughly than to work out an exhaustive outline. An exercise not equal to this but very valuable is to study the book through following an outline made by another. A comparison and criticism of outlines is valuable. The following is submitted with the hope that it may help some one in a mastery of the book of Acts.

The book of Acts is easily divided into two parts. 1. Apostolic activity in and around Jerusalem, Peter and John being the chief actors, chapters 1-12. 2. Apostolic activity from Antioch to the foreign fields of the Roman Empire, Paul being the chief actor, chapters 13-28.

Under the first, the following subdivisions may be made: 1. Promise of the Holy Spirit, 1. 2. The Holy Spirit given, 2. 3. Lame man healed through Peter and John, 3. 4. Peter and John persecuted for Jesus' sake, 4:1-35. 5. Charity real and feigned, 4:34-5:11. 6. The apostles triumph over persecution, 5:12-42. 7. An adjustment of organization, 6:1-7. 8. Stephen the martyr, 6:8-7:60. 9. The disciples scattered, 8:1-4. 10. Phillip's activity, 8:5-40. 11. Conversion of Paul, 9:1-31. 12. Peter's activity in Western Judea, 9:32-43. 13. Peter preaches to Cornelius a Gentile, 10. 14. Peter defends his action, 11. 15. King Herod persecutes the church and dies, 12.

In the second part, the following subdivisions may be made: 1. Paul's first missionary journey, 13, 14. 2. Paul's victory over the Judaizers, 15:1-35. 3. Paul's second missionary journey, 15:36-18:22. 4. Paul's third missionary journey, 18:23-21:19. 5. Paul's great battle with the Judaizers for a free Gospel for all people, 21:20-28:31.

This part is subdivided: (1) Paul accused by the Judaizers and arrested, 21:20-40. (2) His defense on the stairs at Jerusalem, 22. (3) His defense before the Sanhedrin, 23. (4) His defense before Felix, 24. (5) Before Festus he appeals to Cæsar, 25. (6) His defense before Agrippa, 26. (7) His shipwreck on the way to Rome, 27. (8) His arrival at Rome where he is imprisoned, 28.

Get a clear view of the book by reading it as a whole at one sitting. Get an intelligent conception of its parts by analyzing it or by consulting an outline. Master its contents by a close and careful reading following an outline. Criticise the outline, compare it with others and make one of your own that is better.

Against whom are we to charge the social distinctions that now curse the circles of Protestantism in this country, if not against the women? Men are naturally democratic. Left to themselves they seldom draw sharp social lines or insist upon conventional distinctions. What do we find in the one sphere where they are supreme—the political world? How much class distinction exists there! Not so with women. They are more gregarious, but at the same time more conventional. Is not fashion their standing incrimination at this bar? If rich, they are the more exclusive; if poor, the more sensitive. Social lines existing in the world without they have extended into the sacred inclosure of the church, until today there is no more conventional body among us than the well-to-do Christian church. Nothing hurts us so much as this one condition, and for its existence I hold our women almost exclusively responsible. Let them only say the word, and mean it, and this state of affairs will be gone in a week.—John Balcom Shaw, D.D., in *The Homiletic Review* (November).

Our friend of the New Glasgow Chronicle is constantly and persistently opposed to union, and expresses his great satisfaction at the action of the Vancouver Island Presbytery in declaring against it.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## A VINE OUT OF EGYPT.

(By David Lyall.)

The grey old couple looked at one another across the narrow table in sheer dismay. Grey and old seemed the natural words to apply to them, yet neither Barclay Fraser, nor Phemie his wife, were very old and certainly they ought not to have been grey. They had an unearned-for look, such as people acquire when they have lost pride in themselves. Barclay was a tall, narrow man, with a curious pointed face, not in any way enhanced by a straggling beard of a reddish-brown hue, which had no particular object in life. It was certainly neither ornamental nor useful.

He wore a shabby, and it must be added a dirty suit of shepherd's tartan plaid, a woollen shirt, with a turned-down collar, and a tie which had once been sky-blue, but now soiled and nondescript, meandered under the straggling beard. His eyes were light blue, and had glasses over them, and his thin hair was brushed straight back from his high forehead, and worn rather long. Looking at him it would have been decidedly difficult to have guessed his occupation, for his hands were slender, and rather white. He was merely the custodian of what the bairns call the "a' thing shop" in the village of Mains of Lethney, a remote parish in what the Southerner with a fine vagueness designates the wilds of Scotland.

The spouse of Barclay Fraser was a short, thick person, with no particular figure-line, which perhaps was one of the reasons why she was so conspicuously careless regarding the shape and fit of her gown. It began at the neck, was tied in somewhere about the middle, and ended at her feet; no other description fits the exigencies of Phemie Fraser's attire. But somehow, looking at her face, you forgot her weird accoutrement; it was such a blithe face, with a smile that for real sunshine would be hard to beat. Only a few times had that smile been known to fall, and this was one. After the one instant of blank dismay, occasioned by the laboured perusal of a letter that had come by the evening's post, it reasserted itself triumphantly. "It'll make an awfu' difference in the hoose, Barclay. Jist think of a lasae gaun out and in. It'll mak' us young again."

"We canna afford to be young, Phemie. It's her bite and sup I'm thinkin' on, and her claes. Ye ken quite weel we havena had a balance on the right side for a year or twa."

"It'll never be missed, and maybe she'll be clever and guid," she answered stoutly. "And, onyway, whatever she be, she's your ain brother's bairn, and we canna shut the door on her that's an orphan. Ye wouldna suggest that, surely, Barclay?" she added, in a voice which seemed to challenge him with all the mild fierceness of which her heart was capable.

"Not to shut the door exactly, Phemie," he said cautiously. "But it maun be understood that she gets her ain livin'. She can go out to service. I'll speak to Mrs. Forbes the very next time she comes in frae Lethney Castle."

"We'd better wait till Rosie comes. It's a bonnie name. Eh, I'll be blithe to see her the morn's night; my, I'll hae to be hard at it a' day gettin' my room ready for her. Nae shop for the morn, Barclay; country orders or nae country orders, you'll hae to warstle through yoursell."

"It wadna be so bad if she hadna had an English mother, Phemie. I misdoot she'll be extravagant, and—and venturesome. I've heard that the English are terrible venturesome."

"Weel, naebody could say your brither Bob was venturesome, Barclay. I hope she'll be a little main steerin' than him. An' maybe the mother was a fine woman. We've heard naething to the contrary."

"She was English, an' the Word says ye canna gather a grape frae a thorn," said Barclay firmly.

"It likewise says that a vine can come out of Egypt," replied Phemie whose gift of repartee was one of the most winning things about her.

This small discussion regarding what was really a tremendous upheaval in the lives of these two simple folks had the effect of settling their minds. What is familiar ceases to appal, and they even began to look forward, Phemie openly and joyously, and Barclay furtively and cautiously, to the great event. The last train from Port of Lethney, which was to bring the expected traveller, was due at the little station at a quarter to nine. There was no particular hour for closing the "a' thing shop;" people had grown accustomed to regard it as an ever-open door, and it was no uncommon thing for the unthrifty housewife to run in at bedtime for the ounce of tea that would be required for the morning meal, or the soap for the wash that was supposed to be inaugurated with the break of day. Barclay Fraser and his wife suffered in every department of their lives from lack of system.

On this particular evening (it was the fifteenth of February, and promising well for the incoming spring), the door of the shop was closed at eight o'clock precisely, and Barclay Fraser retired upstairs to "clean hisel," as he was wont to allude to the performance of his toilet. He did not, however, change his clothes, because he had nothing between the old shepherd's plaid and the broadcloth of his Sunday best. He washed his face, and put on a clean collar and a black tie, and sallied forth to the station about twenty minutes before the time while Phemie busied herself with getting the kippers on for the late meal, for which the traveller might be supposed to be ready. Phemie was frankly excited. A dozen times did she run to the little black bedroom that had been swept and garnished for the reception of **the vine out of Egypt.** The bed turned neatly down with its coarse but clean linen sheet in evidence, the new strip of bright green Brussels carpet before the dressing-chest, all filled the heart of Phemie Fraser with a pardonable pride. She had done her best and now was ready with a heart full of love and tenderness to welcome the orphan child from London. It must be said at once that the first sight of Rosie filled her aunt with a slight dismay, not unmixed with awe. Bob Fraser had been a large soft person with an apple-checked face; his daughter was a small slim person with pale, sharp features and big melancholy eyes; very neatly and quietly dressed in a long black cloth, a neat toque of folded cloth, with a wing at the side, that had been put together by her own clever fingers.

It was her neatness that appalled Phemie Fraser; she looked, as she expressed it afterwards, as if she had stepped out of a bandbox instead of from off a thirteen hours' journey in the train. Her face was very sad, but when her new aunt, new in the sense that she had never seen her before, smiled upon her, Rosie Barclay smiled too, and then her

face suddenly became alive. She had put the fear of death on her Uncle Barclay from the moment of her arrival, and he had never opened his mouth during their ten minutes walk from the station, but Aunt Phemie, after her first capacious smile and her hearty welcome, never ceased from speech, except in the intervals when she was putting food into her mouth. She had no idea what a relief it was to the girl, who had felt on first sight of her Uncle Barclay that the train which could convey her as quickly and as far as possible from his vicinity would be her best friend. Their dismay over the announcement of her coming was as nothing to the dismay in her soul when she contemplated the menage to which she had come. She was out of health, and had had to leave her post in a large business house, where the methods were of the most modern kind. Clever and thrifty though she had always been, her small wage had never permitted a saving margin, and her far-off relatives in Scotland of whom her father had often spoken, had been her last refuge. Now she was with them, she did not know whether to laugh or cry. She sat down in her own little room, and looked round with a small, half-hysterical laugh. She was a lady by instinct and partly by rearing, and everything except Aunt Phemie's smile seemed impossible. But after she had had a good night's rest and awoke to see the sun dancing on Lethney Bay, her outlook changed.

"I'll wake them up," she said to herself with a little mischievous smile. "If I'm to stop here, I'll justify my existence and their kindness."

It was the common-sense view, and when she stepped downstairs looking like "a picter," as Aunt Phemie expressed it, in her short black skirt and neat flannel shirt, her uncle suddenly wished he had been less saving and had put on the collar which had honoured the reception at the station.

"Now dears," she said, much as she might have spoken to two overgrown children, "I want to say something before we begin breakfast. I think it's moost awfully good of you to have me here at all, and I'm not going to be a burden. I just want to say that while I'm here, I'm going to work. What I should like best to do would be to help in the shop, for of course that's what I've been used to. And though I'm not very strong just at present, I'm tough. And I'll do as much as ever I can."

Aunt Phemie nodded delightedly, and put her bonnie head on one side, saying to the solemn-faced Barclay plainly, though not in words, "Wha's richt?"

"The first thing is to get ye strong, my lass," she said aloud and briskly. "Wha d'ye think she's like, Barclay, a wee thing o' Bob about the nose, eh?"

Barclay did not commit himself. He was thinking of the ordeal in front of him to have his smart London niece at his elbow downstairs in the "a' thing shop," upsetting, not its fair order, which was non-existent, but its comfortable routine.

It must be said that Rosie had a most trying day. When she saw the place, and the stock, which was considerable, if only it could be sorted out from its hopeless state of debris, in which ham and beef and butter, and wincey, and Alloa wool, and kippered herrings dwelt amiably, cheek by jowl, to the detriment of all, her one impulse was to flee. But she saw the possibilities, and she occupied herself the whole morning in the background clearing one little corner.

When she came up to the early dinner, she was quite hot and flushed with her exertions.

"You've been working Rosie over hard, Barclay," said Aunt Phemie wrathfully. "Rosie, ye mustn't, mind your Uncle, he's a perfect slave-driver."

This wholesale battery of his character caused the easy-minded Barclay to lift his brows in astonishment, but he never contradicted Phemie, partly because it was useless, and partly because he never wanted to

"She's been reddin' up, mistress," he said grimly. "She'll hae us baith on a shelf in a jiffy, wi' labels round our necks."

This harmless joke served to enliven the whole of the dinner half-hour, and Rosie began to enjoy the situation. The pair were so quaint and delightful, that life beside them was a very easy and pleasant thing. But what she saw of the waste and bad management in the shop filled her well-regulated mind with dismay. To tell how a miracle was gradually wrought in the "a' thing shop" would fill more space than is permitted to me here, though it would be full of instruction and amusement. Coming to pay a brief visit for her health's sake, Rosie so warmed herself into the affection of her uncle and aunt, and got to love them so dearly herself, that she never went away any more. She constituted herself the guardian of the two simple folks that had never grown up, took the books in hand, and even collected some of the bad debts, and converted the "a' thing shop" into a well-conducted flourishing concern. The passing of the old regime was regretted by one or two thriftless souls, who had felt themselves delightfully at home in it. But Barclay Fraser and his wife were not among them. They have never ceased to bless the day the vine came out of Egypt to spread beneficent branches over their family walls, and they are never tired of proudly pointing to the miracle that has been wrought.

AN INTERESTING GAME.

Here is a game that will prove interesting when the boys and girls who have come to your house for a good time are tired of the romping games, and are ready to sit down awhile with pencils and paper, and set their heads instead of their feet to work. Give each one who takes part a list of the following questions, each writing his name on the paper which contains his answers:—

1. What fish is found in every band?—Drum.
2. What fish is served with meats?—Jelly.
3. What fish is worn by officers in the army?—Sword.
4. What fish is a household pet?—Cat.
5. What fish forms a resting place for birds?—Perch.
6. What fish represents the earth?—Globe.
7. What fish is not on this planet?—Moon.
8. What fish is found among Royalty?—King.
9. What fish guides the ships?—Pilot.
10. What fish was once used as a military weapon?—Pike.
11. What fish is a man's solace?—Pipe.
12. What fish is a destroyer of ships?—Torpedo.
13. What fish is a good sailor?—Skipper.
14. What fish is a carpenter's tool?—Saw.
15. What fish is prominent in winter sports?—Skate.

God calls us to duty, and the only right answer is obedience. Undertake the duty, and step by step God will provide the disposition. — Dr. George Hodges.

AN INCIDENT.

On a railway train running on a branch road from a great city to the suburb, a little incident in complete contrast was noted by eyes quick to see what happened on the road. A woman, evidently a foreigner and very poor, was encumbered by a baby in her arms while two older children tugged at her skirt. In addition she had several nondescript bundles. When the brakeman announced her station she was bewildered and greatly impeded in her efforts to leave the car. She was not quite sure of the place, and she could not easily manage the babies and the bundles.

A tall young fellow, conspicuously well-dressed, had been sitting near, "apparently" lost in a book which he was studying. He tossed the book aside, seized the heavy bundles and gave a hand to one little brown-faced child, assisted the whole party out of the car, first ascertaining that they were at the right point of their journey, lifted his hat to the mother as if she had been his own, and resumed his place and his book as if he had done nothing uncommon. This incident was chronicled in the memory of one whom it made happier for a whole long day.—Herald and Presbyter.

A VERY EXCEPTIONAL ESKIMO.

Shall I tell you a few of the things I know  
Of a very exceptional Eskimo?  
If you don't believe—but of course you will—  
Strange things have happened and happen still:  
And some of the strangest things ever known  
Occur far up in the Arctic zone.

In the Arctic zone by the great north pole  
Lives this Eskimo, in a scooped-out hole  
In a great snow bank that is mountain high—  
If you reached the top you could touch the sky!  
And his clothes he views with a proper pride,  
They are all white fur with the fur inside.

When he wishes his friends to come to dine  
He calls them up on the polar line  
And says, "Please come at the hour of two  
And partake of a dish of sealskin stew,  
With codfish oil and a water ice  
And a blubber pudding that's very nice!"

When he goes to ride he can start his sleigh  
And never stop for a whole long day—  
Lickety whizz z! Down a slope of white!  
And a reindeer carries him back at night,  
While the polar bears from his path he warns  
By blowing one of the reindeer's horns!

When he goes to bed it is not enough  
To hide his nose in a bearskin muff,  
But his ears he wraps, if it's very cold,  
In a feather bed, and I have been told  
That he toasts his head—for it really seems,  
If he didn't, the cold might freeze his dreams!

—St. Nicholas.

Poverty is uncomfortable, as I can testify; but nine cases out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself. In all my acquaintance I never knew a man to be drowned who was worth saving.—Garfield.

The noblest question in the world is: What good may I do in it?

SAVED BABY'S LIFE.

Mrs. T. Osborn Norton Mills, Vt., says:—"I have no hesitation in saying that Baby's Own Tablets saved my baby's life and I cannot say enough in praise of this medicine. He was so weak and sickly that he took no notice of anything, and cried so much that I was worn out caring for him. After giving him the Tablets there was a great change, and he is now a bright-eyed, laughing baby, the pride of our home." Baby's Own Tablets cure all stomach and bowel troubles, break up colic, destroy worms and keep little ones healthy and happy. Sold by medicine dealers or by mail at 25 cents a box from the Dr. Williams' Medicine Co., Brockville, Ont.

"INTERRUPTED."

What a test it is of one's sweetness and patience to have a sharp interruption come to cherished plans!

A dear girl whose thoughts are more of others than of herself, and who holds the fruits of her talents as something to be lavishly shared with others, went down on the street car with us the other morning. She was in the brightest spirits. This was to be a happy holiday-luncheon with a friend in the city, and then they were going together to listen to a lecture on birds.

"I have to make my visit to the oculist first," she said, "but that won't take very much time."

It was about noon, while waiting for the return suburban car, that we were surprised to find this bright-faced girl in the small station evidently watching for the same car.

"Why, what are you doing here?" she was asked.

"You've changed your plans quite suddenly, haven't you?"

The girl laughed. "They've been changed for me," she said. "I hadn't been in Doctor Williams' office two minutes before he was ordering me home. Isn't it queer how quickly anything can develop? There wasn't a sign of this particular trouble when I was there a week ago, but now I've been ordered home to keep cracked ice on my eyes the greater part of the day, and to report to him again tomorrow morning, if I don't wish to have something more serious develop."

She ended with another little laugh, but there was a suspicious catch in her breath at the same time.

"It's such an interruption to all my plans," she said. "He says I positively mustn't use my eye for any close work for two days at least, and I did so want to finish some little gifts for special friends. But they will have to take the will of the deed, this year, I can't do anything at all—only sing to keep up my courage."—Zion's Herald.

Vagueness vitiates the value of prayer. Definiteness insures acceptance of our petitions and of our praise. The recorded prayers of Jesus are very definite. They are not vague generalizations, but distinct statements of truth, or definite requests for others. His matchless intercessory prayer recorded by John is a marvel of definiteness and power. Prayer, whether private or public, must avoid vagueness if it is to have vital value.

Character is essentially the power of resisting temptation.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## EASTERN ONTARIO.

Rev. Donald Stewart, B.A., of Alexandria, has been visiting friends in Montreal.

Rev. G. W. Mingué, of Newington and North Lunenburg, is enjoying a needed holiday in a trip to Cuba.

The managers of St. Andrew's Church, Williamstown, are about installing a new lighting apparatus.

Rev. Hugh Munro, B.A., of St. Paul's, Bowmanville, has been appointed by the Counties Council a member of the High School Board.

The Rev. Mr. Forbes, of the Lumberman's Mission, occupied the pulpit in St. Andrew's Church, South Lancaster, on a recent Sunday.

At the annual meeting of St. Mark's Church, Wales, it was decided by a unanimous vote to adopt the envelope system in connection with church finances in the future.

At the last communion service in the Lanark church individual communion cups were used for the first time. The set was presented to the congregation by a member who does not wish his name to transpire.

Rev. Mr. Henderson preached his first sermon as pastor of St. Andrew's church, Appleton, last Sabbath morning. He was listened to with rapt attention by the large congregation present, and his able discourse was much enjoyed by all.

Miss Fraser, daughter of Mr. and Mrs. John J. Fraser, of Lancaster, now at Norwood, Man., was recently presented with a beautiful music cabinet in appreciation of her untiring and efficient services as leader of the choir during the past year.

Mr. John H. Wert, of Avonmore, on resigning the superintendency of the Sunday School, after several years of faithful and efficient service, was presented with a handsome oak writing cabinet, and Mrs. Wert with a fine oak rocker.

The fourteenth annual report of Calvin church, Bathurst and South Sherbrooke, (Rev. H. J. MacDermid, pastor), has been issued, and indicates steady material and spiritual progress. The reports of the different organizations in the church was very satisfactory, and the year's books were closed with small cash balances on hand.

The reports presented to the annual meeting of St. Luke's church, Finch, (Rev. W. D. Bell, pastor), indicated that the finances of the congregation are in a flourishing condition. It was decided that the customary annual reports shall be published and distributed. All the old officials of 1908 including the building committee, board of managers and the efficient secretary-treasurer, Hossa McMillan, were re-appointed for the year 1909.

At the annual meeting of the Maxville congregation, Rev. R. McKay in the chair, and A. J. Kennedy acting as secretary, the reports showed, on the whole, that progress had been made in several departments, especially in the Sunday School. There was a slight falling off in the gifts for missions at which the pastor expressed regret. The common expense fund and the stipend fund showed increases as compared with last year's reports, the latter enabling the congregation to donate \$75 to the minister in addition to the regularly promised stipend. After the conclusion of the business the ladies served lunch in the school room.

## TORONTO.

Mr. Honace F. McDougall, formerly organist and choirmaster of St. Paul's Church, has been appointed to the same position in Cooke's Church.

The Davenport Road Presbyterians occupied their new school building for the first time last Sunday. It will seat about 800, and affords much needed accommodation for this growing charge. Rev. Dr. Abraham is the minister.

Rev. Clarence MacKinnon, B.D., of Winnipeg, has declined the call to St. James Square, Toronto, not seeing it to be his duty to leave his present charge at this time. His message declining said: "Deeply sensible of the honor and opportunity of the call; but after the most mature consideration I find it impossible to accept."

Referring to the call from Deer Park to Rev. G. B. MacLeod, B.D., of Truro, N.S., the New Glasgow Chronicle says: "We believe if Mr. MacLeod accepts, he will be the fourth Truro minister to accept a charge in Toronto. We think St. Paul's Church here has given the 'Queen City' three pastors: Rev. Mr. Phillips, Rev. A. L. Geggie and Rev. P. M. MacDonald. Mr. MacLeod is second to none. His people as a whole, are much attached to him. His eloquence and culture are well known. He is fearless and brave and has proven that he 'dares to stand alone.' Truro's loss will assuredly be a great gain for Toronto. We can ill afford to part with such men, but we wish them all success and happiness."

## WINNIPEG AND WEST.

Rev. Peter Strang of Virden conducted anniversary services in Knox church, Souris. In the evening the Methodist congregation joined with their Presbyterian brethren.

At the annual meeting of the old historic Kildonan church, the pastor, Rev. Hugh Hamilton, B.D., in the chair, the reports presented showed satisfactory progress. The membership is 107 with 54 families. During the past year there was a complete renovation of the manse, and a cottage was built for the caretaker. The total income was \$4,125.65; the expenditure, \$3,616.09, leaving a balance of \$509.56 in the treasurer's hands. The installation of an electric light system is to be at once considered. The managers elected were Messrs. Wm. McKay, John H. Gunn and Roderick Roes.

## HAMILTON NOTES.

Rev. Kenneth W. Barton of Thornbury was a visitor in our city over Sunday.

Rev. H. D. Cameron's services in connection with Knox Mission are already having telling effect.

Rev. T. McLaughlin of St. James' church is again able to take his pulpit work after two weeks' illness. His new church will be ready for opening next month.

Rev. H. B. Ke'chen of MacNab street church, and Rev. J. A. Wilson of St. Andrew's church, are both engaged in preaching a series of sermons on the Lord's Prayer.

The annual meeting of the Hamilton Presbyterial of W.H.M.S. is being held this week in St. John's church, Rev. Dr. Neil of Toronto being the special speaker.

Rev. W. H. Alp, of Kearney, has been preaching at Sundridge; he also dispensed the communion at Lynch Lake and Hartfell.

## MONTREAL.

St. Cuthbert's, under the charge of Rev. Wm. Munro, is rapidly developing. The attendance is increasing, and the young especially is being greatly interested in the services.

The membership of St. Mark's Church, (Rev. G. F. Kinnear, pastor), is now 215. Messrs. G. More, W. C. Fishbourne, E. Jones, G. Muir, jr., and A. M. Reaper, jr., were elected to the board of management, and Messrs. A. L. Walker and Thomas Davidson were appointed as auditors.

The retirement of Mr. James Rodgers, for many years managing director of Gault Bros. Co., Limited, is just announced. The Witness tells us that Mr. Rodgers has decided to free himself from business cares and responsibilities so that he may have more time to devote to religious and benevolent work, and especially the interests of the Layman's Missionary Movement. He is now on a visit to leading centres in the Maritime Provinces, speaking in behalf of the missionary movement.

The pastor (Rev. K. J. Macdonald, B. B.) and people of St. Matthew's Church have reason to be satisfied with the showing made by the congregation at the annual meeting. The total receipts were \$9,584.33—the largest in the history of the Church. During the past year a mortgage debt of \$4,000 was discharged. The question of purchasing a house for the minister was thoroughly gone into, and it was finally decided to secure the property adjoining the church; and now, at an early date, a new pipe organ will be installed in the church.

Rev. James Patterson, the capable clerk of Montreal Presbytery, also acts as city missionary for the Presbyterians of Montreal, and has just reported a successful year's work. The tabulated figures indicate a large number of visits to the various hospitals, homes, jails, House of Industry, Immigration Office, Ladies' Benevolent Institution, Prayer meetings held, 54; baptisms, marriages and burials, 81. The Old Brewery Mission and the Sailors' Institute also were visited from time to time. Mr. Patterson has kept a diary for some twenty-five years, from which can be learned what he did on any day in any year. The report contains the receipt of the diary for the first week in January, 1908. The visits to the various institutions provide great variety of experience and afford large opportunity for scattering sunshine and bestowing relief, where spiritual comfort and physical alleviation are greatly needed, and appreciated. The report says: "We return thanks to the many who from year to year aid the mission by contributing in money and many other ways: to Mr. David Morrice, for a valuable supply of men's under-clothing; to Miss K. Campbell for twenty dollars' worth of articles from the Industrial Rooms, and to the Dorens and Ladies' Societies of Hemmingford, Chateauguay Basin and Beauharnois, for liberal supplies of blankets and useful articles of clothing for young and old. These have comforted many, and are most gratefully received by those for whom they are intended." Rev. Dr. Campbell is convener of the committee of Presbyter having this important work in hand; and Mr. Wm. Drysdale is the treasurer, to whom donations of money may be sent.

Through Christ we can behold the joy set before us—the crown of rejoicing.

WESTERN ONTARIO.

Rev. James Rollins, of London, has been giving a series of useful discourses on the "Sermon on the Mount."

Rev. Dr. Neil, of Toronto, has been preaching anniversary services in St. John's church, Milliken's Corners.

At a recent communion in Westminster church, Hamilton, 31 new names were added to the roll.

Rev. A. W. McIntosh, of Bellwood, has organized a Young People's Society in the Mimosa Branch of his congregation.

The Rev. James Elliot, of Midland, occupied the pulpit of the Jarratt church last Sunday afternoon, and the Rev. A. McD. Haig preached at Midland.

Rev. Dr. Dickie, of Chalmers' church, Woodstock, has been presented by his Bible class with a handsome fur-lined coat along with an appreciative address.

Rev. Wm. Cooper conducted anniversary services at Fordwich last Sunday, the Rev. A. B. Dobson preaching in Westminster church, Mount Forest.

Rev. Dr. W. J. Clark, of St. Andrew's, Westmount, preached in the First Presbyterian church, London, to the great gratification of the entire congregation.

Rev. James Barber, of Embro, has been preaching in St. Paul's church, Ingersoll. The local paper speaks of his sermons as being of "particular interest and eloquence."

Rev. Dr. McCrae, we are glad to notice, has returned from a three weeks' stay at Clifton Springs, N. Y., much improved in health, and occupied his own pulpit last Sunday. Dr. McCrae has cancelled all outside engagements for the present.

Last Sunday week a student from Toronto conducted the services in Knox church, Ayr, for Rev. Mr. Thomson, who was indisposed; and on the previous Friday Rev. Mr. Ellison preached a pre-communion service in Chalmers' church, Woodstock.

Rev. John Little, of Holstein, has been preaching in Westminster church, Mount Forest. A purse containing over \$80 was recently presented to Mr. Little, who enjoys in large measure the respect and esteem of his people, as was voiced in an appreciative address.

**MELVILLE CHURCH, BRUSSELS.**—(Rev. A. C. Wishart, pastor), reports the best year in its history. Considerable repairs to manse and church were undertaken, but all obligations were met, and the year closed with a balance of \$273.00. The various organizations are in a healthy condition as was manifested by the reports presented at the annual meeting. There was a net gain of 15 to the roll and the membership now stands at 512. At last Communion service held in January, 401 communicants were present. The church is taxed to its utmost capacity and a large committee was appointed to consider the erection of a new church edifice and to report later to a congregational meeting when the question will be decided, yea or nay. A marked increase in missionary givings is a pleasing feature and a hopeful sign. A year ago they totalled \$683.55; this year they are \$1,403.23, of which \$838.96 was raised by the congregation alone, an increase of over 300 per cent. in two years, and that without the aid of banquet or outside stimulus. The S. S. gave to missions \$98, the W.F.M.S. \$163, the Mission Band, \$49, the H. M. Society, \$95, and the Y. P. Guild, \$159. Total receipts from all sources \$4,198.00. An Aid Society has just been organized, and this gives a complete organization of all our forces for expansive and aggressive work.

The Presbyterian Church at Port Colborne was damaged by fire, which was confined to the interior of the edifice.

LIFE MEMBERS W.F.M.S.

The Foreign Mission Tidings for February contains an unusually large list of new life members of the W.F.M. Society, as follows:

Miss Maria E. Gall, Parkdale Auxiliary, Toronto; Mrs. Walter Amos, presented by W.F.M.S. Auxiliary, Aurora; Mrs. James Hamilton, presented by W.F.M.S. Auxiliary, Lindsay; Mrs. Joseph McIntyre, presented by W.F.M.S. Auxiliary, Motherwell; Miss Agnes Keith, St. Paul's Mission Band, Smith's Falls; Mrs. John Anderson, First Church Auxiliary, London; Mrs. A. B. Kent, Westminster Church Auxiliary, Winnipeg; Miss Jane McAlpine, Topp Auxiliary, Toronto; Miss Margaret Riddell, presented by Knox Church Auxiliary, Perth; Mrs. J. D. McMillan, presented by the members of the Kirkhill Auxiliary, Lochiel; Mrs. W. K. Stewart, presented by St. Andrew's Church Auxiliary, Cobourg; Mrs. Chas. Robertson, presented by Knox Church Auxiliary, Owen Sound; Miss Annie Bell, presented by Kew Beach Presbyterian Church Auxiliary, Toronto; Mrs. S. R. Plaut, presented by the W.F.M.S. Auxiliary, Northcote; Mrs. Annie Gibson, W.F.M.S. Auxiliary, Nashville; Mrs. Spence, presented by W.F.M.S. Auxiliary, Coleridge; Miss Lella Ada Auld and Miss Annie McKay Auld, the Cheerful Givers' Mission Band, Toronto; Mrs. Joshua Hamner, presented by the Speedwell Mission Band, Toronto; Miss Annie Anderson, presented by the Presbyterian Sabbath School to W.F.M.S. Auxiliary, Stonewall, Man.; Mrs. M. J. Hopkins, Gordon Mission Band, Glenoe; Mrs. Josephine MacVicar, presented by the W.F.M.S. Auxiliary, St. Stephen's church, Winnipeg; Mrs. Donald Cameron, presented by W.F.M.S. Auxiliary, Annan; Mrs. Auld, W.F.M.S. Auxiliary, Westminster church, Toronto; Mrs. John Adair, W.F.M.S. Auxiliary, First Presbyterian church, Galt; Mrs. Jane Broach, St. Paul's Auxiliary, Winnipeg; Mrs. Alex. Munro, presented by the W.F.M.S. Auxiliary, St. Paul's church, Hamilton; Mrs. P. A. Black, presented by Division street Presbyterian church Auxiliary, Owen Sound; Mrs. G. T. Bayne, presented by the Presbyterian Society (Lanark and Renfrew), Ashton; Mrs. E. A. McLennan, presented by W.F.M.S. Auxiliary, Lucknow; Mrs. R. L. McIntyre, W.F.M.S. Auxiliary, Erskine church, Toronto, in memory of her mother; Mrs. S. W. Smith, W.F.M.S. Auxiliary, Erskine church, Toronto; Mrs. Alex. Horne, North Easthope, presentation by Mrs. Edington, Blytheswood.—Correction

THE MONTREAL CARNIVAL.

etaoin shrdlu emfuyq vbgkqj emfwypp  
An extraordinary feature in connection with the Winter Carnival and Ice Palace at Montreal, Feb. 10 to 20, has been the sale of the Official Souvenir, issued by the "Canadian Pictorial." The first edition was exhausted in half a day and the second day saw the publishing of fices besieged by a howling mob of men and boys, clamoring for Souvenir Numbers to sell. The capacity of the presses has been doubled and the staff is working day and night to supply the demand, which has already gone beyond all bounds. The publishers tell us that all orders forwarded at once will be filled, of course in the order that they are received.

With nearly fifty pages aggregating some 2,000 square inches of exquisite copper etchings, the Souvenir certainly is brimful of the varied joys of the Canadian Winter, and will win admiration for itself wherever it goes. It will be treasured in thousands of Canadian homes and sent by the thousands to friends abroad. The price is only 15 cents. The "Pictorial" Publishing Company, 142 St. Peter street, Montreal.

Rev. Horace Peckover, late of Omenee, has been preaching at Morewood, Ont.

THE RELATION OF THE LORD'S DAY ALLIANCE TO THE CHURCH DEPARTMENTS OF MORAL REFORM.

Since the organization of the departments of Moral Reform in the churches, the question has arisen as to their relation to the Lord's Day Alliance. In reply we beg to say, that in our opinion, they are quite distinct in aim and sphere of operation, so far as they touch the Sabbath question.

The aim of the Lord's Day Alliance is the preservation of the Lord's Day as a day of rest for all the people. The aim of the churches through their Moral Reform Boards, is to secure the right use of the day when so preserved.

The Lord's Day Alliance confines its operations to the sphere of civil rights; the work of the Moral Reform belongs to the sphere of moral and religious responsibility.

Both employ moral suasion, but the Alliance emphasises legal enactment, and law enforcement. Moral Reform Boards emphasise religious instruction and the ordinances of worship.

To secure laws preserving the Sabbath, it has been necessary to coordinate the interest and efforts of the Protestant Churches, the Roman Catholic Church, and the Labor Unions. This, the Alliance has been able to do by keeping within the sphere of civil rights, and not interfering with that of religion. If our present laws are to be kept on the Statute Book and improved, this co-operation must be continued by the Alliance operating in this sphere.

To introduce the element of religious worship or ordinances in Lord's Day preservation in Canada, where such a diversity of opinion on these matters prevails, would not guarantee such co-operation. Hence the need for continued work of the Alliance in preserving the Lord's Day as a basis for work of the Churches in securing its moral and religious use.

Both these organizations are necessary. They are closely related in work, the one laying the foundation, and the other erecting the superstructure.

In view of the many civil, social, moral, and religious problems pressing for solution today, may it not be reasonably expected that the people of Canada will accord to both their hearty sympathy, and generous support?

J. G. SHEARER.

Sec. Board of Moral and Social Reform of the Presbyterian Church of Canada.

S. D. CHOWN,

Sec. Board of Temperance and Moral Reform of the Methodist Church.

T. ALBERT MOORE,

General Secretary of the Lord's Day Alliance of Canada.

REPUTATION BUILDING.

No man can permanently seem to be, in the eyes of the world, a different man from what he actually is when alone with himself and God. Most of us try to accomplish this, and many of us think that we succeed, while we are really about as successful as the ostrich with his head in the sand. The house-keeper whose store-room is a den of confusion cannot establish a reputation for orderliness and neatness by tidying up the library and the parlor every little while. The business man in whose desk-drawers are masses of confusion never succeeds in becoming generally known as a model of business-system, no matter how clean is the top of that desk which is in conspicuous sight. Our reputation, in the long run,—and there is no other real reputation,—rests upon our constitutional habits. Our characters, not our affectations, determine the public opinion of us. If we would be thought well of by men, let us give our chief attention to that which men do not see.

## HEALTH AND HOME HINTS.

**Flemish Carrots.**—Boil six or eight large carrots; peel about a dozen very small onions; cut the carrots in dice the size of onions. Cook together till tender with a sprig of parsley chopped fine, a pint of milk and a quarter of a pound of butter. Season with pepper and salt. Serve hot.

**Scotch Apple Tart.**—Peel, core and quarter as many apples as desired, and set in a crock in the oven with neither water nor sugar. When soft, mix with raisins. Sultanas preferably, allowing one-fourth pound of raisins to one pound of apples. Place in a flat baking dish, sprinkle with sugar and grated lemon, cover with a good paste and bake. Serve cold.

Puree of turnips should be served with boiled mutton or cutlets. Boil till very tender seven, medium-sized turnips after they have been peeled, washed and halved. Drain the water from them by pressing between two plates. Mash them through a wire sieve. Add half a cupful of cream, a good lump of butter, a teaspoonful of sugar and a teaspoonful of flour, then heat till most of the moisture has disappeared.

Macaroni croquettes are little known, but well worth trying. Break one quarter of a pound of macaroni in small pieces, boil till tender, drain and shake in the saucepan with half an ounce of grated parmesan cheese and two level tablespoonfuls of butter. Stir in gently a small quantity of cooked ham or tongue cut in tiny pieces. Spread on a buttered plate, cover with butter paper and press till about an inch in thickness. When cold, divide with a thin knife into six or eight croquettes, roll in grated cheese, beaten egg and cracker crumbs, fry in deep fat.

In England beans are cooked with bacon and onions, and an old recipe gives the following directions: "Soak a quart of dry beans about an hour; put at the same time into a stewpan a half pound of bacon. When the bacon has simmered an hour add the beans and six onions (whole); boil gently until cooked; drain, then put in a double kettle a tablespoonful each of flour and butter, a half pint of milk, a half pint of the water the beans were cooked in; boil ten minutes, then pour over the beans and serve hot."

**Oysters and Macaroni.**—Take half a pound of macaroni and break in very short pieces. Boil half an hour in salted water. Put it in cold water and drain in a colander. Make a sauce of one cupful of milk, two tablespoonfuls of flour and one of butter. Butter well a baking dish, and on the bottom place a layer of macaroni cover with oysters and then with the sauce. Make other layers in this way, using a pint and a half of oysters. Spread a cupful of crumbs over all, dot with butter and brown in the oven.

**The Palmist.**—Your timidity is a bar to your success. You dread dangerous situations. You prefer to keep yourself away from the attention of your fellow men. May I ask your business?

**The Subject.**—Certainly. I'm a professional airship navigator.

## AN ECHO OF MODERN JOURNALISM.

"I do miss Miss Jones. She told me all the news of the parish."

"Oh, that was only gossip—no truth in it."

"Well, there, I liked to 'ear it. Truth or lies, 'twas all news to me."—Punch.

The character that needs law to mend it is hardly worth the tinkering.

## SPARKLES.

"I've got a washing machine here," began the inventor.

The capitalist looked at him in the cold, calculating manner common to capitalists and answered:

"Well, if I were you, I'd run straight home and use it."

Applicant (in the metropolitan newspaper office)—Yes, sir; I am ready to accept any position—from office boy to chief editorial writer.

Proprietor—The editorial jobs are all full at present. Sorry.

"How about that of office boy?"

"You don't know enough."

## TEXICOGRAPHERS AT PLAY.

Professor Skeat, the famous dictionary-maker, wrote these lines to Dr. J. H. Murray, the king of English lexicographers, when the voluminous Murray dictionary had reached the fourth letter of the alphabet:

Wherever the English speech is spread  
And the Union Jack flies free,

The news will be gratefully, proudly read,  
That you've conquered your A, B, C!

But I fear it will come  
As a shock to some

That the sad result will be  
That you're taking to dabble and dawdle  
and doze,

To delour and dumps, and—worse than  
those—

To danger and drink,  
And shocking to think—

To words that begin with d—  
The Words in D.

Those words in D! A dismal, dreary  
dole!

Here dulatory dandies dandling doze,  
Dull dunces dog our steps and dread-  
ful duns,

Dolours and dragons, donkeys, dolts,  
and dupes,

Devils and demons, and "the dread name  
Of Demogorgon!" Dirks and daggers  
daunt,

Dank dandelions flourish dampness  
daunts,

Depression and dejection drag us down,  
Drear desolation dwells, and dire delay,  
Disaster, disappointment, disarray,

Defeat, disintegration, and despair,  
Defeat, decay, delirium, darkness, death!

Yet through the darkest dens of dim-  
mest doubt

Dogged determination drives its way,  
Dilemmas yield to diligence at last,  
Deliberation dissipates dispute,

Dismay is dashed with draughts of dear  
delight,

Deft dainty dances, and delicious  
dreams!

The power to do one's duty still sur-  
vives,

Still dawns the day, divine dominion  
rules.

THE TRUE CAUSE  
OF RHEUMATISM

Caused by Uric Acid in Blood and Can  
Only be Cured Through the  
Blood.

Not many years ago doctors thought rheumatism was only a local pain caused by exposure to cold or wet. Now they know that rheumatism is caused by the blood becoming tainted with uric acid. This acid contracts muscles, stiffens the joints, and irritates the nerves. Then the cold and wet make the joints and muscles groan with aching rheumatism. You blame the weather but the real cause is acid in the blood. If not promptly treated the stiffness spreads and the pain grows worse each year until you are a helpless cripple, tortured day and night. If the disease touches the heart it means sudden death. You can't cure rheumatism with liniments, plasters or hot cloths. You must go to the root of the trouble in the blood. The one sure, scientific way to cure rheumatism is Dr. Williams' Pink Pills, because they actually make new blood. They sweep out the poisonous acid, loosen the joints and muscles, and bring ease and freedom where before had been pain and misery.

Mrs. Fred. Sabeau, Canada Creek, N.S., says: "Three years ago I was taken with a severe pain in my right hip. It grew gradually worse until it finally settled in both my hips and legs. The pain was really almost unbearable. At first I tried foot drafts and liniments, but this gave me only the most temporary relief, and I felt as if I was to go through the rest of my life as a suffering cripple. A neighbor whose daughter had been cured of rheumatism by Dr. Williams' Pink Pills advised me to try this medicine, and I purchased three boxes. Before they were all gone I was able to get my foot up on my knee and untie my shoe, something I had not been able to do for two years, and I began to feel I had at last found a medicine to cure the trouble. I kept on taking the Pills until I had used, I think, a dozen boxes, when I was completely cured and I am as well and strong today as ever I was in my life. I want every sufferer to know that Dr. Williams' Pink Pills is a sure cure for rheumatism, and that if they will give this medicine a fair trial, their pains and aches will disappear as mine did."

Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

## THE BELOVED PASTOR.

Let not the minister forget that he must be not merely a preacher but a shepherd. "No, he is not a great preacher, but he is a great lover," was said of one. "He never neglects any of us. Some of the other churches may have better preachers, but none has a dearer pastor. We all love him." "Though I am a Baptist," remarked another, "he comes to see me just as if I was one of his members. He passes by nobody in the community. Everybody loves him." No wonder that this man has been in one pastorate nearly twenty years. Are you, fellow minister, thus manifesting love toward and winning the love of your people? It counts for more than "big" sermons.—Cumberland Presbyterian.

"Don't be afraid to scatter the sunshine of laughter about you." Would that not be a good motto for each of us to adopt?

## Liquor and Tobacco Habits

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.07 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	5.55 a.m.
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was not size, though it was larger than the Gener-  
al Assembly; nor was it eloquence, though the  
speeches, both prepared and extempore, were fine.  
It was the spirit of earnest determination to do, and  
find out how to do better the work of the Church."

*Herald and Presbyter.*

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### Tenders for Indian Supplies

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

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

J. D. McLean,  
Secretary.

Department of Indian Affairs,  
Ottawa.

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

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

Of all chemists, in tins, 6d., 1s., and 1s. 6d.  
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### Synopsis of Canadian North- West.

#### HOMESTEAD REGULATIONS

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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



### Department of Railways & Canals

#### DOMINION CANALS

#### Notice to Dealers in Cement

SEALED TENDERS, endorsed "Tender for Cement," will be received by the undersigned up to 10 o'clock on Friday, the 29th January, 1909, for the supply of some 150,000 barrels of cement more or less, required for the construction and maintenance of the various canals of the Dominion and to be delivered in such quantities, at such places and at such times as may be directed.

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

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

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

By Order,

L. K. JONES,

Secretary.

Ottawa, 24th December, 1908.  
Department of Railways and Canals.

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