

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

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## A PRAYER

BY REV. E. W. WATSON

(EZEK XXXVI; 21.)

O give me a new heart, to feel and to know  
The depth of my sin, its guilt and its woe;  
Put in me Thy Spirit and take quite away  
All hardness of heart and coldness, I pray.

Lord, make me and keep quite pure from all sin  
Cleanse me and save me from evil within;  
Thy power is almighty, Thy love is divine,  
Take me and keep for ever as Thine.

O teach me Thy statutes and lead me along,  
The way of Thy truth and keep me from wrong;  
To do Thy blest will, may it be my delight,  
And bring me at last to dwell in Thy sight.

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## BIRTHS.

At Toror to, on March 18, 1909, to Mr. and Mrs. Melville Bertram, a daughter.

On March 17, 1909, at 313 Avenue road, Toronto, to Mr. and Mrs. J. H. Carnegie, Cobobank, a son.

On March 17, 1909, at 173 Patterson avenue, Ottawa, to Mr. and Mrs. J. O. Lough, a son.

At Collingwood, on March 15, 1909, to Mr. and Mrs. N. A. Campbell, Fifth street, a daughter, Marjorie Christena.

At Cornwall, on March 12, 1909, the wife of James Hislop of a daughter.

At 1406 Parthenais street, Delorimier, on March 20, 1909, the wife of Wm. Wilson, of a daughter.

## MARRIAGES.

At the home of the bride's parents, by the Rev. J. Boriand, at Columbus, Ont., Catherine Stark, eldest daughter of Alex. and Mrs. McKenzie, to John H. Ratcliffe, of Exeter, Ont.

At St. Andrew's manse, Lancaster, on March 16, 1907, by Rev. J. U. Tanner, Mr. O'Neil, late of Pembroke, to Christena, daughter of Paul St. John, of Lancaster.

At Danville, Que., on March 17, 1909, by the Rev. J. N. Brunton, pastor of St. Andrew's church, Mrs. Rhoda Towne to Mr. Thomas McCallum.

At the residence of the bride's parents, on March 17, 1909, by the Rev. Thos. A. Mitchell, John Alexander Black, of Genoa, Que., to Lizzie Almira Hodge, of Upper Lachute, Que.

At Brooklet, Que., on March 15, 1909, Henry Kennie, in his 68th year.

At St. Leonard's-on-Sea, England, on March 9, 1909, Theresa, widow of the late Rev. Donald Fraser, D.D., and fourth daughter of the late Major-General Alexander Gordon, R.E.

At Quebec, on March 9, 1909, Sergeant Samuel B. Jennings, in his 82nd year.

At Ottawa, March 9, 1909, George Douglass, aged 64 years.

## DEATHS.

In St. Mary's, on March 16, Robert Campbell, aged 32 years.

At Avonton, on March 13, John McKellar, aged 67 years.

On March 22, 1909, at the residence of her son-in-law, A. G. Fleming 895 Bathurst street, Janet McEwen, widow of the late Wilkin B. Butler, in her 84th year.

In St. Mary's, on March 13, Duncan Brown, aged 90 years, 4 months.

At the residence of her sister, Mrs. J. Goodfellow, 277 Queen street east, Toronto, Elizabeth Tweedie, relict of the late J. Stewart, in her 84th year.

At Hawkesbury, on March 17, 1909, James McNie, aged 88 years.

At Montreal, on March 21, 1909, at the residence of her brother-in-law, 103 Canning street, daughter of the late Donald and Jane McKeacher, of Dalesville, in her 90th year.

At Brewer's Mills, Ont., on March 9, 1909, Jane McKendry, beloved wife of Joseph McKendry, aged 84 years.

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## NOTE AND COMMENT

Siberia is not all ice. Out of a total of 19,727,000 acres in that district the greater part is cultivated, and 11,625,000 acres are this year under crops.

By actual count 1782 persons have already been added to the Boston churches that were in the group covered by the Chapman evangelistic meetings. The spiritual life and activity of the churches have generally been stimulated.

Rumor in Winnipeg says that the three North-West Mounted Police who returned to Winnipeg from the far north last week have discovered valuable deposits of gold and other minerals. The members of the party, however, were not inclined to make any statements.

Although church attendance is declining in Scotland, says "The Congregationalist," church membership appears to be increasing. Half a century ago about one person in seven of the population was a communicant church member. To-day one-fourth of the population have their names on church rolls.

At the celebration of the birthday of D. L. Moody by the Moody Bible Institute of Chicago, the announcement was made that the foundation of a new men's dormitory would be laid this spring. This is the first of a group of three new buildings required by the growth of the Institute, the cost of which will be about \$350,000.

A cheerful note is sounded in the last number of the Labor Gazette. The number of unemployed is much less than it was this time a year ago. The building outlook is more promising than it was, and there is a noticeable improvement in manufacturing and transportation conditions. For all of which let us be duly thankful.

Stanley's "Through Darkest Africa," written many years ago, still ranks as a great book, of permanent value. It is not designed primarily as a missionary work, yet its picture of Livingstone's character is profoundly impressive. For there in the heart of Africa the life of the missionary made a Christian of the traveler and journalist.

At a meeting recently held in Sheffield, the Rev. F. B. Meyer in a voice tremulous with emotion, expressed his extreme sorrow that the Bishop of Durham had, in the administration of the Eucharist, put on Eucharistic vestments. If the most evangelical of the Bishops did this, the call for the Gospel of the Free Churches was more imperative than ever.

In reports from St. Louis, Mo., Gipsy Smith is quoted as saying while laboring there, that church music in the United States was the worst he ever heard; in fact, he had heard very little real music in any of their churches. He declared that "heart" music was conspicuous by its absence, and he urged the congregations to "do" their music themselves, instead of hiring others to sing for them. Probably Gipsy Smith is very near the truth, says the Christian Guardian. No amount of gold can put "heart" into music, and when a congregation hires others to do its singing, and forgets to sing itself, it misses more than it realizes of the divine blessing.

Sir Andrew Fraser, formerly Lieutenant-Governor of Bengal, who has arrived at New York, on his way to the Laymen's Missionary Convention in Toronto, expects no general uprising in India, in spite of the sensational stories. The feeling against present conditions, he says, is undefined and the revolutionist element small.

Women have apparently been advancing in the esteem of men in Austria in recent years. It used to be no unusual thing to see a woman and a cow or a dog pulling together a cart or plow. But a man in Prague has been sentenced to six months' imprisonment for harnessing his wife with his dog in a vegetable cart, although she pleaded that she liked the job.

The Rev. John Hugh Smyth Pigott, head of the Spaxton Agapemone, was publicly deposed from Holy Orders in the Cathedral of Wells on Saturday afternoon by the Lord Bishop of the diocese. The public degradation from the priestly office took place at a solemn and special service within the choir of the venerable Somerset Cathedral. It is many centuries since a service of such a character has taken place within this historic edifice.

It is stated that over one hundred ministers of the United Free Church of Scotland preached on a late occasion on the subject of "Our Church and Social Questions." This is commendable, because the Church and the Ministry are expected to give light and leading to the people. Socialism, so called, has so many sides, economic and moral, that many people may be misled into false notions about it, very careful public instruction on the matter should be given just now in all Christian Churches.

The immoral or suggestive play is responsible for many of the crimes which so frequently shock the community. It is good news therefore to learn that the syndicate of managers of theatres in the United States, which comprises ninety per cent. of those in the business, have entered into an agreement to bar all impure and immoral plays. A good deal has been done in Canada in eliminating immoral and gross theatrical posters, and something in censoring the plays which shall be presented. Let this supervision be fully carried out, and the occasion for much that is urged against the evil of the theatre will be removed.

In moving a vote of thanks to Dr. Harper, Allos, when he had delivered the last of his Chalmers lectures at the New College, Professor Paterson quoted a public declaration by Dr. Chalmers, showing his position regarding secular education. In answer to a question by Sir John Russell as to his opinion regarding national education Dr. Chalmers said: After gathering all information and considering every aspect of the question, I have education. Dr. Chalmers said: "After gathering all information and considering every aspect of the question, I have come to the conclusion that the element of religion, most precious though it is, must not stand in the way of a common national education, rather than this, it is better to leave religion to its natural guardians under God, to parents, friends, and ministers, and apply the national funds solely to secular branches of education."

Says the British Weekly: The prospect of peace in the Near East has improved during the week owing to the submissive reply which Serbia has sent to the Russian Minister. Russia had advised the Serbian Government to relinquish all claims to compensation, either in territory or money, and to place herself in the hands of the Powers. In the reply sent from Belgrade, Serbia promised to renounce her claims, and to demobilize her troops, provided that Austria would do the same. The powerful influence of Russia has, for the second time in recent weeks, been exerted on the side of peace. When the troubles in Bulgaria were at their height Russia stepped in to settle the money difficulty, and there can be no doubt that Russia's intervention has made war between Austria and Serbia improbable. A heavy responsibility now rests upon Austria. If she is bent upon a conflict the situation is hopeless.

The Sultan of Turkey has made a speech from the throne which may mean much to his empire. It may result in little. It is chiefly noteworthy as displaying the reach and sweep of the "solidarity of nations" which is a real thing, and to which our own country has contributed a part. Here is a sample of what the Turk said: "When I first proclaimed a constitution, thirty-two years ago, there were many difficulties in the way of its execution, and I was advised to suspend it momentarily. In the interval great efforts were made toward popular education and for the establishment of institutions of a nature calculated to elevate public enlightenment. I am now happy to know that the people are more able to understand the benefits of a constitution, and I was heartily glad to restore it, notwithstanding influential advice to the contrary. My will is definite and unalterable, and henceforth the constitution will regulate the affairs of the nation. The Cabinet which Emil Pasha has formed will fulfill our decision."

It is often said, in ignorant and shallow criticism of the missionaries, that few of them ever command an oriental language sufficiently well to enable them to become effective preachers. The charge has been refuted by an overwhelming array of facts. Even an imperfect knowledge of the native tongue may enable one to convey great truths to heathen hearts. A missionary who had been in China only a year and a half, was preaching on the street. In his poor broken Chinese he happened to say, "God can convert, even the opium smoker." A victim of the habit, hungering for release, heard the words as he was passing by. He stopped. He inquired. He learned. He was converted. He became at once a preacher of the Gospel. He went down into his own province and there proclaimed the truth with great power. He was persecuted, assaulted again and again, on one occasion beaten almost to death. He was carefully treated and brought back to health by a Christian physician. He then returned to Soochow and preached more mightily than before. Hundreds, thousands, above ten thousand Chinese have already been converted by that man's preaching. The work of that man has been the greatest ever accomplished by any individual in the entire history of the church in China. And he was won to Christ by the halting, faltering words of a novice in the ways of Chinese speech, whose soul was filled with the love of God.



SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## PRESBYTERIAN BROTHERHOODS II.

Rev. J. W. Knox, M.A., Pembroke, Ont.

In our article of last week we endeavored to define the real function and significance of the Brotherhood Movement. Its ultimate purpose is to secure the establishment of the Kingdom of God in the world's life. This will involve a deepening missionary interest and also a more active and intelligent interest in public life. The object of this latter interest will be to infuse the Spirit of Christ into every department of the nation's life, so that this Dominion of Canada may indeed become the Kingdom of our Lord and of His Christ.

This ultimate purpose will determine in a general way the form of the organization and the lines of work to be undertaken. In the first place the Brotherhood will labor to bring the men into vital touch with what we believe to be the only source of true knowledge and real power. At its heart, the Brotherhood must be religious. The object will be to induce men to become disciples of Christ, to follow Him as earnest students of His Word and Work, in order that they may know what His Spirit really means.

This will involve Bible study and other religious work. With this work, of course, the whole Church activity is concerned, but the Brotherhood, if it is to be a live organization, beneficial in the true sense, will strongly emphasize the importance of a thorough and honest study of the Bible. More especially in this age of research, such sane and unprejudiced study is necessary if the Bible is to hold its rightful place in the esteem of honest, thinking men. The activities of every Brotherhood should revolve around the Bible study class as centre, for here most surely will the men come into intelligent touch with the Lord of all true living, and the Master Builder of all true character. The point of departure for all effective living is Christ, and the study of the Bible has value in that, more than any other book, it throws light upon and interprets the real nature of that eternal Spirit, which was fully incarnate in Jesus of Nazareth.

This will secure that the Brotherhood be animated by a religious spirit. But religion is no narrow thing. It has real worth only as it determines the practical lives of the men as they come into daily contact with their fellows. The Spirit of Christ understood and appropriated in the Brotherhood meetings for Bible study and prayer must be incarnated in terms of the business and political life of the country. This will suggest a second department of work, in which the Brotherhood should engage. In order that this incarnation be intelligent and effective it will be necessary for the men to acquaint themselves with the nation's history, and to study the problems that are pressing for solution in public life. No citizen in a democracy is religious in the broad and true sense of that term who does not keep in touch with the larger life of his country. He cannot be a recluse. Religion comes to be equivalent to the noblest patriotism. It will be well for him to know the history of the Hebrews and the geography of Palestine, but it will be much more important for him as a religious man, having caught the living Spirit of the risen Lord, to know the history of Canada, and the geography of his own city; as Dean Hodges has said: "He will acquire it of more consequence to be informed regarding

the history of the rebellion of the working man against their modern bondage, than to be learned in all the chapters and the verses, which describe the escape of the Hebrew slaves out of the bondage of Egypt."

In every Brotherhood, therefore, attention should be paid to this educational work. True, our schools are rendering excellent service along this line, but with the masses of ordinary men there remains much to be accomplished. More particularly is this the case with the average young man. He does not know his country's life as he should. He is not in a position to form a sufficiently sane and intelligent judgment, broadly based upon the facts of the nation's life and history. Here is an opportunity for the Brotherhood; not only to stir up an interest in national issues but to train the men to look at these issues from the point of view of true religion, and to attempt their solution in the Spirit of Christ. It is for the men of each Brotherhood to determine how this can best be accomplished in their particular situation, whether by debates, addresses, mock parliament, or any other means, but this educational feature should always be prominent in the work of every organization of men who are really desirous of making the most of their religious life.

It is not enough, however, that the men of the churches be possessed by the Spirit of Christ, not enough that they know thoroughly the public life of the country, they should plan to have the Christ spirit, according to knowledge, determine the public life of their community and of the nation. There should therefore be a committee on citizenship whose function it would be to wisely guide the Brotherhood in bringing their influence to bear on any public question. This committee would serve as a point of contact with any movement making for the moral or social betterment of the community. Not that the Brotherhood as a Brotherhood should throw itself upon one side or other in a public controversy, this in some instances might be very unwise, but as citizens the men of the Brotherhood should endeavor to wisely and honorably discharge their public duty, not in the interests of self or of any party but solely in the interests of the public welfare.

In this particular there is a serious lack in our religious life. That man has been considered religious who has remained unguilty of theft, dishonesty or impurity, who has kept himself unspotted from the world. Such men are of course of great worth to the community. Their quiet influence is invaluable. But judged from the point of view of an aggressive Christianity, they grievously fail. They are lacking in that active public spirit without which the religious life is like a "cake not turned". They do not hear the call of the nation. They are content to enjoy the blessings of liberty and peace for which they have never struggled. The obstinateness of their peace was upon their fathers and they seem unready to sacrifice time and energy to secure for their children a condition of public life which shall be more just and more pure.

The men of the churches have frequently been very justly charged with serious unconcern in great moral reforms. In certain cases these reforms have been brought about and made permanent largely through the instrumentality of men who have not been identified with

churches, though they have had the Spirit of Christ. May such a charge never be justly brought against the churches in Canada. It need not be if the Brotherhood idea be fostered and this necessary function of the Christian citizen be kept steadily in mind.

The function of the Brotherhood may therefore be said to be threefold: (1) Inspirational—to develop by Bible study and other spiritual discipline an earnest, sincere and self-sacrificing spirit. (2) Educational—to inform the men by such means as may seem best upon the various problems in our national life. (3) Executive—to guide such definite action as will most effectively secure the incarnation of the Christian spirit in every department of human activity.

This threefold function will determine the general lines of organization, and will naturally call for three main departments of work with such other minor or sub-committees as may seem advisable for the most effective working of the Brotherhood. Some committees that have been found useful in connection with various Brotherhoods are as follows:—social, musical, relief, publication, membership and athletic. What particular committees are to be formed should be wholly decided by the individual Brotherhood in the light of the special circumstances found in the locality. No outside committee can know so well as the men themselves what will best meet the needs of their community. This is one fundamental principle of the Brotherhood: to foster individual initiative and resourcefulness on the part of each organization. We should never be afraid of variety—where there is life there is bound to be variety, so long as the needs of localities differ, and these needs will differ till the end of time. The very exercise of shaping a constitution and determining lines of work is beneficial in itself. The vitality of any organization is revealed in its power to adapt itself to its environment.

Although there may be variety in the work carried on by each Brotherhood, the unity of the organization should be emphasized and preserved in every way. It should be the representative organization of all the men of the congregation. Action taken by the Brotherhood should be the united action of all the men. As far as possible the work of each committee or department should be considered not as the work of the men who have special charge of that department, but as the work of all the men of the Brotherhood. The Bible Study Class, for instance, should not be looked upon as a sectional interest but as the whole Brotherhood meeting for Bible study. This unity too may be secured by having a common treasury, the monies of all the departments should be handled by the one finance committee.

We have not attempted to give here a set of rules to fix the form of any organization but rather to state a few general principles to serve as suggestive guides in the organization of the men of any congregation. The success of any Brotherhood will depend upon the intelligence and resourcefulness of the leading men of the congregation, upon their sympathy with Brotherhood ideals, and upon their determination to make the Christian religion a more potent factor in the work of establishing that Kingdom which is righteousness and peace and joy in the Holy Ghost.



**"BUT NOW LEAD THOU ME ON."**

Sunday School Times.

The mood of surrender is too often misrepresented to us as a spiritless one. The prevailing fault of most devotional writing is that it is too tame, and does not do justice to the immense relief which is the mark of a great surrender. There is, it is true, a kind of yielding to God which seems to use up all the strength and leave one afterward in a state of mere resignation; but there is also such a thing as a passionate surrender, in which the soul feels that it cannot too soon be done with all that it has left behind, or too soon fare forward to enter upon what God has in store for it. And this kind of surrender rather than something plaintively devotional is what one may feel breathed out in the hymn "Lead, Kindly Light."

Those words "But now" mark a clean break with the old order of life, and there seems to be no hint of a looking behind as if there were in the past anything that one might regret to lose. It is not the utterance of one who is seeking divine guidance as a last resort, but of one who wonders that he could have been so long satisfied with the poverty of a self-guided life. It is the conviction of one who has everything to gain and little to lose, rather than of one who feels that he is making any sacrifice. As there is no hint of death, there is also no hint of sacrifice, no thought of a rich past to be broken with or high ambitions to be forsaken, but just a great relief and a great release from a mistaken way and misleading hopes. Everywhere in Newman's hymn we find justification for believing that its strength and virility deserve more attention than they have received. Relief over things that have been put behind, as if one were glad to be quit of them forever and could never wish them back, is what seems to inspire the prayer "Lead thou me on."

However much thought and planning may go to the forming of our plans for life, there often comes slowly over the mind a suspicion that, after all, life is not getting on. Many a definite end for which we strove may have been quite successfully achieved, many of its prizes may have been won, while leaving us with the feeling that they have in no wise advanced us in the real purpose of life. For guidance is not the first thing that most of us think of in mapping out our lives. We incline rather to take care of them by the most diligent planning, and we call upon God to bless and forward what we have planned.

Encouraged early in life to be definite in purpose and to consider what we wish our life to be, many of us have seemed to start on our way advantaged above our fellows by the ambitious and resolute line we have struck for ourselves. We wondered at the seeming looseness with which others let life shape itself for them. With sharp and well-defined notions of the circumstances under which our nature would work best, or what influences we required for our best work, we arranged life so as to exclude the things that did not contribute to such an end. Leaving nothing to chance, thinking it enough to have a well-formed plan and ask God's blessing upon it, many men have failed to see how there could be room for much else, until, in the midst of their successful programs, there would fall some sudden and subtle sense of failure and disillusion that challenged it all, and brought life to a standstill at the very moment when to the eyes of the world it seemed to be having everything before it. Then a man becomes convinced of the fact that over our lives there is One whose interest is keener than ours can ever be. We have mis-

taken our province; for it is not in man that walketh to direct his steps, and to try to serve God without His guidance may be one of the unholiest things a man may attempt. But everything yet remains open to the soul that is sensitive enough to feel this.

The fault was not in the definiteness of the plan, but in the indefinite place in it that was assigned to God. Sooner or later, with that left to chance, the purpose was bound to become unsatisfying. "I have been reading," said Edward Payson, "the lives of a number of persons of eminent usefulness, and I find that none of them was good for much until he had laid aside his ambition to be a great and notable person and had left it to God to determine what he was to be." "But now lead thou me on" was in effect what Chalmers said at the turning of his ministry, when his great effectiveness began. Thought out as his course had been, and planned according to his own ideas of what was best for him to undertake, he came to this arrest, in which he found that, though everything was going as he had planned, his life was not getting on. Then with all frankness, as one glad to be quit of a bad business, he said of all those former triumphs of his that if they ever did any soul any good it was more than he ever had any account of. It was not the breakdown of his purpose, it was rather the discovery that he had none that was worthy of the name. Intense relief marked his surrender, while all the freshness and invention, the new ways and the romance and adventure of Christian service, began only after he had left it all to God as to what he was to do and what he was to become.

"Lead thou me on" is the voice of relief and liberty, not of break-down and misery. To realize that life was meant to direct itself, and that no life was ever able to do it to any high achievement, is to find that flexibility which is just what the soul longs for but sees so little of when it has submitted itself to the awful rigor of a plan of its own. Our limitations are broken up; and yet how slow we are to see it, for we look upon God's leading as if that were to limit our life and its plans! There is a limitation that increases a hundred-fold our efficiency and our peace and our freedom, and when we have sought it and won it we shall have not a doubt about what is the chief element in surrender. We shall know that it is not a crushed but an emancipated will, not a mood of resignation, but the knowledge that we never lived till now.

**THINGS TO FORGET.**

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slanders you have heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out of memory, as far as possible, all the disagreeable occurrences of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—Herald and Presbyter.

**MEMORIES OF DR. HORATIUS BONAR.**

The name of Horatius Bonar is known throughout the length and breadth of the Christian world. Many may have to stop and ask how and whence they know him, but it is still true that far more of his life's history than his mere name and the simple facts of his career has been made a part of the heritage of real knowledge of the followers of Christ. When in our own Presbyterian church we raise our voices in the words of such familiar and favorite hymns as "Glory be to God the Father," "Thy Way, Not Mine, O Lord," or when as children we sing "Light of Life, so Softly Shining," or when at our communion seasons we join in the solemn hymn "Here, O My Lord, I See Thee Face to Face," we are worshipping in the words and spirit of Horatius Bonar. In our "Book of Praise" there are seventeen of his hymns. Indeed, it may be regretted that there are not more. No less than forty-one of them have been set to music for use in the Catholic church, a fine tribute to the broad Christian unity and the depth of spiritual power which underlie his lines.

After all, perhaps, we cannot know him better than to thus make these outpourings of his beautiful, simple faith and spiritual yearning a part of our own lives. But it proves easier, often, to hold communion with the saints of old and of our own day if we can know them as far as possible as men. If we can only call up a picture of them and follow them sympathetically through the experiences of their lives, then we have something more tangible and concrete to cling to. It is just this service that the little book before us performs for those of us who would know better and learn more from Horatius Bonar. It is not a biography, for it was the express wish of Dr. Bonar that no formal biography be published. Bowing to this wish, his many friends were not willing that his memory should be allowed to die. On January 21st of this present year in Chalmers Memorial church, Edinburgh, where Dr. Bonar had been minister for twenty-one years, a public meeting was held in commemoration of the centenary of his birth. This volume is the record of that meeting. It contains thirteen brief addresses, each carefully assigned to prominent men in church and state, and arranged in consecutive order. The book is in consequence as nearly as possible a biography. Indeed, it has this added advantage; instead of seeing this Scottish minister and poet through one pair of eyes we see him from many points of view. It is in this way, as the service itself must have been, somewhat unique but none the less a distinct success. To these thirteen addresses are added two memorial sermons preached on the following Sabbath. Doubtless many to whom hitherto Horatius Bonar has been merely a name will be glad of this opportunity, even though it has appeared only after Dr. Bonar has been dead for twenty years, of becoming acquainted with the life of one whose hymns they have often sung and admired.

• Memories of Dr. Horatius Bonar, by Relatives and Public Men, Addresses delivered at the Centenary Celebrations. With Portrait. Edinburgh and London: Oliphant, Anderson & Ferrier. 1909. pp. 127. 2 6d. net.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## PETER AND CORNELIUS.\*

By Rev. J. W. Macmillan, B.A.

With all his honor, v. 2. There is a story called, "In Search of the Beautiful." It describes a person who resolved to seek and to find the beautiful. He bethought him of the mountains of Switzerland, and the sunny plains of Italy, and the forests of America, and ever so many wonders of the world. Before he completed his arrangements, however, a little bird whispered, "Begin at home." The little bird was wiser than the man. The beautiful is always with us. "Oh, my friend," says one writer, "make the place where God has put you beautiful. If it be only a tent in the desert, make it beautiful. If it be only a cottage in a lonely street, or an attic room in a cottage, or a fire-side, or a bench in a workshop, or a seat in a school, or a place on your mother's knee, or a place in her heart, make it beautiful. And the sadder, the darker, the poorer the place is, be the more eager to make it beautiful."

A memorial before God, v. 4. Henry Drummond used to tell of a little girl who once said to her father, "Papa, I want you to tell God something for me. I have such a little voice that I don't think He could hear it away up in heaven; but you have a great big man's voice, and He will be sure to hear you." Then the father took his little girl in his arms and told her that, even though God were at that moment surrounded by all His holy angels, sounding on all their golden harps, and singing to Him one of the grandest and sweetest songs of praise ever heard in heaven, he was sure that He would say to them, "Hush, stop the singing for a little while. There's a little girl away down on the earth, who wants to whisper something in my ear."

Peter went up to pray, v. 9. So many things have happened during prayer, that it may fairly be called one of the most eventful times in the life of man. Isaac found his wife while he prayed. Hannah got a son, the wish of her heart, for praying. Daniel shut the mouths of lions with his prayers. Paul recovered his sight in response to prayer. Jesus prayed on the mount, and the fashion of His countenance was altered. Queen Mary said that she feared the prayers of John Knox more than an army of ten thousand men. Instead of being a gentle and powerless occupation, as many think, prayer is the mightiest engine in the hand of the human race.

I have never, v. 14. Said the Duke of Wellington, "Don't tell me that habit is second nature. Habit is ten times nature." In fact, many of the things we do so lightly that we do not notice that we are doing them, are habits. Walking is a habit. It does not come by nature. A child left to itself might possibly never learn to walk. And what a trial it would be, if we had to learn to walk every time we wanted to go anywhere. The value of habit is that it saves us trouble. Good habits are our protection against temptation. Good habits are like the money which we have saved and can draw upon at will. Bad habits are like the debts we owe; as soon as we earn anything, we must pay it for the debt incurred long ago. Good habits

are allies in the fight. Bad habits are traitors always watching a chance to sell us out to the foe.

What God hath cleansed, v. 15. When John E. Clough went as a missionary to India, he soon succeeded in interesting some of the high caste Brahmans. They offered to send their children if he would start a school. He was delighted. But just then a few low caste Telugus sought baptism. The Brahmans sent him a message, saying, "We will not mingle with these outcasts. You can have nothing to do with us if you receive these people." Here was a challenge. Should he allow all his life hopes of success to vanish? He sought help in the Bible, and found there that God rejected artificial distinctions among men. He turned his attention to the Telugus, and preached to them with ceaseless energy. The reward soon came. Before a year had passed, ten thousand of them were united with the church.

## THY KINGDOM COME.

Christ was equal in power and glory with the Father, and had nothing to ask. But voluntarily putting Himself in a state of inferiority to the Father, by taking upon himself the human nature, by making a satisfaction for the sin of man, by paying a price, he can make this large demand. He glorified God on earth, God then glorified him. (John 17: 4, 5.) He is to ask the heathen, and the Father will give them to him. Ultimately he is to possess the uttermost parts of the earth. "The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever." (Rev. 11: 15.) He is not the Messiah of the Jews alone, but of the whole world, and finally the whole world must come under his sway. God has promised it, and it shall be. You and I can help in hastening the time when this shall come to pass. We can be "workers together with God" in bringing to, delivering to Christ the whole world.

## UNKNOWN MARTYRS.

When God calls the roll of the martyrs, thousands will respond from the ranks of the lowly who have never seen a martyr's stake nor heard of the dungeons of inquisition. Quiet, uncomplaining men and women who have endured privation and wrong for Jesus' sake; who have given their lives to help and bless others; who have been robbed of fortune by the hand of greed and compelled to endure hardness through no fault of theirs; fathers and mothers who have given themselves for their children, who have worn their lives out to make others happy; sons and daughters who have forgone the pleasant ambitions which opened before them to take care of the old folks and make their declining years a delight; men and women who have gone down into the gloom and the blight of heathendom, surrendering the pleasures of home for the Master's sake. There are scores of little ones who toil in the mines and mills until the sweetness and beauty of childhood are ground out of them and life itself made a desolation and a desert. Is there no martyr's crown for such as these? Has God no compensation for a career that is blighted through no fault of its own; but has rather given itself voluntarily to self-immolation for the good of others?—United Presbyterian.

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D., London.

Unclean — The distinction established amongst the Jews between clean and unclean animals, which exists in some form among many tribes, was founded partly on that instinctive repugnance to certain forms of life which prevails among all civilized peoples; partly for the promotion of health, by prohibiting the animals whose flesh was not adapted for use in the climate of Palestine, or whose lathsome food, or filthy habits, or parasitic diseases, made them dangerous to men; and partly to separate the Israelites from surrounding nations, not only in the eating of insects, reptiles and carrion, but in those degrading feasts of warm flesh and blood, which are connected with idolatry. In cholera epidemics the Jew has enjoyed a large degree of immunity, and in Life Insurance offices his life is said to be a better risk, all other things being equal, than the life of a man of any other stock. But when the church was to be extended into every nation, the law of each member's life was to be his own enlightened judgment and conscience, and all legislation founded on local conditions or national peculiarities was withdrawn. The intimation of this to Peter was to suggest that the distinction between the Jew and other men was also abolished.

## WHAT EFFORT BRINGS.

One who is willing to do all he can for Christ becomes able to do more. To him that hath the will is given the power. It takes faith to make a venture, but when the venture is made faith is increased, and power with it. Possibilities wonderfully unfold before the energetic will that refuses to be denied, and that throws itself with abandon into a great work. Many of the world's greatest inventions have been the incidental reward of patient investigation toward a wholly different end. And those who have done the most for Christ have been the men who have worked most willingly at the immediate task. They have found new labors, undreamed of, in offering themselves for their performance; and best of all, they have seen old difficulties vanish like mists before the sun, so that they have dared even to bid mountains be removed and be cast into the midst of the sea, and have been obeyed. Unstinted effort brings great faith and faith is our connecting link with power.

Sweet to think that the eye of the Lord is upon us, to deliver our soul from death. It seems to me, as a nurse keeps her eye upon her child, lest it should destroy itself, or as a keeper keeps his eye upon his poor lunatic, "the Lord is thy keeper." Then unbelief jumps up, and says, "How do you know all this is for you?" Then, I do not know what to say, but, "My Master told me so."

Christian faith is like a grand cathedral with dimly pictured windows. Standing without, you see no glory, nor can possibly imagine any. Standing within, every ray of light reveals harmony of unspeakable splendour.—Hawthorne.

The shepherd David had five smooth stones in that primitive cartridge box of his, but it only took one to bring down Goliath. Maybe, if spiritual warriors had more of David's faith they would have need to expend less pulpit ball and powder.

\*S.S. Lesson, April 4, 1909, Acts: 10 1-20. Commit to memory vs. 13-15. Golden Text—In every nation he that feareth him, and worketh righteousness, is accepted with him—Acts 10:35.

## HAVE FAITH IN GOD.

By Rev. John T. Price.

Not to teach the importance of fruit-bearing, but to inculcate a lesson on the importance of faith, did Jesus curse the fig tree. It was not the season for figs. The tree was not responsible for what could not be according to nature. To curse this tree under these circumstances would be far from right, but Jesus, taking the circumstances as he found them, knowing that the apostles were in need of knowing the value of faith, he pronounced a curse upon this tree in the presence of His apostles.

The next day when Peter called attention to the fact that the tree had dried up to the roots, Jesus made clear His reason for pronouncing the curse—"If ye had faith as a grain of mustard seed," He had said on a former occasion, ye shall be able to do great things. Now He says, "Have faith in God," for "whosoever shall say to this mountain, Be thou removed and cast into the sea, and shall not doubt in his heart," it shall obey him; showing that by faith these men were to gain victories, and extend the kingdom.

But what is faith in God? We all recognize the importance of faith, and so need to know what it is to have faith in God. Faith in God is first of all "taking God at His word and doing what He commands us to do." He spake to Noah in a very dry time and, when there was no sign of a flood great enough to justify the building of an ark, and commanded Noah to build such an ark for the saving of his family from its destruction, telling Noah there should come a flood. Noah had faith in what God said to him, took God at His word and did what God commanded. This was faith. God commanded Abraham to go out from Ur to a land which he should after inherit, and Abraham, not knowing where the country was nor how far, left Ur, went out, was led into Canaan, which was given to him and his posterity for a possession. He took God at His word and did what God commanded.

Faith in God is committing ourselves to God for deliverance and protection. The three Hebrew children fell into the hands of the wrathful king of Babylon, who cast them into the furnace of fire. These young men committed themselves to the God of the Hebrews to protect them and deliver them from the fire, and when the king went and looked into the furnace he saw not three men there, but four, for the Lord had sent his angel there to protect these men and to deliver them. Daniel was thrown into the lions' den, but he trusted God and the angel shut the mouths of the lions and saved Daniel.

Again, faith in God is reaching into the future and bringing God's blessings down to the present. Joseph, when he was dying, made mention of the departure from Egypt of the children of Israel and made his brethren promise that they would take his bones with them and bury them in Canaan. This was seeing the triumphs of divine grace and the deliverance of his people and the possession of that good land before it actually occurred. "Now faith is the substance of things hoped for and the evidence of things not seen." It is reaching out into the future and seeing the fulfillment of God's glorious promises and enjoying the fulfillment long before the fact.

Does the hand of affliction rest heavily upon you, have faith in God. Have you been overtaken by misfortune? Have faith in God. Are you troubled and perplexed by the things that come in the course of a life time? Have faith in God. Has death entered your home and robbed you of a loved one? "All things work together for good to them who love God." Have faith in Him who has said, "When thou passest through

the waters, I will be with thee, and through the rivers, they shall not overthrow thee."

If you would do great things for God, have faith in Him. If you would overcome the world, the flesh and the devil, have faith in God. "This is the victory that overcometh the world, even our faith."—Cumberland Presbyterian.

## A PRAYER.

When Thou callest, our Father, give us readiness of heart to answer and obey. If we have gone far astray from Thee, even through lawless living, to the fields of hunger and of loneliness, awaken memories of our forsaken home and turn our hearts to Thee. Thou has made the great beginning and our affection is but an answer to Thy love. We bless Thee that Thou dost not love us in the measure of our good but because we are Thy children. So shall doubt and despair be far from us as we listen for Thy call. We hunger for the bread of life which Christ alone can give. We thirst for water from the living fountains. Blessed be Thou who biddest the hungry and the thirsty come! With eager and expectant hearts we turn to Thee. O satisfy us with the bounty of Thy house and let Thy goodness lead us. Amen.—Philadelphia Westminster.

## OUR THOUGHTS OF HEAVEN.

Life changes all our thoughts of heaven; At first we think of streets of gold, Of gates of pearl and dazzling light. Of shining wings and robes of white, And things all strange to mortal sight. But in the afterwards of years

It is a more familiar place, A home unhurt by sigh or tears, Where waiteth many a well-known face.

With passing months it comes more near.

It grows more real day by day. Not strange or cold, but very dear— The glad homeland, nor far away, Where none are sick, or poor, or lone, The place where we shall find our own. And as we think of all we know

Who there have met to part no more. Our longing hearts desire home, too.

With all the strife and longing o'er.

—Author unknown.

## PLIABLE.

Even the men of the City of Destruction derided Pliable for running back when once he had started. Be sure that worldlings, whatever they may say, do watch those that start out in the Christian way, and admire them, in spite of themselves, when they persevere. And if they backslide, as Pliable did, even worldlings are ashamed of them, though they may praise them to their faces.

All sorts of Christians have their Slough of Despond, but some, like Pliable set out of the marsh on the side next the City of Destruction, and some, like Christian, set out on the side next the Celestial City; and that makes all the difference in the world. The Slough of Despond may be only an incident in your course, or it may be the entire defeat of that course.

## DAILY BIBLE READINGS.

Monday.—The great lesson: wisdom (Prov. 1: 1-9).

Tuesday.—Obedience to God's Word (Prov. 3: 1-10).

Wednesday.—Avoidance of evil. (Prov. 4: 14-27)

Thursday.—Diligence (Prov. 6: 6-11; 24: 35).

Friday.—Value of righteousness (Prov. 11: 1-11).

Saturday.—The value of silence (Prov. 25: 8-15).

## LESSONS FROM BOOK OF PROVERBS.\*

By Robert A. Speer.

When human experience has learned some universal principle of common life, it has helped itself to remember its lesson by putting it in a proverb. A true proverb embodying a real principle of action is worth more than gold if we will live by it.

The Book of Proverbs is made up of the wise maxims of its day. If Solomon knew all these and acted upon them, he deserved his reputation for wisdom. It is one thing, however, to have a written collection of wise sayings, and it is another thing to live a wise life. Most of us already know a great deal better than we are doing.

The Book of Proverbs tells us that its purpose is to make us wise. The opening sentences declare its character:

"The proverbs of Solomon the son of David, king of Israel:

"To know wisdom and instruction; to discern the words of understanding;

"To receive instruction in wise dealing, in righteousness and justice and equity;

"To give prudence to the simple, to the young man knowledge and discretion.

"To understand a proverb and a figure, the words of the wise, and their dark sayings."

But it recognizes that wisdom is not a mere matter of maxims of philosophy. It is a personal relationship to God. The first word of the Book of Proverbs is the last word of the Book of Ecclesiastes. The preacher ends where the teacher begins.

"The fear of Jehovah is the beginning of knowledge."

"Fear God, and keep His commandments, for this is the whole duty of man."

The first section of the Proverbs appeals to us to hold aloof from sin and the company that entices to sin, and to hold fast to God and the law of God. This is wisdom, and wisdom is the rare and precious treasure. Those who have her are safe. No fears harrow them, remorse is a stranger to them.

But wisdom it not a selfish personal possession. The wise man can and will help the needy. He will not eat his morsel alone. He will look for the opportunity to give aid to those in distress. The blessing of those who were near to perishing will come upon him. And he will not be impoverished by what he gives. He will discover that the law of the husbandman applies to all life. The giver will have. It is not he that withholds, it is he that scatters who possesses.

Those have least for themselves who share least with others.

But we do not get to give by profligacy. There must be effort and toil and frugality. Generosity is not the same as folly. Giving to the needy does not require foolishness of stewardship. Don't assume liabilities which you often have no right to assume and cannot meet. The old days, we see, were not so different from ours.

All the wisdom of the Proverbs is in one verse of the first Epistle of John. "He that saith he abideth in him ought himself also to walk even as he walked." If we will be like Christ, we will be the ideal of the wise king. We shall do much more than that—we shall be the sons of God.

The Book ends, as all wise books of men ought to end, with an exaltation of Godly mothers; "grace is deceitful and beauty is vain." The advertisements of any modern magazine confirm this word of the Proverbs, "But a woman that feareth Jehovah, she shall be praised."

\*Y.P. Topic, 4th April, 1909: Life Lessons for Me from the Book of Proverbs; Prov. 8:1-17.



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Out of ninety-eight deaths in Ottawa during the month of February seven-teen were due to consumption. Such startling fact gives emphasis to the need of the sanitarium which the anti-tuberculosis society is trying to provide. The sooner it is provided the better.

One of the favorite children's hymns is that beginning "There's a Friend for Little Children." Albert Midlane, its author, recently died, in the Isle of Wight, at the age of eighty-four. The hymn was written one night in 1859, after a busy day, and the author was found about 2 o'clock in the morning insensible from physical and mental exhaustion. Mr. Midlane is the author of about 1,000 hymns, but he never accepted payment for any of them.

A Need Fund was started at Ottawa for the benefit of the poor, and a considerable sum raised by subscription and by the proceeds of concerts. But it has advertised the capital in a way not intended. The existence of the fund induced members of unemployed in other places to flock thither in the hope of finding relief. This is more than the philanthropic people of the capital bargained for.

These be wise words from the Belfast Witness: There is apparently a fear that we may be compelled to employ paid teachers in Sunday Schools. Inefficiency in the voluntary system is advanced as a reason. We sincerely deprecate any such idea. The chief value of the Sunday-school is the spiritual influence of a good man or woman in kindly contact with growing boys and girls. If the object was to grind for passing an examination the paid teacher would be best. The object is far other than that. At the same time efficiency in teaching is so necessary nowadays, teachers of classes in Sunday-schools should be specially trained somehow. There is no better task the minister can set himself than this special training of teachers.

**THE BIBLE AND THE CHURCH.**

Theologians sometimes express their gratitude in view of the fact that the church has never attempted to define precisely what is meant by the great word "inspiration"; theories have been formulated, but they have not been admitted into any of the great creeds of Christendom. We believe that this is substantially true, and that it is a matter for congratulation. Of course in these days of bold thinking there would have arisen a clear demand for revision and expansion in the case of any such definition; but it is just as well that we can look back and say that by the good sense of pious men, and by the guidance of a wise Providence, the Church was saved from placing fetters upon free interpretation.

The Bible is a wonderful book. It has ministered to all sorts and conditions of men through long ages, and in many countries; and the Book itself has always been greater than any system of interpretation that men have fastened upon it. There was a time when an allegorical interpretation prevailed which to us seems wild and fanciful in the extreme; but even in that system of interpretation great truths were enshrined, and through it men were able to hold fast their faith in the Bible, in spite of the difficulties of their day. Now, the historical method is applied by scholars, and it has the result of making the Book living and fresh to our generation. But in the application of any new method, there will always be some friction; and while we hear gaily scholarly men say that the historical method is the gift of the Holy Spirit to this generation there are not wanting some who hint that judging from some fruits of the method, it appears to come from a different direction. The Presbyterian Church in Canada may be thankful that it was not drawn into any great controversy such as that which centred round Robertson Smith, in Scotland, and Briggs and H. P. Smith, in the United States. There are, of course, varied shades of opinion among us and that must be the case in connection with a great subject in a large, living, healthy community. Progress has been gradual, and there are many intelligent men in our church who have not strong feeling on either side, but who feel that on many of these questions there must be large liberty among men who believe in God and trust in our Lord and Saviour Jesus Christ.

Just now there is a controversy raging in Toronto which some regard as "a storm in a tea-pot," and others think of as a really significant event. Into the merits of this discussion we can not now enter; but one or two remarks may be made which though commonplace are not without solemn significance. A great subject that has engaged the thoughts of scholarly men for centuries is not likely to be settled in a few days in Toronto or elsewhere. That is evident, but it does not follow that the present discussion is unimportant. The world watches keenly the conduct of representative churchmen and is influenced by the temper

displayed. If Christians do not carry on their discussions in a large, noble spirit much harm may be done, apart altogether from the intellectual questions involved. Even where there is radical difference of opinion it is possible to preserve kindness and courtesy.

Then again, it would be very unfortunate if any of our great Canadian churches should be driven into a narrow sectarian position — by that we mean a position dominated by one type of mind. One man has gifts of teaching, another of administration, another of evangelization; the church needs all the gifts. One man is bold and wishes to move on to new realms of thought; another is anxious about the good traditions from the past. We need courage as well as conservatism. A church that has had on the floor of its Assembly, at the same time, such different types as Caven, Grant, MacVicar and Robertson is not likely to cherish any narrow ideal. In the Protestant church freedom is the very breath of life. The truth makes men free; and the truth becomes larger in the atmosphere of freedom. "If the Son shall make you free ye shall be free indeed."

**RESTRICTIVE MEASURES JUSTIFIABLE.**

The systematic efforts now being put forth to fight the great white plague are giving rise to a system of paternalism in government which the boldest would not have dared to predict a decade or two ago and which to a democratic people may seem at first sight somewhat arbitrary. The regulation of marriage among the tubercular, the segregation of infected children in schools of their own, conducted as far as possible in the open air, the supplying of patients with milk and eggs when unable to procure them for themselves and the strict sanitary supervision of tubercular persons are urged as means by which the ravages of the plague may be arrested. The campaign of education is being successfully prosecuted and the public mind is becoming accustomed to the idea of restrictive measures, so that some of the radical propositions suggested for the extermination of the plague may be put into operation. Society has a right to protect itself, and people are coming to realize that restriction of personal liberty, and the subordination of individual interests for the public good, are things that must be submitted to, even if at times they may be irksome. Certainly in the matter referred to the end sought will justify a large measure of restriction.

The Rev. Ernest S. Scott, Professor of Church History in Queen's University, is to receive the degree of D.D. from the University of St. Andrews, Scotland. Professor Scott is a man of wide scholarship and keen insight, who has been doing good work in his new position. His two published works have brought him great credit for their thoroughness and honesty; and in addition to his professorial work he will, no doubt, continue to send forth important literary contributions.

**A SATISFACTORY CONCLUSION.**

In an article written while the Toronto controversy was in full swing, and which appears in another column, the hope was expressed that while an effort was made to vindicate the truth and purity of Christian faith there would be no sectarian narrowing of the real liberty which is essential to the health and life of the Church. We can now congratulate our Methodist friends that they have come very well through the ordeal; there must have been a fair amount of mutual consideration to produce such a satisfactory result. Mr. Jackson's services are to be retained for Victoria College and Canada; and in connection with this discussion a statement has been issued which declares the loyalty of the college to Evangelical doctrine, and closes with the following important paragraph:

"Inasmuch as perfect honesty in the investigation of truth and perfect candor in its statement are essential parts of our religion, and especially imperative in our schools of theology, standing as they do side by side with the great institutions of learning in the country, so long as our theological professors maintain their personal vital relation to Christ and the Holy Scripture and adhere to the doctrinal standards of our Church, Victoria College recognizes that they must be left free to do their own work, in order that in an atmosphere of perfect Christian candor and true intellectual liberty they can conserve the faith of our Church in the minds of those who in days to come shall minister in our pulpits. Our experience is that only as the young men of a great university have full confidence that their instructors give them honest convictions, reached by perfectly candid and scientific methods, will they retain their faith in Christianity itself."

These sentences breathe the real spirit of faith; they state quite clearly that to the open-minded and truth-seeking loyalty to the truth and loyalty to Christianity are the same thing.

It is important that there should be increased reverence for the Sacred Scriptures and a fuller study of them to bring out their real meaning and apply it to present life; and the condition of this is liberty of research. If there is to be a real revival it must be through a fuller appreciation of the power of the Bible. We are convinced that the aim of Christian scholarship is to bring about a better understanding of the ancient records. The spirit of our Lord Jesus is the spirit of reverence for the past, but not of slavery to it; a living Christ gives men a living, present message.

A notice of Presbytery sent out to the members of a Presbytery in the Northern Presbyterian Church, contained the following significant note: "It is hoped that every minister of the presbytery will attend this meeting and that every church session will send a delegate who will come and stay through the meetings. Our interests demand the attention of men who will stay and pray. Men who come on one train and go away on the next are of no benefit to the work." We suspect that many members of presbytery in the Canadian church might well take this hint.

**A PREMIER'S RESPONSIBILITY.**

Probably no British Premier in recent years has had so many perplexing problems to face as Mr. Asquith. The education bill, the licensing bill, and the old age pension bill—all questions of the utmost importance—have had to be dealt with, and while the House of Lords has vetoed the action of the Commons in two of these matters, this has not lessened, but rather increased the Government's difficulties. And now they are face to face with a large deficit. The old age pension scheme calls for a much larger sum than was anticipated to meet its requirements, and the war scare—if it can be called such—has emphasized the necessity for large and expensive additions to the navy. The Lords of the Admiralty threatened to resign in a body unless the Government would agree to build six new Dreadnoughts, which will involve an outlay of about \$100,000,000. It looks as if the colonies may be asked to contribute a share of the cost of keeping up the navy, and this will involve the question of imperial representation—for taxation, or even voluntary contribution, cannot be maintained without representation. The labor men in the liberal party are unanimous in favor of old age pensions, but seem to be just as unanimous against the expenditure for the navy. New taxes, always an unpopular move, will certainly have to be imposed, but it is hoped can be adjusted in such a way as to fall mainly on the wealthier classes, while the liquor traffic may be made to contribute a large share.

The present session is a trying one for the Premier and his colleagues, and emphasizes the fact that Governmental responsibilities bring worries and anxieties of a harassing character. A general election is also looming up, and it will not be surprising if it involves another change of Government. Such changes come with much greater frequency in the Mother Country than we in Canada are accustomed to. To occupy a leading position among the nation's of the world involves problems which call for the utmost judgment and skill, and Mr. Asquith has his hands full.

There is not much charity displayed in a pastoral issued by Right Rev. Dr. Turner, Roman Catholic bishop of Galway, in which he denounces the marriage of a Roman Catholic with a Protestant as a crime, an abomination, and an act of foul concubinage. Catholics are enjoined as a duty to God to shun all association and converse with any one who falls into such abomination, until the foul thing is put away. Roman Catholics are warned against the danger they incur by mixing with Protestants in trade unions, benefit societies or social clubs. As an evidence of bigotry and narrow mindedness such a pastoral "takes the cake."

It is announced that the licensed victuallers of Montreal are applying for an amendment to the law which will permit them to open their barrooms after 12 o'clock on Sunday. We cannot think there is any likelihood that the Legislature will even consider such a proposition.

**BRITISH MAGAZINES FOR MARCH.**

From Leonard Scott Publication Company, 7 Warren St., New York, we have received the three great reviews, viz: The Nineteenth Century and After, The Contemporary and the Fortnightly; also Blackwoods. They are all full of the cream of current thought in politics, art, literature, sociology and economic questions. In the Nineteenth Century the articles which will attract immediate attention in Canada will be *India Revisited*, by Lieut.-Col. Massey; *Scottish Orders and Catholic Reunion*, by Rev. Archibald Flemming, D.D.; *A Lesson from Australia*, by Senator E. Pulsford, and *Ireland in Extremis*, by Van Malcolin.

The Fortnightly this month is specially strong in papers of a cosmopolitan character, such as *Imperial and Foreign Affairs*, by Dr. Russell Wallace; *The Russian Police*, by L. A. Jones, M.P.; *Cavour and Bismark*, by W. R. Thayer; and *Proposed Reforms in India*, by J. D. Rees, C.V.O.

The dozen or more articles in the Contemporary make a most inviting intellectual bill of fare. We can only mention three or four. *European Federation*, by Charles Lowe; *The Lepers of Motokai*, by Jack London; *Spiritual Healing*, by Dr. A. T. Schofield; and Dr. Dillon's illuminative notes on "Foreign Affairs."

Nothing dull about "Old Ebony!" From cover to cover Blackwood's is most readable. "Musings without Method," in each number is worth the whole year's subscription.

The rumor that Earl Grey will be selected to succeed the Earl of Minto as Viceroy of India is to say the least not impossible, says the Montreal Witness. "So many governors-general of Canada have gone the round of promotion from Ottawa to Calcutta that it has almost come to be looked upon as a natural sequence in the highest ranks of the Imperial service. Three names will occur at once of men who were fortunate in having had great opportunities and of having risen equal to them. The Earl of Elgin, the Marquis of Dufferin, and the Marquis of Lansdowne, each in his day, had established a reputation for administrative ability in Canada at a time of popular excitement before going to India to fill the more difficult and responsible position of Viceroy of India. Of Earl Grey it may be truly said that he has been in all respects a model Governor-General. Fortunately for him and for the country, there has been no political crisis during his term of office. His duties have been more social and in relation to the development of our institutions, industries and arts. In all these he has taken an active interest, entering immediately into the life of the people, sharing their aspirations and their pastimes, and making himself as thoroughly Canadian as ourselves. Should he become Viceroy of India, we are sure he will acquit himself in that higher sphere of responsibility with the same success that has distinguished his career in Canada." All of which we can cordially endorse.

STORIES  
POETRY

## The Inglebrook

SKETCHES  
TRAVEL

### HOW ROBERTA WAS CURED.

By Elizabeth L. Hove.

It wasn't measles that she had, or whooping-cough, but it was, if anything, harder to cure. She had been troubled with it for a long time, but it seemed to get worse instead of better. No, they hadn't called a doctor. You see, Roberta's trouble was one that medicine couldn't cure. But it wasn't so hopeless, after all, because Roberta herself could have cured it if she would only have taken the trouble. She resolved about it, over and over, but resolutions don't count for much all by themselves. There has to be a strong will to keep them from breaking, for they are as brittle as thin ice.

It was this way. When mother, who had no one else to run errands, sent Roberta to the store and told her to hurry, Roberta made a brand new resolution to obey. But she was sure to meet some one she knew that she just must stop to talk to, or else there was something new to be seen that made her entirely forget that mother was waiting for sugar to finish the pudding for dinner, and before she knew it there wouldn't be a tatter of her resolution left. Once she set a dozen eggs on the curbstone while the fire engine dashed up the street, and by the time she had found out where the fire was, and whether anybody was hurt, and why the hook and ladder went up one street and the hose cart another, she had quite forgotten everything else. So the family had to do without their favorite sponge cake for Sunday supper, and Roberta was quite sure she would never loiter again.

Mother had reasoned and scolded and punished in vain, but when the little girl left sick Freddie's gate-post while Mrs. Brown's front gate-post while she went with Tommy Brown to see about an injured cat in a vacant lot—left it there till Freddie cried himself into a fever waiting for it, mother felt that the time had come to take severe measures.

Up the street, in a great, lovely house, lived Mrs. Clinton. From her gate, where stone lions stood guard, stretched a long gravelled drive, up to the front porch which was always filled in summer with gay young ladies and gentlemen. Roberta loved to go there, and as mother and Mrs. Clinton were fast friends there was often a message to carry, and while she waited for an answer there was sure to be chocolates or peppermints to pass the time away, and pleasant words from the young people sitting about. Beside this, Patsey, the cook, was a great friend of Roberta's, and seldom failed to produce a bag of cookies or an apple turnover to be carried home for tea-parties.

But alas! there was always the same story to tell. Whatever time she was allowed to stay was forgotten, and often only approaching dusk reminded her.

One lovely afternoon, two days after the last resolution had been broken, mother called Roberta. "Put on your pink chamber, daughter," she said. "I want you to go to Mrs. Clinton's with a note, and she has special company to-day, so look your neatest. When you are ready come to me." Roberta danced away, anticipating all sorts of pleasure, even forgetting to resolve this time. When she was dressed mother said, "You mustn't stay at all to-day, Roberta, because you might be in the way. You know it is not polite for an uninvited guest to remain among invited ones. But, daughter—mother hates to say it,—you cannot be trusted to remember, so I must see that you carry a reminder with you. I shall pin

this on your back, and you are to wear it to Mrs. Clinton's, and home." And mother held up a square piece of white paper on which she had written in very plain black letters, "Please send Roberta home at once."

The little girl begged to be given one more trial, but mother was firm, so the piece of paper was securely pinned between the chubby pink shoulders, though mother kissed the pleading face with tears of pity in her eyes.

The merry crowd on the big front porch held no attractions for Roberta. The refreshments being passed about might have been ashes and chips for all she knew. Her whole mind was centred on getting mother's note into its owner's hands without letting anybody see the square white patch on her back. Mrs. Clinton was very kind—invited her to take a while, and pressed ice-cream and cake upon her, but to no avail.

Her errand done, the little girl backed steadily off the porch, down the steps, and, slowly but surely, the long gravelly drive, keeping her sturdy self between observing eyes and the dreadful patch.

It cured her—it really did, for after that mother had but to suggest what Roberta called her "sign" to ensure prompt attention to errands of any kind. She is a woman now, with children of her own, but she has never forgotten that afternoon, or ceased to thank mother who loved her well enough to break her of a troublesome habit, even though the lesson was hard.

### CHINESE MONEY.

The Chinese probably illustrate in the most extreme manner the length to which loose views concerning currency can be carried. The history of their currency presents that mingling of the grotesque with the tragic which most of their actions have when viewed through Western eyes. Coined money was known among them as early as the eleventh century before Christ, but their inability to comprehend the principles upon which a currency should be based has led them into all sorts of extravagancies, which have been attended by disorder, famine, and bloodshed. Coins came at last to be made so thin that 1,000 of them piled together were only three inches high; then gold and silver were abandoned; and copper, tin, shells, skins, stones, and paper, were given a fixed value, and used until, by abuse, all the advantages to be derived from the use of money were lost, and there was nothing left for the people to do but go back to barter, and this they did more than once. They cannot be said now to have a coinage; twenty-nine hundred years ago they made round coins with a square hole in the middle, and they have made no advance beyond that since. The well-known cash is a cast brass coin of that description, and although it is valued at about one mill and a half of our money, and has to be strung in lots of one thousand to be computed with any ease, it is the sole measure of value and legal tender of the country. Spanish, Mexican, and trade dollars, are employed in China; they pass because they are necessary for larger operations, and because faith in their standard value has become established; but they are current simply as stamped ingots, with their weight and fineness indicated.—Popular Science Monthly.

Infancy is beautiful only in its time. To remain an infant is a calamity.

It is better to grow straight than strong; better still to grow straight and strong.

### KAYAKING IN GREENLAND.

This dangerous craft is rapidly dying out in Greenland, and only the brighter and more ambitious boys acquire it. Practice must commence at a tender age and must be continued assiduously. Jens had a pride and a delight in the art, such as was unusual in his settlement. For those who have never seen a kayak I will imperfectly describe it as a shuttle-shaped boat, consisting of a wooden frame work, which is fastened together generally by sealskin thongs, and over which is stretched a covering of tanned seal-skin as neatly and tightly as is the sheep-skin of a drum-head. The skin covering is so well tanned, and is so deftly sewn together with the sinew thread by the Esquimaux women, that no drop of water finds its way through skin or seam. The use of the seal thong in uniting the stanchions gives great strength and equal elasticity, allowing with impunity great shocks which otherwise would destroy so frail a structure. The boat is usually some fifteen feet long, and from its central point gently curves upward—from a width of twenty and a depth of ten inches—to pointed ends. Both prow and stern are carefully armed with a thin moulding of walrus ivory, which is a protection to the skin covering when the hunter, spinning through the water, strikes small ice, or, when landing, so throws forward and upward his kayak that the boat and man slide easily and safely up the edge on to the level surface of the floe. The only opening is a circular hole with a bone or wooden ring, its size being strictly limited to the circumference of the hips of the largest hunter who is to use it.

A waterproof combination jacket and mitten of oil-tanned seal-skin is worn by the hunter, who tightly laces the bottom to the ring, so that no water can enter the kayak. Thus equipped, the Innuit hunter faces seas which would swamp any other craft, and plunges safely through the heaviest surf. A single oar, with a blade at each end, in skilful and trained hands propels this unballasted, unsteady craft with great rapidity, and it moves through the water at a rate varying from five to ten miles an hour, according to the character of the sea and the exigency of the occasion. The oar, properly handled, enables an expert to rise to the surface, if, as happens at times, the boat is overturned.

The kayak of the Esquimaux is probably unsurpassed in ingenuity by the boating devices of any other savage people of the globe. Its essential points of lightness, buoyancy and structural strength are marvellously well adapted to the varying and dangerous conditions under which an Esquimaux provider seeks his sea game. This tiny craft with all its hunting gear weighs scarcely fifty pounds, and will carry a load of some 200 pounds besides its occupant.

Your children are yourselves living crew. Their faults are largely inherited from you. Labor, therefore, to make up for defects toward them by love, and compensate both them and the world by aiding them in correcting their errors and rising victorious over their infirmities.

If we judge from history, of what is the book of glory composed? Are not its leaves dead men's skins—its letters stamped in human blood—its golden clasps the pillage of nations? It is illuminated with tears and broken hearts.—Douglas Jerrold.



## DONALD'S MISTAKE.

By Emma C. Dowd.

Donald and Duncan, the Peabody twins, were always together; they never wanted to be out of each other's sight for a minute. Mama dressed them exactly alike, and scarcely anybody could tell them apart. Even nurse made funny mistakes sometimes. They were as straight and strong and bonny a pair of little lads as one often sees, and when they were out for a walk people would say, "There are the pretty Peabody twins!" But when they stopped to say good-morning, they had to greet them together as Donald and Duncan, for they never knew which was which.

The twins had a big heap of sand in the back yard, and they never tired of playing with it. Donald was making a cavern, and Duncan a big house by its side, when nurse came to take them in for their afternoon nap.

Duncan was rather sleepy and started readily enough, but Donald was anxious to perfect his work lest it might cave in, and he begged to stay just a few minutes longer.

Duncan dropped to sleep at once and nurse went downstairs. At the foot she was met by Mrs. Peabody, who wanted her to go down to the store and match some lace, that the dressmaker might not be delayed.

"I will take Master Donald along with me," she said, and accordingly the little boy went off with his nurse to the big department store, leaving Duncan alone on his pretty white-bed upstairs.

"I wish Duncan could have come too," said Donald, for he began to feel lonely for the brother who was so constantly at his side.

"Never mind, we shan't be gone long."

Donald trotted happily on, still wishing, however, that Duncan's hand was in his.

At the big store they passed counter after counter, till they came to the place where laces were sold. Then nurse and the salesgirl were busy matching the bit of lace that mama had sent, and Donald was left to himself. He strayed from nurse's side and walked along toward a great stairway. Then he suddenly stooped still and stared—there was a little boy that looked—yes, just looked like Duncan! It was Duncan! And he had stopped to stare at him! With a glad cry Donald sprang forward, and with arms outstretched he ran to meet his twin.

And then,—thump went poor little Donald against a big plate-glass mirror. It was only himself he had seen after all!

The ladies clustered around him, and nurse hurried up, for the little boy was sobbing with both pain and humiliation. To think that he could have made such a mistake! The shoppers laughed; how could they help it? But Donald didn't feel a bit like laughing.

At home, of course, mama asked how he had bumped his head, and nurse told the story. Then mama and the dressmaker laughed, it was such a funny mistake, and Donald went up to bed feeling rather sorrowful. But Duncan waked up and he had to be told. He looked at Donald, his eyes shining.

"Why-ee!" he cried, and then he laughed.

And, of course, it would never do not to laugh when your twin laughed; so Donald laughed too!

There is a noble manner of being poor, and who does not know it will never be rich.—Seneca.

Fell luxury! more perilous to youth than storms or quicksands, poverty or chains.—Hannah More.

If you do not have as much sunshine as you think you deserve, start a little shine factory of your own. In giving to others you will get some yourself.

## THE LESSON THE MONKEY TAUGHT.

By Helen A. Hawley.

Norman had not been very kind to his cousin Joe; in fact, he had been really hateful to him, and Joe was not to blame either. If anything could make it worse, it was because Joe was visiting there. One should surely be courteous to a guest.

Norman's mother owned a pet monkey. It had been brought to her by a missionary friend from India, and they had had it only a short time, so his funny antics were a never-ceasing surprise and joy to the children. They had named him Jacko.

One day, a hand organ man with his monkey stopped before the house, and as soon as the children heard the organ tune up, out they ran, pell-mell,—Norman, Olivia, Joe—and Jacko following.

What do you suppose Jacko did? Why as soon as he saw the other monkey take off the little red cap from his head, and show what he really looked like, Jacko acted as if he knew him. He went right to him, leaped up on the organ box, put his arms around the stranger's neck, and kissed him. Then they seemed to talk to each other, and they had so much to say.

The children were delighted at this. Olivia called, "Mother, mother, do come quick, and see the monkeys hug each other." Mother came at once, and she was delighted also.

"Do you think, mother," Norman asked, "they could really be brothers, and remember each other?"

"No, my son," mother said, "it is hardly possible. I don't think they could be even cousins." She spoke the word "cousins" pretty markedly. "But monkeys seem to know how to be kind, whether they are related or not."

Norman looked hard at his mother. She nodded and smiled. Then Norman went straight up to Joe, put his arms about Joe's neck, and kissed him. "I guess a boy can do as well as a monkey and daw" he said. Norman and Joe were quite small boys, and not yet ashamed to kiss.

## THE RETURN.

By Ella Higginson.

Oh, every year hath its winter,

And every year hath its rain,

But a day is always coming

When the birds come North again.

When new leaves swell on the forest,

And grass springs green on the plain.

And the alder's vein turns crimson,

And the birds come North again.

Oh, every heart hath its sorrow

And every heart hath its pain,

But a day is always coming

When the birds come North again.

'Tis the sweetest thing to remember,

If courage be on the wane,

When the cold, dark days are over,

Why, the birds came North again.

Better never to be born than not be born again.

Castles in the air may be beautiful to look upon, but when men want homes they call for stone and lumber. We may construct beautiful allegories about the hereafter, but when we come to die we want to pillow our heads upon the truth. An improved theory is a poor pillow for a dying man.

Often you can measure a man's great men by the way he estimates other men and their achievements. True greatness gives credit to others for every degree of ability, even though there may be much of mediocrity. Charity of judgment and breadth of appreciation belong to the truly great.

## THE TREASURE OF HEALTH

FOR YOUNG CHILDREN.

Disease attacks the little ones through the digestive organs. Baby's Own Tablets are the best thing in the world for all stomach and bowel troubles of babies and young children. They act quickly and gently, and are absolutely safe to give any child. Mrs. S. E. Green, Dunville, Ont., says:—"I would not be without Baby's Own Tablets in the house, for I think they are an invaluable medicine for all little ones." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

## ORIGIN OF OLD SAYINGS.

The majority of these proverbial sayings are, I suppose, of old date, and come down to us from our English or Dutch forefathers. Here is the origin of the expression "tick" for credit, which I have always taken to be quite modern slang. It seems, on the contrary, that it is as old as the seventeenth century, and is corrupted from ticket, as a tradesman's bill was then commonly called. On tick was on ticket. "Humble pie," refers to the days when the English forests were stocked with deer, and venison pastry was commonly seen on the tables of the wealthy. The inferior and refuse portions of the deer, termed the "umbles" were generally appropriated to the poor, who made them into a pie; hence "umble-pie" because suggestive of poverty, and afterwards was applied to degradations of other kinds. "A wild goose chase" was a sort of racing, resembling the flying of wild geese, in which, after one horse had gotten the lead, the other was obliged to follow after. As the second horse generally exhausted himself in vain efforts to overtake the first, this mode of racing was finally discontinued. The expression "a feather in his cap" did not signify merely the right to decorate one's self with some token of success, but referred to an ancient custom among the people of Hungary, of which mention is made in the Lansdowne Manuscripts in the British Museum. None but he who had killed a Turk was permitted to adorn himself in this fashion, or to "show the number of his slain enemies, by the number of feathers in his cappe." It occurs to me to question whether the similar phrase, to "plume himself," had not its source in the same tradition. "Chouse" is a Persian word, spelt properly chiaus or chiaus, meaning intelligent, astute, and as applied to public agents an honorary title. In 1609, a certain Sir Robert Shirley sent before him to England a messenger, or chiaus, as his agent from the Grand Signior and the Sophy, he himself following at his leisure. The agent choused the Persian and Turkish merchants in England of four thousand pounds, and fled before Sir Robert arrived. A "baker's dozen" was originally the devil's dozen, thirteen, being the number of witches supposed to sit down together at their great meetings or Sabbaths. Hence the superstition about sitting thirteen at table. The baker was an unpopular character, and became substitute for the devil. (Query, Why was the baker unpopular?) The explanation of the proverbial saying about "Hobson's choice" is given by Steele in the Spectator, No. 508. Hobson kept a livery stable, his stalls being ranged one behind another, counting from the door; each customer was obliged to take the horse which happened to be in the stall nearest the door, this chance fashion of serving being thought to secure perfect impartiality.—December Atlantic.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## EASTERN ONTARIO.

Rev. W. J. Hewett, of Middleville, is called to Beechridge.

Rev. Don Stewart, of Finch, has been preaching at Morewood.

Rev. Mr. Urquhart is called to Ross and Foresters Falls, Lanark and Renfrew Presbytery.

Kingston Presbytery appointed its next ordinary meeting to be held in St. Andrew's Church, Belleville, on 1st Tuesday in July, at 11 a.m.

Sabbath 21st inst., was a red letter day for Casselman and South Indian congregations, when Rev. T. G. Thomson with the assistance of Mr. Thomas Bowman, elder of Erskine Church, and Mr. George Barr, elder of Stewarton Church, dispensed the Sacrament of the Lord's Supper in both congregations, and ordained and inducted Mr. Alexander Merkley, Casselman, and Mr. John McDougall, South Indian, as elders. These congregations are now thoroughly organized, hearty in their givings, working with increased encouragement, and are enthusiastic over their future bright prospects. The new elders will be a source of great strength to the congregations and help to the new missionary who begins his labors on April 1st.

A very pleasant and profitable evening was spent in the school room of the Presbyterian church, Avonmore, on Tuesday, March 16, when the W.C.T.U. held a reception for Miss Rutherford and the pupils of the continuation class, the teachers of the village and surrounding schools and the young people of Avonmore. The president occupied the chair, Rev. H. O. Poyser read Psalm 145 and led in prayer. Rev. Dr. Maclean gave a short address on "Missions and Temperance." Mrs. Poyser read a very inspiring paper, the subject of which was "The Nobler Life." The musical part of the programme was excellent. Those who contributed to it were Miss Margaret McIntyre, Miss J. Rutley, C. H. Nesbitt and Mrs. (Dr.) Robb.

The following are the conveners of Standing committees in Kingston Presbytery for the ensuing year:—Home Missions—Mr. James Binnie, Tweed; Foreign Missions—Dr. MacTavish, Kingston; French Evangelization—Mr. W. Shearer, Picton; Augmentation—Mr. H. Gracey, Gananoque; Examination of students—Mr. Alex. Laird, Kingston; Life and work—Dr. Mackie, Kingston; Sabbath schools—Mr. Wm. Shearer, Picton; Statistics and finance—Mr. W. T. Wilkins, Trenton; Systematic giving—Mr. R. S. Laidlaw, Belleville; Y.P. societies—Mr. J. E. Smith, Menie; A. and In. M. fund—Prof. Dyde, Kingston; Evangelistic services—Dr. MacTavish, Kingston; Social and moral reform—Mr. G. M. Macdonnell, K.C., Kingston; Neglected children—Prof. A. Laird, Kingston.

A special meeting of the Presbytery of Kingston will be held in St. Andrew's Church, Kingston, on Thursday 29th April for licensure of students and for the ordination of those under appointment to Mission fields, whom it may be considered desirable to ordain to enable them to proceed at once to their field of labor. This will be the first procedure of the kind by the Presbytery—the licensing of candidates without first obtaining the leave of Synod—and will be under authority of the Interim Act passed by last General Assembly and sent down for approval of Presbyteries before being permanently enacted.

It is expected that the whole graduating class of Queen's Divinity Hall will appear for examination as candidates for licenses. The committees of Presbytery on Examination of students will meet for the written examination at 10 a.m. The Presbytery will meet at 2 p.m. to hear discourses and conduct oral examination. The licensing and ordination will be at a public session in the evening.

At the last meeting of Kingston Presbytery an application was submitted from Rev. E. Scott, M.A., B.D., a licentiate of the United Free Church of Scotland, but recently a minister of the English Presbyterian Church, for admission into the Presbyterian Church in Canada. After careful enquiry into all the facts, the Presbytery agreed to apply to next General Assembly for leave to receive him as a minister of this church.

In Kingston Presbytery, on motion by the clerk, seconded by Mr. Binnie, the following minute was ordered to be engrossed in the records of this meeting:—"While realizing that the most profound condolence with those who have been bereaved is often manifested through sympathetic silence, yet the members of Presbytery cannot adjourn without placing on record an expression of their heartfelt sympathy with their beloved brother, J. A. McConnell, in the sore bereavement which so recently befell him through the death of his dear wife, and would prayerfully commit him to the tender care and loving sympathy of the great and good Shepherd."

On Monday evening of last week the Brotherhood of Andrew and Philip, Cooke's church chapter, Kingston, held a banquet in the Sunday school room, and it was a decided success, from every standpoint. There was a large turnout of the men, and after ample justice had been done to the fine spread which was provided by the ladies, there was a programme of toasts and songs, the pastor, Rev. Dr. MacTavish, filling the duties of toastmaster, in his usual happy manner. The speeches and music which followed went to form a most enjoyable evening, and it is safe to predict that the brotherhood will hold similar affairs in the future, for everyone was delighted with the programme. Mayor Couper was present and gave an address; and so did Prof. Dyde, who made special reference to the qualities that make a country great.

## HAMILTON NOTES.

Synod meets this week in Central Church, Hamilton. Many of those who attend will go on to Toronto on Thursday for the National Missionary Congress there.

Forty new members were added to the roll at Sunday's Communion in St. Giles' Church, making a total membership of one hundred and sixty-four.

A series of special services were held in Westminster Church all last week, Mr. Van Wyck being assisted by other local ministers.

Rev. Robert Martin, of Stratford, a former much-loved pastor of Erskine Church, conducted anniversary services at Erskine on Sunday. It was a most successful day.

Rev. A. E. Mitchell preached in Knox Church on Sunday for the last time until his return from the Kootenay country, where he is to spend six or eight weeks in Evangelistic work under the direction of General Assembly's Committee.

## MONTREAL.

The membership of MacVicar Memorial Church increased by 64 last year, and is now 338. The total collections were over \$4,000.

Mr. J. W. Morrice, son of Mr. D. Morrice, whose paintings were recently on view at Scott's, had the distinction of having one of his canvases purchased for the Government, to be placed in the National Gallery at Ottawa. Several Montreal collectors were also among the purchasers. Mr. Morrice will return to Paris shortly.

Rev. John Lochead, M.A., now of Bedford Park Presbyterian church, near New York City, accepts the call to Melville church, Westmount, and his induction will take place on an early day. Mr. Lochead is highly spoken of, both as a scholar and a preacher, and his pastoral ministrations have been uniformly successful.

In connection with the re-election for the fourth time of Mr. Wm. Drysdale, as president of the Burns Club of this city, The Witness prints an excellent likeness of that well-known citizen. As might be expected, Mr. Drysdale makes an able and energetic president, and he is well supported by a committee composed of leading Scots, who, of course, are warm admirers of Scotland's sweetest singer.

At the annual meeting of Knox Church, in the absence of Rev. Dr. Fleck, through illness, Mr. Walter Paul was called to the chair, and Mr. A. Morrison acted as clerk of the meeting. The report from the Board of Managers and the treasurer's statement were satisfactory, and the reports of the various societies in connection with the Church showed increased interest. The election of officers resulted as follows:—Hon. President, W. D. McLaren; President, D. S. Benvie; Treasurer, Wm. Cairns; Secretary, A. Morrison. The retiring treasurer, Mr. John McD. Hains, having served the church in that capacity for 21 years, was accorded a hearty vote of thanks.

## WINNIPEG AND WEST.

In going to Halifax Mr. MacMillan, is not influenced by the promise of a larger salary. Here he has been getting \$3,000 a year, with a manse; at St. Matthews, the stipend is \$2,500, a manse and six weeks' holidays.

Rev. J. W. MacMillan, of St. Andrew's, has announced to his people that he will accept the call to St. Matthew's, Halifax, and Rev. Clarence MacKinnon, of Westminster Church, will accept the principalship of the Presbyterian College, in the same city.

Rev. R. M. Dickey, of Knox Church, Selkirk, in a recent sermon urged that the only way to stop so much crime among the younger people was by having manual training in all schools, domestic economy, more education, stricter marriage laws, and more home life.

Rev. Donald Munro, minister of Point Douglas Church, has intimated his intention to tender his resignation at next meeting of Presbytery. During the fifteen years of his ministry the utmost harmony and good feeling has existed in the congregation, and in no church in the city is the bond between the minister and congregation closer or more kindly. Mr. Munro is also held in the highest esteem by members of Presbytery and citizens generally and the news of his determination to demit the charge of his congregation will be received with great regret.

## WESTERN ONTARIO.

Rev. J. W. McNamara, of Drayton, was appointed moderator of Sauguenay Presbytery for the ensuing year.

Rev. A. H. MacGillivray, of First Church, Chatham, will preach his farewell sermon on the 11th April, and the pulpit will be declared vacant on the following Sunday. Rev. J. C. Tolmie, of Windsor, is interim moderator.

Sauguenay Presbytery nominates Rev. D. D. McLeod, D.D., of Barrie, for the moderatorship of next General Assembly; and for the Chair of Practical Theology, in the Montreal College, Rev. Wm. Farquharson, D.D., of Durham. Sauguenay Presbytery sends the following commissioners to the General Assembly: A. Thompson, S. Young and J. W. McNamara, ministers; and Thos. H. McLoughlin, Alex. McEachern and John Swanston, elders.

The Committee on Systematic Beneficence in London Presbytery, at a meeting last week, Rev. James Malcolm, of Dutton, convener in the chair, decided to recommend a missionary committee within each congregation; and also that the congregations of the London Presbytery be divided into six groups for the better prosecution of the work. These groups have been defined, and the ministers in each district will be asked to exchange pulpits and speak on the subject. London Presbytery will raise \$50,000 for missions.

Last week the new Sunday school of Knox Church, Galt, was formally opened and dedicated in the presence of a very large congregation, Rev. Dr. Roes, of St. Andrew's, London, preaching morning and evening. The new building, one of the finest in Canada, is of local limestone, roofed with slate, and interior finished with Georgia pine. It is 58x113 feet over all, with basement under the whole building, with 11 foot ceiling. The second floor is on a level with the church auditorium, and has two entrances from the church and two from the outside, leading directly into the assembly hall, where classes gather for opening and closing exercises. This room will accommodate 200 scholars in classes exclusive of eight class rooms under the gallery, which are built with movable partitions, and which accommodate 200 or more scholars in their classes. Provision is made for librarian rooms, ladies' parlors and adult Bible class rooms with a seating capacity of 100 and a vestry. The total cost of the building and furnishings was \$25,000.

At Bond Head on Tuesday afternoon March 23rd, Mr. Wm. P. Lane was ordained and inducted by the Presbytery of Bond Head and Schomberg. The Moderator of Presbytery, Rev. J. Currie, of Hillsdale, presided, offered the ordination prayer, and inducted the minister-elect. Rev. A. Smith, of Uptergrove conducted the service, and preached a very appropriate sermon from the words "I have called thee," etc. Rev. George I. Crow, of Thornton, addressed the minister, and the Rev. C. H. Cooke, who had acted as Moderator during the vacancy, addressed the people. After the service the congregation adjourned to the manse, where tea was served. After tea, Mr. Cooke, who presided, called upon a number for short addresses. Rev. J. Burnett, clerk of Presbytery; Rev. A. Smith, who was a classmate of Mr. Lane; Rev. Messrs. Watt, of the Church of England, and Reynolds of the Methodist Church, and Messrs. Jas. Wilson, senior elder, Abernethy and Watson, as representing the congregation, spoke words of welcome to the newly inducted minister. Mr. Lane replied in felicitous terms, and the meeting closed with the benediction. Mr. Lane entered on his work with every prospect of a happy and successful pastorate.

## FRENCH EVANGELIZATION.

A large and enthusiastic meeting of the Board of French Evangelization was held in Knox Church last week, under the presidency of Rev. Dr. Mowatt, convener. The reports from the various Presbyteries indicated progress. Dr. Amaron, from Montreal Presbytery, reported twenty-two missionary fields under its care, ten distinctively French fields, and six mixed fields. Though nothing remarkable, extraordinary, or sensational has taken place during the year, such as contributors to a work of this character sometimes seem to look for, very marked progress has been made in several fields. St. Hyacinthe has become self-supporting, St. John's, Montreal, has added \$400 to the stipend of its pastor, and increase in liberality has shown itself elsewhere. It is hoped that Joliette shall also become self-supporting. Reports were also received from the Glengarry, Huron, Regina, Algoma, Ottawa, and Quebec Presbyteries. The Ottawa Presbytery carries on French work in eleven fields, and the Quebec Presbytery in eighteen fields.

The work at Point-aux-Trembles is in an encouraging condition. There have been 250 pupils this session, 22 have passed from Romanism to Protestantism. Bibles and Testaments to the number of 570 have been distributed through the school. The fees paid by the pupils amount to \$4,000. It is hoped that the indebtedness on the school buildings will be paid this year.

The Board adopted a new policy in connection with French evangelistic work in the east end of the city. The four following fields will be worked as one field:—La Croix, St. Jean Baptiste, Tetreaultville, and Maisonneuve. There will be an interchange among the missionaries, they will visit together and engage in an aggressive campaign. It is hoped that much good will result from this new policy.

Prof. C. Bieler was recommended to the General Assembly as a representative of the Church at the Calvin celebration in Geneva next July.

A committee on finance was appointed to consider the important question of the increase of contributions for this branch of mission work. Mr. James Rodger reported, and a resolution was passed, having in view the communication of more ample information to the churches on the nature and needs of the work.

The changed conditions in Northern Ontario gave rise to an important discussion. The need of bi-lingual schools was clearly pointed out, and action will be taken to meet these needs.

A committee formed of the Rev. J. H. MacFarlane, Prof. Bieler, the Rev. S. Rondeau, and the Rev. S. J. Taylor, was appointed to consider the question of securing French and English literature adapted to the needs of the work of the Board.

Prof. Bieler was granted leave of absence to go to France and Switzerland. During his absence he will do some work in the interest of the Board.

The Rev. S. Rondeau, managing editor of "L'Aurore," spoke on behalf of the educative work done by the paper, and urged its claims in a strong speech. The Board agreed to continue its grant.

A legacy of \$1,000 has been announced from the late Henry Morton.

The Board adjourned to meet in March of next year.

During the absence of Rev. P. A. Robinson in the Kootenay the pulpit of St. Andrew's Church, Stirling, is being occupied by the Rev. R. F. Byers, formerly of Williamsport, Pa. Mr. Robinson has accepted the invitation of the Assembly's Committee on Evangelism to give two months to the campaign to be carried on in the mining towns in B.C.

## BIBLICAL CRITICISM AND MODERN THOUGHT.

Prof. W. Clark, of Trinity College, Toronto, reviewing Professor Jordan's new book, in the Mail and Empire, says:

Let there be no mistake on one point. The Higher Criticism is here and here to remain. It is accepted by our greatest teachers and our own most orthodox bishops. Surely it is not an unreasonable enquiry to ask the authorship and time of production of the ancient books of Scripture. No doubt some of the advocates of these enquiries have carried their speculations to absurd extremes. It is enough to mention the names of Cheyne and Schmiedel. But it is a simple matter of fact that the most able and orthodox opponents of these extremes are themselves what would have been counted higher critics a short time ago. It is sufficient to mention the names of Dr. Orr and Prof. Sayce. The work before us, by Dr. Jordan, does not belong to either of these extreme classes, but it is most clearly and distinctly on the side of the higher critics, and his step in this region is firm and decided. He is not carried away by every new theory. For example, he does not believe that Israel was dependent upon Babylon for its earlier religion, yet he recognizes the influence of the people surrounding the chosen people. Without committing ourselves to every statement in Dr. Jordan's work, we can honestly recommend it to the personal of Christian men and women. They will find here nothing to shock their faith, if they read with calmness and reflection, and they may, perhaps, learn that it is possible for men to retain their faith in Christ, even although some of their critical theories of Christianity may be different from some of those of their forefathers.

## TORONTO.

Rev. Professor Jordan, D.D., of Queen's, Kingston, was the university preacher in Toronto last Sunday.

The new Davenport Road church, corner of Delaware avenue, will be opened next Sunday. The dedicatory services will be conducted by the Rev. Frederick B. DuVal, D.D., of Winnipeg, Man., moderator of the General Assembly.

Mr. Robert Dale, a member of St. Mark's church at King and Teoumeah streets, some time ago presented the congregation with a site for a new church at the corner of Queen street and Bellwoods avenue. Rev. J. D. Morrow, the pastor, who is a great lover of good, clean sport, and who was at one time himself a noted athlete, thinks athletes and followers of sport in Toronto and elsewhere, if they would co-operate, could build the church for him. He thinks most of "the boys" would give a dollar, and some more. The cost of the church will be in the neighborhood of \$80,000. The church will, it is expected be made to suit the requirements of the young people of the west end and will be kept open each night of the week.

Dr. Sheard, medical health officer of Toronto, has been giving some good advice to the women of that city. In a recent address he warned them against social extravagance, fashionable folly, and immoral habits. Life in flats, so destructive of domestic life, playing bridge at all hours to the neglect of duty and causing waste of time, and race suicide were also roundly denounced. Dr. Sheard is doing a larger work than merely looking after the health of the citizens, as it is generally understood.

At 364 Bronson Ave., Ottawa, on March 23, 1909, by Rev. T. G. Thomson, Alexander Miller to Janet Grier Lucden, all of the City of Ottawa, and formerly of Glasgow, Scotland.



## HEALTH AND HOME HINTS.

Always buy an extra yard of stair carpeting, folding it under at each end, so the carpet can be moved to equalize the wear over the edge of the steps.

Junket.—Heat one quart of rich milk blood-warm; add one tablespoonful of liquid rennet, stir thoroughly and set aside till the curd hardens. Sift with powdered sugar and cinnamon and serve with whipped cream.

Coax your invalid with cream toast. Cut the crust from two slices of bread, which should be stale. Toast over a slow fire until well dried, and then brown delicately. Dip quickly into boiling water, dot with bits of butter and pour over a very little rich milk or cream that has been brought to a boil. Brown bread is very nice and healthful prepared as above, and may be eaten with sugar and cream.

Nuttet Apple.—Pare and core some well shaped apples. Simmer in a syrup until tender, but not broken or too soft; press blanched and split almonds into the apples; sprinkle with powdered sugar. Brown in the oven and serve with whipped cream. The syrup may also be served with these apples, or it may be used in making an apple sauce with some more apples.

Butter Scotch.—Wet a pound of brown sugar with a cup of water, into which two tablespoons of vinegar have been stirred. Put into an agate saucpan and cook for ten minutes. Then add four tablespoons of butter and boil until a drop hardens in cold water. Pour into large buttered tins and, as it cools, mark into squares.

Baked Bean Soup.—This is an excellent way to use up cold baked beans after the family have tired of them in the ordinary way. Add twice the quantity of cold water to the beans and let them boil gently until soft. When they are nearly done, add half as much canned tomatoes as beans. Rub them through the strainer, season with salt, pepper and a little dry mustard stirred into the salt. Or leave out the tomatoes and slice an onion into the beans and use without straining.

## "RATS AND MICE AND SUCH SMALL DEER."

Naturalists as well as bacteriologists are in favor of the war on vermin. The society for their destruction, which is now only "incorporated," has among its supporters such authorities as Lord Avebury and other eminent naturalists, as well as, of course, a long list of distinguished doctors. Rats claim the first attention of the new organization, but mice, mosquitoes, sparrows, house flies and in fact all pestiferous insects and parasites will be included in its operations. It is hoped the war on these pests will be vigorously waged in other countries also. In Denmark there is an association for the extermination of rats which has been instrumental in passing an act enabling a small rate to be levied for the furtherance of its objects. Here we have to depend on voluntary work and the new "incorporated society" may serve to advise and reinforce the spasmodic efforts made by the many rural and district clubs scattered over the country which deal with the rat and the sparrow. No doubt the house fly, which is so annoying in the summer here, often carries the germs of typhoid and other diseases and is especially responsible for the many deaths of children from summer diarrhea. In Colombo at this moment we hear that enteric is raging and that its dissemination is due to the myriads of flies swarming in heaps of refuse in the native quarters.

## SPARKLES.

"They say three moves are as bad as a fire."

"Worse. There's no insurance against moving."

"Of course," said the candidate, "I can't be expected to please everybody."

"No," answered the old campaigner. "The best you can do is to look benignly pleasant and convey the impression that everybody pleases you."

"What is the difference between valor and discretion?"

"Well, to go through Europe without tipping would be valor."

"I see."

"And to come back by a different route would be discretion."

"Noo, Jock, this game's about finished," said a Clydebank workman's wife to her husband. "For the last few weeks ye've been bringin' me in nineteen and tencepence on a Saturday when your wages are a pound a week. Noo, tell me, is it the drink or gamblin' that yer after?"

"Naw, my lass; it's neither gamblin' nor drink that's troublin' me," was the answer. "I'm savin' up to start a ship-building yaird o' ma ain."

"Sometimes," said Uncle Eben, "yoh feels it yoh duty to tell a friend de truth. But the chances are you'll be so disagreeable 'bout it dat he'll git mad and lose all de benefits."

Apropos of election retorts (writes a correspondent), perhaps as neat an answer as is known is the one credited to Mr. Hemmerde. "If you were the Archangel Gabriel," shouted an opponent at one of his meetings, "I wouldn't give you a vote." "But, my friend," retorted the candidate, "if I were the Archangel Gabriel you wouldn't be on the register."

Why was St. Andrew chosen as the patron saint of Scotland? This question has been asked many times, but the arch-deacon of whom Dean Hole tells may be considered to have discovered the most satisfactory solution of the problem. "Gentlemen," said he (he was speaking at a St. Andrew's Day banquet at the time), "I have given this difficult subject my thoughtful consideration, and I have come to the conclusion that St. Andrew was chosen to be the patron saint of Scotland because he discovered the lad who had the loaves and fishes."

A visitor recently staying with Mark Twain took occasion to comment on the picturesque appearance of a windmill in the distance. Unfortunately, however, the object of which he spoke so approvingly was not a windmill, but the tower of a Congregational church, and when its minister came to see Mark Twain the latter told him of the mistake his guest had made. "I think," added the humorist, "you will agree with me that he was really going a little too far."

## TO MAKE IT POPULAR.

"The late Joel Chandler Harris," said an Atlanta clergyman, "used to laugh at the way everybody seemed to want a free advertisement of some sort from the editor. It was the same, he would say, with the physicians—everybody wants free advice on the health question from him."

"I once heard him tell about an editor who served ten days in jail for thrashing the Mayor. The warden treated him very kindly, and at the ten days' end, escorting him to the door and shaking him by the hand, said:

"Well, good-bye and good luck, ed. And say, would you mind giving the jail a puff?"

NEW STRENGTH  
IN THE SPRING

Nature Needs Aid in Making New, Health-Giving Blood.

In the spring the system needs toning up. In the spring to be healthy and strong you must have new blood, just as the trees must have new sap. Nature demands it and without this new blood you will feel weak and languid. You may have twinges of rheumatism or the sharp stabbing pains of neuralgia. Often there are disfiguring pimples or eruptions on the skin. In other cases there is merely a feeling of tiredness, and a variable appetite. Any of these are signs that the blood is out of order—that the indoor life of winter has told upon you. What is needed to put you right is a tonic and in all the world there is no tonic can equal Dr. Williams' Pink Pills. These Pills actually make new, rich, red blood—your greatest need in spring. This new blood drives out disease, clears the skin and makes weak, easily tired men and women and children bright, active and strong. Mrs. J. C. Mosee, Bronson, N. S., writes: "Last spring my daughter was completely run down, she was very pale, had no appetite, and became very nervous, and we were alarmed about her. We decided to give her Dr. Williams' Pink Pills and soon after she began taking them there was a decided improvement. She gained in weight and vigor, her color returned, and her whole system seemed to have been built anew. I can warmly recommend Dr. Williams' Pink Pills to all who need a medicine."

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.

## CAN YOU SPELL?

If you think you can, ask somebody to dictate the following jumble to you and see how many mistakes you make!

Antinous, a disappointed, desiccated physicist, was peeling potatoes in an embarrassing and harassing way. His dissonance and privilege was to eat at the Pleiades and seizing people's tricycles and velocipedes. He was an erring teetotaler, and had been on a picayune jamboree. He rode a palfrey stallion and carried a salable papier-mache bouquet of aster, phlox, mullein, chrysanthemums, rhododendrons, fuchsias and nasturtiums.

He wore a sibyl's replendent turquoise paraphernalia, an ornolou yashmak and astrakhan chaparejos. He drank crystalisable and disagreeable coracua juleps through a sieve. He stole some moneys and hid them under a peddler's mahogany bedstead and mattress.

Like a fiend in an ecstasy of gaiety, I rushed after him into the maelstrom, or melée, and held him as in a vise. I could not feeze him, however, and he addressed me, with autocracy, in the following imbecile words which sounded like a soliloquy or a superseding paean on an oboe: "You are a ratable lunamoth: a salaaming vizier; an equinoctial corynhee and an isosecles daguerrentvne."—The Bookman.

No sunrise, mountain-top or June of blossom is so beautiful and so inspiring by its beauty as human faces at their best. A smile is the subtlest form of beauty in all the visible creation, and heaven breaks on earth in the smiles of friendly faces.—William C. Gannett.

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Through Sleeping Cars.

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a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.

a Daily; b Daily except Sunday c Sunday only.

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12.58 p.m.	Kingston	1.42 a.m.
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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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"The keynote of the convention was loyalty to God and the Church. Its most noticeable feature was not size, though it was larger than the General 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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Sealed tenders for all, or any of the above, addressed to the undersigned, and marked "Tender for the purchase and removal of buildings, &c.," will be received up to 12 o'clock midday, Thursday, 25th March, 1909.

No tender necessarily to be accepted.

A. L. JARVIS,  
Secretary, and Assistant Deputy  
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Of all chemists, in tins, 6d., 1s., and 1s. 6d.  
New glass jar with sprinkler stopper, 1s. net



**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 the father, mother, or 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 16 o'clock on Friday, the 25th January, 1909, for the supply 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.