

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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## KEPT BY THE POWER OF GOD THROUGH FAITH

BY S. JEAN WALKER

I. PETER 1: 5.

Father of love, Thy spirit give,  
My inmost being richly fill,  
Cleanse me from self that I may live  
To work Thy holy gracious will.  
No strength nor wisdom of my own,  
Kept by the power of God alone.

My heart with all its wilful pride  
Teach me to govern and subdue,  
Be Thou my trust, my strength, my  
guide,  
With daily grace my soul renew.  
Thy wondrous keeping power I plead,  
I feel my soul's great longing need.

Kept by Thy power along life's way,  
Through faith in sunshine or in  
gloom;  
When tempted sore from right to stray,  
Then save me from sin's fearful doom.  
Let Thy sustaining power uphold,  
Thy love and mercy round me fold.

Kept by Thy power, secure in Thee,  
To tell Thy love my one delight,  
That sin-bound souls be ever free—  
Their darkened hopes glow in Thy  
light.  
Then in Thy strength let me be  
strong,  
To conquer every form of wrong.

The joy of faith is calm and rest,  
Emptied of self that Christ may fill,  
Sweet fellowship, supremely blest,  
Serenely trusting in God's will.  
Kept by Thy power, oh love divine,  
A blest inheritance is mine.

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**BIRTHS.**

In Drummond, on Tuesday, March 3rd, 1908, to Mr. and Mrs. Alex. McLaren a son.

At 4089 Tupper Street, Westmount, on March 3, 1908, a son to Mr. and Mrs. J. W. McConnell.

**MARRIAGES.**

March 3, 1908, at 42 Arthur Street, by Rev. J. H. Turnbull, Stella May, eldest daughter of D. R. Neving to Ernest William Bennett, both of Ottawa.

On Feb. 24, 1908, at Montreal, by the Rev. James Fleck, D.D., John R. Hutton, of Montreal, to Catherine M. McFee, of Dunvegan, Ont.

At St. John's Manse, Cornwall, on March 12, 1908, by Rev. N. H. McGillivray, Joseph Cole to Miss Hattie Jackson, both of Hozansburg, N.Y.

At the residence of the bride's father, South Branch, on March 4, 1908, by Rev. N. H. McGillivray, of Cornwall, Ernest Calvert Groves, son of James L. Groves, of Cornwall Centre, to Margaret Isabella, second eldest daughter of James Brown.

At Knox Church Manse, Cornwall, on March 9, 1908, by Rev. Dr. Harkness, Charles A. Graveley, of Avon, Ont., formerly of Martintown, to Rhoda M. daughter of William Arnold, of Martintown, Ont.

**DEATHS.**

At Apple Hill, on March 6, 1908, Henry Stuart, infant son of Rev. H. S. Lee. Suddenly, at Maple Glen, Finch, on Feb. 29, 1908, Miss Christy Munroe, daughter of the late Norman Monroe.

At No. 2 Lowerre Place, New York, N.Y., on Sunday, March 8, 1908, Duncan Bain, beloved husband of Eva Graham Bain, and youngest son of James Bain, sen., of Kew Beach.

On March 9, 1908, at No. 637 Bathurst Street, Toronto, James Ramsay, formerly of the City Assessment Department, in his 84th year.

At Southampton, England, on the 21st February, 1908, Robert B. Bryon, son-in-law of J. S. Playfair, Toronto.

In Carleton Place, March 4, Mammie A. Rea, beloved wife of Mr. John Graham, aged 28 years and 6 months.

At Glen Sandfield, on Feb. 29, 1908, Kenneth McLennan, a native of Invernesshire, Scotland, aged 78 years.

At Lot 32, Sixth Concession of Lochiel, on March 4, 1908, Janet McDonald, widow of Donald McLennan, aged 81 years.

At Gamebridge, March 6, 1908, Janet McArthur, beloved wife of John R. Campbell, aged 81 years.

At Mariposa, on March 9, Lachlan Alexander, infant son of Mr. and Mrs. Alexander Cameron, aged 13 months.

At Leith, Ont., on March 5, Janet Rae, relict of James Gibson, a native of Glasgow, Scotland, aged 84 years.

At Chelsea, March 3, 1908, Catherine Brooks, widow of the late John Cameron, in her 78th year.

On the Montreal Road, Elizabeth, widow of the late Simon Armstrong, aged 86  
On March 3, 1908, at 123 Jameson Avenue, Toronto, Alanson Douglas, aged 89 years.

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## NOTE AND COMMENT

Roumania is the most illiterate country in Europe. The last census shows that in a population of about 6,000,000 nearly 4,000,000 neither write nor read.

The total membership of the Friends' church, according to statistics just recently completed, is 97,919, as against 94,225, a year ago. There are 1,352 ministers, a gain of seventy-two in the year.

United States Chief Forester Pinchot declares that of the estimated 400,000,000 feet of standing hardwood 25,000,000,000 is cut yearly, at which rate the supply will be exhausted in sixteen years.

The total number of dead, as a result of the burning of the Lakeview school, in Collinwood, Ohio, is now thought to be 174. Of this number the bodies of 167 have been found. The bodies of six are believed to have been burned to ashes.

The library at the British Museum, which now contains between 3,000,000 and 4,000,000 volumes, is without exception the largest in the world. To hold this immense number of books upward of 45 miles of shelves are required.

Rev. F. E. Meyer goes to South Africa in April on an evangelistic tour. He will spend about six months in the work. His plan will be much the same as that followed in England last year. His meetings will be principally for men only. He goes under appointment of the English Free Church Council.

The official directory of the Roman Catholic Church for 1907 gives the number of Catholics in the United States, the Philippine Islands, Alaska, Porto Rico, the Sandwich Islands, altogether as 21,000,000, and 13,000,000 of these are in the states. This is an increase of 437,000 over last year. Canada is credited with a Catholic population of 2,447,000.

Four missionary bodies at work in North China, the Methodist Episcopal of the United States; the Methodist Church of Canada; the Baptist Missionary Union and the British Society of Friends, are planning to purchase forty acres of land outside the walled city of Chen Tu upon which to erect their own mission stations and apparently a union university.

A sore of guerrilla warfare is reported in Manchuria, between the native Chinese and the Japanese soldiers left as a force of occupation. China would not dare, at present to engage in an open conflict, and the Chinese Government has probably nothing to do with the present condition. But the native Chinese naturally hate the Japs, and kill a Japanese soldier wherever there is an opportunity.

After a parade of some 2,500 men in Detroit, demanding work, the city concluded to open a canal across Belle Isle, in the river near the city, and of the 2,500, only twenty-five applied for work on the job. There was a similar demonstration of 1,000 unemployed persons in Toronto last week, and if work had been offered them the result would probably have been the same. Many of these people wish to be fed, but have no desire to work. This is one of the very disappointing features of all philanthropic effort among the poor.

At a recent meeting of the Glasgow University Council, it was announced that Lord Rosebery had consented to accept nomination as Chancellor of the University, in the room of the late Lord Kelvin. Writing to the Principal, Lord Rosebery said: "Under present circumstances I am able to place myself gratefully and unreservedly at the disposal of the University."

"The Outlook is brighter than the retrospect, the uplook brighter still. Conviction is intensifying, vision is clarifying. The blessing of God is upon us. There is the militant spirit upon us, and the thrill of battle runs along the line. The same Spirit that throws wide the gates of heathendom calls and equips the Church to enter. 'Awake! Awake! Put on thy strength, O Zion.'"

The Congregationalist said editorially recently that it "would be willing to enter into covenant with Baptists to follow Jesus Christ so far as His will is or shall be hereafter made known to us, leaving them to decide the manner of their baptism and the interpretation for themselves of the meaning of it. The end for which the church exists is the same for Baptists and Congregationalists, and is of supreme importance to them both."

"If some of the Prophecies and the Gospels were lost and again brought to the knowledge of men," says the Christian Register, "they would charm the world by their elevated eloquence and, without regard to miracle, would quickly take a leading place in the minds of men. To imagine that these things grew out of popular rumors and delusions is to suggest a miracle of genius in the common mind which nothing that we know about authorship would justify."

Hon. Mr. Fielding, Finance Minister, in his budget speech last week, said: "On the part of the government, it is a time for caution and yet a time for courage. Large new enterprises, which would call for a great outlay, may be laid aside for a little while, but works which we already have in hand and perhaps other works not calling for heavy outlay, must not be neglected. Particularly must we not fail to push forward the great enterprise of the Transcontinental Railway, although we have reached a stage which calls for heavy expenditure." Caution and courage, are words that make a good motto for this young country in going forward to the great work that lies before her.

We have read somewhere a suggestive incident of a large and excited crowd of people who stood watching in breathless silence a fireman climbing up a ladder for the purpose of rescuing a child from a burning building. At the top of the ladder the fire and smoke were such that for a moment the man hesitated, and seemed on the point of turning back, when some one in the voices rent the air, and under its impulse of safety. Why cannot people now-spiration the fireman rushed into the building and brought the child to a silent and watchful crowd cried, "Give him a cheer." In an instant a thousand adays give their pastors a word of cheer and a hand-shake over "that sermon" which touched their hearts and awakened new desires in their souls? How the pastor would be encouraged by the kind word so easily spoken and realize that his labor was not in vain. Christian men and women, don't forget to cheer your pastor when you have the opportunity.

The Rev. Ivor J. Robertson, M. A., of Regent-square church, London, is making a big innovation in the matter of his ministerial holiday. He is taking it this year partly in the latter half of April, and partly in September. The only reason he gives is this: "It is easier to get good supply then than in the height of the holiday season; and I am anxious to try, for one year at least, what Regent-square in August may be found and made." The experiment will be watched with interest by ministers of large city churches.

The second reading of the Women's Enfranchisement Bill, moved by Mr. Stanger in the House of Commons, was carried by a majority of 179 on Friday. The figures were: for the Bill, 271; against, 92. The announcement was received with tremendous cheering, and the Bill was referred to a committee of the whole House. There was a great deal of cross-voting on the Bill. Liberal, Tory, Labor and Nationalist members were divided in opinion, and members of the Cabinet went into opposite Lobbies.

Bills have been introduced in the English House of Commons to end the terrible waste of infant life from drunken parents rolling on their babies in bed. The returns show that 1,600 infants perish annually from this cause, and in the future parents will be punished for such deaths. Burnings are responsible for almost an equal number of infant deaths and penalties are provided for persons who leave children alone in rooms with unguarded fires. Also a bill has passed its first reading in the Commons to regulate cigarette smoking. The act is a government measure which amends the existing laws for the protection of children. It prohibits smoking under the age of 16, provides penalties for any one less than 16 years old caught smoking in the streets or any other public place and makes the sale of cigarettes to persons under 16 years a punishable offense.

According to the present style, says the British Weekly, Saturday last, (29th Feb.), was the 350th anniversary of the martyrdom of Patrick Hamilton, who was tried, condemned, and burned on the same day, that day being a Saturday also the 29th of February. In this year also the 29th of February has fallen upon a Saturday, but it will not do so again until 1938. St. Andrew is very different now from what it was then; the cathedral in which he was tried, and the castle in which he was confined, are in ruins, visible emblems of the broken power of that Church by which he was mercifully condemned. The chapel and tower of St. Salvador, however, in front of which he suffered, still stand, silent witnesses of the dread tragedy enacted so long ago, when one of the gentlest and best of men was roasted rather than burned to death. The faggots were slow to kindle, until "a blast of wind from the east furth of the sea," struck upon the dry straw which a baker had thrown on the smouldering pile. The wide streets of the old grey city are still frequently swept by "wind from the east, furth of the sea": but on Saturday last the wind, neither fierce nor from the east, was pitilessly cold from the north, the Forfarshire hills being white with snow.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## GEORGE MATHESON'S HYMN.

(By the Rev. James Boyd Hunter.)

Among modern hymns none have obtained such a universal recognition of perfection, both of sentiment and words, as Dr. Matheson's "O Love That Wilt Not Let Me Go." Scarcely a hymnal issued within the past fifteen years but has given it a place and in general use it is a close second to Newman's "Lead, Kindly Light."

The circumstances of its origin are given in detail in the recently issued "Life of George Matheson" and are worthy of a wider audience than even so interesting a biography is likely to have. It may not be generally known that Dr. Matheson has written a considerable amount of poetry, some of which is garnered in a volume entitled "Sacred Songs," a book that contains many very beautiful lyrics, but none which compare to the hymn known to all lovers of true poetic genius. Indeed, Dr. Matheson himself once declared that he never again had been able to catch the swing of words and meter used in his hymn. His own account of the genesis of the hymn is: My hymn was composed in the manse of Innellau, on the evening of 6th June, 1832. I was at that time alone. It was the day of my sister's marriage, and the rest of the family were staying over night in Glasgow. Something had happened to me, which was known only to myself, and which caused me the most severe mental suffering. The hymn was the fruit of that suffering. It was the quickest bit of work I ever did in my life. I had the impression rather of having it dictated to me by some inward voice than of working it out myself. I am quite sure that the whole work was completed in five minutes, and equally sure that it never received at my hands any retouching or correction. The Hymnal Committee of the Church of Scotland desired the change of one word. I had written originally "I climbed the rainbow in the rain." They objected to the word "climb" and I put "trace."

Much of the popularity of the hymn is undoubtedly due to the tune, "St. Margaret," written by Dr. A. L. Pease, which did for Dr. Matheson's words what Dr. Dyke's "Lux Benigna" did for Cardinal Newman's "Lead, Kindly Light." It is interesting to know that the same rapid and seemingly impromptu method of preserving the tune was followed by Dr. Pease as by the writer of the words. As musical editor of the Hymnal of the Church of Scotland he was in the habit of carrying about with him the words of the hymns. "Sitting on the sands at Arran, he was reading 'O Love that wilt not let me go' when the tune came upon him like a flash, and, taking out his pencil, he dashed it off in a few minutes."

Dr. Matheson from time to time received letters from all parts of the world, telling of the influence of his hymn. Several such are given in the "Life" and they all illustrate the grip the words can take upon a soul. For instance, a young woman was seized with a malignant disease, which made her bed a fiery furnace of pain. When the end came, and when her own voice had gone, the mother saw that she wished to speak—and, bending over her, heard her whisper, "Mother, sing me 'O Love that wilt not let me go';" and the music of this song ushered her into the presence of the Father.

Another letter describes the scene at the World's Sunday-school Convention, held in Jerusalem in 1904. The sessions were held on Gordon's Calvary, in a great tent, seating 1,800. On the Sunday morning of the convention, a great audience assembled to hear Archdeacon Sinclair preach, and the closing hymn was Dr. Matheson's. Fifty-five different sects were represented, and twenty-six different nations, but they all seemed to know the hymn and love it, "and a mighty flood of melody swept through that vast tent, as if all hearts knew only one common brotherhood in Christ. I was so deeply moved that the last verse came round I could only read in a convulsive sob."

One other letter is given, which, though long, is not too long to reproduce in outline. It tells of a service in a continental Presbyterian church, where a few tourists gathered to hear the gospel preached in their mother tongue. The service was tame, and dull, until the closing hymn was announced. It was Matheson's, and as the minister was reading it the lady who had been playing the organ exchanged seats with a man of about fifty years of age. "Suddenly the notes were touched and the little American organ seemed to have been 'born again'! Bar followed bar. We all brightened up. There was a master at the keys. We stood and sang: 'O Love that wilt not let me go.' Was the change in me or in my environment? I cannot tell. The lost chord seemed to have been found. If a seraph had come to wake me with a song of Zion, the surprise would not have been greater. The organist seemed in the third heaven. Here and there he made pauses not in the book. He sang and played and carried us on irresistibly."

Each succeeding verse produced an added intensity to the feeling. The organist "was in rhapsody. Down his furrowed face tears made their way. Bending over the keys, he poured out his very soul. Of time and space he seemed ignorant. The emphasis was that of intense feeling, born of care experience, controlled by musical ability—both instrumental and vocal."

At the close of the service, the writer of the letter was among those who went forward to thank the organist. It was then that some one said to him, "We knew your wife," and the information was gathered that he was a distinguished Christian singer of England and Scotland. He had lost his wife, an American, and a singer of rare ability, about two years previously. "As she entered the valley of the shadow of death she had asked him to sing to her, 'O Love that wilt not let me go.' He did so, but had not ventured to sing it again until that memorable morning. Ah, that was a sufficient explanation. Sorrow had wrought the power. I wended my way hotelwards, but my thoughts were on the wings of the music—'blossoming red.' Such music (that lost chord), set to such words, I can never hope to hear again until I stand within the gates of the New Jerusalem."

"Glory to God in the highest," sings the celestial chorus, "and on earth peace, good will towards men." You see how the carol met with its music the two kinds of fear under which men lay trembling. "Peace on earth," where men were sore afraid of men; and good will from heaven that men may no longer be afraid of God.

## HOW TO TEACH THE SCRIPTURES

By Ulster Pat.

If I were asked how to "teach the Bible," I should answer, in exactly the same way as you teach history, arithmetic, writing, etc. The instructor who told children about these subjects might be quite entertaining, but his teaching would bring little profit to them or credit to him. Yet that is what the bulk of the present-day "Bible teaching" amounts to. The "Lesson Helps" and "Notes on the Lessons" in use in Canada, and especially those we receive from the United States, contain a lot of myths, legends, conjectures, with some poetry and pictures, so inextricably interwoven with the sacred narrative as to bewilder both teachers and pupils. What wonder that the idea is prevalent that the Bible is not complete—that it does not contain all that is necessary for furnishing completely the man of God? The inevitable result of this error is a second, equally harmful—the impression that the Bible is fitted only for the learned, and that the average man can more profitably read "good books" than the best of books—The Book.

At the time of the Reformation, the two great Protestant Churches of Britain firmly took their stand upon the imperishable rock of Scripture. The Presbyterian Confession of Faith, chapter I, Section VI., avers: "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture or by good, and necessary consequence may be deduced from Scripture, unto which nothing at any time is to be added, whether by new revelations of the Spirit or tradition of men," and this position is fortified by unassailable "proofs," which I shall not take space to quote as every reader of the Dominion Presbyterian ought either to know them "by heart," or to read, mark, learn and inwardly digest them for himself—and that forthwith.

And I would have children taught the "Holy Scriptures" as Timothy was taught—by their parents, rather than by the amateur teachers of the Sunday School. Understand me, I am not now criticizing those volunteer teachers who are endeavoring in some measure to compensate the children for the neglect of those to whom God has entrusted them, to be trained for His service. In giving children, God is saying to the favored parents, "Take this child, and nurse it for me, and I will give thee thy wages." And it is a glorious wage that comes from obedience to that command! But now-a-days, parents turn over the training of their children to the Church; the Church entrusts it to teachers and gives an hour a week for the task—and even that is largely taken up with routine. Yet we wonder that people are growing up without the most elementary Scripture knowledge. Only the other day, a gentleman who professed to "sit under" a popular preacher in one of our Canadian cities, in discussing a political question, made reference to the marriage of Cana. Another, preliminary to stating his views, said: "You have read the narrative." The first looked surprised, hesitated, and then retorted, "Well, you can't deny that Christ made wine!" The impression left upon the auditors was that he had read the story of that first that he had read the story of that just miracle. I mention this as a warning indication of whither we as a people are drifting.



Fifty years ago Presbyterians "knew their Bible," the text of it, even, if not the spirit; pastoral visits were not social calls to "get acquainted" or to keep the adherents in good humor, but occasions for testing how parents were performing the duty of instructing their children in the Bible and the Shorter Catechism. Though the Sunday Schools were fewer, smaller and meagerly equipped, according to present-day ideas, they were useful in supplementing home instruction, not substituted therefor, and the teachers were men and women of experience, as well as "mighty in the Scriptures." Let those past middle-life look back to those days, then at the present, and tell me whether all the "progress" of which one hears and reads is "upward and onward." If not, let the remedy be sought prayerfully, and applied lovingly but firmly.

### SUCCESS.

By Rusticus.

This is the great god to whom men bow down. His pedigree no man knoweth. Success is not to be enquired into. It is: Let us prostrate ourselves. Inscrutable it is, let us not search further.

It has its tragedies, the worship of this deity. It has a car of Juggernaut that rolls remorselessly over those that trip in its vicinity. But their blood is soon wiped up and their memory lost from the world of man.

It has a silly, smirking face for the most part, this huge idol. That make it are like to it," too, "so is every one that trusteth in it."

"He is not successful somehow—has made no money and is never heard of." Leave him, then, severely alone. How just a test of a life's worth is that!

It has its sacrifices to offer, this popular success. In "The light that failed" Kipling has told what an artist surrendered of inner rectitude to win the god's smile.

"Born a man; died a grocer" means a man was bartered away for a shadow in this quest.

This religion has its sacred books, as Carlyle says: "The Dandiacal bodies" had theirs. The books are such as Smiles on "Thrift," and "Self-help," and Benny's "How to Make the Best of Both Worlds." By this standard judged what a failure was Christ!

They have sententious maxims, too, such as "Do others, or they'll do you, and do them first." "If I rest I rust, but if I trust I bust." "Count every man a rogue till he proves himself a gentleman."

They have their sacred shrines, the devotees of this strange religion—their Meccas, to which they heavily plod their way, sleeplessly, wearily, make their way.

But the shrines are a story by themselves. And many never reach them, but are as the pilgrims over the faulty bridge in Addison's "Vision of Mirza."

My readers have doubtless heard of the peasant in the French poem who jogged on, making his way to the town of Carcassonne, but died on the road. It is touchingly close thus: He never got to Carcassonne; each mortal has his Carcassonne."

Young people especially need to get old-time Gospel of work thoroughly in to their thought of life. Many blows forge the anvil; many a thought works out the plan; many an upward step brings us at last to the summit. We must throw ourselves into life, determined to make a noble thing of it, for ourselves and for every fellow mortal whose path touches ours, and then work. Listen to the music of the world's looms and hammers and wheels. Hear in them the music of heaven, God's call to faithful service. Get this thought within us, and then work it out, trusting God for the issues.—Episcopal Recorder.

### PRESBYTERIANISM IN OXFORD.

Rev. Louis H. Jordan, B.D., in the Scottish Review of the 5th inst., gives "Post Graduates Views," on this interesting subject, as follows:—

A suggestion made by a contributor in your issue of February 27—namely, that a Presbyterian "House" should be established at Oxford without undue delay—is deserving of cordial commendation. It is a practical proposal. Moreover, meanwhile at least, it promises to achieve much more than would likely be gained by the planting of a Presbyterian congregation.

For many years I have had occasion to spend three or four months annually in Oxford, and I have greatly wondered why Presbyterianism has allowed itself to remain so long without official representation. One of the colleges of the university is so largely attended by men from the North that it is commonly known as the "Scotch" College. Distinguished teachers on the university staff are Presbyterians. The Rhodes Scholarships ensure the coming every year of scores of Presbyterian students from America and from the remoter parts of the Empire. Among the townspeople, also, in a city whose permanent population is steadily increasing, and which naturally attracts a superior class of residents, the Scottish element is unmistakably in evidence.

The time is not distant when the Presbyterian Church of England will find it to be to its advantage to organize a local congregation at Oxford. If the success of the Cambridge cause is no longer problematical, it cannot be overlooked that the older university will always hold out special inducements to Non-conformists, whether householders or students. But something may and ought to be done without further hesitation. Your correspondent's "Presbyterian House" scheme embodies in large part an idea which I have often warmly advocated; but if he will allow me to say it, I think his proposal is not sufficiently comprehensive. In addition to a capable warden, a library, occasional special lectures, and an "upper room" in which to celebrate, in accordance with the Presbyterian form, the feast of the Lord's Supper, I would suggest the incorporation of two or three quite accessible adjuncts. There should be attached to the premises a good-sized hall, in which a short course of lectures should be given each term. Scholars from America or from the Continent, often in actual residence, could be induced to furnish this assistance. In the majority of cases, however, the English and Scottish universities would be invited to lend their help. Then, as many of the local colleges are overcrowded and scores of the undergraduates have to take "digs" in a licensed lodging-house, the Presbyterian building should include a hostel under its roof. Yet further, on Sundays—say at three o'clock—a religious service might be held in the hall. The selection of this hour would avoid conflict with the numerous existing services. It would be for many a pleasing reminiscence of similar assemblies in their former Scottish home, and its summons would incidentally demonstrate the strength of the Presbyterian sentiment in the city. The preacher in every case, as at Mansfield College, should, if possible, be one who represented fitly the flower of the ecclesiastical unit to which he belonged; but this requirement could be quite satisfactorily met. The warden also, besides giving much valuable advice to those who might desire it, ought to conduct each term a "seminar" through which he could get into touch with some of the more studious men. Further, the House should be the official rallying centre of the denomination, a sort of Presbyterian club; and I would also like

to see the hall used occasionally in a strictly academic manner—namely, as a dining-hall—say on two or three evenings each week—when Presbyterians could ask their visiting friends, whether students or strangers, to join them as their guests.

But I have said enough. The idea your correspondent has brought would need to be carefully worked out in all its details, and a guarantee fund would have to be subscribed in order to secure the necessary financial backing. The scheme might be developed gradually as funds were forthcoming, and it is capable of a good deal wider development than I have paused to indicate. Would the investment pay? I am confident it would pay, and pay splendidly, in the long run. The experiment is worth making. It is entirely feasible. If it succeeded, it would give visibility and a greatly increased influence to a communion which, even already, constitutes a not inconsiderable factor in the life of the city and of the university.

### TORONTO.

Rev. Dr. Patterson, of Bethany church, Philadelphia, was the preacher in Cooke's church last Sunday to the great delight of the congregation.

At the meeting of the Home Mission Committee last week, after considering Rev. Dr. Somerville's statement as treasurer, a resolution was adopted in favor of doing whatever is possible to get all the congregations to adopt the plan of weekly, or, at any rate, monthly contributions to the schemes of the church, and for the treasurers of sessions to remit at least quarterly to the treasurer of the church. It was decided to transfer from the reserve and sufficient to cover the deficit of about \$6,000. Legacies coming in during the year, which go into the reserve, will reduce this amount by some \$4,000, so that the actual deficit to be made good by temporary loan from the reserve fund stands at only some \$2,000. Rev. Dr. Andrew Patterson of Quebec was appointed immigration chaplain for the port of Quebec. After hearing from Rev. Dr. A. S. Grant, late of the Yukon, of the conditions and needs of the work in that territory, the committee agreed to ask Rev. George A. Wilson, superintendent of missions for British Columbia, to visit the Yukon as early as possible and report. As the population is dwindling, and the Presbyterians are about the last on the field, they are considering withdrawing some of their men, and so will get information. Leave of absence was granted to Rev. Dr. Carmichael of Winnipeg, superintendent of missions for Manitoba and Saskatchewan, to visit the old land with a view to securing men for the mission fields. A report was received from the Women's Home Missionary Society that the contributions to the funds of that society during the past year amounted to \$18,224. The following was elected the executive committee for the ensuing year: Rev. Dr. E. D. McLaren, convener, Toronto; Rev. Drs. John Somerville, Toronto; J. Carmichael, Winnipeg; A. Findlay, Barris; S. Lyle, Hamilton; W. D. Armstrong, Ottawa; Alex. Gilray, Toronto; John Neil, Toronto; Revs. G. A. Wilson, Vancouver; A. A. Scott, Carleton Place; S. Childerose, Farry Sound; James Binnie, Tweed; Mr. R. Kilgour, Toronto, and Lieut. Col. McCrae, Guelph.

The Catholics in London have lately spent about \$500,000 for the improvement of their schools.

The First Friends' Church of Los Angeles has decided to admit to full membership any man, woman or child who is an adherent of the church, and they will hereafter have a part in the conduct of affairs.

SUNDAY  
SCHOOL

# The Quiet Hour

YOUNG  
PEOPLE

## TEMPERANCE LESSON.\*

### The Drunkard's Photograph.

Who hath woe? who hath sorrow? who hath contentions? v. 29. This is the drunkard's photograph, and it is a sorry spectacle. He was not always so marred and scarred. Once he was pure as the morning dew, had ability, education, ambition and bright prospects. But a change came over him. He became unhappy, irritable and quarrelsome. He lost his ambition, his ability became a thing of the past. His education went for nothing. His friends began to say regretfully, "How changed he is! He is no longer the kind, helpful, wholesome one we loved so much to meet. What has made him like this?"

### The Reason Why.

They that tarry long at the wine, v. 30. This is the explanation of the photograph. Strong drink, secretly indulged in, wrought the ruin and fitted the man to sit for the drunkard's photograph. The young fellow who uses strong drink is not wanted to-day in the employment of any business that requires a clear head and a steady hand; for "failure" is written over the life of the one who trifles with the intoxicating cup. One of the cleverest inventors of recent years sat for the drunkard's photograph. The first bicycle ever built was his invention, and the manufacturers became rich from the sale of it. The first chain bicycle was also his invention. The link-belt chain used in large manufacturing plants was another. The man said, when he became a homeless beggar, "I have no one to blame but myself. I destroyed myself with liquor. I have lost my friends, my money, my health, in the wine cup. Miserable is my condition, and the cause is drink."

### How to be Safe.

Look not thou upon the wine when it is red, v. 31. The only perfect safety from alcohol is steady total abstinence. Refuse to begin using it, and keep refusing, and you are safe. It has been said that, of all the essences, the devil likes acquiescence best. Dr. Nansen, the Arctic explorer, was a guest at a great dinner at Munich. The wine was there, according to custom, but Nansen was not partaking. To draw him out, a man said, "Did you take any alcohol with you when you left your ship, the Fram, to make your wonderful trip by the sledge?" "No, I did not," said Nansen, "for if I had, I should never have returned." Dr. Lorenz, the great surgeon, has similar views. At a dinner given him in this country, he pushed away the wine glass, and asked for a cup of tea. "Are you a teetotaler?" he was asked. "I am a surgeon. My success depends on a clear brain, firm muscles and steady nerves. No one can take alcohol without blunting his physical keenness, which I must keep on edge. As a surgeon, I must not drink."

### The Finished Product.

At the last it biteth like a Serpent, v. 32. Alcohol is a chemical substance, which, if taken into the stomach, gets into the blood and brain, and produces certain effects. At first, in some cases, there is an exhilarating effect that

seems to be desirable. The next time this exhilaration is wanted, you must take a larger quantity of the chemical, and then the last effects begin to appear. What are these? Well, if you put vinegar into milk, you cannot stop its curdling. If you throw stones into a threshing machine, can you keep the knives from breaking? In the same way you cannot keep alcohol from giving you at last a red nose and bleared eyes and trembling hands, and a cruel heart and a lying tongue. (

### Cruel Sport.

Thine eyes shall behold strange things (Rev. Ver.), v. 33. Not because they want to, but because they cannot help themselves. I was once summoned to the home of a man who had begun to feel the "last" effects of liquor. He was in a cheerful room that gave evidence of refined taste in the one who arranged it. On the walls were the home pictures the man once loved to see. The books he had prized were on their shelves in the corners of the cozy place. Scarcely had I entered, when, with a shriek he rushed from his chair, saying a snake was hanging before his eye. Then he cried out that the walls were hung with leering demons and the bookcases filled with toads and snakes. From every corner and part of that quiet, lovely place, "strange things were looking at him, threatening him, biting at him, stinging him. He was a helpless hulk with whom the "invisible spirit of wine" which is the devil, was making cruel sport.

### Past Redemption Point.

I will seek it yet again, v. 35. In spite of all entreaty, in the face of all dangers, trampling on prostrate living friends and promises made to the blessed dead, the alcohol slave says, "I will seek it yet again". His condition is hopeless, for his moral sense is atrophied, his bodily senses are numbed and stupefied, he has no self-respect, his manhood is gone. Only a power outside himself can save him. He is like a man on a wagon, who has lost the reins, and the horses are tearing madly to destruction, unless some one interpose to stop them. The power of alcohol is no mere opinion of the uninitiated. Those who have suffered most from it are the most vehement in warning against it. It is as mighty to destroy the great as the obscure. Judges, bankers, editors, authors, legislators, ministers, have fallen before it. Up to a certain point they are able to resist; beyond that they are like a boat above Niagara, when it passes Redemption Point.

### The Way to Poorhouse.

I will seek it yet again, v. 35. A man met a ragged creature on the highway. Once the ragged one had been rich, respected and eminently useful in good work. He was staggering along with a bottle of liquor under his arm to the poorhouse where he was sheltered. But he had lost his way, and to the man he said, "Can you tell me the way to the poorhouse?" "You have it under your arm, my poor fellow," was the reply.

### Stronger Than Mother's Love.

This heart-rending incident comes from an old-world city. A doctor had been summoned to see a sick girl in a poverty-stricken home. The patient lay moaning on a bed of rags. The mother stood by; her tattered clothes and blotched cheeks telling their own tale of drink. The doctor perceived at a glance

that the girl's life could be saved in only one way. With skillful hands, he inserted the little silver tube in her throat that enabled her to breathe freely. Then he went away, promising to return next day. He came back, to find the girl dead, and the silver tube gone, —pained by the mother for drink!

### The Enemy of the Best.

A well known literary man writes: "I have not failed to observe that all the drams from lager beer to brandy dull the edge of self-criticism and make a man content with something less than the best work of which he is soberly capable. He thinks his work better, when he is really only more satisfied with himself."

### Take the Pledge.

It is on behalf of these drunkards that I appeal to you; and for the sakes of their little sons and of their little daughters, and for the sake of those myriads of white young souls which are being trained in our schools. Remember, gentlemen, I entreat you, that the drunkards of to-day are not the drunkards of to-morrow; their ranks, as they are daily thinned by death, are daily recruited by those who as yet are not drunkards. If I knew that in this hall there were but one youth or man who would fall hereafter into this horrible abyss, then I should feel it would be well worth the sacrifice of every one of us taking the pledge, if by so doing we could save that one.—Dean Farrar.

## THE DAY OF POWER.

God limits His power by our wills. He does not do all that He might do except we will to let Him. The more our wills conform to God's, the greater become the possibilities of God's power in and through us. Therefore it is that the Psalmist, looking forward to a day of triumph for God and His people, sings, "Thy people shall be willing in the day of Thy power;" or, as the Revision gives it, "Thy people offer themselves willingly in the day of Thy power." When we are all yielding our wills wholly to God's control, His power will be revealed in its full richness and blessedness. But no child of God needs to wait for others in thus experiencing the day of God's power.—Sunday School Times.

## NO FAILURES IN GOD'S SERVICE.

There is sometimes a man who, like Peter, has done a wrong deed that seems to blast his life, to cut him off from all possibilities of service; and he is going back to the fishing boats because, as Peter felt, he feels it is not worth while to try any longer. He has failed. But hear that word of the Lord to Peter. "Feed my sheep." He never forgives half way. He trusts him again, outs back into those stained hands, cleansed by forgiveness, the work of the kingdom of God and says: "Peter, you failed that once, but that does not mean you will have to stay down. Get up again. You will still be the leader of the church. Feed my sheep, tend my sheep, feed my lambs, do my work."—H. E. Fosdick.

Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.—Charles Kingsley.

\*S.S. Lesson, March 29. Proverbs 23: 29-35. Commit to memory v. 31. Golden Text.—At the last it biteth like a serpent, and stringeth like an adder. —Proverbs 23:32.

THE GREATER PREPARATION.

(By C. H. Wetherbe.)

It is a very singular fact that a large number of people will make a series of strong efforts and numerous sacrifices in order to thoroughly prepare themselves for an entrance upon some professional course, and yet they give no serious thought to preparing themselves for the great eternity which stretches out before them.

A multitude of young people are now preparing themselves for a course in college, and in the latter institution they expect to be fully fitted for a career of eminence as teachers, or doctors, or lawyers, or scientists, or literary writers. Year after year they apply themselves with ardor and persistence to the work of best preparation for their chosen calling; and all this is very commendable. But such a preparation is of only small account, as compared with a right preparation to meet God in final judgment, and for an existence in the eternal world.

How very unreasonable it is for any one to make great preparation for secular business, and temporal advantage and honors, and all the while utterly neglect to prepare one's self for the heavenly life and for an endless existence with the Lord of all!

There certainly could be no greater folly. And this folly is the more apparent when we think of the fact that a preparation for the heavenly life does not at all interfere with one's duty preparing himself for such secular or temporal pursuits as are honorable and useful. To be a genuine Christian does not hinder one from any laudable course in the commercial and literary lines of activity. On the contrary, personal Christianity is a vast help to one in any secular pursuit. Hence a spiritual preparation is an infinite blessing, for both time and eternity. Get it without delay!

OVERCOME EVIL WITH GOOD.

"Be not overcome of evil, but overcome evil with good." Aim at that which is good, cleave to that which is good, occupy your time with that which is good, fill your thoughts with that which is good, and the assault of evil will have lost half their power. An earnest employment, a steady purpose in life, a diligent use of time—these are an irresistible panoply against vice; these strike out of the devil's hands his worst implements of temptation.

You will remember that terrible truth in one of the Lord's sternest parables, about the evil spirit's returning to the house whence he came out, and finding it "empty, swept, and garnished; then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first." What does that "empty, swept, and garnished" mean? It means that if your heart is not preoccupied with good, it will be invaded by evil.

Oh, beware of idleness in its every form; idle procastinations, idle habits, idle thoughts—these are the certain ruin of the soul. The laborer who stands idle in the market place is ever ready to be hired in the devil's service. The worm of sin gnaws deepest into the idle heart. Preoccupy your heart with good; preoccupy your time with honest industry, and you are safe. "Whatever things are true, honest, just, pure, lovely, of good report; if there be any virtue, any praise, think on these things." Evil can as little encroach on the domain of good as darkness can force its way into the circle of radiance which a lamp flings into the night. Remember that since all sin begins in thought, if your thoughts are safe, then you are safe.—F. W. Farrar, D.D.

SEEING AND KNOWING.

By Arthur S. Burrows.

Just before His passion, Jesus told His disciples about heaven and their coming place, with Him forever. Philip appears to have been dull of spiritual apprehension. Perhaps he thought of the revelation God gave to Moses, who had asked: "Show me Thy glory." Philip desired visible manifestation of God our Heavenly Father. He failed to realize the present Jesus. Jesus asked in surprise: "Have I been so long time with you, and thou dost not know Me, Philip?" Philip's motto was: "Seeing is believing."

The Greeks sought visible manifestations of their gods, and their will. They did not understand that the universe is the visible sublime manifestation of God. Philip learned the Fatherhood of God in the loving-kindness of Jesus the Son of God. Paul learned to "walk by faith, and not by sight." Jesus comes to each of us. His personality is divine. His voice is the love of God. His words are the message of God. His works are the power of God. His cross is the forgiveness of God. His resurrection is the proof of God. His intercession is our security with God. His promised return is our gathering into our Father's eternal home!

Augustine devoted much time and labor to the study of the Trinity. One day, as he wandered by the seashore, he observed a boy filling his ditch in the sand with sea water. He asked the boy what he was doing. The boy replied: "I want to empty the sea into my ditch." Augustine thought as he went on: "Am I not trying to do the same, exhausting my reason trying to collect the infinity of God within the limits of my little mind?" Have we not discovered that truth is different from fact? Obedient and trusting souls have contact with the truth of the Christ, and can not understand the power of the truth. Truth in the soul is power, and not opinion.

Note the silences of Jesus throughout the gospels. He says of heaven: "If it were not so, I would have told you." Regarding our final place, Jesus says: "I go to prepare a place for you." Regarding His absence He says: "I come again, and will receive you unto myself." You have your hard times? Jesus also was the "Man of Sorrows and acquainted with griefs." You meet with perplexities? Jesus also said: "My soul is burdened." You are impatient to know more of Christ? Inspired revelation declares that "we shall see Him as He is"; that "we shall be like Him." Be patient yet a little while, as Jesus said. We are experiencing essential truth in our common life. "He that dwelleth in the secret place of the Most High shall dwell within the shadow of the Almighty."—Herald and Presbyter.

THE PREACHER.

He preached of science—an attentive through  
Admiring heard;  
The nation's weal—the listening multitude  
Approved his word;  
The social need—and thousands gave  
Assenting nod;  
He preached the Cross—and men were won  
From sin to God.  
—Jennie E. Richards.

DAILY BIBLE READINGS.

- M., Mar. 23.—Men who are holy. Lev. 11: 41-45.
- T., Mar. 31.—Sanctified by the truth. John 17: 15-19.
- W., Apr. 1.—Without "spot or wrinkle." Eph. 5: 25-27.
- T., Apr. 2.—After Christ's example. Rom. 15: 1-6.
- F., Apr. 3.—Like God. Lev. 19: 1-8.
- S., Apr. 4.—Seeing God. Heb. 12: 14-17.
- Sun., Apr. 5.—Topic: Songs of the Heart. IV. The men whom God accepts. Ps. 24. (Consecration meeting.)
- Y.P. Topic, April 5.—Songs of the Heart. Psalm 24.

ACCEPTED BY GOD.\*

Some Bible Hints.

Better to ascend the hill of the Lord than to ascend a throne, and to stand in His holy place than to stand before kings (v. 3).

As only those whose natural eyes are pure and clear see God's creation, so only those that are pure in heart T., Apr. 2.—After Christ's example. Rom.

The "blessing from the Lord" is "righteousness"; that involves all good things (v. 4).

Those that seek God, God seeks (v. 6).

Suggestive Thoughts.

Those that are accepted of God are acceptable to God's children; not necessarily, to other men.

God will not accept a part of us, or even the most of us, but He must have all or nothing.

We are not our own; we are bought. Our bodies, and all that they can do, must be living sacrifices, if we would be acceptable to God.

When God accepts us, He accepts us not on trial and for a short time, but forever.

A Few Illustrations.

When God examines us for His service, instead of a civil-service examination paper, it is our character that He reads.

An editor accepts a manuscript if it is good, and is needed; but God always needs men, and Christ supplies the needed fitness.

A lover is accepted, if both he and she are in love with each other. But God always loves us.

A battleship is accepted if it proves itself able to go at a certain rate, carrying a certain load. So are we tested by our deeds.

To Think About.

Am I seeking acceptance with God half-heartedly?

Have I confidence in God's promises?

Am I consecrated, and so accepted?

A Cluster of Quotations.

We realize what we are redeemed and delivered from, but we often do not apprehend what we are redeemed and delivered to.—George F. Pentecost.

The fact that our holiest things need to be accepted through Christ is no reason why we should neglect to be holy.—J. Hudson Taylor.

A good many are trying to work with the anointing they got three years ago.—D. L. Moody.

The loss of God is as universal now as in the day when Jesus Christ said it included every man. — Robert E. Spear.

PRAYER.

Our Father in heaven, we bow in reverence before a contemplation of Thy Fatherhood. How Thy brooding love reaches out to all the orphaned, lonely, burdened and anxious spirits of mankind, as we well know. Surpassing is Thy compassion and comfort, Helper of all hearts hungry and heavy. Remember at this time, we entreat Thee, all parents who are fearful for the souls of their children beset by this world's allurements. Give them the sweet comfort of Thy promises. Cheer those who are separated from their beloved, either by earth's distances, by the barriers of misunderstanding, or by the narrow chasm of the grave. May we find one another at the best, and our own best selves, in Thee, O Father dear, our only hope and refuge. This we ask in the name of Thy well-beloved Son. Amen.—Philadelphia Westminster.

\*Y. P. Topic, April 5, Songs of the Heart, Psalm 24.

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OTTAWA, WEDNESDAY, MAR. 25, 1908

Presbyterian Brotherhood. Report of the Cincinnati Convention, Nov. 12-14, 1907. Paper. 35 cents. Presbyterian Board of Publication, Philadelphia. In compact and pleasing form a full report of the Cincinnati Brotherhood Convention appears here as a companion to the report of the Indianapolis Convention. Those who have these two volumes are in condition to be well posted in Brotherhood matters.

Christian Guardian: The University of Toronto has an undergraduate enrollment of 3,470, while Edinburgh University, a few years ago the largest in Great Britain, had only 3,100 students last year. The enrollment in Toronto is as follows: Arts, 1,400; Medicine, 750; Applied Science, 725; 220 in the new Faculty of Education, and a good beginning in the other new Faculty of Forestry. A university's efficiency cannot be measured by the number of its students, but at least to a degree they represent the interest of the country in higher education.

Rev. T. F. Fotheringham, D.D., says the Presbyterian Witness has announced his intention, on account of failing health, to resign the pastorate of St. John's church, St. John, and to remove to the Pacific coast. Dr. Fotheringham has been pastor of St. John's church for a quarter of a century, and his departure will be deeply regretted, not only by his own congregation, but by the Presbytery of which he has been for so long a time a leading member, and by many throughout the Synod of the Maritime Provinces to whom by his fine Christian spirit and many admirable qualities of mind and heart he has endeared himself. We trust that he may be long spared to enjoy a well earned rest in less strenuous work.

### YOUNG MEN'S MISTAKES.

Young men often make two mistakes. One mistake is to become a popularity-hunter. There are young men who are what is called "joiners." They join every secret society or other organization they can think of; and no doubt often get considerable temporary popularity, or notoriety, by so doing. But in such kind of success there is nothing either solid or permanently satisfying. The time, money, and nervous energy thus spent, if spent in study, perfecting one's technical knowledge, or in making one's self indispensable so to speak to the college, school, or business concern, would bring stronger and more lasting results.

Another type of the young man mistaken, is what we may term the tremendous young fellow (at all events in his own estimation.) This is the sort of young man you often see in the cities, but not in cities only. He is a bachelor; gets a fine salary; and not having wife or family to maintain is at his flush time of life financially. He puffs his cigar, goes to the theatre, probably joins one of those young men's clubs which promotes self-indulgence, luxury, and extravagance. He is attractive and lovable, although a tremendous young fellow. But he goes to his club instead of staying at home with a book. He is losing his liking for reading. He is nearing what ought to be the most vital and telling part of a man's life, namely, thirty years of age, without having saved any money on which to get married, which by this time he ought to have done. He has wasted not only time and money, but up to this date has wasted in more ways than one, the irreparable best years of his life, years, which rightly used, might have laid the foundations of some true success. There may be time still, however, for such an one to make something of life.

### GOOD FIGHTING.

Somebody has said all races have their peculiar vices, and that the besetting sin of Anglo-Saxondom is drunkenness. If that be true, it can at least be said there is good fighting in progress against the evil.

In Canada we have made great strides, and greater victories are in store.

In the United States the ground gained within the past five years is phenomenal.

In Great Britain, the fight against the liquor traffic is something like a fight. The list of brewery shareholders in England, includes great numbers of peers, the minor nobility, and men of wealth and social distinction, including, we are sorry to say, bishops and many clergymen of the Established Church, some of whom seem to think it as sacrilegious to lay destroying hands on the Beerage as on the Peerage, or Anglican church itself.

The claim is put forward with great boldness that manufacturers and licensees engaged in the liquor traffic in Great Britain have vested rights which it is confiscation and robbery to assail by legislation. Think of the blasphemy of the claim—a vested financial interest in the inebriety of the British nation!

### THE SOURCE OF THE SOPORIFIC.

By Knoxonian.

The Soporific is a dull, sluggish, canal-like river that rises in the low headlands of Monotony, flows through the valley of Stupidity, and empties into the ocean of Slumber. The Soporific is a good deal more like a canal than a river. Dr. Willis used to say half a dozen times in each lecture on Homiletics: "Ah, gentlemen, beware of the Soporific; beware of the Soporific." The good man knew the Soporific was a dangerous place. He avoided it himself, and he wished the young men to avoid it, too. The frequency and earnestness with which he used to say, "Ah, gentlemen, beware of the Soporific," showed that he feared some of the students might one day be drowned in the sluggish waters of the Soporific. His fears were far from groundless. A few did finish up in that way. In fact, whole congregations have been well-nigh lost in the Soporific.

The source of the Soporific is Monotony. Monotony in preaching and speaking is of two kinds—monotony of matter and monotony of manner. Both kinds are bad. Both kinds produce the Soporific. The Soporific is also a bad thing. It makes some hearers dull, heavy, sluggish, sleepy. It makes others restless, cross, irritable. Out of ten men opium may stupefy nine and make the tenth excited. It is so with the Soporific. It usually makes nine men sleepy and the tenth irritable. It is a bad thing. No wonder Dr. Willis used to say so often: "Ah, gentlemen, beware of the Soporific."

In this paper we may confine our attention to one kind of monotony—monotony in matter. If this topic turns out well we shall leave monotony in manner for another day. If it does not turn out well then we shall say something now on both points. A preacher that never had the pleasure of our acquaintance used to say he always took a number of verses for a text, so that if he got persecuted in one city he could flee to another. That is exactly how we are going to discuss this topic. If we run short of matter on monotony in matter, then we shall flee to monotony in manner.

By the matter of any sermon or speech let us understand its thought, the emotions with which the thoughts are uttered, and the form in which they are expressed. We think we hear a host of orators shout: "That arrangement is not philosophical, it is not logical, it is not scientific." All right, brother. Go on with your hair-splitting, and we will go on with our paper. Monotony in mental operations consists in doing substantially the same kind of mind work in every effort. One man argues all the time, and the people soon become weary of argument. Another paints in every effort, and, no matter how well he may paint, people tire looking at pictures. A third exhorts, and the most useless and tiresome of all forms of address is continued exhortation. A fourth strings



anecdotes together like beads with no connection but the string, and people tire of the string. Continued arguing, continued painting, continued exhorting, and continued anecdoting become monotonous, and monotony always ends in the Soporific.

Monotony of feeling is quite as dangerous as monotony of mental operations. If a preacher feels sad in every sermon people soon tire of his sadness. If he is sour every Sabbath they soon tire of his sourness. If he smiles on them at every service they soon cease to admire the smile. It is not necessary, however, to enlarge on this point. Few ministers can feel monotonously even if they try. The experiences of ministerial life are sufficiently varied to prevent monotony of feeling.

Monotony in the form of address never fails to produce the Soporific. Sentences of the same length, the same force, the same form, will bring on the Soporific in spite of the best delivery. The best elocutionist that ever breathed cannot utter such composition for forty minutes without producing weariness. They may be good sentences, well constructed, skillfully rounded, cleverly balanced; but the simple fact that they are all alike makes them monotonous. As you sit and listen they march past in single file, each one painfully like its forerunner. At first you may admire them if they are good sentences, but after you have listened ten or fifteen minutes the monotony becomes tedious and you feel like shouting: "Oh, do give us a change. Ask a question. Make a point of exclamation. Shorten up one period, and make another a little longer. For any sake make a climax. Give us a change of some kind."

It is quite possible to have monotony in variety. For example, if a preacher always argues in the same place in his sermon, and paints in the same place, and exhorts in the same place, monotony will come as certainly as if he argued all the time, or painted all the time, or exhorted all the time. Monotony of arrangement is quite as bad as monotony of any other kind. The people soon learn where to expect the argument, or the picture, or the exhortation. If they always find it in the same place they soon tire of finding it. Perhaps the best remedy is to do occasionally just what they don't expect you to do. Where they expect an argument to come in put in an illustration. Where they expect an illustration come down upon them with a syllogism. They nearly always expect the appeals at the close. Spring an appeal on them here and there throughout the sermon. Let it come down like lightning out of a clear sky. This may not be according to the rules of Homiletics, but it is better to break the rules occasionally than to break up the congregation. Rules are good, but a too rigid adherence to rules may bring on the Soporific.

Monotony of subject never fails to produce the Soporific. No matter how

talented a preacher may be, he cannot discuss the same topic continually without becoming monotonous. The importance of the subject cannot save him. Constant hammering at one fact, or one doctrine, or one duty, or one sin, always brings on the Soporific. It is a curious fact that if a preacher makes a hobby of preaching on one thing his utterances soon have less influence in regard to his hobby than the utterances of a man who preaches on truth in its proper proportions. This is one of the penalties that a specialist usually has to pay for not presenting truth in its proper relations. If a man preaches on Temperance every Sabbath, or drags the subject in when everybody can see that his text has nothing to do with it, he very soon has less influence in regard to Temperance than one who does not drag it in. His utterances become monotonous and the monotony brings on the Soporific. It always does.

Why should anybody wonder that monotony in discourse is always distasteful? There is no monotony in the good Book. Moses is never monotonous. David sings with marvellous variety. Job was sorely troubled, but his speeches abound in climaxes. Paul was not monotonous when he addressed Felix. He didn't bring the Soporific on the governor. He made him tremble.

There is no monotony in the book of nature. We have hill and dale, flower and forest, lake and river, ocean and mountain top. What a dull world this would be if all the men in it were the same in size, the same in weight, and had exactly the same features, the same complexion, the same gait, the same tone of voice—the same everything? What would life be worth if all the women in the world were so much alike that when our wives and daughters went into company we should have to label them so that we might distinguish them from other people's wives and daughters? The Creator has ordained that there shall be infinite variety in the heavens above, the earth beneath, and the waters under the earth. If there is pleasing variety everywhere in God's Word and God's work, can we wonder that His rational creatures who have any taste don't like monotony in speeches, sermons and singing?

The house to house visitation recently carried on by the churches of Peterboro', under the direction of Mr. Thos. Yellowlees, Extension Secretary of the Ontario Sunday School Association, the forty-third he has conducted, shows a population of 16,718. The Roman Catholics number 4,023, of whom 1,004 are between 4 and 18 years of age, and 2,481 over 18. The Anglicans stand next with 3,626, those over 4 and under 18 numbering 845, and 2,230 being older. The respective numbers of Presbyterians are 3,008, 485 and 1,507. Of Baptists, 1,158, 282 and 578. Salvation Army, 394, 115 and 231. Minor denominations counted 461, and 74 expressed no preference.

Is it, then, to be accepted that the prayer meeting is no place for young people? If it is not so accepted, why are they not present?

#### SERVING THE WINE.

There is an admirable column ever, week in "The British Weekly," entitled "The Rev. David Smith's Correspondence." Mr. Smith is author of the fine book, "In the Days of His Flesh." In a late issue he replies to a correspondent who desires to have his opinion on the new mode of serving the wine at the Lord's Supper. Is there any principle involved, the correspondent asks, in passing one cup from pew to pew, rather than each individual partaking of the wine by himself? Mr. Smith replies as follows:—

"I am not aware of any Scriptural authority for the common cup. Certainly the Master's word, 'Drink ye all of it,' neither requires nor sanctions it. The Evangelists do not indicate the mode, but since the communion in the Upper Room was a Passover-Supper, the practice of the Jewish Feast would be observed; and, though I have not happened upon a clearly decisive passage in the Talmudic literature, my impression is that the cup which was passed around the company was a mixing bowl. The head of the family first filled and blessed it, and then it was handed around, and each member filled his cup from it. The individual cup is thus nearer to the original institution. I suspect, however, that, if there had been any principle involved, there would be a decisive pronouncement in the New Testament. A question which the New Testament leaves open should be decided by considerations of fitness and expediency, according to the teaching of the Holy Spirit."

#### SUPPLYING THE FIELDS.

The Home Mission Committee, at its recent meeting, made the following appointments: Synod of Montreal and Ottawa—Quebec—Revs. J. F. Evans and Wm. Hay, M.D.; Hessrs. W. Mackintosh and E. M. Gehr. Montreal—Messrs. Arthur Sinclair and Chas. A. Rose. Ottawa—Mr. Jas. Fulton. Lanark and Renfrew—Messrs. A. A. Scott and J. H. Douglas. Brockville—Rev. M. N. Bethune and Mr. J. McL. Beaton. Kingston—Rev. R. V. McKibbin, Messrs. Geo. Rowland, J. C. Robinson, J. Annesley, Arthur W. Gordon, Geo. E. MacDonald, Peterborough—Messrs. P. McNaught, J. A. McKenzie, H. J. Hoffer, Lindsay—John Austin. Whitby—Mr. A. T. Had don. Toronto—Messrs. B. M. Weatherall and Angus Cameron. Barrie—Messrs. Hugh A. Bain, R. C. Eakin, H. B. Johnston, J. F. Clugston. North Bay—Messrs. A. D. Cornett, Frank L. MacDonald, A. Milne, R. J. McDonald, A. J. Dobbie. Algoma—Rev. Wm. McKinley, Messrs. T. J. Jewitt, Herbert F. Malcolm, Alex. Gillies, F. R. G. Dredge, J. W. Yeomans, A. E. Hayes. Owen Sound—Mr. Walter S. Hertzog. Hamilton—Mr. Wesley Baker. Chatham—Mr. J. M. McLeod. Sarnia—Mr. J. E. Thompson.

Synods of Manitoba and Saskatchewan—Messrs. Wm. A. Polley, John Dawson, P. L. Jull, T. G. Loudon, Alver MacKay, A. D. Pringle, W. L. B. Penfound, H. P. Vaughan, M. F. Miller, A. J. H. Gibson, D. J. Campbell, M. A. Campbell, A. S. Christie, G. H. Fletcher, D. M. Young, D. A. McCuaig, John Anderson, W. W. Wernock, Ernest Charles McQuarrie, H. C. Fraser, Robert Brydon, D. M. Horison.

Synod of Alberta—Messrs. Herbert Marshall, W. T. Carrushers, W. H. Burgess, William Urquhart, D. R. McLean, S. E. Hayward, M. N. Omond, W. D. McIntosh, T. J. Gordon, W. F. Shepherd, H. K. Wright, A. R. McRae.

Synod of British Columbia—Messrs. M. G. Melvin, C. V. McLean.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## THAT SLEIGH RIDE.

By Neil Dawson.

I said last year that they warn't goin' ter fool this old jay agin.

"Just you ketch me," sez I till the old woman, "givin' any of them kids a ride agin, en' drivin' the life out of the horses."

"Och, now," sez Nora, and she giv me a kind of a shy side look, "sure, it didn't hurt the horses at all, at all. Why, man, dear, the good it did that one little peaky faced chap that you sed laughed so hard to see their fat hips shake when they trotted, would more than pay fur all the harm it ever did the horses. En' besides," sez she, "I know every lad in yer sleigh was just proud to get ridin' after such a spankin' pair of blacks, s'posin' they were big, heavy fellows. I'll warrant one thing, that there warn't a fatter or sleeker team in the whole procession."

I just looked at her en' said nothin', fur, to tell the truth, when I thought of the way that we beggar held his sides en' laughed, I jist hed me hands full to keep me face straight. But all the same I jist quietly made up me mind that they didn't ketch me nappin' agin.

But that was a year ago, en' a body do' forget a pile in a twelvemonth. En' now here agin last Sunday if they didn't go en' ketch me nappin' after all. Now, I don't mean that I was really havin' a nap, for our church is no good of a place nowadays fur that, at all, at all, but what I mean is this: you see, bein' that I am a man now of nigh on to fifty, en' bein' that we live five miles out in the country, en' bein' that it was a purty cold mornin', en' the church was purty blamed cosy,—well, such bein' the case, a fellow might surely hev leave to stretch once or twice in the announce ments. For a stretch in announcements or a yawn in the singin' is all a fellow kin git these times with us.

Well, as I was goin' ter say, I was jist hevin' a bit of a stretch en' a look at the comical faces of some we gaffers in front of me, when the parson sez: "Well, friends, the superintendent of the Sunday school and I have been hearing some very anxious inquiries lately about when we are going to have that sleigh ride."

Just at this pint the woman gave me a poke with her elbow, en' I could see a smile on her face. I tried to look very cross, but et the same time, because of something I hed jist seen, I knew it was all up with me. Say, you should hev seen the faces of those little claps in front when parson mentioned the word sleigh ride. I tell yer what, I wur a study in freckles, en' no mist take. The off lad's red hair wurnt in it any more for brightness. Sez I to myself, if that's the way it works on them, it would be worth while killing a horse or two.

But when the superintendent collared me, downstairs, I jist sez: "No, ye don't. Ye loaded me too heavy last year."

"Not at all," he sez, "it was the lads all wanted to ride after your pretty, fat horses."

"Well, ye driv too fast," sez I, en' I started for the door.

"Tut, man," sez he, "your horses could beat the whole bunch if you'd only let them go. We'll depend on you," sez he, as I was goin' out of the door.

"Better not," sez I.

Well, the woman never mentioned the thing all the way home. But once she remarked that it wur a shame the way I was stuffin' them horses with oats, en' them fifty cents a bushel. "Anybody ken see," sez she, "that they're fatter en' more glossy than they wur a year ago, when oats was cheap." I knew what she was hittin' at, but I jist said nuthin'. But all the same I gave

the blacks more oats than ever all that week, and very little hay. En' more than that, I spent about an hour every day cleanin' en' rubbin', till I hed their hips jist shinin'.

Then, on Friday mornin', I half filled the big sleigh box with straw, en' at three o'clock that afternoon I drove up in front of the church.

"Hello, here's the fat hips agin," shouted one of the lads, en' he came with a race en' jumped in beside me. I looked at him, en' saw it was the same little pale-faced chap that hed laughed so much last year, en' I was tickled to see that he was beginnin' already, as he looked first at one horse en' then at the other. I looked round, en' durned if you could tell whether I hed a sleigh if all or not, for you could see nothin' but kids, all boys, and as jolly a crew as ye iver laid yer eyes on.

There was eight or nine sleighs in all, and when all were loaded and the start made, the cheerin' and yelling was fit to raise up the laziest horse in four counties. The blacks were fair dancin', and as eager as colts. Up the main street we went, cheerin', yellin', singin', and laughin', with flags aflyin' en' heads abobbin'. Everybody turned to look en' smile. Even that old crank, Crusty Williams—whose face is pucker-ed with sixty years of steady frownin'—took the dirty old pipe from between his tough old gums, en' stood there with a broad grin on him, the first I hev seen on him in five year.

Round and round the town we went, en' everywhere it wur just the same—smiles, smiles, smiles. They greeted us in open doorways, in big, bright windows, on street corners, everywhere, and everywhere answering cheers followed one another down the line. Twice I joined in with the lads, and yelled like all possessed. I wonder what the mis'ers would hev sed if she had seen me. But I simply couldn't help it. I haven't felt so good for many a day. Many a side glance I took at the wee, peaky-faced chap as he laughed en' cheered en' clapped his hands.

At last, when we had been goin' about an hour, the head of the procession swung around a corner out towards the Main street. I knowed at a wink it was down the Main street once more, then across the bridge to the church, en' done. I held the blacks in fur all I was worth till the others had got around the corner.

"Boys," I sez, "keep as still as mice, en' we'll hev some fun. We won't turn here; we'll go straight down to the next corner, en' then turn en' head them off at the market on Main street. But ye mustn't let them hear us, or they will beat us, fur they hev a big start. At a slow trot we passed the corner without turning, en' any in the other sleighs that saw us thought the big blacks were playin', en' we were dropping out. But jist as soon as we were hid by the buildings there was a change.

"Come here, boys," I sed, en' I giv the whip a crack. The blacks jumped fur it like a pair of jack-rabbits. It was down grade, en' they were soon runnin' like a pair of deers.

"Go it, boys! Go it, I tell ye!" en' I shook the lines over their broad backs.

Away they went at a wild gallop. I could see the boys silently clapping their knees, en' punchin' each other en' grin-nin'; but not a cheer or a laugh was to be heard. The wee lad beside me held his hand squeezed against his mouth, en' I could see he was jist bustin' in with laughter, as he watched the fat ashakin' on their big hips.

"Frank! Joe! Go on, ye rascals!" I sed, en' I gae each of them a smart cut of the whip. I tell yer what, there was somethin' adoin' about that time. Lucky fur us there was no police donderin' about; en' lucky fur everybody that nothing got in the road.

The boys watched for an opening between the buildings. At last they caught a glimpse of the other sleighs, en' I heard the whisper, "We're goin' to do it. We are, sure." En' I saw them pound their knees harder than ever. Then another opening came, en' I heard the boys say, "Oh, they're driving hard. I wonder if they saw us. I hope we beat." I jumped to my feet, wildly out the air with the whip, shook the lines over them, en' gave the blacks a cheer. I wish you hed seen them. It was grand. I didn't think it was in them. They fairly flew. When we came in sight of the corner we hed two rods to the good, but we hed to make the turn while the others were straight. The superintendent's blood was comin' like a whirlwind.

"Boys," I sed, "cheer like mad!" I didn't hev to tell them again. You'd think the half of the world was yellin'. The blood shied off en' hesitated. I knew he would et that volley, en' we swung in ahead, en' led the way down Main street. En', say, the racket was worse then if there hed been an election.

But now it's all over, en' the town is left behind, en' the blacks er steamin' like fresh boiled praties, as they trudge quietly along, with the lines hangin' on the dashboard, en' I'm starin' at the old buffalo robe en' wonderin' if it was worth while.

Worth while! Of course, it was worth while. Why just think of the dozens of little hearts that have been made glad en' happy. How the memory will hang on, too, en' gloat over this day's fun! Poor little chaps en' timid little girls that perhaps would never be asked to hev a ride again fur a whole year. Why, I heard one bright little monkey say: "Say, folks, isn't it good to get hev'in' a sleigh ride when you know the man really wants you on. It's different to jist hangin' on to a bob."

Worth while! Yes. Just see all them smiles, all along the way. An article that's far too scarce in this old world.

Worth while! Why, yes. I've been a boy again this afternoon myself, en' that's worth while even if I did make a fool of myself.

We Canadians sometimes complain of our long winters, but all the same, we wouldn't like to give up our sleigh rides. I know of at least a hundred and fifty hearts that tonight have no quarrel with our Lady of the Snows.

A sleigh ride! Yes, sir, I pity the fellow that tonight has no jolly sleigh ride that he can look back to. It makes me smile yet to think of one I had nearly thirty years ago. There was a whole pile of us big boys en' girls. I tell you it was jolly. The girls were full of fun. They would throw snow at the fellows, en' poke it down our necks, en' throw off our caps, en' so on. En' then there was Nora M—, the girl that a fellow would give anything to hev even hit him with a snowball, but she wouldn't. She might make freer with others, but with the one she thought most of she was as shy as a bird. How it made a fellow tingle all over to even touch her hand as he helped her from the sleigh. Fu' when he hung on to her little mit till he pulled it off, en' then teased her by givin' her a handful of snow when she reached for it, en' she so far forgot her reserve as to playfully pull his ear in return, how it made him ridiculously happy and put a smile in his heart for a week afterwards.

En' then those big sleigh loads that we used to gather up when we had the cottage prayer-meetings. I tell ye it was gran' the way we used to sing hymns when we were goin' home, till the woods would ring. En' then in every pause there was the merry jingle of the sleigh-bells.

Yes, I'm an old man now, but yit to-night I feel like givin' a cheer for our Lady of the Snows, a land where we can hev our sleigh rides, our skatin', en' our tobogginin'. God hes given us a beautiful land for a heritago. Beautiful in winter as well as in summer, en' we should be glad, en' enjoy it all we can.

Yes, it was worth while. So it was. Well, come lads, ye hev hed yer puff now, en' Nora will be keepin' a good supper waitin'. Go along with you, now.—Christian Guardian.

Lindsay, Ont.

**BETTER TRAIN REPORTING.**

A measure has been introduced in the House of Commons imposing a penalty of \$5 per minute on all late passenger trains, except where physical impossibility can be proven. The late train is, of course, a great inconvenience, and if it could be brought in on time by an act of Parliament the travelling public would welcome such an act. But it is scarcely likely that trains are delayed just for the purpose of inconveniencing the public or to suit the convenience of the railways. If the truth were known it would probably be found that the railway companies are as anxious to have their trains running on time as are the people who travel. Indeed many of the accidents that occur to railway trains are attributed to the anxiety of the companies to bring in their trains on time, and it has been seriously suggested more than once that the companies should be punished for such attempts when they are attended by danger. Between a proposal on the one hand to punish for not being on time, and a proposal on the other to punish for making extra efforts to be on time, the railway companies may be puzzled to know just what to do. One thing the companies might be expected to do for the convenience of the travelling public, and that is furnish some more reliable system of train reporting. Many of the reports furnished now appear to be largely guesses. Even the most considerate and best-natured man is liable to turn sour and cranky after he has waited for an hour and a half for a train that was reported twenty minutes late.—Woodstock Sentinel Review, February 25th, 1908.

**TOO SMALL TO DIVIDE.**

The bright-faced little lad who had applied for the position of office boy stood anxiously waiting. The proprietor looked at the young applicant with a gaze half doubtful.

"I wonder whether you expect to engage as a whole boy or half a boy—half a boy, most likely," he said, musingly. The gray eyes in the freckled face flashed inquiringly wide, and he explained, "Oh, I don't mean to question your having the requisite number of arms and legs; your body's all right; it is your mind I am talking about—your thoughts, wits, memory. I suppose you have a host of schemes and employments of your own that will be a great deal more important than anything here. You are interested in ball games and—"

"Yes, sir; I like ball first rate; but when I am here, I'll be all here, and when I am through here, I'll be all there. I'll play for all I'm worth in both places, but I ain't big enough to divide."

He gained his place, and he is true to his word; but his opinion of himself is one that might as well be widely adopted. Few of us are "big enough to divide" in the sense of giving only half of our mind to the duty in hand.

The average English woman is two inches taller than the American.

**WELCOME.**

By Geo. W. Armstrong.

The following poem was read by the author at the induction of the Rev. J. G. Inkster, B.A., minister of the First Presbyterian Church, London, at the banquet, February 27th, 1908:

Servant of Christ, we welcome thee,  
Ambassador of heaven above;  
Bearer of messages of peace,  
Of faith, and hope, and purest love.

Thy glory be the cross of Christ,  
Sign to a lost and ruined race  
That God's redemption, deep and vast,  
Bestows on man, rich, sovereign grace.

Exalting Christ thy chief employ,  
Man's pattern and his sacrifice,  
Walk in the paths His feet hath trod,  
Struggling 'gainst sin, and wrong, and vice.

His work and teaching emulate,  
Speak words of truth and soberness.  
Stand strong for God, nor fear to fight  
For purity and righteousness.

Thus shall thy ministry of grace,  
Be crowned with honor and success;  
And men shall be reclaimed from sin,  
And the great name of Christ confess.

**DISCOURAGED!**

Discouraged? Let the word and the thought have no place in your life. Manhood is made for better things. The disheartening trials of today may be made the means of greater strength and a more satisfactory position on the morrow. Only, they are to be bravely met and conquered, not shirked and cowardly avoided. Even when sorrow comes, behind it may be seen the kind, loving countenance of a Father who wills well to all His children, and who gives liberty to all such as ask Him sustaining grace and encouragement.

Discouraged? Think not of the burdens, but count the blessings of your life. Do not the mercies far outnumber the trials? The world is not a wilderness of woe, as a hymn unwisely puts it; but it is our Father's glorious workmanship, and His work is always good.

Discouraged? Sit not idly by the wayside in sackcloth and ashes. Be a doer; strive for the blessings you would have; conquer the difficulties that beset your pathway; learn to find happiness in caring happiness to others; learn the gospel of work and helpfulness, and there will be no room left in life for discouragement.

**BRITISH AND FOREIGN.**

The father of a large family having died of consumption in a house near Newry, the cottage became infected with the germs. Five children died in rapid succession, and two more are sick of the same disease. The family is too poor to move from the house.

The established Presbytery proposes to spend £500 on an iron church which will be removable from place to place.

In spite of wild statements as to anarchy and disorder in Ireland, banks and railways are in a prosperous state, and the export cattle trade is increasing in price and volume.

The English Primitive Methodists who have spent \$25,000,000 in building and carrying on churches, are now erecting new ones at the rate of one a week.

It is proposed to erect a memorial in Exeter to Agnes Prest, a martyr to the Protestant faith, who was publicly burned in Exeter 350 years ago.

Students of Aberdeen University have invited Lord Milner to become Unionist candidate for the retorship in opposition to Mr. Asquith.

Great distress exists among the poor of Portland, on account of depression in the linen trade.

**WHEN BABY IS SICK**

**GIVE BABY'S OWN TABLETS.**

The little ills of childhood often come very suddenly and often they prove serious if not treated promptly. The wise mother will keep Baby's Own Tablets always at hand and give her little ones an occasional dose to prevent sickness or to treat it promptly, if it comes unexpectedly. Baby's Own Tablets cure all the minor ailments of children and are absolutely safe. Mrs. A. H. Bonnyman, Mattall, N.S., says:—"I have used Baby's Own Tablets for teething, constipation and other ills of childhood, and have found them a safe and excellent medicine." Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

**TORONTO PRESBYTERIAL.**

About 500 delegates were present last week at the 23rd annual meeting of the Toronto Presbyterial of the Women's Foreign Missionary Society in Old St. Andrew's Church.

At the morning session the retiring President, Mrs. J. A. Brown, in her address dwelt on the personal element in Christian work and the joy of service.

Miss Crombie, the Secretary, gave the number of societies in the Presbyterial, which includes many small towns and villages north and west of Toronto, as 190, a membership of 5,302. The "Tidings," the missionary publication, had a circulation of 3,311, which was an increase of 53 over last year. Miss Crombie urged the systematic study of missionary topics as necessary to more earnest work.

The report of the Treasurer, Mrs. Tibb, showed the yearly offering had totalled \$8,760.24, of which \$6,914 had been contributed by the societies and \$1,846 by the mission boards. This was an increase of \$770 over last year.

In the afternoon Miss Kate Gillespie of File Hill Indian school, spoke most interestingly, giving a six years' retrospect of the mission work, whose educational Christian teaching among the Indian children and the young was progressing and most encouraging, although the effect on the adults was very slight.

Dr. McKay, foreign missionary secretary, gave a retrospective glance over the mission work of the last fifty years.

Mrs. H. R. Horn, the newly elected President, spoke a few words at the close.

The officers for the coming year are as follows:—President, Mrs. H. R. Horn; Vice-Presidents, Section 1, Mrs. John Davidson, Mrs. A. R. Gregory, Mrs. M. P. Talling, Mrs. J. A. Somerville; Section 2, Miss M. Smith, Brampton; Section 3, Mrs. M. McKinnon, Woodbridge; Section 4, Mrs. W. Amos, Aurora; Section 5, Mrs. Barbour, Stouffville; Secretary, Miss Crombie; Treasurer, Mrs. R. C. Tibb; Supply Treasurer, Miss Bradshaw; Tidings Secretary, Miss Young; Library and Mission Band Section, Mrs. Landsdell.

Beginning with the first of the present month the law against the importation of opium became effective in the Philippines. Like so much of the Orient, they have suffered from the opium curse. The chief victims have been Chinese, but the habit has extended to the natives and even to some of the American residents. An effort was made to extend the time before the law should be enforced, but the traffic must go. It would be well if other licensed evils in the islands could also be ended.

Ground chestnuts take the place of flour in some parts of France.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. Robert Laird, M.A., representing Queen's University, was the preacher in Stewarton church on Sunday evening.

In St. Andrew's church, Rev. Dr. MacLaren, superintendent of Home Missions, preached at both services.

In the absence of Rev. Dr. Ramsay, who was preaching anniversary sermons in his former charge, Mount Forest, Rev. James Cormac preached morning and evening in Knox church.

The Ladies' Aid of St. Paul's church will hold an "At Home" in the church parlors next Friday evening, when the members of the society hope to welcome all the church members and adherents, as well as the young people of the congregation.

Rev. Dr. Armstrong returned from Toronto and London on Friday and occupied his own pulpit last Sunday. In the morning he dealt with the great work of the Bible Society and of the Home Mission Committee—the aggressive and successful carrying on of which would have much to do in determining our future as a nation.

A Men's Brotherhood Association has been formed in St. Paul's church. The committee is composed of the members of the Session and Board of Management, with the following officers: President, Mr. McNabb; treasurer, Mr. Wm. Whillans; secretary, C. H. Thorburn. Never behind in mission contributions in St. Paul's, it is expected that the new organization will give a great impetus to this important work in the congregation, which will result in larger givings in the future.

"In aiding your fellowmen you aid yourself," declared Controller Hopewell when addressing the men of MacKay street church on "Opportunity." The controller said every man should have an aim in life, and his aim should be such that it would benefit his fellowmen. He showed how every man had an opportunity to do good in his life. The address throughout was able and interesting. Rev. P. W. Anderson presided. At the conclusion of Controller Hopewell's speech, it was decided to form a men's association. A good number of men joined, and the following officers were elected: Honorary president, Mr. Gordon C. Edwards; president, Dr. MacDougall King; 1st vice-president, Mr. D. J. Mackenzie; 2nd vice-president, Mr. Wm. Luman; secretary, Mr. George Litsey; treasurer, Mr. William Cheney.

The Women's Home Mission Society, at its recent meeting in Hamilton, elected the following officers for the ensuing year: Honorary president, Lady Mortimer Clark, Toronto; president, Mrs. A. L. McFaydea, Chester; vice-presidents, Mrs. J. B. Cochrane, Mrs. Jno. Somerville, Mrs. Jno. Davidson, Mrs. J. A. Patterson, all of Toronto, and Lady Taylor of Hamilton; cor. secretary, Mrs. H. M. Kipp; cor. secretary, associate, Mrs. F. E. Brown; rec. secretary, Mrs. W. B. Hendry; treasurer, Miss Helen Macdonald; secretary of supplies, Mrs. G. Anderson; secretary of organization, auxiliaries and mission bands, Mrs. J. A. Macdonald, associate, Mrs. H. A. A. Kennedy; secretary of literature, Mrs. Hugh Gunn; editor of "Pioneer," Mrs. J. F. McCurdy; secretary treasurer of the "Pioneer," Miss A. L. Burns.

Rev. J. C. Wilson, B. A., of Acton, in an able and highly interesting sermon to the young people, in Knox church deprecated in very strong terms the use of profanity, especially on the public

## EASTERN ONTARIO

Peterboro' Presbytery nominates Rev. J. B. Wilson, of Winnipeg, as professor of church history and practical theology in Fine Hill College, Halifax.

At last meeting of Peterboro' Presbytery it was pleasing to note that the congregations of Omeme, Colborns, Grafton and Springville had reached the minimum of \$900.

In the course of a recent sermon, Rev. Mr. Peck, of St. Andrew's church, Arn prior, remarked: "We have people who tell us the world is getting worse and worse. This is no argument; we also have people who still maintain the world is flat."

A committee of the Brockville Presbytery has been appointed to meet a committee of the Methodist Church to discuss some plan of co-operation with that district to avoid overlapping, and to provide for maintaining one strong cause in a place rather than two struggling ones, or one strong one and the other slowly but inevitably dying out.

At the recent meeting of Strafford Presbytery it was decided to present Rev. Dr. Hamilton, of Avonbank, with an illuminated address on the completion of his jubilee as a minister of the Church. The presentation is to take place at Avonbank on 29th June. Revs. Hardy, Cameron and Stewart were appointed a committee to look after the matter.

Rev. Dr. Marsh, of Springville, preached in the Western Methodist church at Napanee on Sunday and was listened to by large congregations. On Monday night he gave the popular lecture, "A Night in the Skies," at the same church. Over a thousand people were in attendance and were charmed with the lecture. It was illustrated with lantern slides, and so pleased were those in attendance that they insisted on Dr. Marsh paying a return visit.

The Kingston Presbytery has expressed its judgment heartily in approval of the doctrinal basis prepared by the joint Committee on Church Union. "Admirable piece of work"; "covers the ground well"; "so well framed that amendments might not improve," are among the expressions used. "No creed ever framed," it is said, "has commanded individual approval, and it is not in the power of man to devise such a creed, but a fair, useful creedal basis is seen to be easily within reach at the hands of reasonably broad-minded theologians."

At St. Elmo, on Thursday, 19th March, a social was given by the congregation of Gordon church, Indian Lands, which was in the nature of a surprise to their minister (Rev. A. Lee, B.A.) and family. Quite a number met at the Manse, and after leaving many valuable gifts, wended their way to the hall, where a large congregation had already assembled. Mr. R. C. McGregor was appointed chairman, and performed the duties to the satisfaction of everyone. He briefly explained why they had gathered together on the happy occasion. It was to show in a tangible manner their esteem and appreciation of their minister and family, and to let him know they were highly appreciated. Mr. Lee fittingly responded, thanking the chairman and congregation for their kindness and appreciation. After the serving of refreshments and spending a social time, the meeting closed by singing "God Save the King."

The next regular meeting of Guelph Presbytery will be held in Knox church, Guelph, the 19th May next.

## HAMILTON.

The people of St. James' church are laying plans for their proposed new church building.

The Ministerial Association's general pulpit exchange takes place on Sunday morning, the 29th inst.

Knox church expects shortly to moderate in a cell. A number of excellent men have been heard.

Rev. James Anthony, B.A., of Waterdown, spoke in Erskine church recently on "The Life of David Livingstone."

The attendance at St. Andrew's Sabbath school on a recent date was 605. This is one of the best-organized schools in the province.

Mr. H. M. Paulin, who had charge of Knox Mission last summer, will again assume charge, after having spent the winter in study at Glasgow, Scotland.

There is talk of again approaching Rev. Wilbur Chapman with a view to having him conduct an evangelistic campaign in Hamilton this coming autumn.

Revs. Dr. E. D. McLaren, Dr. D. G. McQueen, G. A. Wilson, A. S. Grant and N. Saitzeff, also Mr. Frank Yeigh, were among the speakers at last week's great gathering of the Women's Home Missionary Society, held in St. Paul's Presbyterian church.

## NORTHERN ONT.

Two congregations, Copper Cliff and Little Current, in Algoma Presbytery, will soon be advanced from the status of mission stations to that of augmented congregations. Both require good men to take charge.

Below is a list of vacancies in Algoma Presbytery and their interim moderators, who will be pleased to hear from men willing to preach with a view to settlement: Copper Cliff, Dr. Bayne; Sudbury; Little Current, Rev. S. Cunningham, Manitowaning; Richard's Landing, Rev. N. R. D. Sinclair, MacLennan.

The Algoma Presbytery sends the following commissioners to the General Assembly: Dr. Bayne, Messrs. A. E. Camp and John Pate, ministers, and Messrs. S. E. Wright, Ed. MacKay and Geo. J. McArthur, elders; with Mr. Thompson, Mr. G. R. Powell and Mr. R. G. Campbell as alternate elders.

Gore Bay is vacant by the resignation of Rev. Dr. Rayson, who has accepted the call to Blind River. Rev. W. H. Montgomery, of Massey Station, is interim moderator of session.

The following are the conveners of Standing Committees in Algoma Presbytery: Home missions, N. R. D. Sinclair, MacLennan; augmentation, A. E. Camp, Sault Ste. Marie West; French evangelization, Dr. Bayne, Sudbury; foreign missions, J. Garrioch, Ophir; Sabbath schools, J. C. Tibb, Webbwood; students and catechists, Mr. John Pate, Thessalon; church property, A. D. Reid, Sault Ste. Marie; finance and statistics, C. N. Mackenzie, Bruce Mines; systematic giving, J. J. Fergusson, Copper Cliff; church life and work, John Pate, Thessalon; Y. P. societies, J. C. Tibb, Webbwood; temperance and moral reform, J. Pate, Thessalon.

At the last meeting of Guelph Presbytery, touching reference to the death of the etated clerk, Rev. Dr. Torrance, was made, and a suitable minute ordered to be entered in the records. By ballot, Rev. R. J. M. Glassford, was selected as his successor, and his decision will be given at the next regular meeting.



## WESTERN ONTARIO.

Guthrie Church, Harrison, is about to install a new pipe organ.

Rev. Mr. Walker, of James Bay Junction has been preaching at Depot Harbour.

Rev. Frank Rae, M.A., of Unionville, has been preaching anniversary sermons at Mandamain. He was also one of the speakers at the successful concert and social on the Monday evening.

Rev. Dr. Du Val, of Winnipeg, was nominated for Moderator of General Assembly, and Rev. Dr. Dickson, of Galt, for Moderator of Synod of Toronto and Kingston, by Guelph Presbytery.

The fifth anniversary of the induction of Rev. James Rollins into the pastorate of the King street church, London, was observed last Sunday, Mr. Rollins preaching morning and evening by request of his congregation.

Guelph Presbytery has selected the following commissioners to the General Assembly: Messrs. J. R. Johnson, R. W. Ross, W. A. Bradley, W. R. McIntosh and D. Strachan, ministers; and R. Hanna, W. L. Gordon, D. M. Allan, W. Scott and T. C. Templin, elders.

On the evening of Wednesday of last week, in St. Andrew's church, London, Rev. Dr. Johnson, a former pastor, in vivid language, described his trip through Western Canada, and spoke of the wonderful resources and beauty of that country. He dealt with some of the problems facing the west, and made an appeal for greater missionary activity there.

At the recent meeting of Saugeen Presbytery the resignation of the Rev. M. C. Cameron, B.D., from the pastorate of Knox church, Harrison, was acceded with great regret, as Mr. Cameron's health is still far from satisfactory. Rev. Mr. Young of Clifford, was appointed interim moderator. Revs. D. C. Campbell, Moorefield; Geo. Kendell, Dromore, and Farquharson, Durham, were appointed commissioners to the General Assembly.

There are two congregations in Harrison. At the present time one of them is without a pastor, and so coming together is being freely discussed. There is now no good reason why there should be two Presbyterian Churches in the town; and in the view of people in both congregations, it is deemed desirable to effect a union that would result in one grand, strong congregation that would be capable of doing much more effective work for the cause of religion than is possible under existing conditions.

In the absence of the moderator of Toronto Presbytery, Rev. P. M. McDonald presided at the induction of Rev. Alexander MacMillan at Mimico. Rev. Mr. Pate, of Thessalon, a former occupant of the pulpit, was present and was warmly greeted by many friends. A pleasing incident in the social part of the evening was the presentation by the congregation of a couple of large volumes of Biblical Dictionary to the retiring moderator, the Rev. P. M. Macdonald. An address accompanied the gift, which was read by Clerk of Session Donald Hendry, while Miss E. A. Werden made the presentation. Mr. Macdonald made a very happy and grateful reply.

Proton Station congregation (Rev. G. C. Little) held its annual meeting on the 28th inst., which was very harmonious. The reports presented were very satisfactory showing a marked advance on former years. All liabilities were met and a balance remained in the treasurers hands of \$30. The Ladies Aid had a successful year and assisted very materially in the work of the Managing Board. Mr. George Sherson, Secretary Treasurer, resigned and Mr. Neil McCannill was elected in his place. Mr. Sherson was given a hearty vote of thanks for the faithful services rendered by him. At the conclusion of business the ladies served refreshments and an enjoyable time was spent.

## UNRECRUITED RANKS OF MINISTRY.

Editor Dominion Presbyterian: It is with intense interest and growing concern that we have read from time to time in your columns almost frantic attempts to explain the reason why the truly great harvest is not being met by sufficient laborers. The decline in the number of those offering themselves at the altar and at our college gates for the ministry at a time when the demand was never so great is truly a strange phenomenon, not a little disconcerting. Amid the various reasons assigned, it is difficult indeed to know where to lay the greatest stress, especially when it is clear that a number of causes are working to produce the very undesirable result. If the emphasis laid upon the commercial attractiveness of our age in luring the young men into the exciting life of money-making enterprise, is a true one, we must go deeper into the facts of life for the reason. We must go further back than the age when the youth is face to face with the problems and temptations with which he now feels himself able to grapple. When some one lays stress upon family worship they are drawing nearer the truth, but have stopped short a step. In seeking a solution we must not get away from the injunction of the Master to those He had sent out: "Pray ye, therefore, the Lord of the harvest that He would send forth laborers into His harvest." Whatever may be at fault prayer must remain the chief factor of solution. It was not enjoined upon the seventy that they should endeavor to persuade others to join their ranks. We believe that if the position and the condition of the ministry as a whole does not present sufficient attraction by reason of its own inherent merit to enlist the sympathies of young men, and draw them to its ranks, persuasion of any other kind will accomplish little. If there is not sufficient inherent attraction, then we must look for the facts that offer explanation in the character of the ministry itself on the one hand, and on the other hand the time of life when prayer is most liable to produce its greatest effect on the life of youth. As regards the first question,—the character of the ministry itself—we would say: 1. A worldly-spirited ministry will never be able to recruit its ranks by its own inherent attractiveness. We do not say that this is the present spirit of the ministry as a whole. Whatever the general spirit may be, this statement remains true. It might be asked—what could be regarded as a worldly-spirited ministry? We would answer: A ministry that presents to others only an official or functional difference of position. The ministry of Christ was attractive because of its vast variance from that of Pharisaic mold. The ministry of John the Baptist was attractive because of its ascetic self-denial. The ministry of the Apostles was attractive because of the spirit of it as voiced in the words of Paul, "If meat make my brother to offend, I will eat no more flesh while the world standeth." Can a drinking, smoking, card-playing, dancing ministry be attractive from the apostolic standpoint? This is more a quest for truth than a criticism. Would not such an anomalous ministry be too frivolous for the serious mind of youth? The time when the ministry is thought of by youth is a time when the mind of youth is serious, sincere, reflective,

penetrative of all sham, superficiality and formality, and possessed of a mild asceticism. Is this the state of mind and spirit that finds encouragement and fostering care by the ministry of today? If so, one prime condition is not lacking as an irresistible force drawing to the ranks of the ministry. If not, we have in this one potent force working towards depletion. All undue emulation; strife after the hardest seats; plotting and scheming after extended authority and emolument, are such as you can find ready to hand in any worldly sphere, and where he can pursue them with a clearer conscience. If such things are exhibited by the ministry in any noticeable degree it has already barred the entrance through which recruiting forces are expected to come. We would say:—

2. A sceptically-inclined ministry cannot but be engaged in the work of its own extinction. While every fair-minded person will be prepared to admit their indebtedness to the scholarly minds that have fought the scholastic battles of the Church, especially in the present age, and who have endeavored to allow nothing but scoria to be carried off from the pure gold in the fiery trial, yet we cannot entirely free our minds from the fear that an incipient scepticism lurks around the state of fusion in which considerable dogma rests at the present day. Such scepticism will ever be a present feature of thought so long as whole fields of truth have been assailed and questioned and still remain unsettled. It is folly to shut our eyes to the fact that scepticism of a somewhat refined type is stalking through the ecclesiastical world to-day. We would faint believe that the ministry is not tainted therewith, but this can scarcely be maintained. A sceptical turn of mind will rob any servant of God of a message for the people. This to some extent is what youth is noticing as an absent note in the deliverance. If such sceptical aspects stand out in the ministry of the day we have sufficient cause for unrecruited ranks. Moral essays are not good recruiting officers. This is the residuum of scepticism.

As to the second question, viz., the time of life when prayer is most liable to produce its greatest effect on the life of youth.

When God wanted a forerunner through Christ He appeared to Zacharias through His angel and assured him that He would have a son who would be filled with the Holy Ghost from his birth. But what is of greater importance in throwing light upon the subject is, that when Mary saluted Elizabeth the joy of the prospective mother had a vital effect upon the unborn child (Luke 1:44). That joy had its vital connection with the fact that "Elizabeth was filled with the Holy Ghost." What is the truth here? It is this—Elizabeth waited in blessed anticipation of the birth of a son consecrated by her own prayer to God. This is how God's best men are molded and fashioned for the ministry of Christ. They are Holy Ghost men from their birth, and, like John and Samson, they are Nazarites. This carries us one step further than the question of family worship. It means the cry of Christian motherhood for a son for God. Will a worldly-minded, society-crazed, card and dance and theatre and fashion-loving motherhood produce such men? We answer—never. The chances are against the youth entering the ministry, born under such initial influences. God may call men specially out of the ranks of the world, as he called Paul, but the ministry must look for its fruitful source of supply in a consecrated Christian motherhood that does not simply—with a measure of willingness and satisfaction—acquiesce in the choice that a son makes in this direction, but that makes direct appeal to God for the conception and birth of so great a gift.—De. Re.

## HEALTH AND HOUSEHOLD HINTS.

A liquid black lead for polishing stoves is made by adding to each pound of black lead one gill of turpentine, one gill of water, one ounce of sugar.

Honey and glycerine in equal parts form an excellent healer for cracked lips, and also the general health should have attention unless the cold is only to blame.

If you don't keep a weekly account of all housekeeping expenses you will find yourself in a muddle. Some prefer monthly accounts, but the former is the better method.

**Cheese Omelet.**—Beat up the eggs and add to them a tablespoonful of grated Parmesan cheese; add a little more cheese before folding and turn out on a hot dish. Grate a little cheese over it before serving.

**Parboil Old Potatoes.**—Put them on in their skins in salted boiling water ten minutes, and then finish them by baking in a hot oven for ten minutes more, or until they show mealy when one is broken apart.

**Buns.**—Break one egg into a cup and fill with sweet milk; mix with it a half cup of yeast, a half cup of butter, one cup of sugar, enough flour to make a soft dough, flavor with nutmeg. Let rise till very light, then mould into biscuit with a few currants. Let rise the second time in pan, bake, and when nearly done glaze with a little molasses and milk.

**Lemon Tarts.**—Grate yellow rind of one lemon in a bowl and add the juice, one cup of white sugar and the yolk of an egg. Beat well, and add one cup of water in which you have dissolved one dessertspoonful of corn starch. Put it over the fire and let it come to a boil. Have some nice tart shells and fill when cold. Frost tarts with white of an egg mixed with sugar.

**Tea to Perfection.**—To make tea to perfection, boiling water must be poured on the leaves directly it boils. Water which has been boiling more than five minutes, or which has previously boiled, should on no account be used. If the water does not boil, or if it be allowed to overboil, the leaves of the tea will be only half opened and the tea itself will be quite spoiled. The water should be allowed to remain on the leaves from ten to fifteen minutes.

## SUGAR AND OTHER FOODS.

Foods are divided into two great classes—the proteids (meats, eggs and legumes), which contain nitrogen as their most important element, and the sugars, starches and fats, composed chiefly of carbons. Both of these are necessary—the proteids to build up the framework of the body, and the others to supply energy; the proteids are the iron of the boiler and the machinery, the fats are the packing and the sugars are the fuel; all are necessary to the perfect working of the human machinery.

The danger of taking sweets is in overdoing. The world's consumption of sugar has increased enormously in the last half century, although the necessity for muscular exertion (and therefore the use of fuel) has, through the introduction of labor-saving machinery, decreased.

Much of this sugar has gone into the stomachs, not of rollicking boys and tolling men who can use up a lot of it, but of girls and young women who are using it to saturate their blood with unnecessary fuel, to load their livers with sugar and to spoil their complexion. Children may and often do eat too much candy, but will not suffer much as long as they are in the active state of existence, for while they romp they are expending energy, and their little machines consume a vast amount of fuel. The danger is in forming a habit that may be carried on into a sedentary form of life.

## SPARKLES.

"Got a wireless message to-day."  
"That so?" asked his interested friend.  
"What was it?"  
"A postal card."

Ruby, who was dining with her elders, was given her choice of her favorite desserts.

"Which will you have, Ruby, ice-cream or jam?" her indulgent father asked.

"After a moment's hesitation she said: "Give me a little of each and a lot of both."

"Johnnie," said a teacher in a physiology class, "can you give a familiar example of the human body as it adapts itself to changed conditions?"

"Yes-sum," said Johnnie, "my aunt gained fifty pounds in a year, and her skin never cracked."

Wearry Walker: I allers knowed it!  
Tired Tatters: Knowed what?  
Wearry Walker: Wot that sign meant: "Cleaining and Dyeing."  
Tired Tatters: Well, wot about it?  
Wearry Walker: Why, I allers knowed they went together.

"Why don't you try to say something original in your speeches?" asked the friend.

"Well," answered the rising statesman, "the material has been so thoroughly thrashed over that when you say anything absolutely new the chances are that it isn't so."

Gleams from a recent examination in the San Francisco schools:

"Define fathom, and from a sentence with it."

"A fathom is six feet deep. A fly has fathom."

"Define species."  
"Species is kind. A boy must be species to his mother."

Officer (on board training ship)—Aloft there!

Lad (above)—Aye, Aye, sir!

Officer—Can you see a light?

Lad—Yes, sir!

Officer—Well, what light is it?

Lad—Daylight, sir!

Georgie walked into the store and asked for a yard of cloth.

"What for?" queried the clerk, suspiciously.

"Eight cents," was the prompt reply.

## THE CROSS SQUIRREL.

Once there was a squirrel that did not like his home, and he used to scold and find fault with everything. His papa squirrel had long gray whiskers, and so was wise—besides which he could shake his whiskers quickly. He said to the squirrel, "My dear, as you do not like your home there are three sensible things you could do; leave it, or change it, or suit yourself to it. Any one of these would help you in your trouble."

But the little squirrel said, "Oh, I do not want to do any of these: I had rather sit on the branch of a tree and scold."

"Well," said the papa squirrel, "if you must do that, whenever you want to scold, just go out on a branch and scold away at some one you do not know."

The little squirrel blushed so much that he became a red squirrel and you will notice that to this day red squirrels do just that thing.—Bolton Hall, in Saint Nicholas.

No talent, no self-denial, no brains, no character, is required to set up in the grumbling business, but those who are moved by a genuine desire to do good have little time for murmuring or complaint.

## SPRING BLOOD

## IS BAD BLOOD

## How to Get New Health and Strength in the Spring.

The winter months are trying to the health of even the most robust. Confinement indoors in overheated and nearly always badly ventilated rooms—in the home, in the shop and in the school—taxes the vitality of even the strongest. The blood becomes thin and watery, or clogged with impurities, the liver sluggish, the kidneys weakened. Sometimes you get up in the morning just as tired as when you went to bed. Some people have headaches; others are low spirited; some have pimples and skin eruption. These are all spring symptoms that the blood is out of condition. You can't cure these troubles with purgative medicines, which merely gallop through the system, leaving you still weaker. What you need to give you strength in spring is a tonic, and the one, always reliable tonic and blood builder is Dr. Williams' Pink Pills. These pills not only banish spring ills, but guard you against the more serious ailments that follow, such as anaemia, nervous debility, rheumatism, indigestion and kidney trouble. Every dose of Dr. Williams' Pink Pills makes new, rich, red blood, which strengthens every nerve, every organ and every part of the body. This is why Dr. Williams' Pink Pills is the favorite spring medicine with thousands and thousands throughout Canada. Try this medicine this spring and you will have energy and strength to resist the torrid heat of the coming summer. Mrs. Jas. Hasckel, Port Maitland, N. S., says: "I was troubled with headaches, had a bad taste in my mouth, my tongue was coated, and I was easily tired and suffered from a feeling of depression. I got a supply of Dr. Williams' Pink Pills, and it was not long before they began to help me, and I was soon feeling as well as ever I had been." You can get these pills from any medicine dealer or by mail at 50 cents a box or six boxes, for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

## BRITISH AND FOREIGN.

At a village near Exeter the wife of a farm laborer has just given birth to her 22nd child. All his family are alive and doing exceedingly well. No "race suicide" in that quarter.

Mr. Cornelius Lundie, oldest railway director in the world, and the last man who knew Sir Walter Scott died recently at Cardiff, at the age of 93.

Eighty-eight cases of enteric fever from milk contamination have been reported in Glasgow.

The Bishop of Manchester sees signs that the nation will become temperate.

At a rough estimate, a day's fog costs London £10,000 in extra lighting alone.

Florence Nightingale, the heroine of the Crimea, in honor of her 88 years, is to be presented with the freedom of the city of London.

Ald. Sir Robert Anderson has been elected mayor of Belfast, in place of the Earl of Shaftesbury. Councillor John McCauley has been made high sheriff for 1908.

It is expected that the "Peter's pence" collections just taken in all the Catholic churches in this country will this year be larger than ever, as the whole amount goes to swell the jubilee gift of Pope Pius X.

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8.30 a.m. (daily) 3.30 p.m. (Week days)  
4.45 p.m. (daily)

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Through Sleeping Cars.

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NORTH SHORE FROM UNION  
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b 8.15 a.m.; b 6.20 p.m.

VIA SHORT LINE FROM CENTRAL  
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a 5.00 a.m.; b 8.45 a.m.; a 8.30  
p.m.; b 4.00 p.m.; c 8.25 p.m.

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

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tions Daily except Sunday:—

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9.23 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
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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MONTREAL

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apolis, November 13th to 15th. A com-  
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Paper Cover, 25 Cents, Postpaid, Cloth, 40 Cents,  
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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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**PRESBYTERY MEETINGS**

**Synod of Montreal and Ottawa.**

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

**Synod of Toronto and Kingston.**

Kingston.  
Peterboro', Colborne, 30th Dec.  
Lindsay.  
Toronto, Toronto, Monthly, 1st  
Tues.

Whitby, Brooklyn, 15th Jan, 10 a.m.  
Orangeville.

North Bay, Magnetawan.  
Algoma, S. Richard's Bldg.  
Owen Sound, O. Sd., 3rd Dec., 10  
a.m.

Saugeen, Drayton.  
Guelph, Knox Ch., Guelph, 21st  
Jan., 10.30 a.m.

**Synod of Hamilton and London.**

Hamilton, Knox Ch., Hamilton,  
7th Jan., 10 a.m.

Paris, Brantford, 14th Jan., 10.30.  
London, First Ch., London, 3rd  
Dec., 10.30.

Chatham, Chatham.  
Huron, Clinton.  
Maitland, Teeswater.  
Bruce, Paisley.

**Synod of the Maritime Provinces**

Sydney, Sydney.  
Inverness.  
P. E. Island, Charlottetown.  
Picou, New Glasgow.  
Wallace.  
Truro, Truro, 18th Dec., 10 a.m.  
Halifax.  
Lun. and Yar.  
St. John.  
Miramichi, Bathurst.

**Synod of Manitoba.**

Superior.  
Winnipeg, College, 2nd Tues., 6.00  
Rock Lake.  
Glenboro', Cyprus River.  
Portage-la-P.  
Dauphin.  
Brandon.  
Melita.  
Minnedosa.

**Synod of Saskatchewan.**

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

**Synod of Alberta.**

Arcole, Arcole, Sept.  
Calgary.  
Edmonton.  
Red Deer.  
Macleod, March.

**Synod of British Columbia.**

Kamloops.  
Kootenay.  
Westminster.  
Victoria, Victoria.

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**Auction Sale of Buildings**

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

1. Dwelling, No. 330 Sussex Street, situated on the North ½ of Lot 12, West side of Sussex Street.
2. Three Dwellings in a single block, Nos. 332, 334, and 336 Sussex Street, situated on the South ½ of Lot 12, and the North ½ of Lot 11, West side of Sussex Street.
3. Dwelling, No. 338 Sussex Street, situated on the South ½ of Lot 11, West side of Sussex Street.
4. Dwelling, No. 340 Sussex Street, situated on the North 61 feet of Lot 19, West side of Sussex Street.

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

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

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

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

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

By Order,  
**FRED. GELINAS,**  
Secretary.

Department of Public Works,  
Ottawa, March 13, 1908.

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

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**Synopsis of Canadian North-West.**

**HOMESTEAD REGULATIONS**

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 28, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situated. Entry by proxy may, however, be made at an Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

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

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

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

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