

# Dominion Presbyterian

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## "She Touched the Border of His Garment"

(LUKE 8: 40)

BY S. JEAN WALKER.

Faith so strong, yet humbly trusting,  
Sweet humility and pure,  
Wondrous recompense of healing  
When the Christ-power wrought the cure.  
Then the words. "Be of good comfort  
For thy faith hath made thee whole,  
Go in peace." Oh, glad assurance  
Breathing blessing to her soul.

Have we faith to touch His garment?  
Do our hearts for healing pray?  
Are we weary of soul-sickness?  
Do we need His strength and stay?  
Let our hands in hope press forward,  
Let our careless doubting cease:  
Touch in faith His garment's border,  
And at once the soul finds peace;

Ever near Him closer pressing,  
Daily stronger we shall grow;  
Virtue from His spirit quickens  
And shall ever joy bestow.  
Still in His loved presence waiting,  
Just to touch Him and find rest.  
Holding sacred, sweet communion,  
Is to be supremely blest.

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**BIRTHS.**

On Feb. 3, to Mr. and Mrs. A. G. Calder, 674 Talbot street, London, a son,

At 310 Avenue road, Toronto, on March 14, 1909, to Mr. and Mrs. James S. Douglas, a daughter.

At "Bowbrook," Hamilton, on March 13, 1909, the wife of H. E. McLaren, of a daughter.

On March 12, 1909, at 280 King street west, Toronto, to Dr. and Mrs. G. E. Smith, a daughter.

At St. Andrew's manse, Carleton Place, on March 8, 1909, to Rev. and Mrs. John J. Monds, a son (William Bernard).

At Fenelon Falls, Ont., March 13, 1909, to Mr. and Mrs. John Stewart Macleod, a daughter.

On March 14, 1909, to Mr. and Mrs. W. G. Munro, 487 Laurier west, a daughter.

**DEATHS.**

On March 15, 1909, at 151 Metcalfe street, Montreal, Mary Gibbons MacNab, widow of the late Robert Cassels, and daughter of the late Hon. James MacNab, in her 89th year.

In Toronto, March 1, 1909, Kenneth McLean Cameron, aged 18 years.

Suddenly, of pneumonia, at 112 St. George street, Toronto, on Saturday, March 6, 1909, Susan Archibald McGregor, wife of W. D. Ross and daughter of Senator McGregor of New Glasgow, N.S.

Suddenly, at Toronto, March 15, 1909, Mrs. R. C. Wylie, of Jackson's Point.

On March 14, 1909, at Newmarket, Alexander Caldwell, in his 78th year.

In Camden, on Feb. 14, 1909, John Vair, aged 82 years.

On March 14, 1909, Jane second daughter of the late Thomas Menzies of Toronto Observatory.

At Quebec, on March 6, 1909, Gordon Andrews, aged 78 years.

At Cobourg, on March 8, 1909, Jay Ketchum, Junior Judge of the United Counties of Northumberland and Durham, in his 74th year.

Suddenly, in Winthrop, Thomas Burroughs Ross, son of the late Rev. Walter Ross, of Carleton Place, and Mrs. Ross, 451 Euclid avenue, Toronto.

At the residence of her grand-daughter, Mrs. John Bruce, 37 Bleeker street, Toronto, on March 5, 1909, Elizabeth, relict of the late Henry Rowse, in her 99th year.

On March 15, 1909, at his residence, 297 Manning avenue, William Milne, in his 89th year.

On March 14, at the home of her daughter, Mrs. A. J. Siskins, 51 Woodlawn avenue, Hester Alders, widow of the late Robert Henderson, formerly of St. Mary's, in her 89th year.

On Feb. 23, at Lachine, Donald Stewart, son of Mr. and Mrs. Arthur S. Lains, aged 3 years and 16 days.

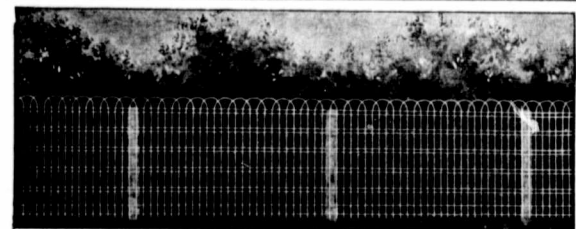
On March 9, 1909, at Sarnia, Margaret Elliot Nichol, relict of the late John Brebner, formerly Public School Inspector for West Lambton.

In Chicago, on March 6, 1909, David Christie (Dean), youngest son of the late David Christie and Mrs. Christie, of Owen Sound.

At Petrolia, on Satur. Y, March 13, 1909, Daisie Dunlop.

At Welland, on March 13, 1909, Lieut.-Col. S. H. Glasgow, M.D., aged 64 years.

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## NOTE AND COMMENT

Berwick (England) Presbytery has, by a large majority, declared the Synod's proposals for an interchange of pastors to be of a revolutionary character, and to be neither desirable nor practicable.

Says the British Weekly:—Lady Constance Lytton, who, in consequence of her refusal to be "bound over" for her share in the most recent Suffragette "raid," is now in Holloway Prison, can claim a connection with Mr. Balfour, her eldest sister, Lady Betty Balfour, having been for the past twenty-two years the wife of his brother, Mr. Gerald Balfour.

According to a report by Mr. J. S. Larke, Canadian trade commissioner at Sydney, N.S.W., during 1908, there were only 94 persons of Canadian birth convicted of crime, as compared with 368 of United States origin. In none of the Canadian cases were the crimes serious, while 14 Americans were convicted for grave offences. Drink is given as the cause of crime in a majority of the Canadian cases.

The Rev. John Courtenay Clarke, D.D., who is nominated by an overwhelming majority of Presbyteries for the Moderatorship of the General Assembly of the Irish Presbyterian Church, has served the church for over a quarter of a century in the wilds of Connemara, following a brief pastorate in the County Down, and has yet had no inconsiderable voice in the management of church affairs. He is Dean of Residence in the Galway Queen's College, a Commissioner of National Education, and ex-Moderator of the Dublin Synod, and as Convener of the Home Mission Committee for over twenty years, his name is inseparably linked with the Assembly's scheme for church extension.

The Ninth Council of the "Alliance of the Reformed Churches throughout the world holding the Presbyterian System" will be held in New York City June 15, 25, 1909. The business sessions will be held in the Fifth Avenue Presbyterian Church corner 55th Street. The Council will represent in one body more than eighty Presbyterian national and denominational churches, found on all the five continents, and a constituency of about thirty millions of persons. The Chairman of the Committee of arrangements is the Rev. D. J. Burrell, D.D., No. 1 W. 99th Street, and the secretary, the Rev. J. Ross Stevenson, D.D., No. 7 W. 55th Street, New York City.

A year ago the civilized world was horrified by the assassination of the king and Crown Prince of Portugal, a fate evidently intended to include the queen consort and the second son of the king, the latter of whom succeeded to the throne. The world is again horrified to hear of the way in which the anniversary was kept by some of the people in Lisbon, the cardinal. They indulged in the mock killing of a mock king, followed by a mock funeral. The police were unable to prevent this disgraceful spectacle. The Portuguese were great discoverers and colonizers in the early days, but like their neighbors, the Spaniards, have sadly degenerated as a nation. Can it be that their religion has anything to do with it. No nation which came under the influence of the Reformation indulges in such disgraceful celebrations.

The Morning Star, writing of the Boston revival, says: "As a single evidence—one case in hundreds—of the influence of the meetings, we met a bright young man who, coming from Boston to secure employment, and not succeeding, finally consented to go to work for a wholesale liquor house. But after attending two or three meetings he determined, without advising with any one, that he could no longer remain in the liquor business, and so gave up his position."

Speaking at the annual conversation of the Central Presbyterian Association of Belfast, Mr. John Sinclair (hon. treasurer), referred to the influence of Presbyterianism at present in that country, and enumerated some of the important posts held by members of the Presbyterian Church. Beginning with the Lord-Lieutenant, who is a Presbyterian, Mr. Sinclair added that if rumour spoke true, one of their own past presidents would be the next to fill that position. The audience, by their applause, proved that they were "glad in the uptake."

While the English papers are discussing with some degree of alarm the deficit of about £20,000,000 facing Mr. Asquith (says the Washington correspondent of "The Times"), it may be cheering to them to hear that the optimistic Mr. Taft, when asked to express an opinion about the American deficit of precisely the same amount which confronts the Treasury, replied:—"It is not serious. The normal revival of business after the tariff has been settled will soon take care of a little matter like that."

Recent estimates on the attendance at school in Japan show that the proportion of attendance is being maintained as it was in 1905, when the educational census was taken in that country. At that time 98 boys and 93 girls out of every 100 who were of school age were attending school, a great advance over 1873, when only 28 per cent. of the children were in school. A compulsory education system now prevails, and to this is attributed the rapid strides Japan has made in the past 20 years or more.

Professor Gilray contributes to the New Zealand "Outlook" a long and interesting article on the late Professor Masson, to whom he was assistant in Edinburgh University for several sessions. Mr. Gilray says:—"I have seen Professor Masson angry more than once, for he had plenty of righteous indignation when the occasion called for it; but I never saw him so angry as he was at the time when Froude's "Life of Carlyle" appeared. He was so indignant that he characterized the book to me 'as an act of treachery to a dead friend's memory.'"

In a closing meeting of the great revival services in Boston, speaking of the test of the good accomplished, Dr. Chanman said:—"Five thousand persons might be added to the churches, but that is not the important thing. The important thing is, will all the professed Christians act together for a better city, for righteous voting, for the suppression of vice, for the protection of the weak and tempted, and for all that is consistent with consistent Christian living? That is the real test of a revival. Under such a test the value of the meetings will have to prove itself in the coming months and years."

An English Evangelical paper says:—"The changes in the Prayer-Book recommended by the Committee of the Lower House of Convocation, while for the most part welcome, will not by any means satisfy those Churchmen who have been laboring for such a revision as will be consonant with the spirit of the Thirty-nine Articles. The retranslation of a few Psalms, alterations in certain Lessons, the addition of a few prayers, and the like, are comparative trifles. The real question which divides the Church of England is absolutely left untouched. The word 'priest' is allowed to remain, together with the Absolution, which he alone, according to the Prayer-Book, can pronounce. And the Eucharistic Vestments are practically allowed. Thus the sacerdotal party carry off the honors. If we remember aright, it was the late Dean Farrar who said that no peace would be assured to the Church until the word 'priest' disappeared from the Prayer-Book."

A number of distinguished men in different walks of life were recently asked to say to the Sunday at Home what in their opinion is the most magnificent passage in the Bible. Mr. William Watson, the poet, chose: "Whole chapters of Isaiah, such as xl. and ix. are simply clusters of passages that touch the highest level of grandeur, and every kind of literary magnificence is supremely exemplified in the Bible." The most perfect elegy in all literature, Mr. Watson adds, is perhaps David's lament for Saul and Jonathan (2 Sam. I, 19-27), and at the other end of the great gamut of emotion is the song of Deborah and Barak (Judge v., 2-31), "the most superb expression of the intoxication of triumph that I know." Canon Driver chose the 40th chapter from Isaiah and the 38th and 39th from Job. Dr. Sayce the same chapter from Isaiah, but marks the "most magnificent passage" as ending with verse 17. He says that he has "no hesitation" in selecting this passage. "Get out your own Bibles and read for yourselves."

A few days ago a great united meeting, representing all the Missionary Societies working in India, was held in London. The principal speaker was Sir Andrew Fraser, K.C.S.I., late Lieutenant-Governor of Bengal. He was introduced to the audience as "Fraser Sahib, the man who clung to his post and did his duty in the face of bombs and bullets—did his duty as a wise and sympathetic administrator and a man of God." This was his first public appearance since his return from India, and so naturally excited much interest. His speech was in unstinted praise of missions in India. Speaking as one who had served thirty-seven years in the country, and whose duty had made him familiar with all parts of that empire, he said:—"Wherever I have been, I have made myself acquainted with the missionaries, and I claim an exceptional right to speak in regard to missions. I thank God for what I have seen in the past, and am filled with hopefulness in regard to the future." The remedy of the present unrest—an unrest that so nearly cost him his life—he said was to teach the people the doctrines and religion of Jesus Christ. "This we cannot do as a Government. We must do it as a church." Such words, from such a source, should not pass unheeded.

Master your tools and your treasure will take care of itself.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSPROFESSOR JORDAN'S NEW BOOK.  
Biblical Criticism and Modern Thought.

At this "psychological moment" when the theological atmosphere is somewhat charged with the smoke and noise of the old battle between the sturdy defenders of modern Biblical Criticism and their equally staunch opponents, Prof. Jordan's new book has appeared very opportunely. This valuable contribution to the much vexed problem under debate is made in a handsome volume from the press of the T. and T. Clark Company, Edinburgh, who are well known as probably the leading publishers of theological works in the English speaking world—a fact that is in itself a proof of the importance of this new publication. Only a small number, comparatively, were privileged to hear the author's "Chancellor's Lectures" before the Theological Alumni Association of Queen's University, so that at the solicitation of some of his friends Prof. Jordan was urged to make these lectures the nucleus of a book for the advantage of the wider circle of his admirers. Such was the origin of the now completed volume before us, for whose appearance many of his friends have been long looking forward.

For the undertaking of such a task Dr. Jordan possesses, in an eminent degree, two qualifications which are, unfortunately, rarely combined in a single man. On the one hand, as his book abundantly testifies, he is a student and a scholar and is thoroughly acquainted with the rapidly growing literature on Old Testament subjects. On the other hand—and it is a nice question which should be given the position of honour—as many of the readers of *The Dominion Presbyterian* know, Prof. Jordan holds a high position among the foremost preachers of our church. Probably no man in the Presbyterian Church of Canada within recent years has done more for the cause of expository preaching. Indeed his whole book is a plea for the more earnest study of the half-neglected treasures of the Old Testament and for their reverent, sympathetic exposition from our pulpits.

His new book is written accordingly for a far wider constituency than for only the more scholarly-inclined members of our Christian ministry. There is nothing in it that any thoughtful Bible reader should not be able to follow quite readily, and it will appeal especially to those who have done a little thinking along the lines of recent Biblical Criticism. While the author takes vigorous exception to the views of some scholars who assail the Higher Critics and their methods there is little of the polemic in his arguments. Instead we find that the beautiful sense of literary appreciation and depth of real spiritual insight which are so characteristic of the man as his many friends and students know him.

Now, as to the book itself. Its purpose is to serve as "a general review of the Old Testament Problem." In the words of the preface, "the thought running all through the volume . . . is that in order to understand or expound

any passage of the Old Testament, and particularly the early narratives, it is necessary to form a clear idea of the place of this great book in the history and literature of the world. The endeavor to form such an idea brings us at once face to face with the fact that the increase in our knowledge of the earth and the life of humanity upon it compels us to modify some of our beliefs as to the nature of the Bible. Changes thus made at the demand of intellectual honesty turn out to be in the interests of the highest faith. Only by treating the book as real literature can we get at the heart of the people from whom it came, only thus can we grasp its real revelation. Prof. Marti has well said "that we are not compelled to renounce our belief in revelation because we cannot formulate a theory of it that is free from objection." This is the author's thoroughly consistent position and while we dislike to label him with the favorite title of the opponents of this position, that of Higher Critic, intended usually in no very polite and complimentary sense, still it is true that Professor Jordan stands frankly and fearlessly in defence of a reverent criticism and re-interpretation of the literature of the Old Testament.

Space will not permit anything like a general review of the book. Among the best of its fourteen chapters are those entitled "The Old Testament as a Problem," "Early Hebrew Religion," "Historical Development" and "Criticism and the Preacher." Speaking of "historical development," which of course must be the first thing recognized before we can think of the Old Testament as literature at all, the writer concludes: "And surely it is an essential part of the equipment of the modern preacher to learn to read this ancient literature in an intelligent, sympathetic manner; not for the purpose of giving mere lectures in history or of finding historical illustrations for his sermons, but now and then to re-create for his people the life of the distant past, and show them how in all ages the noblest, most earnest men and women have wrestled with the problems of the world not merely for the sake of getting a living, but to find life in the fullest sense—in other words, to find God, that they might know Him whom to know is life eternal."

In the chapter entitled "Modern Interpretation of Ancient Stories," speaking of the story of the hanging up of the seven sons of Saul and of the mother, Rizpah's devotion (II Sam. XXI.) we read: "Before a scene that is so real, so instinct with primitive ideas and elemental passion, our poor apologies shrink into silence. Why not frankly acknowledge that these people are seeking after God, and finding Him in their own way? Their science, their theology is different from ours, but they are in dead earnest; in the world about them and in their own lives they are determined to find the dread presence of the great Judge. We are in danger of losing Him in all this complicated machinery and tame conventionality; if we will cease pitying these ancestors of ours, cease apologizing for them and accept them as in some sense messengers of God, we may learn much from them."

It is in this spirit that the whole book is written. Surely in the hands of such men as Dr. Jordan this great heritage of ours is perfectly safe; nothing is being "cut out" of our Bibles, but rather much that has been long dead to any

real use or significance in pulpit and pew is being made to live and speak anew and the message is ever the same which ultimately unites all true believers in God, and makes creeds and dogmas and articles of faith fall into their true place in the perspective of the religious life.

In the latest "Expository Times" this highly complimentary tribute is paid to Dr. Jordan after a brief review of two recent periodical articles from his pen: "There is no man that we know of, not even Professor Sanday himself, who seems to have a more appropriate message for our day, or seems able to deliver it better, than Professor W. G. Jordan of Queen's University Canada." In the firm belief that we must depend upon just such men as the author of this recent book for the solution of the problem that is being debated so keenly at present, we feel that we can commend "Biblical Criticism and Modern Thought" to every honest Bible student and reader who is anxious to have light thrown on the many difficulties that arise out of the great literature of the Old Testament.

## PRESBYTERIAN BROTHERHOOD.

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

A very striking feature of modern life is the rise of the men to a new sense of their responsibility in connection with the work of the church. Their duty cannot be performed by proxy. They are awakening to the truth expressed by Carlyle years ago, "that each payment is not the sole relation of human beings." There are higher claims upon a man than the payment of debt. These higher claims for practical interest and personal service in the things of the Kingdom are being recognized as never before. The Laymen's Missionary Movement has been very prominently before us for some time, but there is another movement, the Brotherhood Movement, which is of equal importance. In recent years, more particularly in the American Republic, the men of the churches have been banding themselves together to make more potent and more definite the influence of the Christian religion upon the whole life of all the men of the nation. Hence the Brotherhood of St. Andrew, the Brotherhood of Andrew and Phillip, the Brotherhood in the Baptist church, in the Congregational church, in the Disciple church, and the Presbyterian Brotherhood of America, which was organized three years ago at the convention of Indianapolis.

• • •

This rise of the men is one manifestation of a very widespread change that has been coming over the mind of the church, and who will say that this change has not been brought about by the leading of that Spirit which Christ promised to send to the world to guide men into all truth. One phase of this change has been the widening conception of the term religion and the corresponding widening conception of the religious duties of the men of the church. The church is no longer considered to be simply an agency to give people a passport into a Kingdom, the entrance to which lies beyond the grave. We have learned more truly the meaning of the prayer that Christ taught the church and more particularly that first petition which includes all else: "Thy Kingdom come." The true function of the church is to be the agent of God in the answering of that prayer. This is in accordance with the general principle that God

## THE DOMINION PRESBYTERIAN

uses men in the answering of their own prayers, by working in them His own gracious purpose. They are co-workers with him. They work, yet He worketh in them.

Christ never prayed that we should be taken out of the world into a kingdom supposed to be elsewhere. He taught us rather to pray that the Kingdom should come, taught us indeed that it was already present, in our midst, a vitalizing force making for righteousness, peace and joy. The life purpose of true men is to make the kingship of Christ complete and undisputed, so that His will may be done in earth as it is in Heaven. "In Earth"—that is here and now as it is in the mind of God—that God's will may find perfect expression in the world's life, that there may be a second Incarnation.

• • •

This is truly a tremendous task; to bring the whole world under Christ's sway and to bring every department of human activity—business, political, educational and social—into conformity with His purpose. The Church that concerns itself chiefly with getting a select few ready for admission into a Kingdom hereafter may very well be side-tracked. It is scarcely worthy of serious concern. But the true Church commands attention. It must needs be about the Father's business of making the rule of God's love supreme in the hearts of men, of making political life pure, of ridding municipal life of graft, of sweetening and elevating the life of the toiling masses, of deepening the shallowness of social life. This is the work that makes a man sit up and think; it arrests his attention; it meets him in the caucus, in the office, in the social gathering. He cannot get away from it, it pursues him into the minutest detail of his conduct and commends to him the life that makes him right with God and right with his fellow men. No wonder the men of our churches are awakening to this new call of religion. They are beginning to feel that it has to do with them and they with it. It touches directly those activities that are peculiarly men's concern, and it claims the absolute right to be the sole inspiration of the whole life and of its every part, public and private. This, it would seem, is the rationale of this deepening interest on the part of men which is finding expression in the Brotherhood movement.

• • •

The work of the true Church in establishing the Kingdom of God is no task for the ease-loving or the coward. That Church will never be crucified that contents itself with calling men to another world to have a good time through all eternity. But when the true church militant, or rather the men of the church, begin to claim that the Kingdoms of this world must become the Kingdom of our Lord and of His Christ then the forces making for unrighteousness bestir themselves. When men begin to claim that there is no so-called secular sphere, to which the principles of true religion do not apply, when they insist on righteousness in business—not the righteousness of law but the righteousness of love—the elimination of graft from municipal government, the suppression of corrupt practices in electoral contests, the banishment of the bar, then these same forces making for unrighteousness cry out Crucify him; Crucify him! It is in this way, the way of the cross, that Christ is beckoning His church and to this call to a stern and noble life the men are responding, responding even in this age which is often called a pleasure-loving and gold-seeking age, in which appellations, if there be any truth, it may be because the church has not made to men a sufficient heroic appeal.

This work of establishing the Kingdom of God in the world's life is naturally two-fold: (1) It is extensive, its object being to bring all races of mankind into

a vital relation with Christ; and (2) it is intensive, its object being also to bring every department of man's life in to perfect harmony with the principles of Christ's Kingdom—thus perfecting the work of salvation. These two activities of the church, the missionary and social, cannot be separated. When one is emphasized at the expense of the other the whole work will suffer.

Who but will rejoice at the rising of the men in the interest of Missions? The Laymen's Missionary Movement is one of the most significant and one of the most hopeful signs of the times. The men of our churches are responding to the missionary appeal as never before. And is not this a manifestation of that change which has been coming over the thought of the church, of which we have already spoken. We do not now hear our returning missionaries saying that out in India or China every time the watch ticks so many souls go down hopelessly to hell. They rather tell us that the Father hath been working hitherto and that Christ is working. They do not speak so much about the saving of a man's soul as if it were a separate entity that a man carried about with him, they speak rather of the saving of the man, the whole man, causing him to realize the highest possibility of every element in his nature as a child of God. Hence the provision made for instruction in the industrial arts, hence the attention paid to creating a suitable environment which will foster the development of every side of the man's nature, the aim being to save the whole man for a life of highest usefulness. The object of missionary effort is to establish the Kingdom in the hearts of men and to foster its expression in every phase of their social and industrial life. The missionary appeal is thus becoming more sane and more healthy. It is this appeal that is finding so generous a response on the part of our men, a response which is gladdening the heart of every one who is "waiting for the consolation of Israel."

• • •

But at this time of very commendable missionary enthusiasm when the men of our churches are awakening to a keen sense of their opportunities and responsibilities, we must not forget the equally difficult and the equally important work of causing the spirit of the Kingdom to leaven the whole lump of our civic and national life. Let us not allow our missionary zeal to become a false zeal. We must not deceive ourselves. If we love not our brother whom we have seen, we cannot love God (or our brother) whom we have not seen. A missionary interest that does not begin at Jerusalem, that looks far out to the heathen world and is unmindful of the diseases that threaten the body politic, is a pious fraud. The good Samaritan did not pass by on the other side—of the world, but stooped to the duty near at hand. Society is suffering from intemperance, industrial strife, social injustice, municipal graft, political corruption, the white slave trade and other vices, and, whereas, we must not shut our eyes to the far vision which is unmistakably the vision of the Christ calling us to a task worthy of the Church's noblest effort, we must remain sane and not allow this nearest work to be left undone because it has none of the glamor, the inspiration, the imperialism of a world wide work.

The general Brotherhood work is animated by the same spirit which inspires the Laymen's Missionary Movement. There is the same reason why men should band themselves together in order to establish the Kingdom of Heaven here as to spread it abroad. There is the same need for united effort to infuse the Spirit of Christ, the spirit of justice, truth and love, into the social, industrial and political worlds as to breathe that same spirit upon those afar off. This, too, is a "man's job," and this

is the work of the Presbyterian Brotherhood.

With this widening conception of the term religion and the function of the church there has also been a widening conception of the term salvation. No longer can we consider it as merely individual. It is primarily and essentially individual, but it is more. Personalities are not separate, self-sufficient, unrelated units. They mingle, they enter vitally one into the other. The way of salvation for the individual is the way of the cross, the dying to self, and by that same dying, the living to God in the persons of his fellows, the hating of his life that he may find it in the lives of others. It is an eternal principle that everyone must die for the people, himself he cannot save unless he enter sympathetically into the lives of others and feels and bears their burdens. This is the one sure evidence of the working of the saving spirit of Christ in the heart of any man, the evidence that he is bearing about the dying of the Lord.

The salvation of the individual, therefore, is inseparably associated with the salvation of society. The individual cannot be saved by drawing away from society but by coming into a vital relation of service with society. This is a duty the church cannot escape. It must be the saviour of society. It must infuse such a spirit of truth, justice and love into the civic body that it will be the realized Kingdom of God. This will mean that commerce, politics, social life, education, art, will be based upon the sure principles of the Kingdom. These spheres of life men have had very largely to themselves, and because religion is being brought to bear more directly upon these departments of human activity, men as men are becoming more interested in religion and in the church whose prime concern is religion.

Good sense and generosity are blended in the action of Mrs. Russell Sage, who purchased a valuable property at Yonkers, near New York, the land to be used as a garden for experimental planting by the children of the poor of the town, and the house to be devoted to educational work. There is opportunity for many Mrs. Sages to devote their wealth to similar objects.

Perhaps first class hotels do not charge too much for the accommodation they afford, when the cost they are put to, a large proportion for waste, is taken into account; yet many people of moderate means have to put up with inferior accommodation, because they cannot afford to pay first class prices. An attempt has been made to remedy this in New York, where a Mills Hotel for men is now in its second year. It contains 1,650 first class bedrooms, at 30 cents, and 225 at 40 cents per night, where guests have all the conveniences of a modern hotel. Similar hotels are now provided for women. They should be well patronized.

The South African Confederation of British Colonies is to have five capitals. Cape Town is to be the legislative capital; Pretoria, the chief town of the Transvaal, the administrative capital; Durban, the chief port of Natal, the customs capital; Bloemfontein, formerly the capital of the Orange Free State, the judicial capital; and Potchefstroom, the oldest town of the Transvaal, and once its capital, the military capital. The Governor-General of the federation will live in Pretoria, which is centrally situated, and connected by rail with all the other capitals. It is 1,000 miles from Cape Town, 500 miles from Durban, 280 miles from Bloemfontein, and 190 miles from Potchefstroom. No other country is capitalized to such an extent, and it is to be hoped the compromise—for such it is—will not result in disaster.

SUNDAY  
SCHOOL

# The Quiet Hour

YOUNG  
PEOPLE

## TEMPERANCE LESSON.

The following illustrative gatherings are by way of practical application of the lesson.

Dr. W. L. Watkinson relates this curious incident: "As a diver at the Cape was pursuing his vocation, his hand was seized by the tentacles of a gigantic octopus. With his other hand he transmitted the danger signal to his companions above, who raised him and found his armor enveloped in the slimy folds of the devil-fish. They heaved it to pieces, and the diver was saved." Like that horrible octopus, the drink traffic, with saloons and bar rooms all over the land as grasping tentacles, is seizing its victims and dragging them down to ruin. To be safe we must lay hold on the power of God above, and clothe ourselves with a firm resolution not to tamper with the ruinous stuff.

President Eliot, for nearly forty years the head of Harvard University, twenty years ago opposed the abolition of license in Cambridge, the Boston suburb in which Harvard is situated. A few months since, however, he said in a public address: "I have changed my views about license and no license. I feel as if this much had been proved, that it is physically, mentally and morally for the advantage of a population as a whole to go without alcoholic drinks, as a rule. When I see a great collective good accomplished at the expense of the loss of a trifling or unimportant individual liberty, I am reconciled to that amount of interference with liberty."

A navy, at an open-air temperance meeting in England, interrupted the speaker. "Now, look here," he said, "don't you dare to say that a glass of beer doesn't make a man strong! Look at me. Why, when I take a glass of beer, I feel so strong, I feel as if I could knock a house down." "I know exactly how you feel," replied the speaker; "but I knew a man just like you who gave up drinking beer some years ago, and now he has knocked two houses up."

In a home that had seen happy days until the father became a saloon visitor, that same father was dying from wounds self-inflicted, when in delirium tremens. Around his bed were his family and the physician and the minister. The only sounds in the room were the sobs of the wife and daughter, and the dying man's low cry, "Give me some! Give me some! I must, I must have some!" From one face to another he turned his glazing eyes, begging, pleading for more of the poison that had killed his home and himself.

In a certain form of deafness, the person affected is able to hear everything except words. The ear, in such a case, may be so perfect that the tick of a watch or the song of a bird is easily heard, but the brain within is so injured, that the spoken words of his mother tongue are as meaningless to the sufferer as those of a foreign language. In like manner, the use of strong drink makes its victim deaf to wise and kindly warnings, so that he goes heedlessly on to ruin.

A Christian Armenian in the East was a strong temperance man. On one oc-

S. S. Lesson, March 28. Prov. 2: 29-35. Commit to memory vs. 29, 30. Golden Text—At the last it biteth like a serpent, and stingeth like an adder.—Proverbs 23:32.

casion he had an argument with an intemperate drinker of the native wine, and was met with this: "Did not God make grapes, and are they not, therefore, good?" To this the Christian warmly replied, "God made dogs: do you eat them? God made poisons: do you suck them?" Another said to him: "Alcohol is a good creature of God, and I enjoy it." To this the Armenian said, "I dare say rattlesnakes, boa constrictors and alligators are good creatures of God, but you do not enjoy swallowing them by the half dozen." How perverse and foolish, are the excuses the drinker gives! How vainly he tries to defend his conduct! In a sense prussic acid, oil of vitriol, and arsenic are good creatures of God, but only a demented person would go on to argue that therefore they may be drunk in a careless fashion.

A drunkard came to his home one day. His curly-haired boy of six met him on the step calling in glee, "Papa! Papa!" Sober, that man loved his son devotedly, but this day he was beholding strange things. What form the little one took in the father's blurred sight will never be known. He evidently saw in the child an enemy; for, with an oath, he caught him by the feet and dashed his little head upon the stone steps, and then cheered his own act. A few hours after, when he had slept off his debauch, they told him what he had done. At first he thought they were deceiving him, but when he saw the mangled body of his son, reason left him and he ended his darkened life in an insane asylum.

The secret of victory lies in self mastery. "I will be lord of myself," wrote Goethe. "No one who cannot master himself is worthy to rule, and only he can rule."

## REST AWHILE.

You are wearing out the vital forces faster than there is any need, and in this way subtracting years from the sum total of your life. This rush and worry, day after day—this restless anxiety for some thing you have not got is like pebble stones in machinery—they grate and grind the life out of you. You have useless burdens; throw them off. You have a great load of useless care—dump it in the strings; compact your business; take time for thought of better things. Go out into the air and let God's sun shine down upon your busy head. Stop thinking of business and profit; stop grumbling at adverse providences. You will probably never see much better times in this doomed world; and your happiest day is today. Calmly do your duty and let God take care of His own world. He is still alive and is the King. Do not imagine that things will go to everlasting smash when you disappear from this mortal stage. Do not fancy that the curse of heaven, in the shape of the vain task of righting up a disjointed earth, is imposed upon you. Cease to fret and fume; cease to jump and worry early and late. The good time is coming, but you can never bring it; God can, and will; take breath, sit down and rest and take a long breath. Then go calmly to the tasks of life, and do your work well.—Dr. T. Taylor.

Fruits of faith come from roots in character.

There are no riches where the heart can find no rest.

## LIGHT FROM THE EAST.

BY REV. JAMES ROSS, D.D.

WINE—The ancient method of wine-making in Palestine is still followed. The grapes are placed in a large shallow trough cut in the surface of a convenient ledge of rock. The juice is trodden out by the feet of young men, who jump and dance upon the mass. This labor is enlivened by song, and by the rhythmic clapping of hands. The juice runs along a groove in the rock to a trough in a ledge on a lower level, and it is left in this vat about four days, during which the main process of fermentation takes place. It is then put into earthenware jars, which have been lined with pitch. In about three months it is fit for use. If it has to be carried any distance, this is done in partially tanned goat skins. The holes where legs and tail have been are firmly tied, and the neck also, after the skin is filled. If it were put in these in the first stage of fermentation, the gas would burst the skins, but after it has been four or five days in the vat, a new skin will yield enough to allow the fermentation to complete itself. But when once the skin has been stretched in this way, it has no further power of yielding, and will burst if it is again used for new wine, thus illustrating the parable in Matt. 9:17.

## THE REAL GOSPEL.

The peculiar plan by which the love of God has provided salvation for sinners, is the atoning death of Christ on the cross. Our Lord says to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life."

By being "lifted up," our Lord meant nothing less than His own death upon the cross. That death, He would have us know, was appointed by God to be "the life of the world." (John vi. 51.) It was ordained from all eternity to be the great propitiation and satisfaction for man's sin. It was the payment, by an Almighty Substitute and Representative, of man's enormous debt to God. When Christ died upon the cross, our many sins were laid upon Him. He was made "sin" for us. He was made "a curse" for us. (2 Cor. v. 21; Gal. iii. 13.) By His death He purchased pardon and complete redemption for sinners. The brazen serpent, lifted up in the camp of Israel, brought health and cure within the reach of all who were bitten by serpents. Christ crucified, in like manner, brought eternal life within reach of lost mankind. Christ has been lifted up on the cross, and man looking to Him by faith may be saved.

The truth before us is the very foundation-stone of the Christian religion. Christ's death is the Christian's life. Christ's cross is the Christian's title to heaven. Christ "lifted up" and put to shame on Calvary is the ladder by which Christians "enter into the holiest," and are at length landed in glory. It is true that we are sinners;—but Christ has suffered for us. It is true that we deserve death;—but Christ has died for us. It is true that we are guilty debtors;—but Christ has paid our debts with His own blood. This is the real Gospel! This is the good news! On this let us lean while we live. To this let us cling when we die. Christ has been "lifted up" on the cross, and has thrown open the gates of heaven to all believers.—Ryle.

## GOD IS RICH.

He is rich in mercy, in grace, in wisdom, in truth, in goodness and in material things as well. Let us dwell for a moment on this last thought, God rich in the things of earth.

That grand verse in Psalm 24, "The earth is the Lord's, and the fulness thereof," is true at all times, and in its literal sense. What is there to be found here that belongs to a man? No man owns a cow, or horse, or dog, on the earth. "The cattle on a thousand hills," all belong to God. So He claims, "The gold and the silver are mine," says the Lord. "If I were hungry I would not tell thee," said God to Israel. That is, the fowls of heaven, and the fish of the sea are His. Then He said to Israel, "The land is mine." That is as true of Ontario as of Palestine. Some men, in the time of David, claimed that their tongues were their own. God, through David, repudiated the thought. No man on earth owns a dollar, or a house, or a horse, or even a plot in the cemetery. The ownership of God reaches to the earth, and all therein, men included. Men are stewards; God owns. A steward ought to consult the owner. A woman bought a vase costing a thousand dollars. The question arises did God approve of the expenditure? If not, then she had laid her hands on God's money. Many people say, "my money," when they should say "God's money." The stewardship of money is a broad, deep matter, and has to be gone into, to the bottom. A man bought an automobile, and the question comes up, did he ask God whether or not to do it? He should have done so. Some Christians see money with the eyes of Jesus, but only some. No miserly man understands stewardship of money. A neighbor of mine tells me of an incident that occurred beside him in England: two men, farmers, were talking one day; the one said to the other, "that is a field of fine wheat you have." The man quoted back, "yes, if the Almighty leave it alone, there will be a fine field there." God heard what he said, and took him at his word, and forbade the earth to nourish that field. The result was that not a head of grain in that field came to maturity, while the grain in the fields around filled out and ripened. From far and near people came to see the blighted field, and the man ploughed it under to hide his sin and shame. The ownership of God is true, and reached to the earth, and to the stars.—J.B.E.

## THE RELIGIOUS OF USEFULNESS.

It is told of the great Cromwell that when one said to him, "You, sir, know well the usefulness of piety," he promptly replied, "I know something better—the piety of usefulness."

The piety of usefulness is the kind that the world needs. The piety that sits apart in caves and monasteries while there are wrongs to be righted and work to be done; the piety that is concerned about phylacteries and ceremonial while the Christ is being crucified outside the city gates; the piety that occupies its new only on Sabbath and feels a comforting security in "belonging to the church," while it allows others to bear the burdens and make all the sacrifices, is not the sort that is bringing the millennium nearer.

Simply, homely usefulness, prompted by love to God and man, makes beautiful saints, and they are welcome everywhere. In the church, the home, the neighborhood, wherever their blessed presence goes, they awaken thanksgiving and quicken drooping faith.—Selected.

## HOME MISSION HOSPITALS.\*

By Mrs. C. Perley Smith, Toronto.

The hospital work of the Presbyterian Church is the raison d'être of the Women's Home Missionary Society. In 1898 the Atlin Nurse Committee was called into existence in response to an appeal made by Rev. John Pringle. He was in charge of that northern outpost. There was no medical aid given to the many sick and injured miners—no place where they could be taken care of, no one capable of caring for them. He felt the immediate necessity of a hospital. A committee of Presbyterian women became responsible for the salaries of the two nurses required. This committee in 1903 sent a deputation to the General Assembly's Home Mission Committee, setting forth the desirability of forming, under suitable organization, a Women's Home Missionary Society Auxiliary to that committee, so as to broaden the work of the Atlin Nurse Committee and gather into one the different Home Missionary Societies scattered throughout the church. The request of the committee of women was granted, and it became, with the other Home Missionary Societies already existing, the nucleus of the Women's Home Missionary Society, which maintains, partially in some cases, wholly in others, four hospitals and two mission houses where medical treatment is given.

Atlin, B.C., is a mining town on the beautiful Atlin Lake, 1,000 miles north of Vancouver, and is reached by the White Pass and Yukon Railway. In 1898 two nurses were sent out by the Atlin Nurse Committee. At first a tent was put up by Mr. Pringle. The tent hospital was, later, replaced by a building, now known as St. Andrew's Hospital. It has been a blessing to many a tired, lonely, sick stranger in that far off mining town, and has been the means of leading men to remember their Saviour. When it was found necessary to add a women's ward to the hospital, the Charlotte Macdonald wing was built. As is the case with all hospital work, the missionary finds that the exhibition of practical Christianity makes a stronger appeal for religion than any number of sermons.

Teulon, Manitoba, is a town in a Galician settlement about 50 miles north of Winnipeg on the Canadian Pacific Railway. It is the centre of a district of 2,000 square miles, with a population of about 10,000. Rev. Alex. Hunter, M.D., was sent to work there, and found it impossible to do anything worth while without a mission hospital. He donated land. Friends in Montreal, Toronto and Winnipeg united in helping, and in 1904 the hospital was ready for occupation. The work has grown constantly. The amount of good done throughout the district, directly attributable to the hospital, its superintendent and splendid staff of nurses, it is impossible to estimate. We only know the harvest has been very bountiful in comparison with the seed sown.

Wakaw Sask., 35 miles from Rosthern, is on a lonely trail in a foreign settlement of Galicians, Hungarians, Roumanians, Poles, Germans, Swedes, Norwegians, French and scattered half-breeds. Dana, on the Canadian Northern Railway, is its nearest railway station. The Mission is beautifully situated on Wakaw or Crooked Lake, and is called the Geneva Mission. Rev. George Arthur, M.D., carried on medical missionary work here for several years previous to the erection of the Anna Turnbull Hospital. The cost of this building was met by the members of the Sabbath school of West church, Toronto,

Y. P. Topic, March 27, 1909—"Inasmuch: Home Mission Hospitals. Matt. 25: 31-46.

who named it in loving memory of their minister's wife. For 10, 20, 30 and 40 miles in every direction over the trackless prairie, "the doctor" is known and the hospital is looked upon as a haven of refuge. Rev. R. G. Scott, formerly of Sifton, has been transferred to Wakaw, and Miss McLeod, who is the only nurse, is doing heroic and wonderful work.

Vegreville, Alberta, is a growing town on a branch of the Canadian Northern, and near a Galician colony of about 40,000. In order to care for a few of these poor people, the Rolland M. Boswell Hospital was built in 1907. It can accommodate 12 patients and has been and is a blessing to many suffering ones. Rev. Dr. Arthur, late of Wakaw, is in charge, and a staff of three nurses is kept very busy. Patients have driven 70 miles over prairie trails to the hospital. Sifton, Manitoba, is a small town on a branch of the Canadian Northern, 140 miles northwest of Winnipeg. Although there is no hospital here, medical aid has for four years been given the sick and needy. The missionary gave his sitting room to be used as a ward, and two cots were put in it. These cots are not often empty; but the work of the two nurses at the Mission House is not confined to nursing patients who come to them. Sick people must be nursed at home as best may be, and often times 40 and 50 people call during one day for medical treatment and clothing.

Ethelbert, Manitoba, is 16 miles from Sifton, and not far from Lake Winnipegosis. It is a Galician settlement, very far from prosperous, because on poor, swampy land. Rev. Campbell H. Munro is stationed here, and for years has been doing medical missionary work. Mrs. Munro and a nurse are his able assistants. The work much resembles that done at Sifton, and 50 applicants for treatment and help have come to the Mission House in one short day.

More consecrated medical missionaries and nurses and hospitals are needed to carry on this work, which is only in its infancy.

"Who gives himself with his alms feeds three,  
Himself, his hungry neighbor and Me."

## Daily Bible Readings:—

M.—Selfishness punished, Luke 16: 19-31.  
T.—Luvite them, Luke 14: 12-24.  
W.—Faith rewarded, Matt. 8: 5-17.  
Th.—Effective help, Mark 2: 1-12.  
F.—Sight restored, John 9: 1-12.  
S.—The lame cured, Acts 3: 1-11.  
Sunday Topic—"Inasmuch": Home Mission Hospitals. Matt. 25: 31-46.

## EVANGELISM AND CLEAN LIVES.

Revival movements correct the false impression that Christianity is impractical. They reveal the intense practicality of it by insisting upon actual conformity to the will and mind of Christ. Christianity has been falsely accused of antinomianism. Unitarians have repeatedly charged against it, that as taught by evangelicals, it is a religion without works. Nothing could be farther from the fact. The first insistence of the evangelist is for a changed life; he urges repentance, confession, commitment to God, and then conformity to the will of God manifested in Christ. The evangelist call is a call to a clean life, to rectitude of conduct, to integrity and uprightness, and to the very highest ideals of thinking and living.—A. Z. Conrad, D.D., in the Homiletic Review (January.)

Some people think they have peace when they are only petrified.  
It's never hard to find a good argument to back up an inclination.

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Nervous strain will not account for the fact that one out of every 250 persons in Ontario is insane. Bad living, probably largely due to the use of alcohol, is responsible. In British Columbia the proportion is one to 450, and a new asylum to cost \$2,000,000 is projected. In Manitoba the two asylums are overcrowded, there being 904 patients, and a new asylum or an extension will have to be provided. If alcohol is responsible it would be cheaper to remove the cause than to provide the remedy.

According to a statement recently put forth, British customs receipts from sugar rose from \$4,478,706 in 1902-3 to \$6,707,806 in 1907-8. With this increase in customs receipts from sugar there has been a large drop in the excise receipts from intoxicants. A medical man is authority for the statement that men who drink to excess scarcely eat any sugar, while teetotalers consume a great deal. Alcohol takes the place of the sugar which the body needs. Temperance advocates should therefore encourage the use of sugar.

Undaunted by three successive defeats, W. J. Bryan's friends announce that he will again be a candidate for the presidency of the United States, and if he is unsuccessful he will enter the Presbyterian ministry. Mr. Bryan is by no means a young man, and by the time another presidential election comes around he will have reached such an age as would suggest retirement from the ministry rather than entrance into it. If Mr. Bryan can preach as well as he can speak, he might be a most useful minister of the Gospel, but why not enter on the work now? The people of the United States have intimated somewhat emphatically that they do not want a Democrat for president, at least for the present.

## OVER-SENSITIVENESS.

There are some people, yes, many people, always looking out for slights. They cannot carry on the daily intercourse of the family without some offense is imagined. If they meet an acquaintance on the street who happens of to be pre-occupied with business they attribute his abstraction to some mood personal to themselves, and take umbrage accordingly. They lay on others the fact of their irritability. A fit of indigestion makes them see impertinence in every one they come in contact with. Innocent persons who never dreamed of giving offence, are astonished to find some unfortunate word or momentary taciturnity mistaken for an insult.

To say the least, the habit is unfortunate. There are people in this world who have something to do besides talking, joking and complimenting. There are persons who get too weary to answer foolish questions repeated again and again. There are persons who now and then appreciate the privileges of a moment's thought or silence, and it is not needful for over-sensitive persons to construe weariness and care and labor into indifference, unkindness or contempt.

It is far wiser to take the more charitable view of our fellow-beings and not suppose a slight is intended unless the slight is open and direct. After all, too, life takes its hues in a great degree from the color of our mind. If we are frank and generous, the world treats us kindly. If, on the contrary, we are suspicious men learn to be cold and cautious towards us. Let a person get the reputation of being touchy, and everybody is under more or less constraint, and in this way the chance of an imaginary offence is vastly increased.

Some time ago we called attention to a field for the activities of the local councils of the National Council of Women in the way of fighting noxious weeds, such as ragwort. Our remarks were copied approvingly by the New Glasgow Chronicle, which suggested that it would be well to concentrate their efforts on some one particular district and clean it up. It also suggested that prizes be offered for the farm and lands cleanest of the weeds, say \$20, \$15, and \$10 for the three best, and eleven prizes of \$5 each, or \$100 in all. These would be repeated as each district was taken up. Prof. Macoun, Dominion botanist, approves of this method. Doubtless the co-operation of the young people could thus be secured, as the stimulus of a prize would be an inducement. The example of a whole district free from the weed would appeal to the farmers in other districts, and concentration of effort in this, as in any other good work, would produce the best results.

The Centenary of President Lincoln's birth has brought out many of his wise and pithy sayings, but we have seen none breathing a purer and more lofty ideal than the following, which everyone may well take as a guide to conduct: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong."

## "THE TRUE EMPIRE BUILDERS."

The Home Mission Committee held its annual meeting in Toronto last week. The sessions lasted for three days and the questions discussed were of great importance. This committee has the administration of the work from Quebec to the furthest Yukon. The chief fields, are of course, the settlers in the Great West, and in Northern Ontario, but help is extended to weak congregations and sparsely settled districts in Ontario. Besides these missions are maintained among the Galicians, the Mennonites, the Mormons. Another field is now demanding attention—work must be done among the foreigners, Italians, Greeks, Syrians and others who are congregating in our cities.

Emigration is one of the most serious problems confronting the Government of this country and the church. The Home Mission Committee were practically unanimous in their opinion that giving a bonus to induce emigrants to come to this country has been the source of much evil—and has caused a large number of undesirables to be landed on our shores. There can be little doubt also that to demand from the immigrant a moral standard would be safer than a moral standard. The committee felt keenly disappointed that the amount of money contributed by the church for the year was not sufficient to meet the year's expenses. Fortunately we have a considerable reserve fund out of which the deficiency was made up—so that the workers suffered no loss. The committee dare not cry halt or retrench—still forward was the word and still trust the church to measure up to the needs. \$155,000 is the estimate for this year's work. \$186,000 was asked last year. More serious than the money question was the lack of men—ordained men, ministers, evangelists, approved catechists students—all appointed and yet a score of ministers and two score students might still find places. There is a loud call for money and for men. Will the church use to her opportunity Home Missionaries are the truest Empire builders. Home missions is a great patriotic, national enterprise. Where can a Canadian find a better investment for his money—or where a nobler life work than in the Home Mission Work of the Church!

## TREASURER'S STATEMENT.

Under date March 20, Rev. Dr. Somerville writes: The statement given below of receipts and expenditures for the several funds is only approximately correct. Claims have not yet been passed for the quarter ending March 31st for Augmentation, W. & O. and A. & L. Ministers', so a complete statement cannot be given. The Home Mission Committee, at its meeting this week, agreed to transfer from its Reserve Fund what was required to meet the deficit:—

	Receipts to 28th Feb.	Exp. to 28th Feb.
Home Mission Fund.	\$157,462.11	\$170,846.66
Augmentation Fund.	38,520.33	37,623.15
Foreign Mission Fund	179,677.51	197,132.84
Widows' and Orphans'	26,753.97	25,983.72
Aged and Infirm Ministers' .....	41,438.14	39,245.54
Assembly .....	7,808.80	7,196.04
French Evangelisation	18,155.84	23,132.30
Pointe-aux-Trembles	18,406.70	19,560.71
Temperance & Moral Reform .....	4,559.84	6,847.50
Knox College .....	21,711.54	29,119.91



## DIVINE SERVICE.

By E. W. Watson.

If any of us were asked, what is the true business of life? the true answer would be—the service of God. For as an old hymn reminds us—life is the time to serve the Lord. It is then of great importance that we should understand what it is to serve God. We often see in our newspapers that "Divine Service" will be held in some church at 11 a.m. on Sunday. But when we meet together for worship, we are not serving God. To read His word, to sing His praise and to pray for His blessing is surely not to do anything for God. If our children wanted to sing to us and kept asking us for presents instead of doing what we told them to do, should we think they were serving us? Surely not. Think how many hours are spent in cathedrals and churches in chanting Psalms and reading the scriptures in the mistaken idea that in so doing men are serving God.

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Concerning this, an English minister lately wrote—that if earth was not tired of this, surely heaven must be. We may easily suppose that if a great prophet like Isaiah were to return he would say: "To what purpose is the multitude of your chants and prayers. The Lord delighteth not in your vain repetitions of His word. Feed the hungry, provide for the poor, love your brethren, then thou shalt call and the Lord will answer and will guide thee continually and satisfy thy soul with goodness." Or in the words of another prophet, which sum up all the teaching of the Old Testament: "What doth the Lord require of thee, O man, but to do justly and to love kindness and to walk humbly with thy God." (Micah vi. 8.) And as James—the brother of the Lord Jesus—wrote: "The religious service which is pure and stainless in the sight of our God and Father is to visit the fatherless children and widowed women in their time of trouble and to keep one's own self unspotted from the world. (Jas. i. 27, Dr. Weymouth's translation).

• • •

There can be no higher example for us than the life of our Lord and Saviour. He lived the only perfect life that has ever been lived on earth and he said: "I do always the things that are pleasing to the Father." (John viii., 29.) He spent at Nazareth the quiet years. He was at Nazareth till He was about 30 years old. There He grew up from a perfect childhood to a perfect manhood, working as a carpenter, making tables and couches and wooden ploughs and all the other things that the people needed a carpenter to make for them. We hear nothing of Joseph during our Lord's ministry. He is generally supposed to have been much older than Mary his wife, and tradition says that he died when Jesus was about 18 years old. As there were younger children, the brothers and sisters of Jesus (see Mark vi., 3), it is likely that Mary depended on Jesus to provide for the family and He knew all the cares and trials of a poor man's life. Nazareth was by no means an ideal place to live in, though travellers tell us that it is one of the most beautiful spots on earth. It was notorious for its wickedness, as we learn from the question of Nathaniel: "Can any good thing come out of Nazareth?" Jesus was perfectly free from sin in His own soul, but in the town He had a full exhibition of the evil of sin. Surely in those quiet years Jesus was serving God as truly as when He began His public ministry of teaching and healing and went about doing good. The quiet years at Nazareth, where Jesus lived and worked as a carpenter, are the years which we may take as a pattern for our lives, and about those years we may hear Him say: "I have left you an example that you may follow in my steps." If we are to live a really Christian

life we must all be sure that we can and ought to serve God in our everyday work. Not only ministers and missionaries, not only doctors and nurses, but tradesmen and clerks, wives and mothers, can all do their work as God's servants. We have no right to do anything that we cannot do to serve Christ. It is convenient to make a distinction between sacred and secular work, common and religious work, but it is a great mistake to think that we cannot do secular work so as to please God in doing it.

As a great English preacher wrote: "God Himself has done, and is always doing, a great deal of work that we must call secular. He is the Creator of all things. He made the earth and He made it broad enough for us to grow corn and grass on it and to build cities on it. . . . It is impossible to use it all for churches. . . . God made a great part of the world for common uses, but since the world belongs to Him, since He is the only Freeholder, we have no right to build anything on it that He does not want to, have built. God kindled the fires of the sun and the sun gives us light, not only on Sundays, but on common days, and we have no right to use the light for any purpose for which God does not give it. He made the trees, but He made too many for the timber to be used only for buildings intended for worship. It is His timber. He never parts with His property in it. When we buy it, we do not buy it from God; we pay Him no money for it. All that we do is to pay money to our fellow men that we may have the right to use it in God's service.

• • •

"It is as secular work to create a walnut tree . . . as it is to make a table out of it. It is as secular a work to create a cotton plant as to spin the cotton and weave it. It is as secular a work to create iron as to make the iron into railway girders or into bedsteads. It is as secular a work to create the sun to give light as to make a lamp. . . . So that our work is just of the same kind as a great part of God's work.

"God made our bodies, but they will perish unless they are fed. God surely means them to be strong and healthy and therefore He means them to have food. So a man may say: 'I am a farmer through the will of God.' He takes me into partnership with Himself and through me He answers the prayer, 'Give us this day our daily bread.'" Another man takes up the work where the farmer leaves it and grinds the wheat into flour. He, too, may say, 'I am doing work which God wants to have done, I am a miller through the will of God.'

• • •

Dr. Dale goes on to show that in the same way—cotton spinners, cloth weavers, tailors, dressmakers, carpenters, builders and all who do work that is needed for the welfare of men are doing their work "through the will of God." So in our everyday calling—whatever it may be—if we are doing necessary and useful work, we may and ought to be always serving God by doing everything as He would have it done and seeking always to win His approval. If a man works an hour or two longer at night that he may earn enough to help some poor widow, or to provide for some orphan child, he is serving God just as really as if he went to a prayer meeting. And a man can serve God just as truly while working for his own wife and children as when he works for another man's widow and orphans. To serve God is to do His will ourselves and to help others to do it by making it easy for them to know His law and to keep His commandments.

To serve God we must live to minister to our fellowmen as He did who went about doing good and who was Son of

God as well as Son of man. The Lord Jesus said: "I am among you as he that serveth," and "the Son of man came not to be ministered unto but to minister."

As Whittier truly wrote:

"He asks no taper lights on high sur-  
rounding  
The priestly altar and the saintly  
grave,  
No dolorous chant nor organ music  
sounding  
Nor incense clouding up the twilight  
nave.

For he whom Jesus loved hath truly  
spoken,  
The holier worship which He deigns  
to bless,  
Restores the lost and binds the spirit  
broken,  
And feeds the widow of the father-  
less."

Let us then count any day as lost in which we have done nothing to help and bless our fellowmen, and let us ever remember our Lord's own words: "Inasmuch as ye did unto one of the least of these my brethren, ye did it unto me."

Grande Mere, Que.

## AN OPEN LETTER TO THE CHRISTIAN MEN OF CANADA.

By J. Campbell White.

Are you planning to be at Toronto, March 31st to April 4th? The Canadian National Missionary Congress, which meets at that time, will be one of the most important conventions ever held. It will have a unique place and influence in the awakening of Christendom to its world-opportunity. And it is sure to have a most important bearing on the future of Christianity in Canada.

The eyes of Christian leaders over the whole world have been turned upon Canada, on account of the remarkable missionary interest which has been taking hold of the men of all churches in all parts of the Dominion. For the first time in history the men of a nation are coming together to define their national missionary responsibility and lay plans for its adequate discharge.

It is difficult to state the possible influence and significance of this congress in the development of Church history and the extension of Christian civilization. By special invitation, some hundreds of representative men from the United States will attend the congress. Over two thousand men are expected from outside Toronto. Massey hall will be crowded for four days with the largest, the most representative, and the most influential assembly of men who have ever gathered for so sublime a purpose, to be a commissioner as this congress will be to receive probably the mightiest spiritual inspiration which has ever come to your life. Hundreds of men will be revolutionized in their thinking and life purposes by the influence of the congress.

In view of the infinite possibilities of this congress, I venture to appeal to you along three lines:—

First.—That you attend the congress yourself if you can possibly arrange to do so.

Second.—That you use your best endeavors to induce suitable men to become commissioners, as one of the surest ways of influencing them to a dominating missionary life-purpose; and

Third.—That you make the congress an object of special prayer for the fullest blessing of God upon all of its efforts.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## THE BLESSED TELEPHONE.

By Harriet Lummis Smith.

The telephone was a surprise. Amanda had thought of it as she had thought of going down to Sunday dinner, or even of getting well—as a vague, delicious impossibility, where one's fancies might play truant and no harm done. The telephone cost \$50 a year, and what with the nurse and the doctor's bills and a girl in the kitchen who ran up such extraordinary accounts at the grocer's Amanda had come to look upon herself as costing more than she was worth.

With Jane's assistance her husband carried her into the front room one morning before he went downtown to his work. Jane had issued an edict that the bedroom must be thoroughly cleansed, and Thomas had seconded her with a heartiness surprising in a man, for men as a rule look on all house-cleaning as indicative of the weaknesses of the feminine temperament. There was an unusual elation in his face as he stopped to kiss Amanda good-bye, and she wondered at it.

"Now just you shut your eyes and lie quiet," Jane said, tucking her up and talking fast. "And don't you worry if you hear noises. That room's going to have a cleaning that is a cleaning."

Jane was not a trained nurse in the conventional sense, which is to say that her training had been gained in sick-rooms rather than in hospitals, and supplemented a native good sense with tact which no diploma assures to the possessor.

There were strange noises in the sick-room that morning. Amanda, closing her eyes obediently, found her sense of hearing preternaturally sharpened. She heard heavy footsteps and the deep-toned voices of men, mingled with the sound of a hammer. "Jane must be having the carpet taken up," she reflected. The thought of so much effort near, wearied her, and she fell asleep finally with a sense of utter exhaustion.

When she awoke the house was restored to its customary quiet and Jane was going about with her dusting-cap awry, singing war songs under her breath.

When they took her back into her room at night and laid her on the bed, Amanda's eyes turned appreciatively from one spotless corner to another. Then they rested on a glittering something which stood on the low stand beside the bed. She gave a cry and covered her face with her hands.

"It's a little surprise for you, Amanda," Thomas said, patting her hair. "I thought it wouldn't be quite so lonely for you if you had a telephone. It's portable, you see. You can lie there and talk to anybody you know in town. Like it, don't you, Amanda?"

Like it! She felt like a creature let out of prison into the glorious daylight. She had not known how lonely she was before. She caught her husband's hand and held it against her wet cheek, her eyes mistily bright, like stars in a fog. "I shan't dare to do anything out of the way," Thomas went on jocosely. "You can call up the office any time, and if I'm not on duty you'll know it. I expect you'll look after me pretty sharp, eh, dear?"

His wife smiled at him with happy confidence, and then her eyes turned to the symbol of her deliverance and rested there. She could hardly sleep that night for joy.

When Thomas came home the next evening Amanda told him that she had had a delicious day. There was a faint color in her cheeks.

"I've talked to so many people," she said, "and told them all my number. You see, it won't be in the book for several weeks yet."

Having thus introduced herself to her friends as the possessor of a telephone, Amanda lay back on her pillows and waited for the bell to ring. The sight of the little nickel-plated instrument gave her a sense of communion with her kind. After her accident had become an old story she had been prolific in excuses for her friends. It was so far for Betty Norcross; when you had to come clear across the city and transfer twice, it took the whole afternoon to make a half-hour call. And Alice Henlock had to be so careful when the weather was bad. And what could one expect of Susan Decker with her flock of children around her? But now, without exposure, without loss of time, without neglect of any home duties, each of these dear friends and others less intimate could give her a little of the companionship which her soul craved.

The first ringing of the telephone bell was an epoch. The red blood dyed Amanda's white face. Her hand shook as she took down the receiver. Her voice trembled on the conventional "Hello!"

"Hello, Amanda. This is Thomas. I shan't be home till late tonight, dear. Clinton is in town and wants me to dine with him at the hotel. Now don't lie awake watching for me, will you?"

"Of course not, you foolish man. And you must have a good time and not worry."

She spoke with the cheerfulness which she tried to make habitual, but as she hung up the receiver her face looked wan and gray. She did not grudge her husband his little festivity. From the bottom of her unselfish heart she was glad of it. But it did seem hard that the first message on her new telephone should be of this nature.

It was twenty-four hours before the bell rang again. This time a man's deep voice reached Amanda's ears.

"Is this the Klein Hardware Company?"

"What?" she gasped, and a dreadful smothering disappointment seemed to take her breath.

"Is this the Klein Hardware Company?" roared the impatient voice.

"No, this is the residence of Mr. Thomas Harvey."

There was an irritable grunt at the other end of the line. Amanda hung up the receiver and turned her face to the wall.

The next three weeks were trying ones, with sleepless nights and anxious days. Jane went about the house, her firm lips set in grim lines. Thomas left home morning after morning looking anxious, and called up several times during the day to know how Amanda felt. "Tell him a little easier," Amanda would reply. The doctor telephoned too, in addition to his daily calls, but that was all. Amanda no longer flushed a burning red when the bell rang.

One morning at the grocer's Jane was accosted by a pretty girl. "Mrs. Harvey has had a telephone put in, hasn't she?"

"Yes," replied Jane. The monosyllable was as uncompromising as the click of a mouse trap.

"Doesn't she find it very disturbing?"

"Disturbing?" exclaimed Jane.

"Why?"

She wheeled on the other with the

air of one who has reached the limit of her endurance.

The pretty, yellow-haired girl looked surprised. She raised her candid blue eyes, to encounter a glance which would have frightened her if her conscience had not been clear.

"I could think that jingling bell would be dreadful if a person were sick," she said.

Jane's bosom heaved. "That depends. If a jingling bell means that folks are thinking about you, and that you're not altogether shut out of living because you're shut into the house, you have to be pretty sick to mind it. But if the bell's right there and doesn't ring, because nobody cares whether you're alive or not, you have to be brave to keep from wanting to die."

The girl's pretty pink color deepened. "Do you mean?"

"I mean this," Jane's voice rose sharply. "She's one of the kind that loves people, that loves life. She's interested in everything, from the color they're painting the church down to the last new baby. She's been sick so long now that folks have got tired of coming. That's the truth, but she'd never believe it. There was always something wrong with the weather or the street cars. Now the telephone's there and nobody uses it, and she understands at last, poor soul!"

The paper of eggs went through Jane's trembling hands and smashed at her feet. She looked down blankly, then stared across at the wide blue eyes which faced her without flinching.

"Broken," exclaimed Jane. "But then, they're only eggs. It isn't as bad as if they were the heart of the gentlest creature that ever suffered from neglect and forgetfulness."

The next morning the telephone bell rang early.

"I guess someone has got the wrong number again," Amanda said to Jane. It was the first bitter speech of all those weary years.

Jane went to the telephone, her face twitching. Then she held the receiver toward her patient. "It's somebody to speak to you," she said, briefly.

It was a girl's voice that came over the wire.

"Good morning, Mrs. Harvey. Isn't this a lovely morning. No, this is Helena Weston. I called you up to know if you had heard the latest engagement."

"Engagement? No!" A sudden eagerness crept into Amanda's voice. Thomas never knew about the engagements. He had the curious masculine density toward anything less than weddings, and he sometimes forgot those.

"Who is it?" Amanda asked, her voice tremulous.

"Why, Richard Craft and Agnes Warnig. Doesn't it seem queer they've never thought of it before, they're such an ideal couple? They are to be married in January, and they will live on Fortieth Street. I believe his uncle left him a house there, the pretty one with ivy."

Half an hour later the bell rang again. This time Amanda reached for the receiver herself.

"Good morning, Amanda Harvey. Yes, this is Susan. You may have read the morning paper, but I don't believe you heard the most important news."

"What is it? The engagement?"

"What engagement?"

One who has not been an invalid of years' standing, shut out of the current of life like a chip flung on the bank of a stream, can hardly imagine the delicious thrill Amanda felt as she im-

parted the bit of news which had just reached her.

Susan Decker was suitably impressed. "They have my blessing, I'm sure. It seems to me an ideal match. But I shan't admit that your news is any more important than mine. The baby has a tooth!"

"The dear little thing!" The tenderness in Amanda's voice made itself felt over the intervening miles.

The face of the mother at the other end of the wire softened beautifully. "I wish you could see him, Amanda. I'm going to bring him over next spring, when the weather gets warm and settled. He's the best of all my children."

"The last one always is," laughed Amanda.

Then she called Thomas up at the office to tell him about the engagement and the baby's new tooth, and Thomas recognized something in her voice which had not been there in the morning, and went back to his work with a sense of relief.

A little later the minister's wife called up to know what Amanda thought of a new plan they were considering in regard to the work in the mission band. And then Mrs. Percival excused herself for her errand, but could Mrs. Harvey give her the recipe for her delicious salmon salad. Mrs. Harvey's cooking days were over, but her favorite recipes were at her tongue's end.

She was listening to Betty Norcross's description of a concert she had attended the evening before, when Jane slipped out on an errand. And on the corner she met the yellow-haired girl who the day before had wondered if the telephone did not disturb Mrs. Harvey.

Jane stopped and caught her hands. "How did you manage it?"

The girl laughed. "Why, it was easy enough. I have a telephone, and most people have hearts. The trouble is they get buried under an avalanche of thoughtlessness. If you find us forgetting again, stir us up, will you? We don't mean it, only this is such a busy world that lots of things get crowded out."

"I guess I talked kind of rough yesterday," said Jane, with compunction. "But you wouldn't blame me if you'd seen her. To-day she's like another woman."

Jane blinked fiercely. "The wind is blowing dirt into my eyes," she said with an air of challenging any one to prove a different reason for their moisture. "I must be going along, and if you never did any good in your life before, and never do again, there's one thing that will be set down to your credit the last day."

When Thomas Harvey came up to his wife's room that night she had left the threshold, almost awestruck. As she lay there her face wore a look of tranquil contentment beyond his understanding. She turned her eyes as he stood waiting, and a smile flashed to meet him.

"Oh, is it you dear?" said Amanda. "Come in, I want to tell you about my beautiful day." —Congregationalist.

It takes more than rust to win reverence.

The way to duplicate a fool is to argue with him.

Wrong rather enjoys the blows it gets from blowers.

A lady showed Mr. Ruskin one day a beautiful and costly handkerchief on which a careless hand had dropped some ink. The lady said that it was now of no use. Mr. Ruskin put it in his pocket and carried it away. In a few days he brought it back to her, having on it a beautiful picture in India ink, with the blot as its basis. In the same way God often transforms our mistakes and life blots into adornments of character.

## BIRD TALK—NEW ZEALAND.

(By Mary Colborne-Veel.)

Goldfinches, Goldfinches,  
Where the thistles grow:  
Poising light, golden bright,  
Over fields below.  
Goldfinches, goldfinches!  
"Farmers, here's a weed!  
Songs to sing on happy wing,  
All for thistle seed."

Blackbirds, blackbirds,  
Dusky-feather, fly,  
Merry-songed, silver-tongued,  
"Orchard time is night!"  
Blackbirds, blackbirds  
Busy voices call,  
"Pick a berry, eat a cherry,  
Pretty fruit for all!"

Cock sparrows, hen sparrows  
Afar on every place:  
"Harvests glow, away we go,  
To share the golden grain."  
Cock sparrows, hen sparrows  
Harvests golden brown!  
"Now winter is here, the fields are bare,  
We must fly back to town."

Bell bird, bell bird  
Little care has he:  
Food to one and scatter to none,  
But still the best for me."  
Bell-bird! bell-bird!  
"Plant or reap or sow  
There's a song to keep for the forests  
deep,  
And a nest where none may know."

## GREENLAND'S NEW MAP.

The new map of Greenland is to appear in 1909 and will be based on the valuable manuscripts found in the possession of the intrepid Jorgen Brunland, the Danish explorer. In the fall of 1907, after Mylius Erichsen had completed the exploration of this unknown coast, he and his two comrades were groping their way southward in the growing darkness under the most desperate circumstances. Their excessive labors and their bitter privations toward the last sapped their strength. Their bodies were frost bitten and they were on the verge of starvation. To preserve, if possible, the great result of their work, these survey sheets on which had been outlined the unfamiliar country, they had put the invaluable papers in a bottle. Their strength was so far gone that they never reached any of the supply depots they had planted on their way north. They were at length reduced to a daily march of less than five miles, and the catastrophe was at hand. Hagen died Nov. 15 and Erichsen succumbed ten days later. The heroic Brunland slung the bottle around his neck and staggered southward though he was dying of hunger and his feet were half frozen. In the obscurity of the winter night he finally reached the supply depot on Lambert Land. The food he found probably brought him a little comfort to his last days, but he was too enfeebled to recover any strength. He crept into the crevice of a rock, where his body and the bottle containing the survey sheets were found by the search party last spring. Nearby was the diary containing all that may ever be known of the notable work that closed the pioneer stages of the exploration in Greenland. The map results of the survey of the unknown coast, which with its deep indentations and its projections into the Greenland sea is about 1,000 miles long, are secure. This was the great purpose of the expedition, and these precious results have been rescued.

Love in the soul will bleach out many spots in other lives.

A man is often best known for the things he thinks he keeps to himself.

## A RELIABLE MEDICINE FOR YOUNG CHILDREN.

On the word of thousands of mothers in all parts of Canada who have used Baby's Own Tablets there is no other medicine so good in curing all the minor ills of babyhood and childhood. And we give you the guarantee of a government analyst that the medicine is safe and contains no opiate or poisonous drug. Mrs. L. Murphy, St. Sylvester, Que., says: "I find Baby's Own Tablets the safest and best medicine for a child's stomach and bowel troubles and strongly recommend them to other mothers." Sold by medicine dealers or by mail at 25 cents a box from Thea Dr. Williams' Medicine Co., Brockville, Ont.

## DIDN'T THINK.

Standing in the middle of a room his wife had just swept, a man, in opening a letter, tore off the end of the envelope and dropped the four or five pieces on the floor. I suppose he didn't think that his wife, who had just said that she was sick, would have to pick them up.

A man (don't tell that I said he was a preacher), who I know loves his wife, lighted a lamp and threw the match, still blazing on the carpet. Somebody would have to pick it up. Somebody's carpet was scorched. Evidently he didn't think.

Sitting right by the coal scuttle when he wanted to sharpen his pencil, he turned around and let all the two dozen chips fall on the carpet. The little woman sitting by didn't say anything but after a while she got the broom and dust-pan and cleaned up the untidy litter. He didn't think.

He sat in front of the fireplace chewing tobacco and spitting. He sat pretty far back and the hearth was badly smeared. It didn't look well. Nothing was said about it. But when he and I had been out in the yard and came back I noticed that the hearth had been washed. Who did it? He sat down and again began to smear it. More work for one already a weary. But of course he didn't think.

He was quite entertaining at the table. The hostess laughed a good deal at his wit. At the close there was a wind-row of peelings and fragments around his plate, not to mention dabs of gravy and pieces of butter. The hostess had put on her best company tablecloth, and hoped it would do for one or two more company dinners. Of course, he didn't think.

Didn't think? But a thinker needs attention, when it doesn't work any better than that.—From Snapshots, by a Passing Preacher in Cumberland Presbyterian.

## DULL BOYS.

Don't be discouraged. Slow growth is often sure. Some minds are like Norwegian pines. They are slow in growth, but they are striking their roots deep. Some of the greatest men have been dull boys. Dryden and Swift were dull, as boys; so was Goldsmith, so was Sir Walter Scott. Napoleon, at school, had so much difficulty in learning his Latin that the master said it would need a gimlet to get a word into his head. Douglas Jerrold was so backward in his boyhood that at nine he was scarcely able to read. Isaac Barrow, one of the greatest divines the Church of England has ever produced, was so impenetrably stupid in his early years that his father more than once said that if God took away any of his children he hoped it would be Isaac, as he feared he would never be fit for anything in this world. Yet that boy was the genius of the family.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## EASTERN ONTARIO.

Rev. J. A. McConnell, Roslin, declines the call to St. John's Church, Pittsburg.

At the regular quarterly Communion Service in Knox Church, Vankleek Hill, nearly 300 members were present, with a very large general attendance of the congregation. The pastor, Rev. Chas. A. Ferguson, was assisted by Rev. W. A. Morrison of Dalhousie Mills, who conducted the Gaelic service in the lecture room.

Rev. W. H. Brokenshire, on the 14th inst., in Mill Street Church, Port Hope, paid an eloquent tribute to St. Patrick, who, he claimed, belongs to the whole Christian community, and Protestants, as well as Catholics, may well lay a wreath of sincere gratitude and Christian affection at the tomb of one so great, so pure, so good.

At the induction of Rev. W. A. McKay, late of River John, N.S., into the pastorate of the Wick Church, Rev. Mr. Conklin preached the sermon; the Rev. Mr. Lord addressed the minister, and the Rev. Mr. Best the people. At the close of the services a reception was held and congratulations were in order. Mr. McKay has been warmly welcomed by the members of his new charge.

At the meeting of Peterboro Presbytery last week a letter to Rev. Dr. Marsh, of Springville, was drafted, expressive of the sympathy of his co-presbytery with him in his recent severe illness. The Rev. A. C. Stewart, of Grafton, was appointed to address the annual meeting of the W.M.F.S. Presbyterial Society at Port Hope in June.

Peterboro Presbytery sends the following commissioners to the General Assembly:—Rev. Messrs. Skeene and McKenzie, by rotation; Rev. Messrs. Burns and Thomson, by election; Elders—David Armstrong, Thos. Spear, J. Clapperton, and J. T. Morrison. Rev. Dr. Lyle, of Hamilton, was nominated for the Moderatorship of the General Assembly.

At Peterboro Presbytery Rev. Clarence McKinnon, of Winnipeg, was nominated for the Chair of Systematic Theology in the Presbyterian College, Halifax, and Rev. W. D. Reid, B.D., of Montreal, for the Chair of Practical Theology in the Presbyterian College, Montreal. Mr. Wm. Madill was appointed on the Business committee of the Synod, and Mr. Skene was nominated on the Business committee of the Assembly.

## THREE HINTS WORTH TAKING

Never attempt to do anything that is not right. Just so surely as you do, you will get into trouble. Sin always brings sorrow sooner or later. If you even suspect that anything is wicked, do it not until you are sure that your suspicions are groundless.

2. When you attempt anything that is right, go through with it. Be not easily discouraged. Form habits of perseverance. Yield not to sloth, and sleep, and fickleness. To resist all these will not be easy, but you will feel that you have done right when you get through.

3. Do not waste your money. Perhaps you have very little. Then take the more care of it. Besides helping to spread the Gospel, buy some good books and read them well. A good book is one of the best things in the world. If you cannot buy as many as you need, borrow from others and return them safe and sound. Never let a book lie where it may be injured.

## MONTREAL AND QUEBEC.

Rev. A. H. McGillivray, of Chatham, declines the call from St. Andrew's church, Sherbrooke, Que.

Mr. James Rodger, since his visit to the Maritime Provinces in the interests of the Men's Mission Movement, has been addressing meetings in other localities. On Wednesday evening of this week he will speak in St. John's church, Cornwall. It is a great matter when men like Mr. Rodger who have the ability have also the inclination to give some time to a movement from which the church expects large results in the near future.

The induction of the Rev. R. L. Ballantyne, late of St. Andrew's, Que., into the pastoral charge of English River and Howick took place on the 19th inst. Rev. G. Whillans, interim moderator, presided. The Rev. J. B. MacLean, of Huntingdon, preached an earnest and eloquent gospel sermon from 1 Cor. 1: 23-24. Rev. W. D. Reid, of Taylor Church, Montreal, addressed the minister on his duty as regards his pulpit work, his pastoral work and his relation to his God. The address to the people was given by Rev. A. G. Ross, of Montreal West, who set before them their duty in a plain, kindly manner. Mr. Whillans was presented with a purse of \$33.00 as a slight recognition of his services during the five months in which the congregation has been vacant. A reception and luncheon were given at the manse at the close of the service in the church at which about 250 had the pleasure of meeting Mr. and Mrs. Ballantyne. Congratulatory speeches were made by the ministers above mentioned as well as by the Rev. Mr. MacAllister and the Rev. Jas. Paterson—the father of the presbytery.

## WINNIPEG AND WEST.

Tenders have been called for the erection of an addition to Augustine church for Sunday School and social work, the cost of which will be from \$20,000 to \$25,000.

The Presbyterian church at Eburne, B.C., has extended a unanimous call to the Rev. J. H. White, M.A., of Ladner. Mr. White is a forceful speaker and an energetic pastor.

Presbyterians here are pleased with the report that Manitoba College will confer the degree of Doctor of Divinity at the college convocation on April 1 upon Rev. Clarence Mackinnon, B.D., of Westminster church, and Rev. J. W. Macmillan, M.A., of St. Andrews.

A special committee appointed by the Presbytery, after very careful consideration, unanimously agreed to ask Westminster congregation to remove to a new location somewhere between Portage Ave. and the Assiniboine river. Permission was also given to the Home St. church, of which the Rev. Hugh Robertson is the minister, to move their church from its present site to a new location on Portage Ave. The decision of the committee is regarded in the city among Presbyterians as a wise one. Knox and St. Andrew's Presbyterian churches will remain probably for a number of years in their present locations, and it is considered that they will be able to care for the Presbyterian families in the central part, from which many of the former members of these churches have removed in recent years to the suburbs.

## WESTERN ONTARIO.

Rev. Mr. McRae, of Metz, and Rev. Mr. McIntosh, of Mimosa, exchanged pulpits on a recent Sunday.

Rev. A. E. Mitchell, of Knox church, Hamilton, has been selected to take part in the Kootenay evangelistic campaign.

The Orillia congregation has unanimously decided to provide an assistant for the Rev. D. C. MacGregor, who in view of present circumstances, will not take part in the Kootenay evangelistic campaign.

On Monday, 15th, the Rev. R. G. MacBeth, by invitation, addressed the Ministerial Association of Woodstock on "Evangelism," and the same evening lectured in Ingersoll on the "Life of Gladstone." The Woodstock people are likely to have a series of evangelistic meetings next October by some of the Chapman Alexander men.

Rev. A. H. McGillivray, of First Church, Chatham, who has had three calls extended to him within the past few weeks, has resigned, and will spend several months in Europe in study and travel, leaving for the old land some time in May. The state of Mrs. McGillivray's health has doubtless a good deal to do with this decision, which is greatly regretted, not only by the congregation but by the citizens generally. The Chatham News closes a laudatory notice of the retiring pastor by saying: "It is understood that Rev. Mr. McGillivray's trip abroad will pave the way for a notable advancement on his return to this country."

## BARRIE PRESBYTERY NOTES.

Rev. D. H. Currie of Hillsdale was appointed moderator for the next six months.

A resolution of condolence in relation to the death of Rev. Dr. Grant was passed, as was also a resolution annulling the resignation of Rev. Mr. Burnett of Alliston of his pastoral charge.

A hearty call was extended by the Bond Head and Schomberg congregations to Rev. Mr. Lane, a recent graduate of Knox College. The stipend is \$950 per annum with a manse. The call was sustained and the induction appointed to take place at Bond Head on Tuesday, March 23rd.

Rev. Dr. McLeod presented a very favorable report for the Presbytery's Home Mission Committee. Rev. Mr. Childerhouse, Superintendent of Missions, made a very stirring address.

Rev. Mr. MacKay of Elmvalle informed the Presbytery that the congregation of Knox Church, Flos, was about to erect a new church building.

A petition from Penetang was presented, asking for separation from Wyebridge on account of the growth of the congregation. The matter was left in abeyance so that the clerk may notify the congregations affected by the proposed change, that they may state their wishes at the next meeting of the Presbytery.

Rev. N. Campbell presented the Augmentation Report. He assured the Presbytery that the congregations of Midhurst, Minesing and Edenvale had come up to the status of a self-supporting field at which the Presbytery expressed gratification.

The following were appointed commissioners to the General Assembly: J. R. S. Burnett, J. A. Cranston, G. J. Mackay, J. J. Elliott, G. I. Crow, C. T. Tough and the representatives' elders of Airlie, Allandale, Alliston, Angus, Bala and Banks.

## PETERBORO' PRESBYTERY.

Mr. Pogue presented the report on Evangelism, which was received and its recommendations considered serialim, viz.:

1. That pastors be urged to keep in close touch with their Sabbath School teachers, and seek to imbue them with the evangelistic spirit, so that in all their teaching they may aim at bringing the young to a definite decision for Christ.

2. That pastors be urged to consider the advantages of decision day in the Sunday School and to observe it wherever possible.

3. That in view of the expressed desire of nearly all of the ministers of the Presbytery to co-operate in a simultaneous effort in the Presbytery and the desirability and need of such effort, a strong committee be appointed to take the matter into consideration, and if found feasible, to make all necessary arrangements to carry through such a campaign in the Presbytery.

This last recommendation was left in charge of the Evangelistic Committee to take action thereon.

The Rev. S. S. Burns, Convener of Home Missions, submitted his report—a sketch of the territory covered by the Cardiff Mission field exhibiting a proposed change in the preaching stations. It was referred to committee for action.

The report of the Augmentation Committee was presented by the Rev. Mr. Skene, convener. Grants were asked for Havelock, \$150; Rice Lake, \$125; Ponty pool, \$50.

In connection with this matter it was moved by Mr. Potter, seconded by Mr. Thomson, and unanimously agreed, that the Presbytery strongly endorse the application for grants from the congregations seeking aid from the fund. In each case there are very special features so well known to the entire Presbytery that it feels confident that the cause of Christ, as well as the honor and usefulness of the churches, will be greatly advanced by such assistance.

A splendid report on Church Life and Work was submitted by the Rev. W. Beattie, in which he set forth the advantages of religion and the home. It was received and adopted.

The report on Sabbath Schools was presented by Mr. Keith. It was received and adopted.

The report on the Young People's Societies was presented by Rev. D. D. McDonald, showing 17 organizations in the Presbytery, being an increase of seven during the year, and also a strong financial increase.

Rev. J. A. G. Stirling submitted a glowing report on Foreign Missions. The congregation of Keene stood at the top of the list with \$1,210.43 given for Foreign Mission work.

The report on Systematic Giving was presented by Wm. McLeod. Mr. J. F. Clark would enjoin on everyone uniting with the church the duty of contributing something to Church Ordinances and Missions. The report was adopted.

Rev. J. G. Potter submitted the report on Moral and Social Reform. It dealt with the questions of Sabbath Observance, Temperance, Gambling, Industrial Problems, etc. The following recommendations were adopted:

1. That the Presbytery approve of the scope of the work outlined by the assembly's committee in this important department of the work of the church, and that we express our sympathy with the important and praiseworthy efforts being made by the church to further the interests of Sabbath Observance, Temperance, Personal Purity and Political Purity.

2. The Presbytery expresses its great delight in viewing the widespread influence and effect of local option, and looks forward with good hope to the

complete abolition of the bar within the bounds of the Presbytery.

The Rev. W. H. Brokenshire made application through the Presbytery to be received as a minister of the Presbyterian Church in Canada at the next General Assembly.

The clerk was instructed to write Messrs. Hyde and Ross regarding their position on the roll of Presbytery.

Before adjournment, a very interesting conference took place regarding the value and importance of a simultaneous evangelistic campaign.

The Presbytery agreed to hold its next regular meeting in St. Paul's church, Port Hope, on the second Tuesday of July, the hour of meeting to be fixed by the clerk at a future date.

## OVERTURE.

## In the Interests of the Aged and Infirm.

Whereas there are in most congregations a considerable number of shut-ins, aged, infirm, ill, small children, and those caring for them, mothers of infants, etc., debarred the privilege of public worship, for whom the church is doing little or nothing, who through this oversight are learning to dispense with this means of grace, and to whom the church, through its own failure in ministry, is coming to mean less than it once did and should still:

And, whereas there are besides these, in many communities, and some of them within reasonable reach of the church, a considerable number who seldom or never attend a service of worship, lapsed and lapsing, for whom the church should be the more concerned the less they are concerned for themselves:

And, whereas there is a growing conviction that here is a field of work and an opportunity for lay service that would amply reward any earnest effort expended:

It is suggested that the issue of a weekly Home Service Leaflet, containing a brief order of service, with appropriate prayers and a short, simple, practical sermon, the whole planned to occupy not more than a half-hour, might be arranged for.

With such a leaflet the Shut-ins, so disposed, could at the hour of public worship or more convenient time, worship God in their own homes. Earnest lay workers could, with permission, at some convenient hour on the Sabbath, conduct a service of worship in the home of any family not attending any service of public worship, the duty and benefit of which might be affectionately urged at the Home-service. And, ministers of the church could with advantage to themselves supply the copy for such leaflets, and promote their use. Such leaflets would be of service also in isolated mission fields that might be without supply.

It is therefore humbly overtured the Venerable the General Assembly, called to meet in the City of Hamilton in June of this year, by the Presbytery of Owen Sound, that the publication of such a leaflet be arranged for and its use commended; or, that a committee of Assembly be appointed to recommend some better method of ministering to the classes indicated.

## FAULT-FINDING IS A HABIT.

Wives should watch themselves and beware of growing into chronic fault-finders and slaves to domestic duties. So many women get into the habit of worrying over everything, just because there is nobody to check them and pull them up before the habit becomes fixed. Remember how cheery and charming you were before your husband married you; how you were pleased with his efforts to please you, and how you took an interest in his work; and try to take the same pains to make things agreeable for him now, even though you have been married for years.

## SUNDAY STREET CARS.

It would seem that this question is again to come before the Ontario Legislature during the coming session. There are applications to legalize Sunday operations in Port Arthur and Fort William, in London, and in the neighborhood of Toronto. In several places a plebiscite was taken on last municipal election day on this question, resulting in a majority of votes for Sunday cars. The Municipalities Association of Ontario has adopted a resolution asking that the law be permitted to permit local option on this question.

The same question is being brought before the Legislature of Alberta. The street railway in Edmonton, between that city and Strathcona, and in Strathcona, is seeking the right to operate on Sundays.

This whole question is freighted with difficulties. It will receive the careful consideration of the Committee on Legislation, and we trust that Legislatures will not enact laws permitting wider privileges of Sunday operation than those now enjoyed.

A study of the Sunday car has forced upon us the following conclusions:

1. The Sunday car is one of the most insidious of invasions upon the Lord's Day. It is a public convenience. It facilitates social visiting, outings, visits to the graves of the dead and the beds of the sick. It becomes even a convenience for getting to church. The evil it does is not at once apparent. The convenience of it is manifest. Even the very elect are therefore easily deceived into minimizing the harm it does and magnifying the ends it serves.

2. As a quiet constant secularizer of the Lord's Day, it has few if any equals. Its educational influence is its worst feature.

3. It is inevitably followed or accompanied, once the Company's right to operate on Sunday is conceded, by an aggressive effort to make it a business success.

4. The Sunday car, therefore, in almost every community is an enemy of religion, morality and church life, and tends to break up what remains of the blessed unity of family life.

5. It necessarily deprives a growing number of men of their weekly day of rest, with all the privileges and advantages of that day.

6. It prepares the way for other public Sunday conveniences. The selfishness of an unthinking public is never satisfied. These other conveniences are logically defended on the same spacious plea, and regularly follow in the wake of the Sunday car. This has been the uniform experience in Europe, the United States and already in some parts of Canada.

7. The operation on Sunday of electric cars contrary to the law is most reprehensible. Wherever this is done it brings all law into contempt, and renders more difficult the enforcement of every law.

8. The only legitimate defence of any of these things on Lord's Day is that they are a "necessity." If they are "necessary" they are right. If not, they are as clearly wrong. So far as we are aware, nobody even advances the claim that the Sunday car is necessary in any community, unless possibly in very large and congested cities. The inevitable conclusion from these premises is clear.

If we would try to answer our own prayers by introducing the kingdom into our own business relations, that prayed-for kingdom would more speedily come to the world. Nation-wide movements originate in human hearts; let these have a baptism of the gloryland and the earth will not be long unblest.

## HEALTH AND HOME HINTS.

**Bread Pudding.**—One pint of grated bread crumbs, one teaspoonful of sugar, six eggs, one quart of milk flavored to taste. Save the whites of four eggs, beat to a froth, add three tablespoonfuls of powdered sugar, and when the pudding is done pour over the top and set in the oven until a nice brown.

**Cream Cake Without Eggs.**—Four cups of flour, three cups of sugar, one cup of butter, two cups of sour cream, three teaspoonfuls of saleratus dissolved in a little water, half grated nutmeg, and a teaspoonful of essence of lemon.

**Curried Salmon.**—Put in a saucepan a tablespoonful of butter and a table spoonful of chopped onion and cook slowly together until the onion changes color. Add a tablespoonful of flour and a teaspoonful of curry powder, mix with the butter, then add three-quarters of a pint of milk. When smooth add more seasoning if liked, draw to one side and simmer ten minutes. Add one pound of salmon (canned or boiled), freed from bones and skin, and broken in good-sized pieces. Gently cook fifteen minutes longer, and serve with boiled rice in a separate dish.

**Disinfecting Rooms.**—Experiments have been made by a committee of French experts, including M. Pasteur, in order to ascertain the best means of disinfecting chambers in which cases of contagious affections have been lodged. The committee report that sulphurous acid gas is the best disinfectant; but recommended that instead of simply burning sulphur, as is done in barracks and such places, bisulphide of carbon should be burned in rooms, as it is less injurious to furniture or metals.

**Stewed Prunes.**—Stewed prunes are the best for general use. Wash and soak them one hour in cold water, then stew slowly in a porcelain stew-pan until soft. Sugar to taste before sending to the table, or they can be sweetened while stewing.

**Cream of Celery Soup.**—Boil two large heads of celery in a quart of water for forty minutes. Let a quart of milk come to a boil, with a little mace in it; stir into it two tablespoonfuls of cornstarch, well mixed in four tablespoonfuls of cold milk. Let this boil ten minutes. Mash the celery in the water in which it is cooked, and stir it into the boiling milk, add a quarter of a pound of butter, salt and pepper to taste. Strain into a hot tureen, and add a cupful of whipped cream.

**Ottawa Salad.**—About six or seven sticks of celery, same or less of apples, English walnuts, if desired. Chop fine, just before meal time. Make a good Mayonnaise dressing, add, and mix well. For Mayonnaise:—One-fourth cup vinegar, one-fourth water or less, two eggs, salt and pepper to taste, one small tablespoon of sugar, one tablespoon butter. Let vinegar and water just come to the boiling point. Have the other things well beaten with a small tablespoon of flour or corn-starch. Add this, stirring all the time. Don't let it boil, but just thicken. Pour over the salad at once and put to cool. This salad can be varied by adding bananas or other fruit, or boiled potatoes. Serve with lettuce, if desired.

A gentleman would rather be taken for a servant than fail to be of service.

It will take more than an eight-hour day to make the twenty-four hours divine.

You never find truth by losing the temper.

Delight is never found in flight from duty.

## SPARKLES.

**Lola.**—Last night young Borem declared he would willingly go to the ends of the earth for me.

**Grace.**—And what did you say?

**Lola.**—I finally got him to make a start for home, and let it go at that.

"Bluffington is suffering with rheumatism, I hear."

"No, he isn't suffering. He's got it, but he's quite proud and happy. His doctor calls it 'gout.'"

He—I like the English method of spelling best.

She—And why, pray?

He—Well, take a "parlour" for example; having "u" in it makes all the difference in the world.

Scribbler—She isn't writing any more articles on how to manage a husband.

Scrawler—No, she knows better now. She's married.

The late Dr. W. B. Robertson, of Irvine, was once addressing a boys' meeting, and having delighted them with some of his racy anecdotes, he began to draw to a close by saying:

"Now I'm going to point out the moral of all this."

"Niver mind the moral," shouted a little fellow from the middle of the hall: "gie's anither story."

"You are always trying to throw cold water on my literary ambitions," growled the aspiring author. "You say it doesn't pay. Look at Charles Dickens, will you? He left a fortune of \$400,000, all earned with his pen."

"I know it dear," said his wife, caressing him; "but don't you remember that Aladdin could make more than that in five minutes by simply rubbing an old lamp? I'd so much rather you'd do something of that kind, Will!"

## THE REASON.

"Pray tell me why, if you can, The gossip's whisper light Will penetrate, as sure as fate, The noisy day and night.

"No matter what the noise may be, The gossip's lightest word On every hand, on sea and land, By every ear is heard.

"Just bend your head; your eyes I see With eager questions glisten. The reason why is—you and I To gossip always listen."

## WITHOUT MOTIVE.

The venerable and learned Justice John M. Harlan, during a game of golf, at Chevy Chase, explained the intricacies of evidence to a young man.

"Usually in conflicting evidence," he said, "one statement is far more probable than the other, so that we can decide easily which to believe.

"It is like the boy and the house-hunter.

"A house-hunter getting off a train at a suburban station, said to a boy:

"My lad, I am looking for Mr. Smithson's new block of semi-detached cottages. How far are they from here?"

"About twenty minutes' walk," the boy replied.

"Twenty minutes?" exclaimed the house-hunter. "Nonsense. The advertisement says five."

"Well," said the boy, "you can believe me or you can believe the advertisement but I ain't tryin' to make no sale."

Hard is the exit from Easy Street and many there be that find it.

## A MEDICINE FOR THE SPRING

Do Not Dose With Purgatives A Tonic is All You Need.

Not exactly sick—but not feeling quite well. That's the way most people feel in the spring. Easily tired, appetite fickle, sometimes headaches and a feeling of depression. Perhaps pimples or eruptions may appear on the skin, or there may be twinges of rheumatism or neuralgia. Any of them indicate that the blood is out of order; that the indoor life of winter has left its mark upon you and may easily develop into more serious trouble. Don't dose yourself with purgatives, as many people foolishly do, in the hope that you can put your blood right. Purgatives gallop through the system and weaken instead of giving strength. What you need in spring is a tonic that will make new blood and build up the nerves. Dr. Williams' Pink Pills is the one medicine that can do this speedily, safely and surely. Every dose of this medicine helps to make new blood, which clears the skin, strengthens the appetite, and makes tired depressed men and women bright, active and strong. Miss Mary C. yer, Ward Brook, N.S., says: "I cannot speak too highly in favor of Dr. Williams' Pink Pills. I was weak and run down and quite unable to work. I often had headaches, and my appetite was poor. I began taking Dr. Williams' Pink Pills and in a short time there was a marked improvement, and today I am in better health than I have been for years."

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## THE SAUCER PIE.

Once upon a time there was a saucer pie. A saucer pie is a pie that is baked in a saucer instead of a pan; and if you have never seen one, I hope you will before you are a hundred years old.

This pie was baked in a saucer that belonged to a little girl named Polly. Her grandmother had given her the saucer, and it was as blue as the sky.

When her mamma took the pie out of the oven, and put it on the table to cool, she said:—

"Here is a nice little, brown little pie. Baked in a saucer as blue as the sky."

The pie belonged to Polly as well as the saucer. Her mamma had baked it for her because it was her birthday, and she was very proud of it.

"Tell me about it again," she said, as she stood on tiptoe by the table to see it. Then her mamma said:—

"Here is a pie that is dainty and sweet.

Baked in a saucer for Polly to eat." But Polly did not want to eat her saucer pie by herself.

"I will have a party," she said; and away she went with dancing feet to call her neighbors in. There was Martha and Margaret and little boy John, and all of them came to Polly's party.

When they got there, the table was set with Polly's doll dishes, and in the middle of the table was the pie.

"A nice little pie, in a saucer blue," said mamma, as she cut the pie, once across this way, and once across that. Each child had a slice; and then, nibble, nibble:—

All that was left of the saucer pie, Was a crumb in the saucer as blue as the sky.

—Maud Lindsay, in "Kindergarten Review."

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was not size, though it was larger than the Gener-  
al Assembly; nor was it eloquence, though the  
speeches, both prepared and extempore, were fine.  
It was the spirit of earnest determination to do, and  
find out how to do better the work of the Church."  
*Herald and Presbyter.*

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Are in every respect a  
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We guarantee every pound.  
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Thoroughly Cured by the Fittz  
Treatment—nothing better  
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Clergymen and Doctors all over  
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Cases, 12 Quarts, \$4.50  
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**NOTICE  
FOR SALE.**

A small dwelling house erected for the accommodation of a caretaker, a large board and batten cattle shed, and a shed covering a platform scale, also Fairbanks platform scale, purchased in 1906, weighing up to three tons, all in good condition and at present standing on the rear part of Lot No. 9a, of the 3rd Range in the Township of Hull, County of Wright, being the property of Mr. Edward Selkirk Skead. Buildings, etc., must be removed prior to 1st May next.

Sealed tenders for all, or any of the above, addressed to the undersigned, and marked "Tender for the purchase and removal of buildings, etc.," will be received up to 12 o'clock midday, Thursday, 25th March, 1909.

No tender necessarily to be accepted.

A. L. JARVIS,  
Secretary, and Assistant Deputy  
Minister of Agriculture.

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

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

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**Scotch Tweed Skirts**

21/- IN STOCK SIZES CARRIAGE PAID IN THE U.K. 21/-

Made to measure, 2/- extra. Handsome Color  
"Rainy Day" SKIRT in Stylish Check  
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Patterns and Illustrated Catalogues post free.

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

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



**Synopsis of Canadian North-  
West.**

**HOMESTEAD REGULATIONS**

\* NY 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 any Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

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

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

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

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

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



**Department of Railways & Canals**

**DOMINION CANALS**

**Notice to Dealers in Cement**

SEALED TENDERS, endorsed "Tender for Cement," will be received by the undersigned up to 16 o'clock on Friday, the 29th January, 1909, for the supply some 150,000 barrels of cement more or less, required for the construction and maintenance of the various canals of the Dominion and to be delivered in such quantities, at such places and at such times as may be directed.

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

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

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

By Order,

L. K. JONES,

Secretary.

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

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