

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

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Single Copies, 5 cents.

## THE VOICE OF GOD AND THE NATIONS.

BY DR. J. M. HARPER.

From the ends of the earth to its heart-throbs, there is heard a voice as of prayer—

The still small voice of Jehovah, breaking in on the prophet's despair—

A forerunning call for repentance, presaging the wisdom that saves—

With mankind awake, its ways to forsake,

In Mammon's demesne that depraves, The Lord God of Hosts! He reigneth supreme!

And who may his immanence wilful blaspheme,

While urging the helm in some petty realm,

As if God's o'er-ruling were only a dream!

The voice of God and the nations! The voice that never grows old!

The voice that's heard 'mid the turmoil, confronting the godhead of gold!

Give heeding, I pray you, give heeding, to its gospel so often renewed:

Take up its refrain, nor seek to disdain The call that would hallow the good.

The Lord God of Hosts! He reigneth supreme!

What anthem can compass the wondrous theme?

Give heed, giving ear, with your back on despair,

To the voice of the nations renewing their claim!

Astray! Ah, how far in our straying, from Him who is Father of All!

Oh, pray that this voice of the nations should fill the whole earth with its call—

To restore the ambitions of rightness, in the heirship the human may claim, As the gift of God's grace, for the saving of race

In a world so prone to its shame! The Lord God of Hosts! He reigneth supreme!

And who is there dares his decree disesteem?

The divine—the sublime—is the gospel of time

That calls on the nations the good to redeem.

Quebec, March, 1909.

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At 58 Sweetland avenue, Ottawa, on Feb. 25, 1909, the wife of Gordon Grant, of a daughter.

At Pin-gi, Province of Yunnan, China, on Feb. 18, 1909, to Mr. and Mrs. W. J. Hanna, of the China Inland Mission, a son.

At Vankleek Hill, on Feb. 29, 1909, to Mr. and Mrs. Neil Fraser, a daughter.

On March 1, 1909, at 377 Mountain street, Montreal, to Mr. and Mrs. James Reid, a son.

On Feb. 27, 1909, at 1229 Bank street, Ottawa, to Mr. and Mrs. D. L. Porteous, a son. Both well.

On Feb. 28, 1909, at 170 Cobourg street, Ottawa, to Mr. and Mrs. W. W. Hall, a son.

On March 1, 1909, the wife of Kenneth J. Dunstan, 112 Avenue road, Toronto, of a son.

**MARRIAGES.**

At the residence of the bride's parents, Montreal, on Feb. 11, 1909, by the Rev. W. D. Read, Albert Norgrove Smith, of Whitby, Ont., to Louisa Josephine, only daughter of Mr. William Bennett, Montreal.

At 326 Markham street, Toronto, on Feb. 26, 1909, Cecilia Todd, beloved wife of Rev. Robert Gray.

Near Roslin, on Feb. 11, 1909, Elizabeth, wife of the late William Kennedy, aged 85 years.

At North Fredericksburgh, on Feb. 20, 1909, Robert Collins, aged 92 years and 7 months.

In Bathurst, on March 1, 1909, Alexander Montgomery, of Perth, aged 79 years.

In Darling, on Feb. 16, 1909, Thomas, third son of Mr. John Crawford, aged 11 years.

At Maple Ridge, Winchester township, on Feb. 21, 1909, Louis Hutt, father of William and Simon Hutt, of Berwick, and Lawrence Hutt, of Finch, aged 85 years.

At Morrisburg, on Feb. 26, 1909, John Arthur Reid, aged 39 years and 10 months.

At 46 Melville street, Edinburgh, Scotland, on Feb. 11, 1909, George Sinclair Gunn, aged 87 years.

**DEATHS.**

Near Inkerman, on Feb. 8, 1909, Mrs. Christopher Knight, aged 94 years.

At lot 1, First Concession of Lochiel, on Feb. 23, 1909, Alexander Chisholm, aged 87 years.

At Chesterville, on March 1, 1909, Mrs. Joseph Hamilton, aged 90 years, 5 months and 1 day.

At Dundela, on Feb. 18, 1909, Mrs. Michael McLaughlin, of Matilda, mother of Dr. Edward McLaughlin, of Morrisburg, aged 88 years.

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## NOTE AND COMMENT

The simple cost of setting up in type a new edition of the Bible amounted to \$5,000, yet you can buy a whole Bible for a few cents.

Mr. John R. Mott, general secretary of the World's Student Christian Federation, is delivering a series of lectures under the auspices of the federation in St. Petersburg, Moscow and Dorpat.

Russian officials have closed all Chinese stores and warehouses in the principal towns on the railway west of Harbin, owing to the refusal of the owners to pay taxes imposed by the railroad.

The golden jubilee of the ordination of Pius X. to the priesthood has come to an end, and the offerings in Peter's Pence alone amount to \$2,000,000, the far greater part of which has come from the United States and Canada.

Foreign.—The Austro-Hungarian Turkish protocol for settlement of differences arising out of annexation by Austria of Bosnia and Herzegovina, was signed at Constantinople, under which Turkey gets \$10,800,000 indemnity.

There are more than 18,000 people directly employed in the Nova Scotia coal mines, and the industry supports a population directly and indirectly of about 100,000 people, and contributed last year \$680,000 of the provincial revenue.

The Sultan of Morocco appointed as Governor of a province Rais Uli, the bandit who obtained a ransom for Sir Harry Maclean, the Sultan's English adviser, whom he had kidnapped. Rais Uli obtained the appointment upon promises of reform.

"The Swedish temperance organizations, eight in number, with a membership of nearly half a million, have united for political action, which means national prohibition within a few years," declares the latest news of the Scientific Temperance Federation.

Rev. George W. Fulton, for twenty years a Presbyterian missionary in Japan, has the distinction of having a remarkable Bible class with 2,200 members. All kinds of people are eligible to membership, not only Christians but the unconverted, especially students in the schools.

Dr. Chapman and Mr. Alexander sail on March 26th from Vancouver for an eight months' trip through the Far East. They will visit Honolulu, Fiji Islands, Australia, Manila, Hong Kong, Shanghai, Seoul, Yokohama and Tokio. They will, of course, hold meetings in each place.

The most important matter considered at the meeting of bishops of the Protestant Episcopal Church in New York was a petition from 1,160 priests, asking them to rescind or interpret the amendment to canon 19, adopted by the Episcopal General Convention in 1907 allowing Christian men not members of the Episcopal Church to speak in its pulpits. After an all-day session, the participants having travelled from distant cities, the house of bishops agreed that "this house is not legally competent to take any action upon the memorial until the meeting of the next General Convention."

Referring to the union of churches in India the Memorial says: "Any outward organic union of churches that is achieved by the sacrifice of any fundamental gospel truths, will be found in the long run to have been purchased at too high a price, and probably, also, to be of only temporary duration."

Statistics covering grade-crossing accidents in Canada during the past five years, prepared in connection with the investigation now being made by the Railway Commission as to the best way to prevent loss of life at level railway crossings, show that during that period there have been altogether 270 fatalities at level crossings.

Danger of hostilities still lurks in the Balkan situation, it was reported in London, owing to the delay in negotiations to reconcile Serbia and Austria-Hungary. The Powers, it was said, consider addressing a joint note at Belgrade, asking for a list of claims, when Austria-Hungary will be indirectly approached in the hope of mutual concessions.

The movement for a more frequent change of pastorate is making itself felt in the Presbyterian Church of England, as well as the United Free Church of Scotland. The Presbytery of London (North) discussed the matter recently. The feeling in favor of an exchange of Pastorate was so decided that the resolution to postpone the matter for the present was carried by only one vote majority.

In view of the great loss of life through railroad accidents in Canada, it is almost incredible that on English railroad there has not been a life lost for over twelve months; yet this is the information brought by that reliable journal, The Scientific American. England boasted of a similar achievement in 1901, and now, after six years, we are told that not a single person was killed on English railroads in 1908. Certainly, we have something to learn from our British cousins.

The Prince and Princess of Wales recently granted an interview to General Booth that occupied an hour and twenty minutes. The warmth with which the General was received and the kindly manner in which his words were listened to were very marked. Their Royal Highnesses were much gratified by the reports which the General gave of the progress of Salvation Army work in the United Kingdom and many other parts of the world, questioning him in detail with regard to particular departments.

Scientific temperance instruction is getting a strong foothold in France. In the schools, there are now text-books covering the subject and the government offers prizes for the best essay on the question, not only by school children, but by mature scholars as well. Temperance restaurants are being promoted in Paris. La Croix Bleue, the gospel temperance propaganda, now has about 4,000 reclaimed drunkards in its ranks. Recently 68 leading physicians, including officers of the medical department of the army and navy, in the Department of Finistere, signed a manifesto to impress on the people the dangers of drink, saying that the ravages of alcohol threaten the very existence of the French nation. And this in the country innocent travellers declare there is no drink problem because the people drink "pure, harmless wine."

It seems to be the opinion of Colonel Denison, the well-known and usually level-headed Toronto magistrate, says the Sentinel-Review, that all habitual criminals are insane. It is a revolutionary doctrine, of course, to come from a police magistrate; but we are not sure that it will not find more acceptance half a century from now than it does today. It may be that there will come a time when the people will look back on our notions of crime and our methods of dealing with criminals with much the same feeling that we regard the days of witch hunting.

The party in the Anglican Church which is continually denying that their communion is a Protestant body, have had another official set-back in England, and have strengthened the position of their opponents by securing another legal decision, through their agitation, that is adverse to their contentions. The ritualists persist in crowding the Bishops' courts of the established church with petitions for changes in the rubrical service of their churches, and for the introduction of decorations abandoned since medieval times, almost invariably to have their petitions dismissed with severe rebukes by the chancellor for their Romanizing efforts. The most recent decision is in response to the request of the vicar of a parish in Bath and Wells that he be permitted to erect a beam across the chancel arch of his church, upon which were to be placed figures of the Virgin Mary and St. John, with a crucifix in the center. He also requested permission to ring a large "sanctus bell" at the elevation of the host. The chancellor of the diocese refused both requests as contrary to the spirit and letter of the law, which declares the Anglican Church to be a Protestant and not a Roman Church.

It is not often we find differences between the United States and ourselves as fairly stated as in the following from the Herald and Presbyter: The treaty defining the "liberties" of American fishermen in Newfoundland waters sends the entire question to the Hague tribunal for settlement. We may be prepared for an adverse decision. The truth is, our claims from the beginning have been unreasonable, and due to the natural desire of fishermen to demand what they want instead of what was agreed upon. These are British waters. We have no rights there except as may have been conceded by past agreements. American fishermen have attempted to stretch these beyond reason. A just claim of Canada is that American fishermen in Canadian waters must, at least, be subject to regulations which Canada makes for her own citizens. American fishermen demand the privilege of destroying the fishing business for present profit. The assumption of privileges by a foreigner denied to a resident of the country must everywhere provoke trouble. Another claim of Canada is that the three-mile limit does not apply to bays that are less than six miles across; that is, if there is no water three miles from shore at the entrance to a bay it becomes an inland sea. This seems the natural interpretation. The American fishermen claim that if a bay widens out a little they are privileged to enter it, and that any portion three miles from the shore is open sea. It is to be expected that an impartial tribunal will rule in favor of the Canadians on all such points as these.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## CALVIN AS AN ORGANIZER.

By Prof. Henry E. Dosker, D.D.

A structure that can stand the test of the ages must be well built, and from the building we argue to the structural talent of the builder. The structure which Calvin built has stood the test of the ages, hence his structural talent must have been great. He reaches out inwardly to church organization and outwardly to civic organization. And he is especially great as an organizer in as far as the principles he established had potentiality for the future which made them capable of a later development, far in advance of their original intent. Let us look for a moment at Calvin as an organizer.

The charge has often been made, and the idea is quite generally accepted, that Calvin was Geneva's "dictator." Not only is this idea wholly incompatible with the Calvinistic scheme as a whole, but it is wholly at variance with the facts. To the older citizens of Geneva Calvin always remained an alien and he became a citizen only four years before his death. With strict impartiality, the Syndics, as late as 1554, when Calvin has mastered all opposition, referred his books, to be published, to the censor as well as others. Two years later Calvin wrote: "I am living like a stranger in the city." He was therefore far from being a "dictator," although the council availed itself frequently of his wise counsel, when needed.

For the Church, Calvin had large ideals, and his spirit was unquestionably conciliatory, as regards other branches of Protestantism. Church union was ever in his mind. Where, in all the writings of the Reformers, do we find a sentiment like this, quoted from a letter to Melancthon, November 29, 1552—"I consider it of the utmost importance that all trace of difference between us be hidden, as much as is possible from the eyes of posterity. For it would appear strange if we, who had to all separate ourselves as it were from all the world, in the very beginning should separate from each other also, instead of uniting together." The schismatic tendency, which has so often revealed itself in the history of the Reformed Churches, is therefore not due to the teachings of their founder. So far did Calvin carry this desire for union that he asked Bishop Crammer to appoint a place in England, where the leaders of Protestantism might meet, to settle the main points of the common faith and to lay the foundations for a permanent union. The death of Edward VI. frustrated all these plans. That in such an event, the organization of Protestantism would have been largely along Presbyterian lines, no one needs to doubt.

Look for a moment at the Church organization of Calvin, which proved itself capable of such infinite adaptation and power to maintain itself, in the most untoward environment. Its two fundamental ideas were the Sovereignty of God and the equality of all believers, all of whom are "priests unto God." By this idea, at one blow, Calvin uprooted the caste of the hierarchy. This universal priesthood focused itself in the Presbyterian office. The Gospel is Calvin's central idea. This Gospel is applied by a conscience, enlightened by the Holy Spirit. It is embodied in the presbyterian form of government. Church and State co-operate in its behalf and it is

enjoyed by church discipline. Everything therefore centres in the Word, whose power is absolute and demands absolute obedience.

All Reformed Churches, whatever their differences, agree in these three characteristics: 1. The institution of the eldership; 2. The parity of these elders or presbyters; 3. The unity of the Church, through a common confession of faith and a conciliar form of government. That is our common heritage of Calvin. He laid the foundations and these were everywhere honored, and proved the strength of the Reformed Churches. Any deviation from these principles has always spelled ruin to the Church involved.

Under the "Ordinances" of 1541 the duties of preachers, elders, doctors and deacons were clearly defined. The preachers were nominated by the clergy and approved by the magistrates, whilst the ratification of the choice was left to the congregation. They swore to obey all the laws, but were left free in the preaching of the Gospel. They were mutually to correct each other, for which purpose weekly meetings were held. The elders watched over the whole Church, the ministry included, and together with the latter maintained discipline. In the early organization of the Genevan Church, State and Church being so closely connected, the elders were chosen by the lesser council, two from that body, four from the council of sixty, six from the council of two hundred. The ministry ratified this choice. Calvin believed in a moderate aristocracy and this view later on distinguished the Reformed from the Methodist Churches.

The deacons were charged with (1) the collection and distribution of alms and (2) with the care for the visitation of the poor. The "Consistory," composed of the clergy and elders, met every Thursday and to it all questions of discipline were referred, although it did not attain the right of excommunication till 1553. This organization, compact and simple as it was, aimed at the deepening of the faith and the purification of the life of the citizens of Geneva, and, irksome as the "ordinances" originally were, they ultimately converted Geneva into a "model city," as history has abundantly witnessed. Guizot has somewhat harshly judged both Calvin's ecclesiastical and political ideals, we believe, through a lack of thorough appreciation.

It is not quite fair to speak of Calvin as upholding a "theocracy," in the accepted sense. In Calvin's system Church and State were strictly co-ordinate, God being supreme in both spheres. The State had the law; the Church, the Gospel and prayer. All church members, as citizens, were subject to the laws of the State, whilst the magistrates, as church members, were subject to the discipline of the Church. How Calvin strove to maintain this ideal is perfectly evident, from his attitude to the families of the rulers. God must remain supreme in Church and State alike. In so far we can call his ideals theocratic.

As regards his influence on the State, he only endeavored to bring the policy of Geneva in harmony with the new ecclesiastical constitution. Politically he believed in a self-perpetuating aristocratic oligarchy. Perhaps he was even inclined to give to the State too much power in Church affairs, but here as

elsewhere he was a child of his own times. But the ideals he laid down were capable of complete and independent development, as history has proved. His system of Church government was never completely developed at Geneva, but the principles underlying it were right and fully triumphed, at a later day, in a more favorable environment.

Thus also in the realm of the State. As has been said, Calvin had a distinct aristocratic bias, he was temperamentally antagonistic to a democracy. And yet through the application of his fundamental principle of the equality of all men before God he laid the foundation for lay power in the government of the nation. In his earlier stay at Geneva he had caused "the citizens—as he himself tells us—to be summoned to swear to adopt the Confession." That was the beginning of individualism in national affairs; that was the foundation stone of a new order of things, in which each individual citizen was to have a part. Before that day the Church, and in Protestant lands, the prince, determined what people were to believe; here at Geneva, not the council but the citizens themselves ratified the choice.

The rights of the people once recognized, the power of individualism once asserted, and the foundations were laid for that great structure, which we call popular sovereignty. Rome's ideal was Church absolutism; Luther's State absolutism; Zwingli's, Erastianism or paternalism. Calvin's ideal was absolute sovereignty, both of the Church and the State, each in its own sphere, and the recognition of the individual, as standing in immediate and undeniable relation to God, to whom alone all were ultimately responsible. And thus Calvin was the pioneer of the modern idea of a free Church and a free State.

## FLIPPANT AND IRREVERENT.

Editor Dominion Presbyterian: As one who has taken a deep interest in the "cultivation" of a Canadian literature, will you permit me to express my sorrow at the flippancy and irreverence indulged in by some writers given space in our magazines and newspapers. Instance, a contributor to the Canadian Magazine for February says: "There is an adage about a daughter of the fair one in fig leaves who damned us all for a bite of a Northern Spy."

The only excuse that could possibly be offered for such a reference to man's awful fall, and the entrance of sin into this world, is the ignorance the writer thereof displays. He evidently does not "know his Bible" and so fails to realize the gravity of his offence against reverence and decency. I need hardly say that Eve did not wear fig leaves or other clothing until her disobedience brought her to a knowledge of sin's deep shame; and we are nowhere told that the forbidden fruit was an apple. That tradition comes from paganism.

But even if the writer could plead crass ignorance in mitigation of his offense, the editor who accepted such stuff for the delectation of his readers can scarcely be allowed that plea. He, at least, should know that "want of decency is want of sense."

ULSTER PAT.

"He who speaks much of his sorrows to men, easily comes to speak of them too little to God."—Tholuck.

## WHAT THE SNOW FLAKES SAY

By Rev. J. J. Cameron, M.A.

He giveth snow like wool. Ps. 147: 16.

The Psalmist, in dwelling upon the manifold gifts and blessings which God has bestowed, mentions the snow as a gift from the same divine source. There are many thoughts suggested by the snow, which forms such a conspicuous feature of our northern winters. First among these, the snow teaches us a lesson of purity. What is purer than the snow? Gaze out on a starlit night, when the full moon sails in the sky and the broad plain lies mantled as far as the eye can reach in pure white snow, sparkling like diamond gems beneath the moonlight, and how enchanting the scene! How suggestive of saintly purity! And what grace more beautiful than purity of heart? "Blessed," says Christ, "are the pure in heart, for they shall see God." The wisdom that cometh down from above, says the Apostle, is first pure then peaceable. "Finally, brethren," writes Paul, "whatsoever things are honest, whatsoever things are just, whatsoever things are pure . . . think on these things." Without this purity our hearts resemble the dark and barren earth as, shorn of its fruit and foliage by the biting autumn blasts, it lies withered and desolate; but with purity our hearts resemble our earth as we see it in winter, mantled in its snowy garb, and exciting, as we gaze, feelings of admiration and delight.

The snow-flake, we notice again, may be regarded as an emblem of affliction, because of what it is, and because of what it is, and because of what it does. Snow is cold to the touch, and when it comes we do not give it a warm welcome; we rather shrink from its approach, and are glad when, after a few months' stay, it melts away before the soft winds and warm sunlight of approaching spring. So affliction, like the snow, is an unwelcome visitor; it chills the heart and throws over the home a pall of gloom. No affliction for the present is joyous, but grievous. "But snow is a type of affliction because of what it does." The snow, although itself cold and unwelcome, brings certain blessings in its train. The cold and bracing atmosphere which accompanies it is favorable to bodily vigor and mental activity. The most vigorous races are those that have been nursed amid the snows and storms of winter. Snow, again, has the effect of causing the earth to retain its heat; it gives us the charming variety of the seasons, and thus ministers to the development of our esthetic tastes. It does for our earth what our clothing does for our bodies; so that the seed when dropped in the soil in autumn is preserved by the mantling snows from the killing frosts; and when the snow disappears and spring dawns, it is found fresh, green, and sprouting. Now, just as the snows of winter warm and preserve the seed from the frosts and cause it to grow, so does affliction prove a means of causing the graces of the Christian life to grow and develop.

Some of the more attractive graces—patience, meekness, gentleness, long-suffering—grow and flourish beneath the mantling snows of affliction. As in the darkest night the stars shine most brightly, so it is in the dark night of affliction that the sweeter graces emit their brightest lustre. Or just as it is in mid-winter, when the snows envelop our earth and the blinding drifts sweep by, that our earth is nearest the sun, so, spiritually, it is when the snows of affliction enshroud the soul, and the frosts of disappointment chill the heart, that we are sometimes nearest the sun of righteousness, enjoying closest fellowship with Him, exhibiting the sweetest graces of character and feeling most

sensibly the preciousness of His grace. But, further, we observe the snow-flake teaches us the manner in which the most trivial things conduce to a wise and gracious end; or how the smallest things afford traces of purpose and design. Observe the snow-flake with the naked eye, and how small and insignificant it seems. There seems nothing remarkable about it, as, one by one, the flakes gently descend and whiten and brighten and beautify the earth. But look at the tiny flake through a microscope, and how different it appears. Each flake is seen to be composed of a number of tiny crystals, so regular and symmetrical in form as to be incapable of imitation by the finest mathematical instrument. These tiny crystals unite according to fixed laws which no human science can fully explain, and by their union form the beautiful snow-flake.

We have, therefore, in the snow-flake a striking illustration of a truth which holds good with respect to the smallest as well as the greatest of God's works, viz.: that the more closely we examine them, the more evidence we find of the wise design and intelligent purpose which pervades them—a design and purpose of which, at first, our dim eyes see little or no trace. The structure of the snow-flake reveals the fact that God, its maker, is not only a great artist, but a profound mathematician. It is a marvel of mathematical skill. And what is true with regard to the snow-flake is equally true with regard to those smaller, more unnoticed events which chequer our individual lives. Here, too, there is design and purpose, although we may not always be able to trace them. Events sometimes happen which to an impaired vision seem the outcome of blind chance. Affliction visits us, trials cross our pathway, disappointments blight our hopes, sorrow darkens our sky, the burden laid upon us seems greater than we can bear, and while passing under the rod it seems hard sometimes to realize that infinite love is directing our steps and making "all things work together for our good."

"Why is this?" we sometimes complainingly ask when passing through some sore trial, or hearing of some heart-rending calamity. "What is its meaning; what purpose can be served by it; and how reconcile it with the sway of One whose name is Love?" But we forget that in our present state it is part of our moral discipline to be called upon to believe where we cannot see, and to trust where we cannot fully comprehend. Because of our dim, imperfect vision, we have sometimes to wait to see God's purposes unfold, and not until eternity dawns shall we discern their full meaning. But this much we know as a matter of present experience, that it is when the storm of trial has broken and passed away, and as a result the heart has been made better and braver, and the life more fruitful because of the very trial through which we have passed—it is then, and not till then, that the believer, as he looks back, is enabled to trace in the blessed fruits which the affliction brought forth, tokens of a Father's love which, when the trial was upon him, he could not see; and although we cannot always fathom God's purposes or fully comprehend His ways of working, yet may we understand enough to be able to believe that even with regard to these events which seem to us most mysterious, that all, from the least to the greatest, are working together, if not always for our temporal, yet for our spiritual and eternal good. That is the case of the world of men and things around; so in that of our individual lives, where the eye of sense sees naught but the workings of a blind carter, there is discernible to the eye of faith a Father's wisdom and love, directing the most trivial events of our

lives—"a divinity which shapes our ends, rough hew them as we may," leading us onward and upward, through joy and sorrow to larger views to sunnier heights of mental and moral attainment.

Raymond, Alta.

## DR. CAMERON LEES RETIRING.

The impending retirement of the Rev. Dr. Cameron Lees, of St. Giles' Cathedral, is announced. It is expected that the resignation will take effect in May. Dr. Lees is seventy-four years of age. He was ordained in 1856 to the charge of the church and parish of Carnoch, in Ross-shire, being presented to that living by the Crown. The Church of Scotland had few adherents in the parish. It has few to this day. The minister of a remote parish in Ross-shire could scarcely expect to find himself in later years the minister of the foremost church in Scotland. But those were the days of patronage, and that system had in it, in spite of its great abuses, the possibility of discovering and advancing men of genuine worth. The present system is fairer, perhaps, all round, but it fails precisely where patronage sometimes succeeded in the divining of latent and undeveloped powers. The story goes that when the second charge of Paisley Abbey was vacant in 1859 the patron was one of a shooting party in the parish of Carnoch. There he met the young parish minister, and judged him a man of power. He had offered the Paisley charge to another who had declined it, and he determined now to do a bold thing, and present the Rev. Mr. Lees to the vacant living.

There never was a happier appointment. He did his work in Paisley so well that seven years later he was promoted to the first charge of the parish. In 1877 he was translated to St. Giles', where, for more than thirty-one years, he has made the great High Church of Edinburgh a centre from which has flowed the influences of a vital Christianity.

Long before such interchange of pulpits became common Dr. Lees welcomed to St. Giles' men of other denominations, and in particular made the cathedral a place of healing for the wounds of the body of Scottish Presbytery. Like Dr. Norman Macleod, of the Barony; Dr. Donald Macleod, of Glasgow; Dr. Macgregor, of St. Cuthbert's; and one or two other great Scottish divines, Dr. Lees enjoyed the friendship of Queen Victoria. On one occasion, while sitting in his hotel at Salt Lake City, he received a telegram from the late Queen directing him to proceed to Balmoral to baptize Princess Ena of Battenberg, now Queen of Spain.—Scottish correspondence of Belfast Witness.

Three Methodist denominations in Great Britain have demonstrated the practicability of church union by unanimous consent, according to the following from *The Interior*:—"The United Methodist Church of Great Britain, formed in 1906 by a union of the Methodist New Connexion, the Bible Christian Methodist, and the United Methodist Free Church, have actually effected what pessimists in America say is impossible—a unanimous merger of denominations. It is said that when the last steps are taken by which the united body becomes legally the successor of its three constituent parts, there will not be a single outstanding or protesting congregation. The new denomination, which has recently held a conference in London, reports 2,36 churches, 821 ministers, 6,217 local preachers and 196,929 members, including probationers. It has six foreign mission fields; and, considering that the membership is made up largely of the working classes, its record for home work, especially among the poor of industrial centers, is worthy of all praise."

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|------------------|-------------------------|-----------------|
| SUNDAY<br>SCHOOL | <h1>The Quiet Hour</h1> | YOUNG<br>PEOPLE |
|------------------|-------------------------|-----------------|

**THE EXPANSION OF THE CHURCH.**

(Quarterly Review, March 21.)

The quarter's lessons describes the expansion of the early church. The main points are:

1. The cause of the expansion. This was the descent of the Holy Spirit, Lesson II. The ascension of Jesus (Lesson I. was preparatory to the coming of the Spirit. Every lesson bears most emphatic testimony to the Spirit's presence and working. The church began (Lesson III.) in His power. The lame man was healed (Lesson IV.) in the name of Jesus who had sent the Spirit. Peter and John were acquitted (Lesson V.), because it was evident that the Spirit of Jesus was upon them. The true brotherhood was the outcome of His indwelling, and He judged the false professors, Lesson VI. The suffering apostles rejoiced in His conquering power, Lesson VII. He gave to Stephen the enrapturing vision of Jesus, Lesson VIII. In Samaria He broke down the prejudices between Jews and Samaritans, Lesson IX. He led Philip to the Ethiopian, Lesson X. By His power Aeneas was healed, and Dorcas was raised from the dead, Lesson XI.

2. The expansion territorially. The map is necessary (see page 122). The gospel had spread to Jerusalem, to Samaria and throughout all Judea.

3. The expansion in organization. The local church in Jerusalem, over which the apostles presided, became the mother church, and long held an undisputed supremacy.

(a) At Jerusalem the first step was the division of the work of the church. The apostles were set free, by the appointment of the seven "deacons" to the oversight of temporal affairs in the church, to give themselves wholly to prayer and preaching, ch. 6: 1-6.

(b) The fact of apostolic supervision. When persecution arose, the leaders remained at Jerusalem, but frequently visited the churches, going to Samaria (Lesson IX.), and throughout all Judea, Lesson XI. Thus, in addition to local organization, there was a recognized bond of unity in the supervision of acknowledged leaders.

4. The expansion in the understanding of the truth. Contrast the view point of the apostles before the ascension and at the close of the first ten years of service in the church. Note:

(a) Their attitude towards Jesus. In prospect of His death, sorrow had filled their hearts, Luke 22: 45. At His ascension, the predominate note was joy, Luke 24: 52. Henceforth their thought is of His glory and supremacy. "In His name" they work miracles, they appear undaunted before councils, they rejoice in tribulations. The Epistles show how their knowledge of Him grows in ever fuller measure.

(b) Their conviction regarding themselves. After the crucifixion, Peter and other of the disciples returned to their nets, John 21: 3. After the ascension, they gather together, pray and wait until the Spirit comes, when the lifelong day of service and suffering begins. They would gladly suffer (Lesson VII.), and die (Lesson VIII.), for they were transformed men.

(c) Their attitude to the world's need. They felt that ignorance and error must be met by the truth as found in Jesus. This is their explanation of Pentecost (Lesson II. and Lesson III.), and their defence before the Council, Lessons V., VII. The world's want and disease must be met by plenty and healing, Lessons IV., VI., XI. This was the practical side of the gospel.

(d) Their exaltation of the Spirit and practice of brotherhood. This is seen in its joyousness and freedom (Lesson III.) in its real intensity (Lesson VI.), and its universality (Lessons IX., X.). The spirit of social service is beautifully shown by Dorcas. It is worthy of repeated emphasis, that the success of the church in the non-Christian world was largely due to the beneficent mission of the gospel. Thus, within ten years, the church had attained to a true view of the Person of Jesus, acquired an adequate organization, manifested a vigorous and growing life, and ushered in the dawn of a universal brotherhood.

**FROM A PASTOR'S PRAYERS.**

Lord Jesus, take us with thee into dark days, into darkened homes, into the dark places of the earth. We would know the glory of that light that shineth in the darkness. We would learn how to find joy in sorrow; how to lead the troubled into paths of sunshine and peace. . . . Perhaps it is easy to be good when all goes well; help us to find the glory of fidelity and patience when everything seems to go amiss, when the clouds are thick about us. . . . If we find it easy to go in company with the prosperous, teach us how to seek out the unfortunate and distressed, in thy name. Save us from the selfishness that picks out only agreeable companions and congenial friends. Grant us the desire and the power to bring good to disagreeable people, to mingle with the uncongential, and to generate light and truth in unlikely places. . . . Lord, we would follow in Thy footsteps. How didst thou come to seek us out? With all our follies and frailties we must be uncongential to thee; yet thou dost pursue us with Thy grace and enfold us with Thy love. Blessed be thy name that thou didst not pass us by, and hast not given us up, though we still dally so with sin and steep ourselves in foolishness. . . . Is there some like work with others that we can do? Show it to us, Father, that we may be thy children in deed and in truth, and may bring back some of thy wandering ones to thee.

**A LAW OF GROWTH.**

Self-denial does not mean impoverishment of soul. On the contrary, the principle, wisely applied, produces spiritual enrichment, strengthening and refining every noble faculty of one's nature. Meyer says:—"All our outgoings into wider ministry, nobler life, greater responsibility of blessedness, are due to the precious action of sorrow, self-sacrifice, and pain. There is no gate into the life, which is life indeed, which has not cost us dear." There is indeed a surrendering, or a repression of that which has been counted dear, but this very surrendering is found to be a process of transmutation of the less fine into the finer metal. Is it not a peculiarity of Christian attainment that the higher is reached by rising superior to the lower, or the more precious is secured at the cost of the less: it is a law that pertains to man as man. The higher is rotted and nourished in the decay of the lower. The purest joy flourishes in the atmosphere of self-renunciation.

The true secret of a victorious life can never be a philosophy; it must be a theology. For earthly life we need heavenly help. Only that can fit us for the life which now is, which will fit us for the world to come.

**TURNED BACK IN TIME OF BATTLE.**

By Rev. L. M. Zimmerman, D.D.

Not only in olden times were there those to be found who called themselves soldiers and yet cowardly turned back in time of battle, but today there are also those who, having started with great enthusiasm, are never-the-less numbered among those who flee and run away when it comes to a time for hard fighting and great personal sacrifice. It is a great difference between marching and keeping rank when on dress parade amid huzzah, and shouts of praise, or fronting the foe at arm's length in the face of death. It is one thing to swing always on to the winning side right or wrong, but to stand alone for the right in defiance of the marshalled forces against you when you know it means defeat is quite another thing. . . . It is one thing to sleep and dream that life is beauty, but those who are wide awake learn from experience that life is duty. It is one thing to sit and sing on Sunday at public worship and then eat the Lord's Supper, but it is quite a different thing to devour widow's houses on Monday morning. It is one thing to say you will work and worship and give, but to do all these things is an altogether different proposition. It is one thing when lying on the sick bed to promise God that if life be spared more time will be given thereafter to serving God; but it is a sad contrast when the same person restored to health, proves himself untruthful in not keeping his promise as made upon the sickbed. It is one thing to be armed with the weapons of Christian warfare, but it looks very different to see the same persons run away from duty when God wants them to serve him in active service. It is one thing to be possessed with privileges and opportunities, but it is a sad commentary upon Christian experience to deprecate these privileges and waste these opportunities. The servant who knew his master's will and did it not was beaten with many stripes. How about those who, living in a Christian land, whom God has blessed with this world's goods, who knowing what is their duty, yet refuse to work, give and serve! What of those who being called upon of God to stand up as brave soldiers of the cross, yet turn back in day of battle? What of the moral cowards? Will such receive the plaudit, "Well done thou faithful servant." or will it be "Depart from me ye accursed?"

Wherefore, put your armor on, use it for God and the right, be courageous in the day of battle, be stronger than your foe whether from within or from without, that having done all you may stand ever firmly on the Lord's side.—Lutheran Observer.

**OUR FAILURES.**

In many things we all err. We try the bypaths, and the gleaming ways which seem to lead upward to the heights, seem to scale heaven by a short and hazardous climb. It is something if the thunder breaks and drives us down, or some tale of the barren summit makes us wisc in time, so that at any rate before death falls we find ourselves within the wicket-gate, on the right road, though far away. It is by failure more than by successes that God produces that result. A nd therefore the true success, in his eyes, is often what passes here as failure.

**LEGITIMATE AMUSEMENTS.**

There are times when there is nothing in this world that will do us more good than a full resonant, care-dispelling laugh. We need it. Our natures call for it. The best of men have their moments of despondency. There are clouds in every sky; and the way to brighten the landscape is to part the clouds and let the sun shine through. But man's chief end is not to have a good time. It is not to spend his days in one uproarious guffaw. Life is too full of tragedies to have the curtain rung down at last on a farce. We should avoid excess in amusements that are right in themselves, just as we should avoid excess in everything. Too much of a good thing is not good. Too much indulgence in amusements is as injurious to health as too little. It destroys moral fibre. It weakens character. It takes away all seriousness. It is a hindrance to thoughtfulness.

We should not indulge in amusements that are hurtful to others, even though we feel that we may ourselves indulge in them without harm. We can always afford to be charitable, and to remember that if someone whom we admire is a little bigoted, and even narrow on such things, it is better for us to deprive ourselves of a pleasure, or luxury, than to occasion pain or sorrow to hearts that are honest and consistent. Their convictions, even though wrong, are just as consistently held as our own. A charity indulged is more helpful to us than participation in pastimes which bring grief to the hearts of those who love us. We do ourselves no harm by giving up a pleasure to please good Christian neighbors and friends. If their conscience has been injured by our indulgence, our amusement has done more harm to that other conscience than it has done good to ourselves, and it makes us to some extent answerable for the weakening of the moral standards of another.

An amusement is not legitimate when it consumes time that should be devoted to sleep, to study or to labor. At other times it may be right enough; but if it calls us to neglect duty, it touches us from another angle. Pleasure should not encroach upon duty. Each has its legitimate sphere. The strengthening of the mind by study should not be sacrificed for the strengthening of the muscle by play. The balances should be held equal. To take from the one side and add to the other destroys the equipoise, and ends in a warped life. We grow strong by duties performed, not by pleasures indulged. To starve the moral character is to send the soul out into the world lean and hungry and unfitted for life's daily duties. It is a dwarfing of hope, a blighting of power, a paralyzing of moral aspiration.

An amusement that stimulates morbid or vicious appetites should be avoided. There are certain ideals of manhood and of womanhood which, if neglected or permitted to lapse, mean the surrender of the best and noblest there is in humanity. To admit the devil into Eden means that the man and woman must get out. To welcome impure, or salacious suggestions into the heart means that the pure and the beautiful must leave. It is a renting out of the apartments of conscience to tenants that will defile and dishonor it. There is a devil side and there is a Christ side to every man or woman, and the slightest yielding to the one means a withdrawal from the other by a corresponding fraction; so that we gradually incline to the one or the other. We should make sure that we are on the Christ side of the line. When young men and women begin to argue that the Church is too strict in regard to amusements, there is danger that the person so reasoning is over on the danger side of the line. Any amusement that causes us to speak disre-

spectfully of the Church or if its ordinances presents at once the strongest argument for its condemnation. All amusements that shatter our moral convictions and lead to lower levels of manhood and womanhood can be safely laid aside as dangerous. A child of God can well afford to pass them by. Every mind should hold before it this one great fact, that the teachings of Jesus Christ are supreme in the domain of morals. And the individual life must conform to the divine teaching, and not the divine teaching to the individual life.

If the amusement leads to the impairment of our spiritual life, it may be placed at once under the ban. When our love for the things of God diminishes, the noblest that is in us fades away, like tender plants that are parched and withered by the sun. The deadening of spiritual life is the herald of complications which may be eternally ruinous. When amusements eclipse the soul, man is no longer a discerner of spiritual things—United Presbyterian.

**THE KING'S MARK.**

By Townsend Allen.

In olden days when all the land  
Was under England's mighty hand,  
The king's men searched the forest  
Through  
And marked the pines most tall and true

Thus blazed with arrow broad, each tree,  
Was sacred to his majesty;  
None dared molest or cut it down,  
The king's mark saved it for the Crown.

So, upon souls that from earth's ground  
Grow ever upright, straight and sound,  
As once the arrow on the pine,  
God sets his mark and seals them,  
"MINE."

**NO NEUTRAL TERRITORY.**

The fate of Absalom points a moral so clearly that he who runs may read. Are we in open rebellion against the king of kings, or listening to the honeyed words of his enemies? If so, our overthrow is certain. Even if we are not with God, his Word declares, we are against him. We can not occupy neutral ground. We are called upon to choose whom we serve. And if we enlist under the Lord's banner, even though like David we may have been unworthy servants, nothing can prevail against us. The battle for righteousness is on and will continue until the last enemy has been subdued. Shall we heirs apparent to the kingdom, as was Absalom, incite rebellion and abandon our hope of inheritance by engaging in a losing contest, or shall we serve the king with gladness?—Exchange.

**THE FOUNDATION CHRIST.**

That foundation on which the Christian architect builds is Jesus Christ—that is, his experience of Christ as his Savior. There may be moral men, amiable men, benevolent and charitable men, who do not have this; but you can not call them Christian men. Their life, admirable in some respects, is not a Christian life. The structure they build may be a splendid pantheon or museum, but it is not a Christian temple. They may use labor and diligence, but the Christian cornerstone is wanting.—Goulburn.

**DAILY BIBLE READINGS.**

- Mon.—Hindrances in the way (Luke 14: 25-35).
- Tues.—The Christ door (John 10: 7-16).
- Wed.—The door of faith (Eph. 2: 18-22).
- Thurs.—An open door (Rev. 3: 7-11).
- Fri.—The door of love (1 John 3: 14-19).
- Sat.—The need of perseverance (Luke 9: 57-62).

**THE WICKET GATE.\***

By Robert E. Speer.

Some ancient authorities omit the words "is the gate" in Matt. 7: 13, so that verses 13 and 14 would read:—"Enter ye in by the narrow gate, for wide and broad is the way that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way that leadeth unto life, and few are they that find it." In that view the road of death has no gate. There is simply a hole as wide as the way that leads from it.

The evil way is the way of unrestraint, of no discipline, no limitations. It is a broad road leading from everywhere except the gate of life. This is what it is apparently, and this is what the tempter endeavors to make it appear. There are no unpleasant restraints, he urges, no narrowing conditions. Everything is broadly interpreted. That is his favorite language. "Pardon me for saying it," said a public orator recently to a Christian minister of an address in which he had abandoned all the truth of historic Christianity, and indeed of any coherent religious faith. "but I have set forth the broader interpretation to which we are coming." It was the way without a gate.

But this view is only superficially true. The gate comes at the end of the broad way, and it turns out to be no gate at all, but a dead wall, the very perfection of restraint and limitation, even death itself. The appearance of freedom turns out to be the reality of slavery. Every discipline rejected comes back as chains and prison walls, and the man who sought liberty away from God finds himself in a bondage where the very stirrings of the soul are still in death.

But life which begins with limitation ends in the boundless freedom of God. Not all can come through that narrow gate. The gate is exceeding narrow. There is room for me and my soul, but not for me and my soul and sin. So the man passes through, and the sin, for which there is no room, is left off at the gate. And lo, the sacrifice is the sacrifice of nothing except the incapacity to receive everything. The narrow gate passed, the initial limitation of man's will to God's will accepted, the discipline of God embraced in the true education of the soul, and all life opens out into God. The road spreads until the way of the soul as it travels becomes the whole infinite beauty and freedom of the boundless God. So we bend to rise, we give and find that we have given up only the inability to receive the infinite and the eternal.

There is another door. What is taking place there? It is the door of our own hearts. Is the scene there what Holman Hunt describes in his picture of the door of the human soul, fast barred, and overgrown with brambles, with Christ approaching with a light in the night time? Ruskin interprets the picture:—

"The light is suspended by a chain wrapt about the wrist of the figure, shewing that the light which reveals sin appears to the sinner also to chain the hand of Christ. The light which proceeds from the head of the figure, on the contrary is that of the hope of salvation; it springs from the crown of thorns, and though itself sad, subdued, and full of softness, is yet so powerful that it entirely melts into the glow of it the forms of the leaves and boughs, which it crosses, shewing that every earthly object must be hidden by this light, whose its sphere extends."

The man who always has the sins of others before him puts his own in his pocket.

\* Y.P. Topic, 21st Mar.—Pilgrim's Progress Series. III. The Wicket Gate. (Matt. 7: 7-14).

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Manager and Editor.

OTTAWA, WEDNESDAY, MAR. 17, 1909.

"Biblical Criticism and Modern Thought," Dr. Jordan's new book just out is pronounced by the Toronto News to be "the most important pronouncement on this living question at the present time." It is for sale at Hope's and Ogilvy's at \$2.00 per copy. A full review will appear in our next issue.

Montreal Presbytery has granted leave of absence for two months to Rev. W. D. Reid, B.D., of Taylor Church, who will assist in the Chapman-Alexander revival campaign which is to be held in the Kootenays, B.C., during April and May, under the direction of the Rev. J. G. Shearer, secretary of the evangelistic committee of the Presbyterian Church in Canada.

Mormonism is doing aggressive work in Europe, especially Norway. At a recent meeting in Christiania 400 were enrolled. Thirty-three missionaries from Utah were in attendance. 2,000 are at work in Europe teaching Mormon doctrines and inducing people to migrate to Utah. Why does the United States allow such principles to have a foothold?

One at least of the French Canadian papers seeks to discourage French Canadian students from going to Macdonald College, at Ste. Anne de Bellevue, of which Prof. J. W. Robertson, late of Ottawa, is the head. The ground it takes is that they would not feel at home on account of the difference of mentality. We had an impression that Sir Wm. Macdonald's main object in founding the college was to instruct French Canadian students in agriculture. It is scarcely fair for La Presse to allege that they are mentally incapable of taking advantage of the instruction. No English paper will venture to say so.

## UNCONSCIOUS SERVICE.

The best and noblest service in life is prompted by love, and love works without consciousness of itself. When in the house of Simon, at Bethany, that woman came with the alabaster box and poured the costly and fragrant ointment upon the head of Jesus, it was, on her part, an unconscious act, expressive of the supreme affection of a heart that would give all to Him. Even the disciples were blind to its meaning until the Master hushed their complaint with the revelation that this service of womanly devotion should evermore be remembered as a memorial of her. The fragrance of this simple act could never cease to exhale, because of what it was to her Lord. She knew it not, but her offering of affection had anointed his body for burial—a deed of devotion which angels would have begged to render.

Duty is a task master and galls the neck with its yoke, where love bears heavier burdens and sings with joy unconscious of its service. Whatever is done, impelled by the supreme affection of the heart towards Christ, is sure to be the right thing. That which for a moment appears to be a blunder, and which a cold, calculating spirit would avoid, proves to be just the right thing. Love has an intuitive perception, and going easily and straight to the accomplishment of its purpose, thinks that its work is so simple as scarcely to merit recognition. The fact that self is not thought of is the reason often why so much real good is accomplished. The word spoken in love by one who is neither great nor renowned is received and thought of for its own worth and need, while the same message spoken in eloquence of personal utterance is forgotten in remembrance of the way and manner of its expression.

The unconscious service of love is an irresistible argument that it is done for its own sake, and such words and acts are conquering forces. Men are brave to stand against influences back of which they see obtruding personal pride or planning, but let them be convinced that what is said or done is simply from a supreme desire for their welfare and good and they are broken down. When the Master welcomed His faithful servant the exclamation of glad surprise leaps from His lips, "Lord, when did we these things?" He knew it not until then that those deeds of unconscious service that prompted him to help the lowliest of his fellow men was rendered as if done for the King of kings. It is the unconscious ministry of loving hearts that is held in eternal remembrance.

Dr. Cameron Lees, of St. Giles, Edinburgh, is probably one of the best known Presbyterian ministers in the world, as his church is the most historic. It is announced that he is about to retire. He is 74 years of age, but is mentally young and strong, and one would imagine good for some years pulpit work yet.

## CHURCH JUBILEES IN BRITISH COLUMBIA.

The golden jubilee of the establishment of Presbyterianism in British Columbia will occur this year, and the event will be celebrated at the meeting of synod in May, in the city of Victoria, where the first Presbyterian place of worship in the province was opened in 1859. A year later a move was made by the Presbyterians of New Westminster, and in 1861 St. Andrew's church was established, with Rev. Robert Jamieson, a name well known in British Columbia, as its first minister. He remained there for over 30 years. We shall have something further to say on this subject on a future occasion.

The Methodists also celebrate their jubilee this year.

The anniversary of the landing of the pioneer missionaries occurred on February 10, but the occasion will be celebrated when the conference meets at New Westminster in May. It is expected some of the leaders of the church from other parts of the Dominion will be present. Six members of the original party of missionaries still survive. A fund of \$100,000 is being raised in commemoration of the event, for educational purposes.

The Church of England likewise commenced work in British Columbia fifty years ago. Rev. Geo. Hills, an Englishman, who did good parish work in his native land, was the first bishop, the necessary funds being provided by the Baroness Burdett-Coutts, who gave £25,000 for the work. On his arrival he found only one clergyman in the whole of British Columbia. On his retirement after thirty-four years, he left three bishoprics and a large staff of clergy. The fiftieth anniversary of his consecration in Westminster Abbey, February 24, was observed by a two days' celebration in London. The offerings are to go towards the establishment of a theological college at Vancouver, in which the Archbishop of Canterbury is much interested.

At the meeting of the Presbytery of Montreal last week the following resolution was carried unanimously: "That, in view of the prevalence of gambling, in the city of Montreal and elsewhere, the Presbytery expresses its strong disapproval of the prominence given to bets and wagers in the sporting columns of many of our daily papers, and that the 'Daily Witness' be cordially commended for the high moral stand it has always taken on temperance and kindred questions." It is pleasant to note this cordial expression of approval by a church court; and it is well deserved. That the Witness is always on the side of temperance and moral reform is recognized by most people; but that this attitude has cost the proprietors large sums of money is not so generally known. Thousands of dollars a year are lost to our contemporary because liquor and unquestionable advertising is declined, and because of its advocacy of principles inimical to the whiskey trade, gambling, etc. The churches do well to recognize this; and they should unite in giving the "only religious daily" newspaper in Canada a very generous support.



## THE HIGHER LIFE.

A great deal has been said and written of late years about the "Higher Life," "Christian Perfection," "Second Conversion," and so forth: much of which is true, and much of which is foolish and misleading.

What the church and the world most need is evidence of a FIRST conversion—a conversion that affects a man's whole nature and social relationships—that makes men honest, true, pure, gentle, unselfish, as well as devout, and liberal to religious objects. A mere conventional religion lying only in the acceptance of a creed, and an experience which does nothing for the man who holds it—nothing, at least, to transform him, and make him a better man—may be a passport into the Church on earth, but will never be recognized by Him who has said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, who is in heaven." Let us have this practical religion—this "applied science" of theology—based upon repentance towards God, and faith towards our Lord Jesus Christ, and then "let us go on unto perfection." The "higher the better" after that.

We have no faith in the theory of sanctification that teaches us to look for sinless perfection by one great act of faith, any more than we have in the theory of atonement that would have us believe in the forgiveness of all sin, past, present and future, by a similar act. Both are, in our judgment, very dangerous errors. A much safer and more Scriptural view of the Divine method of sanctifying human souls will be found in the recital of Paul's experience in I Cor. ix., 26, 27, and that we earnestly commend to the attention of every one who is sincerely desirous of greater attainments in the Christian life.

The Chicago Presbytery has issued a message which was read from all the pulpits on a recent Sunday. The clergy of the city charges, ninety-eight in number, exchanged pulpits so that the message might come from a stranger. And it was a vigorous one, deploring the shortcomings and apathy of the people, and bewailing the strong drift of the time from personal communion and positive religious conviction. It went on to say: "The lust of money, the passion for pleasures, the craving for world distinction, have laid hold of us whose citizenship is in heaven. The consequence is that interest has fallen off and the ordinary tasks of Christian service have become irksome. The Church is not dead or dying, but is in need of awakening, the more so in this day when her work is so complex, the call for heroes so loud, and the need of readjustment so acute." We trust no section of the Presbyterian church in Canada requires a message addressed to them, but yet is there not the same tendency here, even if it prevails to a lesser degree.

Montreal ministers, like sensible men, enjoy a good game of curling. The Witness records a recent game in which twelve ends in all were played, and the rink skipped by the Rev. Prof. D. J. Fraser defeated the one skipped by the Rev. Dr. A. J. Mowat by 20 shots to 3.

## THE NEW PRESIDENT.

Mr. Taft, the new President of the United States, has not left the people in doubt where he is to be found on some important questions. He places a high estimate on the office of the Gospel ministry. Recently addressing a body of students in Georgia, he said: "I am hopeful that the time may return when the best ability of those who are graduating from universities shall be attracted into the ministry, for that is a great profession, and one upon the ability, and energy of which depends the welfare of our people." He has on more than one occasion spoken in highest praise of the work done by missionaries in foreign lands, which he believes is necessary to the permanent uplift of heathen nations. He is opposed to Sunday travel, and never travels on that day except in case of necessity. And he is on the right side on the temperance question. It is gratifying to find the man who is to rule the destinies of a great nation for the next four years so pronounced on the side of religion and morality. His influence cannot fail to have a beneficial effect.

The itinerant system, if it does not prevail in theory in the Presbyterian church is largely practised. Those who have figured the matter out tell us that the average Presbyterian pastorate is shorter than in the Methodist church, where itinerancy is the rule. Among prospective changes is the removal of Rev. J. W. MacMillan, formerly of Vancouver and Lindsay, and now of St. Andrew's church Winnipeg, to St. Matthew's church, Halifax, of which the late Principal Grant was so long pastor. Mr. MacMillan was once invited to Fort Massey church, Halifax, but declined. Rev. Clarence Mackinnon is also going from Winnipeg to Halifax to assume the principalship of the Presbyterian college. It is a pity to see the metropolis of the great west lose two such men, but Halifax is also an important centre, though in a lesser degree.

According to Dr. Carroll, census commissioner, there are 155 distinct religious denominations in the United States. Some have curious names, for instance: "Old two-seed-in-the-spirit Predestination Baptiste," of whom there are 17,000; "Defenseless Mennonites," "Bruderhof Mennonites," "Schwerkfeldians," etc. Presbyterians, which are generally supposed to be pretty well united, are still ranged under at least a dozen different heads, while there are fifteen kinds of Methodists. Surely there is enough variety there to accommodate everybody.

Prohibition has been carried in Iceland by popular vote. This upsets the theory frequently expressed that a little whiskey is needful to keep out the cold. Were such the case there is no place where it would be more required than Iceland, but the people there think they can keep warm enough without it.

## MISSIONARY INSTITUTES.

During the past few weeks a series of very successful mid-winter Missionary Institutes has been held in six important centres in Eastern and Western Ontario. The Canadian Council of the Young People's Missionary Movement took the lead in this work, and the Canadian Secretary of the Movement, Rev. F. W. Anderson, gave special assistance to the local committees in planning for and conducting each one of the series.

The gatherings were thoroughly inter-denominational in character, and while the advancement of the Missionary interests of the churches of the various denominations was the aim, the spirit of fraternity and union in the great cause of world-wide evangelization which prevailed was a splendid inspiration in itself. The first Institute was held in Strathroy, and the last in Belleville, and the series included also Woodstock, Berlin, Guelph, and Kingston.

Two afternoon and three evening sessions were held in each place and the interest grew in intensity toward the closing session in every case. Mission Study Classes were conducted by leaders specially fitted for their work, and in each place four courses were offered, viz.—"The Moslem World," "The Uplift of China," "The Christian Conquest of India," and "The Why and How of Foreign Missions." Open conferences on Methods of Missionary work in the Sunday School and also in the Young People's Society were found to be of great help. Devotional and inspirational addresses were given by men who could speak with authority on their respective subjects relating to both home and foreign Mission work, and stereopticon and moving picture exhibitions were given to illustrate life and work in Mission lands.

An effort was made in each place to secure a representative attendance from the outside districts and this attempt was successful to a degree, but most of those who attended were from the churches of the respective centres.

The total attendance at the Study classes was about 1,600, while the open conferences brought together some 1,200 who were eager to learn how to do more successful work. The evening sessions were attended by fully 5,000 people who listened with eager interest to the messages given. Splendid service was rendered at these Institutes by Rev. Sydney Gould, M.D., Anglican Missionary from Palestine, Rev. J. L. Stewart, Methodist Missionary from China, and Rev. A. W. Woodburne, M.D., Baptist Missionary from India, and also by the Mission Board Secretaries of the various denominations and some busy pastors who generously gave their time to help in this special effort along the line of Missionary education and training.

The committee in charge of the National Missionary Congress have prepared a Calendar of Prayer for the last days of March, and a number of earnest men and women throughout the Dominion and beyond are uniting in the observance suggested by it. The calendar may be had on application to the Secretary of the Laymen's Movement, 429 Confederation Life Building, Toronto, and there should be a host of men earnestly united in these petitions for a great blessing upon the coming congress.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## THE LITTLE ORPHAN.

"You do not love me, Lucia!"

The speaker was a tall, good-looking young fellow, dressed in the picturesque costume of the shepherds of the Alban Mountains, but his handsome features were spoilt by an expression of petulant ill-humor.

The girl whom he addressed as Lucia sighed deeply, but she did not raise her eyes nor make any answer.

"Is this your last word?" continued the young man. "You mean to say you prefer that wretched foundling—that miserable, nameless cripple, to me?"

"See here, Enrico: what you ask me is impossible! How can I turn out of doors a poor helpless child of six years old? Who is to feed him? Who is to take care of him?"

"But we are poor people. Why are we to keep a stranger's child?"

Lucia lifted her head eagerly: the "we" sounded encouraging.

"Dear Enrico, you have no expense. He shall not cost you a farthing. The English signora who taught me to knit has promised to buy all I do. I shall earn a good deal. I am sure. See, I have already begun a stocking, and the work goes on—goes on; whether I watch the goats or the soup upon the fire, I knit and knit. Look, how fast it goes!" and Lucia made the steel needles glitter in the sunlight.

"Bah! That is nonsense, and the English lady will very likely never come again. Those foreigners are not to be relied on. Besides, when we are married you will have more to do. There will be my clothes to see to, and why are you to be saddled with a foundling? He is no relation of yours."

"True, but he is almost like a brother. Did not my dear mother find him lost among the hills four years ago? Did she not take care of him as if he were her own? Has he not always shared our food and our home? And now that she is dead—she that was his best friend, always patient when I was angry, always gentle when I was severe—now, before she has lain a month in her cold grave, I am to turn out the poor child she rescued from death? No, Enrico mio, such a thing is not possible. As for loving you, ah! you know—" here the poor girl's voice broke, and she said no more.

But Enrico did not seem convinced either by her glowing words or her silent tears. He made no attempt to console her; he stood there frowning, and kicking the loose stones of the road, looking just what he was, a bad-tempered, selfish fellow. He had been brought up with Lucia, and had loved her after his own fashion ever since they were children—that is to say, he had tyrannized over her himself, but had fought her battles with others—and Lucia had repaid his championship with the deepest love and admiration of her little heart.

Enrico had taken to spending his winters in Rome, picking up what he could get as a model, and returning to his native mountains during the summer months. His affection for Lucia had become a habit, though, as she was poor, he looked upon himself as a very magnanimous young fellow for offering to marry her, considering how many girls were fascinated by his person and manners. But as to the cripple, the little orphan that Lucia's mother had been silly enough to adopt, that was quite another matter. He wasn't going to be saddled with him, a useless creature, that could never be turned to account.

Just then the poor little child who was the cause of the lovers' estrangement

came hopping and wriggling towards them. One leg dangled, perfectly useless, but he had a crutch, and by means of this and his uninjured leg he managed to get over the ground tolerably fast. Enrico saw the child coming, but took no notice; he only kicked the stones more viciously than before.

"Take care, Enrico!" cried Lucia anxiously; "you very nearly hit his head."

She spoke too late. Enrico had sent a sharp flint full into the little cripple's face. It struck his lip and made him cry. Without a word of regret or farewell, Enrico turned on his heels and strode quickly away.

The two creatures he had wounded so cruelly wept in each other's arms. Little Pipino's face was cut and the smart was hard to bear, but what was that compared to the pain in the true and loyal heart of Lucia?

"Do not cry," whispered Pipino, forgetful of his own hurt, and stroking Lucia's face with his small thin hands, "do not cry. He is a bad man. When I grow big and strong I will kill him!"

"No, dear little one, you must not say such things. It is very wicked to be revengeful. Enrico did not mean to hurt you."

"Yes he did. He told me yesterday he should like to wring my neck. He would have boxed my ears, too, if Nicolo Prato had not come up just in time. Enrico is a coward; he ran away when he saw Nicolo."

"Hush, Pipino!" said Lucia angrily. "Little boys know nothing about men. Nicolo Prato can box people's ears, too, I dare say."

"Ah, but not ours," said Pipino, with such a comic expression that Lucia could not help smiling and blushing. She knew very well why big, rough Nicolo Prato was so kind to the little cripple, but she tried to pretend ignorance.

"Come, come," she said, when she had washed Pipino's face and dressed his wound, "a plate of soup, and then off to bed."

"I don't want any soup. Nicolo gave me some, and I took it all, because I knew there would be more for you."

"That was very naughty of you! You are never to do so again—do you hear?"

The child made no answer. He took his reproach with an air of tolerant superiority, and walked off to his primitive couch.

He was soon asleep, but Lucia lay awake all night. Her love for Enrico was deep and sincere, and now an end had come—an end to all her fond hopes and bright plans for the future.

Enrico had never been a model character by any means, but his winter in Rome had made him worse. He had come back more idle, more selfish, more careless than ever; before that he had never talked of turning poor Pipino adrift. It was a night of sorrow and tears for Lucia, but she adhered firmly to her purpose. It was a cruel, unjust thing that Enrico wished her to do, and great as was her love for him, she dared not yield.

The autumn days drew on. Visitors were flocking to Italy. Without a word of farewell to Lucia, Enrico left Genzano and went down to Rome.

It was a long dreary winter. People never remembered so much snow. There was much distress about, and Lucia, in spite of her hard work and her constant knitting, began to despair. The English lady had never come back, and it was difficult to find food for herself and Pipino. But Nicolo Prato never forsook them. He was always bringing small presents, ostensibly for Pipino, and Lucia could not be ungracious to the child's benefactor. She recollected with

shame and regret how often she had laughed at the big, rough peasant—how she had encouraged Enrico to make fun of his awkward ways, and how she had mimicked his bashful speech. And now he was the only friend who stood between her and starvation.

News sometimes came of Enrico. It was a cold winter, and Rome was crowded with strangers; the models were "coining money," so Enrico sent word. But never a message for her; she was nothing to him now. She had only the tiny, clinging hands of the cripple to caress her, and his baby talk to give comfort for the future. And while she sat and grieved in silence, Nicolo, the warm-hearted, awkward peasant, stood timidly aloof, longing, but not daring, to cast his love and devotion at her feet.

One evening Pipino was later than usual. Lucia grew alarmed. What could have happened to the child? The twilight grew deeper, still Pipino did not appear.

Suddenly a firm, heavy tread was heard, and Nicolo stood in the doorway.

"What is it?" cried Lucia. "Where is the child?"

"Don't be alarmed," said Nicolo, standing awkwardly on the doorstep, uncertain whether to retreat or advance. "He is at my house—"

"Your house? Why? Has anything happened?"

"It is nothing serious. His crutch slipped upon a stone; I carried him home."

"But why did you not bring him here?"

It was too dark for her to see the flush of embarrassment which spread over the honest fellow's face as he stammered his reply—

"It was so much farther—my home is bigger—he thought—I thought—"

"Whatever you thought, it was foolish," cried Lucia, stamping her foot impatiently. "If the child is in your house, how can I go and nurse him?"

"Ah, Signorina Lucia!" sighed Nicolo, and then he was silent. Lucia grew embarrassed in her turn—neither spoke for a few seconds.

"This is folly," exclaimed Lucia. "Why are we wasting time while the child is suffering? I must go and fetch him here."

Nicolo felt it was now or never. He stepped further into the room and seized her two hands eagerly. Lucia was too amazed to utter a word.

"Yes, Lucia," he said, "let us go; but if you come to my house, you must never leave it again. I want you there—to stay with me always—so does Pipino. I will work for you both. I am strong. I can earn enough for us all. You will not mind my mother living with us. She loves you already, and she is not old; she is no trouble. You can mind the house together."

Lucia was so bewildered by this avalanche of words that she could not speak. The shy, bashful Nicolo, emboldened by her silence and the semi-darkness, came closer still, and put one arm round her, holding fast her other hand.

"Come," he said gently, drawing her to him—"Pipino wants you."

"Ah, no!" she said, suddenly rousing herself with a cry, and pushing Nicolo violently away. "How can you say such things to me? It is only a few months since—since—"

"You were betrothed to Enrico. I know; do not think I forget it. I know, too, I am a poor, rough, ugly fellow by the side of him, but I will take care of the child."

Lucia sank panting into a chair. Her old love for Enrico, her affection for Pi-

pino, her gratitude to Nicolo, all fought and struggled in her heart. Then she started up again.

"Why do you keep me talking here and the child is suffering? Is it a bad accident?"

"It is not dangerous, and my mother is with him. Give me an answer, Lucia. I love you with my whole heart; will you marry me?"

The girls burst into a passion of tears. She knew what Nicolo said was true. Even when she had laughed and scoffed at him the most, she had always known he loved her. And yet—and yet her foolish heart clung to Enrico.

"Nicolo," she cried, and at the sound of his name the honest fellow thrilled all over—"Nicolo, forgive me. I cannot forget Enrico."

"Ah!" came like a gasp from the breast of Nicolo; then he was silent, and nothing was audible but Lucia's sobs.

"I know," she said pleadingly—"I know I am foolish. He is perhaps careless and idle; but if he were to return, and say to me, Lucia mia, forgive me and marry me, why, then, Nicolo—"

"He will never say so," interrupted Nicolo harshly. "Yesterday he married Maddalena."

"Maddalena!" panted Lucia, a hot flush tingling her whole body. It was the name of the worst girl in Genzano, who had gone to Rome that winter.

"Tell me that again," she said quietly—"Enrico has married Maddalena?"

"Yes," answered Nicolo, very quietly also.

A wave of outraged love and indignation swept over Lucia, and overwhelmed for ever in its depths the memory of Enrico.

"I did not speak before," said Nicolo, in a broken voice. "I was afraid I should have no chance, but I have loved you as long as Enrico. I have toiled and slaved to get a home for you, and I will work for you all my life. Come—Pipino wants you."

She rose with an hysterical laugh, wrapped a shawl round her, and went out with Nicolo into the twilight.

It was a grave and solemn walk; both realized what was implied in it.

Nicolo's mother met them at the door, and welcomed Lucia with a silent embrace; the two young people went on to where Pipino lay upon the bed.

He greeted them with a shout of rapture.

"I told you so," he cried. "I knew she would come if Pipino wanted her."

He threw an arm round each of their necks, and drew their faces down to his and kissed them. Then he said, half roughly, half gravely—

"Now kiss each other."

But Lucia rebelled, and rising from his hold with flushed cheeks, began to reprove him.

"How is this, Pipino? Is it a trick you have played upon me?"

"No, no," cried the child eagerly.

"The doctor says I hurt my leg badly; but I don't care if it makes Nicolo happy."

And so the little orphan, who had severed one love-match, cemented another, and Lucia became the wife of Nicolo Prato.

The spring days came, and all things seemed to prosper. The English signora took up her abode again in Albano, and often visited the young wife and little Pipino, who had not only recovered from his accident, but was getting less lame under the skilful treatment of the kind doctor. The boy was very clever, too. People began to shake their heads wisely, and prophesy that he would do great things some day.

"Ah!" they said, "it was a lucky hour for Lucia when she took that child. He will turn out a genius."

Sad accounts came from Rome—sad stories of the life led by Enrico and

Maddalena, but they never reached Lucia's ears. Nicolo guarded against that. To him, also, the mere mention of the names brought bitter memories, and no allusion to them ever crossed his lips.

And so Lucia's life went on, passed in tranquil happiness. The love she had accepted was honest and sincere, not full of stormy gusts, like the passion of Enrico, but patient and unselfish, filling every day's commonplace duties with sweet and thoughtful attentions. With her husband at her side, Pipino growing up, and baby voices calling her mother, Lucia has reason to bless the day she took the name of Prato.

#### THE STEP MOTHER.

Within a fortnight of my birth  
My fair young mother passed from  
earth,

And memory left to me no trace  
Of her dear form or face.

In time another took her place;

The one who led me down the years,  
Who kissed away all fret and tears;  
Upon whose warm, responsive breast  
Whenever care oppressed,  
I always found relief and rest.

It is my hope I'll see them stand  
At heaven's gate, hand clasped in hand,  
The mother sweet I never knew,  
The one tried, noble, true,  
Who filled her place—my mother, too.  
—Good Housekeeping.

#### SHALL IT BE THIS?

Potatoes and salt, with a crust of bread,  
For the best little woman the Lord ever  
made,

While the rumsseller's wife feeds on tur-  
key and wine  
Bought with my money—if I so incline;  
This shall it be  
For mine and me!

Tatters and rags for my little one,  
My fair, comely baby, my own darling  
son;

While the rumsseller's children go warm  
and well clad  
On my earnings, wrested from my bonny  
lad;

This shall it be  
For mine and me!

Well, man, do you think me a whole-  
eyed fool,

Blindly to serve as a rumsseller's tool?  
Ah! How can I hesitate which to choose,  
When it's all to gain—or all to lose;  
For mine and me,  
For mine and me!

—Youth's Companion.

A wise man seeks to shine in himself,  
a fool, to outshine others.

None are so old as they who have out-  
lived enthusiasm.

Great souls have wills; others only  
feeble wishes.—Chinese Proverb.

We are taught that for nations and for  
persons the only way of being really well-  
to-do is to do really well! Much good  
may sink us, unless there is much good-  
ness.

If good people would but make their  
goodness agreeable, and smile instead of  
frowning in their virtue, how many  
would they win to the good cause!—  
Archbishop Usher.

A man may be a heretic in the truth;  
and if he believes things only because  
his pastor says so, or the assembly so  
determine, without knowing other rea-  
son, though his belief be true, yet the  
very truth he holds becomes his heresy.  
There is not any burden that some would  
gladlier put off to another, than the  
charge and care of their religion.—John  
Milton.

#### SLEEPLESS LITTLE BABIES ARE SICKLY BABIES

When babies are restless, sleepless and cross it is the surest possible sign that they are not well. Well babies sleep soundly and wake up brightly. Sleeplessness is generally due to some ailment of the stomach or bowels, or cutting teeth. A few doses of *Baby's Own Tablets* will put the little one right, and give it sound, natural sleep. Mrs. Jos. Gonet, St. Evariste, Que., says: "I have found *Baby's Own Tablets* a splendid medicine for constipation and stomach troubles. I give them to my little girl and they keep her lively and well." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

#### STRANGE BIBLE FACTS.

The Learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the Crown, for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Palace of Skulls, Madrid. After thirty-three years in this living tomb, death came to his release, and the following remarkable researches taken from the Bible, and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years.

In the Bible the word Lord is found 1,853 times; the word Jehovah 6,855 times, and the word Reverend but once, and that in the 9th verse of the cxi. Psalm. The 8th verse of the cxvii. Psalm is the middle verse of the Bible. The 9th verse of the viii. chapter of Esther is the longest verse; 35th verse, xi. chapter of St. John is the shortest. In the cvii. Psalm four verses are alike, the 8th, 15th, 21st, and 31. Each verse of the cxxvi. Psalm ends alike. No names or words with more than six syllables are found in the Bible. The xxxvii. chapter of Isaiah and xix. chapter of 2nd Kings are alike. The word Girl occurs but once in the Bible, and that in the 3rd verse and iii. chapter of Joel. There are found in both books of the Bible 3,586,483 letters, 773,693 words, 31,373 verses, 1,189 chapters, and 66 books. The xxvi. chapter of the Acts of the Apostles is the finest chapter to read. The most beautiful chapter in the Bible is the xxii. Psalm. The four most inspiring promises are John xiv. chapter and 2nd verse John vi. chapter and 37th verse. St. Matthew xi. chapter and 28th verse, and xxxvii. Psalm, 4th verse. The 1st verse of the ix. chapter of Isaiah is the one for the new convert. All who flatter themselves with vain boastings of their perfections should learn the vi. chapter of Matthew. All humanity should learn the vi. chapter of St. Luke, from the 20th verse to its ending.

#### THE COMING OF CHRISTIANITY.

Christianity asks no favors of the world or its enemies. It came unheralded. It was established upon its own merits and has fought its way, from age to age, into recognition and power, in spite of human opposition, ridicule, contempt, and opprobrium. It carries with its own commendation or indorsement. It answers a felt need in the individual heart and in the social organism. It wins the day ever presenting a record of noble, self-sacrificing, beneficent and grand achievement on the part of its followers, while blessing and prospering the communities where it gains a foothold. We have no fears for its triumph. It is of God; and it can not fail. It is a necessity to man, and he must have it.

The difference between heathen virtue and Christian goodness is the difference between oars and sails, or rather, between galleys and ships.—Augustus Hare.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## QUEBEC NOTES.

Rev. H. C. Sutherland, of Kingsbury, is the primus inter pares of the presbytery for the year 1909.

The Presbytery, deeply interested in work which they cannot accomplish for want of money and men, are applying for a superintendent for the province, in the hope that considerable of his time may be given to the eastern portion of the province.

The Presbytery of Quebec's first list of Commissioners to the General Assembly is made up of the following: Dr. Kellock, Messrs. E. McQueen, E. G. Walker and J. S. Stewart, ministers; and Messrs. M. G. Crombie, Jno. Whyte, Jas. Muir and H. M. Gilchrist, elders.

Before long Mr. J. R. MacLeod, Three Rivers, will have rounded a period of thirty years of service in the Presbytery, and Mr. A. T. Love will soon complete twenty-five years of service in St. Andrew's church, Quebec.

The Presbytery has been recently strengthened by the acquisition to their numbers of Messrs. James Hastie and D. H. MacLennan, both of whom are widely and favorably known in the Church, because of their labors.

The Presbytery nominated Mr. Dugald Currie, B.A., B.D., for the Moderatorship of the Synod of Montreal and Ottawa, and Mr. Wylie C. Clark, B.A., B.D., for the chair of Practical Theology in the Presbyterian College, Montreal, in succession to the late Prof. Mackenzie.

A new church (a somewhat novel thing in these parts) has been built and opened, at Asbestos, in connection with the congregation of Danville, under charge of Mr. J. N. Brunton. It is expected that this will strengthen the cause at Danville. It is something of an institutional church—which is also new in these parts.

## LIFE MEMBERS, W.F.M.S.

The Foreign Mission Tidings for March reports the following new life members:

Miss Margaret K. Strong and Mrs. Geo. Robertson, Central Church Auxiliary, Hamilton; Miss Margaret Young, presented by W.F.M.S. Auxiliary, Paris; Mrs. W. Robertson, presented by St. Andrew's Mission Band Belleville; Mrs. D. L. Oliver, presented by W.F.M.S. Auxiliary, Moosomin; Mrs. W. Williamson, St. Paul's Auxiliary, Port Hope, presented by a friend in memory of her daughter; Mrs. J. C. Robertson, presented by W.F.M.S. Auxiliary, Avenue Road Church, Toronto; Mrs. Wm. C. Young, Chalmers' Church Auxiliary, Quebec; Mrs. Peter Straith, presented by W.F.M.S. Auxiliary, Mount Forest; Miss Margaret Christie, Cheerful Givers' Mission Band, Toronto; Ruth Ewart Kellog, W.F.M.S. Auxiliary, Rosedale Church, Toronto; Mrs. J. F. MacFarland, W.F.M.S. Auxiliary, Warkworth; Mrs. D. Perrie, W.F.M.S. Auxiliary, Wingham; Mrs. A. C. Hunt, St. Andrew's Auxiliary, Belleville.

"Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful; that we, who can not do anything that is good without Thee, may by Thee be enabled to live according to Thy word; through Jesus Christ our Lord"—Episcopal Prayer Book.

The power of God, distinct and imphatic, is the gospel.

## MONTREAL.

Rev. J. B. McLean, B.A., has been inducted as minister of St. Andrew's church, Huntingdon. Rev. W. R. Cruikshank, of Montreal, moderator pro tem, presided. Many ministers were prevented being present owing to a severe snow storm; but the congregation turned out in large numbers.

The session and choir of Montreal West church presented their leader, Mr. J. R. Bain, with a gold watch, in appreciation of the energy and zeal he had displayed in conducting the church services during the past year. The presentation was made by Miss Jean Forrester, a member of the choir, while the Rev. Mr. Ross, Mr. McKnight, Mr. Currie and others, spoke of the good work done by Mr. Bain since he had taken charge of the choir.

Mr. D. A. Budge has just entered on his thirty-sixth year as general secretary of the Y.M.C.A., a position he has filled with distinguished ability and faithfulness. Mr. Budge is also an elder of the American Presbyterian Church. He has seen the Y.M.C.A. work grow from small beginnings to its present large and important proportions, with branches in various parts of the city. The young man, a stranger in Montreal, who calls on Mr. Budge will find a cheerful welcome and valuable advice, should he require it.

At the recent meeting of Montreal Presbytery Rev. A. S. Ross presented the report on moral and social reform, according to which there seemed to be no improvement in relation to the question of Sabbath observance. The gambling rage caused ravages even among women. There has been progress in the temperance movement. The social evil was alluded to and sessions took strong grounds in opposition to the legalization of it. The suppression of immoral literature was strongly advocated. The pulpit had been faithful in urging political purity. The following resolution was adopted: That this Presbytery favors the formation of a moral and social reform league for the City of Montreal and province, and hereby exhorts all sessions within this territory to support with zeal and earnestness any movement in this direction.

## QUEBEC.

Miss E. Rattray, of Richmond, Que., handsomely entertained the Presbyterian Church workers at her home on Saturday afternoon of last week, when all spent a pleasant hour in social intercourse.

The annual meeting of St. Andrew's congregation was held on 10th inst., Rev. A. T. Love in the chair. Despite the disagreeable weather and counter attractions, there was a large attendance of members. That the church has had a prosperous year was evident from the reports presented by the board of management, Ladies' Aid, Sabbath school, Mission Band, and Men's Association. After all obligations had been met, and over a thousand dollars contributed to missionary work, there remained a considerable balance on the right side. The following officers were elected:—Board of management—Mr. J. U. Clint, honorary member; Mr. A. J. Elliot, representing the session. Trustees—Messrs. John Brakey, L. Lampson, and Geo. H. Thomson. Representing the congregation—Messrs. A. Robertson, Col. Turnbull, A. E. Pfeiffer, Geo. M. Mitchell, G. B. Ramsey, A. W. Hay, and R. H. O'Regan. Auditors—Messrs. D. Rattray and S. S. Oliver.

## WESTERN ONTARIO.

Rev. A. McNabb, of Walton, is called to Underwood.

Rev. F. H. Larkin, B.A., of Seaford, has been preaching in Knox church, Stratford.

Rev. Wm. Cooper, of Mt. Forest, is preaching a useful series of sermons on the Ten Commandments.

At the last communion in Knox church, Cayuga, ten new names were added to the membership.

Rev. Walter Nichol, M.A., pastor of Knox church, St. Marys, and Rev. Mr. Smith of Hensall exchanged pulpits on a recent Sunday.

Magnetawan congregation intimated their intention to build a manse; and permission was granted them to mortgage to two thirds of its total cost.

On the 23rd inst. the Presbytery of Sauguen will hold a special meeting at Palmerston when the principal item will be a discussion on Church Union. Dr. Farquharson, Durham, and Rev. Wm. Cooper, Mt. Forest, are to lead in the sections dealing with doctrine and polity.

Rev. Dr. McMeekin, of Sprucedale, attended last meeting of North Bay Presbytery and was invited to act as a corresponding member; and Rev. T. W. Mahaffey, B.A., of Parry Sound, and Rev. P. Brydon, B. A., of Powassan, inducted into their respective charges since last meeting; were introduced by the moderator and took their seats.

North Bay Presbytery sends the following commissioners to the General Assembly:—Messrs. G. B. McLennan, F. E. Pitts, and J. D. Byrnes, ministers; and Messrs. Joseph Farrer, Parry Sound; W. Sharpe, Burks Falls; and McKenzie, North Bay. Mr. McLennan was nominated to represent the Presbytery on the Assembly's committee on bills and overtures.

The second anniversary in connection with Stanley Church, Ayr, under the pastorate of Rev. D. I. Ellison, was conducted by Rev. Thos. Wilson, of Walkerton; and Mr. Wilson's lecture, on Monday evening, subject: "A trip round the world," was greatly enjoyed by all who heard him. The receipts amounted to about \$65.00.

The evils which tend to destroy religion in the home as stated in Rev. W. Morrison's report on church life and work to the Presbytery are many: A craze for sports, the worldly spirit, the desecration of the Sabbath, late hours and the spirit of undue independence in the children. The whole report dealt with religion in the home, and was full of important suggestions. The following recommendations were adopted: 1. That the importance of the home as a Christian agency, and its possibilities and dangers make it expedient that the church should give special attention to its interests and problems. 2. That this Presbytery more cordially endorse the present forward movement of the Church in systematic giving, and especially the efforts of the Laymen's Missionary Movement. 3. That this presbytery earnestly urges upon all pastors and congregations the cultivation of the grace of kindly and educative Christian intercourse.

We should carry our affections to the mansions prepared for us above, where eternity is the measure, felicity the state, angels the company, the Lamb the light, and God the inheritance and portion of His people forever.—Jeremy Taylor.

## EASTERN ONTARIO.

Last Sunday week Rev. D. L. Gordon preached anniversary sermons at Vars.

Rev. Horace Peckover has been called to Morewood, in succession to Rev. A. Stewart, now of Alexandria, and his induction will take place there on Thursday of this week, at 8 p.m.

Rev. M. S. Oxley, B.A., of Montreal, is announced to lecture at Dunvegan on "The Isle of Sky, the land of our forefathers." The Sky people and their descendants in that neighborhood will no doubt give Mr. Oxley a large audience.

Rev. Geo. Mingie, of North Lunenburg, has returned home after spending a pleasant holiday with friends in Cuba. Mr. Mingie will give an address, illustrated by lantern views, of the scenery and work done in Cuba some time during the month of March.

While visiting his family at Brockville last week Rev. Daniel Strachan, pastor of Rosedale Church, Toronto, was presented with a handsomely bound copy of leading oratorios by the Philharmonic Society, of which he was formerly an officer. Mr. Strachan is justly held in high esteem by all classes in Brockville.

At the induction of the Rev. John Pate as minister of Knox Church, Lancaster, the moderator of Presbytery, Rev. W. A. Morrison, Dalhousie Mills, presided. The sermon was preached by Rev. Chas. Ferguson, of Vankeek Hill. The address to the minister was given by Rev. A. Govan, of Williamstown; and that to the congregation by Rev. J. Matheson, of Summerstown. The church was well filled, and there was a large attendance of members of Presbytery, no fewer than fifteen ministers taking part in the solemn service. At the conclusion of the induction a reception was held, during which the Rev. J. U. Tanner, who had acted as interim moderator, was the recipient of a substantial cheque, which he acknowledged in his usual happy manner; and refreshments were served by the ladies of the congregation. Mr. Pate enters on his work with every prospect of a happy and successful pastorate.

## WINNIPEG AND WEST.

Rev. J. H. Cameron, formerly of Killdonan, has received and accepted a call to Westminster Church, South Vancouver, and his induction took place on the 8th inst.

It is announced that Dr. Pigeon, of Victoria Church, West Toronto, will give a six weeks' course of lectures next summer on "Practical Theology" in Westminster College, Vancouver, B.C.

The twentieth anniversary of St. Andrew's Church, Vancouver, was recently observed by a social gathering of the congregation, at which Mr. R. A. McConnell, of Westminster Hall, who has been appointed to assist the Rev. R. J. Wilson, was introduced by him, and gave an address. A pleasing programme was presented, and Mr. Stark, the treasurer for a number of years, was present ed with an address.

Faith is trust. To believe in Christ is to trust in Him. There is nothing more simple in the world than the childlike Christian, trusting in his Saviour. There is nothing mysterious about it. It is the child trusting his mother, the client trusting his lawyer, the patient trusting his physician.

We must not spend all our lives in cleaning our windows, but in sunning ourselves in God's blessed light. That light will soon show us what still needs to be cleansed, and will enable us to cleanse it with unerring accuracy.—F. B. Meyer.

## ORANGEVILLE PRESBYTERY.

This Presbytery held regular meeting March 9 in Orangeville church. Following nominations were made: Rev. W. T. Wilkin, B.A., Trenton, to be Moderator of Synod; Rev. Samuel Lyle, D. D., Hamilton, to be Moderator of General Assembly; Rev. George C. Pidgeon, D.D., Toronto, to be Professor in Montreal College. Commissioners to Assembly are: Frank Davey, R. S. Scott, R. M. Phalen and H. Ross; Ministers, Wm. Forsyth, Archie McDougall, and two elders from Laval and Mono Mills sessions.

The Rev. J. H. Edmison accepted call to Kincardine. Rev. J. G. Cheyne, Claude, is Moderator of Cheltenham and Mount Pleasant. Rev. George Milne resigned Ballinafad and Melvil. Rev. R. S. Scott, Hillsburg, is Moderator of vacant charge. Rev. George Ballantyne resigned from charge at Maxwell. Rev. G. C. Little is Moderator of the vacancy.

Reports were considered and adopted. Statistics showed 148 fewer members; exodus to the West explains. Decrease in givings for all purposes of \$9,453, and for schemes, \$665. The fact that Queen's endowment was paid last year, and church buildings are out of the way and the great loss of people, over 13,000, from counties in which Presbytery works will account for the decrease. Considerable gains were represented in Sabbath school work. Some exception was taken to the Church Life and Work questions. Approval was given to proposal re orphan children if money can be found to finance proposal. Conference in evangelism and simultaneous services will be held in May. Result from Aged and Infirm Ministers was passed over. The subject is very intricate and worthy of lengthened consideration.

Next meeting of Presbytery May 4th, in Orangeville church.

Peterboro Presbytery nominates Rev. Dr. Lyle, of Hamilton, for the Moderatorship of the General Assembly.

The series of sermons to men by Rev. C. W. Nicol, of Erskine Church, Ottawa, have been growing in interest, and the church is crowded. Next Sunday evening the subject will be "Setting Sail," the first on the wreckage of youth.

Rev. W. D. Reid, B.D., of Taylor Church, Montreal, is nominated by Peterboro Presbytery for the chair of Practical Theology in the Montreal College; and for the chair of Systematic Theology in the Halifax College, the same Presbytery names Rev. Clarence MacKinnon, B.D., of Winnipeg, for the

St. Andrew's church, Three Rivers. Rev. J. R. McLeod, pastor, formerly aid receiving or on augmented list, now for several years self-sustaining, reports encouragingly, except that showing the numbers ever leaving the bounds. Total receipts, \$1,630; balance on right side. Mr. Alex. Baptist re-elected manager; Mr. J. E. Davies elected in room of the late R. W. Williams; Mr. Allan McDougall, re-elected treasurer. Ladies' Aid and Sunday school in funds.

Mr. S. M. Thomson, of Brantford, the indefatigable agent of the Ontario Children's Aid Society, in an address in the Town Hall, Perth, last week, explained the objects of the society, after which it was decided, upon motion of Rev. A. H. Scott, to establish a Children's Aid Society in Perth, with three objects in view: The protection of children from neglect and cruelty, the placing of homeless or dependent children in foster homes, and an educational propaganda on the rights of children. Upon motion of Rev. D. Currie the following were elected officers for the year: Honorary president, Hon. Senator McLaren; president, Mayor Hall; 1st vice-president, A. B. Rudd; 2nd vice-president, Dr. Kennedy; secretary, Norman Miller; treasurer, Gilbert Wilson; honorary solicitors, Stewart and Chadwick.

## PRESBYTERY OF VICTORIA.

The half-yearly meeting was held in the First Church, Vancouver, on Feb. 2, with a fairly good attendance of ministerial members, although not of elders. The Revs. Principal McKay of Westminster Hall, Geo. A. Wilson, Superintendent of Missions and John Fotheringham were also present.

The first named gave a most gratifying and encouraging report of the remarkable progress and bright outlook of the new College. Reports showed new Home Mission Fields supported, and were among the Chinese and Indians in a satisfactory condition. The only unsatisfactory feature of the latter work being the inability so far to secure a suitable teacher for the Indian school at Uluclut, vacant for some months by the resignation of Mrs. Swartout. Remits from the General Assembly were carefully considered, and with one dissentient, the following deliverance in regard to the union question was adopted:

"That inasmuch as the Presbyterian Church in Canada has made very great progress in lengthening her cords in all departments of her work both at home and abroad: Inasmuch as harmony prevails from ocean to ocean, and all her people are a unit in their aim to accomplish the end for which the Church stands and maintain the principles for which the great leaders of the Presbyterian Church contended in the past centuries: Inasmuch as the lines that marked the different sections of the Presbyterian Church which united to constitute the Presbyterian Church in Canada is about obliterated and the people rejoice they are one body of Presbyterians in Canada: And inasmuch as there is opposition in our Church to consider further negotiations for Organic Union, which if continued, must seriously disturb our Church organization: The Presbytery recommends denominational confederation in preference to Organic Union, so as to prevent overlapping and secure as great economy as possible of resources of men and money."

The Rev. Dr. Lyle of Hamilton was nominated for moderator of the General Assembly, and the following commissioners to the General Assembly were appointed Ministers, Revs. Dr. J. Campbell, Joseph McCoy, and D. MacRae, Victoria; elders, Messrs, J. McLaren, Thomas A. Bryden, Victoria, and Wm. Murray, Hamilton, Ont.

The Rev. James McMillan submitted the resignation of his charge of the First Church, Ladysmith. The Presbytery appointed a special meeting on the 17th instant to deal with the matter.

The following are the conveners of standing committees in North Bay Presbytery for the next twelve months:—On Home Missions, Rev. J. D. Byrnes, Cobalt; Augmentation, Rev. G. L. Johnston, North Bay; Young People's Societies, Rev. G. B. McLennan, Huntsville; Sabbath schools, Rev. R. Drinnan, Rosseau; Foreign Missions, Rev. Dr. Ashdown, Sturgeon Falls; Church Life and Work, Rev. F. W. Mahaffy, Parry Sound; Aged and Infirm Ministers' Fund, Rev. F. E. Pitts, New Liskeard; Widows' and Orphans' Fund, Rev. G. W. Thom, Allensville; Moral and Social Reform, Rev. J. A. Donnell, Haileybury; Church Property, Rev. G. W. Thom, Allensville; Lumber Camps, Rev. J. D. Byrnes, Cobalt; Evangelistic Committee, Rev. J. McDonald, Latchford; Ex-amination of Students, Rev. J. A. Donnell; Systematic Giving, Rev. R. Bryden, Powassan; Auditors, Rev. J. A. Donnell and G. A. Brown; Finance, Rev. R. Drinnan, Rosseau.

Those that can look with dry and undisturbed eyes on another's sin, never truly mourned for their own.—Bishop Hale.

## HEALTH AND HOME HINTS.

Buying olive oil by the gallon is one case of economy.

To cover a pan in which fish is cooking will make the flesh soft.

A clam shell in the inside of the kettle will prevent the formation of lime.

Large red apples, when served whole upon the table, are polished with olive oil.

Celery and oyster stuffing is one of the most appetizing when made well. A pint of celery should be chopped fine and allowed to simmer for fifteen minutes in slightly salted water. Chop small one cupful of oysters, add a teaspoonful of onion juice, a teaspoonful of minced parsley, add a teaspoonful of salt, one-fourth of a teaspoonful of pepper, the juice of a lemon, and half a cup of melted butter. Sometimes this stuffing is made with celery and mushrooms instead of oysters.

Good Little Breakfast Dish.—Boil 3 eggs twenty minutes, then remove the shells and cut into slices. Fry a bit of onion in a little butter, and add a teaspoonful of corn-starch mixed with a saltspoonful of curry powder; pour on slowly three-quarters of a cup of milk, seasoning with salt and butter to taste, and simmer until the onion is soft. Add the eggs, and serve when they are thoroughly heated.

A Vegetable Souffle.—Scrape, wash and steam two carrots until tender; take up and rub through the upper part of the breast-potato; add an ounce of butter, a tablespoonful of flour mixed until smooth with a little cold milk, a teaspoonful of salt, a dash of cayenne, and a tablespoonful of chopped parsley; mix all together in a saucepan over the fire. Beat in the yolks of three eggs; when cool add the stiffly-frothed whites of four eggs. Grease a souffle-mould or a tin pan, dredge with dry bread crumbs; pour in the mixture, sprinkle the top with browned cracker and bits of butter, and set into a moderate oven to bake.

Spice Sauce.—Boil three fourths of a pint of water and one cupful of sugar together twenty minutes, remove from the fire and stir in one teaspoonful each of the extract of mace, cloves and ginger.

For chocolate icing take a quarter cake chocolate, half teaspoonful of milk, one tablespoonful of corn starch; mix together and boil for two minutes; when cold, flavor with one teaspoonful of vanilla extract, and sweeten to taste with powdered sugar.

To stew Mutton Outlets.—Take some lean, neatly trimmed mutton chops from the loin and fry them lightly a good brown. Have ready sufficient good, well-seasoned gravy, in which put a few slices of pickled cucumber. Add the chops and stew most gently from an hour and a half to two hours.

Bread Pudding.—Take any pieces of dry bread: cut into small bits and pour over sufficient boiling milk to soak it; beat smooth with a fork; sweeten to taste; add a little nutmeg, the peel of a lemon grated and a half-a-pound of raisins; then add three well-beaten eggs and bake about one hour and a half.

The character of a wise man consists in three things: To do himself what he tells others to do; to act on no occasion contrary to justice, and to bear with the weaknesses of those about him.—Samuel Smiles.

Every individual will be the happier the more clearly he understands that his vocation consists, not in exacting service from others, but in ministering to others, in giving his life the ransom of many. A man who does this will be worthy of his food and not fall to have it.—Tolstoi.

## SPARKLES.

The biggest hotel may be considered the greatest inn-convenience.

From the brusque way some station agents act, one would think they were superior to their stations.

Young Miss: I want to get some candy. Confectioner: Well; you're a sweet little girl. Young Miss: O! please, sir, I don't want taffy.

"I'll grow any way you please next year," said the little vine; "but let me have my own way now."

"Ah," said the gardener, "that only shows how little you know about it! Where one nail will hold you now, it would take a dozen in another twelve months' time."

"No matter how proud an' overbearin' a man may be," said Uncle Eben, "you know he's got to weaken an' beg off. Sooner or later de dentist g'ineter git 'im along wif de rest of us."

Old Gentleman—"Do you mean to say that your teachers never thrash you?"

Little Gentleman—"Never! We have moral suasion at our school."

Old Gentleman—"What's that?"

Little Gentleman—"Oh, we get kep' in, and stood up in corners, and locked out, and locked in, and made to write one word one thousand times, and scowled at, and jawed at, and that's all!"

Old Gentleman (at a sewing class): I suppose, Miss Arabella, that you young ladies are not interested in the question, "What shall be done with the surplus?" Miss Arabella: Oh, yes we are, indeed! We intend to surprise the Rev. Mr. Whitechoker with one, and it's going to be lovely.

"Isn't Jebbs a believer in the faith cure?"

"He is."

"Is it true that he wouldn't have a doctor for his wife the other day when she was ill?"

"It is quite true."

"Well, I saw a doctor go into his house just now."

"O, that's all right. He's ill now himself."

"What is it that will go down a stovepipe and up a stovepipe down, but won't go up a stovepipe or down a stovepipe up?"

"Give it up."

"An umbrella."

## A SNAIL'S TONGUE.

A snail's tongue is really one of the most wonderful things in nature, and if larger animals were endowed with as destructive an apparatus in the way of a tongue, in comparison to their size, it would be a dreadful thing. A Snail's tongue is literally a saw, and a hand-saw at that. It is long and covered over the entire surface with teeth so minute that 30,000 of them have been counted on a tongue. The tongue is kept coiled up and only about a sixth of the length used at a time. When the teeth of this section become dull another section is uncoiled and used. This is kept up until the entire tongue has been used, when it is coiled up again, and a fresh start made, for the teeth on the unused part have in the meantime grown to be as sharp as ever. The roof of the mouth is as hard as a bone, and any substance that is to be cut is drawn between the tongue and this hard roof and literally sawed or rasped off. A man with a knife could hardly trim off a leaf and leave a cleaner or straighter edge than the snail leaves, and there is nothing of the proverbial slowness of the snail in its work.

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INJURES THE HEALTH

In the Spring a Tonic is Needed—But Not Harsh, Drastic Medicines.

A spring medicine is a actual necessity to most people. Nature demands it as an aid in carrying off the impurities that have accumulated in the blood during the indoor life of winter months. But unfortunately thousands of people who recognize the necessity for a spring medicine do not know what is best to take and dose themselves with harsh, gripping purgatives. This is a serious mistake. Ask any doctor and he will tell you that the use of purgative medicine weakens the system but does not cure disease. In the spring the system needs building up—purgatives cannot do this; they weaken you still more. The blood should be made rich, red and pure—no purgative can do this. What is needed in the spring is a tonic, and the best is medical science has yet discovered is Dr. Williams' Pink Pills. Every dose of this medicine actually makes new, rich blood. This new blood strengthens every organ, every nerve, and every part of the body. This is why they cure headaches and backaches, rheumatism and neuralgia, and a host of other troubles that come from poor watery blood. That is why men and women who take Dr. Williams' Pink Pills eat well, sleep well, and feel bright, active and strong. If you need a medicine this spring try this great reviving tonic, and see the new life, new health and new strength it will put into you. Sold by all medicine dealers or by mail at 50c a box or six boxes for \$2.50, from the Dr. Williams' Medicine Co., Brockton, Ont.

## FRETTING.

There is one sin which is everywhere underestimated, and quite too much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech; so common, that unless it rises above the usual monotone, we do not even observe it. Watch any ordinary coming together of people and see how many minutes it will be before somebody frets; that is, makes more or less complaining statement of something or other, which most probably every one in the room, or in the car, or on the street corner, it may be, knew before, and which probably nobody can help. Why say anything about it? It is cold, it is hot, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith has resulted in discomfort. There are plenty of things to fret about it. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble as sparks to fly upward. But even to the sparks that fly upward, in the blackest of smoke, there is a blue sky above, and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road.

The suffix "ous," meaning "full of," was being discussed in the spelling class. Dangerous, full of danger; mountainous, full of mountains; porous, full of pores; courageous, full of courage, and joyous, full of joy, had been glibly recited. "Who is ready to give me another example?" asked the teacher, in a confident tone.

A quiet-looking little boy on a back seat eagerly responded, "Pious, full of piety!"

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| 4.07 p.m.  | Albany        | 5.10 a.m. |
| 10.00 p.m. | New York City | 3.55 a.m. |
| 5.05 p.m.  | Syracuse      | 4.45 a.m. |
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MONTREAL

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

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Lake, and in the subdistricts known as Nakusp,  
Burton City, Fire Valley, Deer Park and Crawford  
Bay. We can give you ground floor prices on land  
that will stand closest inspection. Write us.

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FRUIT LANDS AND REAL ESTATE  
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**Ministers, Teachers. . . .  
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A clean, newsy, up-to-date Family Paper,  
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In the U.S. \$1.25 per year and in Montreal, by mail \$1.00

**MacLennan Bros.,  
WINNIPEG, MAN.**

**Grain of all Kinds.**

Handled on Commission and  
Sold to Highest Bidder, or  
Will Wire Net Bids.

**500,000 BUSHELS OF OATS WANTED;**

Write for our market card. Wire  
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**WESTON'S  
SODA  
BISCUITS**

Are in every respect a  
Superior Biscuit

We guarantee every pound.  
A trial will convince.

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WESTON'S BISCUITS**

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Thoroughly Cured by the Fittz  
Treatment—nothing better  
in the World.

Rev. Canon Dixon, 417 King St.  
E., has agreed to answer ques-  
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Clergymen and Doctors all over  
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particulars. Strictly confidential

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For an Ice Cream Soda or  
A Fresh Box of Bon Bons  
**GATES & HODGSON**  
Successors to Walker's

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ISSUED BY

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107 St. James Street and  
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**"ST. AUGUSTINE"  
(REGISTERED)**

The Perfect Communion Wine.  
Cases, 12 Quarts, \$4.50  
Cases, 24 Pints, - \$5.50  
F. O. B. BRANTFORD  
**J. S. HAMILTON & CO.,**  
BRANTFORD, ONT.  
Manufacturers and Proprietors



### Tenders for Indian Supplies

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

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

J. D. McLean,

Secretary.

Department of Indian Affairs,  
Ottawa.

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

### WHY A TRUST COMPANY

is the most desirable Executor, Administrator, Guardian and Trustee:

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Office—Cor. Cooper and Percy Streets, Ottawa, Ont.

Prompt delivery. Phone 935

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MANUFACTURERS OF THE  
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165 Queen St., East,

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### 500 ACRES

IN NURSERY STOCK

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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Thos. W. Bowman & Son Co., Ltd.

RIDGEVILLE, ONT.

4%

Capital Paid Up, \$2,500,000  
Reserve . . . . 400,000

4%

Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.

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4%

Money to Loan  
Safety Deposit Vaults  
For Rent

4%

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"CALEDONIAN"

### 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  
and Plain TWEEDS.

COPLAND and LYE'S FAMOUS  
SCOTCH TARTAN SKIRTS

In the principal Clan Tartans. Price 42/-  
Carriage paid

SCOTCH WINCEYS from 1/- per yd.

## COPLAND & LYE.

THE LEADING SPECIALISTS IN SCOTCH TEXTILES

Caledonian House, 165 Sauchiehall Street, Glasgow.

Patterns and Illustrated Catalogues post free.

IT IS SO NICE TO DO  
THE NECESSARY  
CLEANING WITH

## CALVERT'S Carbolic Tooth Powder

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

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 15 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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



### Department of Railways & Canals

#### DOMINION CANALS

##### Notice to Dealers in Cement

SEALED TENDERS, endorsed "Tender for Cement," will be received by the undersigned up to 16 o'clock on Friday, the 29th January, 1909, for the supply some 160,000 barrels of cement 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.