

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA WEDNESDAY, MARCH 2ND, 1910.

Single Copies, 5 cents.

HIS CHILD AND HE

SELECTED

I cannot do it alone

The waves run fast and high,
And the fogs close chill around,
And the lights go out in the sky;
But I know that we two
Shall win in the end—
Jesus and I.

I cannot row it myself,

My boat on the raging sea;
But beside me sits Another
Who pulls or steers with me,
And I know that we two
Shall come safe into port—
His child and He.

Coward and wayward and weak,

I change with the changing sky.
To-day so eager and brave,
To-morrow not caring to try;
But He never gives in,
So we two shall win—
Jesus and I.

Strong and tender and true,

Crucified once for me!
Never will He change, I know,
Whatever I may be!
But all He says I must do,
Even from sin to keep free,
We shall finish our course
And reach home at last—
His child and He.

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NOTE AND COMMENT

Chicago will perhaps vote on local option at the April election. Near seventy-five thousand voters have petitioned the election commissioners to submit the question to a vote.

Superstition dies hard. The old delusion that comets create disasters is again revived in connection with the recent floods; and the other superstition of special judgment for sins finds its supporters. The Tower of Siloam with some good people will never fall for the last time.

Professor Orr, of Glasgow, is reported to have said, that all the missionary enterprises conducted by all the churches of the world, during the nineteenth century, have been conducted at a smaller financial cost than the amount spent by the British people in one year for intoxicating drink.

The number of paupers in Great Britain is increasing very rapidly. Aid through systematic charity was given during the past year to \$35,068 persons, the amount expended being \$71,542,120. Asked as to the cause of the great increase a man well informed on the conditions prevailing among the poor answered in one word. That word was alcohol.

Dr. A. H. Strong, of Rochester Theological Seminary, asks: "What are the churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of missions, the enthroning of Jesus Christ in the hearts of men."

The N. Y. Christian Advocate says: The Chinaman no longer hoots at the western stranger as a "foreign devil," and the Chinese youths who are winning scholastic honors at Yale, Columbia and other American colleges are winning more than medals and prizes for themselves; they are conquering the esteem of Americans for a race for which "heathen Chinese" seemed a good name a generation ago.

The World's Sunday School Convention holds its sixth session in Washington, D. C. May 19-24. The convention met in 1907 in Rome with 1,113 delegates enrolled—767 from the United States. Fully 2,500 delegates are expected in Washington. President Taft will address the convention. Fifty-one countries will be represented and a membership of twenty-six million persons will be represented by the convention.

An International Committee of Foreign Missions, representing the various missionary boards of the world, has been organized. It will serve as a medium of communication between the boards and societies of Foreign Missions throughout the world and represent them in matters of common interest. It is considered a very important move in connection with foreign missions and cannot but ensure greater progress in the work.

It is not generally known that in Newark, N.J., there are two churches for Ruthenians, one a Protestant and the other Catholic. The former congregation is soon to put up a new edifice. The Protestant church is the first Presbyterian church among the Ruthenians in the United States. It was started as a mission by the Board of Home Missions about three years ago. The church, having six elders and as many trustees, was organized July 4, 1909.

Drink withers a nation, mars society, destroys the home, brutalizes man, debases womanhood, mars the constitution, blights the faculties, stirs the passions, unhinges the mind, and ruins the soul. Drink fills our work-houses, peopled the asylums, and hurries many a one to an untimely grave.

The Zulus have a custom like that of the ancient Hebrews in naming a child, of giving a name that will mark the time, or place, or some incident that occurred when the child was born. Recently at Durban, Natal, a child was brought for registry on a day when a strike had interrupted traffic on the railroad. The child was given the name of Umlabelungubevimbelaistimela, meaning "When-the-what-men-stopped-the-train." We wonder what the boy was called for short.

One of the most amazing revelations of the Boxer uprising a few years ago was the unyielding steadfastness in the faith of the Chinese Christians. The Hon. Charles Denby, for thirteen years American Minister at Peking, referring to the Boxer troubles in an article in the Baptist and Reflector, writes: "The province of Chih-li furnished 6,200 Chinese who remained true to their faith in spite of danger of suffering an impending death. It is said that 15,000 converts were killed during the riots, and not as many as two per cent. of them apostatized. In the face of these facts, the old allegation that the Chinese converts are treacherous, venal, and untrue, must be renounced. Let us not call them 'rice Christians' any more." Could as large a percentage in this land stand the test?

A correspondent writing in the New York Christian Advocate, says: The Pope at Rome permits my good friend and neighbor Father McNally at St. Patrick's church and my friend Father McSweeney at St. Francis de Sales to speak out of their own hearts messages of hope and help to their congregations along with the appointed service of the church. But Mrs. Eddy, by an edict issued a few years ago, prohibited all forms of public address or sermon or remark in the services of her churches; she abolished the office of pastor, stating that this book henceforth should be the pastor of every Christian Science congregation; and provided that, aside from a few passages of Scripture, nothing should be said or read in a Sunday service except selections from her book, chosen by herself. What a piece of spiritual arrogance it was! Imagine any congregation of American Episcopalians or Congregationalists consenting to be brow-beaten in that way! It almost passes belief.

The Census Bulletin credits the negro churches of the United States with having had 3,886,097 members in 1906. These members were affiliated with 3,677 local organizations. The figures show an increase since 1890 of 1,830 organizations and 1,011,102 members. The property of these churches is valued at \$5,531,159, with less than \$6,000,000 of debt against it; showing an increase of more than \$30,000,000 of value in sixteen years. During this period the number of church organizations increased about 50 per cent., the membership 40 per cent., and the property values more than 110 per cent. Of the members returned, 3,207,307 are in the African and colored church organizations, and 477,790 in churches under white direction. The Baptists lead in numbers and Methodists follow, with memberships running over the million mark in either family. The Presbyterians have 47,116 members, the Episcopalians 21,350, the Roman Catholics 38,235, the Disciples of Christ 11,238, and the Congregationalists 11,960.

The Messenger, the organ of the Presbyterian churches of Victoria and Tasmania, published in Melbourne, gives in its issue of December 11, 1908, an interesting account of the ministerial jubilee of Rev. James Henry, a Buchan man, who has been in Australia for nearly thirty-three years. Mr. Henry is now eighty-four years of age, and says the writer, his ministerial jubilee is dated from his ordination, on December 16, 1858, then 34 years old. On asking him why so late in life, he answered: "Poverty. I could not manage it any sooner." It was under the faithful ministry of Mr. Lind, the United Presbyterian minister of Pittligo, that the longing awoke within the lad to be a preacher of the gospel, and this as he herded cattle, and, later on, followed the plough, for he must needs help the household of his adoption. Many years went past labouring on a farm before he had laid by enough to meet expenses at the Aberdeen University, and these funds proved often far too small, so that there came times when this student had little enough to eat, and less still for fuel or firing in Scotland's wintry nights, in his poor lodgings.

Sir Arthur Conan Doyle has just issued a book on Belgian misrule in Africa which is called "The Crime on the Congo." In writing this book the author of "Sherlock Holmes" was prompted only by humanitarian motives. It is to be sold at as low a price as possible, and all profits from its sale are to be devoted to extending its circulation. In an interview concerning the Belgian atrocities Sir Arthur made this statement about the missionaries: "I used to be always against missionaries; I used to think that missionaries do more harm than good; but as long as I live I will never say a word against missionaries again. I shall always support them. Mind you, it is only a minority of the missionaries who have played up bravely; but then that any should have done so is fine, as it was done at the risk of great personal danger and kept up, year in, year out, against incessant persecution. If the missionaries had chosen to wink at what was going on, they might have had a very pleasant time. They acted like men—and splendidly. But for the missionaries we should never have sent out consuls and never had any information about the Belgian treatment of the natives."

The Waldensians make up the native Protestant Church of Italy. They have had a history marked by that stirring heroism which blossoms under persecution. A small community of some twenty-five thousand people they are mostly peasants living in the northwestern corner of Italy and in the valleys of the Cottian Alps. Some claim that they are the descendants of those Christians who fled from the persecutions of Nero, but, whether there be a real historic basis for this contention or not, it is certain that as early as 1190 they entered a protest against the errors of the Church of Rome, which responded by persecuting them, and persecution has been their portion almost ever since. Thirty distinct persecutions have been launched against this people, who have managed to keep the light of the Gospel truth burning and to plant congregations in France, Holland, Germany and Italy. Every kind of limitation has been imposed upon them, and arduous restrictions have crippled all their efforts at enfranchisement. All these restrictions were cast iron until 1848, when King Charles Albert of Sardinia gave them equal rights with all his Italian subjects. In 1870 religious liberty was granted to all Italians, and since that time the Waldensians, though extremely poor, have been coming into their own.

SPECIAL ARTICLES	<h1 style="margin: 0;">Our Contributors</h1>	BOOK REVIEWS
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THE JEWISH MISSION, TORONTO.

Nearly two years ago a committee of gentlemen appointed by our General Assembly started a mission to the Jews in Canada, by renting a hall and rooms at 154 Terrance street, Toronto, and securing as superintendent, the Rev. S. B. Rohold, who was at that time in charge of the Bonar Memorial Mission, Glasgow. Three ladies were appointed as missionaries, one of whom had been laboring for a number of years as a Bible woman amongst the Jewish women and children, later a trained nurse was added to the staff, then two male assistants.

At the very beginning a prayer union was started, which meets on the third Thursday in each month in the mission hall. This winter the interest of these meetings has been considerably enhanced by a series of short addresses by our superintendent on "What is Judaism?" They have helped us to understand the mental make-up of those whom we are striving to win. For fully a year the workers have recognized the fact that a great awakening has been going on amongst the Jewish people in various parts of the world; but in Toronto only the men seemed to be touched, and the awful atmosphere of utter indifference when we spoke to the women of spiritual things was most depressing. But a change has come, answers to prayer are being received. At the meeting of our union this month one of the lady missionaries rose and offered thanksgiving to God for the work of the spirit amongst the women, six having confessed Christ during the last three months.

Other departments of our work are—reading rooms for men and women, the former familiarly known as "The Cave of Adullam," attracting not only men who wish to read but all who are in trouble of any kind, who come to the superintendent and have their difficulties relieved; the latter is not so well patronized as the mothers have their home duties and don't care for reading, and the business women are too tired in the evenings, and only a few are interested in educational matters. But Saturday and Sabbath evenings this room is filled with the children and bigger girls clamorous for books and magazines.

Then we have night school for men and women, five evenings in the week for the teaching of English, after which is a gospel service in Yiddish.

We have doctors, a nurse, a chemist and a free dispensary for men and women four afternoons in the week, when we have a song service and an address in Yiddish pointing the patients to the physician of souls.

Wednesday afternoon the mission fairly hums with activity. In a room on the ground floor the mothers meet for their sewing class. Garments have been previously cut out which they are shown how to put together and when finished are given to them. Two of the lady missionaries who are in charge talk to them, sympathize with and teach them how to sew. After an hour and a half of work, a short service is held, their little ones who have been in the nursery upstairs are brought down, when a cup of tea and cake are served to all, and the mothers go home with the comfortable feeling that in the missionaries they have true friends.

In the nursery upstairs two ladies with big mother hearts and unbounded patience, not only care for and amuse from twenty to thirty little ones under five years of age, but develop their characters. A child who comes for the first time and throws himself down screaming in a fit of ill temper because the mother has left him, very quickly learns by being ignored and

neglected that such conduct is very naughty, and as no child can bear to be "left out in the cold," in the midst of a roomful, it will not repeat the offence; or the child who at first cries to take home the doll or toy it has been playing with and is firmly refused, on the very next week, with a smiling face, will give it to the teacher when the hour for closing has come.

In the adjoining two small rooms two students from the Ewart Home wrestle with the problem how to utilize in such cramped quarters, the surplus energy of from 12 to 18 boys, said energy flowing not in a peaceful stream but rather in a turbulent torrent. But these ladies doubtless comfort themselves with the thought that great men were usually very troublesome boys and with these boys the prophecy of greatness is very real.

In the hall by far the most numerous company assembles, between 50 and 60 school girls are arranged in classes with a self-sacrificing lady over each class, who teaches them plain sewing. All are under the superintendence of two of our most enthusiastic volunteer workers. The one provides, prepares and directs the sewing and brings a treat of some home-made cake each week, the other takes charge of the service and being endowed with a wonderful talent for the use of chalk, she generally gives the address herself, making some Old Testament story just live on the blackboard. Several times during the year a member of the W. C. T. U. has given an illustrated talk on the evils of intemperance, and on more than one occasion students from the Ewart Home have given most interesting addresses. The boys are present during his service and all the children led by one of the ladies with the piano. Join most heartily in the singing of some motion songs, or "Oh Beulah Land," or other beautiful gospel hymns. Then all are seated around tables and given a cup of tea and cake, thus ending a most profitable afternoon.

The number attending our Sabbath School has greatly increased this winter and for the first time we have a class of boys over 13 years of age. The largest class in the school is composed of the infants and is taught by our nurse, a real lover of the little ones. The next largest is the girls' Bible class, where girls ranging in age from 11 to 16 are led in the study of the word by one of our most consecrated missionaries. The secretary of the school is also the pianist and has had splendid success in drilling the children in singing gospel hymns. Divinity students as well as lady volunteers are doing good service, not only in their classes but in taking the weekly blackboard review.

While the Sabbath School is meeting in the hall, the Bible class for men assembles in the reading room and are studying Isaiah from Hebrew Bibles. It is a wonderful class because of its personnel. A few are baptized Christians, others are secret believers, as a public confession would mean the breaking up of their homes and they are waiting until their wives are willing; others are anxiously inquiring whether these things are so. At their Christian social some thirteen ministers assembled on the platform while over 200 men were in the benches and the look of intense interest in their faces as they listened to the addresses showed how vital a matter Christianity is to them. It was a grand sight. Visiting in the homes of these men we have found many interesting circumstances. In one the wife had been a secret believer for 4 years, her husband was bitterly opposed to Christianity but is now attending the meetings and she hopes soon that they

both will be baptized. In another the husband is a believer but will not be baptized because his wife would leave him. He offered to hire a woman to take care of their baby, and bring his wife to the mission. If we would teach her English. He has been talking to her for some time of Jesus and her prejudices are giving way. In still another home the husband has been an earnest believer for over a year, but his wife has many relatives in the city, orthodox Jews, and she would not listen, lately however, she has given in to a number of points and consented to have the missionaries visit her.

The hospital visitation has also been greatly blessed. We have only space for one illustration. A Jewess who for many months had been a patient, first in a large hospital, now in a small one, has been visited week by week by all the lady missionaries in their turn, but when spoken to of eternal things she would stiffen up and refuse to talk. Last month she accepted Christ as her Savior, and lo, such a change in her countenance! The face that was so drawn and lined with pain and discontent now fairly beams with peace and happiness.

So the work goes on. The Master is calling out His Church from the world, from Jews and Gentiles and He has chosen to use the prayers of His followers as a prime instrument in the work. Therefore we appeal to all friends of Israel to uphold the hands of the missionaries by their prayers, to be that goeth to the battlefield and that besieges the throne of grace may rejoice together over many souls won for the Master.

THE R. C. CHURCH AND THE SABBATH.

One of the most serious evils of our day is the desecration of the Sabbath, with which many other forms of wrongdoing are closely allied. For its rapid increase in later years the influence of the Roman Church is largely responsible, and in an address delivered in Brooklyn, N.Y., last month, the Rev. John F. Nash, priest of the church of the Sacred Heart, spoke of the position of Rome in this matter. As reported in the New York Herald, December 17, 1909, he denounced the Puritans, whom he characterized as "a band of lunatics" for enacting so-called fanatical laws to govern Sundays; he asserted his belief that baseball, cards, and other amusements are perfectly permissible and that regulated liquor selling on Sundays is not to be condemned. He also said: "Football, baseball, boxing, rowing, swimming, chess, checkers, dominoes and cards are all recreations and all justified.—The Converted Catholic Magazine.

What our contemporary says may be true of the United States; but in many parts of Canada, especially in the diocese of Montreal, the Roman Catholic church is outspoken in its condemnation of Sabbath desecration, as it is of intemperance and the "bar" traffic. In a marked degree this is true of the attitude of Archbishop Bruchesi to both questions.—Ed. Dominion Presbyterian.

Mrs. Robert Brodie and little daughter, Jean, of Montreal, are the guests of Mrs. (Rev.) J. B. MacLeod, at the manse, Martintown.

The Qu'Appelle Presbytery has nominated Rev. Dr. McLeod, of Battle, for the moderator's chair in next General Assembly.

It has been the greatest error of Christendom to make the work of evangelization the perquisite of a class.—Dr. James Stalker.

THE BYSTANDERS.

(By A. W. Lewis, B.D.)

Dvorak has composed a great oratorio, which he calls *The Symphony of the New World*. He gathered up fragments of music native to the New World such as negro melodies; and he beautified these, and wove them into one grand, master-piece of harmonies. In every man there are chords capable of development and snatches at least of native music. Christ takes these melodies and exalts them into a divine oratorio, and so transforms the innate capacities, that chords which were broken will vibrate once more. Thus He can make human life one grand symphony of the New Affection. This is the resurrection of man's buried magnificence. It is from this viewpoint that we should regard the bystander.

Jesus came back into Judea at the call of the sorrowing sisters in Bethany, whom He loved. Thus He put Himself into the hands of the bitter foes who plotted His death. The disciples realized the peril and Thomas said, "Let us also go that we may die with Him." Martha and Mary were well known and well beloved. Their brother Lazarus had now been dead four days; and his body was lying in the tomb. Many had come to the darkened home to comfort the bereaved family. Jesus and His disciples visited the tomb and awaited the coming of the sisters. Martha first and then Mary heard that He was there; and they went out to meet Him. The mourners followed, not knowing where they were going. In a few minutes a large company of Jews assembled at the place of the dead, with Jesus in their midst. He wept in sympathy with the weeping ones; for He "loved Martha and her sister, and Lazarus." He spoke words of comfort and then, "groaning in Himself," He came to the grave, and ordered the stone to be taken away. In the midst of personal danger overwhelmed with the tide of sorrow, face to face with earth's greatest secret, announcing His mission to perishing humanity, and about to assert the power of life centreing in Himself, He did not forget the bystanders. "And Jesus lifted up His eyes and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always; but because of the people which stand by I said it, that they may believe that Thou hast sent Me."

Many to-day in their zeal to be abreast of the most advanced thinkers say that miracles do not prove the source of Christianity. It is interesting to see what Jesus thought, what use He made of the raising of Lazarus. He was not satisfied to let the act speak for itself. Being the author of the "sign," He felt He had a right to interpret its deeper meaning, for those that had ears to hear. "Because of the multitude that stand around I said it, that they may believe that Thou didst send Me."

Jesus' treatment of the bystanders is an expression of how God treats you and me, how He treats the human race, which stands around His works and ways. "It is not God's will that anyone should perish, but that all should come to Him and live." He makes His presence felt by every human being. Wherever the missionaries have gone in all the world, even among the most degraded savages, they have found men groping after God, assured that He is not far from any one of us. This is the universal source of religion. It is the capacity for God in man responding to God's attitude towards the bystanders. As Jesus laid His hand in blessing upon the head of little children, as He touched even the shunned lepers, as He took the hand of the dead and restored them to life; so He now by His Spirit pours forth the life-giving efficacy of His love into the hearts of the bystanders, at the point of contact. Not even the worst prodigal can say that God does not care for him. The Father thinks of him, as he stands outside the realm of good; and he yearns after him.

When a man comes to himself he realizes the Heavenly Father's love; and he says within his heart: "I will arise and go to the Father."

As God reaches out to the bystanders, He uses your hand and mine, by which to touch them. If we are to have the spirit of Christ towards the bystander, and if we have not the spirit of Christ we are none of His; then we must see eye to eye with Him. We must be able to see beneath the exterior of man, which may repel us; and ponder the greatness of the human soul and the possibilities of life even in this world. Then we will continually reach out beyond ourselves, to be the hand of God to others, "for the sake of the multitude that stand around, that they may believe" in Jesus Christ.

It is much to be true and helpful to our own family, and to those that are friendly with us; but even pagans will do as much. It is characteristic of Christ and His followers to have regard for the outsider, the bystander, the one that sees us at a distance. It is Christlike to try to help those in our own "set" and in our own church; but the spirit of Christ in us enables us to see the eternal possibilities for us in the bystander. It is better to win one soul from selfishness and animalism and sin than to gain possession of millions of dollars of bank stock and railways and gold mines. In our eagerness to gain treasures we often make woful miscalculations, so that we look right over the heads of our bystanders. The priest and the Levite avoided the bystander; but the good Samaritan saw his opportunity and made the most of it. That Samaritan is to-day the richest of the three.

Livingstone had regard for the outsider, when he went to Africa. While there he saw a poor, diseased, repulsive woman by the roadside. His companions wondered how he could touch her and why he wished to help her; but he saw a fragment of God's work and a soul with a capacity for God's spirit. Here was one for whom Christ would have had pity, and for whom He died. Even the natives appreciated his faith in humanity; and when he died two of them lovingly bore his embalmed body hundreds of miles to the coast and went with it to Westminster Abbey. Livingstone had the spirit of Christ, such as Christians have everywhere.

Jesus had faith in the bystanders, even though they were Pharisees, who hated Him. For their sakes He lived openly His faith in the Father—Almighty. As Christians we all strive to lead others to Christ, as Andrew brought his brother Simon. We should always keep the bystander in mind, and have faith in his capacity for good, and for God. The pessimist, the cynic, the defamer, sees only the outward mistakes and sins. He is tempted to rail against the worst in the bystander, and thus drive him away in bitterness of soul. We should show the spirit of Christ in treating the worst of men as if they were all that they might be. We then try to win them by living the winsomeness of Jesus. Our faith and our sympathy win their confidence and their love, thus opening their heart to the love of God in Jesus Christ. This is the only way to the higher life in man, to renew the image of God in His soul. Our sacrifice of self for them enables them to understand and believe in the love and sacrifice of Christ for them. They are constrained to love Him when they are convinced that He loves them first.

When we live for the bystander, we not only help him, giving him a vision of life and a greater power to realize it; but it is the greatest possible advantage to ourselves. The only one that truly lives is the one that lives for others. To live for self only is to be dead while we live. The virtues and the graces divine wither and die in the atmosphere of vanity and self-seeking, as the flowers perish around the western lake of alkali. The rich man did not abuse the beggar

Lazarus, who sat at his gate. He even allowed his dogs to minister to him and his servants to give him crumbs from his table. He simply ignored his presence, like many today, that have it in their power to help. At the end of his mortal life the rich man found that he had nothing but mortal things, and these must perish on earth while he went, into the great beyond, the great unknown. The cultured of Greece neglected the bystander; and its glory went out into darkness. The powerful of Rome ignored the rights of the weak bystander; and its world-wide empire was swamped in a sea of corruption. The salvation in our own great cities must be found in our regard for the good of the bystanders, who are coming in like a flood from every nation under the sun.

Our fortune is increased by the good of the bystander, whom we help. The church must "make good" and must increase by the winning of the bystander. To injure those that stand by is to injure ourselves. Many are tempted to make large gains by trampling upon the rights of others, by sharp practice. A young doctor confessed that he might easily have won a high position and wealth if he had been willing to depart just a little from the Golden Rule; but he said he could not do it; for he must forever live with himself. We must take account of conscience; for conscience outraged will reckon with us, and it will have a long time to unbrail us for short-sighted folly and inconsiderate selfishness. He lives best who lives most like Jesus; and He was true to God publicly, "because of the multitude that stood around, that they might believe."

A young man went out to Africa as a missionary. In one year he lay dying. Sad? A misfortune? No. And he realized that it was best to have regard for the bystander even if we die in helping him. He spoke to his friend at his side. "Yes. You will go to Manchester, to my old Sunday school; and you will tell the girl I was going to make my wife that my last words were, 'Let a thousand die, but never give up Africa.'" It was worth while living in Africa even for one year, when he lived for the great multitude that stood around the lone disciples of Jesus. James Russell Lowell has expressed this truth in writing of the United States of America after the slaves were emancipated.

"For it was felt from pole to pole,

Without a need of proclamation;

Earth's biggest country's got her soul

And risen up earth's greatest nation."

Shortly before he died, Shelley had a dream. In it his disembodied spirit seemed to come to him and ask him, "Art thou satisfied?" A great truth we all believe, but which we are so prone to forget is that we are hastening to the world of spirits, and the spirit life is the essential life. If we think only of the life of the mortal body then we are tempted to forget the bystander, and live only for self. Its pleasures and its gains will be our life; and all will be buried in the grave with the body corruptible. It is not wonderful that to the selfish worlding death is full of terrors. But if we forget our own pleasure and worldly gains in striving to help the bystander, we lose the lower life to gain the higher life. We sow a kindly act and reap a worthy habit. We sow this habit and reap a Christianlike character. Blessed indeed are those that continually feel the presence of the spirit world, the presence of the spirit of God, who is the Father of our spirit; for then it is easy, then it is joyous, then it is the passion of life to invest our influence in the life of immortals. "Every one that hath left houses or brethren, or sisters, or father, or mother, or children, or lands, for My Name's sake shall receive a hundredfold and shall inherit eternal life." (Matt. 19:29).

Millicocket, Maine.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THREE MIRACLES AND THEIR MEANING.

By Professor James Stalker, D.D.

After giving the Sermon on the Mount as a specimen of the teaching of Jesus, the Evangelist proceeds to narrate a number of miracles as specimens of his healing activity, in fulfillment of the programme laid down in the last three verses of the fourth chapter. These are of great variety, as we perceive from the three of which to-day's lesson consists; for, while the first illustrates his fidelity to the Mosaic Law, as taught in the fifth chapter at the seventeenth verse, the second, on the contrary, supplies a wide outlook on his relations to other peoples besides Israel, and the third recalls attention from this distant survey to the domesticity of a scene in the house of a disciple.

The Cure of a Leper.—This may have been the first case of leprosy dealt with by Jesus; yet the victim did not doubt his ability to make him clean, but his willingness. It is always more difficult to be persuaded of the love than of the power of the Saviour; we believe in general in his power to save all, but we are afraid to apply the principle to our own case. If Jesus had not before this cured other lepers, it would not have been surprising if this sufferer had even doubted his ability; for leprosy was and is—fortunately it still exists in all the four continents—a very desperate disease, with which medical skill can do little to cope. In the minds of the ancients it was closely associated with sin, of which it was supposed to be a retribution; and we must still recognize, in its horrible symptoms and progress, a vivid image of sin. If it is not contagious—a point about which there seems to be difference of opinion—then sin is in this respect far worse than it; for sin is contagious—in the highest degree. But, the more it is an image of sin, the more is the cure of it by Jesus a prophecy of his power to cleanse from sin also. The laying of the hand of Jesus on one whom all others were afraid to touch was an act of rare consideration; but did it not involve him who did it in ceremonial uncleanness? No, because the impurity fled before his touch, and the body he touched was already clean. The motive for restraining the cured man's testimony may have been lest the authorities should refuse to attest the cure if they knew how it had been wrought; but there are other cases also which prove that, while the Saviour demands witness bearing from all, he sometimes, for wise reasons, limits it or gives it a particular direction.

The Cure of the Centurion's Servant.—Or was it his son? The word may signify either servant or son; and some prefer the one and some the other signification. If it was his servant, our respect for the centurion is enhanced; for it is much rarer to display such anxiety and take such pains for a servant than for a son; and he may teach Christians a lesson about having transactions with the Saviour about their servants. He was a heathen, stationed at Capernaum, probably in the service of Herod Antipas, but laid hold of, as we learn from the ampler and more picturesque narrative of the third Evangelist, by the religion of the Jews, and now by the ministry of Christ. There are in the New Testament four centurions mentioned, and they are all remarkable, being both fine specimens of the natural man, and responsive to the appeal of the Highest when it came to them. I once asked a soldier why it was that, when soldiers are Christians at all, they are such splendid ones; and he said it was because in the army you are not allowed to be a half-and-half Christian:

the thing is laughed out of you unless you are out-and-out. Perhaps the answer given to this centurion, in verse 7, ought to be a question—"Ah, I to come and heal him?" This is, "I, a Jew, into the house of a Gentile?" If so, it was Jesus who tempted this man's faith, as on other occasions he did that of others, to a loftier flight. And it responded, not only rising to the belief that the Healer could cure at a distance, but putting this belief into a telling and gracious form by borrowing an image from his own profession: as he was a man under authority to those above him, yet at the same time with authority over those beneath him, so, he acknowledged, Christ was acting under God's authority, yet with authority over the powers, or perhaps the angels, of good and evil, who would go and come at his bidding. With this answer Jesus was delighted, as he always was with any manifestation of faith, or with the wit and wisdom generated by faith. Never, he exclaimed, had he met with such faith in Israel as had been shown by this heathen. And then there rose before his mind's eye a vision of heathens streaming from the East and the West into the kingdom, to sit down in the brilliant banquet-hall, while the natural guests were, through their own fault, thrust forth into the darkness outside. As gracefully as the centurion had acknowledged his power to cure, so did Jesus now give him what he had asked, as the reward of faith.

The Cure of Peter's Wife's Mother.—When the Saviour has attracted anyone to himself, he binds him not by one tie, but a hundred. He was thus casting the bands of a man over Peter when he made a pulpit of his boat and when he caused his nets to enclose a mighty draught of fishes. And now he similarly casts cords of love round him through his domestic affections. He must have won the love of many in the same way—of those, for example, that evening when the Sabbath was past, brought their distressed relatives round the house where he was being entertained, and experienced from him such sympathy and tenderness as recalled the words in the fifty-third of Isaiah.—Sunday School Times. Aberdeen, Scotland.

A PRAYER.

O Lord, help us by that Spirit of grace and supplication that our prayer may be in the Spirit and our desires inbreathed by Thyself, and so be sure to be answered. We would not bring Thee our own foolish wishes. We would pray much rather for that chiefest good, that our wills may be brought into perfect conformity with Thy will, so that whatsoever Thou dost command we may delight to do it, and whatsoever Thou dost appoint we may be patient and cheerful to bear. We have often enough striven against Thy providences, and Thy higher purposes and commandments, and we have found that it has been vain for us to kick against the pricks, and that we have only wounded ourselves thereby. We ask for joyful submission, that we may desire nothing of which we are not sure that Thou desirest it too. Amen.

If you were going to run a race you would first put down all the parcels you might have been carrying. And if you had a heavy little parcel in your pocket, you would take that out and lay it down, too, because it would hinder you in running. You would know better than to say, "I will put down the parcels which I have in my hands, but nobody can see the one in my pocket, so that one won't matter!" You would "lay aside every weight."—F. R. Havergal.

THE SECRET OF POWER.

The Christian who neglects his Bible to feed on dreams and visions must expect to lament, "Oh, my leanness!" But he who shows himself in sympathetic accord with the Master's prayer, "Sanctify them by Thy Word," becomes partaker of the Divine nature and grows more and more unto the stature of the fullness of Christ. The Holy Ghost is called the Spirit of Power. His influence is the great moral dynamic. The Lord said to His disciples on His departure, "Tarry ye at Jerusalem until ye be endued with power." They waited ten days, with one accord, in prayer, until it came. It came from heaven with a sound as of a rushing, mighty wind, and there appeared unto them cloven tongues, like as fire, and they were all filled with the Holy Ghost, Acts ii: 2-4. This was their qualification for the work of the kingdom. It seems to me we have only slightly apprehended as yet the full significance of this manifestation of the tongues of fire. The kingdom is to come through the propagation of truth, and this will never be accomplished until the eloquence of the Church, not in preaching only, but in holy living, is a veritable Gospel of flame. The time will come when men shall speak the Gospel, "The Spirit gives them utterance," in like manner; when the eloquence of truth shall be heard to the burning point; when they shall utter, as Milton said, "thoughts that breathe in words that burn." This is preaching; all else is empty speech.—Dr. D. J. Burrell.

LOVING WITH OUR MINDS.

We are to love God with our minds as well as with our hearts. That means that God is to have possession of our thoughts as well as of our affections. It means, also, that our affections are to be thoughtful and reasonable, that we are to think about our love and what love calls for. And we are to love our neighbors with as wise and true a love as that with which we love God. The mere impulse of love will not always suffice. How can I show my love most helpfully? This is the ever necessary inquiry. "My sister is one of the most loving and unselfish souls," a man remarked, "but half a dozen people have to follow her around to clear up the unfinished jobs of unselfishness she leaves behind her." She loved with everything except her mind. Her unselfishness created more burdens than it relieved. She left, wherever she went, a mess of well-meant kindnesses, which were not reasoned, which required work on the part of many others in order to redeem her assurances, while she went serenely on her way, happy in the thought of her thoughtless love. Whatever duty we owe to God needs to be discharged with all the faculties we have, mind and soul, as well as heart and strength. And in our human relations the will to be helpful needs to be enriched and directed by the mind of love, by the whole intellect alive and keen to perceive and reason out the ways of greatest possible service, of service which will help most. We are not helping a man enough when we endow him with a deed of kindness on which he has to pay a usurious interest to make it of any real use or to save it from being a positive encumbrance.—Sunday School Times.

Let the churches everywhere cease praying for a "coming revival" and devote themselves to the daily care of souls, to the ceaseless inculcation of truth and righteousness and to the constant rebuke of social wrongs and vices, and they will speedily be conscious of a present revival, which will increase in wholesome intensity in proportion as their faithfulness endures.—George C. Lorimer.

THE GLORY OF GOD.

The shekinah did not always dwell in the temple. Only rarely did that light appear that showed the presence of God in his sanctuary. But long before the glory of God filled the tabernacle, Moses had seen it in the burning bush; and long after it had ceased to appear in the temple, it descended upon the apostles. It shone out upon Paul as he journeyed to Damascus, and it shone into his heart to give him the knowledge of the glory of God. The shekinah has never left the earth. It was a bold prayer that Moses prayed when he said, "Oh Lord, I beseech thee, show me thy glory"; but we have a right to pray it, for Christ has promised that the pure in heart shall see God. The soul that is cleansed from pride, from selfishness, from all alliance with evil is permitted to pass through the darkness into the light in which God dwells.

There is an ark over which the glory always dwells. It contains God's covenant, with the finger of God. He that receives it is not merely passive. He must obey the voice that calls him to the holy mount. The way is rugged, but he must not turn back. The path leads through thick clouds and darkness, but he must press on. The finger of God writes word after word, engraving upon the very heart. But every word must be received, and strict and ready obedience must make it a part of the life. Then God writes the last word, the perfection of the law, the sum of the gospel, the seal of the covenant—LOVE. Eternity is too short to learn it perfectly. "God only knows the love of God." In its fullness it is the light that no man can approach unto, the glory that even the saints cannot look upon. God leads his children gently into that light.

It is the soul that sees. If there is no light within, it is in vain that all without is radiant with God's light. The heavens still declare the glory of God. Every star shines with a light that is as truly divine as that which shone between the cherubim above the mercy seat. Every night surrounds us with the darkness in which God dwells as truly as he dwelt in the thick cloud that rested upon Sinai. Every sorrow and every joy of life comes with some word of God's covenant if we would only accept and learn and heed the writing. But it is in vain that God lets down about us the curtains of His sanctuary if we prefer the tents of wickedness; and it is in vain that the sun rises, bringing to the world about us the glory of God, if the Sun of Righteousness has not first risen in our hearts. The kingdom of God must be planted within before we can be in touch with the great kingdom that fills earth and heaven.

God's light may reveal strange things, but its greatest blessing is the power it gives to see the common things as they are. Prophets have heard voices that others cannot hear. Paul heard a voice speaking distinctly when his companions only saw a light. But the voice of God speaks usually within. It is a response from the oracle that God has established in the heart. It tells of little things, of small duties, of the day's journey. The story of the pillar of cloud and of fire is the strangest of all Bible stories. Did God send the angel of the covenant to manifest himself in such a visible form, and all to guide a few wandering tribes in their journey to a suitable camping ground and to keep watch over them in their nightly encampments? Why not? It is for just such a journey that we need God's guidance. It is enough for us that prophets and apostles have seen the distant goal. We need the divine light, but only to show us the way through the little lives we must lead.—Christian Advocate (Nashville).

The Christian most particular about the way to heaven is usually the one who hasn't started.

The Christian who refuses to make a profession of his faith is like a man who has the ability to speak and yet prefers to remain dumb.

COMFORT.

By Margaret E. Sangster.

Oh, brothers and sisters tolling
In the long day's murr and gloom,
Deep in the earth beneath us;
In the dust of the factory loom;
With one day just like another
And little of cheer at the end;
Yet there comes to you sometimes a message
Straight from the heart of a Friend:
He who was born in a stable
And laid in a manger dim,
Do you know the sweet of the comfort
That comes at the thought of Him.
His hands were hard with labor,
And He worked for the wage of the day,
With one day just like another,
For an humble toiler's pay.

When back and arms are aching,
When heart and brain are sick,
When black the shadows are around you
And the blurring mists are thick,
Think of the Elder Brother
Who has borne a heavier load,
And faint not under your burdens;
He walked the self-same road.

This is the message spoken
By the Man of Galilee;
"Ye that are heavy-laden
And burdened come unto Me,
For I who am Son of My Father,
Of His fullness all possessed,
I, who am able to save you,
Lo, I will give you rest."

Oh, brothers and sisters, weary
And perplexed at what to do,
With one day just like another,
Till the last long day is through;
Lift up your eyes to the Master,
And step with firmer tread;
He brought you life immortal,
And He wrought for His daily bread.

CHRIST, THE GIVER OF TRUE LIBERTY.

It is written in the Holy Scriptures, "Righteousness exalteth a nation"; and our Lord Jesus Christ declares, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the Truth, and the Truth shall make you free."

How much so ever men may deceive themselves, the words of the Saviour must still bear witness against all who do evil; "Whosoever committeth sin is the servant of Sin."

The Lord Jesus Christ is man's Great Deliverer. He alone gives the true Freedom. He offered up His precious life upon the Cross as the ransom of our lost souls. He is the propitiator for our sins. He is our only Mediator; our Advocate with the Father; our High Priest over the House of God; who is alone able to save unto the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for us. These things are written concerning Him in the Holy Scriptures. Dear, reader, search these Scriptures for thyself, that thou mayst know them to be so.

The Holy Spirit of God bears witness in our hearts to the same precious Truth. He it is who convicts of sin; humbling thee under the sense of thy transgression, in order that thou mayst feel the preciousness of thy Saviour's love. Listen to His admonitions. In yielding to true contrition, thy spiritual eye will be opened to look in humble faith upon Him who was pierced for thee. Thou wilt know a change in thy desires and thy affections. A new heart will be given thee, in which the love of self and of sin shall give place to love to Christ. In accepting Him as thy Redeemer, and in obeying Him as thy Sovereign Lord, thou wilt find His yoke to be easy, and His service rest to thy soul. Here, and here alone, is the true liberty to be found; a service which is perfect freedom, not in meats or drinks, or the bondage of outward ordinances, but "righteousness, peace, and joy in the Holy Ghost."

Character is a better test of manhood than is color.

CHRIST OUR GUIDE.*

(By Robert E. Speer.)

The purpose of Christ is to lead us into the will of God. He himself is the revelation of the will of God for human character. What he was is what God would like to be. He is our leader, therefore, in the sense that he is before us to show us our road. The more and the more closely we follow him, the nearer we come to being our own true selves, as God would have us be, as indeed God already sees us. If we have Christ for our guide. For following him we are behind him; and as God looks our way he sees our guide with his own behind him and hidden by him.

Christ guides us in many ways. One way, and by no means the least, is by the spirit of thankful trust which he gives us toward God. He came to give us such a spirit. "In all things give thanks," says Paul, "for this is the will of God in Christ Jesus to you ward," and this spirit of thankfulness is essential to guidance. Those who have it are in the way of being led. They are where God in Christ can guide them. "For," says one of the Psalms, "whoso offereth the sacrifice of thanksgiving glorifieth me; and prepareth a way that I may manifest myself unto him." To see the guidance of our Guide requires eyes of thankful trust.

The guidance of Christ comes to us normally in natural and quiet ways, the same way in which God answers our prayers. Often we are confused here. As Tennyson wrote to his friend Hallam: "With respect to prayer you ask how I am to distinguish the operations of God in me from motions in my own heart. Why should you distinguish them or how do you know there is any distinction? Is God less God because he acts by general laws when he deals with the common elements of nature?" It is so in guidance. The best of all guidance is guidance through our faculties, not guidance over them or in spite of them.

Go and save: the Lord hath need of him." Was that not a word of guidance? Yet it came to the owner of the ass in the most human and natural way. "The Master is come and calleth for thee." So Martha said to Mary. And Mary arose and came. In the ordinary ways of Christ the wish of Christ is constantly being made known to us through others. When our hearts are attuned they know the voice when they hear it.

Christ will never guide us in ways where he would not walk himself. There is a great enlightenment in this principle. We have the story of our Saviour's life in the Gospels, and his clear principles of action embodied in his teaching, and we can judge pretty well under the moulding of his spirit whether he would do what we are thinking of doing. And while we need not perplex ourselves over the question "What would Jesus do?" we shall find our minds guided by reflecting upon his principles of action as to what he would have us do in our place and duty.

But he will show his own way of guidance. All that we need to do is to use all our own ways of finding our duty and then go forward in it rejoicing in the blessed certainty of the act of which we sing:

"He leadeth me, O blessed thought,
O words with Heavenly comfort
fraught,
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

DAILY BIBLE READINGS.

- Mon.—Lot's guide (Gen. 19:1-3, 15-22).
- Tues.—The pillar guide (Exod. 13:20-22).
- Wed.—Christ leads to truth (John 16:7-15).
- Thurs.—Christ leads to peace (John 16:9-11, 27).
- Fri.—Christ leads to effort (1 Cor. 15:58).
- Sat.—Christ leads us home (Jude 24, 25).

*Y.P. Topic, Sunday, March 6, 1910, Christ our Guide. (Luke 1:76-79; John 16:13; Rev. 7:16, 17).

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA
AND AT

MONTREAL AND WINNIPEG

Terms: One year (50 issues) in
advance, \$1.50.SPECIAL OFFER.—Any one sending us
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MINION PRESBYTERIAN.When the address of your paper is to be
changed, send the old as well as new address.

Sample copies sent upon application.

Letters should be addressed:—

THE DOMINION PRESBYTERIAN,

P. O. Drawer 563, Ottawa.

C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, MAR. 2, 1910

Hon. Clifford Sifton speaking at the Forestry convention at Fredericton, N.B., made a plea for the establishment of forest reserves on the slopes of the Rocky Mountains.

Rev. S. B. Rohold, superintendent of our mission to the Jews in Toronto, during his visit to Ottawa in the interest of the work has had a strenuous time preaching and addressing various meetings. On Sunday he spoke in St. Andrew's in the morning, Bethany church in the afternoon, and in St. Paul's in the evening. He also addressed the Ottawa Presbytery, and a large gathering of ladies interested in Foreign Missions. It is safe to say that Ottawa Presbyterians know more about, and will take a deeper interest in, the very interesting work among the Jews, the progress of which is so well told by our Toronto correspondent in other columns of this paper, since seeing and hearing Mr. Rohold.

At the last provincial convention of the Ontario Horticultural society, Rev. A. H. Scott, M.A., of Perth, read an able paper on "The Work of Horticultural Societies Justifies an Increased Grant," which concluded as follows: "In so far as it has been my privilege to examine conditions in my own and other lands I have for a long time been under the spell of the conviction that all in all, we live, in the province of Ontario, in a signally blessed land. Both the frost and the sunshine are conducive to manhood. The flowers preach Divinity under our skies as charmingly as under skies in the farther East or the remoter West. The lover of the soil right here goes hand in hand with nature in some of her most engaging processes. Here and now we are profiting from the furnishings both of sense and of science coming through many generations. We are yet without some things that have been a blight upon other peoples, and if we but keep sacred the thought of home and of lofty ideal we shall cherish refinement for ourselves, and point the way of true advancement to others.

A TOO COMMON COMPLAINT.

Murmur, murmur; grumble, grumble; complain, complain; that appears to be the occupation of some people. No one in their estimation is right; nothing is as it should be; the world is all out of joint and everything is going to the bad. If such persons would consider the matter carefully they would find that the trouble to a very great extent is in themselves. They have indulged in a fault-finding spirit so long that their dispositions have become soured, their views have become perverted, and instead of approving what is good, and in a gentle spirit trying to correct what is wrong, like a dog barking at the moon, they stand off and snarl, and growl, and make themselves and every one about them uncomfortable.

It is true, there are a great many bad things in the world that are calculated to make us sad, but, at the same time, there is much that is good, grand and beautiful, and well calculated to fill us with admiration, incite us to gratitude, and inspire us with hope. There is hope of the world. It shall yet be disenthralled and redeemed. Instead of spending our time in complaining, murmuring and fretting at what is wrong, let us go to work, in the spirit of faith and love and endeavor to hasten the coming glory of the reign of righteousness.

BELIEVING AND LIVING.

The telling sneer of the man of the world is directed against the want of consistency on the part of Christians. The question he asks is not so much, "Who will show us any good?" as "Who is any better than we?" He demands that the professor of religion show a better life, and prove by the way of his living that he is moved by something different from mankind in general. Unless he assumes that his own life is what it ought to be, the flimsiness of his assumption and the inconsistency of his reasoning are easy to show. But, at the same time, it is well that his question receive due consideration, his demand due recognition. It is well, we say; it is, indeed, essential to the efficient influence of our Christian profession, that we have constantly in mind the fact that we are in every particular of our lives to be different from the world. The Christian's watchword should be, "Christ in me;" his motto, "Whose I am and whom I serve." "We believe and therefore speak," said Paul. What did he believe, and what did he speak? How can Christ be shown as living in us, save as we live like Christ? If we are the Lord's, are we not bound to do only that which will please Him? How do we serve Him, save as we do what He has commanded us? What is the object of our true faith, save what He has told us? What do we speak for Him but the truth He has taught us, and taught us to feel in our hearts? And how do we speak? If any language so clear, or loud, or eloquent, as that of our daily endeavor to do what we call duties but should delight in as privileges?

Let our works be those of a heart given to God, of hands exercised because of a desire to honour God; and the gainsayer's questions, the unbeliever's sneers, will be silenced. To live as in view of the day of judgment, is knowing the fulfilment of God's promise of the light of His countenance, as trusting only to the blood of Christ, and yet as though, by our holy living alone, we were to win heaven. Is to show our faith by our works, to "walk not after the flesh but after the Spirit."

PRINCIPLE VS. POLICY.

There are two general and diametrically opposed laws in this world of ours whereby human conduct is governed. These two laws are principle, and what, for want of a better word, we term—policy. Some are governed by the one, some by the other. One class ask themselves the question, What is right? The other, Which course will it be to my interest to pursue? Every question of duty is settled by the one by an appeal to principle by the other, by a consideration of what the world may think and say. The one have faith in God and in right doing; the other leave God out and attempt to build character and shape destiny for themselves.

We believe that, in a very important sense, every man is the artificer of his own fortune. In another sense we believe he has nothing to do with it. We believe most thoroughly that duties are ours; and that consequences are God's. We are to shape our actions aright, and give ourselves no anxiety as to results. We are, simply, faithfully to perform every duty that comes to us in every station in life, and leave the matter of consequences just where it belongs—with God.

And right here is where many make the fatal mistake of their lives. They are continually spending their time and wasting their strength in vain attempts to solve the question, What will the world think or say if I pursue this or that course of conduct? It infests our churches and our pulpits betimes, greatly abridging the power of each.

It is true we are to have respect to the opinion of others. The fear of criticism is a good thing. It leads to the exercise of care in selecting our ground, and in mapping out our course of conduct. It has a tendency to check and restrain recklessness in life and in morals. But when we squarely face the question of right, we have nothing to do with the opinions of others. "Be sure you are right, then go ahead," is a grand motto for every man. "Stand by right, though the heavens fall," is the principle that should govern and control every life. Right is eternal and immutable as God. It triumphs over wrong, and stands when all opposing powers shall fall.

"For right is right, since God is God,
And right shall win the day."

The world's history abounds in illustrations of the fact that the man who makes right his law succeeds in the end. For a time the seas may be rough and the heavens overcast with clouds; but, sooner or later, the waves and billows will be quieted, the clouds will all be swept from the sky, and the sun of prosperity will ascend the heavens. Stand ever firmly by right and consequences will take care of themselves. Let us interest ourselves simply and only in our part of the work; the Lord will take care of His own, according to His promise.

The death is announced at Picou N.S., of Rev. George Roddick, who over thirty years ago removed to Manitoba, being the first settler in the Brandon Hills district, where he resided for a quarter of a century. During the early years of his residence in the west, Mr. Roddick was a Presbyterian missionary. He was 79 years of age.

"SEVEN SONS IN THE MINISTRY."

The Rev. John MacMillan, M.A., Convener of the Temperance Committee of the General Assembly of the Presbyterian Church of Ireland recently delivered "An Appreciation" of the late Rev. Dr. Corkey, in the Second Presbyterian Church, Glendemott, which at the request of our esteemed contributor, Ulster Pat., we cheerfully reproduce in the Dominion Presbyterian. In part it is as follows:—"In this place he lived and grew in wisdom and in influence, consecrating his attainments and his energies to your service. In this parish he spent half a century putting his conscience and his strength into every work which came to his hand, never dreaming that a rural sphere did not give ample room and verge enough for the exercise of his powers, and never feeling a trace of jealousy towards others, with probably lower qualifications than he himself possessed, called to wider or more conspicuous fields.

His home was an ideal home both as regards its natural situation and its moral atmosphere, embosomed amid the trees which his own hands planted, commanding a view of a lovely valley bounded by the blue hills under a sky azure by day and by night fretted with golden fire, and hard by the river which he loved. In that home there was room for the family altar—indeed, the family altar was the first piece of furniture provided, and all other appointments were made to adjust themselves to its presence, and all life was arranged according to its requirements. There was time for singing the songs of Zion, for the reading of the Word, for supplication earnest, simple, personal, and for intercession comprehensive and world-wide. There was time at the tea-table for sane and salutary conversation on themes of the day, on events in the newspapers, on articles in magazines, religious and philanthropic, temperance and missionary. The law of God was written in the hearts of the children and on the door of the home, and the children in turn have done something to write that law on the gate of college and university and hospital, on the minds of school children and electorates, and they are writing it on the minds of their generation.

Sometimes it is said that the children of public men, of ministers as well as others, fail to walk in their fathers' footsteps. Whatever truth there is in the saying may be accounted for by the fact that there are public men who do not make time to exert an adequate influence for good in their own homes. The wife of one such man pathetically addressed him on the occasion of his setting forth to fill the sixth evening appointment of the week—"I had hoped to be able to introduce the children to you to-night." As a result of the atmosphere of Dr. Corkey's home seven sons are in the ministry to-day, and the eighth is on his way to the pulpit. One of his daughters has a position of responsibility in the Mission Hospital at Assout, another is passing through the university, and the remaining daughter, in her own way, is doing as good work as any of them—for is it not written that "every pot in Jerusalem shall be holiness to the Lord; and the pots in the Lord's house shall be holy as the bowls before the altar?" The consecrated house-keeper may be doing as good a work as the consecrated priest.

The boys in the home saw their father's daily life. They saw him in his public place, and they saw him in the domestic circle. They saw him

in time of sorrow and in time of joy. They knew the encouragements of the ministerial office, and they knew its trials and disappointments. They knew the resplendent dome of the average manse, and the avenues of affluence beckoning young men of brains, and yet each of them resolved to live his father's life, and give himself to the direct service of Christ in the ministry of his father's Church. And it is a matter of common knowledge that by their mental endowments and power of application and energy some of them have gained the highest academic distinctions, and all of them are already fast moving into the front rank of the ministry. And here let me say that the father was nobly seconded and sustained by the godly and gifted mother, whose memory is as dear to the children as that of him whose departure hence you mourn to-day.

DR. MUSTON IN AMERICA.

The Rev. Arthur Muston, president of the Evangelization Committee of the Waldensian Church, has been for twenty-five years one of its most prominent leaders. To his zeal and ability is due the existence of nearly all the Protestant churches and schools in the island of Sicily.

Dr. Muston was born fifty-two years ago in Piedmont, his family having been conspicuous for centuries for devotion to the Gospel, several of its members having suffered martyrdom. Dr. Muston and Bartoli will spend some time in the United States lecturing on the present religious conditions in Italy. We are quite sure that if we were they to come to Canada they would receive a most cordial reception from the Protestants of this country.

Dr. Muston, like Prof Bartoli, speaks English with fluency and force. He is a graduate of the University of Edinburgh, Scotland, and has visited Great Britain a number of times in the interest of the Waldensian Church.—A.T.

The Second Medical Missionary Conference was held at the Battle Creek (Mich.) Sanitarium on February 15, 16, 17. The meeting is reported to have been a decided success in every particular. Considerably over one hundred missionaries were in attendance, the most of whom were medical missionaries. These represented fifteen denominations, and nearly every country on the globe. The meetings were presided over by Rev. H. Nassau, M. D., D.D., of Philadelphia, who has spent fifty years in Western Africa. He was assisted by Bishop J. M. Thoburn, the hero of Methodist missions in India. The vice-presidents of the conference were Dr. J. F. Morse of the Sanitarium staff, Dr. J. W. McKean, of Slam, Rev. J. P. McNaughton, of Smyrna, who we believe is a Canadian hailing from Glengarry. The program was rich in instruction and general missionary interest; a beautiful unity of spirit prevailed throughout. Steps were taken to provide for the permanency of these conferences as an annual fixture. The time for the next meeting was fixed early in January, 1911. The address of the conference will be published from month to month in the Medical Missionary of Battle Creek.

Herald and Presbyter—We are awakening to the fact that the most important thing in all of life is the taking of this world for the kingdom of Jesus Christ. This means the greatest philanthropy in the world. It means the highest education and culture. It means the promotion of all that is good. If the people of the world will yield their hearts and lives to Jesus Christ, there will come the destruction of everything that hurts and destroys, and the inauguration of everything that is good and true and beautiful.

Rev. S. D. McPhee is holding special services in the Avonmore church, assisted by Rev. W. D. Bell, of Finch, Rev. Mr. Lee, of Apple Hill, and Rev. L. Beaton, of Moose Creek.

THE LATE KING LEOPOLD II. OF BELGIUM.

The performances at the funeral of the late King Leopold of Belgium, should have been powerful enough to send Satan into Glory. The following came through one of the news agencies:—"The imperial nave of the Cathedral was draped with long tapestries of black, bordered with white and forming a sombre background for the famous statues of the Apostles. The majestic catafalque, surmounted by the crown and imbedded in a mass of glowing tapers rested in the centre of the transept. On either side were streamers of mourning suspended from the mammoth dome above. The massive main altar was ablaze with candles. In the body of the church were grouped foreign princes, diplomats, delegations, and Government officials. The cortege entered the transept portal headed by officials of the army and civic guard in full uniform, followed by the judges in their scarlet robes, the ministers, members of parliament and many priests. The priest's intonation of the de profundis filled the great edifice as the huge cross appeared followed by the rich robed Cardinal Mercier, the Archbishop of Melones, whose tall figure and ascetic face gave added solemnity to the occasion. Behind the velvet covered casket walked Prince Albert, who wore the uniform of a general.

"A solemn requiem mass was celebrated by the Cardinal. The famous collegiate choir of Brussels rendered magnificently and without organ accompaniment 'Dies Irae'. The mass was followed by the rites of absolution performed over the body by five bishops and the papal nuncio. This concluded, the cortege was reformed and proceeded to the Church at Laeken, where the burial was made."

Just think of it. Five bishops and the papal nuncio. But this is not all. We read—"The Belgian episcopate issued a pastoral letter eulogizing King Leopold as the Apostle of Peace and Justice, the glorifier of the Catholic faith and the promoter of Christian civilization, the forming and development of the Congo Independent State."

But no greater proof of the absolute control exercised by the Vatican authorities over American prelates could be afforded than the attempt of Archbishop Ireland in the United States to whitewash Leopold's memory by publicly declaring that there never had been any atrocities in the Congo State, only a few days after the new King of the Belgians had accepted the resignation of every official connected with its administration. There can be no question that Ireland acted upon direct instructions received from Rome.

The Roman church has also passed a law against the marriage of divorced persons. But all the world knows that for years Leopold had been living in concubinage with a divorced woman, the Baroness Vaughan, who bore him two children. Last year he was married to this woman by a Jesuit priest, and we may look forward to his canonisation in due course.

ALOYSIUS TOSSETTO.

True reverence for God includes both fear and love—fear to keep Him in our eyes, love to enthroned Him in the heart; fear to avoid what may offend, love to yield a prompt and willing service; fear to regard God as a witness and judge, love to cling to Him as a friend and father; fear to render us watchful and circumspect, love to make us active and resolute; love to keep fear from being servile or distrustful, fear to keep love from being forward or secure, and both springing up from one root, a living faith in the infinite and everliving God.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

WILLIAM AND MARY.

By David Lyall.

William and Robert were the twin children of Robert Greig, who kept the post-office and the grocery store in the village of Little Dumwhan. Robert was in a small way a collector of coins, and having in his possession a copper penny of the time of William and Mary, with the double heads thereon, had the happy inspiration to give the names to the twins.

Nothing if not argumentative Robert argued the wisdom of it in this wise. "We've a tribe of folk on both sides. Lisbeth has seven brithers and sisters, beside a father an' mither, and numerous aunts. I'm better aff wi' only three, but still, we should never please them a'. An' as Lisbeth is forty-two, we're no likely to have a big family. This will dae awa' wi' a discussion an' heart-burnin' for when they're ca'd efter naeboddy, so to speak, naeboddy can tak' offence. Besides, they're honest, guid-soundin' names, and Mary, onyway, is frequently mentioned in the Bible. So William an' Mary shall be from this time henceforth."

This was delivered on the day of the twins' arrival in the little back bedroom above the shop, where poor Lisbeth's spent life was ebbing away. In giving William and Mary to the world, she gave herself, and after thirteen brief months of married life (an estate which he had too long delayed to enter, as he freely admitted afterwards), Robert was left as he was before, plus the added problem of William and Mary.

Robert Greig had the reputation of being the ugliest as well as the most thraven man in Dumwhan, and many had wondered how a sweet-faced, quiet, genteel person like Lisbeth Macintosh had ever made up her mind to take him for better or for worse. So far as the outward eye could discern, however, she had seemed happy enough, and it is certain that Robert mourned her sincerely and devotedly, and was never tired of praising her virtues, to any who would listen. And, contrary to the way of the inconsolable widower, he never sought to put another in her place.

Immediately on her demise, the tribe aforementioned by Robert descended on Dumwhan clamoring to be allowed a hand in the rearing of the twins. Regarding this, however, Robert showed himself a man of iron.

"They're my bairns," he said as he sat a melancholy-looking enough spectacle, with a red-faced bundle of clothes on each arm. "If ye can deny that, ye can tak' them awa', an' welcome. William an' Mary bide here, thank ye kindly. I've never been feart at anything yet, an' I'm no gaun to be scaert by a brace o' weans."

The tribe retired discomfitted, some of them so angry that they never came any more to Dumwhan, and all of them waited to behold the throes of Robert Greig, when he should be in the actual thick of the rearing of twins. But Robert warstled through.

William and Mary, by reason of their colossal demands on his patience and devotion, converted Robert Greig from a moderately selfish and slightly domineering man into a slave. He would have scorned the title, and sometimes raised the danders of the Dumwhan mothers and matrons by lading out advice to them regarding the rearing of infants, but there was no gain-saying the fact that William and Mary were master and mistress of the situation, and had their father in complete subjugation. It was a pretty sight to watch the chubby pair.

I may mention in the by-going that all Dumwhan bairns are chubby. If any of them are born ill-nourished,

they quickly repent and walk in the way of improvement, not daring to destroy tradition, or to mar the reputation of the place as health-giving. It was a pretty sight to see the bare-foot, bareheaded pair running hand-in-hand together, their pinafores filled with flowers or anything else they could pick up, but always filled with something. William and Mary had not one, but many homes, for every door in Dumwhan was opened to them and they ran fearlessly over the most austere threshold. And they grew up, if not exactly bonnie, at least sweet and well favored and extraordinarily clever. Then their devotion to one another often brought a tear to an unaccustomed eye. They never quarrelled, partly, it must be admitted, because Mary was of the gentlest disposition, and never presumed to contradict her brother.

Robert Greig prospered, and it was his ambition to rebuild the old shop and give it an imposing front, and print in gold letters on a blue ground above it the magic legend, R. Greig and Son, the General Merchants. Then young William would marry, and live above the shop, as his father and mother had done, while the old man and Mary would retire to a little house on the summit of the brae which Robert had had in his mind's eye for a long time.

Many a fond parent has built such castles in the air, and very many of them have toppled to the ground. Long before the time for the renovations was ripe, William betrayed signs of restlessness, and of a roving disposition, as well as other faults, which occasioned his now grey-headed father deep anxiety. To Mary, William confided all his secret dreams, and it is not too much to say that but for her, he would have broken loose the traces long before he did. But it came at last. He tied his goods and chattels in the familiar red handkerchief one night, after a stiff tussle with his father over some small remission from the stern pathway of duty, as realized by the elder Greig, and shook the dust of Dumwhan from his feet for ever. When Robert Greig came down to breakfast he found Mary red-eyed and rather tremulous, late with the meal for the first time in his recollection.

"Weelyum's awa', father," she said quickly.

"Awa' where, lass?" asked Robert sharply.

She shook her head sadly.

"Jist awa'. He's been gaun for a long time, but as he's been sayin' less about it lately, I thoct he had ta'en a better thoct."

"Mary," said the old man, and his voice trembled very much, "d'ye think I was ower hard on him last night? I thoct it was my duty."

"No," answered Mary quite decidedly, "ye had the richt to speak. But it's like this, father, Dumwhan canna' heed Weelyum. It's no' big enough. We canna' dae naething, but we'll hear o' him yet. Gie him time, an' we needna' worry. He's different frae ye an' me, father. A terrible yin for seein' an' daein' things. He must hae room to see an' dae mair!"

There was something pathetic in the old man's acquiescence in his daughter's verdict, but the days immediately ensuing were hard upon him, for in a small place tongues are not always kindly, but have a probing and stinging quality sometimes hard to encounter. And being in "the public ween" as Dumwhan expressed it, Robert Greig had to run the gauntlet, and it must be added that the matrons whom he had presumed to instruct in their particular domain were especially hard on him.

They missed William in the quiet little home beyond all telling, and nobody knew how many secret tears were shed by Mary, who felt as if the

half of her life had been torn away. But she preserved her invincible faith in the future achievement and glory of her twin, and, unlike much of the faith which props the world, and keeps human hearts from despair, hers was justified. Nothing can ever explain or justify, however, the silence of William, who left his father and his sister absolutely without news of him for seven long years. When he did come back, he said he did not want to write until he had something worth while to tell them, which is a young man's mistaken idea of dignity and pride.

In the sixth year after William had gone away, the South African war broke out, and then Mary said quite quietly to her father one day:

"That's where William is, and where we'll hear about him. Wait or ye see."

The war dragged its unspeakable length away; Magersfontein, Spion Kop, and the rest, with their ghastly records, made inglorious history, but in all the study of the lists, no such name as William Greig was found. Mary remained tranquil, however, and convinced.

"The time hasna come, father, but it is comin'. Wait an' see."

It was near the end of the war when the record was illumined by occasional spurts of heroism and individual examples of splendid courage and resource that William Greig of the ranks and nowhere else in particular, suddenly leaped into glory. Before the war a weekly paper had been considered sufficient for the needs of the little household, but afterwards the Scotsman was ordered daily, and eagerly devoured. It was brought by the bus from the train, and one morning, so convinced was Mary that the day had come for news of William, that she left the shop and wandered over the brae to meet it. The busman gave her the paper without asking any questions, though he might have wondered a good deal. She waited till the lumbering old vehicle had disappeared over the braeface, then unfolded the paper and turned to the first page. Her face was a little pale, but her hand was perfectly steady. It did not even tremble when she came to these words:

"The disaster of the day was averted by the incredible courage, smartness, and resource of one of these humble units who are indispensable to the sum total of events, and who so often redeem the situation. A mounted infantryman, Sergeant William Greig, seeing how things were going, rode straight across the field in the face of the enemy's fire, in their very teeth as it were, succeeded in getting clear, and in less than an hour's time came up with Shardsloe's Camp, from which reinforcements were quickly sent forward. But for this man's gallant action, it is beyond all doubt that a whole regiment would have been wiped out. Fortunately, we know how to reward such conspicuous gallantry, and more will be heard of Sergeant William Greig."

Mary very quietly wiped a tear from her eye, folded up the paper, and went home. That was a great day in Dumwhan, only eclipsed by a greater, when, covered with wounds and glory, William came home. He was not caring, as he bluntly said, for the boisterous welcome of the village folks; all he wanted or needed was the assured welcome of the little house above the shop, where he was forgiven and taken once more to his hearts. Once more, did I say? Nay, because he had never been ousted from their hearts.

And when the neighbors saw William and Mary wandering together on the braes, they would smile to one another, remembering the days when they ran, little barefoot bairns, filling their pinafores with the summer daisies, or the autumn rowans that made their blaze of glory by the side of the burn.—British Weekly.

WHEN THE GROUND HOG WAKENS

"If the ground hog sees his shadow when he comes out of his winter quarters on February second, he goes to sleep again for six weeks longer."—Folklore.

It is just as if you were to wake up at four or five o'clock some morning and would turn over for another snooze. But think of taking another snooze of six weeks! Some lazybones is sure to say that he wishes he were a ground hog.

The ground hog (which is another name for woodchuck) sleeps all winter long. How does he manage without anything to eat? Well, it isn't the same kind of sleep that we take when we go to bed. We can be awakened by being shaken, but a woodchuck in his long sleep, which people call hibernation, cannot be aroused except by being placed in a warm room for a long time. When he is in a sleep he seems to be dead. If the hibernation were an ordinary sleep like ours, the woodchuck would starve before spring time. His sleep is what is sometimes called suspended animation. You know what animation means, and suspend means to stop or stand still for a while. Now, when the woodchuck's animation or life stands still for a while, he does not need much food. What little he does need is supplied in a queer way. In the fall he eats until he is, as we say, as fat as a woodchuck. All over his body beneath the skin there is a thick layer of fat, and in the winter his body feeds on this store of fat. In the spring he comes out from his hole as thin as a crow.—Children's Magazine.

HOW TO CURE GOSSIP.

Adopt this rule: Let all who come to you with stories about mutual acquaintances know that you intend, as soon as your duties allow, to wait upon the parties spoken of disparagingly and repeat just what was said, and who said it. Still better, take out your memorandum-book, and ask the party to allow you to copy the words, so that you can make no mistake.

You will have to do this probably not more than three times. It will fly among your acquaintances on the wings of the gossips, and persons who come to talk against other persons in your presence will begin to feel as if they were testifying under oath.

But you ask, "will it not be mean to go off and detail conversation?" Not at all when your interlocutor understands that he must not talk against an absent person in your presence without expecting you to convey the words to the absent person and the name of the speaker. Moreover, what right has any man or woman to approach you and bid you to secrecy and then poison your mind against another? If there be any difference in your obligations, are you not bound more to the man who is absent than to the one who is present? If you can thus help to kill gossip it will not matter if you lose a friend or two; such friends as these, who talk against others to you, are the very persons to talk against you to them.

Try our rule. We know it to be good. We use it. It is known in the church of which we are pastor that if any one speak to us disparagingly of an absent member, we hold it our duty to go to that absent member immediately and report the conversation and the names; or, still better, to make the party disparaging face the party disparaged. We have almost none of this to do. Amid the many annoyances which necessarily come to the pastor of a large church, and still larger congregation, we think that we are as free from the annoyance of gossips as it is possible for a man to be who lives amongst his fellowmen.

Try our rule, try it faithfully with meekness and charity, and if it does not work well, let us know.—Rev. Dr. Deema.

It ought to be the great care of every one of us to follow the Lord fully. We must follow Him universally, without dividing, up and down, without disputing, without disputing; constantly, without declining; and this is following Him fully.—M. Henry.

LOOKING HAPPY.

"Don't worry about your clothes," wrote an older sister to a younger who was planning for a visit home after some years' interval; "you're sure to look happy, and that's the main thing." The reunion of old school and college friends which the summer months bring, emphasize the fact, if the woman of slender purse has ever been tempted to doubt it, that looking happy is the main thing. Watch the expressions and gestures in any such group centres in a bright-faced woman whose gown may be more than one season out of date, see how little attention is attracted by the most correct costume worn with an air of indifference or discontent, and you will be reinforced in your belief that it is the real things—not easy light-heartedness merely, but steadfast courage and cheer and serene self-count. Women sometimes speak of dressing to do their husbands credit, and no doubt sensitive souls do suffer from a misgiving that thoughtless acquaintances may infer niggardliness or incompetency from shabby clothes. But the surest witness to the devotion of husband and children is the happy face. The woman who wears that need not fear that those she loves will be greatly misunderstood.—Selected.

THE MAGIC TRIANGLE.

A very interesting experiment is described in St. Nicholas. It may be performed as follows:

"With a wet lead pencil point draw on thick paper a triangle—whether the sides are equal or not makes no difference. Lay it on the surface of a basin of water with the drawing up, and very carefully fill the space inside the dampened lines with water, so that there will be a triangular basin of water on that swimming sheet of paper. (The water will not extend beyond the wet lines of the drawing.)

Now take a pin or needle or any thin, smooth, sharp-pointed instrument; dip its point into this triangular basin anywhere but at its centre of area—say very nearly at one of the angles. Be careful not to touch the paper and so prevent its free motion in any direction, and you will find that, no matter where the point is placed, the paper will move on the water until the centre of area comes under the point. This centre of area may be indicated before placing the paper on the water by drawing lines from any two angles to the centres of the opposite sides; where the two lines cross will be the desired place.

If a square be drawn instead of a triangle and similarly treated, it will move until the intersection of its diagonals comes under the pin point; and no matter what figure be drawn, it will move along the water so as to bring its center directly under the point.

An Irishman and an Italian were riding on a trolley car and each gave the conductor a dime for his fare, but the man passed on and did not give his passengers the change that was due them. Pretty soon the Italian went up to him and said, "I wanta my nick."

"Go on," said the conductor, "You'll get no nickel. Ye've had all that's coming to ye." The poor fellow sat down and in a minute the Irishman called the conductor and said "Gim'me change." "Ye'll get no change," said the conductor, "Ye've had all that's coming to ye." "Arrah now," said the Irishman, "Look here, me boy, come off o' that. Ye can play that chune on an hand organ, but ye cannot play it on a harp. Gim'me that nickel and be quick about it." And he got it.

A new Irish temperance movement is called "The Catch-My-Pal Union." The name is descriptive of the method and spirit of the undertaking. In one of the places where the union has gathered headway, a man looked through four bar rooms for some of his friends, and found no one but the barkeepers. His "pals" had been caught by the union, to which he immediately joined himself.

HEALTH FOR BABY
COMFORT FOR MOTHER.

The mother who has once used Baby's Own Tablets for her children will always use them for the minor ailments that come to all little ones. The Tablets give a guarantee of health to the child and ease and comfort to the mother. They cure all stomach and bowel troubles, and make teething easy. Mrs. H. Avole, St. Felicite, Que., says:—"I have used Baby's Own Tablets for indigestion, constipation and other troubles with perfect results. I think so much of the Tablets that I use no other medicine for my children." Sold by medicine dealers or by mail, at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

SEA BIRDS.

There are a host of sea birds, with which we are not familiar, which are fully as interesting as the land birds. They are a contributor to Boys and Girls. Their habits are quite different, as a matter of course. Many sea birds pass their lives on the ocean, sleeping at night with their heads tucked in their wings, and floating peacefully on the water. They feed on fishes and small animals that they snatch on the surface of the water. They go on shore to raise their young, choosing the most desolate places—lonely islands and steep cliffs. Thousands of families are raised on the bare rocks, and mingle their shrill screams with the roar of the ocean.

The gulls are abundant the world over. With their strong wings they fly gracefully over the sea. Often on seeing a tempting morsel under the water they suddenly dive for it. They meet to raise their young on the rocks or sand at the mouths of rivers or bays. These beautiful, graceful birds do not venture far out from shore.

Another bird is the stormy petrel, which lives far out on the ocean. A very small bird it is, the smallest of all web-footed birds. It is no larger than a swallow, but quite brave, flying with ease over the rough waters, rising and sinking with the waves, as if in sympathy with them. They are sometimes called "Mother Carey's chickens," and are one of the pleasures of a sea voyage, as they hover over the vessel from day to day.

The largest bird that swims is the powerful albatross. It has a snowy-white body and black wings. It seems to delight in fierce gales, and has been known to follow a ship in midocean for many weeks. It flits over the sea, free as the air, once in a while swimming on the water.

There is elder duck which is a real sea bird, living in winter in large flocks on the Arctic seas. In spring these birds mate and swim off the shore. The female builds a nest of dry grass and straw, and lines it with the soft down from her breast. Her eggs are pale green, and are usually from six to ten in number. When she leaves her nest in search of food, she carefully covers her eggs with down.

Every one has heard of elder-down and knows of its soft, light qualities. It is a distressing manner in which our elder-down is obtained. The natives rob the nests and take the elder-down. The eggs are valuable, as well as the down. The mother bird, in great distress, builds another nest, the male stripping the down from his breast. This second nest is not taken, as the natives fear the birds would leave the shore entirely.

Little Jamie, aged three, was playing with his little friend, Jack. At the time Jamie chanced to have a rather heavy cold and was sneezing quite often. Jack's mother heard him several times and sympathetically asked: "Why, Jamie, what a cold you have! Doesn't your mother give you anything for it?" "Yes ma'am," Jamie very respectfully answered, "she gives me a clean handkerchief," whereupon he produced the prescribed "remedy."

"Can you keep anything on your stomach?" asked the ship's doctor. "No, sir," he returned feebly, "nothing but my hand."

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

Rev. Dr. McNeil, of Kirk Hill, preached at Dalketh on Monday of last week.

Rev. Dr. McLean, of Ottawa, was the preacher in West church, Kirk Hill, last Sunday morning.

Rev. D. Currie, B.D., of Knox church, Perth, has been elected moderator of L. and R. Presbytery.

On invitation the next meeting of L. and R. Presbytery will be held in St. Andrew's Church, Pakenham.

Rev. J. G. Greig, of Rockland, exchanged with Rev. W. F. Crawford, of Buckingham, Que., on a recent Sunday.

The Presbytery of Lanark and Renfrew has nominated Dr. R. P. Mackay for the moderatorship of next General Assembly.

After listening to a vigorous address from Rev. Dr. Shearer, L. and R. Presbytery decided on holding an evangelistic campaign within the bounds next June.

Rev. and Mrs. A. H. Scott, of St. Andrew's Manse, Perth, announce the marriage of their daughter Ethel Naismith to Mr. Walter Leonard McKee, of Montreal. Owing to illness in the family the wedding will take place quietly at the manse about the middle of April.

Rev. E. W. Mackay, B.A., of St. Paul's Smith's Falls, is announced to give his popular lecture on "Scenery, Stories and Songs from the Scottish Highlands," in St. Andrew's Church, Renfrew, on Thursday evening, March 10th. There is a pleasant treat in store for all who may be able to attend.

The annual meeting of St. Andrew's church, Martintown, was attended by a very large representation of the congregation. The pastor, Rev. J. B. MacLeod, acted as chairman. Very encouraging reports were presented from the different committees and organizations of the church. After the business was transacted refreshments were served and a short programme of instrumental and vocal music was rendered.

Mr. W. H. Frost, President, took the chair at the recent monthly meeting of the St. Paul's (Smith's Falls) Men's Association, at which there was spirited discussion of such topics as "Church Union," "Daylight Saving Bill," and "Canada and Imperial Defence." Speaking on the first question, Mr. A. Greenhill showed that as the Anglican and Baptist bodies could not see their way to join, unless as he naively put it, all the others would subscribe to their particular predilections, there remained a possible union of the Presbyterian, Methodist and Congregationalist. He argued strongly in favor of a union, pointing out that the past was the time of disruption, but now was the time for union and reunion.

At last meeting of Lanark and Renfrew Presbytery an informal discussion took place upon that part of the report from the committee on union of the Churches in Canada which bears upon the Ministry and more especially upon the pastoral office including time of service. The Union committee recognized the desirability of preserving the essence of both the settled pastorate and the itinerancy and was of opinion that a harmony of both principles is possible and the best features of both systems may be retained. Although there was not opportunity for extended discussion the Presbytery appeared to coincide with the Union committee, and determined to prepare an overture on the lines of the Union committee's recommendations to be submitted to Synod, and through Synod to the general Assembly.

The Rev. P. U. Sinclair, of Sundridge, was at Magnetawan last week assisting at evangelistic meetings in the Presbyterian church.

The Sunday school anniversary at the Prescott church on the evening of February 24th was very successful. The attendance was excellent and the programme was all that could be desired. Special mention must be made of the squad drill by the boys and the tennis drill by the girls. Prizes were awarded for regular attendance at the Sunday school during the year and a number of diplomas were awarded for the Shorter Catechism and Memory Verses. A vote of thanks was tendered Mr. J. K. Dowsley, the superintendent, as a slight sign of the appreciation of the work done by him in the Sunday school.

The opening of the new St. Andrew's church, Martintown, will be held on Sunday, March 6. There will be the usual morning and evening services, when the pastor, Rev. J. B. MacLeod, B.A., will be assisted by Prof. D. J. Fraser, D.D., LL.D., of the Presbyterian College, Montreal, who will preach morning and evening. On Monday afternoon following, dinner will be served in St. Andrew's hall by the ladies of the congregation, and in the evening an excellent programme of addresses and music will be rendered in the new church. Supper will be served in St. Andrew's hall from 5 to 7 p.m. A sacred concert will be held in the church in the evening, commencing at 8 o'clock.

Anniversary services in connection with Zion church took place on Sunday, 26th ult. Prof. Kilpatrick, of Toronto, preached two very impressive sermons in the morning and evening, and in the afternoon addressed the scholars of the Sunday school. On Tuesday evening the annual tea in connection with the congregation took place. After supper had been served in the basement a musical and literary programme was rendered in the body of the church. Vocal solos were given by Mrs. Lapdell and Messrs. W. Milne and J. T. Shaw, and anthems by the choir. Rev. D. Currie, B.D., Perth; Rev. E. W. McKay, M.A., of Smith's Falls, and Rev. Mr. Monds and Rev. Mr. Wilkinson, of town, gave short addresses. At the conclusion of the concert the pastor, Rev. A. A. Scott, M.A., made an appropriate address. The proceeds, which will be devoted to the building fund, of Zion church, Carleton Place, amounted to \$60.

The annual meeting of the Prescott church was from all points of view the most successful in the history of the church. The financial report was of much interest, the sum of the contributions had greatly advanced and this was especially noticeable regarding missions, where the increase was 175 per cent. The church was completely out of debt and was beginning the new year with a balance on hand. The use of the duplex envelope system of contributions had been most successful. It was moved that the brass tablet recently purchased by the young ladies of the church, in memory of their beloved pastor, the late Rev. James Stuart, who served so faithfully and well in the Presbyterian church for 28 years and who departed this life about two years ago, should be placed on one side of the pulpit, and it was further moved that a somewhat similar tablet be placed on the other side of the pulpit in memory of the late Dr. Boyd, who served the church for forty-two years. Messrs. Norton Miller and C. Macpherson were re-elected as the two new managers. Messrs. J. H. McDonald and F. Lambie were appointed auditors for the ensuing year. After the business meeting was over a very pleasant social hour was spent and refreshments were served by the ladies of the congregation.

WESTERN ONTARIO.

Rev. Dr. Armstrong, of Brocksder, has been elected moderator of Stratford Presbytery.

The congregation of Lucan and Fraser will become self-sustaining on and after 1st April next.

Stratford Presbytery nominates Rev. Dr. Carmichael, of King, for the moderatorship of next assembly.

On the 20th ult. Rev. E. A. Mitchell, M. A., of Knox Church, Hamilton, preached anniversary sermons at Grimsby to large congregations.

Rev. W. H. Claris, of the Southern Congregational Church, and Rev. W. Smith, of the Hamilton Road Presbyterian Church, London, exchanged pulpits last Sunday evening.

Rev. R. Martin, pastor of Knox Church, Stratford, has a three months' leave of absence to visit the old land in June, July and August. The Rev. D. J. Davidson of India will fill the pulpit during his absence.

Mr. and Mrs. Wakefield Howard, of Brndhead, on leaving for Aurora, were presented with two easy chairs and a hall seat, along with addresses which voiced the kindly sentiments of the donors—their fellow church members and neighbors.

Referring to a class in a Toronto Sunday school, Rev. J. Goforth told a Hamilton audience that "half of the class could not sing the hymn because they were chewing gum, and those who were not chewing were talking." Children in a Chinese Sunday School were better behaved, he said.

Rev. J. Gibson Inkster, at the First Presbyterian church, London, speaking on "Poverty and Wealth," said: "If more wealthy men would make the poor men happier in this world, more wealthy men would be happier in the next. The sin of Dives is not wealth but neglect of opportunity. Dives' opportunity lay at his door. It was the leprous Lazarus. Dives neglected it, and so he had to suffer. Every man who neglects his opportunities is bound to suffer here and hereafter. The gulf between Dives and Lazarus was a fixed gulf. We see that here. It is hard, almost impossible, for Dives to become a good Samaritan, but this Dives fixed the gulf forever for himself, for he made no attempt to bridge it. The man who is satisfied with a low level of life is surely fixing his gulf here and now."

Rev. Mr. Whaley submitted to Stratford Presbytery the report on moral and social reform. As adopted this report made the following important recommendations:—(1.) That Presbytery advocate teaching the principles of scientific temperance in public schools and lower forms of high schools. (2.)—That the Presbytery support the establishing of juvenile courts for the trial of young offenders and the indeterminate sentence of all convicts. (3.)—That the Presbytery strive for the abolition of the treating system and of all club licenses and the enactment of anti-liquor laws in all military contents. (4.)—That Presbytery discontinue gambling in the stock exchange as well as race track gambling. (5.)—That Presbytery deplore the professionalizing of all athletics, the demoralizing mania for sports and betting at the same. (6.)—That Presbytery approve the enlargement of the Chariton Act so as to extend its provisions to include illicit voluntary cohabitation. (7.)—That Presbytery agitate for examination of all immigrants before sailing with a view to excluding the morally unfit. (8.)—That Presbytery recommend the formation of moral reform councils in towns and cities within its bounds and also in smaller places where practicable.

MONTREAL.

The Rev. Dr. Robert Johnstone was in Halifax last week, where he lectured before the Alumnae of the Ladies College.

Rev. M. S. Oxley, M.A., of Montreal, gave his interesting Scotch lecture to an appreciative audience at Dunvegan last week. The proceedings were enlivened by excellent music furnished by local pipers, violinists and Gaelic singers and concluded by a happy speech and vote of thanks to the lecturer by Mr. D. J. McPhee.

Owing to an affection of the throat, Rev. D. J. Graham was compelled to resign the pastorate of the MacVicar Memorial Church, and on the eve of his departure for the west the congregation presented him with a purse containing \$370, while a deputation of the congregation proceeded to Mr. Graham's residence and presented Mrs. Graham, who was indisposed, with a beautiful bouquet of flowers.

Rev. Dr. Barclay, minister of St. Paul's who some time ago tendered his resignation of the charge, has been strongly urged to reconsider the matter. In his reply he said: "It is not without deep pain that I now announce my adherence to the decision I intimated to the annual meeting of the congregation. I came to that decision after months of careful and anxious deliberation. The great kindness of the people constrained me to review it, but I am still fully persuaded that I am taking the right step at the right time. It is now expected that Dr. Barclay will take formal measures to separate his connection with the congregation in October next.

The first social gathering of the united congregation of the First Presbyterian Church was held in the lecture hall of the old Chalmers Church building last evening, and was very successful. The Rev. W. R. Cruikshank presided. The Rev. Dr. Campbell, former pastor of St. Gabriel Church, and the Rev. Malcolm Campbell, present pastor of the united congregation, were also present and spoke. Short addresses also were given by Mr. John Scott, of the church session; Mr. A. E. Taylor, chairman of the board of managers; and Messrs. Darling and Douglas, members of session. The speeches were interspersed with music, completing a very enjoyable programme. Refreshments were served by the ladies of the church at the close of the exercises.

Taylor Church was filled with a large congregation when the Rev. W. D. Reid preached his last sermon before departing for the west. This took the form of a review of the work accomplished in the church since he took up the pastorate, eleven years ago. At that time the church had a membership of 268 and during the eleven years, in which he had charge of it, 1,791 people were received into the membership. The membership now stood at 1,262, the difference in the figures being accounted for by the fact that the congregation was a migratory one. A large number of the Presbyterian missions in the vicinity of Montreal were filled and manned by Taylor Church people. Eleven years ago there was \$15,000 of a debt on the church, but that had all been wiped off, and many improvements taken place. During the eleven years, \$107,988 had been raised in the church, as well as \$17,582 for missionary and benevolent institutions. The number of baptisms was 673, marriages, 362; funerals, 405, and the number of families visited last year, was 375. Mr. Reid said that during his ministry, his preaching had not been of a literary type, but had been simple, evangelical and earnest. It was purely positive; any things which he doubted had no place in his ministry. Christ had been the centre of his work, and he had endeavored to make clear the fact of His divinity and atonement. The farewell service was a spontaneous expression of the esteem and affection of the large congregation for their late pastor. Among the gifts was a beautiful suit case from the Sunday school children.

The congregations in Stratford Presbytery will be asked to consider a scheme for defraying the expenses of Presbytery meetings.

Mrs. Alexander Bunting, of Montreal, offers one thousand dollars towards the erection of the new hall to be built for the Valleyfield congregation. The Presbyterians in Valleyfield possess a handsome church and a magnificent memorial organ. Next summer will witness the addition of a large hall, with all conveniences necessary for carrying on the work of the church and school.

For a long time the Presbyterian Evangelical Institute at Pointe aux Trembles had felt the want of a properly equipped reading-room until Mr. William Anderson, a well-known and highly respected English resident of Pointe aux Trembles generously gave an order to a Montreal firm to furnish the room in his best style. The reading-room was recently opened to the pupils, and now contains two handsome slanting oak reading desks and twelve chairs of the same quality. The pupils greatly appreciate the interest and kindness which Mr. Anderson has always shown them, and of which the gift is but a further proof.

Last Sunday, Rev. C. H. Cooke, B.A., of Orillia, conducted the service in the Presbyterian churches at Washago, Ardrea, and Hampshire Mills, and thereafter until the minister recently called is inducted or declines the call.

Exchanges of pulpits last week appear to have been frequent. Rev. W. R. McIntosh, Elora, exchanged with Rev. D. W. Snider of the Methodist; and in Ayr Rev. D. I. Ellisor exchanged with Rev. D. H. Taylor, of the Methodist church.

At Chalmers Church, London, Rev. Walter Moffat preached an illustrated sermon, entitled "The Rich Man and Lazarus," and pointed out that the rich man is a type of the man who is to all appearances perfectly respectable, but yet is extremely selfish, and uses his wealth only to satisfy his own selfish delights and neglects entirely to hear the needy.

The congregations of Hillside, Craighurst and Fergusonsvale have extended an unanimous and very hearty call to Rev. Frank C. Harper, B.D. A salary of \$1,000, manse and glebe, and a month's holidays are offered. Mr. Harper has been preaching in this field for several Sundays with great acceptance. The matter will be dealt with at the regular meeting of the Barrie Presbytery on March 24.

Rev. Dr. Ross, of St. Andrew's Church, London, was heard with much acceptance in Knox Church, Galt, when preaching there for Rev. R. E. Knowles, who was conducting anniversary services in the Forest City. While in London, besides preaching twice on Sunday, Mr. Knowles addressed a large Sunday school gathering in the afternoon, and then on Monday evening delivered an interesting lecture on "Rambles Through Europe," giving his large audience vivid and informing impressions of affairs as he found them in the different countries visited. Mr. Knowles before closing, stated that he wished it understood that it was not really his lecture the audience had heard. The materials gathered for it and the inspiration therefore were due entirely to a travelling companion—a relative by marriage—who made this her peculiar care.

WINNIPEG AND WEST.

The Presbytery of Qu'Appelle is corresponding with the Assembly's committee with a view to arranging a simultaneous evangelistic campaign in that presbytery at a suitable date next winter.

On the invitation of Qu'Appelle Presbytery, Mr. Kovacs's services as minister at Bekovar were discontinued, and it was unanimously agreed that he be not recommended for work in any field in the future.

Qu'Appelle Presbytery appointed Messrs. Henderson, Leishman, Oliver and McKenzie, Ministers, and Messrs. Judge Farrell, J. A. Hill, McLean and G. P. Campbell commissioners to the General Assembly.

OUT-OF-THE-WAY NOTES.

Prepared for the Dominion Presbyterian.

A great sensation has been caused in Roman Catholic circles by the will of the late Roman Catholic priest, Father J. J. Healey, rector of the church of St. Anne, Gloucester, Mass., who has left the sum of \$175,000 to the Addison Gilbert Protestant hospital of Boston.

The Rev. Father Mingardi, a monk of Parma, has been received into the Waldensian Church at Rome. Father Mingardi held a very prominent position in the Roman Catholic Church.

At the recent Old Catholic Church Congress held in Vienna, Austria the Rev. J. Kowalski was consecrated a bishop. The new bishop is at the head of an "away from Rome" movement which started at Pologno, Prussia, in 1893, and has 200,000 communicants in 63 parishes and 33 priests under his charge.

A great stir has been caused in Rome, Italy, by the conversion of Monseigneur Gabbio, who has been received into the Waldensian Church. Mgr. Gabbio is a bosom friend of Mgr. Merry del Val, professor of Right in the academy of Noble Ecclesiastics and secretary of the congregation of Regulars, and has been for many years a prominent priest in Roman Catholic circles. Mgr. Gabbio was converted by the Rev. Giorgio Bartolo, the ex-Jesuit whose conversion to the Waldensian faith caused such a stir in Europe last year.

The Italian Methodist Episcopal Church in Rome has over 4,000 communicants with a church property valued at \$250,000, a printing establishment, a boys' college and a girls' school under the charge of Miss Italia Arabaldi, grand daughter of the famous Italian general, where some 500 girls, many children of the nobility, are receiving an excellent education. His Majesty the King of Italy has on several occasions publicly complimented Bishop Burt on the good work done by the Methodists among the many poor and needy of Rome, and has expressed himself in sympathy with their good work. There are now 16 Protestant churches of all denominations in Rome, with some 38 gospel halls or places where religious services of an evangelical kind are held. Prior to the coming of the Methodist missionaries there was little or no work done in Rome to mitigate the suffering of the poor sick and needy. "Religious competition"—to use the words of President Taft of the United States, when addressing a Roman Catholic missionary society on the Philippines—"is a good thing." This has been proved again and again in Rome, in spite of the untruthful reports sent from time to time concerning the work of the great Methodist Church in Italy by the papal authorities.

Between the years of 1890 and 1900 the Protestant pastors of Germany reported 46,600 conversions from the Roman Church; and the secessions from Protestantism to Catholicism was 6,820 during the same years in the empire.

ALOYSIUS TOSSETTO.

OTTAWA.

Service, preparatory to the Communion next Sunday morning, will be held in St. Paul's church on Friday evening at the usual hour.

The local papers speak of Rev. W. A. McIlroy, of Stewarton church, Ottawa, who preached anniversary services in Knox church, Perth, on the 20th ult., as "a north of Ireland man by birth, and one of the big men in the Presbyterian Church in Canada. He preached two powerful sermons, which were greatly appreciated by the large audiences present."

Rev. A. F. Carr, D.D., for twenty years pastor of the Presbyterian Congregation at Cambelltown, N.B., died last Tuesday, aged 66. He was Moderator of the Maritime Synod some years ago, and was recently nominated by at least one Presbytery for the moderatorship of next General Assembly. A widow and six children survive.

HEALTH AND HOME HINTS.

Sugar should be added to turnips, beets, peas, corn, squash and pumpkin.

When cleaning furniture try wiping it over first with a cloth wrung out of very hot water, and you will be surprised how easily it will polish.

If a gruel pot is allowed to stand on stoves or something cold for a minute or two after cooking, it will not cool the contents very much and will make sticking less probable.

Savoury of Sardines With Cheese.—Drain and wipe one dozen sardines, remove bones, dip them in oiled butter, and roll in grated cheese. Place the fillets on fried bread squares, set them in hot oven a few minutes; serve hot.

Doughnuts—Mix one and one-half cups sugar with two beaten eggs, two cups milk or cream, and flour enough to roll out, mixing one teaspoonful baking powder with each cup of flour. Flavor with nutmeg. Roll quite thin and cut out in rings. Fry in a kettle of hot lard to a reddish brown, and roll while hot in powdered sugar.

Brown Meal Biscuits.—One pound of wheaten meal, one teaspoonful of baking powder, a teaspoonful of brown sugar, and a pinch of salt. Mix thoroughly into this five ounces of butter. Make all into a stiff paste with a little milk. Roll out very thin and bake in rather a quick oven.

Hash pie makes a good hot supper. Warm a cupful of cold mashed potatoes with a little milk and butter, add a few tablespoonfuls of chopped meat, seasoning and a beaten egg. Make in to a mound on a buttered pie-plate, scatter breadcrumbs over, and bake for twenty minutes.

Macaroni Soup.—Add cooked macaroni or spaghetti to a quart of soup stock, and flavor with celery and tomatoes, salt and pepper. If you use milk instead of stock, put in a pinch of soda with the tomatoes. Some prefer this soup slightly thickened with a little flour stirred in cold milk.

Apples stuffed with Raisins.—Take large, green apples, pare and core liberally, chop fine some seeded raisins, with a small piece of butter, fill and sprinkle a small quantity of sugar on top. Tie up each apple in a thin water paste, then securely in a cloth, and plunge into boiling water and cook two hours. Serve at once with plain butter sauce or cream.

Roast Beef Pie.—Cut up as much of the outside of the roast as will half fill a baking dish the size you want. Put this into a stew pan with some of the gravy, a lump of butter, a little sliced onion, season with salt and pepper, and enough water to make it moist enough to cook without burning. Let it stew gently, then thicken with a little flour. In the meantime, boil some potatoes, enough to fill the baking dish; mash the potatoes, smooth with milk, butter and salt. Place the meat in the dish, spread the potatoes over it, brush over top with beaten egg, bake until a delicate brown. Serve with catsup or chili sauce.

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Can Be Had Through the Rich, Red Blood Made by Dr.
Williams' Pink Pills for Pale People.

There comes a time in the life of almost every girl when sickness attacks her. The strain upon her blood supply is too great, and there comes headaches and backaches, loss of appetite, attacks of dizziness and heart palpitation, and a general tendency to a decline. The only thing that can promptly and speedily cure these troubles is Dr. Williams' Pink Pills. This is the only medicine that actually makes new, rich, red blood is the one thing needed to maintain the health of growing girls and women of mature years. The truth of this statement is proved in the case of Miss Esther E. Sproule, Truemanville, N.S., who says, "At the age of sixteen years I left my country home to attend high school. The close confinement and long hours of study nearly broke me down. My blood supply seemed to be deficient and I grew pale and depressed. I was

dizzy nearly all the time, and pimples broke out on my face. I was altogether in a miserable condition, and it seemed impossible for me to continue my studies unless I found a speedy cure. I tried several tonics prescribed by the doctor, but they proved useless. My mother urged me to try Dr. Williams' Pink Pills, and I finally consented to do so. I had hardly finished the second box before a change for the better took place, and the use of a few boxes more fully restored my health, and I have since been well and strong. I feel that I cannot say too much in favor of Dr. Williams' Pink Pills and I strongly recommend them to other ailing girls."

You can get these Pills from any medicine dealer or by mail at 50c a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

SPARKLES.

Doyle—Pfwat's th' rayson O'Toole do be afther havin' a tin weddin', I wonder?

Boyle—Faith, an' it's because he's been married to his old woman tin years, Oi'm thinkin'.

Rivers, who was writing an article on the cost of living, found himself temporarily at a loss.

"Brooks," he said, "I want to use that scriptural phrase, 'from Dan to—to—what's the rest of it?'"

"Beelzebub?" suggested Brooks.

"Thanks," said Rivers, resuming his writing. "I had it at my tongue's end, but I couldn't quite think of it."

Sabbath School Teacher—Now, Danny, what do you understand by "righteous indignation?"

Danny—Gettin' mad without sayin' any cuss words.

The misprinting of a single letter occasionally lands a newspaper into an alarming statement. Witness the account of a public meeting addressed by Disraeli, when, according to a London journal, "the crowd rent the air with their snouts."

"Isn't your hat rather curious in shape?" asked the uniformed man.

"Certainly," answered the wife. "It has to be. Any hat that wasn't curious in shape would look queer."

"We can't eat this steak; it's not good!" complained a young man who was spending his honeymoon in a Scottish village.

"Ye're surely jokin', sir," said the landlord of the inn. "It maun indeed be guid. It's a bit o' the minister's auld coat!"

"Seventy-five dollars cash—not a cent less!" thundered the farmer.

"Seventy-five dollars?" repeated the automobilist. "Do you think it was a cow I ran over?"

"No, it wasn't a cow," said the farmer firmly; "it was a hen, and a layin' hen at that."

The Minister—Mackintosh, why don't you come to church now? Mackintosh

—For three reasons, sir. Firstly, I dinna like yer theology; secondly, I dinna like yer singin', and, thirdly, it was in your kirk I first met my wife.

A WINTER SONG.

All snug and warm,
Safe from the storm,
The kine in sheltered stalls are lowing;
And here we find
Their keeper kind,
A wealth of care and feed bestowing.

No angry word
Nor shout is heard;
His kick or cuff is here a stranger.
Their knee-deep beds
Of straw he spreads;
Fair measure fills each trough and manger.

He pets them all,
From stall to stall;
And while he sings and whistles gayly,
With stool and pail,
He never falls
To reap a goodly harvest daily.

Though snow and sleet
May swirl and beat,
While wintry winds are rudely blowing,
Warmth, care and feed
Meet every need,
And fill the pail to overflowing.

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Canadian druggists are becoming enthusiastic about D.D.D. as they find it really cures their customers of eczema and other torturing skin diseases.

This is what Druggist Chambers, of Arnprior, Ont., wrote us on Nov. 10, last:

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(Signed) J. CHAMBERS.

For years doctors tried to cure eczema through the blood. As it is caused by germs in the skin itself, they were naturally not very successful.

Then came D.D.D. Prescription—a mild, soothing, yet penetrating compound of oil of wintergreen, thymol, glycerine, etc., that kills the germs in the inner skin, relieves the awful itch, and cures.

For free trial bottle of D.D.D. Prescription write to the D.D.D. Laboratories, Department O.D., 23 Jordan St., Toronto.

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Through Sleeping Cars.

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VIA SHORT LINE FROM CENTRAL
STATION.

a 5.00 a.m.; b 8.45 a.m.; a 8.30 p.m.
b 4.00 p.m.; c 8.25 p.m.

BETWEEN OTTAWA, ALMONTE
ARNPRIOR, RENFREW, AND PEM-
BROKE FROM UNION STATION:

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b 5.00 p.m.
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Sunday only.

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

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upward; with Bath \$2.50 upward.
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Club Breakfast 20 to 75c. Table d'Hote, Break-
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fort with the least expense, you will find Hotel Rex-
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In other words, it is a part of Beacon Hill. Of course
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Cases, 12 Quarts, \$4.50

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F. O. B. BRANTFORD

J. S. HAMILTON & CO.,
BRANTFORD, ONT.

Manufacturers and Proprietors.



SEALED TENDERS addressed to the undersigned, and marked "Tender for restoration of and additional story to Military Stores Building, Ottawa, Ont.," will be received at this office until 5.00 p.m., on Monday, March 7, 1910, for the work mentioned.

Plans, specification and form of contract can be seen and form of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures, with their occupations and places of residence. In the case of firms, the actual signature, the nature of the occupation and place of residence of each member of the firm must be given.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

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

By order,
NAPOLEON TESSIER,
 Secretary.

Department of Public Works,
 Ottawa, February 22, 1910.

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

**WILL YOU DISTRIBUTE
 SOME TRACTS?
 IF SO, COME AND GET
 SOME FREE**

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 BIBLE HOUSE, 74 UNION AVENUE.**

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4%	Capital Paid Up, \$2,000,000 Reserve . . . 400,000	4%
Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.		
THE INTEREST IS COMPOUNDED QUARTERLY		
The Union Trust Co., Limited.		
TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.		
4%	Money to Loan Safety Deposit Vaults For Rent	4%

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**Synopsis of Canadian North-
 West.
 HOMESTEAD REGULATIONS**

ANY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

G. E. Kingsbury

**PURE ICE
 FROM ABOVE**

CHAUDIERE FALLS

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

Prompt delivery. Phone 935



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Scrap Copper," will be received until 6.00 p.m., on Wednesday, January 13, 1910, for the purchase of about 300 pounds of scrap copper, which may be seen on application to Mr. J. Shearer, Supt. Dominion Buildings, Queen St., Ottawa. Terms: Cash.

The purchaser must remove the copper from the premises within one week from date of purchase.

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

By order,
NAPOLEON TESSIER,
 Secretary.

Department of Public Works,
 Ottawa, January 4, 1910.