

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

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## BIRTHS.

On Feb. 25, 1910, at Riverfield, Que., to Mr. and Mrs. Wm. J. McClenaghan, a son.

At Pembroke, on March 4, 1910, to Rev. and Mrs. W. J. Knox, a son.

At Newington, on March 1, 1910, the wife of D. C. McDermid, of a son.

At McCrimmon, on Feb. 27, 1910, the wife of Duncan McSweyn, of a son.

## MARRIAGES.

In Hamilton, on Feb. 28, 1910, by the Rev. Dr. Fletcher, Harriet Young to Wm. Addison.

At Pasadena, California, on Tuesday, Feb. 22, by the Rev. Dr. Malcolm McClell, of the Pasadena Presbyterian church, Clara, daughter of Mrs. De Witt Chauncey Le Fevre, 374 Delaware avenue, Buffalo, to David Livingstone Scott, of Listowel, Ontario.

At the residence of the bride's father, Newburgh, on Wednesday, Feb. 23, by the Rev. Jas. R. Conn, assisted by the Rev. M. E. Sexsmith, Mr. Fred D. Wales to Miss Florence Helena, daughter of Mr. T. B. Wilson.

At the manse, Oshawa, by Rev. J. Hodges, B.A., Mr. Marshall Snowball and Miss Grace Potter, both of Oshawa.

At Dunbar, on Feb. 23, 1910, by Rev. George Mason, Thomas A. E. Loucks, Chesterville, to Nellie Velma, daughter of William McLean.

At Deschenes Mills, Que., on Feb. 21, 1910, by Rev. G. McGregor, Aylmer, Que., Thomas McFadden, of Chesterville, to Victoria May, daughter of the late Thos. McOrkill, Billings' Bridge.

At the French Presbyterian church, Cornwall, on Feb. 26, 1910, by Rev. Dr. Harkness, of Cornwall, assisted by Rev. J. P. Bruneau, of Montreal, Joseph R. Gauthier to Amanda, daughter of Adria Marenger, of Montreal.

## DEATHS.

At 88 Argyle avenue, Ottawa, on Feb. 24, 1910, Christianna McLachlan, beloved wife of William Russell, formerly of Arnprior, Ont., youngest daughter of the late Alexander McLachlan, Pointe Fortune, Que.

At St. Anicet, Que., on Feb. 11, 1910, William McIntosh, aged 92 years.

In Toronto, suddenly, on March 2, 1910, Ruth Shenstone, wife of Rev. Elmore Harris, D.D.

In Toronto, Feb. 25, Mary E. Barton, beloved wife of Malcolm McTaggart, formerly of Myrtle, in her 60th year. Mother of Mrs. (Rev.) J. F. Clarry, Cavan.

At Loch Broom, Dec. 7, 1909, Mary Ross, widow of the late Donald Ross, aged 87 years.

In Darlington, Feb. 21, Jane MacLean, widow of the late D. E. MacLean, aged 75 years.

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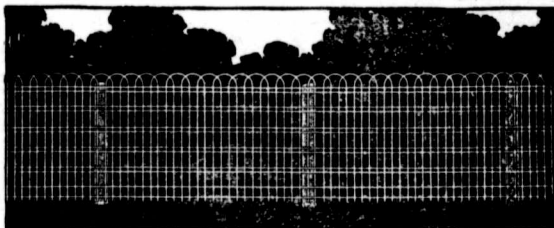
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## NOTE AND COMMENT

The Hebrews of Winnipeg have a way of their own of overcoming the high meat problem. They have organized a company under ecclesiastical control which will supply the Jews of the city with properly killed meat at from six to ten cents a pound.

There will be a northward trend of settlement this year. Not only is the Peace River country attracting settlers but the valleys of the Neas and Skeena rivers in northern British Columbia are drawing the attention of many prospective homesteaders.

Droughts, earthquakes, floods, early frosts and locusts have devastated different parts of Mexico this year. The government is importing tons of corn that the people may not suffer for daily bread, nor the price go beyond the reach of the poor.

The Mohammedan school at Cairo, the intellectual centre of Islam, has ten thousand students and is the largest theological seminary in the world. Islam is, next to Christianity, the greatest missionary religion in the world, and Africa is now the centre of its largest activity.

The battles which the twentieth century patriot must fight are harder than those waged on bloody fields. For he has to go forth against entrenched greed, inert ignorance, deadly class hatred and complex and difficult social problems which tax the best-trained brain and the stoutest heart.

Dr. R. M. Wilson, Kwangju, Korea, says nothing so rejoices the workers as appreciation expressed by natives. One old man with a large bleeding tumor over his jugular vein spent a day after recovery going about trying to express gratitude for blessings received. He kept saying: "I was a dead dog when I came." He went away with an armful of books, saying he wanted to preach Christ. With him the gospel was too good to keep to himself. Is it so with you?

"It is by no means an insignificant fact that the \$65,000,000 spent annually in Ireland on drink is more than the entire rental of the agricultural holdings in Ireland. Well might the Irish Roman Catholic bishops in national synod say: "Drunkenness in national more homes, once happy, than ever fell beneath the crowbar in the worst days of eviction; it has filled more graves and made more widows and orphans than did the famine; it has broken more hearts, blighted more hopes, and rent asunder family ties more ruthlessly than the enforced exile to which their misery has condemned emigrants."

The militant suffragettes of England have at last announced in their paper that they have abandoned their militant crusade, and that it will not be resumed "unless we are convinced that the government will yield to nothing else. We hope that the need of it is over, and that militancy has done its work." They announce, however, that opposition to the government will not cease, and that they will take the field in every by-election to urge the electors to vote against the government. It is something that the suffragettes have come to see the unwisdom and futility of their militant campaign. It could never accomplish anything but to make firmer the conviction of the opponents of suffrage that women would not be helped by their mingling in public affairs, and that the giving of the suffrage, with its consequent plunging them into public life, would be good for neither the home or moral. Converts will have to be won. If won at all, on another basis than that of militantism.

In the Canadian Senate the bill of Senator Scott to regulate the transportation of intoxicants so as to render prohibition more effective in all communities under local option, Scott Act, etc., created considerable discussion, says the Christian Guardian. Senator Domville, in opposing the bill, declared that Canada is at present "battling manfully against a tidal wave of misdirected moral legislation," of which Senator Scott's bill is, of course, a sample. The senators who opposed the bill seemed greatly exercised over the evil effect of all such legislation, and they declared that drunkenness and crime were increased by all prohibitory measures. It seems rather strange to find a man like Senator Domville, after deploring the evil effects of prohibition, declare that "if a bill were introduced to close up the manufacturers and stop importation of liquors, he and the country would support it." What is to hinder the senator or any of his friends introducing such a bill? Surely the fact that not one of them has ever attempted to introduce anything looking to this end, and that each one has persistently opposed even the mildest measures which were intended to lessen the evils of the drink traffic, would seem to indicate that the senator was not very anxious for the introduction of prohibition in any form.

The Zionist movement has a wonderful fascination as one looks upon it as a part of the fulfilment of prophecy. Its progress is full of interest. We spoke at the time of the successful revolution of the Young Turks, of its probable effect on Jewish immigration into the Holy Land. One of the Philadelphia papers recently published the following interesting dispatch from London, confirming the view taken then: Letters from Jerusalem state that the proclamation of a constitution in Turkey has thrown open the doors of Palestine to an influx of Jews from all parts of the world. In Jerusalem alone four-fifths of the 100,000 population now belong to the Jewish faith, while at Jaffa, Tiberias, Safed and Haifa the Jews are reckoned by tens of thousands. Almost the whole extensive plain of Esdraelon has been bought up by them. Their prosperous colonies spread from Dan to Beer-sheba, and even farther south, to the outskirts of Egypt. Thousands are escaping from Persia to find shelter and protection in the Holy Land, while every ship from Odessa carries hundreds of them. The Valley of the Jordan, once the property of the ex-Sultan Abdul Hamid, is being eagerly sought after by Jewish capitalists and syndicates of Zionists, whose agents, distributed all over the land, are buying up rich properties of Mohammedan or sultans whose incomes since the revolution are considerably lessened. The Holy City is essentially a Jewish town. Banking, as well as trade and commerce, is monopolized by Jews. The Government has found it necessary to organize a company of Jewishgendarmes. Hundreds of thousands of pounds are sent annually from Europe and America to enable the colonists to build homes, hospitals, schools and invalid homes. Over one hundred schools already exist in Jerusalem alone, and synagogues are going up everywhere. The value of land has risen fourfold. The modern agricultural implements and methods of the Jewish settler have made the land produce harvests never before dreamed of by the natives. The Anglo-Palestine Company, a Zionist banking and commercial enterprise, is pushing the cause of Israel with splendid determination. The racial exclusiveness of the Jews is arousing the opposition of Ottomans. The Turkish constitutional regime has in this question one of the greatest problems that it has ever faced."

A layman taking part in the Laymen's Missionary Movement campaign in the United States said a very good thing the other day with a real point in it. He was speaking of the matter of giving and the ability to give, and said: "We have the means, also the means; and we must get rid of both." "This terse observation, with its moral right on top," remarks the West-land, "is commended to whomsoever it applies to in Western Canada. It fits some of us." And it fits a number in the East just as well, if we could only see the point.

The French Antarctic expedition, returning from its explorations, reports that it pushed south to a point almost directly south of Cape Horn, South America, and proceeded westward to a point opposite New Zealand. The commander, Dr. Charcot, reports the exploration of about 120 miles of coast of the Antarctic continent, and that he is able to map this distance of coast line, heretofore uncharted. The expedition had much bad luck in accidents to the ship, and was not able to push south over the ice as far as intended. When it reaches France and a full report is published, it may prove to be of considerable geographical value.

In the March number of the Gwallior mission Journal, Dr. Winkle tells of the observance of the Lord's Supper at Rajapara: "How you would all have liked to be with us in our simple service. Only fifteen adults partook, as so many of our people were compelled to go elsewhere on that day or to stay at home from sickness and so could not be with us. One man came in when it was all over, having walked some eight miles to be with us; another walked about eight miles in another direction, one five and three, four miles—the rest being in Rajapara itself. We all sat on the ground in our tent. There were no fine clothes and to look at them you would have said they were all very poor, but I doubt if the Communion was ever more seriously partaken of or more helpful. One was before, a Brahmin; another, an Ahr; a third, a Kachhi—all fairly good castes, whilst with them sat some Chamars, Berars and Bheels, all so low that their touch is supposed to pollute; and yet these all as brothers partook the common feast. It meant, too, so much. On becoming a Christian of course they give up caste, but there is no definite breaking with it, till they eat with us. This the Communion compels, and this they all felt as that day they took the food from our hands."

Here is another interesting extract from the same letter on the same subject: "One old man was unable to be present on account of sickness and great was his sorrow. He is the strongest man we have out there and he was so anxiously looking forward to being present, but could not come the three odd miles to us. Another, the Head man amongst one large section of the Bheels was hindered as he had been badly burned, but his wife came and was one of the most interested there. This Head man of the Bheels though such a decided Christian and a member of our Christian Panchayets is still recognized as the head of the non-Christian Bheels, whom he is seeking to draw into the Christian church. The interest among the Bheels is very real at present, but like all mass movements has its very real dangers and so we are urging more care in baptism than ever. It is so easy to move with the crowd without any real sense of what being a Christian means that it would be very easy to swamp the Church with a crowd, Christians in name, but heathen at heart, that would still cling to their old customs and superstitions. Never have we seen so much bitter opposition as to-day, but that is complementary to our work and only what we may expect when faithful work is done."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## AN EASTER THOUGHT.

By Desta E. Brown Woods.

Through the chill November days, a mother was mourning for the fair, little children she had lost. Low, piteous moans were followed by great convulsive sobs, or by the loud, fierce walls of uncontrolled grief. Sometimes she grew calm and even smiled in a fitful way only to be again shaken by a paroxysm of grief that tore her very heartstring and made us shudder, as we sat by her quiet firesides and listened to this old, old cry of a Rachel, who refused to be comforted. Sometimes she burst into passionate weeping at others she shed the slow, sad tears of utter despair. Then when grief had spent itself, eliminating every speck of color from her costume, and draping herself in deepest mourning of fleecy white, she settled down to her silent grief.

Oh, Mother Nature, beautiful are you in your sunny moods, terrible in your uncontrollable grief, but majestic in your quiet dignified sorrow. Pure, calm and regal, you inspire alike the poet's fancy or the painter's vision. Wise are you too in your choice of mourning; for surely it is wisdom to portray the purity of your dead, rather than the black grief within you.

But, Mother Nature, why this stormy grief? Why even this quiet sorrow? Your mourning is only for a few, brief months; then you shall again clasp the fair, little flower-children to your great mother-heart. Surely you know this, for you already smile in anticipation of this glorious resurrection. Then how foolish you are, Mother Nature, to give way. But no, I may not chide! He of the human family are yet more foolish. We sob and mourn as one flower-face after another fades from our vision. We even go a step further and wonder if after all there is a reunion with our loved ones when every year we are permitted to witness this great, resurrection of your children, Mother Nature. We too mourn for we too have loved, but we also would drink deep of the faith that is gladdening your features. Just a little farther on, that Great Easter awaits us, when our flowers shall once more be within our clasp. Ah! Some of those dear flowers, when last we saw them, were faded by the hot blasts of toll, and the chill winds of sorrow; but pure, fresh and fair shall they bloom in the Eternal Spring-time.

Chesterville, Ont.

## "PAIN, RATHER THAN MIRTH."

Editor Dominion Presbyterian: Referring to the story of the Jews flocking to Palestine the Philadelphia Westminister says: "It would long be welcome news to the lovers of the Catskill and Shawangunt regions that all the New York Jews were going back to the Holy Land." Had this appeared in a "secular" journal a Christian might smile at it,—but even then the flippancy should excite pain rather than mirth. The thoughtful Christian, knowing the glorious promises that shall be fulfilled when God's chosen people are restored to the land He has given them, would indeed welcome the fact that they were "going back." But to men of the world—"lovers of the Catskill and Shawangunt regions"—the portent might well be regarded with awful dread.

ULSTER PAT.

It is not sufficient that we have some doctrinal knowledge of Christ, or that we make a profession of faith in Him; but we must hearken to His word and obey Him.

## GOLDWIN SMITH ON CROMWELL.

In 1859 when Goldwin Smith became Regius Professor of History at Oxford he delivered an inaugural address, from which we make the following extract:—

King George I. or his minister, was not the first of English rulers who had endeavored to draw direct from the University a supply of talented and highly educated men for the service of the state. I almost shrink from mentioning the name which intrudes so grimly into the long list of the Tory and High Church Chancellors of Oxford. But it was at least the nobler part of Cromwell's character which led him to protect Oxford and Cambridge from the leveling fanaticism of his party, to make himself our chancellor, to foster our learning with his all-pervading energy, and to seek to draw our greatest youth to councils which it must be allowed were always filled, as far as the evil time permitted, with an eye to the interest of England, and to her interests alone.

Cromwell's name is always in the mouths of those who despise or hate high education, who call in public emergency for native energy and rude common sense—for no subtle and fastidious philosophers, but strong, practical men. They seem to think that he was really a brewer of Huntingdon, who left his low calling in a fit of fanatical enthusiasm to lead a great cause (great, whether it were the right cause or the wrong) in camp and council, to win Dunbar against a general who had foiled Wallenstein, to fascinate the imagination of Milton, and by his administration at home and abroad to raise England, in five short years and on the morrow of a bloody civil war, to a height of greatness to which she still looks back with a proud and watchful eye. Cromwell, to use his own words, "was by birth a gentleman, living neither in any considerable height, nor yet in obscurity;" he was educated, suitably to his birth, at a good classical school; he was at Cambridge; he read law; but, what was much more than this, he, who is supposed to have owed his power to ignorance and narrowness of mind, had brooded to madness over the deepest questions of religion and politics, and as a kinsman of Hampden and an active member of Hampden's party, he held converse on those questions with the profoundest and keenest intellects of that unrivalled age. And therefore his ambition, if it was treasonable, was not low. Therefore he bore himself always not as one who gambled for a stake, but as one who struggled for a cause. Therefore this great soldier loved the glory of peace above the glory of war, and the moment he could do so, sheathed his victorious sword. Therefore, if he was driven to govern by force, he was driven to it with reluctance, and only after striving to govern by nobler means. Therefore he kept a heart above insel, and, at a height which had turned the head of Caesar, remained always master of himself; therefore he loved and called to his council board high and cultivated intellect, and employed it to serve the interests of the state without too anxiously inquiring how it would serve his own; therefore he felt the worth of the universities, saved them from the storm which laid throne and altar in the dust, and earnestly endeavored to give them their due place and influence as seminaries of statesmen.

Those who wish to see the conduct of a real brewer turned into a political chief should mark the course of Santerre in the French Revolution. Those who wish to see how power is wielded without high cultivation and great ideas, should trace the course of Napoleon, so often compared with Cromwell, and preferred to him—Napoleon, the great despiser of philosophers—and ask whether a little of

the philosophy which he despised might not have mitigated the vulgar vanity which breathes through his bulletins, and tempered his vulgar lust of conquest with some regard for nobler things. It would indeed be a flaw in nature if that which Arnold called the highest earthly work, the work of government, were best performed by blind ignorance or headlong force, or by a cunning which belongs almost as much to brutes as to man. The men who have really left their mark in England, the founders of her greatness from Alfred to the Elizabethan statesmen down to Canning and Peel, have been cultivated in various ways; some more by study, some more by thought; some by one kind of study, some by another; but in one way or another they have all been cultivated men. The minds of all have been fed and stimulated, through one channel or another, with the great thoughts of those who had gone before them, and prepared for action by lofty meditations, the parents of high designs.

## AN INTERESTING EXTRACT.

From a letter from Dr. Robertson to his wife, dated from Winnipeg, March 16th, 1874, we quote the following life-like incidents. "We left here Tuesday morning, Mr. Fraser (a brother minister) and myself, with a snail-paced horse. Got as far as White Horse Plains, twenty-six miles from Winnipeg. The day was clear but frosty and we got on well. Next day we stopped at a tavern to water Mr. Fraser's horse. I went into the supposed bar-room to warm. Found at the door quite a strong smell—saw a stove and a couple of calves warming themselves at it, milk-pails and a general litter on the table. Faced left about and saw another calf at the foot of a flight of stairs with a litter of straw, and thought I was there long enough and had seen enough. Mr. Fraser comes in after me, takes in the whole situation at once. A door opens at the rear of calf-parlor and the kitchen stove is seen in full blast. The host informs us that he entertains bovine and not human guests for the present, and we leave ruminating over the beauties of prairie scenery. Got dinner in good style at Poplar Point, about seventeen miles from any houses. Charley was fed some barley but did not eat it. Felt afraid he was going to give out, but he did very well. Rather an amusing incident occurred. We both got out of the cariole and let the horse go on. He walked slowly, and when we came up to him we gave him two or three cuts and sent him on his way rejoicing. This was done several times, the horse trotting away for some distance and then slackening up till we overtook him. At last when he would see us coming near he would run off before he got up to him. Finally we got tired and wanted to ride, but Charley felt shy, and when we called "Whoa!" he would start off and leave us behind. This was very amusing for a time, but when we began to contemplate walking all the way it was serious. We stole up quietly behind Charley, and before he saw, Mr. Fraser got so near that although Charley started off, Mr. Fraser got a hold of the cariole behind. After some running he managed to leap on board and stopped him."—Life of Dr. Robertson, by Ralph Connor, Upper Canada Tract Society, Toronto.

A heart divided between God and mammon, though it may trim the matter so as to appear plausible, will, in the day of its discovery, be found guilty.

## UNBREAKABLE TESTIMONY.

By Rev. R. G. Macbeth, M.A.

Nearly two thousand years have gone by since Paul, the heroic old missionary, gave the world a distinct opportunity to put an end to the Christian faith. A wonderful challenge was that when he, the veteran soldier of Christ, threw down the gauntlet and said: "If Christ be not risen, then is our preaching vain and your faith is also vain." No system of religion has ever faced men and staked so much on an assertion of fact as the Christian religion did in this instance. When he made this statement the Apostle put himself into the hands of the enemy without fear and his confidence was not mistaken. The challenge has never been met, though sceptics throughout all these centuries would, doubtless, have availed themselves of any perceptible weakness in the armor of the faith.

Paul's conviction as to the truth of the resurrection of Christ was intense because it rested on indisputable evidence. He had himself seen the Risen Lord as he tells us more than once. The testimony of his changed life is moral proof for the truth of this assertion. It is inconceivable that he, the brilliant law-student of Gamaleel, singled out by birth, citizenship and attainments for a foremost place in the Empire would have suddenly dropped all his brilliant prospects and entered upon a life of unutterable suffering, without some adequate reason. That reason he gives us in the account of his personal meeting with the Risen Christ.

It is both interesting and profitable to note the testimony of Paul's letters to the fact of the resurrection. His four great letters, Romans I. and II., Corinthians and Galatians, have never been disputed by the most advanced destructive critics. They are admitted by every one to be both authentic and genuine and they were written a quarter of a century after the crucifixion. Even by the rules of evidence in law courts as to "ancient documents," we must accept the testimony of these letters on matters concerning which they are competent to speak. Everyone knows how peculiarly valuable letters are as documentary evidence corroborating contemporaneous records. Besides that, letters reveal character and the best part of most biographies is that in which letters are given. These are indices to the character of the writer. Viewed in this way, Paul's letters show him to have been a man of conspicuous candour and truthfulness. But letters also reveal mental ability, and if anyone is disposed to discount Paul's testimony on the ground that he may have been weakened, let him turn and study the letter to the Romans. For the first eight chapters, Paul is reasoning out one great subject, and the intelligent reader of these compacted steps in logic will confess that the Apostle was a master-mind at whose feet ordinary mortals must sit and learn the construction of an argument. In these letters we have the most splendid testimony to the fact of the resurrection, which is the truth closest to us at the Easter-tide.

We have Paul's examination-in-chief, as the lawyers would call it. But we must not forget that for twenty years he was cross-examined by the most relentless prosecution that any man suffered on this side of the Cross. Neither kings, nor courts, nor starvings, nor scourgings, nor perils without number, could shake the testimony of this man. Even in the dungeon at Rome, with its cruel and disheartening environment, his faith burned with undimmed lustre. And when his grey head was under the battle-axe of Nero, he chanted the death song of a conquering faith and stepped from the witness box into a martyr's grave with his testimony to the Risen Lord unbroken and undisturbed.—Paris, Ont.

## FAMOUS SISTERS OF GREAT MEN.

The attachment displayed by the sisters of many notable men furnishes some of the most interesting records in the pages of biography. Not infrequently this attachment has been of an almost ideal kind, where identity of blood has proved itself a force superior to all the ups and downs of time and chance. Celebrities, for example, like Byron, Lamb, Wordsworth, and others freely acknowledge how much their success is attributable to a sister's influence. Was it not Renan who said, "My invaluable friend," when recalling the services of his beloved sister Henriette, in the days of his toil and struggle? And so it may be observed that relationships of this affectionate nature always excite feelings of genuine interest and appreciation, quite apart from our estimate of the work accomplished by their aid.

Admirable was the devotion of Neander's sister to her brother. Neander, the famous church historian, and his sister lived inseparable all their lives, and when he was ill she was accustomed to sleep on a mattress at his door, to be ready if he required any attention. She is credited with having inspired his Church History, and also with having written a great part of the work.

Of Caroline Herschel, a most remarkable woman, much might be written, in regard both of her own achievements and the untiring services which she rendered her brother. For half a century, according to her diary, Caroline Herschel applied herself every night to the study of the heavens, showing, says Professor Lodge, "a quite incredible firmness of application," and she had the honour of discovering many celestial bodies. This interest, however, was eclipsed by her fidelity to her brother, whose unexampled success in the systematic study of the heavens was largely due to the zeal and sympathy which she inspired. When Sir James South presented Caroline Herschel with the Astronomical Society's gold medal he eulogised the part she had in sharing her brother's privations and labours. While Herschel was at the telescope Caroline always sat by with a star atlas and a notebook, and faithfully wrote his observations throughout the night, it being her further duty to write them out at length for subsequent use. Careless of her own fame, if perchance her brother's might increase, Caroline Herschel also deserves remembrance as a pioneer in that field of astronomical work which such women as Mrs. Somerville and Miss Agnes Clarke have since cultivated to excellent purpose.

Another delightful attachment was that of Dorothy Wordsworth to her brother the poet. Dorothy Wordsworth set up housekeeping with her brother in 1795 in Dorsetshire, and lived with him for upwards of the next half century. The marriage of the poet only widened the circle of her love. Gifted with a sensitive nature, and power of expression scarcely second to the poet's, of her own choice she never married, but gave herself entirely for her brother, and walked with him amongst the mountains beyond her strength to help him to see everything that could be turned to poetic use. "She had," it is noted, "her reward in a love that never wavered, and that remains enshrined in some of the noblest verse in English literature." It was very fitting that Dorothy Wordsworth, on her decease, should be laid at the right side of the poet's grave in Grasmere churchyard.

Our neighbors across the Channel likewise supply us with some charming examples of a similar kind of fellowship. Jacqueline Pascal lived on the most devoted terms with her brother, Blaise Pascal, the philosopher and mathematician. Again, the story of the affection of Renan's sister is one of the most charming of this world's life. Her devotion was the whole motive spring of her life, and its unselfishness delightful. When Renan announced to her his intended marriage she was inconsolable, but ultimately saw the futility of her attitude. Subsequent to his marriage with Madeleine Corneille Scheff the sister

had her place in the brother's home, and shared not a little of the happiness of former days. If we turn to the French novelist, Balzac, we learn of his ardent attachment to his sister, Laura Surville, whom he loved with rare affection, and to whom he opened, throughout his life, all the hopes and sorrows of his heart. Similarly Fanny Mendelssohn's loyal devotion to her celebrated brother Felix is well known, and, no less, the brother's unbounded regard for her. The sister's letters addressed to him belong to the choice treasures of epistolatory literature.

Among English writers the effect on character and career of a sister's influence has many pleasant illustrations. In Charles Lamb's case the inspiration not only of literature but of life; and, in that of Wordsworth, the actual impulse of many a poem, while Byron's "Stanzas to Augusta" are fragrant with tributes of affection. What could be more exquisite than the lines: "My sister! my sweet sister! if a name Dearer and purer were, it should be thine."

Every reader of that classic biography—Macaulay's "Life and Letters"—will recall the affectionate relations which obtained between the historian and his sisters, how deeply his brotherly feeling suffered when the sentiment he had so carefully cherished was assailed by an opposing interest. Even though Macaulay recognized that he was repining against the great fundamental laws of society, he still repined. He was accustomed to say "My sister's company is sufficient for me," when marriage was suggested to him, and probably no sisters ever had a more loyal brother. It was the boast of his sisters "Meg," and "Nancy" that he was never so lively and agreeable as in the parlour of their old London home in Great Ormond Street. Macaulay, in an unusual degree, cherished domestic happiness, and dreaded lest, when his sources were exhausted, he should have nothing left to fill the blank save ambition.

Instances of this class might be largely multiplied from every sphere of social life, showing that one of the strongest of human ties is that which exists among brothers and sisters. And, even where this is temporarily disturbed, reunion is usually once more pleasantly realised when brother and sister are thrown together. It may therefore be definitely asserted that to such happy association the world has been indebted for some of its highest achievements and noblest deeds.

## CONSISTENCY DEMANDED.

(Prairie Witness, Indian Head.)

Notices have been sent out to the postmasters of the Dominion that henceforth the churches must be closed on Sundays. This is done in response to the solicitations of the Lord's Day Alliance which has rightly, we think, insisted that as far as possible, everybody shall have one day's rest in seven. The Alliance is gradually making its influence felt in every department of our national life. It might not be an ass, however, to note here that slightly more consistency should be called for on the part of prominent clergymen. It is not an uncommon thing to see one of the big preachers of our large cities either come into or go out of a town by train on a Sunday. Now, with one who is either a powerful member or ardent supporter of the Lord's Day Alliance movement, or is a clergyman of high rank in any church which takes a firm and aggressive attitude in the work of the Alliance, such travelling by Sunday trains is certainly not a work of necessity or mercy, it is emphatically not ear-marked with the highest consistency. If persisted in (and it seems to be growing more common) such actions are bound to hinder and to injure the work these churches have set themselves to accomplish. The apostles of a cause should at least strive to keep the ideal in sight they persist in keeping before others. To do anything else is to bring the Lord's Day Alliance movement into ridicule.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE FRIEND OF SINNERS.

By Prof. James Stalker, D.D.

The enumeration of representative miracles is still continued; but, at verse 9, it is interrupted by an incident which is not a miracle—the Call of Matthew. By this intrusion, however, the continuity of sentiment is not broken; for the attitude of Jesus in dealing with the paralytic and his presence among the former companions of Matthew bring him before us in the same character—as the Friend of Sinners. As both incidents took place in "his own city" (V. 1)—which was not Nazareth, but Capernaum, to which he had removed, as we have already learned in 4:13—it is not necessary to look upon the call and decision of Matthew as altogether sudden. On the contrary, the publican may have been watching closely the walk and conversation of his fellow-citizen, and his decision may have been the culmination of many thoughts long stirring in his mind. Even the paralytic may not have been altogether ignorant of him with whom he had to do.

The Son of Man and the Forgiveness of Sin.—In the series of miracles now being studied the place of faith is worthy of close attention; and in this miracle of the paralytic it is especially prominent. The faith of the four friends who brought their bedridden neighbor is mentioned as moving Jesus to act. Other instances as well as this one prove that faith may be potent on behalf of others no less than in one's personal interest; and this is a wide sphere wherein faith may exercise itself and grow strong. Had the faith of the four friends been stimulated by that of the paralytic himself? or was it the opposite way—did they bring one only partially willing, or at least very dubious about the reception he would receive? It is possible that his illness had been brought on by misconduct, and that this may have made him shy of being brought into the presence of One who was known to be a searcher of the heart. In the looks he directed toward Jesus and in the looks Jesus cast on him, much may have been expressed of penitence on the one side and pity on the other. If, as we are told in verse 4, Jesus detected, without words, the thoughts of the scribes, much more might be transacted between sinner and Saviour through the traffic of the eyes. At all events, Jesus went straight to the higher blessing, and, before saying a word about the paralysis, told the man that his sins were forgiven.

To the scribes this utterance gave immediate offense; because they thought he had spoken blasphemy and was usurping the province of God. But Jesus vindicated the words he had spoken by an incontrovertible argument: He had declared the man's sins forgiven; but any one with hardihood enough might do the same, for who could tell whether or not in the invisible world, where the forgiveness of sins must take place, anything had really happened? Yes, but in the visible world, where every eye can see what takes place, he would perform that which was the counterpart and equivalent of what, he alleged, had taken place in the world invisible; and there and then he told the paralytic to stand up and walk.

Every conceivable intellectual device has been employed to prove that Jesus did not, in this or any case, forgive sins, but only did what is done in certain Christian churches, when the minister declares to those who are penitent the divine pardon, or what any one who has forgiven himself may do when he assures the despairing that God is merciful. But how easy it would have been for Jesus to give this explanation and so escape the charge of blasphemy! Yet he did not give it.

Verse 8 is, indeed, quoted as if it meant that Jesus had only exercised a power belonging to all men; but what the beholders were rejoicing it was rather the great new gift given "to men," that is, to mankind, in the glorious healing and forgiving ministry of Jesus.

Jesus Among the Publicans.—There is every probability that the Matthew whose Gospel we are now studying and the Matthew whose call to follow Jesus is narrated here are one and the same person; yet how quietly is the incident introduced! and the only other passage in the Gospel where the name is mentioned is in the next chapter, where the whole reference consists of the four words, "And Matthew the publican." What a contrast to some biographies where the writer avails himself of every opportunity to drag in his own personality, and the book seems more a life of the author than of the subject of the biography! As quickly as possible Matthew makes haste to disappear behind the figure of his Master. Indeed, the story of his call is here told as if it were only an introduction to the feast with the publicans and sinners, at which Jesus was present, and of the wonderful words he uttered on that occasion.

When the evangelistic passion awoke in Matthew's soul, his first impulse was to get his former friends and associates to listen to his new Master; and his own personal popularity, as well as the sensation created by his call, seems to have made the gathering a large one. As the fact that Matthew had been a publican, and probably also a sinner in a decided sense, did not prevent Jesus from calling him, so the character of Matthew's associates did not prevent Jesus from sitting down with them or preaching to them the gospel. Where should a physician be but where disease is? and, the more desperate the case, the more is he in his place when he is on the spot, doing his utmost for suffering humanity.—S. S. Times.

## THE YEAR OF OUR LORD.

To know that we are sent upon God's errand, under his Spirit's guidance, in a world which he controls; to walk in confidence with Christ and work with him, to find him in the brotherhood of men, the affections and refreshments of home, in the beauty of God's handiwork and man's; even in the stress of business, the shock of trouble and the valley of the shadow of death; to use our time and strength for him and help, not hinder, in his revelation of himself to men—by these things and by these only shall we obtain the best the new year offers. It can never in the deepest sense be our year till it is Christ's. Then it may become a stone to be built into the temple of God's glory, a thrilling note in the great music which shall express the redeemed and growing life of man on earth.

## A PRAYER.

O Lord, we pray that Thou wouldst help us day by day as we go in and out in the discharge of the common and constantly recurring duties, the little things which make up the sum of our lives. Oh! that they may be great even whilst small, because they are done as unto the Lord. And may all our trivial tasks and transient circumstances help to the more possession of the greatest thing, hearts filled with Thy love and with Thyself. Teach us, we pray Thee, the secret of peace and of power. May we keep firm hold of Thy hand, whatever we have to do, and wherever it may lead us. And may we, in our new circumstances, find the old strength coming with new power to us, and fitting us for each moment as it emerges from the dark. Amen.

## A PRISONER'S REFLECTIONS.

By C. H. Wetherbe.

The editor of the Sunday School Times recently printed a letter which he had received from a man in prison, in an eastern state. It is a long letter, and I will quote only a small part of it, as follows: "I am an inmate of this penal institution. I have a sentence of eight years and four months, of which three years and four months still remain to be served. Since my incarceration I have been studying and doing all in my power to improve myself and make a decent citizen of myself. I, at first, was trying to do this without the help of Christ. I figured that as I had managed to get into this state without help, I ought to get out without calling on Jesus. I was thus struggling along until one day a chance remark, made by a fellow inmate, called my attention to the religious side of the question. The remark was, 'I wish I could see and accept Jesus' help toward a better life as easily as I accepted the help of Satan.' The remark brought a flood of thought to me, and I saw that I had had help to scramble down, although the devil had cunningly allowed me to think I was 'It,' or, in other words, the whole thing."

I wish that my readers could have the whole of this intensely interesting letter before them; but what I have quoted is greatly significant. That man is suffering year after year as one result of his criminal sins. He now frankly acknowledges that it was his own fault which brought him to prison. He does not put the blame upon anyone else.

Another good feature is, he is anxious to become a much better man. He wants to make "a decent citizen" of himself, when the time shall come for his release from prison. He is awfully tired of such a life as he had lived. Nothing could induce him to repeat such a course.

Then note his conclusion, that he could not make himself what he ought to be by his own powers. He struggled to better himself, but failed. He came to the hour when he realized that he needed and must have the help of Christ. This is the best of all! He got Satan's help to ruin himself, even without asking for it; now he asks Christ to help him out of the pit where he got in so easily, and I am sure that He will.

The final purpose of the shining lives of the children of God is that men may glorify the Father in heaven. Spiritual magnetism is to draw men to God. Our winsomeness in Christ is also for Christ. Only then is the Christian life truly attractive when others are drawn by us but past us to Jesus Himself for a supply of that same life which has filled our character and influence with alluring grace.

Human sympathy is of the faintest kind, compared with God's sympathy. Perhaps you have never thought that he is sorry for you in your weakness, or sickness, or disappointment, or trouble. But he is sorry for all of us. And yet not sorry in the sense that will prevent him from doing the best thing for us. God loves us enough to discipline us.

My faith is that there is a far greater amount of revelation given to guide each man by the principles laid down in the Bible, by conscience and by Providence, than most men are aware of. It is not the light which is defective. It is an eye to see it.—Norman Macleod.

The best service we can render is a sacrifice with which God is well pleased, no matter how imperfect it may be.

IF THY RIGHT HAND OFFEND  
THEE.

Cut it off. Why? It is a good hand. It might even prove to be a very useful hand. Why not keep it, restrain it, regulate it, use it—in "moderation?"

Because "it is better for thee to enter into life halt or maimed, than having two hands or two feet to be cast into everlasting fire."

That is Christ's doctrine about anything that tempts to sin. It may be as harmless as a hand, as useful as a hand; cut it off if it is a perpetual temptation. It may be as harmless as an eye, as useful as an eye; pluck it out rather than let it lure you to hell.

This glass of wine—what harm in it? Is it not one of God's good gifts? Is it not a "fruit of the vine?" Is it not that which "cheereth God and man?" Shall I cut it off? Ah! cut it off, though it were as bright as the hand. If it tempts thee to evil.

But it does not tempt me; I am strong. The wretches that bind other men have no power over me. I can sleep in Delilah's lap and wake and laugh defiance at the Philistines. It only tempts my brother, my child, my friend; or the poor, weak-willed creature that cites my moderation as an excuse for his self-indulgence.

"It were better for one that a millstone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones."

Thou the wine-cup neither tempts you nor your weaker brother to sin, it is surely Christian to cut it off. Is it not?

## THE NEW CREATION.

What could we not accomplish if only we might start life over again! Jesus worked a miracle that made this possible for a paralytic, whose life was wrecked and held in bondage by sin as well as by disease. Jesus created in him both physical and spiritual strength, and sent him on his way a new man. The poor fellow was given a chance to begin life all over again, no longer poor and weak, but rich and strong. And Jesus did exactly the same thing for that sin-wrecked publican Matthew, when he called him out of a paralyzed life of getting into the empowered life of giving. Matthew began life over again; and, as a result, one of the four priceless records of Jesus' own life bears that publican's name. We may start life over again. That is exactly the offer that Jesus makes to every one who will follow him.—S. S. Times.

Says West-Land: The numerous innuendos that have been hurled at the Lord's Day Alliance and the churches because of the closing on Sunday of the Western post offices have been satisfactorily met by a statement from the postmaster-general, who shows that the pioneer conditions which necessitated an open office on Sunday have now passed away, that it has been proven to the Department's satisfaction that a large amount of office work has resulted from the continuance of the custom, and that the closed office is in accord with the spirit of Canadian law and life which provides a national rest day for every man possible. The department, moreover, intends to carry out its ruling.

Of the new book A Group of English Essayists of the Early Nineteenth Century by Professor C. T. Winchester, published by Macmillan, Mr. Richard Burton writes in "The Bellman": "Of such a book on such a subject it might be said that it is a test of the reader's relation to good literature; if its flavors escape and its references mean nothing, then are we not of the elect and may best return to obvious fiction, informational twaddle and the hopeless mediocrity of the cheap magazine. But if we still preserve a bowing acquaintance with letters, here is a volume for edification and delight."

Let Friendship creep gently to a height; if it rushes to it, it may soon run itself out of breath.—Fuller.

## WINGS OF A DOVE.

At sunset, when the rosy light was dying,

Far down the pathway of the West,  
I saw a lonely dove in silence flying  
To be at rest.

Pilgrim of air, I cried, could I but borrow  
Thy wandering wings, thy freedom blest,  
I'd fly away from every careful sorrow

And find my rest.

But when the dusk a filmy veil was weaving,  
Back came the dove to seek her nest,

Deep in the forest where her mate was grieving—  
There was true rest.

Peace, heart of mine! No longer sigh to wander;  
Lose not thy life in fruitless quest,  
There are no happy islands over yonder;

Come home and rest.

—Henry Van Dyke, D.D., in "The Builders and Other Poems."

## GOING ABOUT DOING GOOD.

The man who sleeps and dreams sees in life little more than beauty, but he who is wide awake to the possibilities which lie around him, finds that life is duty, for life is a reality and man must be thoroughly in earnest if he would faithfully discharge his obligations.

The field for doing something is large. The world itself is the field, and he who wishes to do something worthy of honest recognition as well as be a blessing to others, need not search long for that something.

There is a great deal of selfishness in this world, for there are many who live regardless of the rights of others: Materialism is crowding aside the spiritual nature, swaying the sceptre of selfishness, which dominates many in their daily life and conduct. As a result, there are those, and not a few, who are happy only when they are making money, forgetting that money is after all but an equivalent, and unless man gets the worthy equivalent, money is worthless, for he can neither eat nor drink money.

Going about doing good, should be the chief aim of life, for such persons are a blessing to their fellowmen. They make this world a better place in which to live, and when they pass out of this present life they are missed. It is a dreadful thing to live a life that is wholly selfish, a life which constantly seeks its own, for such men, having no consideration for either the rights, conveniences or pleasures of others, are most loved when they are out of sight. Few persons have much respect for a selfish man.

Irrespective of creed or faith, the whole world has ever honored the name and revered the life of him, who, when on earth "went about doing good." There is danger sometimes of being blind to duties near by. In our zeal to do good, we must not overlook the fields which are ripe unto the harvest just around the corner. Perhaps just back of the homes in which many in affluence live, are to be found those who are eking out a miserable existence physically, morally and spiritually. There is appalling need for "well-doing" in our large cities, and unless attention is given more carefully, there is danger of the final outcome of the neglect. That much is being done by the faithful, no one will question, for there are those who are virtually giving their lives and their all for the welfare of others. These men and women are to be praised, and although they may not have much of this world's goods, nevertheless they are rich in the sight of God.—Lutheran Observer.

As Christian forgiveness is only possible to the forgiven, so is Christian giving only possible in proportion as any one has experienced the infinite forgiveness of God.—Stalker.

## MONEY A CURSE OR A BLESSING.\*

By Robert E. Speer.

In primitive societies there is no money. Trade is carried on by barter. The people who have more than they need bring their surplus to some place of exchange, and give what they have and do not want for that which others have and are willing to exchange. Then gradually some means of exchange grows up. At first it may be some token without value, but soon it comes to be a token whose rarity prevents its undue multiplication, and the precious metals are soon found to be the best materials. But society soon outgrows such crude means, and to-day most money in use is made of paper which has no intrinsic value but which represents wealth or credit. Our wealth is not gold and silver, but possessions of a thousand kinds, the possession of which can be turned into paper representation and so made usable. Money to-day is not coin alone, but bank bills, checks, drafts, notes of various sorts. The thing we need to deal with and think about is wealth of which money is only a convenient means of transfer and conveyance.

The chief cause of wealth lies in its being mistaken for an end, whereas it is only a means. We cannot take wealth with us out of the world. Why, then, make it an end? We ought to make those things ends which are eternal and use everything else as means in the service of those ends. But once a man gets the passion for wealth, he forgets this and seeks only to pile up higher and higher the mass of his accumulations. This wealth may represent countless lives spent in its production from mines, or the soil, or human economies, but it represents no life to its owner. He has managed to get it from the people who made it individually, or by their social life and growth. But he lives no more for it or with it than he lived without it, and when he dies he goes out the poorer for having been stiffed by it, and perhaps unloads the responsibility by turning back into life into upon his wife.

And some people are spoiled in their search for wealth not because they want to keep it up, but because they want the things that only money can buy. They do not want to lead simple lives, but to live complex ones. They don't want to walk, they want to ride in motor cars. They don't want to do anything for themselves. They want to hire people to do everything for them. Perhaps in their heart they detest all the rush and display, but are not brave enough to drop out, and say, "No, I will not, I am going to live, — not see how many times a minute I can whirl around the world in which and not all over which, I was meant to live."

Wealth is not a bad thing. It is a good thing. The hands that are busy in producing wealth are doing what God means us to do. He put us here and gave us this world that we might do the utmost that we can with it. But we are meant to rise and use the wealth, and not to be ruled and used by it. The trouble is that most rich people are run by their riches. To have wealth and to be its master and to use it masterfully for living truly and doing good, this is what God means for many. For others, he evidently means that we should not have wealth, but should work with other agencies, all the more powerful because less cumbered with material form, and that in doing our work we should have food and raiment and be therewith content.

## DAILY BIBLE READINGS.

- Mon.—Lot's temptation (Gen. 13: 10-13: 19-15).  
Tues.—Blest Abraham (Gen. 13: 2, 14-18).  
Wed.—Deceitfulness of riches (Matt. 13:22).  
Thurs.—A rich man's privilege (Matt. 27: 57-60).  
Fri.—Proceeds of oppression (Jas. 5: 1-6).  
Sat.—Gold used for God (Luke 8: 1-3).

\*Y.P. Topic, Sunday, March 20, 1910.  
—Money a curse or a blessing (Luke 12: 13-21; Matt. 6: 19-21).

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OTTAWA, WEDNESDAY, MAR. 16, 1910

We wish to direct attention to The Studio Year Book of Decorative Art for 1910, which, as the title page indicates, is "A Review of the latest developments in the artistic construction, decoration and furnishing of the house." It is all of that and the work is exceedingly well done. Great Britain, Germany and Austria are represented in its 258 pages, and dull indeed will be the reader, who can not find many suggestive hints, in the building plans, photos of furniture and decorative articles; especially will the views of interiors be found very interesting. Sixteen pages are devoted to illustrations in colour; and the British stained glass window designs will prove useful to church managers contemplating the introduction of windows of stained glass. The price of the Year Hope or Ogilvy, of Ottawa, or your Hope or Ogilvy, of Ottawa or your bookseller anywhere, will give the price in currency, and order for you direct from the publishers, 44 Leicester Square, London, Eng.

The Nineteenth Century and After for January 1910 contains a number of able articles, to most of which the title timely may be appropriately applied. For example, there is one on "Germany's real attitude towards England," by Charles Tuchmenn, a German official who resided 40 years in England. He takes the position that Germany is ready for war, but does not desire it. The Kaiser wishes to found a great navy, but not with any hostile intent against England. This writer, who is in full sympathy with the legitimate aspirations of Germany, ridicules the alarms of jingoes and concludes "that there is room on this globe even for two such vigorous nations, so equal in faith, economics, literature, mutual admiration, no one in his calmest moments can deny; that there is a strong desire for a better understanding between them is equally true. Neither the one nor the other should lend its ears to the hideous and ludicrous nightmare dreamed by the alarmists after a banquet on jingoism and suspicion." An article on The Constitutional Crisis is of interest, although the election is now over; it shows the dangers of abolishing the House of Lords, but, like all productions from the Conservative side, it fails to do justice to the fact that a Liberal government, whether strong or weak, is always hampered by the present House of Lords. There are many other interesting articles, including one in French on "La Littérature Française Contemporaine."

## SYNOD MEETINGS.

The Synods will soon meet. We hear of no "burning questions," no appeals that are likely to take much time, no vexatious business of any kind. So much the better. But let no one say "There is no business." The real business is always there. The vital work of the Church is always before every court. A day at least should be spent on Church Life and Work, which might properly include plans for aggressive evangelistic work. A seditious might well be given to Temperance, another to Sabbath Observance, and a third to the Sabbath School. Might it not be a good thing to dispense the communion at our Synod meetings? If not, why not? If a Synod is a spiritual court why not keep the spiritual element as much as possible in the foreground? Is it not a desirable thing to conduct all such meetings in such a way that ministers and elders may return to their work refreshed and invigorated? The meeting of a Church court should be a spiritual tonic to all its members. Unfortunately it would be too easy to call up meetings of Synod and Assembly that had the reverse effect upon the majority present. If the pastors and elders return to their work discouraged, chafed, irritated and with a consciousness that their time has been lost or worse, the meeting has been a failure in one important feature. Let the great vital concerns of the Church have their proper place at these Synod meetings and no one will say, "Synods are useless—there was no business." There is ample business.

## "SHOW HOW THE LAND LIES."

So far as we can judge from congressional reports the present seems likely to prove a most prosperous ecclesiastical year. Whilst there are no very marked movements in many places, there seems to be substantial progress along the whole line. This is probably due to a considerable extent to the Layman's Movement, as well as to the adoption of the duplex envelope system. A high degree of spiritual life in the congregations means prosperity everywhere. Spiritual destitution in the pastorate means failure in every department of Christian effort. Congregations spiritually alive send students to the colleges and send money to sustain the institutions that train their young men for the ministry. A college with a living Church behind it will always have students and financial support. The support may not at times be as liberal as one would like, but it always comes. A living Church supports its missions liberally. In short, when congregational work goes on well, everything in the Church goes on well. The pastorate is really the basis of everything. Successful pastorates make a successful Church. The Church is an aggregate of congregations, and what the congregations are the Church must be. The Church can never be better than the congregations that compose it. Everybody who knows and cares anything about the welfare of the Church watches for the congregational meetings. They always show how the land lies. The most important report in the Church is the congregational report. What we need more than anything else is great outpouring of the Spirit in all our congregations.

## PAUL AS A MINISTER.

If we only think of the early Christians and the noble line of martyrs, our sufferings will sink into insignificance. Look at the apostle to the Gentiles; see him arrested and imprisoned, see his back bared to the lash. Five times he received forty stripes save one. See him gathering his garments about his lacerated shoulders when he whispers, "None of these things move me." See him taken to the edge of yonder city, stoned and left for dead. As his friends raise him up they say: "Better abandon the Gospel; they will kill you if you preach"—but he says, "None of these things move me." We see him yonder upon the shore; he has been drawn out of the water; he has been a day and a night struggling in the deep, he is overcome and lies fainting on the earth, the water dripping from his hair. His friends think, surely he will never preach again. But as the pulse beats and the strength returns, we hear him say, "None of these things move me." He is on his way to Jerusalem. The prophets tell him he is to be bound and imprisoned, and the people weep at the thought of seeing him no more. The elders at Ephesus go down to meet him. He tells them that he is going to Jerusalem, and he knows not what shall befall him, but the Spirit tells in every place that bonds and imprisonment await him, but he grandly declares, "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Bonds and imprisonment did await him. He stood before Nero. He was condemned to die, and out of the dungeon of his prison he sends through Timothy this heroic and joyous message, "I have fought a good fight, I have kept the faith: henceforth there is laid up for me a crown of righteousness," etc.

Such a grand hero was the apostle living and dying. One work he did unmoved and unmovable, and to us he speaks, "Follow me as I follow Christ."

## BESECHING.

The Gospel contains few commands, but many entreaties. Jesus invited, persuaded, exhorted, but seldom commanded. Miraculous merces were not given on condition of service, but in general zeal to relieve the distress. If the healed became loyal to their Redeemer it was not from compulsion, but from the choice of their own hearts, the voluntary love and gratitude of their own souls. In the same spirit the apostles taught. Their letters to the churches abound in counsel, advice, entreaty, warning, invitation, promise, but the language of authority is seldom used. This fact denotes the genius of the Christian system and Christian life. The service of Christ is, pre-eminently, freedom. Arbitrary rules, exact regulations, specific organization, uniform prescriptions, are unknown, and great liberty for every believer is allowed, the chief restraint being the internal force of love responding to the gentle beseechings and advice of the inspired Word. Thus the Lord begins at the heart and works out; relies upon love rather than law; takes away the love of sin, and thus removes the terror of the law; makes men free from wicked purposes, so that commands are not needed, since persuasion is effective.



WORSE THAN USELESS.

"The Founder" of the Boy Scouts, we are sorry to say, avowedly encourages Sunday scouting, and in a letter to the London Times says: "The first—the knowledge of God—we inculcate through the medium of nature—study and observation." Upon this, the "Lord's Day," the quarterly paper of the (English) Society for Promoting the Due observance of the Lord's Day, forcefully comments: "No saving knowledge of God lies that way. Experience proves the futility of the method. The truant from Sunday school and Bible class, and church, in a country village, often practices "Nature-study and observation" to an extent of which the average city-boy will never have more than the faintest conception. He knows the homes, the eggs, the ways, the songs of nesting birds; he knows the wild creatures of the woods and fields and streams; he knows the times and haunts of trees and plants and flowers, as hundreds of country boys have known them without having to evade the religious duties of the Lord's Day in pursuit of shadowy and elusive "religious ideals." Yet this fullness of knowledge never, of itself, drew the keenest of boy nature-searchers an inch nearer to God. Nay, rather, the truant from religious duties of the Lord's Day was regretfully regarded by experienced Christian folk as having taken the first fatal step on a downward road which leads farther and farther away from God."

One of the best abused public men in the present House of Commons is the Minister of Marine and Fisheries. He has been pursued by a section of the press with a persistency and vindictiveness truly surprising. It is gratifying, therefore to quote the following from that ably conducted Conservative journal, The Montreal Gazette, written when it was reported that continued ill-health might render necessary the resignation of the minister. The Gazette said: "Mr. Brodeur has had a singularly successful career in parliament. Elected to the House of Commons before he was 30 years of age, he was Speaker before he was 40, and filled the office with an ability and dignity that caused his term to be remembered as something his successors should aspire to equal. Since 1894 he has been a member of the national administration, and in some difficult positions has managed to secure a good share of respect for his ability and loyalty to his predecessor's memory. He is one of the comparatively small number of members of the cabinet of whom it can be said that his retirement will mean a loss to its strength and capacity."

Dr. Watts, of Moose Creek, has intimated that a paragraph which appeared in our issue of the 23rd ultimo is unfair to him in referring to his loss of membership in the Church and his connection with a proceeding against him for assault without giving due prominence to his contention that both proceedings were in their results unjust and unfair to him. Dr. Watts complains particularly of our coupling his loss of church membership with a downward course. Without entering into the Doctor's version of what led to the proceedings in the Church and Civil Courts, we admit that we should not have used words indicating that a man in Dr. Watts' position is on a downward course. We regret this reference to him and cheerfully withdraw it.

TREASURER'S STATEMENT.

Rev. Dr. Somerville sends us the following, under date of 14th March: The statement below, shows the amount received from all sources, except interest from endowment and reserve funds, for the several schemes of the church, for the year ending February 28th, 1910. There was a very large amount of money on hand February 28th, 1910. There was a very large sum made by the congregations. Communications were received from congregations up until Saturday morning, March 12th., showing the allocations desired. Interest from endowments and reserve has still to be added to the several funds, which will make a substantial increase. I hope next week, to be able to give a comparative statement of 1909 and 1910, showing the amounts received from all sources. It will then be seen that this year's receipts show an advance all along the line.

Knox College .....	\$ 10,018.00
Queen's College .....	3,655.99
Montreal College .....	2,049.00
Manitoba College .....	5,380.00
Westminster College .....	2,084.00
Home Mission .....	201,367.00
Augmentation .....	35,852.00
Foreign Mission .....	150,653.00
Widows' and Orphans' .....	14,675.00
Aged and Infirm Ministers' .....	18,145.99
Assembly .....	7,154.00
French Evangelization .....	15,547.00
Points-aux-Trembles .....	19,745.00
Moral and Social Reform .....	8,587.00
	\$497,921.00

It is pleasant to hear of an old and valued friend, even if in a round-about way. The Presbyterian Witness says: We are glad to have a cheerful note from Dr. Fotheringham, Orland, Cal., who is again in harness, preaching twice, teaching a Bible class and driving 24 miles every Sabbath—a pretty good account of a "retired" minister. But Dr. Fotheringham is never happier than when working to his fullest capacity.

The national (U.S.) hydrographer, in his report of last week, urges the necessity of Federal control of water power. He shows that they are far behind the best European countries in this matter.

SPARKS FROM OTHER ANVILS.

Presbyterian Standard: Where are its struggles for the faith once delivered to the saints. The heroism in its life can scarcely be found. It is conducting no dead in earnest campaigns against oppositions of science falsely so-called, against antagonisms of skepticism, and oppositions of the world, the flesh, and the devil. It is laughable and preposterous—a most ludicrous use of words—to talk of our services, so formal, at times merely sentimental, at others as cold as they are beautiful, when even these, such as they are, engage us only if the sky is sunny and everything is fair, and we are not too sorely tempted to go visiting or on an automobile ride. Are we fighters, wrestlers, runners on the course all intent upon the goal?

N. Y. Christian Intelligencer: We should not permit our hours of worship to be invaded by the "step lively" of the trolley car and the street. People who have sat without a murmur through three hours of opera or theatre on Saturday night should not take it as a personal insult if the pastor unwittingly prolongs the service ten or fifteen minutes over the hour. The quietude, dignity and absence of haste in the church service in themselves are elements of spiritual helpfulness not to be despised, and the opportunity for worship with the people of God should be hailed as a welcome relief from the constant struggle with the people of the world.

ECHOES FROM PRESBYTERIAN PULPITS.

Rev. Walter Moffatt, Chalmers church, London: "He saved others, Himself He cannot save. These words were uttered by His enemies, but are true in a sense they never thought of. He saved others, and in order to do so could not save Himself. The principle of sacrifice enters into all true service."

Dr. James Ross, St. Andrew's, London: "Gambling destroys the proper conception of the rights of property, because no proper value is given for money won. It seriously affects the well being of society; leading men to seek personal gain at another's loss. It develops the worst kind of selfishness, and is one of the chief causes of crime."

Rev. James Rollins, King Street church, London: "It is humiliating when a nation's glory consists not in what it is and does, but in what has been done for it by nature and by history. Material prosperity is but a very secondary consideration in nation building. Rome's wealth was the burden which crushed her, and to this day institutions built upon imperial prosperity and not upon virtue and truth cannot endure."

Rev. Dr. Mackie, St. Andrew's church, Kingston: "I condemn the perpetual round of card playing parties, consuming the best hours of the day, always lessening and often utterly destroying all interest in domestic duty, and deadening the nature to the claims of public utility, philanthropy, and religion. Excessive card playing lowers the moral standard of the community banishes hightoned fellowship, intellectual converse, and the refining, ennobling influences of truly cultured society."

Rev. J. W. H. Milne, Glebe church, Ottawa: Sport should be taken as a medicine, not as a chief aim in life. A sport that is sinful is injurious, a sport that unites a participant for his daily work, is injurious, and a sport that wastes a person's time or money is not for his good. Ottawa Presbytery at its last meeting, voted that each congregation should give \$5 to Jewish missions, and men pay \$5 a seat to see a hockey match. Referring to those who sneer at the church and the minister saying that they are behind the times he said they do it to hide their own evil acts and practices. Men give more for hockey than they give towards a minister's salary and missions combined.

ALCOHOL POISON.

Editor Dominion Presbyterian: In the English Temperance Chronicle of February 4th, D. G. Ricard says that the steamship bar "sells only good quality," which is "the next best thing to not selling liquor at all." Once upon a time within my personal memory a certain university had a professor who, trusted and capable, was yet acquiring the appetite for drink which subsequently led to his resigning and going to a foreign land, ostensibly for his health, but really to die. I mention this to show that he was no "temperance fanatic." There was much talk of the adulteration of liquor being the real cause of the evils flowing from drinking, so temperance men collected samples in various cities and submitted them to this professor for analysis. His report was, in effect, that there was more or less adulteration, but the most deleterious poison found in any of the samples was alcohol. The fallacy that pure liquor is harmless, if not beneficial, dies hard.

ULSTER PAT.

STORIES  
POETRY

## The Inglebrook

SKETCHES  
TRAVEL

## THE CAREER OF JENNY.

By Davil Lyall.

"Hae ye heard that Jenny Ransome has run away frae Hill o' Cairnie?" inquired Sammy Reid, the Broomferry postman, as he handed two letters to Miss Caroline Gentles at her house in the Broad Wynd of Broomferry.

"What for has she run away from Cairnie, Sammy?" inquired the old schoolmistress with an anxious air. Her letters were important, but her attention was diverted from them to the piece of disquieting news Sammy had delivered at every house he had stopped at on the way down.

He scratched his head, and shot out his underlip, while his one good eye gleamed under his shaggy brows.

"I should say, Miss Gentles, that she ran away because she had enough of. In a general way that's what gars folk rin away frae onything in this world."

But Miss Gentles was not reassured, nor, indeed, much enlightened.

"Jenny's no abody's money, ke ken, Miss Gentles, but when she's w' the licht folk, she's a del. to work, and she has a wey w' her; oh, yes, she has a wey. But she needs guidin'."

Now these words smote Miss Gentles in a vulnerable spot. It was borne in upon her that she might have done more in the way of guiding the orphan girl who had once been her most brilliant pupil. Had she but persisted in her desire to offer her a place in her own quiet household as companion under the supervision of her trusted maid, Susan Bell, Jenny might have gone forth to the battle of life better equipped.

But the two elderly women had shrunk with very natural shrinking from introducing such a disturbing element into their quiet lives, and Miss Gentles had contented herself with procuring various places for Jenny, none of which had proved to be the right niche.

"When did it happen, Samuel, and do they know where she has gone?" "It happened yesterday, and they do not ken whaur she has gone, and as far as I could see they dinna care. But the cook drappit a hint. She said that it was on account of the Captain's nephew that has been stoppin' at Hill o' Cairnie since Christmas."

"Thank you, Sammy," said Miss Gentles. She entered the house, read her letters, which were satisfactory, then, after a brief colloquy with Susan Bell, she dressed herself in readiness for a walk. It was a bright winter morning, with a slight powdering of snow lying on the frozen ground, a blue sky overhead, and a brilliant sun which made the exercise of walking ideal. Miss Gentles had two and a half miles in front of her, but footed it briskly, and reached her destination between eleven and twelve, just when the sun was at its brightest, and the day in full glory.

Miss Gentles was conscious of a sharp sense of discomfort and apprehension as she approached the long bare house on the windy hill of Cairnie, and it was only a strong conception of duty which gave her courage to go on. Her inquiry for Mrs. Hill Stoner was met by a dubious shake of the head on the part of the manservant.

"She's not downstairs yet, madam, but if the captain will do—"

"The captain will do; thank you. Please to tell him that Miss Gentles, from Broomferry, would like to speak to him for a few moments."

The man ushered her into a small study, where Miss Gentles was left to recover herself. The walk had heightened her color, and her sweet

cameo-like face was wonderfully attractive, with its becoming frame of soft, white hair, and its kind, illuminating eyes.

Miss Gentles, however, was not at all concerned with her appearance, and when the captain, a somewhat bluff, fierce-looking individual, entered the room, she rose with a little nervous flutter.

"I must apologize, Captain Stonor," she said quickly. "It is a matter which perhaps concerns Mrs. Stonor more nearly, but I am informed that she has not yet come downstairs, and as I have had a long walk I ventured to ask for you."

"Quite right, Miss Gentles. My wife is up, but not ready for visitors yet. Fact is she's had an upset in her household, and one of them's run away."

"Yes, it is that I have come about. Captain Stonor, the little girl Jenny Ransome, who came to Mrs. Stonor a few months ago as a useful help."

The captain smiled grimly. "Whoever recommended her, Miss Gentles, didn't do us a good turn—"

"Why, it was I who recommended her, captain. Jenny was the very brightest pupil I ever had through my hands, and she only wanted a little guiding."

The captain nodded. "Precisely, but Hill o' Cairnie was hardly the place for a lassie that needed guiding. I'm afraid we need it ourselves. But we needn't beat about the bush. My nephew, or rather my wife's nephew, has been here since Christmas, and he fell in love with the girl. All the trouble has been about that."

"Jenny couldn't help that, Captain," said Miss Gentles, spiritedly. "And it was surely the young gentleman's part to keep away from a young girl who had the protection of his aunt's house."

"Admirable sentiment, dear lady, but vulgarly speaking, it won't wash," observed the captain grimly. "I'm not saying anything against the girl. I may tell you honestly I liked her, she was a sunbeam in the house; I've never known a more willing creature, and I don't blame the lad. But, of course, his aunt was furious, and spoke very sharp words to the girl, so that she ran away, left all her things here, too. I suppose she has gone home?"

"She hasn't any home, Captain Stonor. She came direct from her last place at Briars Manse to you, and I want to know where she is now."

The captain shook his head perplexedly. "I'm sorry I can't give you the information, because I don't possess it." "Your nephew is here still. Could you ask him? If he has been so deeply interested in her he probably knows where she has gone."

"You may take my word for it that he doesn't know. He's very much upset about it, and there have been several scenes between him and his aunt. I keep outside of it all, but I liked the little girl, and I'm sorry this has happened. Who is she, anyhow, Miss Gentles?"

"Her father was the doctor at Portna-ferry, and died when she was very young, leaving her without a mother, and almost penniless. She drifted to Broomferry somehow, and several have had a hand in her upbringing. She was at my school for four years; just before she went to Briars Manse."

"And she hasn't been seen about Broomferry since yesterday, you say?"

"No; I'm very anxious about her. I shouldn't like any harm to come to the lassie, Miss Gentles, but what are we to do?"

"I'll go back and speak to the sergeant; Jenny had a very passionate, hasty temper, but I hope she would not do any harm to herself."

"Oh, bless me, no; that would be an awful thing. Don't suggest it, Miss Gentles. If you'll sit down for ten

minutes or so, I'll get a horse put in and drive down with you."

Every inquiry was made in Broomferry and the surrounding district, but nothing more was heard of Jenny Ransome for many a day. Perhaps the one who had the most uneasy mind over it was Miss Gentles. She fell ill after a time, with an illness so serious that a trained nurse had to be fetched from Glasgow to look after her, which was naturally a sore dispensation on Susan Bell. But when she opened the door to admit the nurse, she gave a little cry, and a light shone over all her rugged face.

"Jenny Ransome, as I'm a living woman!"

"Yes, Susan, I hoped you wouldn't recognize me, and I only came because I wanted so much to see dear Miss Gentles again. Promise me you won't tell a living soul in Broomferry I'm here."

Susan promised blithely enough, and a delightful month ensued in the old house in the Broad Wynd, where Miss Gentles was slowly nursed back to health and strength by the most winsome nurse that had ever made sunshine in a sickroom. One day in the last week of the month during which the secret of Jenny Ransome's return to Broomferry had been secretly guarded, a carriage drove up in hot haste to Miss Gentles' house and a footman delivered a peremptory message to Susan Bell. There had been an accident, he told her, and he was bidden to bring Miss Gentles' nurse without fail to Hill o' Cairnie, and to take no denial. He produced a note from his mistress to that effect, which Susan Bell carried to the dining-room, where her mistress and the nurse were at that moment having tea together. A hurried discussion took place, Jenny demurring. But something stronger than her wish and will seemed to settle the question, and in less than ten minutes' time Jenny's bag was on the box and herself inside the carriage, and the feet horses covering the distance to Hill o' Cairnie. And Jenny Ransome came no more to the Broad Wynd of Broomferry, save as an occasional and well-beloved visitor, from the bleak house on the windy Hill o' Cairnie.

Next day when Doctor Cuthill came to pay his usual visit to Miss Gentles there was an air of quiet satisfaction about him, a little twinkle in his eye which spoke volumes.

"Tell me about Jenny, Doctor, said Miss Gentles, without a moment's preliminary. "Was it you that got her taken up to Cairnie?"

"Yes, and the best day's work ever I did. The Captain had an accident with his gun yesterday, and for a man of his age it might be serious. There was no time to lose, and I wanted somebody to help me."

"What did Mrs. Stonor say when she saw Jenny?"

"She didn't recognize her, my woman. Her sight is not so very good, and she's fallen desperately in love with her. We, that's looking on, will see all the fun."

"But is it quite honest, Doctor?" inquired Miss Gentles gravely. "Mrs. Stonor might have cause to be very angry if she knew."

"I'll risk it, and the nephew has been telegraphed for, and will be here the morn for the first time since Jenny left Hill o' Cairnie; and I heard it from Mrs. Stonor's lips this morning that their hearts have been sore about the breach, and that she regrets what she did about the lassie, for the young man has never forgotten her, and his aunt says, never will."

"It's wonderful, but she's a dear lassie, Doctor, and fit for any Stonor among them."

"Just what I thought, Miss Gentles. I'll come in every day on my way back from Hill o' Cairnie, and charge you nothing for reporting Jenny day by day."



CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Owing to indisposition, Rev. Mr. Milne, of the Glebe church, was unable to take the evening service, and Rev. P. W. Anderson, of MacKay church, took it for him. Next Sunday morning Rev. Mr. Little, of St. Paul's, and Rev. Mr. Milne will exchange pulpits.

The preacher in Mackay church last Sunday, continuing the opening of the new edifice, was the Rev. J. A. Macfarlane, M. A., of St. Andrew's church, Levis, Que., a former minister, who was warmly welcomed on this occasion. He preached distinctly evangelical discourses to the edification of large congregations. The social tea on Monday evening was well attended, and an attractive programme was presented. Speeches and music were of a high order. Next Sunday, as previously intimated, Rev. Norman A. MacLeod, of First church, Brockville, will fill the pulpit; and on Monday evening will lecture on his trip to Palestine and Egypt.

At the annual meeting of St. Andrew's congregation it was reported that during the past year lots to the value of \$41,000 were sold off the Glebe property. It was pointed out by Mr. F. H. Chrysler, K.C., one of the trustees of the property, that these lots were rolling up a fortune to the credit of the church. However, it was appropriate that the congregation should not for this reason neglect its duties, and that it should remain self supporting, as if this great amount, now in loans, etc., was not at all in the possession of the congregation. Therefore it was an important question to be settled at some future date what was to be done with it. The proceeds of the sales of these lots is now placed in mortgages, etc., so that, as lots are sold off, the amount on which taxes is paid diminishes and the amount on which interest is derived is increased. The big sale of lots this year was only made recently, so that the change does not figure in the receipts and expenditures, but will result next year in an increase in the amount which the trustees can turn over to the church. According to the special act incorporating St. Andrew's church the trustees have no power to give any of the money from these lots to other than the purposes of St. Andrew's church. The trustees have spent and will spend during the coming year a total of \$15,425 in grading and filling in these Glebe lots.

At the annual meeting of St. Andrew's church all the reports were of a satisfactory character. The Session report presented by Mr. James Gibson showed a slight increase in membership, which is now 658. The report of the Temporal committee, made by Mr. George May, showed that the givings have been greatly increased. The receipts of the year for current expenses from pew rents, plate collections, etc., was \$14,011, and the expenditures were \$12,781, leaving a balance of \$1,229. The estimated current expenditure for next year is \$14,706. The salary of the minister, Rev. Dr. Herdridge was increased by \$1,000, making it \$5,500—a tribute to his worth; and it was decided to spend \$1,500 in improving the manse. The poor fund, amounting to \$452, was nearly all disbursed, along with \$130 spent in poor relief at Christmas by the Men's association, which has been doing efficient work in many ways during the year. The enrolment of the Sunday school is 217. The collections of the year were \$229.64, all of which was given to missions. The men's Bible class will henceforth meet on Sunday forenoon before the morning service. Mr. Thos. Workman and Mr. E. A. Olver were elected to the temporal committee and Hon. E. H. Bronson to the board of Glebe trustees. Mr. Levi Crannell presided, and there was a representative attendance of members and adherents.

## EASTERN ONTARIO.

The individual communion cups will be used in St. Andrew's Church, Carleton Place, at the next quarterly service.

Miss I. Russell, organist and choir leader of St. Andrew's church, Almonte, has resigned her position as she finds her duties too heavy for her health.

The parlor social held at the hospitable home of Mr. and Mrs. Andrew Cochran, Ramsay, by the Ladies' Aid of St. Andrew's church, Almonte, proved a great success.

Rev. N. D. Keith, of Prescott, in his instructive report on "Church Life and Work" to Brockville Presbytery, recommendation was made that the weekly prayer meeting should be more useful and it was impressed on the ministers and elders that they should cooperate in making the gatherings more instructive.

An appreciatively worded address, handsomely framed, was presented to Mrs. J. T. Tennant by the W. P. M. Auxiliary of First Church, Brockville on the eve of her leaving for Winnipeg, which is to be her future home. She has belonged to this organization a faithful and valued worker for twenty-two years, and her departure could not be overlooked, as it has caused much regret to the members. Mrs. Tennant was also made the recipient of a beautiful portfolio from the Ladies' Aid Society. A loss to the First Church Mrs. Tennant will be a distinct gain to the congregation with which she connects herself in the Prairie City.

Rev. J. W. S. Lowry presided and gave a short address at a Gospel temperance meeting in the Fitzroy Harbor Presbyterian church, on a recent evening. Rev. James Lawson gave an interesting account of the annual convention of the Ontario Branch of the Dominion Alliance held in Toronto a few weeks ago.

The following items, in addition to those already published, are gleaned from the official report of Kingston Presbytery:

On motion of Mr. Blinnie, seconded by Mr. McInnes, it was agreed to grant the request of those applying to be taken on trials for license; and it was resolved that a special meeting of Presbytery be held in Chalmers' church, Kingston, on 28th April for examination and licensure of candidates, the committee to hold written examination in the forenoon, the Presbytery to meet for oral examination at 2 p.m.; and the convener of the committee to make final arrangements for the public function of licensure.

The Presbytery reaffirmed its judgment of 21st Sept. last, regarding the application of Mr. J. A. Hills to be received as a minister of the Presbyterian church in Canada; instructed its clerk to take the necessary steps to bring his application before the Assembly, and appointed Principal Gordon, Dr. Mackie and Prof. MacClemment to support this application before the Assembly and its committees.

In absence of the convener of the A. and I. M. F. committee to which the matter had been referred, the Presbytery took up the applications for leave to retire from the ministry, and resolved to forward with approval the following, viz: (1.) Application from Mr. J. W. Mitchell, M.A., for leave to retire on account of age; (2.) application from Mr. Peter Nicol, also on account of age; (3.) application from Mr. Alex. McDonald to retire on account of infirmity, as set forth in the medical report submitted.

The next ordinary meeting will be held in St. Andrew's church, Trenton, on the last Tuesday in June, at 2 p.m.

Rev. Peter Nicol has been re-appointed to the Demorestville field until October, 1911.

## WESTERN ONTARIO.

The Rev. P. M. Currie was inducted last week into the charges of Ballinacree and Melville, Gieph Presbytery churches.

Dr. Lyle's resignation of Central Church, which was tendered at last meeting of Hamilton Presbytery, will be discussed at the next regular meeting in May.

Rev. J. W. Currie, B.D., of Blenheim, was nominated by Chatham Presbytery to the vacant chair of Old Testament Literature in Halifax.

Rev. D. A. Macdonald, West Fort William, was elected Moderator of Superior Presbytery for the ensuing year.

Superior Presbytery nominated Rev. R. P. Mackay, D.D., P. M. Secretary for the Moderatorship of the next General Assembly.

The congregation of Aylmer and Springfield, in the Presbytery of London, have extended a call to Rev. H. D. Cameron of Hamilton.

Hamilton Presbytery appointed the following delegates to the General Assembly: Rev. Dr. Lyle, Rev. Dr. Fletcher, Rev. Messrs. D. R. Drummond, Beverly Ketchen, S. B. Russell, Hamilton; W. J. Dey, Simcoe; John Robertson, Port Dover; A. McGregor, Niagara Falls; also the following elders: Sir Thomas Taylor, Hamilton; Messrs. Frank Reid, Simcoe; R. A. Thompson, Lynden; J. L. Robertson, Strabane; J. G. Gibson, Knox Church, Hamilton; J. E. Boreham, St. Catharines; J. H. Richardson, Erskine Church, Hamilton; and Alex. Hanna, Dunnville.

A very large congregation assembled at Knox Church, Glenora, on Thursday, Feb. 25th, on the occasion of the induction of Rev. S. G. Steele, formerly of Depot Harbor. The meeting was presided over by the moderator, Rev. G. M. Young, of Eldon, and the other ministers taking part in the service were Rev. Mr. Miller, Cannington, Rev. C. S. Lord, Fenelon Falls, Rev. H. H. Turner, Kirkfield, and Rev. A. J. Mann, Woodville. It is now nearly a year since the charge was left vacant by the resignation of Rev. J. A. Ferguson, and the congregation is looking forward to a new lease of life under their new pastor.

## WINNIPEG AND WEST.

Rev. S. Polson, of Elmwood, supplied the pulpit of the Presbyterian church at Roland for the past two Sundays.

The first union church in Saskatchewan was established at Frobisher about two years ago, says the Manitoba Free Press. A recent report states that it is making good progress. The rent for the church and manse and the minister's salary are all paid and a balance on hand.

The report by Dr. Bryce on Home Missions indicated that there are 74 preaching places under the care of the Presbytery, ten of which have been opened within the year. The report dealt with the proposed amalgamation of the Dufferin avenue church and Albert street mission with a view to the more efficient carrying on of the work among the foreign people within the city.

On presentation of report of the special committee appointed to deal with the location of Knox, Westminster and St. Stephen churches, a lively discussion took place, and considerable diversity of opinion was expressed. Finally a motion was carried asking the moderator to name a committee to go thoroughly into the whole matter and report to a special meeting of Presbytery to be held on 18th inst. A large committee, with Principal Patrick as convener, was subsequently appointed, by the moderator, from which an acceptable deliverance is expected.

## OWEN SOUND PRESBYTERY.

At the March meeting the induction of Rev. S. D. Jamieson at Thornbury on Feb. 25th was reported. Prospects are promising for a happy and prosperous pastorate. The resignation of Rev. N. A. McDonald of Latona was regretfully accepted. This charge is unable to give more than the minimum salary. Reasons for resignation given were: (a) Distance of manse from school too great for young children. (b) Expense of living too great for minimum salary, as what is expected now of a minister's wife makes it necessary to have hired help in the manse throughout the year. (c) A pastor unencumbered with children can work such a field to much better advantage. The clerk was instructed to record and report these reasons. This charge for a suitable man is a very desirable one. Mr. Matheson, Chatsworth, is interim moderator.

Encouraging and optimistic reports on Church Life, S. S. and Y. P. S. work, Systematic Giving, and Moral and Social Reform were adopted, the last, by Mr. Woodside the inspiring convener was singled out for complimentary comment. Its recommendations are, in brief: That Presbytery pledge its sympathy and support to the Assembly's Committee and instruct ministers to call attention of their congregation to the questions to be dealt with; that the Assembly's Committee press Provincial Governments for more effective enforcement of law's relating to moral and social reform, for imprisonment as penalty for illegal sale of liquor in territory not under license, for larger powers to License Inspectors; for refusal to corporations infringing law, or the leniency sometimes shown to the individual criminal, and for more effective provision for the promotion of sexual purity in our public schools. These are all issues of large and urgent importance.

Assembly's remit on Statistical Forms was generally approved, but it is suggested that all academic titles be omitted in alphabetical list, and that there the institution from which the title comes should be omitted, that receipts for colleges should be reported in one column instead of six, and that arrears of stipend should be in footnote, as they are so rare that it seems like waste to devote a separate column to them.

Remit on supply of vacancies was approved. And it is recommended that salaried secretaries and other officials of Assembly be corresponding members, ex-officio when not commissioners. Revs. Dr. McLaren, Nicol, Woodside and Black are commissioners to Assembly, all by rotation.

Rev. M. Danby was appointed ordained missionary for one year at Mar, etc., and his name added to the roll. The site selected by Daywood and Johnson for a new church was approved, the congregation commended and given leave to use or dispose of the present buildings for erection of a much needed new church. Mr. Lemon, of Walter's Falls, was elected moderator for the ensuing year. The next regular meeting to be held in Meaford, July 5th, 10 a.m. At noon members of Presbytery with their wives dined together and were addressed by Dr. Howey of Owen Sound on the service the ministry might render, incidentally, in the promotion of public health.

Rev. Dr. Andrew Robertson, pastor of St. James square church, Toronto, and his family had a narrow escape from asphyxiation by coal gas on Saturday morning in their residence at 154 Carlton street, into which they had only lately moved. As a result of the effects of the gas Dr. Robertson was unable to attend either morning or evening service in his church on Sunday, but a speedy recovery from the effects of the gas is expected.

## MONTREAL.

The charge of Inverness, in the Presbytery of Quebec, is vacant owing to the translation of the Rev. R. C. H. Sinclair to the Ottawa Presbytery. The Rev. H. Carmichael, Richmond, Que., is moderator of the vacant charge to whom applications may be forwarded.

On Sunday last the eleventh anniversary of the founding of the Verdun Presbyterian Mission was celebrated by special services conducted by the Rev. W. R. Cruikshanks, B.A., secretary of the Presbyterian Union in the morning, and by the Rev. Peter Walker, B.A., Mallesonneuve in the evening.

Mr. T. P. Drumm, who has been in charge of the Verdun mission for the past two years, will give up the work at the end of this month. Mr. Drumm will graduate from McGill this spring, but has not indicated his plans for the future. He was assistant at Calvin church for 18 months before going to Verdun, and in both places gave service of a highly satisfactory character.

Rev. James Patterson, the veteran clerk of Montreal Presbytery, speaking from a long experience, urges the appointment of inspectors to look after immigrants on our shores. They would supplement the good work being done by immigration agents at sea ports. Mr. Patterson is now in his eightieth year, and has long been doing excellent work as Chaplain of the Presbyterian mission in Montreal.

Dr. Whyte made his receiving of the freedom of Edinburgh a memorable occasion by a speech full of his characteristic wisdom and of genial reminiscences. He described Dr. Moody Stuart's church, in Edinburgh, with Dr. Stuart walking about the pulpit with his Hebrew Bible, dropping upon his people the most pungent exegesis at one time, and the most sweet and sanctifying, comforting words at another. Here was Rabbi Duncan sitting below the pulpit bathed in tears, his Bible unreadable to any but to himself. Then sitting there was the Duchess of Gordon. You would have said she was the Queen's sister; she was like our former Queen in appearance, in her mind, and in her heart, a rare mother in Israel she was. She used to tell him she had the best preaching in Scotland. She had Dr. Moody Stuart all winter in Edinburgh, and Dr. Robert Rainy all summer in Huntly; and he agreed with her. Then the congregation filled the place; he thought it was the most spiritually-select congregation he ever saw in Edinburgh. Dr. Whyte went on to speak of the judges and lawyers, Lord Moncrieff, Lord Cowan, Lord Ardmillan, and others. There was dear old Donald Beith, famous for his generosity, his humility, and his devouring love for sermons. He was like Mr. Gladstone, a "thriller" every Sabbath if he could get preaching. He had such a digestive appreciation of sermons that he liked even ordinary sermons. Every sermon was a good one for him. He could tell them stories until they were too late for their lunch, about the hidden generousities of Donald Beith, known only to his Master. Then there was noble-minded John Carment. After an hour's business in his room in Albany street, he said to him with his great blazing, Highland, mystical, spiritual eye—"No, he has any word for an aud sinner." That was John Carment in a nutshell. He was to him a most perfect Christian gentleman, the most liberal-minded and liberal-handed in Edinburgh; but to himself he was always "an aud sinner."

## RELIGIOUS NEWS AND NOTES.

Commissioner Cosandey of the Salvation Army in Italy, has recently been publicly decorated with the Order of Chevalier of the Cross of the Crown of Italy, by his Majesty King Victor Emmanuel in recognition of the good services done by the commissioner during the recent earthquake in Messina.

At the commencement of last year a Protestant was elected mayor of Villaseca, Spain, and it is interesting to note that the greatest opposition to the

election of this Protestant was the parish priest, Father Dom Arenales, who was recently received into the Reformed Church.

There are over 700 children in the Protestant schools at Spezzia, Italy, under the direction of the Rev. H. H. Pullen.

The Rev. Edouard Bar, the Roman Catholic cure at Boisjean, in Picardy, France, has been received into the Reformed Church.

The Rev. Dom Cipriano, San Jose, the Reformed Church pastor in the town of Cigalás, was elected a Justice of the peace. Times are changing in Spain.

The Roman Catholic bishop of Madrid, Spain, has recently sent a manifesto to the Spanish Government demanding the suppression of the Protestant schools in Madrid.

During the last year 13 Roman Catholics were received into church membership by the Rev. Dr. Therrier of the Oratory church, Montreal.

The Abbe Magnieu, rector of the Roman Catholic church of St. Clotilde, Paris, has resigned his position owing to a religious disagreement with his superiors.

The recent pastoral letter of the Roman Catholic Bishop of Caracas, Venezuela, concerning the immorality of the priesthood under his jurisdiction is a terrible revelation.

The Government of the Argentine Republic has recently voted the sum of \$50,000 to the Protestant schools of the Republic as a token of their recognition of the good services done by these institutions. There are at present a little over 7,000 children in these schools, but it is expected that the number will exceed 10,000 by the end of next year. Next year a larger grant will be given.

The annual assembly of the Italian Presbyterians of the United States took place last week in Philadelphia, in the new \$60,000 Italian church recently dedicated.

The Very Rev. Dr. Mauston and Prof. Giorgio Bartoli, the learned and distinguished Jesuit whose conversion to evangelical Christianity took place last year, were amongst those present; also ex-priests Giardina, Nardi, Noce and Cavarocchi, who are now Presbyterian pastors. Delegates were received from the Italian Episcopal, Italian Baptist, Italian Lutheran, and Italian Methodist Episcopal.

Twenty-five years ago there were no Italian Protestant churches in the United States; to-day there are 158, some with membership of over 800.

We understand that steps are being taken to raise funds to build a Protestant University in Rome, Italy.

The crash of the "Bonner Bank für Handel und Gewerbe" (The Bonn Bank of Trade and Industry) has brought to light the extent to which the German Roman Catholic party goes in its efforts to isolate Roman Catholics in a separate ultramontane world. The loss to the Roman church has been very heavy. One of the monasteries which some time ago made application to the Bonn City government for certain financial favors on the ground of extreme poverty, is now shown to be a heavy depositor in the defunct bank. The Boniface Verein had deposited 11,500 marks, and the Nonnenswerth Cloister 4,000 marks, etc., etc. Other depositors, members of the clergy, had bank books taken out in false names, and these depositors had taken (presumably for security!) the names of certain saints.

The failure of St. Venceslaus Loan Bank of Prague, Bohemia a Roman Catholic financial undertaking, is announced in the German press, the deficit amounts to the huge sum of eleven million crowns.

As one result of the blunder and crime of the Jesuitical party in the murder of Professor Francesco Ferrer, the Gioldano Bruno Society in Rome, which is considered extremely antipapal—has established its headquarters in a house opposite a gate of the Vatican Palace, Pope Pius X., who was made sick by the contemplation of the Doralino Bruno house in front of his palace, has ordered the window looking in that direction to be hoarded up, though a few peep holes are maintained for observation.

ALVYSIUS TOSSETTO.

## HEALTH AND HOME HINTS.

To set dye in black stockings put a good handful of common salt in the washing water.

Young rhubarb should not be peeled. It only needs wiping before cutting in lengths for cooking.

New tan boots should be polished several times before they are worn. This will prevent their staining easily.

For hoarseness, beat a fresh egg, and thicken it with castor sugar, and flavoured to taste with lemon juice. Eat freely of this and the hoarseness will soon disappear.

**DELICATE CAKE.**—Take one cup of butter, two of white sugar, four of flour, one of sweet cream, the whites of eight eggs and one-half teaspoonful of baking powder; flavor with lemon or rose water.

**POTATO PIE.**—Beat together two tablespoonfuls of sugar, one of flour and two eggs; add one cupful of mashed potatoes seasoned with salt and butter and milk enough to make two pies. Bake with one crust.

**STUFFED APPLES.**—Take six large cooking apples, core them, and fill the holes with this mixture—Two tablespoonfuls of brown sugar, one of butter, and a dessertspoonful of finely chopped mixed peel. Pour over some thin syrup and bake.

**EGGLESS GINGER SNAPS.**—One cup of granulated sugar, one full cup of shortening—equal parts lard, butter, and beef dripping, or one-half butter and one-half lard—one tablespoon ginger, one-half cup cooking molasses, one-half cup hot water, one tablespoon baking soda, one teaspoon salt. Put soda on the molasses and pour on water and stir. Flour enough to roll thin.

**OYSTER PIE.**—For each pie, take a tin plate half the size of an ordinary dinner plate. Butter it and cover the bottom with a puff paste. Lay on it enough oysters to cover the bottom. Butter them to cover the bottom. Butter them and season with a little salt and plenty of pepper. Spread over this an egg batter and cover with a crust of the paste, making small openings with a fork. Bake in a hot oven from fifteen to twenty minutes. When brown, serve hot.

**BAKED SWEETBREADS.**—Sprinkle with salt and pepper, roll in crumbs, then in beaten egg, to which a spoonful of milk has been added, then in crumbs again, the last time having the crumbs well buttered. Bake three-quarters of an hour in a moderately-hot oven, and serve or toast, with the brown gravy poured over the slices.

**Cure for Croup.**—Croup can be cured in one minute, and the remedy is simply alum and sugar. The way to accomplish the deed is to take a knife or grater and shave off in particles about a teaspoonful of alum; then mix it with twice its quantity of sugar, to make it palatable, and administer it as quick as possible. Almost instantaneous relief will be sure to follow.

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## SPARKLES.

"Doctor, do you think eye-glasses will alter my appearance?" inquired Mrs. Gunson, anxiously.

"I shall at least expect them to improve your looks," replied the physician.

A Chicago woman has prepared a book setting forth "How a model servant may be trained." A companion book by a hired girl, "Showing how employes can be kept in still further subjection," is awaited.

"I understand I gave an alias when I got arrested last night. I hope I didn't use the name of any of my friends."

"You didn't. You told the desk sergeant that your name was Norval, and that your father was in the sheep business in the Gramplan Hills."

"Ever been locked up?" demanded counsel.

"I have been," admitted the witness. "Aha! And what had you been doing to get yourself locked up?"

"I had been doing jury duty."

Returned Explorer—Yes, the cold was so intense at the Pole we had to be very careful not to pet our dogs.

Miss Youngthing—Indeed! Why was that?

R. E.—You see, their tails were frozen stiff, and if they wagged them they would break off.

Clubstick—What did old Goldcoffer say to you when you told him you wanted to marry his daughter?

Dawdler—He didn't absolutely refuse; but he imposed a very serious condition.

Clubstick—Indeed! What was that? Dawdler—He said he would see me hanged first!

The following schoolboy "howlers" are given by a correspondent: "To kill a butterfly you pinch its box." "The blood vessels are the veins, arteries and arterilleries." "A ruminating animal is one that shews its cubs." "Algebra was the wife of Euclid." "The masculine of vixen is vicar."

"I hope you were a good little boy while at your aunt's and didn't tell any stories," said his mother.

"Only the one you put me up to, ma," replied her young hopeful.

"Why, what do you mean, child?" "When she asked me if I'd like to have a second piece of cake I said, 'No, thank you; I've had enough.'"

Contributor: I should like to leave these poems with your editor. What is the usual procedure? I haven't done any magazine work before.

Office boy: Well, the usual custom is to leave 'em, 'nd call back in a day or so—and git 'em.

## SKIN CURED THROUGH SKIN.

Suppose you scratch your hand—do you suppose the stomach to cure the wound? Don't you wash and cleanse it instead, and thus let the skin cure itself?

It is the same with Eczema and other skin diseases. The trouble is in the skin and no amount of blood medicines will kill the disease germ. To accomplish this cure the best medicine is oil of wintergreen compounded with thymol, glycerine, etc., and this must be used in liquid form. The liquid penetrates to the inner skin and kills the germs while soothing the healthy tissue.

If you want quick relief and a permanent cure write the D.D.D. Laboratories, Dept. O.D., 23 Jordan Street, Toronto, for a free sample bottle. We don't ask you to buy till you have proved positively that D.D.D. relieves the itch. The free trial bottle will prove that, and to complete the cure you can get D.D.D. in regular size bottles.

For sale by all druggists.

SPRING REMINDERS  
OF RHEUMATISM

Raw, Damp Weather Starts the Pain, but the Trouble Lies in The Blood.

Changeable spring weather, often raw, cold and damp, is pretty sure to bring a time of misery to people who suffer from rheumatism. But it must be borne in mind that it is not the weather that causes rheumatism, the trouble is rooted in the blood—the damp changeable weather merely starts the aches and often almost unbearable pains going. The trouble must be reached through the blood, and the poisonous rheumatic acids driven out. This is a medical truth every rheumatic sufferer should realize. Liniments, outward applications and so-called electric appliances, never did, and never can, cure rheumatism. The sufferer is only wasting valuable time and money with this sort of treatment, and all the time the trouble is becoming more firmly rooted—and harder to cure. There is just one sure way to cure rheumatism—Dr. Williams' Pink Pills. They act directly on the impure, weak, acid-tainted blood. They purify and strengthen it and so root out the cause of rheumatism. Mr. John Finnamore, Marysville, N.B., says: "I was laid up with rheumatic fever for a year, and for eight months of that time I could not go about. My blood had seemed to turn to water, and the pain I endured was at times almost unendurable. Notwithstanding I was under the doctor's care I was not regaining my strength and I decided to give Dr. Williams' Pink Pills a trial. I took altogether nine boxes and they simply worked wonders in bringing back my lost strength. I still take the pills occasionally as I am working in a saw mill where the work is pretty heavy."

Not only rheumatic sufferers, but all who have any trouble due to weak, watery blood, will find a cure through Dr. Williams' Pink Pills. It is because of their direct action on the blood that these pills cure such troubles as anaemia, indigestion, general weakness, neuralgia, and the aches, pains and secret troubles women folk alone know. Give Dr. Williams' Pink Pills a fair trial, and they will not disappoint you. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams Medicine Co., Brockville, Ont.

## THE TEMPER OF THE ELEPHANT.

Every wild animal fears his trainer or his trainer's weapons. Once a beast believes he is the physical superior of man, his career as a performing exhibit is ended, else he ends the career of his trainer.

Elephants furnish the best illustration of this fact. Despite the story-book shrewdness of the fox, the elephant is the wisest animal in existence. Though he may be clumsy and bulky, he may be made to do the most difficult tricks; but as he grows older he grows wiser, and some day realizes his brute mastery of man. Then he is retired from the arena, because no trainer of sufficient courage to handle him can be found. It is a safe wager that there is not a male elephant fifty years old performing at the present time. Bolivar, a giant pachyderm which children rode upon fifteen years ago, had been for some time before his death this past summer chained up at the Zoo in Philadelphia, with his fore and hind legs crossed and bound with iron. In his younger days he was as gentle as Mary's little lamb. At the last, to come within reach of his trunk would have meant certain death.—Maurice B. Kirby, in Everybody's Magazine.

The real advantage of being untrammelled by the past is largely forfeited when one is content to remain untaught by it also.—W. D. Howells.

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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	2.55 a.m.
8.55 p.m.	Syracuse	4.45 a.m.
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**MAIL CONTRACT.**

SEALED tenders addressed to the Postmaster General, will be received at Ottawa until noon, on Friday, 1st April, 1910, for the conveyance of His Majesty's Mails, on a proposed contract for four years, six times per week each way, between Maxville and Riceville, from the Postmaster General's pleasure next.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of tender may be obtained at the Post Office of Maxville, Riceville and route offices, and at the Office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,  
Superintendent.

Post Office Department, Main Service Branch, Ottawa, 17th February, 1910.

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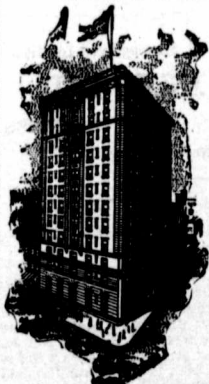
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**HOMESTEAD REGULATIONS**

ANY seven-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 21, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 15 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

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**MAIL CONTRACT.**

SEALED TENDERS addressed to the Postmaster General will be received at Ottawa until Noon on Friday, 15th April, 1910, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way between DANISTON and OTTAWA, from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Orleans, Ottawa, Daniston, Quarries, and at the office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,  
Superintendent.

Post Office Department, Mail Service Branch, Ottawa, 2nd March, 1910.