

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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## PILOTED

BY AMY PARKINSON

A silver line, of wondrous shine,  
Along the far horizon lies;  
Though round my barque are laden seas,  
O'erhung by laden skies,

Full many a league, me fears, must yet  
Be passed to reach that goal of light;  
And e'en the distant prospect may  
At times be lost from sight.

The gathering mist, the spreading cloud,  
Or the wild, tempest-driven spray,  
May hide from me the radiant gleam  
That glads my eyes today.

But lower, dark! drive, blinding spray!  
Densest of mist envelop me!  
Straight still I'll sail, 'spite gloom or gale,  
To the bourne where I would be.

For mine is not the Hand that steers;  
Nor needs the course my feeble sight—  
One hath control to Whom thick murk  
Is as 'twere sunshine bright.

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## BIRTHS.

At Grace Hospital, Toronto, Feb. 27, 1909, to Mr. and Mrs. H. H. Black, a daughter.  
 On Feb. 2, 1909, at Montreal, to Mr. and Mrs. Albert Laurie, a son.  
 On Feb. 19, 1909, to Mr. and Mrs. D. D. Grant, Mariposa, a daughter.

## MARRIAGES.

At Montreal, Feb. 11, by Rev. W. D. Reid, Albert Norgrove Smith, of Whitby, Ont., to Louisa Josephine, only daughter of Mr. William Bennett, Montreal.

At St. Andrew's Church, Toronto, on Feb. 27, 1909, by Rev. Mr. Kalkin, assisted by Rev. Mr. T. C. Brown, Arthur R., youngest son of George McMurrich, to Muriel Logie, elder daughter of Robert Smellie.

On Feb. 23, 1909, at the residence of the bride's parents, 681 Sherbrooke Street West, by Rev. R. W. Dickie, of Crescent Street Church, Norman Frank Wilson to Cairine Reay, daughter of Senator and Mrs. Robert Mackay.

On Feb. 23, 1909, at the home of Dr. Symington, Napanee, by the Rev. A. K. McLeod, of Brighton, Annie Brown, of Brighton, to Thomas Henderson, of Calgary.

At Thorah, Feb. 9, 1909, by Rev. W. W. McRae, J. Corev, of Powassin, to Nettie Jane Parliament, of Beaverton.

## DEATHS.

Rev. R. N. Grant, D.D., died at the Manse, Orillia, on Feb. 20, 1909, in his 72nd year.

At Toronto, on Jan. 23, 1909, Ann Barnett, widow of the late Richard Wilson, aged 85 years.

At Riverfield, Que., on Feb. 6, 1909, Mary, youngest daughter of the late Joseph McClenaghan, aged 39 years.

At Scottstown, Que., on Feb. 3, 1909, Daniel Rose McKay, in the 53rd year of his age.

At Finch, Jennie McMillan, daughter of Mr. and Mrs. D. A. McMillan, aged 14 years and 7 months.

At Amber, on Feb. 3, 1909, William Hood, in his 52nd year.

At Georgina, Feb. 20, 1909, James F. Reekie, aged 52 years 10 months 17 days.

At Whitby, Feb. 18, 1909, Catherine McTaggart, aged 78 years.

At her father's residence, Toronto, Feb. 27, 1909, Hazel Donald, eldest daughter of Mr. and Mrs. Alex. McCrimmon, in her 2nd year.

At Point Mara, Feb. 19, 1909, Henry Furniss, aged 68 years 9 months.

At 47 Park Avenue, Ottawa, March 1, 1909, at 12:15 p.m., J. Graham, roadmaster, G.T.R., aged 55 years.

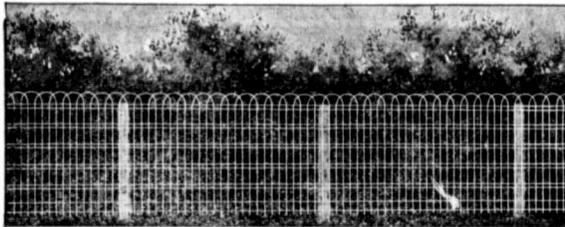
At his late residence, 27 Redpath St., on Monday, March 1, 1909, William Smith, aged 62 years.

At Golepis, on Feb. 22, 1909, Donald Sutherland, aged 73 years.

At the Manse, Ormstown, on Feb. 24, 1909, Margaret Morrison, sister of the Rev. D. W. Morrison, D.D.

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## NOTE AND COMMENT

Quebec city has passed a by-law forbidding grocers to sell liquors between seven p.m. on Saturday and Monday morning.

The Moscow newspaper "Zhign" has been fined \$1,500 for printing Count Tolstoy's latest article against the inflicting of the death penalty, entitled "No evil without good."

Report comes from Rome that the fund for the relief of sufferers by the Sicilian earthquake has reached \$15,000,000, more than can be effectively handled by those commissioned to distribute it.

A mob at a town in Missouri had made up their minds to lynch a negro, who was accused of robbery and murder, but not to desecrate the Sabbath postponed the carry out of their design till daylight on Monday morning. This was surely straining at a gnat and swallowing a camel with a vengeance.

Lady Aberdeen is to be in Canada next June with a party of about 60 ladies from nearly every country in Europe. They are the delegates to the International Council of Women to be held in Toronto. On their way the ladies will be entertained by local societies in Quebec, Montreal and Ottawa.

A "world's missionary conference" is to be held at Edinburgh in June, 1910. It will be one of the greatest and most characteristic Christian conferences ever held. All Christian bodies outside the Catholic and Greek churches will be represented, and about 1,000 delegates will be present from the different missionary societies of the world.

The more than 1,000 Cleveland young people who undertook to live for two weeks "as Jesus would live" have resolved not only to continue their effort themselves, but also to extend the idea as widely as possible. Dr. Charles N. Sheldon, of Topeka, whose book, "In His Steps," first gave vogue to this idea, is co-operating in the revival.

Says the Westminster of Philadelphia: The pouring of millions into Italy by the open hand of the world is one of the proofs of the fact that "a fellow-feeling makes us wondrous kind." It is also eloquent on the power of the single sentence spoken by Jesus: "Therefore whosoever ye would that men should do to you, do ye even so to them."

The Winnipeg Health Department are having a strenuous time preventing foreigners from overcrowding, to save expenses during the winter. They have just discovered a house, consisting of sixteen rooms, in which each room had a family and five or six boarders, although there was scarcely room enough for the family alone. This has now been altered.

The next world's Sunday School Convention will be held at the capital of the United States. At the last convention held in Rome, Italy, it was determined that thereafter the organization should be known as the World's Sunday School Association and should hold triennial conventions. The executive committee has selected Washington for the place of the first general meeting of the world-embracing association. It will be held from May 19 to 24, 1910.

The Rev. Johnston Meyers has established a "silence" room for women at the Immanuel Baptist Church in Chicago. No one who crosses its threshold will be permitted to utter a word even in a whisper. Dr. Meyers insists that many women are on the verge of a nervous breakdown for the simple reason they have no place where they can remain absolutely quiet.

The three events of greatest world-wide interest in the past year were probably the awakening in India of a National consciousness; the promulgation of a constitution in China; and the revolution in Turkey. In all these the Missionary work of the church has played a large part. They all impose a further obligation on the church. Will she rise to her opportunities? The Laymen's Missionary Movement warrants the hope that she will, at least to some degree.

Boston is experiencing one of the most remarkable religious awakenings in its history. In over 25 centres meetings are held daily, and thousands profess a change of heart. The revival is under the leadership of Dr. J. Wilbur Chapman. Dr. Clark, father of the Christian Endeavor Movement, writes favorably of it. Appeals are being made from other towns and cities for evangelists. It would be well if the Movement would extend to Canada and waken up some of our churches.

The Fifth Avenue Presbyterian church, New York, inseparably linked with the name of Dr. John Hall, has just celebrated the centennial of its organization. The present church edifice, occupied in 1876, is the fourth building in which the congregation has worshipped. It has had eight ministers, the longest pastorate being that of Dr. Hall, which extended over 31 years. Rev. J. Ross Stevenson, D.D., is the present minister. During the seven years of his ministry, the sum of \$2,270,000 has been contributed to home and foreign missions.

The Socialists of Ottawa announce that they will put candidates in the field at the next municipal elections. Not that they expect to elect any of their men, but they wish to show their strength. The Socialists in Toronto have for years put the city to great cost by running candidates, and have made a sorry spectacle by the relatively small vote they have received. Socialism is a serious menace to the body politic, and it is regrettable that it has such a modicum of strength in some of our larger cities.

Japan is credited with 886 missionaries, including their wives, 404 Japanese ordained ministers and 698 unordained ministers and helpers and 395 Japanese Bible-women. There are 66,621 Protestant Christians, 59,437 Roman Christians, and 29,573 Greek Christians in Japan. Young Men's Christian Associations, 13; Sabbath schools, 832, with 45,000 teachers and pupils in the same. Ten years ago, not a teacher in one of the large city schools was a Christian, and the pupils were forbidden to attend Sabbath school; now five of those teachers are Christians and the pupils are encouraged to attend Sabbath school. When two years ago a union hymnal was printed, it was thought that 50,000 would meet the demand, but 150,000 have been sold, and another large edition has been issued to meet the constant demand.

Prince Chun, the new Chinese regent, is described by the newspapers as "the most puritanical and moral of the Manchu princes. He has only one wife. If not popular among the high officials of Peking, he has, at any rate, won their respect, and he is said to have been the most accessible of the imperial family. The regent has had but little experience in state affairs, and of his ability as an administrator little or nothing is known.

Regulations have been adopted by the Dominion Government, in respect of the sale of patent and proprietary medicines in stock at the time the Patent Medicine Act comes into force on April 1. It is provided in these regulations that all the patent or proprietary medicines in stock in the hands of manufacturers or dealers at the time the act comes into force, shall have attached a special stamp provided by the Inland Revenue Department. No medicines, however, containing cocaine or any of its derivatives or preparations, shall have attached thereto the stamps in question. Under the provisions of the Patent Medicines Act the manufacture, importation and sale of all such medicines is, after the first of April, 1909, prohibited.

In one particular at least the following is of interest to friends of Knox College, as well as to Canadian Presbyterians generally: Notices of nomination were given in at the last meeting of the United Free Presbytery of Edinburgh—Professor Martin said he would ask leave to nominate for the Principalship of the college Dr. Alexander MacEwen, Professor of Church History, and the Rev. Dr. Whyte, St. George's, associated himself with the proposal. For the professorship Mr. Bogle put forward the name of Prof. H. A. Kennedy, of Toronto; on Dr. Kelman's behalf the name of Dr. W. M. MacGregor was proposed, and Mr. Reith gave notice of the name of Dr. James Moffat, Broughty Ferry. Professor Kennedy is also nominated by the United Free Presbytery of Inverness.

The facts connected with the rise and development of Young Men's Christian Associations in different countries all over the world compel the conviction that they meet a need that is common to young men, and afford "a Christian instrumentality of the simplest character." The latest returns of the entire movement, as summarized in the "English Year Book" for 1908-9 (which is published at "George Williams' House," 13, Russell Square, W.C., and costs 1s.), show the following remarkable figures: Number of centres included in World's Alliance, 7,681; number of enrolled members, 820,643; Associations employing whole-time secretaries, 1,239; number of buildings owned by Associations, 1,182; approximate value of Association buildings, £10,257,815. What is even more remarkable is the reality of this federation of young people scattered over some fifty or more countries. Excellent progress is reported from North America and Canada, Australia and New Zealand. Gratifying accounts come also from different centres in Europe, especially from Germany. The South African Associations are maintaining invaluable work, whilst the awakened Orient, represented by India, Burma, Malaya, Japan, Korea, and China, "not only records achievement, but opens a vista of glorious possibilities of extended usefulness." Truly, the founder "builded better than he knew."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## CALVIN AS A SCHOLAR.

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

The educational advantages enjoyed by Calvin were exceptionally fine. From first to last he had the advantage of the best schools and the best teachers. As we have seen, his mind was precociously developed and extremely keen. At a time of life when most men are only shedding their mental nest-feathers, he had attained full maturity and ripe scholarship. Latin was to him, as to most scholars of his day, even more familiar than his mother-tongue. None of the other Reformers approached him in the classic use of the Latin language, with the exception of Melancthon, who perhaps excelled him. But the latter's training had been entirely along humanistic lines. Calvin "moves in Latin with elegance and grace, and breathes forth his thoughts in harmony with the language." He evidently thinks in it, and everywhere proves his perfect familiarity with the classics; although there is no evidence of the fact that he read Cicero through once per year, as some of his admirers said. His language is less ornate, crisper, terser than that of Cicero. If he modeled after any one, it was after Seneca.

His own native French is greatly indebted to him. The French introduction to the first edition of the "Institutes" is called "an epistle worthy of a great king." French critics have freely admitted the great formative influence which Calvin exerted over their language. Shortly after his death Pasquier wrote: "Our French tongue owes him endlessly much. A number of the most beautiful terms and of the finest expressions which are now used descend to us from Calvin." Bossuet acknowledges that he "wrote French as well as any of his age." Sayous admits that: "the extent and the swift development of his influence on our tongue is quite inestimable, the modern syntax of French largely dates from him."

Calvin is named among the three greatest French prose-writers of his age, and the order given is this:—Calvin, Maigne, Pascal. And the first two are said to have "perfected the transition from the old French into modern French." Certainly no small indication of the scholarship of our Reformer, and fully corroborating the statement of Staehelin that Calvin did no less for the upbuilding of French than Luther did for that of the German tongue.

His style was variegated and adaptable, simple as a child's talk, in some of his writing; then again full of biting humor or withering sarcasm; while at times it rose to impassioned oratorical flights; but it always remained direct and pellucid.

We have noted before that Calvin was far advanced beyond nearly all his great contemporaries in his absolute rejection of the claims of astrology, although he was apparently not acquainted with the epoch-making work of Copernicus, which appeared in 1530, and was destined to revolutionize science. Those who believe in star-prophecies and horoscopes, are to his mind, "fools and weak dupes."

As an indication of his precociousness, we may mention that he wrote his commentary on Seneca's "De Clementia" when he was a boy, not yet twenty-three years old, and his "Psychopannychia," a discussion of the sleep of the soul after death, a year later. Of both of these the words are true which Herzog wrote about the first edition of the

"Institutes," when Calvin was twenty-six years old:—"It betrays a rare peculiarity of mind in so tender a youth."

The two things to which we point, as indicating the high degree of scholarship of Calvin and his mental resourcefulness, are his translation of the Bible and his exegetical work. As regards the first: In the year 1540 two mutually antagonistic forces appeared, which were destined vitally to affect the French Reformation. One was the establishment of the order of the Jesuits, the other the complete translation of the Scriptures, published under Calvin's name. It was, however, not Calvin's original work. Lefevre had made the start, and Robert Olevetan had, in 1534, compared this text of Lefevre with the original Hebrew; especially for the benefit of the Waldensians. Olevetan sent the manuscript to Calvin for correction. The edition of 1540 was Calvin's own revision. Eleven years later a new effort was made, in which Calvin associated with himself all the learned men about him, notably Beza. This translation was printed by Robert Stephanus, of Geneva, and saw several editions during Calvin's life.

It is, however, not to be compared with the unique work of Luther, and it bears the imprint of too many hands. With Henry and Staehelin we may well mourn the fact that Calvin alone did not undertake the work, to which his rare linguistic talent so peculiarly adapted him. He might have left some other things undone, and, by devoting himself with all his strength to this work of Bible translation, might have left an enduring monument overtopping all his other literary labors. He was fully equipped both for translating the Scriptures and for exegetical work by his knowledge of the original languages of the Bible, and by his keen dogmatic insight into the contents of the Scriptures. Terry calls him "the king of the exegetes" of his time, and who will question the title? And yet the very beginning of this exegetical activity proves his modesty. Read his introduction to his exposition of the Epistle to the Romans and see how he places himself and his labors far below Melancthon and Bullinger and Bucer. Posterity judged differently. These first fruits of his exegetical labor appeared in 1539 or 1540, followed by expositions of all the books of the Bible, except Judges, Ruth, Samuel, Kings, Esther, Nehemiah, Ezra, Proverbs, Song of Solomon, and Revelation. On the latter book he did not write because, in his own words—"he was wholly unable to comprehend the meaning of the very obscure writer of that book, and that it was a question among learned men to whom the authorship should be ascribed."

His expository labors are characterized by three things, brevity, clearness, and close attention to the grammatical and historical meaning of the text.

With all his deep dogmatic convictions, Calvin always approached the Scriptures with the utmost objectivity. He tried to find out and to explain, not what he wanted the Scriptures to say, but what they actually did say. Of course, all his work is not equally good. Thus, for instance, his commentary on the Gospels cannot be compared to his work on the Psalms and the Pauline epistles. Here he reaches his full height and sweeps on in grand sympathy with the deep sayings of the Psalmist and of the Apostle; here he is at his best. His mind was of the Pauline type, and his religious experience found its mirror in the Psalms. The secret of the great success of Calvin as a com-

mentator is his deep love for and unswerving loyalty to the Word of God.

Nearly all his later expository work was cast into the mold of exegetical lectures to the students of the Academy, after this was founded in 1558. The numbers of students attending these lectures were very large, reaching frequently to a thousand or more men. As these students became the preachers of France and of Europe it is well-nigh inconceivable how great an influence Calvin thus exerted on the Reformation.

This side of his intellectual activity alone would have abundantly entitled him to the name—scholar. To a marvelous industry and painstaking care he added the weight of an erudition which, in itself, made him a marked man among all his contemporaries.

Louisville, Ky.

## BODILY TRANSITION.

By James Hamilton, author of "Our Own and Other Worlds", etc.

This material body is to be changed into a spiritual body at the last day. And that wonderful transition is to be effected "in a moment, in the twinkling of an eye." It is no wonder Paul calls that a mystery. There is some process of divine chemistry, by which the fleshly body will be transmuted into a spiritual body. In this lower life of ours it could not be expected we should understand how such a change can be wrought—a change so momentous and so instantaneous. At the same time it is perfectly credible, and need be no stumbling block to our faith.

If we should look around us even in this lower world I think we may find suggestions of such a marvelous transformation being natural and easy. Here, for instance, is the solid globe on which we live. It is careering at an immense rate around the sun. So quick is the earth's motion that it is computed that if she should collide with another body as large, and moving as quickly in the opposite direction, the heat developed by that collision would reduce the whole mass of the earth to vapour, and that in a moment of time. Not only would this globe be burnt to a cinder, but the whole mass would be vapoured in a single instant.

Now there you see at work a simple natural law which we see operating every day, but how vast and how sudden the transformation it has wrought. What was solid earth a moment ago is vapour now.

Now with such a possibility as that in view, and brought about by such a well-known law, who can doubt that this solid body might be changed into an ethereal, spiritual body, in the very twinkling of an eye? What do we know of the forces of nature in the higher realm? What power might not God have at hand to work just such a wonder as this?

And if we could see the whole scheme of things, instead of seeing but a very small part, perhaps we might find a law ready made—which is simply a divine method prearranged—by which this wonderful bodily change will be wrought. Let us not stagger in unbelief at that which some day may seem very easy and plain. In a case like this it seems a more warrant presumption to doubt than to believe.

The surest way of being deceived is to think yourself cleverer and more cunning than anybody else.—Roche-foucauld

## A JESUIT ON PROTESTANT MISSIONS.

"J. A. B." in Belfast Witness.

The "Rivista Cristiana" of Rome contains an article by Giorgio Bartoli, whose recent secession from the Jesuit Order attracted such widespread attention, in which he reproduces the contents of two important articles written for "Le Correspondent" by a Jesuit priest named Piolet, under the title, "Les Missions Etrangères Protestantes." Father Piolet, the author of several valuable works on missions, tells what he has seen with his own eyes. The first of his articles gives a short history of Protestant missions. He asserts that the various Evangelical confessions of Europe and America maintain with their own money 558 missions. That is almost three times as many as the Catholic Missions, which do not reach 200. He describes briefly the Protestant missions of China and Africa, praises the splendid results of the Salvation Army, recognizes honestly the great good done by the various Bible societies during the last century in heathen and Mohammedan countries. Then he compares the Catholic and Protestant missions, reaching the following conclusions—1. The Protestants give seven or eight times as much money to their missions as the Roman Catholics. 2. The Protestant missions are magnificently administered. Every mission is at first dependent financially and spiritually on the native country of the missionaries who found it, but as it grows and gets stronger it becomes independent and acts for itself. When it is small it is nourished with the milk of Christian love; when it becomes adult it finds for itself the means of subsistence, material and spiritual. In this the Protestant missions differ greatly from the Catholic, which depend always on Rome in both spiritual and temporal matters. Rome does not trust the native priests and bishops. 3. The contention of Roman Catholic journalists that the success of Protestant missions is due to the financial and moral support of the governments of the countries in which they work, Piolet shows is not true. 4. The Protestants are inferior to the Catholics by about a fourth in the number of missionaries, properly so called. But this difference is steadily disappearing, as their numbers are daily increasing, while the Catholics are decreasing. 5. Regarding missionary institutions, Piolet gives for the Protestants 20,458 schools, of which ninety-four have the title and rights of universities, 375 schools of theology, and 1,149,721 pupils. The Catholics schools, he says, are about equal to the Protestant in number of pupils, but are far below them in the matter of universities, theological schools and higher schools. He openly concedes that in culture and intellectual production through the Press the Protestant missionaries are far superior to the Catholic. 6. According to Piolet the Protestant missionaries are infinitely superior to the Catholic in works of medical charities. He gives for the Protestants 379 hospitals and 783 free dispensaries, and several hundreds of male and female doctors. In other works of Christian charity they are about equal, except in the care of orphans, in which the Catholics are undoubtedly superior to the Protestants. The reason of this is that the Catholic natives are poorer than their Protestant brethren, on whom also their pastors impress the duty of caring for their own relatives and not throwing them too readily on the shoulders of the Church.

Bartoli, in summarizing these articles, adds some interesting remarks of his own. He says the Protestant missionaries have foreseen the necessity of having trained Zenana missionaries, and have sent out ladies with medical diplomas from the best medical schools in Europe, who accordingly have free access as doctors to native women of every rank. The Roman Catholic nuns seldom have medical diplomas or even a real

medical training, and therefore cannot penetrate the harems and Zenanas as their Protestant sisters do.

He shows further that the striking results of Protestant missions have been obtained in about sixty years, while the Catholic missions have been at work for a much longer period. He proves that the boasted work of St. Francis Xavier was really of slight extent, and the results very shallow. 60,000 Roman Catholics became Mohammedans at the dictation of Tippu, without the slightest resistance or protest, and remained Mohammedans after Tippu was conquered by the English, and they could have returned to Catholicism.

Then he adds—"Years ago I asked a young Brahmin pupil of mine, who was well disposed to Christianity, why he did not become a Catholic. 'I cannot now,' he replied, 'and you know why. But when the moment comes when I shall be able to profess my opinion freely, I shall become a Protestant, not a Catholic. And why,' he added suddenly, 'should I leave one idolatry to embrace another? Hinduism has a multitude of Gods; but you, too, have a multitude of saints to whom you pay semi-divine honours. Hinduism is loaded with superstitions, and Catholicism is equally. I repeat it, if the day comes when it is allowed me to become a Christian, I shall become a Protestant, not a Catholic.' I tried to convince him that he was not judging Roman Catholicism aright, but I did not succeed, and I understand now that I was in error, not he. Because if the veneration of the saints, of relics, of so-called sacramental and so many other objects of superstition which have worship, honor and incense in the Roman Church is not true and pure idolatry, I know not why we should call idolaters the Brahmins of India, and in general the educated heathen of the Far East, who, like the pagans of Greece and Egypt of the third and fourth centuries after Christ, try to explain by symbolism and philosophy the worship they render to inanimate things, to the saints of the departed, and to imaginary deities. If these are idolaters, the Roman Catholics are equally so, even more than they, because the former do not profess the Ten Commandments of the Decalogue, while the latter profess to believe and hold them. Now, how can one believe in the Decalogue and not condemn in the name of the Second Commandment the multi-form Roman superstitions?"

It is interesting to find Father Bartoli, who only a few weeks ago broke away from the Society of Jesus, writing an article like this in a Protestant theological magazine.

## VANCOUVER, B.C.

Rev. W. M. Reid, of Port Haney, B.C., has resigned owing to ill-health.

Westminster church, South Vancouver, calls Rev. J. A. Cameron, B.A., who accepts.

Presbytery of Westminster nominates Rev. James Carmichael, D.D., of King, for the moderatorship of the General Assembly.

Rev. R. J. Wilson, in reporting to Presbytery on the schemes of the church, showed, among other things, that the duplex envelope system is being generally adopted.

Rev. David James, formerly minister at Midland, Ont., but for several years a resident of Southern California, asks to be re-admitted into the Canadian Presbyterian church. Westminster Presbytery will forward his application to the General Assembly.

Westminster Presbytery sends the following commissioners to the General Assembly: Rev. R. J. Wilson, Rev. R. J. Douglas, Rev. J. W. Woodside, Rev. A. J. MacGillivray, Rev. Dr. Taylor, Rev. Dr. McLaren, Messrs. R. McNair, J. J. Mackay, James McQueen, Mr. Boak, J. McKee and G. A. McBain.

## WINNIPEG AND WEST.

Another of our ministers is to be invited to go East. St. Matthews', Halifax, the old historic Presbyterian church of the city, will try and induce Rev. Mr. MacMillan, of St. Andrews', to leave us.

At the last meeting of Westminster Presbytery a memorial was presented from the Women's Home and Foreign Mission societies, asking the Presbytery to take up work among the Hindus.

Mr. Allen Gammack, who is about leaving on a visit to Scotland, was presented by his fellow members of the Shelburne Street church choir with a handsome dressing case. Rev. A. Chisholm made the presentation.

Rev. Clarence MacKinnon, of Westminster Church in this city, who recently declined the pastorate of St. James' Square Church, Toronto, has been invited to the Principalship of the Halifax Presbyterian College and will accept, much to the regret of the congregation as well as of the citizens generally.

At the last meeting of Winnipeg Presbytery Rev. W. A. MacLean reported on behalf of the Home street mission committee, recommending that the request of the congregation be granted, and that they be allowed to move south to Portage avenue. After considerable discussion it was moved in amendment by Rev. Dr. Bryce, seconded by Rev. Dr. Duval, and ultimately carried, that a committee be appointed to investigate the whole question of church accommodation in the southwestern part of the city, to examine all documents and to report at the next meeting of the Presbytery, which is to be held on March 9. The committee is composed of Rev. W. A. MacLean, convener; Revs. Dr. Gordon, C. Mackinnon, H. J. Robertson, Principal Patrick, Dr. DuVal, J. W. Macmillan and Dr. Bryce; and Messrs. J. B. Mitchell, Duncan Sinclair, John Fleming, G. H. Greig, Geo. Fisher, George A. Young, D. M. Duncan and F. S. Harstone.

Rev. Dr. Bryce presented to Winnipeg Presbytery the report of the home mission committee, the items of which were as follows: (1) A petition from thirty-three Presbyterian heads of families residing in Weston was presented. They asked for the establishment of services in that suburb. It was agreed that the convener of the committee be authorized to confer with the chairman of the Winnipeg district of the Methodist church with regard to the course to be pursued in this matter. The board concluded that services in Weston were a necessity, and these will begin about April 4. An option has been secured on a hall in Weston, but the church may decide to build on its own account. (2) It was agreed to open an Italian mission in the northern part of the city. The moderator and session of St. Giles' church have granted the use of that church for these services. Mr. Santonio Colicchi will conduct them. (3) Leave was granted to the Dugald congregation to call a minister; and Rev. David Iversach was appointed to preside at the meeting held for that purpose.

Owing to the rapid increase in the export business of the Page Wire Fence Company, of Walkerville, Ontario, since the introduction of its "Empire" white fencing for railway, farm and ranch use, it has been thought best to have the foreign business handled by a company of a name similar to that of the fencing, and to this end The Empire Fence Export Company, Limited, has been formed. It is owned and controlled by the same persons as the old company. The head office, and factory will be at Walkerville, Ontario.

It's hard keeping the heart healthy when you put your treasure into unclean places.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## AENEAS AND DORCAS.\*

The church . . . had peace, being edified (Rev. Ver.), v. 31. Last November, on the one hundred and forty-ninth anniversary of General Wolfe's burial, a memorial tablet was unveiled over his grave in the parish church in Greenwich, England. It is within a few months of a century and a half, since Wolfe died victorious on the Plains of Abraham, just outside the walls of Quebec. For a hundred and fifty years, the people of the two seas which contended in that famous battle have lived together in peace, building up together a great nation on this northern portion of the western continent. Peace within our borders is a priceless boon, and we shall best show ourselves worthy of it by striving to do our part to make this land the home of an upright, God-fearing people. And in no better way can we do this than by helping forward the work of the church, which stands for the best and nobles' things alike in national and individual life.

Was multiplied (Rev. Ver.) v. 31. It is easy to gather steel when you have a good magnet. In the dark, or from a heap of rubbish, a secret, unseen power draws the metal and holds it fast. The holy, happy, cheerful lives of Christians make the religion of Jesus Christ so beautiful, that people are attracted to it. We can each be a magnet to draw others to Jesus and His church. But first, we must come to Him, and ask Him to touch our lives, making them like His own. Those about us, seeing what He has done for us, will eagerly seek Him, that He may do the like for them.

Jesus Christ healeth thee (Rev. Ver.) v. 34. After a disastrous battle, word was sent to a father that his son had been wounded. The father hastened to the hospital, only to be met by the doctor, who said, "Your boy is asleep. If you go in and wake him the excitement will kill him. By and by, when he wakens, you may see him." The father said, "He may never waken. If you will let me sit by his side, I promise not to speak to him." The doctor consented. The father crept to the side of the cot, and looked into the face of his boy. How he longed to speak with him! He could not resist laying his hand on his brow. The moment his fingers touched the boy's brow, he, without opening his eyes, said, "Father, I am glad you have come," and began to recover strength. The human touch, when we are in weakness or need means blessing; but the touch of Christ means more. There's life, and peace, and lasting joy in that touch.

Nigh to Joppa, v. 238. At Joppa is the rock to which an old legend says, that Andromeda, the beautiful daughter of the Ethiopian king Cepheus, was bound by Neptune, the god of the sea, and left as a prey to a horrible sea monster. But the hero Perseus slew the monster, and received Andromeda as his wife. It was a far more wonderful deliverance that Peter brought to Joppa. He showed how people may be set free from sin and death, by the power and grace of Jesus. And that power and grace are the same today as when Peter went to Joppa.

Delay not to come on unto us (Rev. Ver.) 38. A man whose bad habits in-

terfered with his duty, was in the company of his careless associates one night, when a messenger came running with a summons for him from his home. "Come at once, for the sake of all," it read, and was signed by his wife. He would go in ten minutes; and before the glasses must be filled again. The ten minutes ran into an hour, and then the man started in a half intoxicated state for his home. When he got there, the doctor met him with the news that his only son had just died, and his latest breath was a cry to see his father. He had been injured on the street and carried home only an hour before. We do not know the moment when we may be called upon to do something for the help and comfort of others. The call, when it comes, should ever find us ready.

He gave her his hand, and lifted her up v. 41. The Principal of one of the large educational institutions of Canada tells of his start in his life's work. Fifty years ago, when he had qualified for teaching, he got the idea that it would be presumption for him to "keep school;" and he resolved to earn his living as a farm hand. He got a job at a threshing barn one day, and was hard at work tossing straw, when a man drove up who knew him. "I am surprised to see you here at this sort of work, when the country needs young men like you in the schools," said the man. "You have ability as a teacher, I am sure, and I will get you a school, if you will take it. Will you?" With a glad heart he said he would, for the speech had put confidence into him. If we have real fitness for some useful work, it is sure to be found out, and we shall "et the start we need. The important matter is that we fit ourselves for the task; then the task will come fast enough.

## A LOOK AT THE CROSS.

A young man was undergoing an examination before an ecclesiastical body preparatory to his entering upon missionary work in Central Africa. One of the examining board said to him in the course of the examination, "Suppose, young man, that when you get to Africa, some high business concern should offer you a salary ten or twenty times larger than we are able to pay you. Suppose because of your superior advantages and your college education, you should be tendered a high position under some foreign government, what would you do?" "Well, said the young man in a clear, resonant voice, "I would take one more look at the cross and say no." This is thorough consecration. This is the sacrifice upon which the Church of Christ is built, and upon which she is going forth conquering and to conquer. The cross of Christ, the emblem of the greatest sacrifice ever made for humanity, will ever have its right of way in the heart of man. The story of sacrificing love is the story that melts hearts and wins souls. God's great love story which had its center in Calvary's cross, will ever have the greatest charm for men. When we look at the cross the best that is in us rises to the surface. The glitter and fascination of the world vanish in the vision of Calvary's sacrifice. When you are deciding your life's work you will not go far astray if you keep your eyes fixed on the grand old cross. In your weak hours, when assailed by hot passion and overwhelming temptations, you will find strength and help in a look at the cross.

## LIGHT FROM THE EAST.

PALSY—In common speech now means a shaking of the hands or head, but in the older English it means paralysis, which seems to have been fully as common in Bible times as it is now. It is a loss of power in one muscle, or a loss of feeling in the nerves of a certain part, or the loss of both motion and feeling. It is caused by an injury or by disease in some part of the nervous system. In some cases it depends on removable causes, but most commonly on an alteration of structure, which involves permanent loss of function. The difference of temperature between the day and the night in Palestine, combined with the custom of sleeping outside upon the ground, caused inflammatory affections, which sometimes produced it.

WIDOWS—The constitution of family life in the East, which involved the exclusion of women and affected all industrial activity, made it harder for a woman left without means of support to provide a livelihood for herself, than it is amongst us now. There were no public institutions for the support of such persons, nor any organized charity for their relief. Unless the widow was a woman of very exceptional gifts and resourcefulness, she could only solicit help from her neighbors.

## BLESSED PRODIGALITY.

Efforts to set a limit to one's Christian activity are suicidal. Loyalty qualified is disloyalty. A mother might as well attempt to measure and restrict motherly love, as a Christian try to moderate the claims made upon him by his faith. He must simply do his utmost. When sister Dora went to nurse poor unfortunate far below herself in the "social scale," her cultured friends said it was too much. So they said also when Keith Falconer devoted his brilliant talents to carrying the gospel to forsaken Arabia. So the world is always saying. But the Christian answers, "If there are limits to set, God will set them." This is what Jesus tried to show the rich young ruler. This is what he meant when he told another, "Leave the dead to bury their own dead;" and another, who wished to bid farewell to his loved ones, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." Those alone are true who hold nothing back. One cannot be cautious in love and faith. One must be prodigal in the service of Christ.

## THE GLORY OF GOD.

God's glory will be increased the more we develop according to His purpose. Those glorify Him the most who are working most efficiently according to His design. God has set us in the world; He has established the course of nature, in the midst of which we are moving, and His glory is accomplished the more we fulfill His purpose and carry on the work to which He has called us. If we are to aim at this one object of glorifying God and doing His will we must each aim at one particular way, according to the particular gift and character and endowments. He has bestowed upon us. Let each put before himself the fact that he has a particular calling to which he has been directed by God, and let him fulfill that calling to the best of his ability.—The Dean of Ripon.

\*S. S. Lesson, March 14, 1909—Acts 9: 31-43 Golden Text—And Peter said unto him, Aeneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he rose immediately.—Acts 9:34.

# THE DOMINION PRESBYTERIAN

## PASTOR OR PHYSICIAN?

What is the attitude of the medical profession toward that late experiment in "mental healing" under Christian auspices which is conveniently known as the Emmanuel movement? Unquestionably hostile, if the editorial which we reproduce on another page, from the Medical Record, N.Y., is to be taken as the voice of the profession. The popularity of the new movement is to be explained, says the Record, by "that curious state of mind which leads the ignorant to trust the confident amateur rather than the professional, to pin greater faith to quack remedies or grandmother's simples than to the prescription of the physician." "We should regret indeed to lose the powerful therapeutic force that resides in religion, but it does not follow from this that we are ready to welcome the priest as a fellow-practitioner of medicine, or even to acknowledge that he can exercise that function in the public and wholesale way of the Emmanuel rectors without the danger of doing far more harm than good."

Our contemporary has not said too much, in other portions of the article which we reproduce, concerning the danger to the patient from unskilled or ignorant practitioners. Most lamentable examples have come under the observation of every one. The country is cursed with ignorant preachers, ignorant lawyers, ignorant doctors of divinity and of medicine. Yet there may be seen a reason for the Emmanuel movement; a reason which is in some degree a justification of it. The work which has been done in certain hospitals in France and elsewhere, within a score of years, has reduced to something like order our knowledge of a thing long gessed at: the power of the mind to heal the body. (We refer, of course, to the mind of the sufferer himself; we hold no brief for "absent treatment" or "health vibrations.") Some knowledge of these results has reached the general public. But the medical profession has seemed slow to adopt and to use in its practice these curative forces which people have heard about. We do not seek to determine whether that profession is to blame in this. There are some things which may be said by way of excuse. Many physicians are yet practicing who left the medical college twenty or thirty years ago, and have long passed the age for learning anything new. Quacks have so besmirched the whole subject of mental healing with selfish and cruel deception that the clean of hands and pure of heart feel inclined to approach it with caution. Yet we state the fact when we say that, the country over, the regular medical man makes little use, so far as his patients can discover, of the principles upon which the Emmanuel movement is founded.

Thus it comes to pass that intelligent men who know something of these principles, and who are in a position to see what good their application may do, find that human suffering makes a powerful appeal to them. Intelligent ministers are the very men who are most likely to find themselves engaged in attempts to bring "cheerfulness, hope, courage, and religious faith and prayer" to the relief of the afflicted. Whenever the practicing physicians of any neighborhood or social circle, of any city or section, show themselves willing to make use of these agents, "distinctly curative" as they are often known to be, we do not doubt that those ministers who may have made themselves "amateurs" of the art of bodily healing will gladly resign their work to professional physicians; co-operating with them, as now and formerly, in every possible way.—Presbyterian Standard.

## WHAT ARE OUR LIQUOR LAWS?

### How Are They Enforced.

(By Rev. W. R. McIntosh, B.D., Elora.)

The Young People's Societies of our churches are, in many cases, the actual executors of the Temperance Lodges that, prior to the advent of the Christian Endeavor Movement, did so much for the great cause of temperance. The churches to-day have caught the spirit of practical service emphasized by Christian Endeavor, and have become the great temperance and moral reform agencies of the land, a fact of the utmost encouragement in the great fight against the drink evil.

Everything conspires at the present time to create, for young Canadians, a deep interest in this warfare. A splendid sentiment has been built up throughout our country by over fifty years of varied and strenuous temperance effort. A great wave of temperance enthusiasm is sweeping over the world, and patriotic Canadians are further urged to effort, because of their anxiety for the future moral condition of their country, which is at present a nation in the making, receiving annually a quarter of a million foreigners into its growing life.

Thirty years of ceaseless effort and agitation, since the passing of the Canada Temperance Act in 1878,—the first practical legislative venture of a general nature, for the suppression of the drink traffic,—have cleared the air of many illusions and weaknesses, so that in Canada we have passed the experimental stage, and are in a position to advance with confidence towards the goal of total prohibition. Every church in the Dominion is now in line. Nearly every newspaper is also in the line of battle. Every Province is moving steadily and strongly in the direction of prohibition; and, so, though the traffic is yet powerfully entrenched and organized, the outlook for our cause in Canada to-day is exceedingly hopeful.

Prince Edward Island is the pioneer prohibition Province of the Dominion. By means of the Scott Act the whole Province was made "dry," except the capital city of Charlottetown. When that stage was reached, a prohibition law was passed, covering the whole Province, with the result that, a short time ago, every jail in the entire Province was empty, save one, where a single offender was confined, and that for the offence of selling liquor contrary to law.

Temperance sentiment is exceedingly strong in Nova Scotia. Nineteen counties are without the legalized sale of liquor. The county of Richmond, the county of Halifax and the city of Halifax, alone have licenses, and these are of a very rigid kind. So that Nova Scotia is within sight of Provincial prohibition.

In New Brunswick, out of 15 counties and cities, 9, including the capital city of Fredericton, are under local option by the Scott Act; so that this Province also, at no distant date, will call for a Provincial prohibitory statute.

The Province of Quebec is ridding itself of the curse of the liquor traffic more rapidly than any other part of the Dominion, an amazing change, having taken place since the Dominion plebiscite of 1898, when Quebec, by an adverse majority of 94,324, prevented prohibition having the chance, at least, of becoming law for the whole of Canada. Out of 1,008 municipalities, over 664 have cast out the licensed traffic. This great movement is largely due to the splendid work of the Franciscan Fathers,

\* Y.P. Topic for 14th March, 1909.—"Our liquor laws; how are they enforced? Deut 4: 19.

under the leadership of Archbishop Bruchesi.

In Ontario, owing to the three-fifths majority being required, an uphill fight has to be waged. Yet remarkable progress is being made. Last year 31 more municipalities came under local option. On May 1st, 1909, by-laws will come into force in 21 places, making in all for the Province probably 360 "dry" municipalities, out of a total of 862. If a simple majority were alone required, twice as many places would be carried each year as under the three-fifths regulation.

In Manitoba, great activity is manifested since permission was given to enact local option by a simple majority vote. A strong effort is now on foot to put the matter to a vote this present year in a great many municipalities in the Province.

In Saskatchewan, by recent legislation, the license law makes provision for local option by a simple majority, thus opening the door for advance towards prohibition. There will likely be a strong campaign in many municipalities at the next municipal election.

Alberta has also a strong license law, with local option provisions, but subject to a three-fifths majority. In large areas of Saskatchewan and Alberta no licenses have ever been granted, on account of strong opposition of the residents therein.

British Columbia has to face greater difficulties in the matter of temperance reform than any other of the Provinces, and yet the Women's Christian Temperance Union and other temperance organizations there are meeting with most encouraging success in the campaign for the securing of local option.

The tide of temperance sentiment is rising so rapidly in every Province, and is being crystallized into effective legislation so successfully, that at no very distant date we may expect to see a revival of the demand for prohibitory legislation that will be Dominion wide in its operation.

## DAILY BIBLE READINGS.

- M.—An old liquor law, Num. 6: 14.
- T.—A temperance society, Jer. 35: 5-14, 19.
- W.—A principle for legislators, Rom. 13: 8.
- T.—How to treat the liquor ox, Ex. 21: 28-32.
- F.—Drink, the foe of justice, Isa. 5: 20-24.
- S.—Affinity of drink and fools, Prov. 20: 1.
- Sun. Topic—What are our liquor laws, and how are they enforced? Deut. 4: 1-9.

## PRINCE RUPERT—BRITISH COLUMBIA.

In response to many enquiries from all parts of the world with regard to the new Pacific Coast terminus of the Grand Trunk Pacific Railway, Prince Rupert, a comprehensive and interesting pamphlet, has been issued giving information respecting this great seaport of the Pacific. The land acquired by the Railway Company for this new city is 24,000 acres for the purpose of the townsite and the development of the port. The first subdivision of the townsite will cover an area of about 2,000 acres, and will be opened to the public and sold on or about May 1st, 1909.

The publication contains a general plan of the new townsite, and a large interesting map of the North Pacific showing Prince Rupert Harbor and vicinity.

Copies of this publication may be had for the asking by applying to J. Quinlan, Bonaventure Depot, Montreal, P.Q.

Nothing more hinders a soul from coming to Christ than a vain love of the world; and till a soul is freed from it, it can never have true love for God.

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Manager and Editor.**

OTTAWA, WEDNESDAY, MAR. 10, 1909.

The Moderator designate of the Irish Presbyterian Church is the Rev. John Courtenay Clarke, D.D., of Galway, who in 1882 succeeded Rev. Dr. Robb, who was at one time minister of Cooke's Church, Toronto. Dr. Clarke is Commissioner of National Education.

At last, after a great deal of hesitation, the City Council of Ottawa has fixed on a site for a tuberculosis hospital. The Anti-Tuberculosis Association has \$40,000 on hand, so that it is probable the building will be proceeded with as soon as possible. The city will maintain the hospital.

People should be careful about giving testimonials as to the efficacy of quack medicines. It may be that recovery from sickness was the result of other precautions, such as eating moderately or living in the open air, and not to the medicine at all. These patent remedies get credit for much that they do not deserve.

The underground railway, while it may do much to relieve congestion of traffic on the surface, is, pathologists now tell us, responsible for the rapid spread of disease. The absence of sunlight, which is the great disinfectant, tends to develop microbes in the tunnels and trains, and the throngs that crowd the stations and cars at certain hours of the day increase the danger of the spread of contagious diseases. It has been suggested that during the time the service of trains is suspended electric spraying apparatus should be used to precipitate the dust in the atmosphere and to lower the temperature in the tunnels, and that asphalt, instead of ballast, should be used on the track, so that it could be washed daily. It is unfortunate that the underground should be such a menace to hygienic conditions.

**NEATNESS IN AND ABOUT THE CHURCH.**

Our church buildings should all be made as bright and cheerful as possible. Nowhere do taste and artistic beauty seem more in place than in the house of God. The surroundings of the Gospel should be pleasant and attractive. We do not advocate gaudiness. A church edifice may be made so grand as to be nothing more than a magnificent burial vault to a people. Self-denial and piety may be lost to sight in them. But we do advocate neatness and taste both in the interior and exterior arrangements of our churches. Anything like slovenliness we can hardly forgive.

Yet, how often is neatness overlooked. Approach one church, and the first thing that meets your eye is a gate hanging on one hinge, or a fence sadly dilapidated, or a step broken down, or the roof all moss-grown and leaky. Enter another, and a lot of unightly tin pails hanging under the stove-pipe greet you. Or the lamps have either a broken or uncleaned chimney, through which the light vainly attempts to reach your hymnbook. Or the frosting is scratched off the glass panes. The stove is red with rust, looking as if blacking was dear and elbow-grease scarce. Or there is a great pile of wood hurled carelessly down by the front door. And so on, ad libitum. Now we contend that at a very little cost all these slovenly things might be set to rights. And they ought to be. The fence should be mended. The step fixed. The gate re-hung. The stove blackened. And so forth. And if some matting were laid down in the aisles, the late comer with No. 12 boots on would not so easily disturb the solemnities of the service.

An occasional sermon on "neatness," as it respects the person, the home, the house of God, would not be out-of-place. Culture should be made a handmaid to the Gospel. The pious heart loses nothing by the cultivation of its aesthetic tastes.

At the International Opium Commission now sitting at Shanghai, of which W. Mackenzie King, M.P., of Ottawa, is a member, some interesting statistics were presented, showing how prevalent the opium habit is; although Tong Kaison, the Chinese delegate, said that so far as China is concerned, they were not really authoritative, and might possibly be wide of the mark, but were the nearest approximate that could be reached at present. He estimated the total native production in 1906 to have been 34,800 tons, which in 1908 had fallen to 21,860 tons, though there is an enormous amount smuggled into the country, most of which, it is said, comes from Japan. According to the customs returns only 96 owners of morphia were imported in 1907, yet individual stocks of 1,000 ounces and over were known to be kept. The number of Chinese opium smokers is estimated at over 13,000,000. The traffic will be hard to kill, but the Chinese government appears to be in earnest. They are, however, a very deceptive people, and it is hard to tell how far they will co-operate with other nations in the attempt to put down this most deleterious habit.

**LOCAL OPTION IN BRITISH COLUMBIA.**

The Province of British Columbia is not usually regarded as favorably disposed to restrictive liquor legislation. If we remember aright it did not pronounce in favor of temperance when a Dominion plebiscite was taken several years ago. It has had no local option measure, but it looks now as if reform in this respect is in sight. A delegation of one hundred and fifty temperance men headed by prominent clergymen representing every religious denomination in the province, has presented to the Government a petition with 35,000 signatures, asking for the passage of a local option law at the present session of the legislature. The premier, Hon. Mr. McBride in receiving the delegation, acknowledged that the question is a live one, and would have to be dealt with in the near future. He promised to give an answer to the delegation in a few days. Mr. McBride finds himself where Hon. G. W. Ross did in Ontario, between two fires, doubtful how to act. There is a rising tide in favor of local option in the Pacific province, and we do not see how the premier can refuse to meet the wishes of the people to at least that extent.

The liquor interests are alarmed at the prospect, and in Nanaimo, where there is no early closing rule, the hotel keepers have voluntarily decided to close their bars between one and six o'clock a.m. Heretofore they have been wide open all night. On the other hand Sir James Whitney has told a delegation that the three-fifths law will not be repealed in Ontario.

Nonconformity seems to have greater attraction for the people of Wales than the Established Church of England. While the four Nonconformist churches have 538,880 communicants, the Church of England has only 193,061, and while the former have 592,355 teachers and scholars in their Sunday schools, the latter have only 182,243. The remarkable revival in Wales, which attracted so much attention several years ago, has not been so lasting in its results as hoped, from which fact it has been inferred that Nonconformity is losing its hold; but this fact should be kept in mind, that during the two years succeeding the revival there was an increase of Church members of 87,782, and deducting the decrease there still remains a net increase of 67,431. It must be admitted, however, that the permanent results of the great revival have been disappointing.

Because a book is sent to a church paper for review it by no means follows that it must be well spoken of. There are many books, particularly love stories, which, while they do not proclaim immorality directly, do so by insinuation. Parents should keep a close watch over what their children read, and the press should be careful in its book reviews. We fear it is not always so. Many of the horrible crimes, which appear to be on the increase, are the direct result of sensational or immoral literature.

## MAKE HOME ATTRACTIVE.

Go through the town any evening, and you will be surprised, if you have never given the matter any thought, at the number of boys and young men who make a practice of squandering their evenings, to say nothing about the days spent in the same manner. Squandering time is the sin of the age. As a rule, the idle indolent boy goes to the bad. He may have all the elements necessary to make a first-class business or professional man; but if he is not instructed and encouraged to form habits of industry, he will be a failure almost inevitably. There is wisdom in the Jewish proverb, "He who brings his son up without a trade, brings him up to be a thief." Prison statistics show that a large proportion of convicts never learned a trade till they learned one in prison.

There is one way this great evil of squandering time can be remedied, if not altogether obviated. Parents must take the matter in hand—must themselves set the example of industry and frugality, and must see that their children imitate the example, and that they have something to do. Make the home pleasant and attractive. If the boys love the street or the loafing place better than the home, you may rest assured that the home is wanting in some important particular. Provide the boys with interesting reading matter, and useful tools, and encourage them to employ their time in any harmless way that will keep them from idleness and profligacy. When you see a boy or a young man willing to trifle away a day, a month, or a year in doing the work of a disgusting street loafer, you may set it down that it would not take much to persuade that boy or that young man to become a full-fledged scoundrel.

It is well to teach the boys that no success comes from squandering time, and that the better class of people have about as high a regard for a real industrious thief as for an ignorant, idle loafer. It is in the power of most parents to regulate this matter, and if they will do it we shall see our army of triffin' loafing young men and boys dimtinish. Make the home what it should be, and you have done much towards assuring the future of our boys.

But if parents suffer their own minds to grovel continually in sties and stables, and see nothing higher in life than land and money, how can they lead their children on to useful lives, fruitful in noble words and deeds?

The operation of the Old-age Pension Act in Great Britain has in a curious way brought out a fact which is rather disquieting to the people of the Church of England. Persons applying for pensions have to prove their age, and naturally go to the parish registers for baptismal certificates. In the West Highlands of Scotland a great many Presbyterians have had to apply to the English Church at Fort William for their certificates, showing that their parents had been Episcopalians. Within the memory of living man Lochaber, Morven, Appin, and Ballachulish were Episcopalian, but not so now. The baptisms in one place have gone down from an average of eighteen to three per annum. The Churchman laments that the same tendency is shown in Canada.

## THE GOSPEL OF LOVE.

An eminent minister of the Gospel was criticised because he did not preach the law of God, but only and always the love of Christ. It was said that persons awakened by such preaching would not truly repent of sin. But on the contrary, it was found that the more sinners realized the love of Christ in dying for them the deeper and more intense was their hatred of sin. Sin was to them not simply the violation of law, but that abominable thing which nailed their Saviour to the accursed tree. It is well, of course, to present all the doctrines of the Bible in due order and proportion. The old preachers were very systematic. They presented in their sermons, at least once a year, the "whole body of divinity." Their theory was that the people must be indoctrinated in order to be saved. But the great truths of the evangelical system are so vitally connected with each other that if one is received, it will bring all the rest; if one is stimulated it will quicken all the rest. Hence many a preacher who has little logic or learning, by simply telling the story of the Cross, has brought men to repentance and built them up in the faith. That is not always one-sided which seems so. There is a difference between pulling the oar on one side of a boat and spurring one side of a horse.

## THE TORONTO POLICEMAN'S SUNDAY.

The policeman's lot in Toronto is not a happy one. He has but one day a month off duty, and if that day does not happen to fall on Sunday he cannot go to church at all, unless he goes without rest or meals. Surely this is not a proper condition of affairs in Toronto the Good.

The men of the force, considering they should have a day off duty more frequently, say one day in seven, so they could occasionally have a Sunday to themselves or with their families, asked the Ministerial Association to speak a word with the Police Commissioners on their behalf. For this they have been pulled up by the chief of police, and asked for an explanation of their conduct. We presume they have broken some rule, but why should there be such a rule? A Christian city like Toronto should treat its servants with more consideration. The police force in that city is one of which its citizens may well feel proud. The men should have a chance to have a Sunday off.

A curious, and at the same time fanatical, illustration of a belief in the efficacy of prayer is afforded by a woman in Great Britain who has been sending to leading physicians and surgeons a printed circular threatening to kill by prayer those who practice vivisection. Her pretensions have been strengthened by the death of a well known vivisectionist after she had prayed that the Almighty would remove the man most likely to cause future suffering by his experiments. Vivisection is perhaps unjustifiable, but this method is hardly the proper one to put a stop to it. It is such things that cause many to consider as superstitious all believers in the efficacy of prayer.

## COMMENTARY ON THE HOLY BIBLE.\*

We have received from the publishers a handsomely printed volume of over 1,000 pages, purporting to be a commentary on the Holy Bible, "complete in one volume, with general articles and maps. Of the making of books, there is really no end, and certainly there is no lack of commentaries;" but this one, as the editor explains, "has been specially written to meet the wants of the ordinary Bible reader." He further adds: "The One Volume Commentary is an attempt . . . to provide, in convenient form, a brief explanation of the meaning of Scriptures. Introductions have been supplied to the various books, and notes which will help to explain the principal difficulties, textual, moral or doctrinal, which may arise in connection with them. A series of Articles has, also, been prefixed, dealing with the larger questions suggested by the Bible as a whole. It is to be hoped that the Commentary may lead to a perusal of many of the books of Holy Scripture which are too often left unread, in spite of their rare literary charm and abundant usefulness for the furtherance of the spiritual life. "Referring to the problem of space, the editor says that to treat so vast a subject in so small a space must inevitably provoke criticism, but he trusts that even within the limits of a single volume, much will be found to remove difficulties, to strengthen faith, and lead to a wider study and fuller comprehension of the Word of God.

The general articles are of special value, and among them will be found: General introduction to the Bible; the Creation story and Science; Genesis and the Babylonian Inscriptions; The Messianic Hope; The Life of Jesus Christ; The Person of Jesus Christ; Life and Work of St. Paul; The Trinity; The Resurrection; The Atonement; Inspiration; The Study of the Bible; and many others of equal interest. Connected with the work we find the names of two of our own professors—Professor Jordon, D.D., of Queen's University, and Professor McFadyen, M.A., of Knox College, Toronto. Another familiar name is that of Professor G. L. Robinson, Ph. D. for a short time on the staff of Knox College, now Professor of O. T. Literature and Exegesis in McCormack Theological Seminary, Chicago.

The editor has performed his task with rare discrimination; he has called to his assistance a score or more of men, experts it may be said, in the several departments, and the result is a concise commentary that will prove of great value to the ordinary reader, and should find wide acceptance wherever the English language is spoken. It is needless to add that typographically the book is turned out in the excellent manner that characterizes all the publications of the Macmillan company.

\*The One Volume Commentary on the Holy Bible, by Rev. T. R. Drum-melow, M.A., Queen's College, Cambridge, Toronto; The Macmillan Company. Price \$2.50 net.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## A HOUSE OF DEFENCE.

(By David Lyall.)

The Bouremouth evening express ran punctually into its platform at Waterloo and disgorged a full complement of passengers, among them a small, quiet country girl, who had been in a third-class compartment in the Weybridge portion of the train. But she had actually only travelled from a hamlet on the other side of Poole. She carried a small wicker portmanteau and looked round a little vaguely, as if expecting someone to meet her. And presently the someone turned up—a pale, anaemic-looking girl, dressed in shabby black, with an enormous hat perched on hair much puffed out at the sides, which had the effect of making her look top heavy.

The eyes of the country girl brightened as she caught sight of her, and they kissed one another affectionately.

"There you are, Emmy! I thought I wasn't going to get away in time; but you'd ha' known what to do, wouldn't you now?"

"Oh, yes; I was to take a four-wheeler and drive to Tamworth-street. I was just thinking of getting a porter, when I saw you."

"Have you a big box?"

"No; everything I have is in this portmanteau, and in the paper parcel."

"I wish you'd had a box; but there, it doesn't matter. Can it run to a four-wheeler, Emmy? I mean, can you afford it? because if that's all you have we really ought to go on the 'bus, it would only cost four-pence."

"And how much for a cab?"

"Half-a-crown."

"I've got that; let's have the cab," said the country girl; "I kept it for that—Ted gave it me when he came to see me off."

"All right, I'll be glad enough; been on my feet behind that plesed counter since ten minutes to eight this morning; fit to drop now, I am. Oh, Emmy, I've been sorry lots of times I asked you to come to London. It's an awful life, really, and now the sales are on at our place, we're simply driven to death."

"I wanted to come, Joyce, and I'd got to come to be near you, so don't say any more about it."

Joyce Rainham, who had been eighteen months in London and knew her way about, signalled to the driver of a four-wheeler, and the two girls were quickly stowed within, after a hard and fast bargain had been made, and explicit direction had been given by the shrewd Joyce.

"Yes, I'd got to come, and you don't look well, Joyce; no, nor happy. I'll look after you a bit, see if I don't."

"You may want to, but you won't get much chance; we're simply slave-driven in the house. She gets worse and worse."

"Who does?"

"Oh, Miss Martin, the superintendent; and she doesn't like me because I've been too clever for her once or twice about the fines. She hasn't been able to get me into trouble yet. Say, are you hungry, Emmy? because supper will be over when we get there, and there won't be anything to eat."

"I'd like a cup of tea and a bit of something to it, I do believe."

"Well, you won't get it. Let's stop the cab; he's a decent Johnnie, he'll wait five minutes for us outside one of the Lockharts till we get a cup of tea and a sausage roll, and if Martin cuts up rough we can say the train was late."

"But it wasn't Joyce."

"What matter? You'll find, Emmy,

that you've got to draw the long bow pretty often at Pridham's, both shop and house, if you want to get along at all. It isn't a picnic, nor the least little bit like Padelford. How is the dear old sleepy hollow? Sometimes I lie awake at nights thinking how it looks in summer with all the gorse out on the downs."

"It's just the same. I do believe you're sorry, after all, that you left us, Joyce."

"I may be, but I'll never, never go back, that's certain. That's what you'll find after you've been in London for a bit, Emmy; you may hate it like poison and be as miserable as you please, but you'll never leave it. It's got you hard and fast, like that frightful sea-monster we used to read about in the school books, only I've forgotten its name."

"The octopus?"

"Yes, that's it. Here's a Lockhart. I'll get him to stop. Cabmen are all right, you know, if you take a little trouble with them. I" give him a penny to get himself a cigarette with."

They stopped at a corner of the busy Strand, and the man agreed pleasantly enough to give them five or ten minutes without charging them anything extra.

Ten was ringing from a dozen church clocks when they turned into the small, quiet street where Pridham's Home for their shop assistants was situated. It was large, tall, melancholy-looking house, by no means cheerfully lighted. Joyce paid the cabman with a business-like air, and before she rang the bell turned rather nervously to her friend.

"It's a rum show, you know, Emmy, and the sort of thing you've been used to at Padelford won't go down—prayers and all that, I mean. They'll simply shout at you, and make your life a burden. If you want to say prayers, you'd better say them tight under the bed-clothes."

"But why?"

"Why? because—well, wait and you'll see."

The door was opened by the elderly cook, who grumbled at having to come up the long stair from the basement.

"Has B. M. gone to bed, Sally?"

"No, Miss Joyce; I believe she's gone to spend an hour round the corner with a friend."

"For these end all other mercies! This is my cousin Emmy, from Padelford. Look at her nice rosy cheeks; she won't keep them long here, will she, Sally?"

The cook shook her head, and retired muttering to her own domain.

The two girls proceeded up two long flights of stairs to the dormitory, where five or six girls were already in various stages of undress, getting ready for bed. It was a long, low, narrow room, with small beds arranged against the walls, but there was no attempt at privacy by means of curtains or screens.

They all stopped short in their talk, and stared with honest curiosity at the newcomer.

"My cousin Emmy, girls; and you've got to be decent to her; she's a new chum," said Joyce, a little defiantly.

Emmy nodded pleasantly to them all, and Joyce, having pointed out her bed and her locker, and pegs for her clothes, she began quietly to remove her things. The lack of fresh air, the close, hot feeling of the place, made her feel a little faint.

"Can't we have a window open, Joyce?" she whispered, but Joyce shook her head.

"Against the rules; there have been so many sneezing colds in the shop

lately, dormitory windows have been hermetically closed, by order," she answered grimly.

"Never mind, we'll leave the door open after B. M.'s been round, and you'll get all the air you want, sweeping up from the basement, especially if the landing window's open."

Then all the tongues were loosed again, and for the next quarter of an hour Emmy listened to a perfect babel of talk. Some of it was directed towards her, and consisted chiefly of warnings against the house to which she had come.

"The drapery ain't no catch nowadays," said a tall, raw-boned girl with red hair and a high colour. "I've a mind to join the Suffragettes; they do say there's a good livin', if you know how to work it."

"Why don't you say something, Emmy, when you hear all that? You aren't bound to stop, you know; you can give notice end of tomorrow, after you've had one day's shot at the shop, and go back to Padelford. It won't be a day too soon."

"I'll try and make the best of it," replied Emmy, in a small, quiet, cheerful voice. "And there's always the house of defence."

"What does she mean, the Union or what?" inquired the red-haired girl, who rejoiced in the picturesque name of Camilla.

Joyce shook her head and began to let down her hair with a somewhat disconsolate air.

"Emmy's always been like that, a little queer; you mustn't mind her, girls. She's a ripping good little sort, only a bit queer. She's come here to look after me, you know, and I won't have her bagedered."

"She's got her job out out then, Joyce," snapped the red-haired girl. "I say, we'll all need to hurry up; I declare to you solemnly, I can't brush out my hair properly for thinking I hear the B. M."

By this time Emmy had undressed, and, putting a shawl about the night-gown the sweet airs of the Hampshire downs had whitened, opened the little book she had taken from her hand-bag. They stared at one another when they saw that it was a Bible, the only Bible in the dormitory, probably the only one in the house.

"I told you she was like that," murmured Joyce warningly, and then added a little fiercely, "You let her alone, every one of you. She belongs to me."

There was an odd, strained silence, and surreptitious glances were cast on the little figure, huddled on the narrow, hard pallet, with her head low over the book. She laid it down presently, and slid upon her knees by the bedside. A moment later, and the door was opened from without with no gentle hand. It was ten minutes after the time for lights out, and dire wrath had gathered in the hard eyes of the taskmistress. But when she took in the little scene, and saw the kneeling figure by the bed, something smote her, perhaps some sharp chord from out the forgotten past. Her eyes softened, the hard words of rebuke and threats of punishment died upon her lips, and she softly closed the door.

Emmy was safe in her house of defence.—British Weekly.

"Why should we desire to be masters of others when, confessedly, we are not masters of ourselves?"

"HONEY" AT THE 'PHONE.

By Mrs. A. E. C. Maskell.

"Honey's" mama had gone to market, leaving her home with nurse. Nurse was upstairs making beds, while little Honey, with hands behind her, was trudging about the sitting-room looking for something to do.

There was a 'phone in the house which was a great mystery to Honey when it first came. She could hear voices talking back to mama, yet could not see a person. Was some one hidden away in the horn her mother put to her ear, or was it in the machine itself?

Honey never failed to be on hand when the bell rang, and found that her mother generally talked to her best and dearest friends, ladies that were such frequent callers that Honey knew them all by name.

Her mama wrote down the names of her friends with the number of their 'phones, and, because the child was so inquisitive about it, she very carefully explained to her just how the whole thing worked, never thinking that Honey would sometime try it for herself; and, indeed, for a while she satisfied herself by playing 'phone.

She would roll up a piece of paper and call out through it: "Hullo!" asking and answering all the questions herself.

One day, on finding herself alone, she took down the receiver and tried to talk to one of her mama's friends, but it was all a failure.

She watched mama still more closely after that, and, on this particular morning, while mama was at market, she tried again, commencing with the first number on her mama's list.

Taking down the receiver, she called out. "Hullo!" Then soon came the answer back, "Hullo!"

"I wants A-215," says Honey, holding the receiver to her ear.

"Yes," came the reply.

"Are you Miss Samor?" asked Honey.

"Yes," was the reply.

"We wants you to come to our house tonight to supper, mama and me."

"Who's mama and me?" asked the voice.

"Honey," was the reply.

"Honey, through the 'phone, eh?" laughed the voice. "Tell mama I will come with pleasure."

Honey was not only delighted, but greatly excited.

She used every number on her mother's list, inviting them all to supper.

About four o'clock p.m. the guests began to arrive, much to "Honey's" mama's amazement and consternation, especially when they divested themselves of their wraps, and proceeded to make themselves comfortable.

What could it mean? She would think she was having a surprise party if every one had not come empty-handed. Perhaps it was a joke on her. If so, they would find she was as game as they.

There wasn't enough in the house to feed half that crowd, but she had the 'phone, and she fairly made the orders fly for a while.

When her husband came home from his office, he was surprised to find the parlors filled with company.

While helping the guests to the second plate of chicken, turning to his wife, he said: "Why, this is a sort of surprise, isn't it?"

Honey's mama's face flamed, and she looked right down to her nose without saying a word.

"Why didn't you tell me you were going to invite them, and I would have brought home some flowers?" said Honey's papa.

Honey, who sat right next to her papa, resplendent in a white dress and

flowing curls, clutched his sleeve, and said: "It's my party, papa. I 'wited 'em frew the 'phone. Honey likes to have cean coas on, and 'ave comp'ny."

It was the visitors' turn now to blush, but Honey's papa and mama laughed so uproariously that it made them feel that it was all right even if Honey had sent out the invitations.

Not one went home without extending an invitation to her host and hostess to another dinner or supper, and in every one Honey was included. "Just what she wanted, the little monkey," said her papa, as he tossed her up in his arms and kissed her. Then turning to his wife, he said: "Never mind, mother, she will learn better as she grows older."

AFTER ALL.

(By Margaret E. Sangster.)

We take our share of fretting,  
Of grieving and forgetting;  
The paths are often rough and steep,  
And heedless feet may fall;

But yet the days are cheery,  
And night brings rest when weary,  
And somehow this old planet is a good  
world, after all.

Though sharp may be our trouble,  
The joys are more than double,  
The brave surpass the cowards, and the  
leal are like a wall

To guard their dearest ever;  
To fail the feeblest never;  
And somehow this old earth remains a  
bright world, after all.

There's always love that's caring,  
And shielding and forbearing,  
Dear woman's love to hold us close and  
keep our hearts in thrall;

There's home to share together  
In calm or stormy weather,  
And while the hearth-flame burns it is  
a good world, after all.

The lisp of children's voices,  
The chance of happy choices,  
The bugle sounds of hope and faith,  
through fogs and mists that call;

The heaven that stretches o'er us,  
The better days before us,  
They all combine to make this earth a  
good world, after all.

HOW KINDNESS WON.

Dick was a very little donkey to have such a will of his own. You wouldn't have thought, unless you knew donkeys, that this small brown animal with the bright eyes and long ears could be so stubborn. He stood there in the road and refused to go one step farther; neither would he turn his head towards home.

"Oh dear! What a bad donkey!" exclaimed little Bertie in despair. "How shall we ever be able to make him move?"

Her brother Lloyd, with the confidence of eight years, ran to the side of the road and brought back a short stick with which he industriously switched the obstinate animal's sides. Alas! the donkey bore it better than he did, and he soon stopped, breathless.

After a moment's thought, Bertie as a last resort, drew an apple from a basket in the little cart, and held it up in front of Dick's nose. For a single instant he sniffed at the rosy fruit, then moved forward obediently and took it in his mouth.

"All aboard!" cried Lloyd and he and his sister clambered upon the seat.

And if you will believe it, whether he had forgotten his late ill temper, or because the kindness of his good little mistress had conquered him, Dick set off at a lively pace, still munching the apple and they had no more trouble with him during the remainder of the drive.—Sunbeam.

DOES NOT NEED A DOCTOR.

Mrs. F. Porier, Valleyfield, Que., says: — "I always use Baby's Own Tablets for my little one, and therefore never need a doctor. When my baby is feverish or restless I give her a Tablet and in a couple of hours she is all right. They have been of the greatest benefit to her when teething, and are just the thing in all emergencies." These Tablets promptly cure colic, indigestion, constipation, diarrhoea, destroy worms, break up colds, and make teething easy. Good for children of all ages. Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

THE TOTAL ABSTAINER AS A GOOD SAMARITAN.

And it came to pass as a certain man journeyed from the cradle to the grave he fell among saloonkeepers, who robbed him of his money, ruined his good name, destroyed his reason and then kicked him out worse than dead.

A moderate drinker came that way, and when he saw him he said: "He is but a dog; they served him right. Let him die; he is a curse to his family."

And also a license voter came that way, and when he saw him he said: "The brute! Put a ball and chain upon his leg and work him on the street."

And a fanatic teetotaler came that way, and when he saw him he had compassion on him, and raised him up, assisted him to his home, and ministered to his wants and the wants of his family, got him to sign the pledge and started him on his journey in comfort and happiness.

Who, think you, was the greater friend to humanity—the saloonkeeper, the moderate drinker, the license voter, or the fanatic teetotaler?—Rev. A. J. Gordon in the Watchword.

THE ALASKAN DOG.

The dog is to Alaska what the horse is to more civilized countries—the intelligent, patient, faithful beast of burden. He is of the Eskimo or "malamute" breed, having been bred with the wolf for endurance; or he is a "husky" from the Mackenzie river.

Eskimo dogs are driven with harness hitched to sleds, and teams of five or seven with a good leader can haul several hundred pounds, if blessed with a kind driver. In summer they have nothing to do but sleep, and they find their food as best they may. Along the Yukon they haunt steamer landings and are always fed by the stewards—who can thus muster a dog fight for the pleasure of heartless passengers at a moment's notice.

CONSTANT THANKFULNESS.

Have you ever tried the blessing of a constant thankfulness? Not occasionally, or when it spits you, but every day, and all day long? If not, begin at once, and the next time you feel disheartened or discontented, instead of getting irritable and complaining, just look long and gratefully on your blessings, and put all grievances behind your back. A French king once said: "If a civil word or two will make a man happy, he must be a churl, indeed, who would not give them to him. We may say of this kindly temper that it is like lighting another man's candle by one's own, which loses none of its light by what the other gains."—Selected.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

At the last communion in St. Paul's Church five new members were received.

There is a proposition to have special evangelistic services throughout the Ottawa Presbytery in the autumn and a committee was appointed to make suggestions as to what form these should take and to report at the May meeting.

At the meeting of the Presbytery Rev. Dr. Herridge gave notice of a motion to the effect that in future all commissioners would be chosen by election. Permission was granted to the church at Aylmer to mortgage its property for a sum not to exceed \$800, for interior renovation.

The Ladies' Aid of the Glebe Church, announce a Shamrock tea in the church parlors on the afternoon of St. Patrick's Day, 17th March. The proceeds from this will go towards the organ fund, the ladies making a special effort this year to provide the money for the purchase of a new pipe organ in the new future.

At the recent meeting of Ottawa Presbytery Rev. Dr. Ramey called attention to the visit of Rev. Prof. Orr, of Glasgow, who it is expected, will be in the city on April 15 and 16, and on the evenings of those days he will give addresses in Dominion church and Bank street church.

The following have been appointed commissioners to the Assembly from Ottawa Presbytery:—Revs. J. H. Turnbull, P. Matheson, J. S. Reid, J. G. Wood, J. W. H. Milne, D. M. Ramey, P. W. Anderson, and A. J. Cameron and Messrs. John R. Reid, L. Bonenfant, J. R. McKay, Dr. Thorburn, Neil McKinnon, James Gibson, A. G. E. Robertson and Jas. Baxter.

The Presbytery lunch at the Grand Union Hotel was an unqualified success, and for this happy result Rev. Mr. Milne was awarded a hearty vote of thanks. It is probable that the luncheon will remain permanent feature of future meetings. During its progress Rev. J. G. Shearer, D.D., secretary of the Board of Moral and Social Reform, gave a much appreciated address.

Rev. Dr. Shearer, secretary of the Board of Social and Moral Reform, and Rev. Dr. Grant, of Dawson City, delivered stirring addresses last week in Bank Street Church, under the auspices of the Women's Home Mission Presbytery. Rev. J. H. Turnbull presided and Rev. Dr. W. D. Armstrong, in happy terms, extended the greetings of the Ottawa Presbytery. Dr. Shearer referred in scathing terms to the diabolical business of a syndicate engaged in selling young girls into white slavery. "It is said that 15,000 are so sold annually, and of this number Canada contributes probably 1,000. Even Ottawa may contribute its quota. It is high time we were done with false modesty and speak plainly. It is a discredit to the Presbyterian Church that it has left almost wholly to the Roman Catholics on the one hand and the Salvation Army on the other hand the work of rescue." Dr. Grant asserted that the handmaid of the Gospel was humane work, and referred to what had been done in the Yukon. Over \$1,000,000 he said had been spent in hospital work and hospital equipment. "Do not let the money problem frighten you. Do the work, and you will get the money." He wanted to see the women of Canada give personal practical service, and in doing this they would be a great help to the missionaries along the frontier.

## MONTREAL.

The congregation of Maisonneuve has been granted permission to borrow \$6,000.

Presbytery appointed Rev. A. S. Ross, of Montreal West, interim moderator of St. Andrew's East, and to declare the pulpit vacant.

Montreal Presbytery sends the following commissioners to the General Assembly: Revs. D. J. Graham, Dr. Mowatt, F. M. Dewey, Dr. James Fleck, J. D. Anderson, Dr. Fraser, I. P. Bruneau, P. A. Walker, Principal Scrimger and G. B. Castellini.

At the last meeting of this presbytery the question of organic church union was introduced by the Rev. Dr. Clark, of St. Andrew's Church, Westmount. A resolution in sympathy with it was presented. It was seconded by the Rev. W. D. Reid. It expressed satisfaction at the fact that a basis of union has been arrived at, and the hope that the efforts put forth to bring about union may be crowned with success. Rev. Dr. Campbell spoke strongly against the principle of organic union. Minds were not made in the same mould and it was not in the mind of Christ to make of his people one organic body. The resolution was adopted by a vote of 33 to 9.

## TORONTO.

Mr. Peter Taylor, B.A., under call to Walkerville, has been licensed by Toronto Presbytery.

Rev. Dr. MacNair, of Oakville, accepts the call to Petrolia, and he will be released from his present charge on the 14th inst. Rev. W. M. Mackay, of Milton, was appointed interim moderator and to him parties desiring a hearing should make application.

Presbytery has granted to Fern-avenue congregation to dispose of their present property at Fern and Sorauen avenues, and to purchase a new site at the corner of Wright and Roncesvalles avenues. The congregation will then be known as the High Park Presbyterian Church. Royce avenue congregation will also purchase a new site at Bloor and Alhambra streets.

The trustees of Knox Church forwarded to presbytery a copy of a petition and bill which they will present to the Legislature, asking permission to sell property on Duchess street granted to them for a church lot and burying ground. They propose to devote the proceeds of the sale to either mission work in the down-town part of the city or to extension work in the outskirts. South Side Church, which has been receiving assistance, will endeavor to meet all its expenses.

## EASTERN ONTARIO.

Rev. W. W. Peck, of Arrnprior, was announced to conduct preparatory services in Calvin church, Pembroke, last Friday evening.

Rev. Joseph Gandier, after a long and fruitful ministry, is resigning at Newburgh, and will apply at next General Assembly to be placed on the retired list. He is the father of Principal Gandier, of Knox church.

Quaker Hill congregation, Lindsey Presbytery, is still without a pastor. Ministers who wish for a hearing with a view to a call should communicate with Rev. R. McEachern, Leaskdale, who is interim moderator.

## HAMILTON.

Thirty-four new members were added to the roll of St. John church at last Sunday's communion.

Rev. A. E. Mitchell of Knox church and Rev. R. Herbison of Toronto exchanged pulpits on Sabbath last.

Rev. Dr. Lyle was the unanimous choice of Hamilton Presbytery for the moderator's chair at the approaching Assembly.

The ordinary offering at St. Giles' church on Sunday, Feb. 28th ult., was over \$70. Not bad for a young congregation scarcely a year old!

Mr. James Judson, successor to the late venerable Mr. Bone as Welland Canal missionary, is in our city making his annual appeal for funds for the work. Mr. Judson meets with cordial reception everywhere.

Rev. Dr. MacTavish of Toronto preached in St. James' church last Sunday on the occasion of the opening of their handsome new church edifice. Rev. T. McLachlan and his people are to be congratulated on the splendid success of their opening service. The special services will be continued next Sunday, when Rev. Prof. Ballantyne will be the preacher for the day.

The following commissioners were appointed to the General Assembly by Hamilton Presbytery: By election, Revs. Dr. Lyle, W. J. Dey; by rotation, Revs. T. D. Anderson, S. H. Grey, W. T. Ellison, W. Buchanan, D. M. Robinson and J. A. Wilson. Elders, by election, Sir Thomas Taylor, Captain Hardy; by sessions, Chas. Grey, D. Gibson, John Madill, W. J. Quincey, A. Carse and George Hurie.

## WESTERN ONTARIO.

Rev. A. R. Linton, of Puce, has been elected moderator of Chatham Presbytery.

Rev. Dr. John McNair, of Oakville, accepts the call to Petrolia, and his induction there will take place on 18th inst.

Chatham Presbytery appointed the following commissioners to the General Assembly: Rev. Dr. Battisby and Messrs. H. Cowan, G. M. Dusing and R. C. McDermid.

Rev. S. H. Sarkissian, of Binbrook, has been preaching at Southville on Sunday, and on Monday evening gave his thrilling lecture on his escape from Armenia, and a sketch of the massacres by the Turks to a large audience.

With additions of 38 new names during the year the membership of Mac Nab street church, Hamilton, now stands at 527. The total receipts amounted to \$9,039.46, of which sum \$2,774.63 was for missions.

The ordination and induction of Mr. Peter Taylor, of Knox College, Toronto, to the pastorate of the new church at Walkerville will take place on March 16, at 2 o'clock. Rev. Dr. Battisby will address the minister; Rev. McGillivray, the people; Rev. J. C. Tolmie to preside. The young congregation offers \$1,000 a year and a month's holidays.

The Burts Falls Arrow says: "Rev. S. Childerhose, superintendent of Home Missions in Northern Ontario, visited the Berriedale mission on Sunday, the 21st. He dispensed the ordinance of the Lord's Supper at Ely in the morning and at Berriedale in the afternoon, preaching at Cecobe at night. His able and heart-searching sermons at each station should keep the memory of his visit fresh in the hearts of those privileged to hear him."

## KINGSTON PRESBYTERY.

This Presbytery held its regular quarterly meeting on Tuesday, the 2nd inst., at 10 o'clock, and closed its session on Wednesday at noon. The attendance was large, both of ministers and elders, and a large amount of business was transacted. Dr. MacFavish's motion for the division of the Presbytery was discussed and referred to a committee to report next September. Rev. H. Gracey reported moderation in a call to Rev. J. A. McConnell, Boston, from the congregation of St. John's and Sand Hill, Pittsburg. The call was sustained, and the congregation of Roslin, etc., to be cited to appear for its interests at a meeting of Presbytery to be held on the 16th inst., at 1.30 o'clock, in Chalmers church, Kingston.

The Presbytery adjourned at 1 o'clock, and by the kindness of ladies of Chalmers' church, had lunch together, and afterwards held a conference on "Christian giving." Principal Gordon spoke on the importance of the subject from a missionary standpoint, and Mr. D. A. Shaw, Kingston, on methods to be adopted for the success of the Laymen's Missionary Movement. The conference closed adopting the recommendation of the Presbytery's Committee on Systematic Beneficence, viz.: 1, that the Presbytery recognizes its responsibility for its equitable share of the General Assembly's budget for the schemes of the church, and will aim at raising the amount allocated; 2, that the congregations within the bounds of the Presbytery organize their men with a view to their assuming their fair share of this budget; 3, the committee stands in readiness to give to individual congregations assistance as to ways and means to achieve the object aimed at.

On resuming business the Presbytery considered a statement from the Kingston League of Moral and Social Reform, resulting in the adoption of a resolution expressing deep regret that the City Council has rejected a petition of about 1,200 electors, praying for the reduction of liquor licenses, and commending the petition to the earnest consideration of their people. The remit relating to the payment of commissioners to the General Assembly was referred to a committee. Commissioners were appointed, viz.: by rotation, Revs. Messrs. Mitchell, Gandier, McClung and Dr. McGillivray, and by ballot, Principal Gordon and Revs. Smith and Drumm; elders, Prof. Mathewson, McIntosh, Filson, Dyde, McClyment, R. Montgomery and Dinwoodie. The report on Y. P. societies showed a decrease; that on augmentation, progress, also that on Sunday schools, while that on church life and work was highly commended. The report on the examination of students showed that about 40 were ready to undertake mission work for the summer and 11 were soon to matriculate in theology and desired to receive license for them. The Presbytery agreed to meet in St. Andrew's church on the 29th April, at 2 o'clock, to examine and license.

Rev. F. D. Roxborough, of Southville, has accepted a call from Olds, Alta.

Rev. Aroh Thompson, B.D., of Rothsay, tendered his resignation at last meeting of Saugeen Presbytery.

Rev. T. R. Shearer, B.A., of Melbourne, has been elected Moderator of London Presbytery for the next six months.

Mrs. Snow, of Hartford, Conn., who died a few days ago, by her will left \$2,000 to her husband and \$50,000 for the care of an aged horse and twenty pet poodles. The husband regards this as an unfair division, and is contesting the will. He claims one-half the estate.

## PRESBYTERY OF OWEN SOUND.

The regular quarterly meeting was held on the 2nd of March. A large docket of business was disposed of. The items of more general interest were the following: The resignation of Mr. Penman of Lion's Head was accepted with regret. This is an inviting field for one who is strong and likes work. The interim moderator is Rev. J. M. Nicol, B.D., Marton, who would be glad to hear from any suitable minister willing to supply for several weeks, or longer.

It was agreed to apply to assembly for leave to receive as a minister of our church the Rev. A. McNeill, a minister of the Methodist Church. The proposed regulation for the more satisfactory administration of the Aged and Infirm Ministers' Fund sent to Presbyteries by the Synod of Toronto and Kingston last year was approved of in general terms.

An overture urging the publication of a Home Service leaflet for Shutins and others, was adopted and transmitted to the General Assembly. They are a considerable class that is far too little cared for in many congregations.

Reports were received from all the Standing Committees, most of them with the usual compliment of "recommendations," and were disposed of with less than the usual volume of dialectical discussion.

The following are the conveners of the principal Standing Committees for the ensuing year: H. M. Matheson, F. M. Barton, Aug. Woodside, S.S., Mr. Jas Shaw, Owen Sound, (an enthusiastic S. S. sup) Church Life, Rodger; Y.P.S. Bay; Sab. Obs., McCulloch; Sgt. Gov. Lemon; Remits, Fraser; Examinations, Nicol; Evangelism, Rodger; M. and S. Reform, Woodside.

Mr. Rodger was appointed moderator for the ensuing year.

A complimentary resolution was adopted for record, congratulating Dr. J. B. Fraser on completion of his 25th year of ministry in his present charge, and he was unanimously nominated for appointment as moderator of Synod. Dr. Fraser expressed his appreciation of the kindness of his brethren but insisted that the larger share of the credit of his long pastorate should be given to his congregation, the members of which had been so appreciative and so steadfastly loyal.

The following were appointed commissioners to the General Assembly Messrs. Barton, Lemon, Fraser and Matheson, ministers; and Mr. John Clark, Meaford, and Mr. Peter Smith, Harkaway, elders. Elders are yet to be appointed from Kemble and Thornbury. A recommendation was adopted in connection with the report of the commission on M and S. Reform, looking in the direction of giving wider publicity to its work, by "securing space in our church papers, as a medium of information and education, so that ready material may be placed in the hands of our many ministers and lay workers who cannot make direct investigations."

Stratford Presbytery has arranged to temporarily unite North Easthope and St. Andrew's churches. Various congregations will be visited with a view to raising \$30,000 for missions.

Mrs. McCrae, the estimable wife of Rev. Dr. McCrae, Westminster, Ont., has been presented with a certificate of life membership in the W.F.M. Society in slight acknowledgment of her long and useful labors. Mrs. Andrew Thomson made the presentation, and the address was read by Mrs. J. A. Murray. A very pleasant feature of the affair was the presentation of beautiful bouquets of roses by Miss L. M. Fraser and Mrs. Weir, of Glencoe, to Mrs. McCrae, Mrs. Thomson, Mrs. Murray and Mrs. Donaghy of 538 Colborne street, London, where the presentation took place.

WINNIPEG PRESBYTERIAL  
W.F.M.S.

The annual meeting of this organization was well attended, over 100 delegates being present. Mrs. James Farquharson, the president, took the chair.

Mrs. A. McClelland extended a formal welcome to the delegates, Mrs. Walkey of High Bluff replying.

Mrs. Kehoe conducted a Western Mission Band illustrating what an interest the children are taking in mission work and what good training they are receiving to fit them for work in the older society. Reports were read of the hospital in Wakaw, Teulon, Vegreville, Ethelbert, Sutton, Cariboo and Crow's Nest Pass.

The corresponding secretary, Mrs. Graham, then read the annual report which was a most satisfactory one, showing that the presbytery had more than doubled. There are now 23 auxiliaries, an increase of 10; 432 members, an increase of 191; 8 mission bands, an increase of 2; 542 subscribers to the Pioneer, an increase of 366. Clothing to the value of \$934.50 had been sent out; last year it amounted to \$255, and the amount raised this year was \$1,289.56; last year it was \$735. Six new life members have also been added. Mrs. Graham also spoke highly of the work of the mission bands and added that it was with regret that the membership of the society includes so few church members.

Mrs. Watson, the treasurer, read her report which showed the receipts to be \$1,289.56, the disbursements \$969.84 and the balance \$319.72. These reports were adopted.

Then followed a prayer dedicating the money to mission work. Mrs. Farquharson, the president, then addressed the meeting, speaking of the scope for home mission work that the church had in the western country and of the responsibility the women had in moulding the characters of the new prairie homes; "How easy, in the race for wealth, it is for the material to crowd out the spiritual," said Mrs. Farquharson. "Such a large percentage of the immigrants are people ignorant of our language, laws, manners, customs (63 nationalities are represented in our gates) and the serious problem that arises is how to evangelize our alien population. There is a movement among them to break away from the orthodox Greek Church and establish one with a purer faith. They are being assisted and already 25 of them men are scattered through Alberta, Saskatchewan and Manitoba preaching and teaching their own people. The church is also working along educational lines and a large class of young men are attending Manitoba college preparing for matriculation. The combination of medical and evangelistic work is meeting with marked success. The motto of the W.H.M.S. is "Canada for Christ," the aim to win our beloved land for Christ."

Rev. George Ballantyne, of Maxwell, has resigned.

Rev. T. A. Roger, of Knox Church, Owen Sound, conducted pre-communion services for three nights last week in Knox Church, Guelph. The attendance was good.

At the March meeting of the London Presbytery, Rev. J. W. Orr, of Dorchester, was reported as still unable to take his pulpit. Sympathy was expressed for him in his continued illness, and pulpit supply arranged for.

St. Andrew's Church, London, has been granted permission to borrow on mortgage the sum of \$7,500, making the total indebtedness of the congregation \$18,000. During the past three years \$16,000 has been paid, at the same time the value of the church property has been greatly enhanced by improvements.

## HEALTH AND HOME HINTS.

The yolk of an egg beaten up with coffee is better for bilious people than cream. It is also nourishing.

To Cure a Cold.—By abstaining from drink and liquid food of any kind, for as long a period as possible, the internal congestion, which is in fact, the condition generally known as a cold, becomes reduced. The cause of congestion is the excess of blood contained in the overcharged membranes, and this is removed when the general bulk has been diminished by withholding the usual supply of fluid.

Liquid ammonia is the most powerful and useful agent for cleaning silk stuffs and hats. In this latter case it is often necessary to expose the spots to the vapour of the ammonia, which makes them disappear entirely. It does not injure silks, but if too strong injures the colour in woollen goods. It is also used in restoring black silks which have been damaged by damp.

Chicken and Rice.—Put in the chafing dish a small cup of white sauce. When this is hot stir in half a cup of boiled rice, a cup of chicken cut up small, a little salt and pepper and a quarter of a cup of grated cheese. Cook till thick and the cheese melted and serve.

Beef Olives.—Cut steak one inch thick, make pieces four inches square, sear both sides, put stuffing on them, roll and tie. Put into a double roasting pan with brown sauce underneath. Cook in a slow oven two hours. Season the sauce and serve.

A Delicious Milk Pudding.—Ingredients—One egg, one tablespoonful of cornflour, one tablespoonful of sugar, one tablespoonful of golden syrup, one pint of milk. Mix the cornflour, sugar, and syrup with a little milk, and the egg well beaten; boil the rest of the milk and pour on to the other ingredients, and bake for fifteen minutes. Enough for four people.

## WEIGHTS AND MEASURES.

One quart sifted flour equals one pound.

One quart broken loaf equals one pound.

One quart of either equals four cupfuls.

One heaping tablespoonful equals one ounce.

Two cupfuls unsifted flour equal one pound.

One tablespoonful soft butter equals one ounce.

One pint granulated equals fourteen ounces.

Two coffeespoonfuls equal one tablespoonful.

A dash of pepper is one-quarter saltspoonful.

Two level coffeecupfuls powdered equal one pound.

Two level coffeecupfuls granulated equal one pound.

Two heaping cupfuls (A coffee) equal one pound.

Two teacupfuls packed soft butter equal one pound.

One quart powdered equals one pound seven ounces.

Three and one-half cupfuls cornmeal equal one pound.

One and one-half cupfuls firm butter equal one pound.

Eight large or ten medium-sized eggs equal one pound.

Four heaping tablespoonfuls soft butter equal one cupful.

Two heaping teaspoonfuls of sugar equal one heaping tablespoonful.

One pint well-packed soft butter equals one pound.—Ex.

## SPARKLES.

"How old is Belle?"  
"Twenty-four her last six birthdays."  
—Boston Transcript.

"Yes," said the young student thoughtfully, "when I get interested in a subject I never stop until I have embraced it thoroughly."

"That's nice," was the hesitating reply. "Do—do you think I'm an interesting subject?"

## Morning Ablutions.

"Cyril," said his mother, as they sat down to the breakfast table, "did you wash your face this morning?"

"Well, no—mamma," said he, slowly, evidently casting in his mind for an excuse; "but," he added, reassuringly, "I cried a little before I came downstairs."

## A Study in Anatomy.

When the butcher responded to his telephone bell, the shrill tone of a little girl greeted his ears.

"Hello, is this Mr. W—?"

"Yes," he answered kindly.

"Well, do you know anything about where grandpa's liver is? We've looked everywhere but we can't find it."

## More Than Truth.

Louise, after being scolded, could never be reconciled till mother had assured her that she loved her, which resulted on one occasion in the following dialogue:

"You don't love me."

"Yes, I do love you."

"Well, you don't talk like it."

"Well, how do you want me to talk?"

"I want you to talk to me like you do when you have company."

## Not a Care for a Surgeon.

A country parson was one day going his usual round of visiting, when he was stopped by one of his congregation, an old farm hand, who said, "An' hoo be yer darter this morning, yer reverend?"

"My daughter!" exclaimed the parson, rather surprised; "oh, she is quite well, thank you."

"What!" cried the rustic, "quite well! Why I heard she had a cycle accident yesterday, an' busted her inner tubing!"

"Going to the North Pole is no pleasure trip," said the sympathetic friend.

"Well," answered the Arctic explorer, "it reminds me somewhat of the average pleasure trip. Everybody is so anxious to start and so glad to get home."

## SOME RUSSIAN RIDDLES.

Here are some riddles which the boys and girls in Russia puzzle their heads over. See how many of them you can guess without looking at the answers:

1. I am blind but show others the way; deaf and dumb, but know how to count.

2. People pray for me and my company, but directly I appear they hide themselves.

3. I have four legs and feathers, but am neither beast nor bird.

4. There are four brothers under one hat.

5. Four brothers run side by side, but never catch one another.

6. What walks upside down overhead?

7. Who are the two brothers, that live on the opposite side of the road, yet never see each other?

8. A pack of wolves ran by. One was shot. How many remained.

Answers: 1, a milestone; 2, rain; 3, a feather bed; 4, legs of a table; 5, wheels of a cart; 6, a fly; 7, your eyes; 8, one—the dead one.

THE REMINDERS  
OF RHEUMATISM

Cold, Wet Weather Starts the Pain,  
but the Trouble is in the  
Blood.

Cold, damp weather brings on the twinges and pains of rheumatism, but is not the real cause of the complaint. The trouble is rooted in the blood and can only be cured by enriching the blood and driving the poisonous acid out of the system. This is a great medical truth, which every rheumatic sufferer should realize. Liniments and outward applications can't cure the trouble—they can't reach the blood. The sufferer is only wasting valuable time and good money in experimenting with this sort of treatment—and all the time the trouble is becoming more firmly rooted—harder to cure. There is just one sure way to cure rheumatism—Dr. Williams' Pink Pills. They act directly on the impure, weak blood. They purify and strengthen it, and so root out the cause of rheumatism.

Mrs. S. Bailey, Newcastle Creek, N.B., says: "In the summer of 1906 I became lame in my ankles, but thinking I would soon get over the attack I did not seek medical aid, but used liniments to allay the pain and swelling. Instead of getting better the trouble increased and I then consulted a doctor who pronounced it articular rheumatism, and treated me for this trouble. Instead of getting better the pain and the swelling became worse until I was hardly able to hobble about the house. On rising in the morning I was unable to bear my weight, except with extreme pain. Having tried so much medicine without benefit I began to think I was doomed to be a cripple. One day a cousin advised me to try Dr. Williams' Pink Pills. She said, 'I take them every spring as a tonic for my blood, and they make a new person of me.' After some persuasion I decided to try them. I had taken three or four boxes before I noticed any change, and then it seemed my ankles were less painful. By the time I had used a few more boxes there was a wonderful improvement in my condition. Not only did my ankles get well, but I felt like a different woman and had not been as well in years. In speaking of this to a doctor afterward he said that no doubt Dr. Williams' Pink Pills had enriched my blood thus driving out the painful disease."

Not only rheumatic sufferers but all who have any trouble due to weak, watery blood or impure blood can find a cure through the fair use of Dr. Williams' Pink Pills. 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., Brookville, Ont.

## IT HAPPENED IN CHURCH.

A Southern clergyman tells the following amusing story:

After the morning sermon one Sunday he had read the notices for the week, and then announced the closing hymn—Number so and so. At that moment one of the deacons came down the aisle and reminded him of a forgotten notice.

Accordingly the divine gave the notice, apologized to the congregation for his forgetfulness, and then again announced the number of the hymn, and proceeded to read it. His feelings may be imagined when he began:

"Lord, what a thoughtless wretch was I!"

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12.50 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	1.55 a.m.
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*Herald and Presbyter.*

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J. D. McLean,  
Secretary.

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

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<b>4%</b>	Capital Paid Up, \$2,500,000 Reserve . . . . . 400,000	<b>4%</b>
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Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.

THE INTEREST IS COMPOUNDED QUARTERLY

The Union Trust Co., Limited.

TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.

<b>4%</b>	Money to Loan Safety Deposit Vaults For Rent	<b>4%</b>
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## COPLAND & LYE'S

"CALEDONIAN"

### Scotch Tweed Skirts

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

Made to measure, 2/- extra. Handsome Color "Rainy Day" SKIRT in Stylish Checks and Plain TWEEDS.

### COPLAND and LYE'S FAMOUS SCOTCH TARTAN SKIRTS

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

SCOTCH WINCEYS from 1/- per yd.

## COPLAND & LYE,

THE LEADING SPECIALISTS IN SCOTCH TEXTILES

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Patterns and Illustrated Catalogues post free.

IT IS SO NICE TO DO THE NECESSARY CLEANING WITH

## CALVERT'S Carbolic Tooth Powder

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

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



### Synopsis of Canadian North-West.

#### HOMESTEAD REGULATIONS

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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



### Department of Railways & Canals

#### DOMINION CANALS

##### Notice to Dealers in Cement

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

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

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

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

By Order,

L. K. JONES,

Secretary.

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

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