

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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GLADNESS OF HEART

By S. JEAN WALKER

I will be glad and look beyond life's mists,
To sun-kissed heights where freshening breezes blow,
Earth still has joys and hopes I fain would keep
All God's love would bestow.

I will be glad, yet think not that I bear
No burden sore o'er life's oft dreary track.
Think not there are no blinding tears to fall
Because I keep them back.

I will be glad, life's dark clouds always pass,
And when the sun-lit azure skies are clear,
One cheerful, hopeful day will balance cast
Against a weary year.

I will be glad and grateful all my days,
Nor e'er bemoan life's ill nor fret nor pine,
But forward go in hope and trust nor be afraid,
A glad some heart be mine.

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BIRTHS.

At 106 Stratheona Avenue, Ottawa, on Feb. 13, 1908, to Mr. and Mrs. George N. Hutchinson, a daughter.

On Wednesday, Feb. 19, 1908, at 14 Creighton Street, to Mr. and Mrs. G. C. Robb, a daughter.

MARRIAGES.

At "The Pines," Avonmore, on Feb. 19, 1908, by Rev. H. N. Maclean, Ph.D., Thomas M. Sutherland, of Grantley, to Mary, daughter of Farquhar McRae.

At West Hawkesbury, on Feb. 12, 1908, by Rev. T. G. Thompson, George A. Young, of Lochiel, to Mary A., daughter of Farquhar McCrimmon.

At "Riverview," on Feb. 12, 1908, by the Rev. J. Matheson, B.A. John J. Gunn, of Wilkie, Saskatchewan, to Miss Mary Edwina, third daughter of Capt. and Mrs. A. J. Baker, of Summerstown, Ontario.

At St. Andrew's Church, Vancouver, B.C., on Jan. 15, 1908, by Rev. Mr. Wilson, George Elloy to Cassie S., eldest daughter of Mr. and Mrs. John MacPhee, Vancouver, formerly of Glengarry.

At Williamstown, on Feb. 18, 1908, by Rev. Arpad Govan, James H. Malcolm to Miss Mary A. Robertson, late of Forfar, Scotland.

At the Manse, Bethel Church, Proof Line, by the Rev. Dr. Munro, on Feb. 13, 1908, James Spilbert, 1260, to Hannah Amelia, daughter of the late Stephen Corsaut, all of London Township.

DEATHS.

Suddenly, of heart failure, at Weir, Que., on Feb. 1, 1908, Wallace McKenzie.

At Glencoe, Ont., on Feb. 11, 1908, Forbes MacIntosh, eldest son of Rev. George Weir, formerly of Avonmore, in his ninth year.

At the residence of his son-in-law, 126 St. George Street, Toronto, on Saturday, the 22nd instant, Robert Carrie, warehouseman, in his 80th year.

In Lanark Township, on Friday, Feb. 7, 1908, Charles McIlraith, aged 87 years and 10 months.

In East London, South Africa, on Jan. 11th, 1908, Mary Nixon, wife of John Smale, and daughter of Mrs. Wm. Nixon, Perth, aged 49 years.

In London, on Feb. 14, 1908, Annie Clarke, widow of the late Walter Clarke, late of East Nissouri, aged 86 years.

At 9 a.m. on Feb. 14, 1908, at Lot 20, Con. 2, West Nissouri, Mrs. John Stoddard, aged 95.

At the General Hospital, Guelph, Feb. 20th, Ann Melvin, aged 85 years. Born at Glasgow, Scotland, Feb. 16th, 1823.

At Guelph, on the 19th Feb., Agnes Campbell, relict of the late Thos. Elliott, in her 80th year.

At Summerstown, on Feb. 19, 1908, Daniel Cameron, aged 80 years. Suddenly, at Schreiber, Ont., on Feb. 19, 1908, Dr. William Pringle, son of the late Judge Pringle, of Cornwall.

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NOTE AND COMMENT

A sixpenny orange and vermilion Newfoundland stamp of 1860 has been sold in England for £13 5s., a record price.

It is reported that a library to perpetuate the memory of the late president of the Chicago University, Dr. Wm. Rainey Harper, is assured. The library will cost nearly \$1,000,000 and the money for the purpose has been provided.

Even in the "Lone Star" State the prohibition campaign is taking definite shape. The Democrats of Texas held a mass meeting at Fort Worth last week; and it is reported that those who will fight under banners other than the Democratic are also laying plans for active participation in the conflict.

The British Cabinet has introduced a new Education bill. It is expected that it will be rejected by the House of Lords, as last year. The Liberals will likely appeal to the country, by dissolving Parliament, within a few months, and in the meantime will make as good a case against the Lords as possible. The curtailment of the power of the Upper House will probably be the important issue of the next election.

A Roman Catholic paper having claimed that in a hundred years all America will be Catholic, the Christian Register responds that if so, we shall have "a Catholic Church which a Unitarian can join without recantation of his religious belief and without mental reservations." On this *The Herald and Presbyter* remarks: It is safe to say that the one Church in which all America is to unite will be neither Roman Catholic nor Unitarian.

An interesting experiment is making in New York city under the direction of the Industrial Christian Alliance, in providing for people who may be temporarily out of employment. It is proposed to erect a ten-story building at a cost of a quarter of a million dollars. There will be a chapel and a roof garden, the latter for the recreation of temporary inmates. It is hoped to make it an auxiliary of church work for all denominations.

It has been quite the fashion in some quarters to speak disparagingly of the influence of Christian homes, to say that ministers' and elders' sons are very commonly wild and wicked. But the claim is far from the truth. Statistics have always proved the converse to be true. This question was once tested in an Eastern town, where careful records had been kept. It was found that more than 80 per cent. of the children of Christian households had become religious men and women.

On a par with the plea that the adoption of Local Option will injure business is the following taken from a recent issue of *The Herald and Presbyter*: "Some of the distillers have been trying to frighten the farmers by claiming that prohibition would reduce the market for corn, and, consequently, its price. Inquiry of the Secretary of Agriculture shows that only about two per cent. of the corn crop is used in the manufacture of whiskey and other distilled spirits. Hence, if every distillery in the United States were shut down, it would not affect the price of corn in the slightest degree." Both contentions are equally far removed from the truth. On the contrary, we believe that total prohibition of the liquor traffic would be an immense saving to the country.

The announcement of Austria's intention to construct a railroad through Novopasar as a connecting link between Austria's line through Bosnia and Turkey's line to Salonika, together with Germany's announced financial support of the plan, is regarded by Russia as a violation of the Russo-Austrian Balkan agreement. Russia holds that it is an effort to extend Austria's sphere of influence, and that, consequently, the agreement is now abrogated, and Russia is left a free hand in dealing with Turkey.

The annual report of McGill University was issued last week. From the financial statement it appears that there was a deficit of \$33,000 in operating expenses last year, the total expenditure figuring up to \$534,000. The investment in the university is now \$8,477,000, \$2,377,000 having been added to the capital account during the year. The greatest proportion of this addition is accounted for by the endowment of the Macdonald Agricultural College at St. Anne's, which is under the control of McGill, amounting to \$2,002,000.

The Rev. R. J. Campbell, D.D., pastor of the City Temple, London, will pay his first visit to the United States next summer to lecture among the chautauquas of that country. He has been pastor of the City Temple since the death of Joseph Parker. He is in his forty-first year. A son and grandson of non-conformist ministers, Ulster Protestants of Scottish extraction, he was educated at University College, Nottingham, and Christ Church, Oxford, was graduated with honors from the School of Modern History and Political Science at Oxford, and entered the Congregational ministry in 1885.

The Montreal Witness very properly says that if the Italian murder mania is not soon ended or mended there will inevitably before long begin an agitation to exclude certain classes of that nationality from this continent. The matter grows worse instead of better. In Montreal, last week, there were two of such murders, one by a stiletto and the other by pistol shots, and in the big cities of the United States hardly a day passes without the commission of similar crimes. One thing is clear, whatever else is done or left undone, the Italian laborer should not be allowed to carry murderous weapons, as he almost invariably seems to do. There should be a thorough system of searching instituted, weapons when found should be confiscated and destroyed, and those found carrying them should be punished severely.

Australia has placed a heavy duty on all magazines containing advertising matter in a proportion of more than one-fifth of the general contents. Mutilated magazines are one of the first results of the new tariff. Subscribers to many popular monthlies are writing to the Melbourne papers, indignantly complaining of the condition in which the last numbers reached them. Nearly all the advertising pages were torn out by rude force. This was done by the agents with the permission of the Minister of Customs, who has granted the publishers four months' grace to make fresh arrangements. The Melbourne manager of one well-known magazine says that it has hitherto been sold in Australia at 12 cents, but if this provision in the new tariff is passed the price in future cannot be less than 30 cents.

It is but a little over thirty years since the telephone came into use, says the Cumberland Presbyterian, yet it is estimated that not less than 8,000,000 separate telephones are in actual service at this time. This estimate is based upon a careful inquiry made as of date of January 1, 1907, at which time it was found that there were 7,398,800 telephones in use throughout the world. The distribution of these was as follows: United States, 5,968,800, or 68.5 per cent.; Canada, 130,000, or 1.7 per cent.; Europe, 2,000,000, or 27.1 per cent.; other parts of the world, 200,000, or 2.7 per cent.—totals, 7,398,800, or 100 per cent.

The West Land refers to a proposed great public work in terms following: "The West is directly concerned in the proposition before the Dominion House for the construction of the Georgian Bay Canal. Nature seems to have marked out a course for this national waterway, and there is practical unanimity among men of affairs that it must sooner or later, be built. It would mean a shortening by two days of the freight route from the head of the Lakes to Montreal and a saving in freight rates of three millions a year. Western grain would share very largely in these benefits and the transportation problem would very nearly be solved."

The late Mayor of Montreal is quoted as saying that "Montreal is proud of her factories and her business blocks, but she is more proud of her churches, and she always means to keep her steeples higher than her smoke-stacks." A good sentiment. The glory of any city is in the loyalty of its citizens to things for which the Church stands. At the same time we could wish that the present mayor could induce the City Council to take such steps as would prevent Montreal being truthfully stigmatized as "the dirtiest city in America." For picturesque situation, beauty of surroundings, business enterprise, solidity of public and private buildings, Montreal can not be excelled; but when one comes to speak of the effectiveness of its municipal government it has to be acknowledged that there is much lacking to place the city in a first-class position. Not fewer churches—but more of that "cleanliness" that is akin to "godliness," should be the aim of our neighbors in the commercial capital of Canada.

The Catholic Record, of London, Ont., discussing the type of man sometimes alluded to as the "good fellow," makes some shrewd observations, as follows:—

"All the world's a stage. And the good fellow has his exits and entrances, and in his time plays many parts. At first the infant, mewling in the nurse's arms. And then the whining school-boy. And then the young man fresh from college with the world before him. Then the Galahad who means to do things. Then the familiar figure in the saloon—the babbler who amuses the light-witted and is so dead to honor as to forget the sacrifices that were made to give him an education. And thus ignobly he struts the stage. But he plays among the dead and the phantoms of the squandered years and the wraiths of what might have been. Living men heed him not. He is merely a member of the down and out club. Men pity him as a stricken animal, and so the "good fellow" becomes in time the "poor fellow."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE CRAPE ON THE DOOR.

By Rev. J. A. R. Dickson, B.D.

On the wide reaches of the American Continent, in every city and town and hamlet, the crape on the door is accepted as the symbol of mourning. It tells the passer-by that death has entered the dwelling, and that the precious dust of the dear one is not yet consigned to its last resting place. Every one respects the symbol; and breathes a sympathetic prayer for the bereaved, that they may be supported in their sore trial, and have the presence of the Comforter to sanctify their affliction, and make it work out for them some spiritual and enduring good. It preaches a practical and powerful sermon, as it droops there, through the live-long, busy day and through the silent watches of the night. It solemnizes the heart, it sobers the mind, it allays in some measure the fever of life, it projects into the midst of its wild delirium quieting thoughts, it lays an arrest on the giddy thoughtlessness in which men are whirled on, heedless of higher considerations than those of gain or glory, it speaks as did the monitor of Philip of Macedonia: "Remember thou art but mortal."

• • • • •
 Sad as the symbol is, it has sacred uses and salutary effects.

When the crape is on the door it tells us that Christ has come to the home as a visitant. He has "the keys of hell and of death." (Rev. L. 18). His is the power of life and death. No soul takes its flight without the going forth of His command. Whatever the secondary causes may be, His will is revealed in them, and through them, for the removal of the loved one. It is well for us to possess our minds with this thought, Christ Jesus is bearing the symbol of power, "the key," and it is the power of death. Death goes forth, therefore, commissioned by Him to execute His will touching all the sons of men. "Is there not an appointed time to man upon earth?" "All the days of my appointed time will I wait till my change come." (Job vii. 1, 14). So Job recognizes the fact that another Will is at work in his life. That Will gave it beginning, and it shall bring it to a close. Who by taking thought can add one day to his age? When our Lord turns the key in the lock of any life its earthly and time-term closes, and its eternity begins. There is no chance in the universe. Law, which is only another name for personal will executing itself, reigns everywhere. All is under our Lord's hand. He is "Head over all things." (Eph. 1, 22). "All power is given unto Him in heaven, and upon earth." (Matt. xxviii. 18). Hence, when the angel with the veiled face comes to call any of our loved ones away, it is the will of Jesus Christ that he is carrying into effect, be the secondary causes at work what they may. There is no mere hap in human life; no chance! Let us assure ourselves of that. Such a thought taking hold of our minds will do much to remove many exceedingly troublesome thoughts, many vexatious regrets, ay, more, many rebellious upliftings of spirit against God. It will prepare us to receive the good, the spiritual gift He intends to impart to us in coming in this way. We need not shut our eyes to the fact that through the ministry of death many blessings come to men. It was the death of Robert M. McCheyne's eldest brother, David, which he regarded as "the event which awoke him from the sleep of nature and brought in the first beam of divine light into his soul." And as Dr. Andrew Bonar truly observes, "By that providence the Lord was calling one soul

to enjoy the treasures of grace, while He took the other into the possession of glory." When Philip Henry lost his eldest son, he took his toes sore to heart; so much so that, like many in the same circumstances, he thought more of his own comfort than of God's will in the matter. Many years after this great affliction, he was wont to say that, at that time, he applied to himself, but too sensibly, that Scripture, Lam. iii. 1, "I am the man that hath seen affliction." And he would say to his friends upon such occasions, "Losers think they may have leave to speak; but they must have a care what they say, lest, speaking amiss to God's dishonor, they make work for repentance, and shed tears that must be wept over again." His prayer under this providence was "Show me, Lord, show me wherefore Thou contendest with me; have I over-boasted, over-loved, over-prized?"

• • • • •
 Richard Knill passed through the same experience. His diary has in it this record of sanctified affliction, "Rose this morning at five, and repaired to my dearest Julia. After I had kissed her sweet forehead and her clay-cold purple lips, I took her dear hands in mine; and my soul at this moment received unspeakable comfort. For, I thought, this hand will never be lifted up against God, this heart will never indulge a thought contrary to His holy will, this silent tongue will never utter a word of rebellion, nor shall the little feet ever be found in the broad road that leads to death! I cannot describe how happy I felt at the thought of this, while the tears rolled down my cheek with all the tender emotions of a fond father. I thanked God and took courage, and, hastening to my wife, related to her how the Lord had comforted me. She also was greatly consoled; and we prayed together for the Lord to help us through the day."

Mr. Knill preached her funeral sermon from the words, "Be ye also ready," desiring in his heart that some one might be led to say: "From the death of Julia Knill I date my spiritual life." This was on March 15, 1825. On August 10, of the same year, we have this entry: "My prayer has been answered; dear M. H. has told me this day that this sermon was blessed to her soul, and brought her to give herself up to the Lord. Thus, my God and Father has given me another daughter." Another entry is made on September 23, 1827. "Mr. D. told me he also was also impressed by this sermon. How good are all His ways!"

• • • • •
 Does not death bring us into the presence of the Divine in a very sensible way? Then we feel deeply that One who is mighty, in whose hand our life is, is revealing Himself to us, and speaking to us, and causing us to know that His hand is upon us.

Then the clouds are withdrawn that hide the unseen from us, and it is given to us to look into the spiritual world for a little. Then we see the nearness of eternity, and in its light the emptiness of all earthly glory. Then we learn the preciousness, the exceeding preciousness, of spiritual knowledge, spiritual life, spiritual things. Then, too, our faith in God's bare word of promise is tested as it never was before. It is so hard to rise above the loved form that we look upon to the spirit that we cannot see, and think of it apart from its fleshly garment. Then, too, we hear with fuller meaning the words of the Master, "Occupy till I come." Ah, in the valley of the shadow

we are like those who go down into deep, dark pits and looking up, see the stars, even though it be broad daylight upon the earth. It is given to us to learn much in these circumstances. Is he not a stock or a stone to whom no serious, solemn, searching thought comes at such a time? Then the heart is broken, and the thoughts diverted into new channels, and a new influence poured into the life—a transforming influence—one that makes all the future life more devoted or more debased, as it lifts it up to strength or lowers it to hardness and rebellious thoughts.

• • • • •
 One of the weightiest responsibilities any good man has is to speak a suitable word at such a time. What wisdom it needs, what grace it demands! There is a beautiful incident in the life of Dr. Chalmers which illustrates this. Mr. Edie wrote to Mr. Paterson with reference to a brother who died after Dr. Chalmers' removal from Kilmarnock, "You recollect my brother David's lengthened illness, and the great kindness Dr. Chalmers showed him on his deathbed, often conversing and praying with him. One day, after visiting him, I walked out with Dr. Chalmers, still talking of my brother's spiritual state, he made a sudden halt, and, holding up his staff in his hand, said with warmth: "How consoling the thought that your brother will be a monument of divine grace to all eternity!" There is no looseness in such utterance, no fluent, flippant cant. It is a grand thought to cast into the depths of a sorrowing heart—although that will act like the branch cast into the waters of Marah. It will sweeten the soul and gladden the life—making both strong with a clear, Christian idea.

• • • • •
 If it is difficult to speak a word to the bereaved, what shall we say of writing a letter—something that endures. That is a far more trying task. Yet some have succeeded in it far beyond others. Take Dr. Claudius Buchanan as an instance. His letters to the bereaved are singularly appropriate and excellent. He had a special gift for that ministry. I can only give a sentence or two from some of his letters, yet they will show his gracious tact. "I had no thoughts of writing to you at this time; but I have news for you from heaven. Your beloved E. has fought the good fight; he has finished his course, and kept the faith. His spirit took its flight at twelve o'clock. . . . Such, my dear madam, has been the happy death of your son. You are a happy mother to have had such a son. He has left a noble testimony to the Gospel in this place; and his memory will be long cherished by many," etc.

• • • • •
 "You will rejoice to hear that, when she was preparing to leave India, she considered herself as preparing for another and better country than England." It is worth much to be able to comfort the bereaved, and it needs a heart thoroughly in sympathy with the graciousness of Christ, and filled with the revelation of God. At such a time character tells, for out of the abundance of the heart the mouth speaketh.
 Galt, Ontario

The churches and other places of worship in London can accommodate nearly a million and a half people at the same time.

Ecclesiasticism is cold, but warm are the heart and hands of the servant of the King.

SABBATH OBSERVANCE.

By Rev. Fredrick B. DuVal, D.D.

The subject of Sabbath Observance has occupied no little share of public attention in Winnipeg for some time past, and has led to much bitter discussion. It is refreshing, therefore, to listen to quiet common-sense and broad-minded views on the question by a man who has become recognized and esteemed throughout the Canadian West for his logical conclusions on all matters pertaining to the welfare of the general public.

In Knox Church, on a recent Sabbath morning Dr. DuVal said:

"I wish to speak of the Sabbath and its preservation by law. I take no text from the Scripture because there are some who ever rebel against the idea of pressing upon them any tradition of other times or peoples. I desire therefore, to put the Sabbath upon its own inherent merits. There should be no prejudice against it because it comes to us from another age or nation, any more than against the common law of England. They are both the people's heritage, having sprung from the customs that were practised by their forefathers. No statesman ever questions how much of a custom or law was Saxon or Celt, Norman or Danish, Christian or Pagan. Whatever the people were, their customs were their life, and the unfathomed fountain of their laws. If the Sabbath sprang from Christian sentiment it was because the people were Christian. Would we have respected the rest day more if we had gotten it from the worshippers of Saturn or Woden, rather than from those who chose the day that commemorates the most wonderful confirmation of grace in human salvation? Be it understood we do not retain this day arbitrarily any more than we retain the common law arbitrarily or gold from guinea, but because of its own inherent value; upon the same principle we retain the ordinance of marriage, handed to us from our forefathers.

Now, wherein lies this inherent good? First, in that it secures the rest necessary to recuperate the wearied body. It is almost an insult to an intelligent audience to reiterate arguments upon this point. Dr. Paul Niemeyer, professor of hygiene in the university of Leipsig, declares it to be as necessary as infection in case of epidemic, or vaccination in case of smallpox. The same great authority goes on to say: "Sunday rest is

The First Precept of Hygiene.

Its observance or non-observance affords the means of gauging a people's common-sense, and the degree of its advancement in civilization, and when men run contrary to this settled wisdom, the law of creation resident in the nature of things generally brings them to condign punishment."

"This matter was amply tested during the French revolution, when the people affected to disregard all divine law, and with other things did away with the Sabbath. But it was found that even the beasts could not stand the strain. The wise men of the Sorbonne were appealed to, to investigate the reason of such mortality. Their reply was that they needed rest. The government then appointed one day in ten, but this was found inadequate, and by every test the general consensus of physiologists and political economists concludes one day in seven is a proper amount of rest to be given. But the inherent good of such a period of rest in the second place lies in the fact that it is needful for man's higher intellectual-moral nature. Man

is more than a horse. It will not do to think that the physical health of the community is the only valid reason for observing Sabbath rest. If the avoirdupois is the only thing the state can aim at by law let it be known that a pig can put on more pounds in ten months than a man in ten years. Does the state sustain public education for bodily health alone?

Physical Needs Not All.

You must ever measure men through the intellectual-moral diameter. The highest well-being of man comes through the enlightening, refining and ennobling of his feelings, and the state's well-being is the sum total of the enlightened, refined, and ennobled feelings of its people.

"The Sabbath, therefore, must not halt with mere cessation of physical toil. Man must be lifted out of the dust and grind of life to something better. Society and the state are constituted to help men to realize their noble possibilities.

Now the existence of the state implies law to execute its purposes, and why? Because there are many who do not recognize what is needful for the highest good of the people, and others who, through selfish lusts, do not care for the good of the people. Therefore, the body politic must pick out what is right and good and proper to be done, and make the law regulative of all.

Sunday "Liberty."

"Individuals should not, therefore, consult too much their own convenience. They must ask to what end everything logically leads. If some people demand the liberty of having cigars and fruit stands open on the Sabbath, the grocer who sells the same goods has a similar right. But this logically leads on to common trade, and takes away the right of numberless clerks to Sabbath rest. We must draw the line at regular meals, and if gentlemen do not provide their cigars on Saturday let them be served as dessert on Sunday. Only let us agree with the Duke of Argyle that the perfection of law is only the perfection of liberty. For a holiday unprotected by law is a breeder of all kinds of vice.

Experience in Other Places.

"Germany, with open saloons on Sunday, found 53 per cent. of its crime committed between Saturday night and Monday morning. Ireland decreased its arrests 53 per cent. by closing its saloons on Sunday, could reduce its police force on that day from 78 to 26 men. Columbus, Ohio, with closed saloons on Sunday, reduced arrests from 25 to 3.

"The holidays need, therefore, to be guarded by the strong arm of the law or they fail to fulfil the purpose intended.

"It is sheer nonsense to talk of our trying to make people religious by law. The real end at which we aim is the highest well-being of the people. Whatever aids, that should be allowed; whatever injuries, that should be disallowed. The law is not intended to interfere with personal liberty in so far as that does not injure the body politic. You can eat, or drink, run or walk or dance, or sing or read or pray, or teach or do deeds of charity, or anything you please that is not evil. But the law prohibits unnecessary labor or trade on this day because it leads to increasing injury. The law does not ask you to go to church, it simply gives the other man liberty to go if he wishes to, and when you are able to certify that the church is an injury to the public life, I'll be the first to say 'Close it up.'

Object of Christian Church.

"On the contrary, it cannot be denied that the whole object of the church is to clean up human lives and inspire its people to ameliorate the condition of those ruined by saloons and other institutions and dissipations.

"International law, the world around, makes a difference between the destructive forces on the field of contest and the Red Cross Society, whose object is to ameliorate suffering. The state, therefore, has the discriminative right to legalize hospitals, asylums, churches, and other institutions whose sole object is the amelioration of human conditions. As the Master said: 'It is law ful to do good on the Sabbath day.' That the church and all good people strive to keep the day as holy as possible ought to be a matter of gratitude to every reasonable mind because the very foundations of law that secures protection to every man, rest upon the reverence of a people for what is right and good. If the people are permitted to grow lustful, selfish, and self-indulgent, they will soon lose respect for the rights of their fellows and finally cease to respect themselves.

"Anyone who has visited places where no respect is paid to the Sabbath knows how coarse, degraded and criminal people become. We must struggle here in Canada as we are seeking to lay trusted foundations for our posterity to rest upon, to shield our children so far as possible, from the practical evils that we have seen to be consequent upon a degraded Sabbath day. Whether you are a professing Christian or not you are bound to confess that the highest good of society depends upon the cultivation of high and holy ideals among men, and this well-kept Sabbath is intended to do."

THE BIBLE IN THE SCHOOLS.

Editor Dominion Presbyterian: We in Canada are sorry for the children of New Zealand, who are denied the Bible in their schools. But, after all, how much letter off are the children of our own Dominion? Elicit what they know of the Bible from the first half dozen young people of High school age you meet, and I shall be pleasantly disappointed if you do not discover some appalling ignorance. A smattering of Bible names and subjects they probably have, but in such a confused state that it seems only to make their ignorance more surprising. In order to keep up the credit of the school, children study longer hours than the average adult devotes to manual labor, with the result that there is no leisure for more than "reading (skimming) a chapter" at bedtime, which coming on a brain overwrought, either is forgotten or remains an unassimilated mass of facts and names.

Of course there is the Lord's Day. But the tired child then rises for breakfast before church, then dinner, followed by "looking over" the lesson until Sunday school. Later a little time for singing or light conversation, then church again, and to bed. The lesson and possibly the sermons—is largely made up of legend and myth—in what Dr. Annandale (Imperial Dictionary) terms the "lower sense" of that word, in which the hearer is led to doubt the sufficiency, the accuracy, possibly the inspiration of the Scriptures.

I had thought, Mr. Editor, of pursuing this subject further. But perhaps I have written enough to lead others, more capable, to think of these things, suggest and apply the remedy.

ULSTER PAT.

Some plants, such as the mimosa, grow fifteen times higher under red glass than under blue.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS THE BREAD OF LIFE.*

By Rev. P. M. McDonald, B.D.

*S. S. Lesson, March 8, 1908. John 6: 26-37. Commit to memory vs. 32, 33. Study John 6: 22-51. Golden Text—Jesus said unto them, I am the Bread of Life.—John 6: 35.

Ye seek me...because ye did eat of the loaves, v. 26. The soul, as well as the body, has hungers, and needs more than loaves of bread. If the church did more for the physical advantage of mankind, it would no doubt have more members, but they might be as soul-hungry as ever. A minister offered a man, who had met with an accident and could not for a time engage in his usual work, some financial assistance, as he was not too well off in this world's goods. The man was not a member of the minister's congregation, though he attended the services. When the money was tendered him, the man said, "I thank you, sir, for your kind-hearted offer, but I get so much good from your sermons, that I prefer to do without some of the things that money can buy until I am able again to pay my way. Will you not keep the money for some one who may need it more than I do?" And he would not take the gift. Food for the soul meant more to that man than food for the body.

What shall we do...? v. 28. The priest says, "Observe certain rites and ceremonies"; the thinker says, "Seek culture and education"; the moralist says, "Do this, that, and the other, right action," and you will be saved. But Jesus does not tell us to do at all, only trust. And how perfectly reasonable this is! For trust makes the heart right, and that is the main thing. The father would not be content with outward obedience from his child, while there was no love or trust in the child's heart. A prince would think little of showy acts of loyalty done by a subject who was harboring plots and hatching treason in his heart. We must be right first, and then we shall do right. And we can never be right, until we yield ourselves to Jesus in the full surrender of loving trust.

This is the work of God, v. 29. Last summer, in a Nova Scotia harbor, I watched a sea bird beating its way against the wind. And a very hard and unsuccessful task it was. Now it rose above the masts of the square-rigged ships; again it dropped down almost to the white-capped waves in its search for some vein of air where the resistance was less marked. For some time this battle between the bird and the sea breeze continued, until, at last, outdone and baffled, the bird suddenly gave itself to the wind, and the strong and dazzling wings flashed out of sight into the distance. So it is with men who fight against God. While they contend with Him, there is no progress; when they yield to Him in confident belief, they are borne by His agencies into the heavenly places of character and Christ-likeness.

Give us food unto the world, v. 33. The gospel is suited to the needs of all mankind. It knows no limits of geography. It lives in all centuries. It wins its triumphs and lavishes its blessings amongst all sorts and conditions of men. Plants in the natural world have their zones in which they flourish, and beyond which they die; but the seed of the kingdom is at home in every clime, an exotic nowhere. Wherever man lives, it will grow. Coming down from heaven, it takes root and springs up in whatever spot of earth it may fall. Some kinds of food are enjoyed only by

an educated taste, but any hungry man in any land will relish bread. Every soul on earth will find its deepest needs met and entirely satisfied by the living, dying love of Jesus Christ. He is the Bread which came down from heaven, and gives life to the world. Whosoever will may take and eat.

Shall never hunger, v. 35. A few months ago, a child of tender years was lost in one of our Canadian cities. When the little chap knew that he was really lost, he began to cry piteously, "Mother come to me." People tried to comfort him with gifts, but they all failed. He was heart-hungry. Candy could not quiet his cry, "Mother, come to me." Nothing that can be put into the mouth will cure heart hunger. But when his mother found her boy and embraced him with love and kind, soothing words, his sobs were hushed and his heart hunger was taken away. The human heart hunger is what Jesus promises to remove and prevent. Those who love Him never have heart hunger or thirst, for He is with them always and supplies all their needs.

Him that cometh to me I will in no wise cast out, v. 37. In an interesting book, *The Mountain Climbers*, is a story of an old man who kept a free house of hospitality for poor belated travellers, over the hills of Wales. No one was refused admission who came seeking shelter from the storms, and sustenance for his famished frame. It was the boast of the country-side that one should so hold his home for the needy, and it was called, "The House for All." Robbers and impure men were among those sheltered, and the kind treatment and kind speech they received changed many a bad heart and life. At last, however, the old man died, and "The House for All" was boarded up. But in Christ we have an unchanging House for All. Years run into centuries, but He is "the same yesterday, and to-day, and forever." When we "come" to Him in our hill climbing, He gives us His best. In His presence, weariness is dispelled, and our heavy burden is removed. His home for all is never closed to those who "come." The "coming" is the only condition He attaches to our obtaining freely what He offers.

PRAYER.

O, Eternal God, Fountain of light and love, we would again present unto Thee ourselves, our souls and bodies. Although we be unworthy through our manifold sins, to offer unto Thee any sacrifice yet we beseech Thee to accept this our bounden duty and service, for the sake of Him whose name we bear, Jesus Christ, our Prophet, Priest, and King. May it be our joy to be taught of Him, to receive absolution at His hands, and to live as His loyal subjects. Almighty Father, Who in the beginning didst call light out of darkness, and gave Thine only Son to be the Light of the world, that whosoever believeth in Him might not walk in darkness; give us eyes to see the light of truth, and hearts to read Thy goodness everywhere. We thank Thee, O Father, for the many tokens and pledges of Thy love which daily attend our path. Increase our faith, so that each day we may build around us a little fence of trust and fill it with words and deeds of love. May Thy Holy Spirit dwell in our souls evermore, giving us a right judgment, a wise conscience, and a steadfast purpose.—Amen.

LIGHT FROM THE EAST.

Manna—Attempts are still made to identify this substance with articles produced naturally in the East. The manna of commerce is a sweet, sickly-smelling exudation from the flowering ash of Calabria. It drops from the puncture of the tree by an insect in the months of June and July. It is a liquid at night, but hardens in the morning, and has no connection with the manna of scripture except the name. Another substance, an exudation from the leaves and twigs of a species of tamarisk, is gathered by the Arabs throughout the Sinaitic peninsula and sold to pilgrims and convents as manna. It has a sweet aromatic taste, is almost white at first, but soon becomes a dirty yellow. It is gathered early in the morning, else the sun soon melts it. Recently, attention has been called to a species of lichen, which grows in Arabia and Africa in the form of thick wrinkled and wart ed crusts on stones. The outside is a grayish yellow, but the inside is white. They are very light, and when they separate from the stone, they are blown long distances by the wind, deposited in gullies and ravines, and when the rain comes, are carried into great heaps. In famine years they are gathered and baked into a species of bread.

THE GREAT FACT.

Jesus Christ is a fact. His character and influence are facts. They cannot be brushed aside or ignored by burying them under the general facts of human life. It is true that all other men have sinned, but that does not annul the fact of Christ's sinlessness. It is true that no other man has ever wielded such an influence, but that does not dispose of the fact of his influence. "When it is a question of the character of an individual," says Dr. D. W. Forrester, "we have no right to judge of him by generalization, however broadly founded, drawn from the actions of others, but solely by what the facts of his own life testify." Our field of vision must be broadened, and our generalizations loosened up, to allow for all the facts. That there is no place for Shakespeare because he is not what should be expected, but wholly outside of the normal, does not dispose of Shakespeare as a historical character or as an intellectual fact. That all the other rivers of the world are less than 4,200 miles long does not rid us of the necessity of stretching our conception of rivers to allow for the Mississippi. Whatever facts there are, we have to reckon with. Because one of these is unlike all the others, does not entitle us to throw out that one troublesome fact. It proves, in the case of Christ, to be the one fact worth all the rest.

If you would be spiritual live not according to sense, but according to soul. "This material world of ours, seen as God sees it, seen as we may always see it, is a redeemed world in God's eye; and we may do something to make its redemption more complete. Keep the soul, and its blessed gospel surroundings, ever in view, breathe in this higher spiritual atmosphere of spiritual things, and all these worldly things about you will be ministers to the soul's welfare. We do not gain spirituality by any cowardice of leaving the world with monk or nun, but by staying in it and overcoming it through our spiritual use of it. To the spiritual mind all things become spiritual."—Selected.

THE ART OF GOOD LISTENING.

"Take heed therefore how ye hear."
Luke 8: 18.

In substance Jesus gives this counsel over and over again. The best words are worthless to him who does not listen. Careless hearing, the Master said, is like building a house on sand; there is no foundation to the moral character of that man who has not learned to hear and heed important teachings.

Every one has noted how easily diverted from the discourse are many who attend divine service. Does a child cry, a person arrive late, or one rise to go out, or the janitor close a window? A half-dozen heads are turned at once, and these lose the trend of the speaker's argument, and the speaker is aware of the fact and is naturally distressed and forthwith loses his liberty.

There is no discourse from which some good may not be gathered, and surely every speaker is worthy respectful attention. If the preacher be a little dull or embarrassed, or is pulling hard like a poor horse floundering in the mire with a heavy load on, the situation should insure the unfortunate preacher even more than ordinary attention. The day has been saved for many an orator and the good cause he represents by the earnest attention of even a few.

Many persons of affairs find some effort necessary to enable them to keep their minds away from business concerns during the delivery of a discourse. After his conversions, one of the hearers of the illustrious Dr. Thomas Guthrie confessed he had made it his practice for years to comfortably fix himself in his pew as soon as the eloquent preacher began his sermon and spend the time of its delivery in laying plans for the prosecution of his business during the ensuing week. The late Mr. Spurgeon was in the habit of saying that he knew men upon whom cart loads of sermons had been wasted.

Prejudice against the preacher or his subject has stopped the ears of many men against the most valuable messages. Long before the days of Paul and Apollas and Cephas there were people who refused to listen to any but their favorite preachers. Something the man of God said, or his way of saying it, was offensive, and the hearer turned his back and listened no more. That the truths were valuable and badly needed made them seem more personal and impertinent, and thereafter the name of that minister was to be found on the black list. In some places it has come to be that the preacher who has become skillful in seeming to say much while saying little, and has succeeded in concealing the truth under heaps of flowers of rhetoric, is the most popular and lasts the longest. The honest, plain and faithful minister, who bows to the line and lets the chips fly where they will, and cries aloud and spares not, is certain to become the victim of abuse. A woman who had been hit by a good sermon sought to retaliate by saying to one next to her in the pew at the close of the sermon, "Well, I didn't get a crust to-day." "Indeed," said the other, "that is strange; I got a whole loaf."

There was one thing Christ laid special stress on, and that was the importance of obedient hearing. Whoever heard his teachings, and did them, was a wise man who built on rock; while listening not followed by doing, however respectable in form, is reverent only in appearance, is lacking in heart, and really is tinctured with disloyalty and rebellion. Nothing is more dishonoring to God, or hardening to the heart, than the practice of listening to the earnest proclamation of the word of God and turning a deaf ear to his most solemn injunctions. All the hypocrites in the church do not furnish a sufficient excuse for failure to yield to the Lord's entreaties to accept the overtures of salvation. Among so many churches some one may be found good

enough for all practical purposes of religious fellowship and work.

There is a receptive mood that results from faith in God's word that is worth more than worlds to any man who has an opportunity to hear the blessed gospel of salvation. It is startling to observe the confidence with which many assume the attitude of censors toward preachers of the gospel, how lightly they comment upon the method, manner and ability of the minister, and with what an air of superior liberty and dignity they decline to be governed by the authority of the message. Truth that fits and hurts is repulsive, and what is styled personal preaching is positively odious, and perhaps more people are turned away from the house of God by the deliverance of unpalatable truth than by all other means. Nothing is so hateful to a sinner or hypocrite as the plain truth. Neither will endure it long; the sinner will repent or leave the church under such preaching, and the hypocrite will fight and turn the preacher off. It is impossible that a wicked man in the church should like any good minister, for the simple reason that he is not like a good minister. The crowd forsook Jesus when he preached plainly, and even to the nearest friends he was compelled to say, "Will you also go away?" We cannot hope to be more favored than our Lord, only let us strive to emulate, not only his plainness and faithfulness, but his forbearance and love, as well.—Dr. W. S. Danley in Cumberland Presbyterian.

WORK.

To every man his work.—Mark xiii., 24.

We are His workmanship.—Eph. ii., 13.

I laid it down in silence.
This work of mine;
And took what had been sent me—
A resting time.
The Master's voice had called me
To rest apart;
"Apart with Jesus only."
Echoed my heart.

I took the rest and stillness
From His own hand,
And felt this present illness
Was what he planned.
How often we choose Labor
When He says "Rest."
Our ways are blind and crooked
His way is best.

The work Himself has given
He will complete;
There may be other errands
For tired feet;
There may be other duties
For tired hands;
The present is obedience
To His commands.

There is a blessed resting
In lying still;
In letting His hand mould us
Just as He will.
His work must be completed,
His lesson set,
He is the Higher Workman—
Do not forget.

We are but under workmen.
They never choose
If this tool or that one,
Their hand shall use;
In working or on waiting
May we fulfil
Not ours at all, but only
The Master's will.

Misery loves company, but the converse of that proposition is not true.

The Spirit of God will not enter through a closed door.

The soul with no reach toward the infinities is in bad shape to face the eternities.

THE USE OF MONEY.*

Some Bible Hints.

It is not riches, but trust in riches, that is a root of evil (v. 17).

Our share in producing wealth is very little; God works for us infinitely while we work infinitely (v. 17).

To be rich in good works, laid up in the bank of heaven—this is no metaphor, though it is often so considered (v. 18).

We are not forbidden to accumulate, to lay up stores; only let us lay up the right things (v. 19).

Suggestive Thoughts.

First be honest with God; give Him a share of His use of what He gives us for our use.

Then be honest with men; pay your debts and provide for all dependent upon you.

Then, be fair toward yourself; make money your tool, and do not become its tool.

Postpone no good thing till you have money; such postponement of it destroys it.

A Few Illustrations.

Money takes wings and flies away; but, if rightly used, it flies to heaven.

"Money makes the mare go"; yes, but where?

"In God we trust" is the motto on some of our coins; and many read it, "In this god we trust!"

Aaron, when Moses rebuked him for the golden idol pretended that he had merely cast the material into the fire, "and there came out this calf." So we pretend that we are driven by circumstances into our money-worship.

To Think About.

What part of my income do I use for religious work?

Shall I feel lost when I reach the land where there is no money?

Do others rejoice in my prosperity?

A Cluster of Quotations.

Riches exclude only one inconvenience,—that is poverty.—Johnson.

He hath riches sufficient who hath enough to be charitable.—Sir Thomas Browne.

It is not the greatness of a man's means that makes him independent, so much as the smallness of his wants.—Cobbett.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he is, not according to what he has.—Beecher.

DAILY BIBLE READINGS.

- M., Mar. 9.—Giving money for education. Prov. 8: 13, 11 32-35.
T., Mar. 10.—Holding money for God. 1 Chron. 29: 10-15.
W., Mar. 11.—Not hoarding it. Matt. 6: 19, 20.
T., Mar. 12.—Giving to the poor. 1 John 3: 13-18.
F., Mar. 13.—Trusting in riches. Prov. 11: 24-28.
S., Mar. 14.—Spending on appetite. Job. 29: 15-17.
Sun., Mar. 15.—Topic: The wise use of money. 1 Tim. 6: 17-19.

Where there is no consciousness of sin there is no nearness to God.

He who despises the poor even his friends shall have him in derision.

The first act of dishonor is the head of the toboggan that ends in the Lake of the Lost.

* Young People's Topic, Mar. 15th, 1908: The wise use of money. 1 Tim. 6: 17-19.

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 Manager and Editor.

OTTAWA, WEDNESDAY, MAR. 4, 1908

The Orillia Packet may well ask: What ill has the Rev. R. E. Knowles done the editor of the Cobourg Sentinel-Star, that he should call the distinguished author and divine "the Talmage of Canada?"

In the March Current Literature there is not a dull page from cover to cover, although there may be several articles in which views are advanced with which all can not agree. A New Claimant to Shakespeare's Name—Is the Pulpit a Coward's Castle—Why did Jesus not write a Gospel; and Christian, Science, Whence and Whether?—are articles among many others that will claim instant attention. As we have said before Current Literature is a boon to busy men. \$3.00 per year; 25 cents per copy. Current Literature Publishing Co., 34 West 26th St., New York.

The report of the Quebec Bridge Commission will be presented to Parliament this week. It is understood that the finding in brief is that the collapse of this structure was due to defective design, and not to any fault either in the material or in the way it was put together. The details seem to have been worked out with the greatest accuracy, but in the calculation of this immense mass of detail the designers would seem to have got away from the basic principles of stress and strain which should have governed. The findings are quite brief and are accompanied by the evidence which was taken in Quebec after the bridge disaster; in Ottawa, in New York and in Phoenixville.

FUNERAL REFORM.

A good many of our contemporaries at present calling very earnestly and very properly for reform in our funeral customs. At intervals this cry has been raised for a long time past, and yet apparently with no practical result. If only those who can afford the luxury of an expensive funeral were found indulging in it, little or nothing would need to be said on the subject. It would then be a mere matter of taste with which no one had any right to interfere. As a matter of fact, however, it is very different. Many to whom every dollar is at such a season of special value, feel, constrained by the tyrant custom to spend far more than they can afford in, as they fancy, doing honour to the dead by an expensive funeral display. Everything from the coffin to the cabs must be in the best style. The fear of being thought shabby is supreme, and all has to be sacrificed to that bugbear. The evils thence arising are not small, and they will never be removed except by those in good circumstances inaugurating at times of bereavement a system of modest inexpensiveness. The poor and struggling do not wish their necessities to be known, while they would be inexpressibly thankful if their well-to-do neighbours would only lead the way and make it respectable not to have finely polished rosewood or other coffins, correspondingly mounted, to be on show for a short time, and then to be put out of sight to rot in the earth. The question, however, always comes up "Who shall begin?" and Mrs. Grundy is apparently found always too strong for any abstract notions of what is right and proper and Christian in the circumstances.

But while reform in this matter of funeral display may be scarcely to be expected, it is surely not absurd to hope that the time mentioned for such processions leaving the late place of residence of the deceased should be rigidly adhered to. It is a very serious matter to keep people waiting for an hour or more amid all the inclemency of our Canadian winter. It may indeed be said that everybody understands that the hour mentioned is not meant, and that therefore they need be in no hurry. This however, gives the whole thing a character of uncertainty, which is exceedingly undesirable. To expect business men, whose time is precious, and others to whom their own health and comfort are at any rate, valuable, to hang round, sometimes for the better part of an afternoon, is simply absurd, and we have no doubt, in many cases, funerals are not attended, simply because the time cannot be spared, or the risk implied is too great to be thoughtlessly incurred. Why not mention when religious services are to be held, and when the procession will start for the grave, and let these times be kept rigidly, whoever may be present, and whoever not? Perhaps it is only justice to add that in this respect a good deal of improvement can of late be noticed, but a great deal more remains to be accomplished before things are as they ought to be.

NEVER ENDS—NEVER EASIER.

The work of the statesman never ends and never becomes easier. Many a difficult problem has been solved by the statesmen of Great Britain in working the constitution that has "slowly broadened down from precedent to precedent." The difficulties that confront the statesmen of to-day are quite as difficult as any that their predecessors ever grappled with. In fact, the problems of an advanced civilization seem more delicate and difficult than those of ruder times. The burning question in Britain just now—the question that lies at the root of many others—is: Should one man have a rent roll of a million dollars, while his neighbor starves? This question will not down as long as any considerable number of Scotch crofters, Irish peasants, and English labourers are hungry. A large number of people, not by any means socialists, think there is something radically wrong in a state of society in which a few are millionaires and the many have no bread.

The same problem in a slightly different form crops up in the United States. Thoughtful men ask if it is good for society, that huge railway corporations should have more power than the press, or the courts, or the Government. Assuming that the very unequal distribution of property in Britain is a crying evil, who has a remedy? Socialism is, of course, out of the question. But is there no remedy? No one need grudge Campbell Bannerman or any other statesman his honours. The men who guide the ship in these times have no sinecure. The real root of the difficulty in the Old Country is too many human beings to the square mile. If a few millions of them could be sent to our North West, it would be good for them and for the North West.

Railway managers know a number of good reasons why the "bar should go." The Orillia Packet says: "Sir Thomas Shaughnessy alighted from his car at Moose Jaw recently, paced up and down the platform a moment or two, and noticed a bar in the hotel operated by the C.P.R. Co. there. "Close up that place," was the peremptory order of Sir Thomas. The door was locked, and the men who attended the bar were paid off. The room is now devoted to other purposes."

Only Canadian architects will be allowed to compete in designs for the new Knox College buildings on the University lawn. The Building Committee suggested that the competition be thrown open to the whole world. The first prize will be of a very substantial character. For superintending the constitution 5 per cent of the cost—between \$400,000 and \$500,000. The Norman style of architecture executed in profusely carved stone will be followed throughout. It is understood that detailed plans will not be required beyond what is necessary to indicate the lay-out of the floors. A building committee of which J. K. Macdonald is the chairman, was given full authority to arrange terms governing the competition and selection of judges. It was hoped to have all the designs in the hands of the committee by April 30, but that time has been considerably extended.

WINNIPEG AND THE LORD'S DAY ACT.

The recent activity in the city of Winnipeg with respect to the enforcement of the Dominion Lord's Day Act has excited widespread interest. Unfortunately, however, most exaggerated reports have gone abroad, and special pains seem to have been taken to misrepresent the part of the Lord's Day Alliance in this campaign.

It has been reported that 1,500 arrests have been made. This statement is in error by 1,500 only. Not a single arrest has been made. The fact was, at the time of that report, that the Attorney-General had given consent to prosecution in 232 instances. This is a goodly number, but not so very great in a city of over 100,000 population, after a period of five months, in which, owing to the inaction of the authorities, the law was a dead letter.

Again, it is true that discretion has not been observed in this campaign against the transgressors of the Lord's Day Act. There has been petty interference with the liberty of some, and some vexatious acts have been committed in the name of law enforcement. But the press correspondence is quite as much at variance with the facts as in the matter of arrests. Even the police must be accorded their due. Though it is admitted they have acted with discretion, they have not perpetrated all the absurdities credited to them.

Further, the Lord's Day Alliance is roundly abused by many who publicly comment upon the situation, and is held up to scorn and ridicule. To it is assigned the responsibility for all unreasonable acts in the enforcement of the Sunday law. Now, the police, not the Lord's Day Alliance, are enforcing the law. The part taken by the Alliance has not been to urge the authorities to action; and in its plea it has been careful to state that it asked only for the impartial and reasonable enforcement of the Dominion Lord's Day Act. The request in this form has been reiterated in correspondence and interviews with the authorities, in communications to the press, and was the substance of a motion carried with unanimity and enthusiasm at a great public meeting held early in the month. If the police have gone beyond this, they, and not the Alliance, must bear the reproach.

And the campaign is not for the purpose of impressing the religious views of some upon the community, or to impose upon the people any religious rite or ceremony. The police are not interested in this, nor by the most extravagant interpretation can the Dominion Lord's Day Act be regarded as requiring it. The law aims to restrain the idlers of wares and others from doing unnecessary business on Sunday. It aims to secure a national rest day. For the religious aspect, the just observance of the Lord's Day, this concerns the Alliance. It is part of its programme, but to attain its object in this particular the Alliance relies, not upon law, or upon compulsion in any form, but the efficient aids of education and persuasion.

THE OFFICE OF ELDERSHIP.

The following extracts from this very suitable discourse will show how Presbyterianism has the advantage in unity, strength and freedom, compared with other systems of Church government, and what an important place the eldership has in the Scriptures, even from Exodus to Revelation.

There are three systems of Church government throughout Christendom. First, there is Prelacy, or that system which is found in those churches which have different ranks among the clergy—rank above rank up to the Archbishop—a system presided over in the Church of Rome by the Pope, and in the Church of England by the reigning monarch of the time. As the opposite extreme to this there is what is known as Independence, or Congregationalism, according to which every congregation is supreme to frame its own creed and take its own course in everything. This system may be described as a spiritual democracy. It fails in respect of strength and unity. It is as if all counties or townships in this Dominion were supreme and independent in every respect, without any bond of union forming them into a nation. Then midway between these two extremes stands Presbyterianism, which may be described as a species of Constitutional Republicanism, inasmuch as while it secures the freedom of every part within certain limits, it also secures the unity of the whole body throughout the nation, and indeed the unity of the body throughout the world. But while in some respects it is a constitutional republicanism governed by the chosen representatives of those living under it, it may also be said to be a constitutional monarchy, for Christ is the King. And as in every constitutional monarchy there is a covenant between the king and the people, so there is a covenant between Christ and His people—a covenant accepted by them, in terms of which He reigns over them. And if there is anything by which the history of the Presbyterian Church has been specially signalized, it is the noble witness bearing and untold sufferings of that Church in defence of the crown rights of Christ—His right to rule in His own Church as her only King and Lord. The martyrs of that Church laid down their lives in defence of this principle as opposed to all secular domination over the Church in things spiritual. There is no Church and no ecclesiastical system in existence on the earth today that has done more to develop, defend and maintain liberty than Presbyterianism. And there is no nation on the face of the earth today, blessed with freedom, whose system of government is not modelled after Presbyterianism.

When any weighty or difficult question arose in any local congregation throughout the Apostolic Church—a question on which there was a division of opinion in the congregation, or among the elders of the congregation—such question was referred to a full assembly of the elders. So long as there was a surviving apostle he acted with them. But, strange to say, even then the apostles did not, by an exercise of apostolic authority, decide such question, as clearly they might have done, but they trained the assembly of the elders by acting with them and guiding them in the matter; so that when the apostles had all passed away the Church might find herself in possession of a complete system of self-government under Christ her Head, and fully capable of going on with her work throughout all the world.

As an illustration of the referring of local difficulties to a full assembly of the elders, see Acts xv, 1-4, then 23, etc., and Acts xvi, 4.

As one of the safeguards of liberty this principle and right of appeal to a higher tribunal is of priceless value. In our civil constitution this principle reigns, and the suitor who feels that an inferior court has done him an injustice can appeal to a higher. So in the Presbyterian Church. Any injured person can appeal his case to a higher court, and not only vindicate his character, but secure the censure of those who maliciously did him wrong, and if need be, their suspension from Church fellowship, not only in their own congregation, but from fellowship in any and every congregation of the whole body, till they confess their sin, and satisfy the courts of the Church of their repentance.

These principles laid down in the Scriptures constitute the very substance and frame work of the Presbyterian system of Church polity; and that system being the ordinance of God, compliance with it is obedience to Him, and resistance is not simply resistance against those who administered it but resistance against the ordinance of God and His Divine authority expressed therein. The martyred forefathers of the Presbyterian Church recognized the Divine authority of those principles, else they would not have witnessed for them to the death. Let us be loyal and true to the Church of our fathers, not merely because she is the Church of our fathers, but because she is so apostolic in faith and polity. Her system of government has stood the test of trial, and is from year to year becoming more and more popular. Other Churches are manifesting a tendency to imitate it, and their people are claiming its freedom and privileges within their own denominations. It secures constitutional freedom as no other system does, while at the same time it restrains liberty from running into license. It bears the stamp of Him who is the Author of law and order. Everywhere throughout the Scriptures from the beginning to the end you meet with it when the circumstances of the Church are described or her history is given. When Moses went to Egypt to deliver Israel from bondage he called for the elders of the people and made known to them his commission. And when in the book of Revelation, John beheld the vision of heaven, saw the holy city and the Church of God in her glorified state, he tells us that he saw elders round the throne and crowns of gold upon their heads.

AN URGENT REQUEST.

Editor Dominion Presbyterian: Kindly permit me through your paper to request all who love our Lord Jesus Christ in sincerity to pray earnestly every day during the month of March, 1908, for the Presence and Power of the Holy Spirit in the special meetings which begin at 11 a.m., Sunday, March 1st, in the Presbyterian Church, Avonmore, under the direction of Rev. Wm. Meikle, Evangelist. Pray, brethren, pray; pray for a great awakening. Let every one who reads these lines throw wide open the door of his own heart, and pray God to begin the great Revival there. Yours sincerely,

H. N. MACLEAN, Pastor.

Avonmore, Feb. 25, 1908.

The Winnipeg Free Press of 25th Feb. says: Rev. W. A. Guy, M.A., B.D., former minister of the Dalhousie congregation in the Presbytery of Kingston, is in the city, the guest of J. W. Kelly, 527 Balmoral. Mr. Guy has come west to take charge of the new congregation in north Regina and will leave for that city on Wednesday. A new church in the northern portion of Regina will probably be built this year. The new work will be carried forward with the active assistance of St. Paul's church, of which the Rev. E. A. Henry is the minister.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE FOURTH MONKEY.

It was house cleaning time, and things were scattered about in the queerest places. The parlor chairs were crowded into the dining-room, and the sofa stood in the middle of the kitchen floor, with the ironing board leaning against it. A good many of the parlor ornaments had been put into the store-room, and mother had asked the twins not to go there to play, for fear of breaking something.

The twins had on their blue sailor dresses, each with a white anchor n front and white stars on the collar; and each head of bushy brown hair was tied with bows of white ribbon. The twins looked so much alike that most people had long ago given up trying to tell which was Faye and which was Fern, and only said, "Here, Twinnie," when they wanted something.

They were waiting now for Miss Margaret, who came twice a week to give them their piano lesson.

"Let's play hide-and-seek while we wait," suggested Fern; "there's such a lot of good hiding places when things are all moved around so."

"Yes, let's," replied Faye, scampering off to hide under the table behind a screen of chairs, while Fern hid her face and counted.

Then Fern hid behind the bureau in mother's room, and, when it was Faye's turn again, she crept under the ironing board.

Now it was Fern's turn to hide. When Faye had counted twenty-five and had sung out twice, "Bushel o' wheat, bushel o' rye," she searched through the dining-room and kitchen, and then, without thinking, opened the door of the storeroom.

Just as she did so, she caught sight of a pair of startled brown eyes, gazing into her own, and of a blue sailor dress with a white anchor in front, and of white bows tying the bushy brown hair.

Hastily shutting the door for fear her sister would rush out and get to the goal first, she suddenly remembered what mother had said about not going into the storeroom to play.

"Fern's forgotten," she said to herself, "and I most forgot. I'll remind her when she comes," and she hurried back to the goal to call. "One, two, three for Fern!"

But no Fern appeared. Instead, the front door suddenly opened, and Faye heard the sound of flying feet as Fern ran out to greet Miss Margaret. And the game was forgotten as the piano lesson began.

After the lesson Faye lingered a moment to listen again to the hollow, echoing sound the piano made in the nearly empty room.

All at once she heard Fern say to mother out in the dining room—

"No, mother, I haven't been in the storeroom today."

Faye caught her breath sharply. What could Fern mean? She wanted to rush out and say, "Why, Fern, I saw you there," but held herself back, thinking, "I must give her a chance to tell it herself."

"Faye," called mother, "have you been in the storeroom today? Some one has let the cat in, and he has knocked down the monkey carving and broken it."

The precious carving that Uncle George had brought from Japan!

Often and often Fern and Faye had studied the three queer little monkeys, one holding his paws over his eyes that he might see no evil, another covering his ears that he might hear no evil, and the third holding paws over his mouth that he might speak no evil.

At last Faye spoke. "Yes, mother, I opened the door a little ways before I opened the door a little ways before I thought, but I shut it again and real

quick, and I don't think Tiger could have gone in without my seeing him," she said, looking hard at Fern and wondering why she didn't speak. But Fern was busy tying her shoe and didn't even look up.

"Well," said mother at last, "perhaps I let him in myself." And she went out to get the glue pot to see if the carving could be mended.

"O Fern," began Faye, "why didn't you tell?"

"Tell what? There wasn't anything to tell."

"There was, too, Fern Shepard. You know you hid in the storeroom that last time, and you know I saw you there."

"It isn't true! I hid behind the piano the last time."

"You didn't!"

"I did!"

Mother coming back with the glue pot heard the sharp tones, which had grown louder and louder.

When she had listened to both sides of the story, she gazed into each angry, excited little face. It was evident that both the twins thought they were speaking the truth.

"I cannot understand it," she said, "but I think you must somehow have been mistaken, Faye."

Faye's face flamed scarlet. Didn't she know what she had seen?

It was a long, miserable afternoon. Faye practised at her piano lesson twice as long as usual, and then helped mother dust some of the furniture while Fern practised; but over and over in her unhappy little mind she kept saying, "How could she tell such a story!"

Toward the close of the afternoon mother called Faye and asked her to go very carefully into the storeroom, and bring the tack-hammer.

As Faye opened the door she gave a start, for again she met a pair of startled brown eyes and saw the blue sailor dress and the white hair ribbons.

And then all at once she discovered that the big mirror from the bedroom had been placed against the wall opposite the door, and that what she had seen was the reflection of her own face.

It was a very happy little Faye that brought the tack hammer back to mother, and when later she and Fern were standing arm in arm before the table where mother had placed the mended carving, she said, soberly—

"I think there ought to be four little monkeys, instead of three, the other one holding his paws over his forehead to remind us that we should think no evil."—Congregationalist.

THE WHIRLING DERVISHES.

Those spirits upon the hunt for "enations" in Constantinople will wish to "take in" the Dervishes. The Whirling clan have a convenient convent on the Grande Rue where their circumnavigations may be witnessed at 7.30 on Friday evening for the admission of ten cents. This weird performance personifies the solar system and is exactly ordered in all its phases. After preliminary circuits of the ring in single file to the discordant accompaniment of flute and tambourine, the robed and turbaned Dervishes commence their turning. With arms outstretched, the right palm upward to beseech blessings, the left depressed to signify mercy bestowed, the head is bent upon the right shoulder. The rapid revolving upon the right heel is effected by employing the left toes as a motive power. Very little space is allotted to each priest and it seems strange that there are no collisions. The dance ceases in an hour or so with the men exhausted.—The Travel Magazine.

THE WORM OF THE STILL.

Who has not heard of the rattlesnake or copperhead? An unexpected sight of either of these reptiles will make even the lords of creation recoil. But there is a species of worm found in various parts of the country which conveys a poison of a nature so deadly that, when compared with it, the venom of a rattlesnake is harmless.

The worm varies much in size. It is frequently an inch through; but as it is rarely seen, except when coiled, its length can hardly be conjectured. It is of a dead lead color, and generally is found near a spring or small stream of water, and bites the unfortunate people who are in the habit of going there to drink. The brute creation it never molests. They avoid it with the same instinct that teaches the animals of Peru to shun the deadly Cobra. The symptoms of its bites are terrible. The eyes of the patient become red and fiery, his tongue swells to an immoderate size and obstructs his utterance, and delirium of the most horrid character quickly follows.

Sometimes in his madness he attempts the destruction of his dearest friends.

If the sufferer has a family, his weeping wife and helpless infants are not infrequently the objects of his frantic fury. In a word, he exhibits to the life all the detestable passions that rankle in the bosom of a savage; and such is the spell in which his senses are bound that no sooner is the unhappy patient recovered from the paroxysm of insanity, occasioned by one bite, than he seeks out his destroyer for the sole purpose of being bitten again. I have seen a good old father, his locks as white as snow, his step slow and trembling, beg in vain of his only son to quit the lurking place of the worm. My heart bled when he turned away, for I knew the hope fondly cherished, that his son would be to him the staff of his declining years, had supported him through many a sorrow. Young men! would you know the name of this reptile? It is the worm of the still.

THE HEART OF A FRIEND.

"Broken friendship," says a writer in an exchange, "like china, may be repaired, but the break will always show." And it is a bit of real truth and wisdom. Friendship is a precious thing—too precious a treasure to be carelessly broken or thrown away. The world handles the word "friend" lightly; its real, true, deeper meaning is forgotten, and the acquaintance of an hour or the chance comer is designated by the term which in itself bears a wealth of meaning. Your friend is the one who appreciates you—your faults as well as your virtues—who understands and sympathizes with your defeats and victories, your aims and ideals, your joys and temptations, your hopes and disappointments, as no one else does or can. It is your friend to whom you turn for counsel, for comfort, for praise; he may not be as learned as some or as wise as others, but it suffices that he understands you, and even his quiet listening gives strength and renewed courage. Blessed is the man or woman into whose life has come the beauty and power of such a friendship. Prize it well. Do all in your power to keep such a friendship unbroken. Avoid the break, for when it comes it cannot be easily mended, and the jarring note mars the harmony of the whole glorious symphony. It is not alone a question of forgiveness: that may be full and complete. It is the hurt in the heart that will not readily heal and the confidence that will not fully come back!—The Pilgrim.

SISTER MARY'S STORY.

"Sister Mary," said little Ella, "please tell me a story about a fox."

"So I will, my little darling; come, climb in my lap."

On the top of a high mountain, in a hole in a rock, lived an old fox with two little ones. One afternoon, Brownie, one of the little foxes, said: "I am hungry; I want a good fat hen, and I can't wait; no, I can't."

"You must wait," said the mother. "I can't go now."

"Why not?" said Brownie, crossly.

"Don't bother me," said the old fox, who wanted a hen as much as Brownie; and Spot, the other little one, was cross because she had to wait till dark before she could get one.

By and by night came, and the mother fox said: "Children, don't go out of this hole while I am gone; if you do, something may hurt you."

The mother started for the farmyard. As soon as she was gone, Brownie said, "I mean to go out."

"Oh, Brownie, don't!" said Spot.

"I will," said Brownie; so he went.

He had not gone far when he heard a noise behind him, and the first thing he knew a wild cat sprang upon him and killed him.

When the mother fox came home she did not find any Brownie. Spot said he had gone out of the hole, and that was the last they ever saw of him. They ate up the hen themselves, and this is the end of my story.

Ella, remember the little fox and always mind your mother; if you don't, you will get hurt. Thank you, sister Mary.

LO! IT IS NIGH THEE.

The surprise of life always comes in finding how we have missed the things that have lain nearest us; how we have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of all their living to the conviction that life is not only richer, but simpler, than it seemed to them at first. Men go to vast labor seeking after peace and happiness. They must pile up wealth; they must see every possible danger of mishap—guarded against, before they can have peace. Upon how many old men has it come with a strange surprise that peace would come to rich or poor only with contentment, and that they might as well have been content at the very beginning as at the very end of life! They have made a long journey for their treasure, and when at last they stood to pick it up, lo! it is shining close beside the footprint which they left when they set out to travel in a circle.—Phillips Brooks.

THE WORK OF A MOMENT.

Did you never write a letter and just as you were wishing it let your pen fall on it, or a drop of ink blot the fair page! It was the work of a moment, but the evil could not be entirely effaced. Did you never cut yourself unexpectedly and quickly! It took days or weeks to heal the wound, and even then a scar remained. It is related of Lord Brougham, that one day he occupied a conspicuous place in a group to have his daguerrotype taken. But a an unfortunate moment he moved. The picture was taken, but his face was blurred.

Do you ask what application we would make of these facts? Just this: It takes a lifetime to build a character; it only takes one moment to destroy it. "Watch and pray," therefore, "that ye enter not into temptation." "Let him that thinketh he standeth take heed lest he fall."

GENERAL BOOTH'S RECIPE FOR LONGEVITY.

The seventy-eight-year-old head of the Salvation Army has formulated seven rules for the attainment of a healthy old age. Some of them are by no means new, but they are worth repeating.

Eat as little as possible. The average man eats too much. Instead of nourishing his body, he overtaxes it, compelling his stomach to digest more food than it has capacity for.

Drink plenty of water in preference to adulterated concoctions. Water is wholesome nourishment.

Take exercise. It is just as foolish to develop the mind and not the body as it is to develop the body and not the mind. Perform some manual labor; dig, walk, chop wood, or if you can talk with your whole body, way, then, talk; but do it with all your might.

Have a system, but do not be a slave of the system. If my hour to rise is 8 a.m., and at that time I haven't had sufficient rest, I take a longer time.

Do not fill your life with a lot of silly and sordid pleasures, so that when you come to die you will find you have not really lived.

Abstain from indulgences which overtax the body and injure not only yourself but the generations that come after you.

Have a purpose in life that predominates above all else, that is beneficent to those about you, and not to your own greedy self alone. If there is one thing for which I am glad, it is that I have found a purpose which involves not me alone, but all humanity.

THE MOTHERLOOK.

"As one whom his mother comforteth." Isa. 66: 13.

You take the finest woman, with th' roses in her cheeks,

An' all th' birds a-singin' in her voice each time she speaks;

Her hair all black an' gleamin', or a glowin' mass o' gold—

An' still th' tale o' beauty isn't more th'n halfway told.

There ain't a word that tells it; all description it defies—

The motherlook that lingers in a happy woman's eyes.

A woman's eyes will sparkle in her innocence an' fun,

Or snap a warnin' message to th' ones she wants to shun.

In pleasure or in anger there is always 'hen'someness,

But still there is a beauty that was surely made to bless—

A beauty that grows sweeter an' that all but glorifies—

Th' motherlook that sometimes comes into a woman's eyes.

It ain't a smile exactly—yet it's brimmin' full o' joy,

An' meltin' into sunshine when she bends above her boy

Or girl when it's a-sleepin', with its dreams told in its face;

She smooths its hair, an' pets it as she lifts it to its place.

It leads all th' expressions, whether grave, or gay, or wise—

Th' motherlook that glimmers in a lovin' woman's eyes.

There ain't a picture of it. If there was they'd have to paint

A picture of a woman mostly angel an' some saint,

An' make it still be human—an' they'd have to blend the whole.

There ain't a picture of it, for no one can paint a soul.

No one can paint the glory comin' straight from paradise—

The motherlook that lingers in a happy woman's eyes.

ILLS OF CHILDHOOD

HOW TO CURE THEM

There is no medicine can equal Baby's Own Tablets for the cure of such ills of babyhood and childhood as constipation, indigestion, diarrhoea, colic, simple fever, worms and teething troubles. When you give this medicine to your little ones you have the guarantee of a government analyst that it is perfectly safe. Mrs. Thos. Mills, Ethel, Ont., says: "I have used Baby's Own Tablets for my little boy and find them just the medicine needed to keep babies healthy. They are easy to take and always do good." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

AFGHANISTAN STORY-TELLERS.

Story-tellers are in great favor with the people of Afghanistan. All important attendants and officials are story-tellers in a way, says the author of "Under the Absolute Amir," but there are special men whose chief duty it is to tell stories to their masters while the latter lie on their beds at night and listen until they fall asleep.

In Kabul, when a guest is invited to dinner, the invitation means that he is expected to stop the night in the house of his host, and on these occasions, when the dinner has been despatched, the guests rather round the host, squatting or lying on carpets, and each one takes his turn at telling a story. The interest in the stories related is so great that they often sit listening to one another far into the night.

The bazaar story-teller takes up his stand in a busy thoroughfare, and begins a story. In a short time he is surrounded by a large crowd, eagerly drinking in the various episodes related, while people, riding or walking past have difficulty in squeezing their way through the crowd, if they themselves do not stop to swell it; but nothing is said or done by passers by to disturb the story-teller in his recital of adventures.

SIDNEY AND HIS PENNY.

Sabbath school was over, and Sidney was waiting in church for the service to begin. Grandma and mamma were sitting in the pew behind him. He had promised to give a penny every Sabbath to the church, and he had a little envelope to put it in. He thought he would get it ready while he was waiting, but, oh, dear! when he went to put the penny into the envelope, he couldn't open it; he had been carrying it in his warm pocket, and it was stuck together. He held it up for mamma to see. Grandma whispered, "Give it to me; perhaps I can open it." Sidney shook his head. "No, I am not going to put my penny in to-day. One penny doesn't do much good."

Then he had to turn around, because the minister began to speak.

"One penny doesn't do much good." Why, one penny will buy a little tract which will tell someone about Jesus.

It will buy a pretty card which will please some poor, sick child in a hospital.

It will buy a loaf of bread in Turkey, which will feed three or four hungry children.

It will buy a pencil to send to a little school boy in Africa.

These are just a few of the things which a penny will buy. You can find out a good many more yourself. Ask some missionary.

Sidney did put his penny in, after all. Grandma asked him, and he said "Yes." If he should happen to read this story, don't you think he would be glad—Mission Dayspring.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The newly elected elders of Stewarston church are Messrs. Hugh M. Williams, Chas. Cooke, Geo. H. Barr, Jas. Daragh, A. J. Meiklejohn, M.A., P. W. Currie, B.Sc., Geo. H. D. Gibson and Andrew Miller.

A number of the Men's Association of Erskine church visited Aylmer last Thursday evening. The trip both ways was enlivened by the singing of the old familiar hymns, and people along the way "wondered." On arrival at Aylmer the party proceeded to the Presbyterian church, where they were met by Rev. Mr. McGregor and his energetic workers of young people. After brief addresses, quartettes and chorus singing, an adjournment was made to the basement, where tables were spread and appetizing refreshments were much enjoyed. It was an evening of solid enjoyment.

On Thursday afternoon the Ladies' Aid of Knox church held a very largely attended at Home in the church parlors. The ladies were received by Mrs. (Dr.) Ramsay, Mrs. W. Graham and Mrs. Campbell. A great many new members were present and a very pleasant social time was spent. A number of instrumental solos were given by Miss McJanet, who played in an attractive manner. Vocal selections were also given by Miss M. Askwith and Miss Wilson. At the tea hour refreshments were served. Mrs. (Dr.) Robertson had charge of this part of the afternoon's entertainment.

Under the auspices of Zion Presbyterian church choir, Hull, a most successful concert was held on Thursday night in Marston's hall. The attendance was large and the programme throughout was well received. Foremost among those taking part was the Hiawatha Quartette, whose vocal selections were all pleasing. Miss Halpenny was heard to advantage in an appropriate recitation and Miss Edith Cowan gave a reading selection. Miss Morris acted quite acceptably as accompanist. At the close those taking part remained and refreshments were served. Among those who assisted in the event were: Mr. S. S. Cushman, Miss Elsie Cushman, Mrs. C. H. Shantley, Mrs. Wm. Duncan and Miss Bertha Pritchard.

Last Sunday week Rev. Wylie C. Grier, of Chalmers church, Quebec, preached anniversary services in Erskine church. The subject of the evening discourse was "Jacob and Esau," and in it the preacher showed why God loved Jacob the liar and thief more than Esau, the man with abundant advantages. The reason was that Jacob with all his faults sought to do right, though he pursued wrong means. Esau, on the other hand, who was a model of physical perfection and vigor, was a profane and Godless man. That sin was punished on earth, declared the preacher, was also manifested in this story. Jacob lied to his father, and in turn his sons lied to him. Rebecca, the ambitious and unscrupulous mother, was repaid for her sin by never seeing her son again.

St. Paul's Church, Victoria, B.C., had a good year in all departments of the work. All financial obligations were met and a fair contribution made to the schemes, with a small credit balance. This completes the twenty-second year of the congregation's history and the pastorate of the Rev. D. MacRae.

A united effort is being made to retain Rev. D. Currie, who is called to Buckingham, as pastor of Knox church, Perth.

TORONTO.

Rev. Dr. Milligan is delivering a two weeks' course of lectures on "Preaching" to the theological students of Queen's University, Kingston.

Miss Gillespie, principal of File Hills Indian school is in Toronto, and addressed the W.F.M.S. Presbyterian annual meeting at the afternoon session in Old St. Andrew's Church last Friday.

The laymen of Emmanuel Church, held a banquet last week. The topic of the lay movement was discussed. Rev. A. E. Armstrong and Rev. H. A. McPherson, of Chalmers' Church, gave addresses.

The social meeting held at the Davenport road Presbyterian Church was a most happy one. Practical truth was emphasized by song and story in a most harmonious manner by William Douglas, Mr. Hazeldean, Mr. Parke and Rev. A. L. Geggie. Mr. and Mrs. Wanless were the recipients of a gold-mounted umbrella, a leather suitcase and a magnificent basket of beauty roses as a token of the esteem in which they are held.

Rev. William McKinley, for eleven years pastor of Southside Presbyterian church, on Parliament street, was presented with a purse of gold and an address last night by the congregation on the occasion of his severing his connection with the church. The presentation which took place in the church, was made by Mrs. G. McKinnon. Mr. J. L. Swain read the address, expressing the congregation's deep regard for their pastor. Mrs. McKinley received three handsome pieces of cut glass.

Mr. Henry A. Berlis, a native of Russia, has been appointed assistant in Cook's church. Mr. Berlis was born in Mitau, Province of Courland, and won admittance through the gymnasium of Tsarskoje-Sgelo, St. Petersburg, to the theological seminary, where he intended to study for the priesthood. The Government, however, regarded him as too liberal in his views, and he was forbidden to proceed. He went to London and afterwards returned to the continent. Five years ago he came to Canada and joined the Salvation Army. Rev. A. Esler, of Cook's church, Toronto, chanced to meet Mr. Berlis, and introduced him to the Presbytery of Toronto. He was recommended to the Senate of Knox College, and is now in his second year in divinity. He has proved himself an excellent student, and gives promise of great usefulness in dealing with the large influx of foreigners into Canada.

It is reported from Winnipeg that Rev. Dr. Sinclair, who has been so ably filling the pulpit of St. Andrew's Church for the past six months, during the absence of Rev. J. W. McMillan, has been tendered and accepted a call to the Presbyterian Church of Dawson City. He will leave for his new charge about March 15. Dr. Sinclair, who is a young and able man, is well adapted to the position he has accepted in the far North. Before studying for a considerable period in Germany he was pastor of a large congregation in Port Hope, Ontario. Rev. Mr. McMillan is expected to return about April 1.

The thirteenth anniversary of Rev. A. Scott's induction to the pastorate of Zion church, Carleton Place, was celebrated on Sunday, 16th ult.

WESTERN ONTARIO.

Rev. Murray Tait, of Knox Church, Wallaceburg, has been preaching on Night Scenes of the Bible. The last was on He went a Little Farther, Matt. 26:39.

Rev. Dr. Hubert Ross, a Canadian, but for several years minister of an important charge in Erie, Pa., preached in Westminster church, Mount Forest, last Sunday.

Rev. C. H. MacGregor, at present assistant minister of the Orillia Presbyterian Church, is to be called as colleague and successor to Rev. Dr. Grant, for so many years the greatly esteemed minister.

Last Friday night Rev. Dr. Pidgeon, of Victoria Church, Toronto Junction, baptized two of his congregation, who believe in immersion, in the Disciples' Church of Christ kindly offered for the occasion.

At the induction of Rev. R. C. McDermid into the Stayner charge, Rev. J. A. Cranston presided and Rev. C. T. Tough, of Duntroon, addressed the newly inducted minister, emphasizing the three fold nature of his work, as a man, a pastor and a preacher.

The attendance at the evangelistic and prayer services in Chalmers' church, Guelph, is well kept up and the interest has been increasing. Rev. J. B. Mullan, of Elora, was the speaker on Wednesday evening of last week, giving a suitable and fervid address.

Rev. Neil McPherson, formerly minister of St. Paul's Church, Hamilton, but now of Indianapolis, is called to Louisville, Ky. His many Canadian friends will be glad to hear of his re-established health, and will await with interest his decision as to the Louisville call.

Says the Mount Forest Confederate: Rev. John McKay, of Montreal, who at one time attended school in Mount Forest, is nominated as the Principal of the new Presbyterian College that is being established at Vancouver. Our friend, Mr. John McCall, may well be proud of his former Sabbath School scholar, and he will be all the better a principal for having had tuition from Mr. McCall, we venture to say.

HAMILTON.

Individual Communion cups are about to be introduced in St. Andrew's Church Rev. J. A. Wilson, pastor.

Rev. Dr. Fletcher, interim moderator, preached in Knox Church at both services on Sunday, and dispensed Communion at the morning service.

The 75th Anniversary of the founding of St. Paul's congregation was fittingly celebrated on Sabbath, March 1st, by special services at which Rev. Dr. Kilpatrick of Knox College preached.

An effort is being made to unite Chalmers' and Barton churches and leave St. James' as a single charge with the popular pastor, Rev. T. McLachlan, free to devote all his energies thereto.

The Laymen's Missionary movement is now well under way in Hamilton. On Sunday, the 23rd ult., the Presbyterian pulpits were manned by prominent laymen from Toronto, and earnest discourses on missionary problems were given. The next evening, Monday, in the schoolroom of Central Church, a popular meeting of representative men from the various Presbyterian churches in Hamilton was held, when Rev. Alfred Gandier of St. James' Square Church, Toronto, spoke on missionary problems.

INDUCTION AT LONDON.

The First Presbyterian church has chosen a successor to their late pastor, Rev. W. J. Clarke, in the person of Rev. John Gibson Inkster, B.A., recently of Bristol, England, whose induction took place last Thursday afternoon. Rev. Dr. Macdonald, Moderator of the London Presbytery, presided. Rev. W. L. Nicol, B.A., preached the sermon, and there after the impressive induction ceremony took place. Rev. Dr. Ross then addressed the minister; followed by Rev. Dr. Munro, who charged the people as to their duties. After the service, Mr. Inkster was conducted to the door of the church, where he was introduced to the congregation. In the evening a banquet was tendered Mr. Inkster and the members of the Presbytery in the school-room, at which a large number of the members of the congregation and several invited guests attended. The affair was highly successful from every standpoint. The repast, provided by the ladies, was most attractively spread, and the young men of the congregation waited on the guests.

Mr. H. Bapty was chairman, and after extending a hearty welcome to Mr. Inkster, introduced a programme of speeches and music.

Mayor Stavelly, himself a Presbyterian, spoke on behalf of the city, saying he was sure Mr. Inkster would find it a very pleasant spot to live in. London owed a great deal to the Presbyterian Church, and especially to the First Presbyterian church. Dr. Proudfoot, one of the early pastors, was also one of the founders of London. Rev. W. J. Clark, the former pastor, was a man beloved by all classes, irrespective of race, creed or color. He thought Mr. Inkster would be equal to the task of following such a man. The First Presbyterian church had made a wise selection in Rev. Mr. Inkster, who would prove a credit to the congregation and to the city of London.

Rev. Dr. McCrae, Rev. James Rollins, Rev. E. Leslie Pidgeon and Alderman Armstrong spoke on behalf of the Presbytery.

Greetings were conveyed to Mr. Inkster and the First Presbyterian church by Rev. D. E. Martin, representing the Ministerial Alliance; Rev. D. S. Hamilton, of the First Congregational Church; Rev. Mr. Garratt, of the Christian Workers' church, and Adjt. Howell, of the Salvation Army.

Rev. J. J. Patterson, of Sarnia, conveyed the greetings of the Sarnia Presbytery, and congratulated the congregation of the First Presbyterian church on securing so able a man as Rev. Mr. Inkster.

Rev. David James, who has been supplying the pulpit for some months, also spoke.

Rev. Mr. Inkster followed. He thanked the various speakers for the many kind things said of him. He could not say they were all true, but they were all kind.

"I suppose that I am expected to state my policy," said Mr. Inkster, "both as a citizen and as a minister of this church. I feel that I cannot do so. I do not know your city and its needs. I do not know your people. I know I am following a very good man. Mr. Clark was beloved of his people, and he was worthy to be loved. I do not care to follow an easy man. The people who love one man as this congregation loved Mr. Clark are very apt to love another. Good things are always hard, and while the task may not be easy, it is an inspiring one."

After thanking the representatives of the other churches, Mr. Inkster said: "I am an ardent advocate of union. I believe every great nation, on the whole, had one great religion. England will never know what she owes to the Church of England. Scotland will never know what she owes to the Presbyterian Church. Although there have been schisms and divisions and reformations, yet the nation was welded into great-

ness by one great religion. That must be the case in Canada. But the conditions in Scotland that gave rise to the Presbyterian church are not the conditions of Canada. The conditions that gave rise to the Church of England are not the conditions here. All that is true in the Catholic Church, all that is true in the English Church, the Presbyterian Church, the Methodist Church, the Baptist Church, and all the other churches, will endure, and I am longing for the day when in Canada there will be one great Canadian National Church. We all agree on the essentials, and it is only the non-essentials about which there is any difference."

The speaker wanted to be a citizen, not only of this city, but of Canada. There are tremendous possibilities in this country. It might not be his duty to be a member of Parliament, or a Cabinet minister or mayor, but it was his duty in the pulpit to inspire the congregation with principles for work that he had not time to do. He thanked them again for their very cordial welcome.

A hearty vote of thanks was tendered the congregation of the First Presbyterian church on behalf of the Presbytery by Rev. Dr. Macdonald and Rev. Dr. McCrae, and it was enthusiastically carried.

The gathering broke up by singing the National Anthem.

PRESBYTERY OF ROCK LAKE.

This Presbytery met for its February meeting in Morden. Sederunt: Rev. J. Caldwell, moderator; Wm. Caven, clerk; Rumball, Mackay, Mason, Scott, Clarkson, Hamilton, Faryon, Little, Beattie, Whiting, Hartley, ministers, and Messrs. Harris, Coulter, Fox, Bowman, Wright, McMillan, Robertson, elders.

The reports of the various committees were read and received and adopted: Church Life and Work, by Rev. Chas. Mackay; Sunday School Report, by Rev. E. Mason; Manitoba College, by Rev. F. J. Hartley; Presbytery Home Mission Report and Augmentation Report, by Rev. M. C. Rumball; Young People's Societies, by Rev. R. A. Clarkson; Statistical Report, by Rev. Wm. Caven; Systematic Giving, by Rev. J. A. Beattie; Presbytery Fund Report, by Rev. A. Hamilton. In the evening, at 8 o'clock, the public were invited to listen to the reports of Sessions on the "Basis of Union." Only one session, that of Thornhill, had a report ready. They made some criticism of the basis and a number took part in the discussion. After 9 o'clock the Presbytery continued its work.

As the Assembly is to be held in Winnipeg this year a ballot was taken for the election of commissioners. The following were elected: Messrs. Rumball, Hamilton, Mason and Hartley, ministers; and Messrs. Fox, Bowman, Wright and Robertson, elders.

The overture of the Synod to the Assembly re the erecting of a new Presbytery was discussed and left over to the May meeting.

It was decided to meet at Roland in May, and to hold a conference on Young People's Societies.

A committee was appointed to consider a matter of a Presbyterian Sunday School Convention, with a conference on young people's work. The committee consisted of Messrs. Mason, Scott and Caldwell, ministers, and their representative elders.

It is a pleasure to find that the indebtedness to the church and Mansie Building Fund is being decreased.

The good people of Morden entertained the Presbytery in a very hospitable manner.

There are now several lady gondoliers in Venice, and the men of the trade are organizing an agitation against them.

BRITISH AND FOREIGN.

It is announced that the Prince of Wales contemplates giving up York Cottage and taking a larger residence at Sandringham.

In the forthcoming London Pageant Mr. W. T. Stead is to appear as Oliver Cromwell, for which purpose he will have to shave his flowing beard.

The Rev. T. J. Morgan, minister, Yatalyera, Swansea, has received and accepted a unanimous invitation to the pastorate of Kingsland Church, Bristol, and intends entering upon the duties of his new pastorate early in April.

Prince Eitel Fritz, second son of the Kaiser, stayed in Paris on his way home from Lisbon, where he attended the Royal funeral. This is the first time since the war that a Prussian prince has set foot (otherwise than incognito) in the French capital.

Dr. Maclaren, who is just now staying with his daughter at Colwyn Bay, celebrated his eighty-second birthday on Tuesday. "The Prince of Preachers," as he has long been known, is able to do a little work daily, and he keeps up the habit of a midday "constititutional."

Sir Harry Maclean has reached Tangier safely. It is interesting to recall that Sir Harry's father is still living. The Maclean of Loch Buie is upwards of ninety years of age. He owns considerable property, including some fine shooting, in the Isle of Mull.

Two of the ministers who a few years since severed their connection with Calvinistic Methodism and joined the Presbyterian Church of England have returned to Calvinistic Methodism, viz: the Rev. Ellis W. Evans, of Pensara, Abergele, and the Rev. Richard Hughes, of Bournemouth, formerly assistant professor at Bala Theological College.

The anniversary of Dickens' birthday was chosen as a fitting occasion by the donors of the National Dickens Library to present their splendid collection to be housed in the Guildhall Library. The Lord Mayor, in a speech accepting the custody of the library, mentioned that he and his wife heard Dickens give his last reading in public nearly forty years ago.

The total Foreign Missionary contributions received by the English Presbyterian Church in 1907 amount to the goodly sum of £30,602. This includes donations and legacies; the income of the Women's Missionary Association (£6,623); the contributions from the Scottish Auxiliary (£2,155), from the Christian Endeavor Societies (£698), and from the Sunday-school children (£2,308). The largest contributions came from the following congregations:—Westbourne-grove, £507; Regent-square, £552; St. Paul, £908; and Trinity, Birkenhead, £1,087.

"The Unrest in India and what it means," was the subject of a paper by Rev. C. H. Hoeken, read before the Liverpool Ministers' Meeting recently. The speaker pointed out that of the population of 300 millions only 16 millions were educated. There are in the country no fewer than 147 languages, and the social distinctions could hardly be counted. The awakening in India he considered to be a desire for a better and a larger life. It was the beginning of a day when the life was awakening to its possibilities, and instead of passivity there would be activity and a taking part in the real life of the nation by the people. Mr. Hoeken has spent some years in India, as has Rev. Arminius Burgess, who, when speaking, said that the unrest there was to him a happy sign.

A Greek prisoner who is sentenced to death has to wait two years before the sentence is carried out.

HEALTH AND HOUSEHOLD HINTS.

Tight clothes and indigestion cause red noses.

A hot bath taken at night affords refreshing sleep.

The yolk of an egg broken up in rose water is a trusty shampoo.

When you hang a piece of meat do not sprinkle salt over it, because salt draws the juice out.

Boil your cream for coffee, and see if the coffee does not taste better, as well as keep hot longer.

By rubbing with a damp flannel dipped in the best whiting, the brown discoloration may be taken off cups in which custards have been baked.

Pickles are unhealthy as articles of food and often cause acute dyspepsia. Young ladies addicted to their free use may be assured that they must certainly part with their favorite dainty or bid farewell to good digestion. Cucumbers prepared with salt and vinegar are next to impossible of digestion.

Helen's Cake.—Take two eggs, well beaten, one cup of sugar, half cup of good, sweet milk, about six tablespoonfuls of melted butter, one and one-half cups of flour, in which put a teaspoonful of baking powder and a teaspoonful of lemon essence for flavoring. Bake in one loaf in a moderate oven.

Cooking Sweet Potatoes.—Here is the recipe for cooking sweet potatoes in southern style: Into a large, flat-bottomed saucan pan put half a cup of butter and two tablespoonfuls of sugar. When it is hot lay in raw sweet potatoes, pared and cut in halves lengthwise. Prepare enough to cover the bottom of the saucan pan. Season to taste with salt and pepper, and put in loose ly another layer of potatoes. Pour in enough boiling water to half cover the lower layer of potatoes; cover the saucan pan tightly and set where the heat is gentle. When the lower layer is brown, remove to the top, letting the next stratum brown in its turn. If ham is used as an accompaniment, fry as much as is desired, and cut into bits over the potatoes, using the drippings instead of butter in frying.

Whole Wheat Bread.—Dissolve a cake of fresh compressed yeast in one-half pint of warm water, stir this when dissolved into the following mixture, when it has become lukewarm: Two cups of boiling water, one and one-half of fresh sweet milk and one tablespoonful of sugar. Stir in enough whole wheat flour to make a stiff batter, beat fifteen minutes and set in a cool place in summer or a warm place in winter to rise over night. Next morning add enough whole wheat flour to knead into a hard loaf, let rise about three hours, knead ten minutes, mold into loaves, roll each loaf in lard—cottonine is nicer—and bake an hour, or longer, if necessary. This is not only good, but very wholesome; not hard to make and much better for children than white bread.

Spiced Beets.—Take one pint of vinegar and two pounds of sugar, boil up once, then add sliced cooked beets, a little whole mace, cinnamon and cloves; let boil up once or twice and put in jars and seal. These are delicious.

MOTHERS SHOULD REMEMBER THAT.

Children are weak and helpless. They are at the mercy of their parents. Punishment by personal violence is degrading to mother and child. It takes away the self-respect of both. Mothers must never relax their efforts to secure obedience and to correct faults. Punishment when needed may easily be deprivation of something which relates to the act committed or omitted. Such as keeping the child in bed. Keeping him away from playmates for a day or two if he has done wrong with them. Making him sit down for an hour or more. Such punishments are usually far more effective than a whipping. But when children have done wrong and you must punish them, be calm and cool yourself before you do anything.

SPARKLES.

"Got a wireless message to-day"
"That so?" asked his interested friend.
"What was it?"
"A postal card."

"When I heah you tawk about havin' a even tempah," said the Kentucky colonel, "I can't he'p thinkin' of Jack Chinn and whut ole man Hutchins used to say of him back heah in Harrodsburg. Ole man Hutchins used to say, 'Jack Chinn, he's jes' about the mos' even tempahed man evah wus in the whuld, he is. Mad all the time.'"

There was a millionaire, a cattle man, who led a visitor into a great room lined with thousands of volumes.

"See them books?" he said.
"Yes," said the visitor.
"They're all bound in calf, ain't they?"

"Yes," the visitor agreed; "they seem to have a uniform calf binding."
The millionaire chuckled proudly.
"Well, sir," he said, "I killed all them calves myself."

Mr. Quarrels.—We don't need that rug any more than a cat needs two tails. How often have I told you, my dear, never to buy anything because it is cheap!

Mrs. Quarrels.—But it wasn't cheap, my love; it cost fifty dollars.

Indignant Citizen.—Say! Your boy threw a stone at me just now and barely missed me.

Mr. Grogan.—Yez say he missed ve?

Indignant Citizen.—That's what I understood myself to remark.

Mr. Grogan.—It was not my b'y.

Mrs. Amelia Hanson has lost her marriage certificate and can't find it! She is a palmist and a clairvoyant, spends the summer at a seaside resort, and in moving her things to the city she lost this precious document. Her clairvoyance does her no good, her palmistry is no better, and she has to advertise in the New York Herald, offering a reward to the finder. Yet she will find just as many simpletons next summer.

In the Beecher family the name of Mrs. Stowe was often quoted to the younger generation as one having authority. On one occasion a grandniece of Mrs. Stowe became very angry at a playmate and, stamping her foot, said: "I hate you, and I don't want anything more to do with you, nor your manservant, nor your maidservant, nor your ox, nor your ass." Her mother sternly reproved her, asking her if she knew what she was saying. Little Miss Beecher promptly replied: "Yes, the Ten Commandments." "Well, do you know who wrote them?" The child, looking disgusted, answered, "Goodness, yes! Aunt Harriet did, I s'pose."

NOVEL EXPERIENCES.

Just once, in far-off Labrador, the sun gave warning rays,
And this excited Eskimo exclaimed in great amaze:

"Though all my life I've known the cold, and ice, and freezing storm,
I never knew the sun could shine enough to make one warm!"

Another day, on desert sands, the rain came pouring down,
And this affrighted African cried, with a fearful frown:

"Though all my life I've known the heat and burning sun, but yet
I never knew the rain could fall enough to make one wet!"

—St. Nicholas.

Nearly half the breweries of the world are in Germany.

Some of the icefields of Greenland are believed to be a mile and a half in thickness.

RHEUMATISM

IN THE BLOOD

Cure it by Enriching the Blood With
Dr. Williams' Pink Pills.

There is only one way by which rheumatism can be cured. It must be treated through the blood. Iminents and outward applications may possibly cure the trouble. And while you are experimenting with liniments the trouble is every day becoming more firmly rooted in the system, and more difficult to cure. The poisonous acid that causes rheumatism must be driven out of the blood, and you can only do this by making new, rich, red blood through the use of Dr. Williams' Pink Pills.

Mr. Chas. H. Lumley, of Brickford, Ont., is one of the best known farmers in Lambton county. About three years ago, while Mr. Lumley was engaged in threshing, he became overheated, and this was followed by a severe chill, that started the rheumatic pains. Mr. Lumley says: "I did not think anything of it at the time, as I was accustomed to being exposed to all kinds of weather. As a result I was unable to go about next morning. I had severe pains in my arms and legs which I treated at first with the usual home remedies. As these did not help me, and the trouble was growing worse the family doctor was sent for, but he did not have any better success. He told me I was suffering from a severe attack of rheumatism, and there can be no doubt about it, as I was confined to my home about four months before I was fortunately advised to try Dr. Williams' Pink Pills. I sent for a supply, and it was not long before I found they were helping me, and by the time I had taken a half dozen boxes the trouble had entirely disappeared. In other respects the pills also greatly improved my health, and I never felt better in my life than I have since taking them. I therefore, most cheerfully recommend Dr. Williams' Pink Pills to other similar sufferers."

Dr. Williams' Pink Pills make cures of this kind after doctors and common medicines fail, because they actually make new blood. They don't cure the mere symptoms. They go right to the root of the trouble in the blood. That is why this medicine cures anaemia, indigestion, neuralgia, palpitation of the heart, and the headaches and backaches brought on by the ailments that fill the lives of so many women with misery. Do not take any pills without the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around the box. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Co., Brockville, Ont.

During the last ten years as many people have lost their lives through the plague in India as have perished in all the wars since the time of Napoleon.

Over 5,000,000 people are employed in the world's mines and quarries, more than a third of this number finding work in the British Empire.

In Australia engagement rings are lent out by certain jewellers as part of their ordinary trade.

Switzerland, in proportion to its population, spends more on the relief of the poor than does any other country.

Commercial travellers in Austria have secured a substantial increase in their salaries by combining and demanding it.



Department of Railways and
Canals, Canada

TRENT CANAL
ONTARIO-RICE LAKE DIVISION

SECTION NO. 3

NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Trent Canal," will be received until 10 o'clock on Thursday, March 12th, 1908, for the works connected with the construction of Section No. 3, Ontario-Rice Lake Division of the Canal.

Plans, specifications, and the form of the contract to be entered into can be seen on and after the 5th February, 1908, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa; at the office of the Superintending Engineer, Trent Canal, Peterboro', Ont., and at the office of Mr. J. B. Brophy, Division Engineer, Trenton, Ont., at which places forms of tender may be obtained.

Parties tendering will be required to accept the fair wages schedule prepared or to be prepared by the Department of Labor, which schedule will form part of the contract.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms, unless there are attached the actual signatures, the nature of the occupation, and place of residence of each member of the firm.

An accepted bank cheque for the sum of \$10,000 must accompany each tender, which sum will be forfeited if the party tendering declines entering into contract for the work at the rates stated in the offer submitted.

The cheque thus sent in will be returned to the respective contractors whose tenders are not accepted.

The advertisement dated the 15th January, 1908, is hereby cancelled.

The lowest of any tender not necessarily accepted.

By Order,

L. K. JONES,
Secretary.

Department of Railways & Canals,
Ottawa, Feb. 2nd, 1908.

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

New York and Ottawa Line

Trains Leave Central Station 7.50
a.m. and 4.35 p.m.

And arrive at the following Stations Daily except Sunday:—

3.59 a.m.	Finch	5.47 p.m.
9.38 a.m.	Cornwall	6.34 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.90 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St., and Central Station. Phone 13 or 1180.

TOOKE'S SHIRTS

Compare our prices with the prices elsewhere and do not forget to consider the quality, workmanship and style. On all lines of Shirts we can save you from fifteen to twenty-five per cent. Fine quality. Tailor Made Shirts \$1.00.

R. J. TOOKE,

177 St. James Street
493 St. Catherine Street West
473 St. Catherine Street East

MONTREAL

PRESBYTERIAN BROTHERHOOD

Report of the First Convention at Indianapolis, November 13th to 15th. A complete Handbook for the Brotherhood and its Work.

Paper Cover, 25 Cents, Postpaid, Cloth, 40 Cents, Postpaid.

"The keynote of the convention was loyalty to God and the Church. Its most noticeable feature was not size, though it was larger than the General Assembly; nor was it eloquence, though the speeches, both prepared and extempore, were fine. It was the spirit of earnest determination to do, and find out how to do better the work of the Church."

Herald and Presbyter.

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Choice tracts from ten acres to one thousand acres, on Kootenay Lake, Arrow Lakes, Sloean Lake, and in the subdistricts known as Nakusp, Burton City, Fire Valley, Deer Park and Crawford Bay. We can give you ground floor prices on land that will stand closest inspection. Write us.

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Ministers, Teachers. . . . Students @ Business Men

Subscribe to the Organ of French Protestants,

L'AUROR (THE DAWN)

A clean, newsy, up-to-date Family Paper, edited with care and written in simple, pure and classical French. Good reading for those who know or who want to learn French.

ONE DOLLAR A YEAR

REV. S. RONDEAU, MANAGING EDITOR,
17 BLEURY STREET, MONTREAL

In the U.S. \$1.25 per year and in Montreal, by mail \$1.50

PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

Quebec, Quebec.
Montreal, Montreal, 6th March.
Glengarry, Lancaater, 5th Nov.
Ottawa, Ottawa.
Lan. and Renfrew, Smith's Falls,
17th Feb., 3.30.
Brockville, Prescott.

Synod of Toronto and Kingston.

Kingston.
Peterboro', Colborne, 30th Dec.
Lindsay.
Toronto, Toronto, Monthly, 1st Tues.
Whitby, Brooklin, 15th Jan, 10 a.m.
Orangeville.

North Bay, Magnetawan.
Algoma, S. Richard's Bldg.
Owen Sound, O. S.J., 3rd Dec., 10 a.m.

Saugeen, Drayton.
Guelph, Knox Ch., Guelph, 21st Jan., 10.30 a.m.

Synod of Hamilton and London.

Hamilton, Knox Ch., Hamilton,
7th Jan., 10 a.m.
Paris, Branford, 14th Jan., 10.30.
London, First Ch., London, 3rd Dec., 10.30.
Chatham, Chatham.
Huron, Clinton.
Maitland, Teeswater.
Bruce, Paisley.

Synod of the Maritime Provinces

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown.
Pictou, New Glasgow.
Wallace.
Truro, Truro, 18th Dec., 10 a.m.
Halifax.
Lun. and Yar.
St. John.
Miramichi, Bathurst.

Synod of Manitoba.

Superior.
Winnipeg, College 2nd Tues., bim
Rock Lake.
Glenboro', Cyprus River.
Portage-la-P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

Yorkton.
Regina.
Qu'Appelle, Abernethy, Sept.
Prince Albert, at Saskatoon.
Battledorf.

Synod of Alberta.

Arcola, Arcola, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod, March.

Synod of British Columbia.

Kamloops.
Kootenay.
Westminster.
Victoria, Victoria.

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107 St. James Street and
49 Crescent Street,

MONTREAL

QUÉ



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Chute a Blondeau Landing Pier," will be received at this office until Wednesday, March 18, 1908, inclusively, for the construction of a Landing Pier at Chute a Blondeau, Prescott County, Province of Ontario, according to a plan and specification to be seen at the office of J. L. Michaud, Fes. Resident Engineer, Merchants' Bank Building, St. James Street, Montreal, P.Q., on application to the Postmaster at Chute a Blondeau, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the printed form supplied, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for seven hundred dollars (\$700.00), must accompany each tender. The cheque will be forfeited if the person tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By Order,
FRED GELINAS,
Secretary.

Department of Public Works,
Ottawa, February 18, 1908.

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

RIDEAU CANAL NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Timber," will be received up to 16 o'clock on Friday, the 30th March, 1908, for the supply and delivery of British Columbia or Douglas Fir Timber required for the Rideau Canal. Specifications and Bills of Timber can be obtained at the office of the Superintendent Engineer of the Rideau Canal, Canadian Building, Slater Street, Ottawa, on and after Monday, the 17th February, 1908.

An accepted bank cheque for the sum of \$400.00, made payable to the order of the Minister of Railways and Canals, must accompany each tender, which sum will be forfeited if the party tendering declines entering into contract for the work at the rates stated in the offer submitted.

The cheque thus sent in will be returned to the respective contractors whose tenders are not accepted.

By Order,
L. K. JONES,
Secretary.

Department of Railways and
Canals,

Ottawa, February 12th, 1908.
Newspapers inserting this advertisement without authority from the Department will not be paid for it.

WHY A TRUST COMPANY

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

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

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"CALEDONIAN"

Scotch Tweed Skirts

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

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

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

SCOTCH WINCEYS from 1/- per yd.

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Capital Paid up	2,500,000
Reserve	1,000,000

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Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 36, 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 an Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

The homesteader is required to perform the homestead duties under one of the following plans:—

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

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

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.

(5) 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.

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the Interior.

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

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The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50

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