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BROTHERHOOD.

(Scribner's Magazine.)

That plenty but reproaches me
Which leaves my brother bare,
Not wholly glad my heart can be
While he is bowed with care.
If I go free, and sound and stout,
While his poor fetters clank,
Unsated still, I'll still cry out,
And plead with Whom I thank.

Almighty; Thou who Father be
Of him, of me, of all,
Draw us together, him and me,
That whichsoever fall,
The other's hand may fail him not—
The other's strength decline
No task of succor, that his lot
May claim from son of Thine.

I would be fed, I would be clad
I would be housed and dry,
But if so be my heart be sad—
What benefit have I?
Best he whose shoulders best endure
The load that brings relief,
And best shall be his joy secure
Who shares that joy with grief.

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Births

At the manse, Dalhousie Mills, on Feb. 3, to Rev. and Mrs. W. A. Morrison, a daughter.

At Laggan, Ont., on Jan. 28, 1906, a son to Mr. and Mrs. Robert Grant.

On Feb. 4, at 375 Lyon street, Ottawa, to Mr. and Mrs. William C. Blount, a daughter.

MARRIAGES

At Ottawa, on Wednesday, Jan. 31, 1906, by the Rev. A. E. Mitchell, Amelia B. Wilkie, of Ottawa, to Howard D. Graham, of Kemptville.

At St. Luke's Manse, Finch, on Jan. 17, 1906, by Rev. D. Mac-Vicar, Gordon Fetterly, Newington, to Edna Edith, daughter of George Price, Osabruck.

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In Montreal, on Feb. 8, 1906, Catherine Fraser, widow of the late Duncan H. McGillivray, and beloved wife of Alexander Gow.

In Drummond, on Feb. 6, 1906, Henry Andison, aged 90 years.

In Perth, on Feb. 5, Peter Robinson, aged 80 years.

At Kingston, Ont., on Feb. 3, 1906, Roderick Mackenzie, son of the late John Mackenzie, of Lennoxville, P.Q.

On Jan. 31, in London, Eng., suddenly, Anna B. Beach, widow of Horatio Holden, of Port Dover, Ont., in her 70th year.

In Toronto, on Tuesday, Feb. 6, 1906, Margaret Etchingham, in her 74th year, beloved wife of James Duff.

On Jan. 18, 1906, Elspeth Warden (6 Wolsley Terrace, Edinburgh, Scotland), only surviving daughter of the late William Warden, Dalkeith, in her 89th year.

On Jan. 30, 1906, at 339 Notre Dame avenue, Winnipeg, Man., after a lingering illness from dropsy, Robert Burns, late of Toronto and Scarborough, aged 53 years.

Suddenly, at Toronto, on Feb. 3, 1906, Frederick P. Macintosh, manufacturer's agent, aged 58 years.

At Winnipeg, Man., on Feb. 4, 1906, Jane Crawford, wife of Wm. V. Gordon, late of this city.

In Woodville, on Monday morning, Feb. 5, 1906, John Gunn, in his 77th year.

On Feb. 4, at the home of her sister, Mrs. Balmer, 131 Grace street, Eliza, daughter of the late John Campbell Smith, of Canguanacouag, Ont.

At Port Hope, on Wednesday, Feb. 7, 1906, Peter Rice Randall, aged 84 years.

At Port Hope, Feb. 4, 1906, in her 92nd year, Elizabeth McElroy, widow of the late John Donald.

At Port Hope, Canada, on Monday, Feb. 5, 1906, in the 88th year of her age, Miss Frances Benish.

At Port Hope, Feb. 2, 1906, in her 82nd year, Mary Dawson, of Huntley, Aberdeenshire, Scotland, widow of the late James Massie, of Port Hope.

J. W. H. Watts, R.C.A.

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J. D. McLEAN,
Secretary.

Department of Indian Affairs,
Ottawa, 3rd February, 1906.

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NOTE AND COMMENT.

The last census accredits the kingdom of Bavaria with 1,800,000 Protestants, almost all of whom are Lutherans. The balance of the inhabitants, about 4,000,000, are Catholics. In the city of Munich the Protestant population has increased to 75,000.

The Earl of Aberdeen, the new Lord Lieutenant of Ireland, made his state entry into the Irish capital almost exactly twenty years after he entered Dublin to begin his first term as Lord Lieutenant. The streets were thronged with holiday-makers and there was a profuse display of bunting. The Earl and Countess met with a hearty reception.

The evangelist, Albert Lunde, whose leadership in the Norwegian revival is very like that of Evan Roberts in the Welsh revival, is a Baptist. The bishops and ministers of the state church have cooperated with him in the work. This is significant in view of the fact that the law remains unchanged which requires the state clergy to do all in their power to resist all religious work that is not conforming to the established system of worship.

The federation of mission societies in China is receiving consideration. A conference held in Peking recently to discuss the question was attended by representatives of about a dozen different missionary organizations. The forces of the Christian Church are bound to unite for work. All the movements of the time are towards such unification. God is moving His people.

Brevity and economy in honeymoons, the London Express says, are becoming the fashion. Even wealthy people, it says, are "showing a tendency to limit the wedding tours to three or four days in Paris." Many go straight to their new home from the church and stay there, and very sensible, too!

It is understood in legal circles in London that Sir John Macdonnell, like most celebrities of the present day, is a Scotsman, and, like many, is an Aberdonian by birth and education, is engaged upon a history of the origin, rise, and development of international law, the subject which he has made his own both as a professor and as a writer.

A contributor to the Belfast Witness intimates that Belfast has the largest Bible class in Ireland. This class, he says, is in connection with Megain Memorial Presbyterian church, and is conducted by the respected pastor, Rev. James McConnell, B.A. I understand that this year there are over 500 names on the roll of the adult class, and that to meet the wish of many young people wanting to join Mr. McConnell started a juvenile class, the roll of which is rapidly assuming large dimensions. Are there no Bible classes in Canada which can equal, if not surpass, this record?

A British paper notes with gratification that the movement in India for the unification of Native Christian Churches is gradually extending, and that already the various branches of the Presbyterian Communion have been "federated" in a Presbyterian Church of India. The Belfast Witness notes that the Congregational Missions of England and America are preparing for a similar federation of their native churches, as a preliminary step to ultimate union with the Presbyterian body. It may be that some distinctions will be found inevitable, but in regard to the great essentials there may well be full unity.

Canon Hensley Henson of Westminster Abbey is a recognized leader among that increasing body of Church of England clergymen who repudiate the extreme and exclusive claims put forward in the name of the establishment. He has been calling upon Parliament to repeal "that relic of barbarism" which forbids Anglican clergymen inviting Nonconformist ministers into their chancels, and does not hesitate to say that the apostolic succession claims made by extreme Anglicanism is "as unhistorical as it is uncharitable." He rejects the dogma because "it is demonstrably untrue," and also because "it is a barrier to fellowship with our fellow-Christians who are non-Episcopalians."

Rev. John Lee, of Chicago, who has done a modest but important work in the last three or four years toward securing liberty of Protestant worship in the Catholic States of South America, is justly encouraged with the progress achieved already, says The Chicago Interior. Directly from his endeavors has come a co-operation of the governments of the United States, Great Britain and Germany in representing diplomatically to the republics on the west coast of South America the advantages of making the exercise of religion perfectly free. In part from this friendly intervention, in part from the influence of liberalizing agitators in their own citizenship, these republics are gradually relaxing their intolerance.

Not very long ago it was announced that one of the railway companies in Liverpool, G.R., had determined to run a "special inebriates' train" on the bank holidays, to carry safely home in the evening those who got drunk on that day. The train was not ready as announced but there were no drunken people to travel in it. One of the railway officials speaking in explanation of this recently is reported to have said: "The premature publication of our intentions ruined our plans. The regular toppers, who before could be relied upon to travel home drunk, have been shamed into sobriety. The idea of being placed in a compartment with the other drunkards disgusted them, consequently they resolved to keep sober. I consider we have done more for the cause of temperance than any amount of legislation could possibly do." It would seem from this that a good cure for drunkenness is publicity.

Dr. W. J. Dawson, formerly of London, G.B., who is now conducting evangelistic services in the United States, relates the following interesting incident which occurred in Schenectady, N.Y.: "The clearest and most beautiful case of conversion I have ever known occurred in this mission. For reasons which will be understood I suppress the name, though I believe that he who bears it would not ask for its suppression. He is a man of the highest culture, bearing an historic name, and educated in the faith of Unitarianism. One night I closed the service, at which I had spoken on Nicodemus, by saying, 'Now, Nicodemus you have not stood up. The lights are being put out. Come to me in the darkness. Let me share your hand at least.' He rose and came forward, saying, 'I will do that.' A night later he rose as an open convert. The next morning he applied for membership in one of the churches of the city. He not only rose, but testified. And he brought others. It will easily be imagined how great an influence his conversion had on others. I think I do not exaggerate when I say that nothing in all my ministry has ever given me such a thrill of pure joy as this turning to Christ of one whom I am proud and glad to call my friend."

According to the figures furnished by the Government Bureau of Statistics, there are consumed in the United States in one year about forty million barrels of beer, ninety-eight million gallons of proof spirits, and thirty million and five hundred thousand gallons of wine. These drinkables, sold at retail, take out of the pockets of consumers in a single twelve-month the sum of \$1,454,119,858. This is simply astounding. But look at the case from the view point of the following comparison:—The people of the United States in a year spend \$600,000,000 for meats and \$600,000,000 for breadstuffs. They pay out \$630,000,000 for cotton and worsted goods, for wearing apparel and household use. Boots and shoes cost them \$261,000,000 in the same length of time. For iron and steel they spend \$480,000,000, for sugar and molasses \$225,000,000, and for tea, coffee and chocolate \$160,000,000. It will be noticed that no two of these items, which represent the chief expenses of the nation, equal in sum the total expenditure for liquors, the meats and breadstuffs together amounting to only \$1,260,000,000.

There has been some discussion in the press, notably in the United States (and the Dominion Presbyterian had an article two weeks ago in condemnation of this idea) over proposals made by some people, that persons who are suffering from painful diseases from which it is believed they cannot recover, should have their sufferings "mercifully" ended by what is termed euthanasia. The proposal does not meet with favor except in a few instances. The view of the New York Medical Times is thus stated: "Apart from humanitarian considerations the main objection of medical men to merciful homicide is one that does them great honor: it is on the ground of their own liability to error in pronouncing a case necessarily fatal. Every experienced and tried physician has found that there have been cases within his knowledge which have demonstrated that prognosis in medicine may be as illusory as prophecy in the general affairs of life. How often has a patient with Bright's disease, 'doomed to death within a couple of years,' or a consumptive, 'good for but a few months more,' lived to attend the funeral of the prognosing physician! As a case in point 'Senex' in the Herald and Presbyterian, notes the following:—'I knew of a case, several years ago, where three able physicians, after a careful diagnosis and constitution, agreed that there was no hope for the sufferer. He could only linger in great agony for a few hours. But that doomed patient recovered, and has been an earnest worker for nearly two decades. Suppose the physicians had chloroformed him? Would it not have been murder? The legal aspect of such cases is thus pointed out by the New York Sun: 'The courts both in England and in this country have repeatedly held that he who accelerates the death of another is guilty of felonious homicide. Even in the case of the birth of excessively deformed infants the English courts have refused to hold that the attending physician was justified in taking the life of an infant, although the malformation might be so great as to make it a monster in a legal sense. The writer in the Herald and Presbyterian quoted above thus sums up: 'Yes, if God chooses to send into this world a child helpless and deformed, we have no right to interfere. He may have some purpose of wisdom and of love in what seems to us so cruel. We must respect his sovereignty as the author of life. The sad prevalence of suicide to-day is due, no doubt, to erroneous ideas of the sacredness of human life, ideas for which the advocates of euthanasia are largely responsible.'

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSPITHS AND POINTS FROM ST.
PAUL'S PULPIT.

Rev. W. D. Armstrong, D.D.

"Life and death are in the power of the tongue," and "A wholesome tongue is a tree of life."

"Put out your tongue," is the first request of a physician. A clean tongue means good health. The state of the tongue is also a good test of the moral health. A tongue clean, true and kindly indicates a good state of heart.

We are very anxious to have our young people taught to sing "true." Still more important is it that they should learn to speak "true."

From the loving heart will come loving words.

The tongue leaves the pen and printed page far behind because it gives tone, feeling, electric impulse—the force of personality—where one soul touches another.

A corrupt heart is called an "open sepulchre," sending forth through the tongue putridity and pestilence.

Carlyle's saying: "Speech is silver, but silence is golden," is more epigrammatic than true.

It is not the silent tongue, but the wholesome, speaking tongue that is a tree of life.

Silence may be prudent but it may also be stupid, selfish, wicked.

"Dare to be true. Nothing can need a lie," and "A lie which is half a truth is ever the blackest of lies."

"A little nonsense, now and then, is relished by the wisest man," but when nonsense is staple and cultivated, it is deplorable.

Sharp, severe words are sometimes as necessary as the surgeon's knife, but like the surgeon's knife should only be used with the kindest intention. The law of kindness should determine even the character of our jokes. We have no more right to hurt with our word than with our fist.

In our homes kindness should pervade our speech as the breath of flowers.

Unkind words have ten-fold cruelty when spoken to those who love us.

Christianity is the life of love and it should be manifest in all its sweetness in our homes.

What bitter tears of regret would be spared if we always spoke the kind and helpful word to those who are bound to us in closest relationship.

When death separates, how bitterly we regret the unkindness spoken—and the kindness unspoken.

Oh, friends, I pray

Keep not your kisses for my dead, cold brow,

The way is lonely; let me feel them now."

An illustration by John MacNeil tells how a pretty little child was one day playing with a very valuable vase, when he put his hand into it and could not withdraw it. His father, too, tried his best to get it out, but all in vain. They were talking of breaking the vase, when the father said: "Now, my son, make one more effort; open your hand and hold your fingers out straight, as you see me doing, and then pull." To their astonishment the little fellow said: "Oh, no, pa, I couldn't put out my fingers like that, for, if I did, I would drop my penny." He had been holding on to a penny all the time! No wonder he could not withdraw his hand. How many of us are like him! Drop the copper, surrender, let go, and God will give you gold.

NOTES FROM IOWA.

By Rev. W. H. Jordan.

Though the churches in the United States are not contemplating organic union there is some interchange of pastors. The Marshalltown church, vacant for several months, has just called Rev. McCord of Dubuque, a Methodist minister. With the splendid exception of Rev. F. W. Russell's pastorate of six years, this church has not been successful in its work. It is to be hoped that now they have a man who can do something with and for them.

Rev. E. F. Lilley, since September the pastor of Tokdo, Iowa, was called upon to mourn the decease of his faithful wife. She was one of God's own and deeply interested in the work. Pneumonia did its work in less than a week. Elder Davidson was sent to Ohio with the husband, where the body was laid to rest. Osceola, Sac City, and Clarkville are vacant. The first two have men in mind and will no doubt be settled soon. Rev. Harvey Hostetter, at one time president of Buena Vista College, our youngest Presbyterian institution in Iowa, pastor of the Second church in Council Bluffs, has resigned, and may study in Europe for a year.

Meetings are now in progress in Wall Lake, where the Presbyterian and Methodist churches have united for three weeks. Rev. W. H. Jordan, of Carroll, is speaking each evening to a full house. The afternoons are given to an exposition of Ephesians and to prayer. Some good results are already seen. Children's meetings are also held. It is expected that a ten o'clock men's meeting will be held next week. Meetings are now in progress in many churches throughout the country. The mild winter has been exceedingly favorable.

The day of prayer for colleges—the last Thursday in January—proved a great blessing to the large number of young people in both the state and denominational institutions.

Rev. J. F. Hinkhouse, one of Iowa's indefatigable pastors, and a former moderator of the Synod of Iowa, has just finished his second year in the Second church, Sioux City. This is a thrifty parish; 60 persons have been added; \$530 raised for boards; \$4,700 for congregational expenses. He hopes during the first half of 1906 to clear away all the church indebtedness. Twenty-five were recently added as a result of the meetings conducted by Mr. and Mrs. O. E. Harvey. The First church recently added 162 members, results of the C. G. Jordan meetings, and hopes to build in the near future.

Rev. T. B. Turner, of Coon Rapids, closes his work in April and retires for the present from the active duties of the ministry, and will assist his father in office work. Mr. Turner is an enthusiast in gymnasium work and has a gymnasium and bath rooms which he says is "a white elephant" on his hands. He thinks the cobbler had better cobble shoes and the preacher preach the gospel. Few men are big enough to do more than one thing well.

Carroll, Iowa.

In Germany among adults the illiterates would seem to be not greater than 1 in 2,500; in Sweden and Norway, 1 in 1,250; in Denmark, 1 in 500; in Switzerland, 1 in 106; in the Netherlands, 1 in 40; in France, 1 in 16; in England and Scotland, 1 in 40, while in the United States the proportion is 1 in 9, and in New York, 1 in 18.

God has left no night without its stars and no sorrow without its promises.

PROTESTANTISM IN HUNGARY.

From a very interesting article in "The Sunday at Home" for February we learn with much satisfaction that Protestantism in Hungary is a living force. Numerically it embraces about one-fifth of the population. Roman Catholics number about one-half—some twelve millions, Greek Church and Greek Catholics about one-fourth, the balance being made up of Jews and other persuasions. Of the Protestants about 2,500,000 belong to the Reformed or Calvinistic Church, and 1,500,000 to the Lutheran Church. The Reformed Church has no less than five theological colleges, one of the chief being a Budapest, the capital. The editor of "The Sunday at Home" tells us that he spent a Sabbath in Budapest in autumn last, when he attended the Reformed Church in Calvin Square. There was an attendance of about 1,500, chiefly men. The preacher was the Rev. Mr. Soros, who preached specially on behalf of their Home Mission work. Many of the leading laymen in Budapest take a very active and prominent part in church work; and do not excuse themselves because of their many public duties. The lay president of the Reformed Church is Herr von Szilassy, Judge in the Court of Administration, president of Y.M.C.A. of Hungary, and president of the Hungarian Home Mission Association. In conversation with the president, the editor tells us that he found him taking a most hopeful view of the position and progress of Protestantism in Hungary. It has a hard struggle, for Austria—priest-ridden Austria—is not yet disposed to show much consideration for the rights and claims of Hungarian Protestants. It has altered little since Mr. Gladstone's day, when, in his famous Midlothian campaign, he said—as many of our readers will remember to this day—"There is not an instance, there is not a spot upon the whole map, where you can lay your finger and say 'There Austria did good.'" Doubtless the same spirit is still alive which, in 1849, thirsted for the blood of Kossuth, and declared that unless he and his associates would consent to abandon the religion of their fathers they must die upon the ignominious scaffold. But Kossuth did not live and suffer in vain. And so it is that the arrangement of 1867 between the two States, Austria and Hungary, treats them as having equal rights with a common ruler. Each country has its own parliament, with a delegation elected by the two parliaments, for the common purposes of war, foreign affairs, and finance relating to these two purposes. The Monarchy and the army are not Austrian, but Austro-Hungarian. Thus it is that in Hungary civil and religious liberty is fully enjoyed, and full and fair play demanded and enjoyed by Protestants as well as by Roman Catholics. Not only so, but there is ample freedom for missionary effort on the part of the Protestant Churches at home. There is a Scottish Mission, which is doing, under the present guidance of the Rev. J. T. Webster, a great and noble work, specially in connection with the Jews. It will be remembered that it was from this mission in Budapest Adolph Saphir came (ordained by the Irish General Assembly as a missionary to the Jews), and also the no less famous Dr. Eldersheim, whose Biblical works are in all hands, and that here Rabbi Duncan, the well-beloved Mr. Wingate—father of the Sirdar in Egypt—and the Rev. Dr. A. Moody labored with so much wisdom, faithfulness, and acceptance under the direct and unstinted aid of the fearless Protestant Archduches. It seems

there is an open door in Hungary for the evangelistic work of the British and Foreign Bible Society, and of the Religious Tract Society, which these valuable societies are vigorously taking advantage of. From the depot of the Religious Tract Society no less than 100,000 copies of various publications were issued in the course of 1904. A Hungarian edition of Drummond's "The Greatest Thing in the World" has had a very large circulation.

In reference to education, it is the law in Hungary that every child attending the public schools must receive religious instruction from an authorized teacher of his own denomination. The editor of the "Sunday at Home" tells us that he attended a missionary meeting where he heard the "Glory Song" sung in Hungarian with an enthusiasm which he had not heard surpassed in England, even with Mr. Alexander himself acting as leader. On every side he was deeply impressed with the evidences of growing spiritual life, and increased activity on the part of all the Protestant denominations. He gives an interesting account of an interview he had with that famous veteran Orientalist and writer, Professor A. Vambrey, who was often a visitor at Balmoral and Windsor to the late Queen, and to the King, who, when Prince of Wales, became godfather to Vambrey's grandchild. Vambrey told him that he once gave a lecture in London on the Eastern question, at which Lord George Hamilton presided, and Mr. Gladstone was present. Vambrey attacked Gladstone's Eastern policy, but Gladstone came up to him at the close and thanked him for the lecture. "That," said Vambrey to the editor, "would not happen anywhere but in England." It is a matter of much thankfulness that in the heart of Europe the Protestant cause is so full of life and activity.—Belfast Witness.

THE MEN OF THE OLD REGIME.

Where is the Commodore Jacques Cartier,

First of our sailors, the Breton bold?
Pontbriand and La Pommeraye,
Gentlemen under his flag enrolled?
Sieur de Roberval, harsh and cold?—
Dreamers of the eternal dream
Of venturesome deeds and fame and gold?

Where are the men of the old regime?
Where is the poet Lescaobot,

Ever at hand with a cheering strain?
Where de Monts and his Huguenots?

Where are the Caen brothers twin?
Where are the priests who courted pain,

Bearing the Cross by trail and stream?
Where, oh, where, is the great Champlain?

Where are the men of the old regime?

Where is the pilot Champdore?

Where are the traders of Tadousac?
Where is La Salle who found his way
To the mouth of the Mississippi and back?

Where are the sabres of bold Daulac?
Out of the darkness how they gleam!

Where is the valorous Frontenac?
Where are the men of the old regime?
Envoys.

Princess, to none do they yield the palm;
High is their place in the world's esteem:

Where is De Maisonneuve? where Montcalm?

Where are the men of the old regime?
W. M. MACKERACHEIE.

Life is a great exchange of ideas, hopes, principles, affections, revenges, joys and sorrows. It is largely a retail business. We learn the alphabet letter by letter and word by word. We come to understand the principles of government by beginning with that which is primary. The great truths of religion are not received in bulk, but by the addition of one ray of Divine light, and then another and still another, until the circle of truth is complete.—Philadelphia Methodist.

HUNTERS HAVE GOOD SUCCESS.

The hunting season in the "Highlands of Ontario" during the year 1905 was probably the most successful that has been experienced, both as regards the number of hunters and the results secured.

The information to hand shows that 6,425 licenses were issued including 422 non-resident licenses, 203 resident moose licenses and 5,800 resident deer licenses. It is estimated that 12,000 deer were killed during the fifteen days of the open season, between November 1st and 5th. Of the Moose, some 150 heads were taken out, mostly from the Temagami district, about 100 of which were taken from that territory. This is a large increase in comparison with the season of 1904 when only 22 heads were secured in that locality. This large increase is accounted for by the fact that the country was made easy of access last year via the Grand Trunk Railway System and Temiskaming & Northern Ontario Railway, whereas the difficulties in former years of reaching the hunting grounds debarred many from making the attempt. The Canadian Express Company alone carried 2,796 deer weighing 306,395 lbs, an increase over 1904 of 233 carcasses. The largest shipments were made from Burk's Falls, the starting point for the Maganetawan River Region: Huntville, Lake of Bays district; Muskoka Wharf, Muskoka Lake district; Powassan, and Scotia Junction, the diverging point for the territory contiguous to the Ottawa Division of the Grand Trunk Railway System. The number carried by all express companies was 3,310 deer. This amount, of course, does not give any idea of the number killed as many of the deer are used for food in the woods and many are transported by other means than the transportation companies.

Instead of the diminution of numbers, the deer and moose in the "Highlands of Ontario" and New Ontario are increasing, the woods are full of them and the game laws are so well put in force by the Ontario Government that good hunting in that territory is assured for years to come.

The Indian papers are full of the Prince and Princess of Wales. The Prince has given pleasure by taking a keen interest in the men he meets and the affairs of a public nature with which he has come in contact. The action of the Prince and Princess in most scrupulously observing Sunday's rest is likely to do much good. The effect of the behaviour of European officials on Sundays on the people of India is simply disastrous. They put forward "Bura Sahib" as their example, who gives tennis parties on Sundays.

A letter from the Rev. John A. Ainslie, for many years stationed at Arosul, near the site of ancient Nineveh, published in the Northwestern Edition of "The Bible Student and Teacher" for October, mentions some interesting facts which he regards as supporting the historicity of the book of Jonah. He says: "There are several large Christian villages within twenty or twenty-five miles of old Nineveh. I have worked more or less in many of these during the ten years that I was stationed at Arosul. One of these villages is Tel Kaif, having about 5,000 inhabitants. I found that in this village they keep a fast every year, a fast of three days, which is, according to their own story, the repetition of the fast ordered by the King of Nineveh in Jonah's time. It has been kept through all these generations, and is still kept in that village in accordance with 'custom' which means so much to an Oriental. The fast was ordered by a heathen king, and those who now keep it are nominally Christians. I do not know why they or their fathers should keep it, unless it may be that they are descended from those old Ninevites. Exploration may yet settle this fact."

Chronic self-conceit is more fatal than either measles or mumps.

LITERARY NOTES.

We have just received the World To-day for February. The cover is illustrated in quite a novel manner in commemoration of George Washington. As is usual with this magazine the editorial article is placed first, and this month it is a plea for the existence of the Senate. The following sentence gives us a hint as to its line of argument. "As long as we have the Senate the 'conservative' element of society can sleep o' nights." Then come some fine photo-engravings of the following typical Americans:—H. S. Pritchett, the new director of the Carnegie foundation; Edward P. Bacon, leader in the anti-rebate agitation; F. W. Hooper, scientist and educational director; F. W. Gunsaulus, clergyman, author, lecturer and teacher; Edith Wharton, novelist. The department, "Events of the Month" contains thirty short, pointed articles dealing with subjects of up-to-date importance in a well-written and thoughtful manner. They are very nicely illustrated and arranged under the following five heads: World Politics, The Nation, Letters and Drama, Amateur Sport and The Religious World. The chancellor of the University of Nebraska contributes an appreciation of William Rainey Harper, president of Chicago University, illustrated by a photo of President Harper. The next article "The Trolley Car as a Social Factor," is finely illustrated and points out to us the various direct and indirect economic social benefits which the farmer has received from the trolley car, that passes his door yard. G. R. Henderson, professor of sociology, Chicago, contributes an article on Workmen's Insurance. We then have by the author of "The Land of the Castanet," "A Homily; The Theatre Francais," which is illustrated by a number of antique, historical illustrations. The remaining articles are: "The Riddle of Life," "The New English Art Club," "The Fraud of Lilies at Nola," "Kansas Land Fraud Investigation," "Our Parental Schools." There are also the following illustrations of the last scenes of the Russo-Japanese war:—The Russian officers about to embark after their release, Russian soldiers prisoners of war on their way to the ship, Japanese troops about to start for Sakhalin; Watching the Naval Review at Yokohama. One of the pages is devoted to cartoons on President Roosevelt and the Senate. The following departments: The Making of To-morrow, How the World of To-day is Preparing for the World of To-morrow, Books and Reading, with its different subdivisions of history and travel, Biography and Sociology, Literature, Philosophy and Religion. Fiction and The Calendar of the Month, dealing with events of the different nations are all presented with their usual standard of excellence.

Some weeks ago a paragraph went the rounds of the press to the following effect:—"A woman and her children have obtained from the Cook county courts a verdict of \$17,500 damages against three saloon-keepers who persisted, in the face of pleadings and statutory warnings, in selling liquor to the husband and father of the family." Here is another of the same on a recent Nebraska decision:—"Nebraska is far from being a prohibition State; nevertheless it has at least one most excellent law bearing on the liquor traffic. Under this law a Mrs. Jessen has secured a verdict for \$4,000 damages from a saloon-keeper and his bondsmen, the former, by selling intoxicating liquors to her husband, having made him an 'habitual drunkard,' so that he not only failed to support his wife and three children, but actually abandoned her." This is exceedingly practical enforcement of laws bearing on the liquor traffic.

There is no mystery where there is complete mastery.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS' POWER TO FORGIVE. *

By Rev. J. W. McMillan, M.A.

No room. he proceeded the word, v. 2. The truths of religion are often thought of as dull and uninteresting, whereas they are really of the most powerful and sustained fascination. This is because their appeal is made to what is deepest in our natures. People speak of sermons as dry; but think of the congregations that have gathered every week for centuries to listen to them. What other possible topic could be so attractive? The Sunday schools get along without truant officers. Many a person in haste and folly turns from religion only to find that a void within him is set aching, which nothing but the word of God can satisfy. As the French sceptic said, "The human race is incurably religious."

Borne of four, v. 3. No toil is too arduous which brings a man to Jesus. Four men have often labored longer and harder and accomplished less. It may take forty men to build a house, but to save a soul is a grander achievement. And in this work each of us may have a share. There is some corner for us to get hold of. Even a little gift, a simple word, a small portion of our time and energy, will help in the church's great task of bringing people to the Saviour. Who will grudge the offering or the effort through which some sin-paralyzed soul may be made new and strong through the pardon of Christ?

Uncovered the roof, v. 4. Housebreaking is generally a criminal act. The firemen smash windows, batter down doors, chop through roofs and partitions, and ruin carpets and curtains with water, and we approve it all, if they put the fire out and save the building. It is not wise to be too careful. There are higher laws than conventionalities. This man came in an irregular fashion, but he went out quite "regular." Don't be afraid of doing surprising things, if the result be blessedness.

Jesus saw their faith, v. 5. He saw it in their works. This is the point the apostle James makes with such point and force: "Show me thy faith without thy works" (it cannot be done), "and I will show thee my faith by my works." What a price this is, known by what that person does. You know that there is steam in the locomotive, if it moves a train of cars. You know there is life in the tree, if it puts forth leaves. You know that a person is a disciple of Jesus, if he acts like "that meek, quiet, patient, humble, tranquil Spirit, the first true Gentleman that ever breathed."

They sins be forgiven thee, v. 5.—Forgiveness is the one great immediate need of the sinner. When a person is suffering great pain, the one great immediate need is that the pain be stopped. While the pain endures, he cannot eat, sleep, talk, transact business, worship, or do anything else. The pain absorbs his attention, it expels every normal capacity of his nature. To stop the pain is to reopen all these gates of active living. Just so does sin rage and destroy in the soul of its victim. After forgiveness, is the opportunity of the Spirit, who comes bearing rich fruits of "love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control."

Reasoning in their hearts, v. 6. Wick- edness is just as real and wicked, even though it does not find expression in word or deed. An internal disease will slay as surely as one on the surface of

*S. S. Lesson—Mark 2: 1-12. Commit to memory v. 5. Read Matthew 9: 2-8; Luke 5: 17-26. Golden Text—The Son of man hath power on earth to forgive sins.—Mark 2: 10.

the body. Cancer is as deadly as smallpox. Jesus taught that hatred was a sort of murder. Set a watch upon your thoughts, and keep them free from glib wishes and envious hopes and impure covetings. Your thoughts may not injure others as much as your deeds would, but they injure yourself as much. An act of crime is as great, if done in secrecy, as if done before a thousand witnesses, and a thought of crime is as evil, as if it had actually been brought to performance.

Whether is it easier? v. 9. The physical miracle attests the spiritual. If a man claims to speak many foreign languages, and it is found that he does know French and Russian, it is easier to believe his claim that he knows Turkish and Japanese as well. If a professed Christian answers to simple tests, it is probable that he will not fail in more difficult ones. Rowland Hill said: "I would not give much for the Christianity of that man whose very dog and cat were not the better for it." The method by which a disciple of Jesus shows his colors to the world is not loud assertion, but by being more truthful, just, kind and forgiving than he ever had been before, or ever would have been without some revolutionary change having taken place in him.

He arose, v. 12. With the effort to obey came the strength. He might have said, "I can't arise; I'm paralyzed. If I could arise, I wouldn't be here." But he took Jesus at His word, and new energy leaped into his muscles as he tried. This is the law of Christian victory. For each of us, strength sufficient for the day comes with the day. Along with the temptation, is provided the way of escape. It is in the valley of the shadow of death that the rod and the staff of the Shepherd are revealed.

Power to forgive, v. 10.—Imagine a ship at sea in a great storm. The captain's seamanship is tested to the utmost. The passengers gaze in awe, perhaps with dread, at the battle of wind and wave. Suppose some mighty voice should bid the storm to cease, and turn the wild confusion into quiet. What a wonder! Ah, there is a greater marvel. One there is, who can calm the tempest that rages within the sinner's own breast when conscience lifts up its accusing voice. The word of Jesus, who stilled the storm on the Galilean lake, can bring peace to the soul.

COUNSEL.

Friend, when your heart is heavy
And you know not where to turn,
When the years lie dark behind you
And their blistering memories burn,
Arise, and fling them from you—
The thoughts that poison sleep;
And pray the Lord's good angels
Around you ward to keep.
Nay, dwell not with the sorrow
Or the fruitless might-have-been;
Nor waste in vain repinings,
The strength to fight with sin,
Arise, and march straight forward,
And face the years to be,
And pray the Lord of angels
To send you victory.

—Margaret E. Sangster.

No one need remain under the power of sin. Not even the devil can bind one there if by the grace of God he is determined to rise.

The head may be pillowed on hard stone, but it is just as liable to see golden ladders and visions of angels as if it were resting on the softest spot. We furnish our own pillows, but God sends the visions.

FEARFUL CHRISTIANS.

(By C. H. Wetherby)

I hope to write some words which may impart courage to those of my Christian readers who are fearful. Such ones are living in all paces. I now particularly refer to those who fear that, as they have committed some grievous sin, they are forever lost. Their feelings are indescribable. They daily grieve over their condition. They are tempted to believe that they have committed the unpardonable sin. They are deeply sorry for their sin or sins, and yet they remain miserable.

A reader of the Christian Herald recently sent the following inquiry to the editor: "If a Christian falls into sin and sincerely repents, may he hope for forgiveness, in spite of the fact that he had been converted before he fell?" A part of the reply is as follows: "You may be quite sure that no truly penitent man is ever rejected, if he goes humbly to God and pleads for forgiveness and put away his sin." It is apparent that that man was fearful that he had sinned that he could never be restored to God's favor, if such be the case; he is mistaken. A true child of God does not lose his sonship by the commission of one sin, nor a dozen sins. He may have committed some sin of unusual magnitude, but this does not in itself, destroy his relation to God as a spiritual child. Thy children have many times disobeyed me, and thus sinned against me, but they remained my children all the while.

Some Christian teachers say that even one sin by a Christian deprives him of his divine justification, but it is not true. Justification is not such a weak and slender thing as that is. God has provided the means for keeping a believer in vital relation with Him. Christ is the Christian's Advocate, and He intercedes daily for him—What is necessary for such a person as I quoted from is to confess his sins to God, and He, because of Christ's advocacy, will freely forgive him, and at the same time cleanse him from all sin. As soon as one has besought God to give and purify him he need have no further fear that he will be cast off. Of course, the devil tries to harass such a Christian, and keep him feeling fearful and discouraged. Pay no attention to such temptations. Simply believe that God has pardoned you for Christ's sake, and then, rejoice and be fearless. The very fact that one is sorry for his sins, and confesses them, is a most hopeful sign.

PRAYER.

Heavenly Father, our peace flows like a river whilst our faith lays hold on Thee. Thou art our Father; we are Thy children. Thou dost not deny us, nor leave us, nor disavow us; but with continual affection and care thou dost claim and keep us every one. We are prodigals indeed; still Thou dost keep the house for us, and for our return. Thou dost wait with all the patience and eagerness of undying love. All we like sheep have gone astray; we have turned everyone to his own way; yet still Thou art our Father, looking for us, waiting for us, seeking and saving us every day. Behold us in Thine house; may we now see a light above the brightness of the sun—the full shining of God's infinite love—chasing away all darkness, filling the whole space with tender light, and giving us to feel that the bright creation is the house of God and the gate of heaven.—Amen.

The man who is useful will always win the highest prize over him who is merely ornamental.

INDIA: ITS PEOPLES AND RELIGIONS.*

By Miss R. W. Chase, B.A.

(Condensed from February Record.)

It is almost impossible for anyone who has not come into personal contact with the Orientals to appreciate the almost total dissimilarity of character and custom which forms a great gulf between them and us, brought about by centuries of training in different directions. For centuries India has lived an exclusive, self-centred, and self-absorbed life, proudly and blindly satisfied that her ancient social, religious, and philosophical systems were the highest and noblest in the world, and cut off from enlightening intercourse with other nations by their rigid caste system. Even yet a man's caste is broken if he dares to make a trip to England. The influence of English government has done much to break down these ideas and they are beginning to shake, but have not yet fallen.

* * *

The population of India, which is divided into many nations, each having its own language, customs, etc., numbers nearly three hundred millions, or about one-fifth of the whole human race. There are said to be over a hundred languages and a much larger number of dialects, but the language most widely known is Hindi, just as the Hindus are the most important people numerically, and Hindus the religion of widest extent.

Hindi is spoken by about one hundred millions of people, about one-third of the population, and can be understood by many tribes having distinct dialects of their own. Urdu, or Hindustani, a mixture of Hindi and Persian, has been the Court language of India ever since the Mohammedan invasion and conquest, 1000 A.D., and is the consequent mixture of the languages of conquerors and conquered. It is understood by educated natives in all the large towns and cities of India.

* * *

Some of the outstanding rules governing the castes are, that they can not intermarry, must not eat together, and that each caste must keep to its own occupation. To come in contact with even the shadow of a Sudra is pollution. The Code of Manu, in its section on the Law of Caste, lays down a set of rules governing all the details of individual, family and social life, which have no parallel in the world, and the restraints of which often seem so childish, trivial, and hap-hazard, that it is difficult to realize that for a Hindu to violate them is to lose his social position.

* * *

Caste has its effect upon mission work in India, and it is on account of it that educational methods are used so much more largely than in other countries. House to house visitation cannot be attempted without special permission and invitation. Half an hour or an hour spent in listening to street preaching fails to undermine the proud philosophy of the educated upper classes, especially as the theological terms which a preacher must perforce use in speaking their language, convey not the Christian ideas which they signify to the mind of the speaker, but the Hindu ideas which cling to them in the mind of the hearer.

All classes, however, high or low, will, for the sake of the education given, send their children to mission schools and colleges even though they know Christianity will be taught there. And in these the missionary has great opportunities for patient and systematic teaching of the Message which he was sent to bring. And then from the schools come invitations to the homes.

* * *

The principal religions found today in India are, in order of numerical importance, Hinduism, Mohammedanism, Demon-worship, Buddhism (almost wholly confined to Burma), Sikhs, Christians, Jains, Parsees, and Jews. Besides these, there are what are known as eclectic sects, the Brahma-Somaj, Parthna-Somaj,

and Arya-Somaj, a series of reformed Brahmanical faiths, which adopt much of the Christian moral code, but reject Jesus Christ as the Son of God.

It is of Hinduism that one chiefly thinks in speaking of India's religion, the other faiths are all small sects compared with it. The thing to be considered is its growth during the centuries, from the simple nature worship of the Aryans to the gigantic system of mingled philosophy and idolatry which exists at the present day. It has been said—"Hinduism is a social league and a religious alliance. As a social league, it rests upon caste, and has its roots deep down in the race-elements of the Indians. As a religious alliance, it represents the union of the Vedic faith of the Brahmans with Buddhism on the one hand, and with the ruder rites of the non-Aryans on the other hand."

* * *

The other religions in India should be mentioned. Buddhism sprang up about 250 B.C., as a revolt against the priestly and caste systems of Brahmanism, and reigned in India about one thousand years.

It preached the brotherhood of man, and at first was atheistical, casting aside, with the priests of Brahmanism, all their gods. It held to the doctrine of transmigration, teaching salvation through lives of merit in many births, but its heaven was extinction, and not absorption into any deity. There were originally no temples or idols, but only monasteries, which were seats of learning. The new doctrine made mighty advances, and for centuries Brahmanism went down before it.

* * *

The Mohammedans invaded India about 1000 A.D., and ruled there upwards of seven hundred years. They are responsible for the seclusion and much of the degraded position of women among the Hindus. Their own women were secluded and the Hindus soon found that they must seclude theirs too if they would protect them from the conquerors. Afterwards the Hindus adopted the Mohammedan idea, that women must be secluded on account of their lack of so many virtues, and their proneness to vice.

Mohammedanism, as a religion, is strictly non-idolatrous, and its worship in contrast to the disgusting rites of Hindu temples, seems almost wholly spiritual. But their hearts are untouched and their heaven is but a sensual paradise where all earthly desires will be gratified, and their hell, a place in which they can view from paradise their enemies in torment.

* * *

The divinity of Jesus Christ they fiercely deny; they accept Him as a prophet, but inferior to Mohammed. The Mohammedans are most difficult to reach with the Gospel message, because once they overthrow what they considered an idolatrous form of Christian worship when they overthrow the Greek and Roman Churches of the East with their pictures and images of Mary and the saints. They still connect this form of worship with all forms of Christianity, and as they abhor idolatry, they despise Christianity as they conceive of it. To recognize even the Trinity seems to them blasphemous. "There is one God," they say, "and Mohammed is his prophet." The direct descendants of the Arab invaders of India are the most fanatical among this sect; the converts made from Hinduism are less so.

* * *

The Christian religion occupies a prominent place in the eyes of all India today. Educated natives are aware that every reform in the crimes of Hinduism has been made at the instance of Christian missionaries, from the days of Carey to the present time. Everywhere Christian missionaries have led the way and the government has followed. Missionaries began medical work among women, and instituted schools for girls. Missionaries agitated for the abolition of suttee and infanticide. Missionaries helped to put

an end to government management of Hindu temples and their rites, and to the attendance of government officials on heathen festivals in order to add to their dignity. Not long ago converts to Christianity lost their civil rights. Missionaries agitated, and a law was passed that a change of faith did not involve the loss of civil liberty.

The story of missions in India is only the process of love at work. The power is mighty which it wields, it is that of the only true God; and Hinduism will surely fall in the end.

How long and through the day of its downfall must come and cannot tar-

THE FALLING DARK.

By Margaret E. Souther.

"Come in 'tis late!" The mother calls,
And boy and girl must leave their play,
Since home is best for children, when
They reach the far end of the day.
The lamp alight, the table spread,
The little things that must be done,
The hearth-glow on each curly head,
How dear they are, at set of sun.

"Come in, 'tis late!" A call like this
In tender accents, mother-mild,
Shall summon us to leave our tasks,
Or leave our dreaming in the wild.
Oh, blithe we'll hear that homing call,
And swift we'll haste to reach the door,
That leads into the lighted hall
Where darkness entereth never more.

SPARKS FROM OTHER ANVILS.

Christian Guardian: All the gold in the world, or the lack of it, cannot win or influence the man that is settled fast in principles of honesty.

Presbyterian Witness: Girls going to cities in Canada or the United States would find to their advantage to take letters of introduction to a minister, and to the Women's Christian Association. The tie that binds Christian people to one another is strong, and it would be much stronger if more frequently put to the test.

Michigan Presbyterian: No matter how great a Christian's progress may be in faith, or love or patience or hope, if he abide not in Christ "he cast forth as a branch and is withered." However fair and charming and helpful a Christian's life may be, apart from Christ he can only be a dead branch.

Lutheran Observer: What we need for strong, victorious Christian character is not change of outward circumstances, but the purpose to "abide with God" in whatever lot the providential ordering of life may place us. Certainly the servants in the parable were not made rulers over many things until they had shown themselves faithful over few.

Herald and Presbyter: The aggregate amount of Christian duties may be reduced to three things—faith, obedience and patience; and the vital principle which animates them all is submission. Faith is a submission to the oracles of God; obedience is a submission to the commanding will of God. Patience is a submission to the chastisements with which God may see fit to visit us.

Sunday School Times: There is a time to be arbitrary and autocratic; and every one of us ought to satisfy his natural inclination to be so by recognizing this. "The passion for dominion is divine," says a prominent English preacher; "it is proof of our kinship to God." Well, then, let us prove our divine kinship by exercising autocratic rule over the one whom God has placed absolutely under our own control. That one is self. We have unlimited authority direct from heaven to rule self, to put self under, without explaining, without consideration for self's feelings, without reference to self's rights. Here is a real safety valve for the prompting in every breast to wield the power of an absolute monarch. To exercise this control is even better than taking a city.

*Y.P.S. Special Topic for February.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, FEB. 14, 1906.

Notwithstanding the Court mourning, it is understood the King will open Parliament in person on Monday next, 24th inst.

We are still receiving subscriptions for the Dominion Presbyterian and Toronto Daily News, both for one year for \$1.50. The clubbing arrangement will terminate on the 28th of February.

Premier Whitney has secured an able official in appointing Mr. A. H. U. Colquhoun, B.A., Deputy Minister of Education for Ontario. Mr. Colquhoun is a graduate of McGill University, has had a large and varied experience in journalism, and will bring to the discharge of his new duties qualities which will go far to insure him a large measure of success in the important position he has been called to fill.

In another column is published an appeal from the convener of the F. M. committee. More money is required in order that the great interests served by this scheme of our church may not be crippled or hindered. We feel certain the appeal shall have prompt response. Presbyterians have been greatly prospered during the past year. There is plenty of money for all business engagements. Let it not be said that there is any lack where the Master's work is concerned.

Our enterprising contemporary, The World, of Vancouver, is carrying on a strenuous fight against the advertising of patent medicines. In a recent issue the following actual occurrence is reported as having taken place in a city drug store:

Customer—Bottle of Peruna, please.
Druggist (handing out a bottle of the mixture)—Do you take this medicine yourself, sir?

Customer—Oh, no; it is for my wife.
Druggist—I think it is my duty to inform you that it is nearly all alcohol, and a cheap grade of alcohol at that.

Customer (merrily)—I know it, I've seen the analysis. But my wife will have it. She's got so into the habit of taking it that nothing will stop her. She's been taking it for the last six months, and now craves it. I've got to take this home or there'll be a scene. And she a total abstainer and a church-worker, too!

And, sighing deeply, the unfortunate man picked up the bottle and departed.

IS IT ENOUGH?

It may be said there are plenty of churches open (at all events on Sundays) in cities of any considerable size and that it is the duty of people in general to enter these buildings. But in every considerable city there is an increasing number of persons, workmen and others, who do not attend any church. What is to be done about it? In a foreign mission field the principle is to go after the people; it is difficult to see why the active application of the same principle is not required as imperatively in so-called Christian lands. Christian churches are called on to be something other than mere social clubs with a religious flavor. If any section of a community will not seek the church, the church should seek them in some active and skillful manner. Speaking of a certain alienation growing up in cities as between the churches and the laboring classes, it is gratifying to notice the Presbyterians of the United States are not treating the question as unimportant. The Rev. Charles Stelzle is meeting with great success as superintendent of the Department of Churches and Labor. Canada is growing big cities too. Let the General Assembly keep the subject in mind.

SIGNING PETITIONS FOR LICENCES.

The Catholic Record, published by the Hon. Senator Coffey, at London, Ont., has recently been publishing a number of able articles against the traffic in intoxicating liquors. Speaking of those who sign petitions for the granting of liquor licenses, the "Record" speaks out as follows: "We are sure that in every city and hamlet the citizens, if so minded, can express their disapproval of the liquor traffic in no unequivocal manner. They are not obliged, for instance, to sign liquor licenses. Why should they sanction a traffic that is, as we are told, ruining thousands of young men in Ontario? Why should they look with favor upon the establishment of a business that will be a menace to the health, happiness and morality of hundreds of their fellow-citizens. Why should they permit the salaried keeper, whose business is responsible for nine-tenths of the misery of the community? Why, if conscious of our duty towards our brethren, should we not bid that prospective dabbler in rum to earn his bread in manlike fashion? At all events, every citizen who wishes to see man and God honored, and every wife and mother who pales at the thought of son or husband bearing the brand of the drunkard, should never sign a liquor license.

The publishers, Revell & Company, announce a new edition of Dr. Torrey's book, "How to Promote and Conduct a Successful Revival," which will appear at an early day. He says he is more firmly than ever convinced of the truth of the statement found in one of the early pages of the book: "When any church can be brought to the place where they will recognize their need of the Holy Spirit, and take their eyes off from all men, and surrender absolutely to the Holy Spirit's control, and give themselves to much prayer for his outpouring, and present themselves as his agents, having stored the Word of God in their heads and hearts, and then look to the Holy Spirit to give it power as it falls from their lips, a mighty revival in the power of the Holy Ghost is inevitable." This is borne out by the history of revivals under Whitefield and the Wesleys, Finney, Moody and Dr. Torrey himself.

The annual report on the births, deaths and marriages in Scotland during 1903, just published, shows that the birth rate per 1,000 of the population was 251.50, being the smallest birth rate recorded since registration was made.

VIEWS ON CHURCH UNION.

The movement to bring together the Presbyterian, Methodist and Congregational Churches in this country is naturally being followed with marked interest by the religious press of the United States. "An extraordinary movement, in some respects not paralleled for several centuries," is the phrase by which the New Christian Advocate (Methodist) characterizes it. The Interior (Presbyterian, Chicago) speaks of the union planned as "the most radical and remarkable coalition of churches that has been proposed since the Reformation brought in the era of denominational divisions." Zion's Herald (Methodist, Boston) reminds its readers that Canada in the past has led the way in effecting denominational unions.

The Southern Presbyterian (Atlanta, Ga.) complains that the proposed basis for organic union "omits several precious documents." To quote:

"So far as we have caught its meaning, it omits plenary inspiration, leaves out all the virility of foreordination, ignores the representative covenant with Adam, omits particular election and particular redemption, and the preservation of the saints.

"Its ecclesiastical paragraphs fail to distinctly enunciate transubstantiation or consubstantiation. They speak not a word as to mode of baptism, leaving full room for the introduction of immersion. It provides for church government by 'deacons,' but says nothing about ruling elders, so far as we see, and nothing about seasons."

The Presbyterian Banner (Rittsburg, Pa.) comments as follows: "We have been hearing from time to time of a programme of church union in Canada that seemed impracticable, judged by our possibilities, but the press announces that it is on the point of apparent consummation. . . . We would hardly think a union of these three churches possible in this country, but it appears to be possible only a few miles to the north of us, and it is the Lord's doing and marvelous in our eyes. The Spirit of the Lord, however, is not restricted by geographical boundaries and red and blue lines on the map, and what the Spirit can do there He may do here." And, to quote finally a journal which is second to none in influence and standing among the religious papers of the United States, the Outlook, of New York, says—and says truly—that "the pressure on the resources of all the churches in both men and women for the extension of their work in the great North-west of Canada" has been a strong factor in the movement toward union.

THE HOME MISSION FUND.

The total home mission receipts up to the present time (8th Feb.) including the balance from the previous year, amount to \$98,637. There is still required the sum of \$1,363 if the committee is to be in a position to meet its liabilities at the close of the home mission year. Less than three weeks yet remain in which this large amount must be forthcoming, if the servants of the church in its vast home mission field are to receive in full the remuneration they have been promised and have so faithfully earned.

Nearly half of the present deficit would be provided for if the special contributors of \$250 each would forward at once the contributions they have agreed to make. Those of them who have not yet done so, and all congregations that have not yet sent in their annual contributions are urgently requested to send forward their offerings without delay.

E. D. McLAREN,
Interim Convener.

Charles, son of Rev. Mr. Jenkins, Galashiels, has been left £1,000 by a lady member of his church.

A NOTABLE CONVERSION.

Wide comment has been excited by a public confession of conversion by Professor Edward Everett Hale, jr., occupying the chair of English at Union College, Schenectady, N.Y. Prof. Hale is the son of the venerable chaplain of the United States Senate, the most conspicuous clergyman of the Unitarian Church. The son has accepted until now the theology of the father and he also has called himself a Unitarian. But at a meeting in a Methodist Episcopal church of Schenectady he made recitally a public address on "The Call of Christ," in which he related a new religious experience which came to him during the series of evangelistic services held in Schenectady in November by Rev. W. J. Dawson, the Congregational evangelist. Professor Hale said his attendance upon the first service in which he heard Dr. Dawson preach had been almost an accident. The discourse was on prayer. He was impressed that the speaker represented prayer to be far more useful in life than he had himself ever regarded it. He determined to try the matter for himself—to see whether, as the speaker said, prayer would open the way to Christ. For several days he prayed an almost formless petition that God would bring into his life the best that Christ had for him. Said the Professor in his public statement: "As I continued the experiment, I became conscious of a curious change going on within me which I did not then and cannot now explain. Many things which had been much to me—indeed, all—had ceased to interest me. I became for the time indifferent to books and art and nature, and there came upon me a greater love for humanity, for others, for people in general. What is the experience of him who obeys? Love to all is the feeling that follows." Professor Hale thus defined what he understands conversion to be: "The call of Christ I conceive to be that time in a man's life when an impulse comes to surrender everything for Christ. We all come to that place in our lives when we feel that there is something lacking, and Christ speaks to us in that still, small voice, and if we accept him he brings us into that new life." He spoke of himself as having answered "the call of Christ" and characterized these statements of his as "confessing Christ." It is reported that the Professor has already become a "personal worker" among his students. He has joined a Presbyterian church in Schenectady, of which his wife has been a member for some years.

The ministers of London, Ont., are making a move in the right direction. A strenuous and concerted effort is being made to do away with Sunday funerals. A circular has been issued in which it is said:

"While we have no desire to shirk any duty, yet we feel that, in most cases, Sunday funerals could be avoided, and the ministers should not be taken from their Sunday school work, unless when absolutely necessary. Therefore, in the interest of the church's work, we appeal to the Christian public and all concerned to cooperate with us in doing away with Sunday funerals, as far as possible. We quite understand that cases may arise when it will be necessary to bury on the Lord's Day, but these will be few and might be private. We must sincerely and earnestly appeal to all our fellow-citizens for their sympathy and assistance in this important matter."

Hon. Mr. Matheson provincial treasurer in Ontario, has announced that the provincial receipts for the past year were approximately \$800,000 over Temiskaming railway receipts. Timber bonuses amounted to \$295,000. Ordinary receipts paid all expenditures, both ordinary and capital, and left something over.

WHAT IS THE SPIRIT-FILLED LIFE?

By Anna Ross.

The spirit-filled life is the work of God's spirit, whereby convincing Christians of their spiritual deadness and utter helplessness, enlightening their minds in the knowledge of Himself and His appointed work, and subduing their will entirely to be His, He doth incline and enable them to accept Him as their sole and all-sufficient life and power and wisdom, as He is legally deeded over to them in the new covenant, symbolized to us by the wine accepted at the Communion Feast.

This exposition of the spirit-filled life accommodated for the answer to the question, What is Effectual Calling, shined out upon me the other day; and I have thought over it, and I cannot see any flaw in it, nor any lack.

The next morning I was questioning it this way: "However perfect human wordings and human thinkings may be, I would rather have the same thing expressed in the words of scripture." I then looked to see if anywhere in scripture I could find the same truths given in the same order and relation to each other. My eye fell immediately upon the Beatitudes, and there I found very quickly all I had been asking and more.

"Blessed are the poor in spirit," there is the spiritual deadness and utter helplessness painfully realized.

"Blessed are the mourners for they shall be comforted." What can "comfort" these mourners over spiritual poverty but "the enlightening of their minds in the knowledge of the comforter and His appointed work?"

"Blessed are the meek." Who are the really meek except those whose wills are yielded up in simplest trustfulness to the holy spirit?

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Those who are hungering for a righteousness that shall make them safe before a righteous God are "filled" when they accept as their own the perfect righteousness of Jesus Christ. But those mourners who are hungering for an inwrought power of righteousness that shall make them strong to conquer sin and to do God's will on earth as it is done in heaven, cannot be "filled" but by "accepting the Holy Spirit as their sole and all-sufficient life and power and wisdom, as He is deeded over to them in the New Covenant."

The outcome of all this is seen in the closing beatitudes.

BRITISH AND FOREIGN.

Dear Editor—The Foreign Mission Executive met today and among other matters considered the state of the foreign mission fund. The outlook is that the revenue of 1905 will barely meet the expenses of this year. This will leave us with the deficit of nearly \$20,000 untouched. For the past two years the existence of this debt has handicapped our efforts; and estimates for current year have had to be cut below the point of the actual needs of the work, because the deficit is still with us. Is it not time that the church aroused herself and wiped out this vermin? The past year has been one of great commercial prosperity throughout Canada. May we not therefore hope that within the next month many will be stirred up to do a little extra for this department of the Master's work and thus help to remove one great obstacle to the progress.

W. A. J. MARTIN,
Convener F. M. C.

Brantford.

The wise man adjusts his theories to the facts; the fool manipulates the facts to suit his theories.

PRINCE RUPERT CITY.

Respecting the name competition, the G.T.P. authorities make the following announcement:

"As a result of the publication by the company throughout Canada of its offer of a prize of \$250 to the person who would suggest a name that would be selected for the city which will be established at the western terminus of the company's transcontinental railway on the Pacific coast, upwards of twelve thousand names were received, the majority of which complied with the conditions of the contest. It was the desire of the competition, that the name chosen should be euphonious, and that it should be appropriately significant of Canada, and more especially of the northwest and British Columbia, in the future development of which the railway is to take so large a part. With this end in view, therefore, the suggestions submitted have been carefully reviewed, and the name Prince Rupert has been selected, it having been suggested by Miss Eleanor Macdonald, of Winnipeg. Under the terms of the competition, that the names did not contain more than three syllables, nor exceed ten letters, the name suggested, which complied with the conditions, and most nearly resembled that selected, was Port Rupert, suggested by Mrs. John Orme, of Bonnechere, Ont., and by Mr. R. Kirkwood, Copper Cliff, Ont. As against Port Rupert, however, Prince Rupert constitutes the full name of that illustrious explorer, but it exceeds the conditions of the competition by two letters. On account of its selection, therefore, and with the desire to accord fair treatment to all, the company have awarded the full amount of the prize offered, \$250, to each of the two who suggested Port Rupert, as well as to the one who suggested the name which has been adopted. As Miss Macdonald says, it was in the year 1670 that King Charles II. of England granted a charter to Prince Rupert and a number of others to trade with the Indians in British North America. They established trading posts throughout this immense country, from the Atlantic to the Pacific, including Alaska, which territory from that time and for more than a century after, was known as "Rupert's Land." In this way, therefore, the name which has been chosen for the new city, which will be situated about thirty miles south of the southern extremity of Alaska, is connected with the oldest records of the history of Canada, and particularly of the western portion thereof, and it seems especially fitting and appropriate at this time, after the centuries that have passed, that it should again be prominently identified with the march of progress which is wending its way across this western empire in the construction of the Grand Trunk Pacific Railway. It is Canadian in the broadest sense; it is re-dedicated of the vast Northwest Territories and British Columbia, and, beyond this, it was the name of one of those fearless sons of Britain who came and conquered this new land which is our proud heritage."

The annual report of the Dominion Bank, published in another column, is the most satisfactory statement ever presented by that institution. Net profits were \$490,495, or 16.34 per cent on the paid up capital. This compares with \$459,670, or 15.32 per cent, earned in 1904, 15.03 per cent in 1903, and 14.21 per cent in 1902. The next quarterly dividend, which will be declared in a few weeks, will likely be 3 per cent. The Dominion Bank stock is quoted higher than that of any other Canadian bank, it has practically no overdue accounts, its rest exceeds its capital account, while it is paying this year a dividend equal to the highest ever paid by a Canadian bank.

STORIES
POETRY

The Inglebrook

SKETCHES
TRAVEL

THE DAILY SURPRISE.

It had been a hard winter for the little household, more so than they could remember having experienced. True, Mr. Hudson hadn't been out of work, but provisions and fuel were higher, and well—the children were growing older, and that meant a corresponding increase in the family expenditures.

"I don't know what we're going to do—I actually don't." 'Twas at the children's council, and Beth, the oldest, was speaking. "Next week, Monday—it might have waited till Saturday, it seems to me, just to accommodate us—is mother's birthday, and we haven't a thing prepared—not one!—and no money to get anything with."

She turned to the three serious faces in council assembled, with a pathetic expression of appeal.

"If you have a plan—can see any way of getting something—tell us quick! We've less than a week to do it in; for of course it's got to be made—we've no money—not a cent! And 'twould be awful not to give anything—just disgraceful."

The anxious chairman waited, and looked from one to another desperately.

"Can't anyone think? Try!"

How still it was! Each pair of eyes was fixed on the worn flowers in the carpet.

"What can we make?" She directed her remark to Phil.

"I don't know, unless—"

Beth drew a sign of relief—just a borderland sigh—for Phil was so full of resources. The other two members of the council, Nan and Ralph, looked up expectantly.

"Perhaps we couldn't do it—but I'd thought of a Daily Surprise. 'Twouldn't cost anything; I have cards enough—only work. 'Twould take lots of that."

"I don't mind how hard I'd have to work if we could get something," declared Beth, heroically. "We're willing to do that; but what is it—the Daily Surprise?"

They all looked curious.

"Well, we've no money—we can't buy anything. We haven't got things left over from Christmas or from our own birthdays that we could give; but we can give ourselves!"

"Our—what!" exclaimed Beth, wonderingly. "We're hers already."

"But I don't mean it that way," replied Phil. "I mean we can promise and plan beforehand to do things, and be ready for anything special she might wish to have done. Be a reserve corps which she could draw on for her own use."

And still the Daily Surprise wasn't exactly clear to the anxious councilors. They didn't quite understand.

"I'll get the things and show you, and then you will," and Phil ran up to his room for the box of thin white cards, hundreds of them, his Uncle Charles had given him when he went out of the printing business.

"Suppose we take seven—one week—and fix them now, all ready for the Surprise. Let-me-see; there are four of us."

He placed the cards on the table, and went out for the pen and ink.

"You see, they are all the same shape, and can be tied together. We'll want"—

"Three hundred and sixty-five," suggested Beth.

"Yes: one for each day till her birthday comes round again. Now I'll take Tuesday; that's the next day after we give it—when the surprise'll begin."

The others watched him very carefully while he wrote: "To-day I'm ready to do any extra work or errand or anything mother wants me to do. I'm her special attendant and helper to-day.—Phil."

"Splendid!" exclaimed Beth. "Now I see!"

"So do I!"

"And I!"

And the council, only a few moments before so anxious and worried, just bubbled over with happiness.

Beth took the next card and wrote, after the day and date: "Think how much you can allow me to do to-day. I want this forenoon and afternoon to take every burden from mother's shoulders.—Beth."

Then Nan took the pen, and her little face was so earnest: "I'm yours all to-day.—Nan."

"Ralph." Phil handed him a card.

"What is the first thing you want me to do to-day, mother? And while I am doing it, think of the next and the next and the next. I love you forever.—Ralph."

And the other three cards for the first week were written, all with tender tokens of regard and promises and hints and offered services.

All their spare moments during the remainder of the week the little council was assembled, and by Saturday night the Daily Surprise was finished.

"It's all we had to give you this year, mother, but we hope you'll like!"

"Like it!" and the mother-voice was tenderly sweet. "It's the richest gift I've ever received—and she peeped slyly at the Tuesday Surprise—for it's a service prompted by willingness and love. I can hardly wait for my Daily Surprise to begin!"

MY WORK.

By Henry Van Dyke.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place, or tranquil room;

Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
"This is my work; my blessing, not my doom;

Of all who live, I am the one by whom
This work can best be done, in the right way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;

Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall

At eventide to play and love and rest,
Because I know for me my work is best.

DUTIES WELL DONE.

We should not forget that no one ever did anything of great value to others without cost. A quaint old proverb says: "One cannot have an omelette without breaking eggs."

If we should do anything really worth while, that will be a blessing in the world, we must put into it not merely easy effort, languid sympathies, conventional good wishes, and courtesies that cost nothing—we must put into it thought, time, patience, self-denial, sleepless nights, exhausting toil. There is a legend of an artist who had found a wonderful red, which no other artist could imitate. The secret of this color died with him; but after his death an old wound was discovered over his heart. This revealed the source of the matchless hues of his pictures. The legend teaches that no great achievement can be made, no lofty attainment reached, nothing of much value to the world done, save at the cost of heart's blood.—J. A. Froude.

A MYSTERIOUS PERFUME.

By Emma C. Dowd.

It was Lois who first noticed it. She began to sniff as soon as she came in from school.

"What is it smells so good?" she asked. "What are you cooking?"

"Nothing but potatoes," her mother answered. "I guess it's the wood in the oven. The kindlings seemed damp this morning, so I put some in to dry."

"I never knew any wood smell like that; it's delicious."

"Oh, what are we going to have for dinner?" cried Elliott, bursting into the kitchen with a clatter and a bang. "I should think it was sassafras soup by the smell!"

"Sassafras soup! What a boy!"

"Well, it would be good! What is it, anyhow?"

"It isn't sassafras, for there isn't a tree on the farm," laughed Lois. "I wish there were."

"Who's eating wintergreen candy?" asked little Sophie. "Give me some—do!" and the outer door opened and shut, letting in a whiff of fresh air.

"I declare, I believe I smell something new! It must be the wood." Mrs. Alford sniffed at the oven door. "I don't know whether it's here or not," she concluded; "but I must broil the steak—I know that!"

"Dinner smells good!" said the father, coming in breezily. "What is it this time—Banbury turnovers or orange shortcake?"

The others laughed. "We've all been fooled," answered Lois. "It's just beefsteak and potatoes and apple pie. Somebody has been perfuming the wood, I think. It ought to be the first of April."

After dinner Elliott inspected the oven. "I have it!" he exclaimed triumphantly, inhaling the odor up and down the length of a small stick. "It's this birch!"

The rest crowded around, and the wood passed from hand to hand.

"It smells just like wintergreen candy, anyway," insisted Sophie, "if you did laugh at me!"

"I remember there was a small black birch in the corner of that swamp we've been cleaning up," said Mr. Alford, "and this must be a piece of it."

"And Sophie isn't so far out of the way after all," put in Elliott, "for Mr. Thrall told me once that essence of wintergreen was often made from black birch."

"Well, I'm not going to have a bit of that burned up!" declared Lois. "We'll keep it to perfume the house. We can put it in that little oven on top of the parlor stove, and make everybody wonder what it is smells so good. It will be fun! Come on out to the wood shed, Elliott and Sophie, and lets pick out all we can find!"—Morning Star.

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

—Whittier.

Conversation is an art worth learning. Its keynote is usefulness. To speak without trumpeting our opinions, and to listen without interrupting, are accomplishments which a selfish person finds difficult, but which must be learned before the charm of conversation commences.

Matrimony in Paisley is losing something of its ancient popularity. The number recorded during last year was 570, a decrease of 31 on the previous year.

NEW ZEALAND BIRDS.

It is curious how extraordinarily tame are the parrots, pigeons, and nightingale birds as soon as you penetrate into one of these dense bushes; they have no fear whatever of man, and they regard him simply as a curiosity. The small birds—the New Zealand robins and tairanis, for instance—will actually perch on you if you keep perfectly still; and it is very comical to see the robin—which, by the way, is almost exactly like our British robin, except that he wears a white waistcoat instead of a red one—put out a wax match.

The trick invariably comes off. Just light a match and put it down near you and stand still, and the robin, which is almost certain to be near you, will invariably fly down to it and put it out with his beak, or fly away with it. He is a delightful little bird, and his little, bold black eyes twinkle every bit as brightly as those of his British compatriot. If you chirp with your mouth in the same way that you persuade a weasel to look out of a stone wall into which you have seen him run, the little fantail gets desperately excited, and, after flying close around you a minute or so, will just light on your head or shoulder for a moment, and then dart off, to return directly and repeat the process.—"Sport in New Zealand," by Col. Montagu Cragoek.

Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
and though but few can serve, yet all may please,
Then let the ungentle spirit learn from thence,
A small unkindness is a great offense.

DOWN THE MOTHER'S THROAT.

In an intimate study of the pelican, Frank M. Chapman gives, in The Century Magazine, a description of how the nestlings are fed:

"Menhaden form a large proportion of the fish captured, and, large or small, they are carried in the crop, not in the pouch. No time is lost in administering food to the expectant and clamorous young, and this operation of feeding is the most remarkable performance which the watcher on Pelican Island will observe.

"Long had I wondered how the naked, apparently helpless pelican a day or two old, was fed by its great billed parent. But with the utmost ease the crouching, wabbling little creature helped itself to the predigested fish which, regurgitated by the parent into the front end of its pouch, was brought within reach of its offspring.

"This method is followed until the young are covered with down, when, evidently requiring a larger supply of food than their parents can prepare for them, and no longer needing partly digested nonishment, they extend their feeding excursions into the throat of the patient parent, finding there entire fish, which they swallow before withdrawing their head. Two and even three well-grown chicks will thus actively pursue their search for food at the same time, and only their extended and fluttering wings seem to keep them from disappearing in the depths of the cavernous pouch.

"Not for a moment do they stop a high-voiced squealing, and the rise and fall of their partly muffled screams indicate the nature of their success in getting food.

"Occasionally the poor judgment of the parent, allied to the greed of the young, leads the latter to attempt to swallow too large a fish, when the old bird saves its offspring from choking to death by forcibly pulling the fish from the throat it refuses to go down."

SPARKLES.

Mrs. Crabshaw—"You seem pleased that my doctor recommended a five-mile walk every day. Crabshaw—"Yes, my dear; I was afraid he would recommend an automobile."

"Oh for the wings of a dove!" sighed the poet with the unbarbered hair. "Order what you like," rejoined the prosaic person, "but as for me, give me the breast of a chicken."

Agreed—Husband (on his wedding tour)—"I want rooms for myself and wife." Hotel Clerk—"Suite?" Husband—"Of course, she is—perfectly lovely; the sweetest girl in the world."

"I think," remarked the fond mother, "that our little Willie will make a noise in the world some day." "I have no objection," retorted little Willie's father, "if it will help to keep him from howling at night."

"Mary, I saw the baker kiss you today. I think I shall go down and take the bread in future." " 'Twouldn't be no use ma'am; he wouldn't kiss you, 'cos he promised he'd never kiss anybody else but me."

"Did you ever see such long gloves as that woman is wearing? Why, she buttons them from her wrist to her elbow." "Ho, that's not much. Why my wife buttons her gloves from the front door to the theatre."

Merchant—I thought you told me he was a man of very good character. Quibble—You must have misunderstood me. I said he was a man of good reputation.

"Marie, if James asks you to marry him tonight, tell him to speak to me." "And, if he doesn't, mamma?" "Tell him I want to speak to him."

Have you seen Professor Gableston, the scientist, lately?" "Yes, I listened to him for more than an hour at the club last night." "Indeed! What was he talking about?" "He didn't say."

"Thomas, spell weather," said the lady teacher. Thomas—"W-i-e-t-h-e-r." Teacher—"You may sit down Thomas. You've given us the worst spell of weather we've had this year."

Young Mother—"Harry, dear, you mustn't go near the baby." Young Father—"Mayn't I just look at him a minute?" Young Mother—"No, dear; he's asleep. I'll let you take him when he wakes up in the night."

CHRISTIANITY AND LITERATURE.

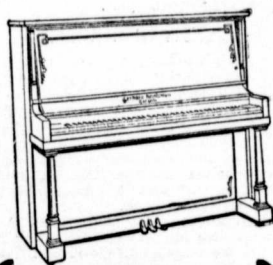
Christianity needs not only a sacred Scripture for guidance, warning, inspiration, but also a continuous literature to express its life from age to age, to embody the ever new experiences of religion in forms of beauty and power, to illuminate and interpret the problems of existence in the light of faith and hope and love. Close this outlet of expression, cut off this source of communication, and you bring Christianity into a state of stagnation and congestion. Its processes of thought became hard, formal, mechanical; its feelings morbid, spasmodic, hysterical; its temper at once oversensitive and dictatorial. It grows suspicious of science, contemptuous of art, and alienated from all those broader human sympathies through which alone it can reach the outer world. Insulated, opinionated, petrified by self-complacency, it sits in a closed room, putting together its puzzle map of doctrine and talking to itself in a theological dialect instead of speaking to the world in a universal language.—Henry Van Dyke.

HOW TO MAKE BABY SLEEP.

The baby that cries half the night does not cry for nothing. It cries because it is not well, and the chances are the trouble is due to some derangement of the stomach or bowels, which would be speedily removed if a dose of Baby's Own Tablets were given the little one. These Tablets make children sleep soundly and naturally, because they remove the cause of crossness and wakefulness. They are a blessing to the little one, and bring relief to the tired, worried mother. Mrs. A. C. Abbott, Hudson's Heights, Que., says: "I have found Baby's Own Tablets a splendid medicine for stomach and bowel troubles, from which my little one was troubled. Thanks to the relief the Tablets have given my baby now sleeps quietly and naturally, and is in the best of health." And the Tablets are absolutely safe—they always do good—they cannot possibly do harm. They will cure the ailments of a new-born baby or a well-grown child. Sold by druggists or sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

WHAT LEMONS ARE GOOD FOR.

1. Give hot lemonade at bedtime to cure a cold.
2. Bake a lemon, take out the inside and mix with sugar to make a thick syrup. Keep it warm, and take a teaspoonful frequently to drive away a cough.
3. Lemon juice is good to rub on the hands and face at bedtime to remove tan and clear the complexion, but dilute it with water, else it will darken the skin.
4. Lemon juice will quickly remove stains from the hands.
5. A glass of lemonade taken every morning will sometimes prevent bilious attacks.
6. Lemon juice is more wholesome than vinegar when used in salads, sauces, etc.
7. A slice of lemon bound on a corn at night will remove the soreness.
8. Don't waste the lemon rind. A little of it grated when fresh, and added to apple pie or apple sauce is an improvement. The rind of a fresh lemon grated and added to bread pudding will make a different dish of it.
9. Lemons may be kept nice and fresh for a long time if placed in a jar of water; but the water should be changed every day.



The Original Gerhard Heintzman

Style 76.—In a richly grained mahogany case, is now in our window. See it soon. Sold on monthly payments.

Sole Agents:

J. E. Orme & Son
189 Sparks Street.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The sacrament of the Lord's Supper will be observed in St. Paul's church on the first Sunday in March.

Bank street congregation is considering the purchase of a new pipe organ.

Last Sunday anniversary sermons were preached in Knox church, Perth, by Rev. Dr. Herridge. Rev. Mr. Currie occupied the pulpit of St. Andrew's in this city.

An exchange of pulpits—with two or three exceptions—took place last Sunday. It was a pleasant experience for pastors and people.

QUEBEC.

The Annual meeting of the Congregation of English River and Howick was held recently. The reports submitted showed the Congregation to be in a flourishing condition. That presented by the treasurer showed that the sum of \$2,347.00 had been raised for all purposes, of this \$1,043.00 was for the schemes of the church and benevolent purposes. There are 104 families, 15 members were added during the year, there were 8 baptisms, 7 burials and 1 marriage. After the pastor, the Rev. J. M. Kellock, had retired it was agreed to increase the minister's salary.

The annual meeting of St. Andrew's Church, Three Rivers, was held in the Lecture Hall, 8 February. Rev. J. R. MacLeod, the pastor, presided, and Principal Rothney was appointed Secretary. Reports from the Session, Managers, Ladies' Aid and Sunday School were presented. According to the treasurer's report the finances were well maintained. The ordinary fund had fully met the expenses of the year. About \$700 were spent on the work of Renovation, the greater part of which had been already paid, the Ladies' Aid contributing over \$400 to this work. The only note of discouragement was due to the large numbers who had left the congregation for other parts during the year. The session reported the removal of 9 members and 3 families. Messrs. A. Baptist and A. Houliston whose terms of office had expired, were re-elected as managers. This diminishing but energetic congregation raised for all purposes \$1,600 during the year.

EASTERN ONTARIO.

Rev. Mr. Morrison and Miss Morrison, of Kirk Hill, were recent guests at the Avonmore manse.

Rev. Mr. Strachan, of Brockville, preached anniversary sermons in St. Paul's church, Smith's Falls, recently.

Thirty-four additional members were added to the roll of St. Andrew's, Carleton Place, last year. The membership is now 421, families, 205.

Rev. W. W. Peck, pastor of St. Andrew's church, Amherst, was recently made the recipient of a coon coat, Persian lamb cap and gauntlets by his congregation.

Rev. Mr. Shaw, of White Lake, by appointment of Presbytery, has officially declared the pulpit of St. John's church vacant. A supply committee composed of the session and Messrs. A. Scott, J. Cumming and Dr. W. C. Young has been appointed.

Rev. H. D. Leitch, pastor of Gordon church, St. Elmo, has received a unanimous call to St. Andrew's church, Sonya, in Western Ontario at a salary of \$1,000 a year, with manse and holidays. Mr. Leitch has not yet decided whether to accept the same or not.

The Williamstown St. Andrew's Sunday school officers and teachers held a meeting last week to discuss matters in connection with that organization. The superintendent, J. A. B. McLennan, pre-

sided. Five dollars were given to the foreign missions of the church, \$10 to the County Union for foreign missions, \$5 for church hymn books, and \$25 to the Point Aux Trembles School.

Special services were held in Knox church, Cornwall, every evening two weeks ago. This was the fourth week of these services, and was marked by the largest attendance of any. The services were conducted by Rev. Dr. Harkness, Rev. N. H. McGillivray, Rev. George Venn Daniels, Rev. Geo. Edwards and Rev. J. B. Sincennes.

Last Sunday, Zion Church, Kingston, held their fourteenth anniversary. There was a good attendance at both services, which were both helpful and encouraging. Prof. McFadyen, of Knox College, Toronto, conducted the morning service, while Dr. MacTavish, convener of the assembly's committee of Young Peoples' Societies, preached in the evening.

At the last meeting of the Men's Association of the First Church, Brockville, the following officers were elected:—Hon. president, Rev. N. MacLeod; president, John Connolly; vice-president, Geo. Tennant; 2nd vice-president, J. A. Laidlaw; secretary treasurer, W. A. Gilmour; executive committee, T. J. Storey, H. A. Stewart, W. C. MacLaren, J. G. Gardiner, O. B. Koenig, W. Shearer, J. H. Gilmour.

The Perth Courier says: Rev. Mr. Cormack occupied St. Andrew's on Sunday last and his introduction to the congregation was most favorable. What was said of him by the moderator, Rev. Dr. Armstrong, was fulfilled. He is a pleasing and forceful speaker. Mr. Cormack will be here continuously during Mr. Scott's absence.

The lecture on "People I Have Met and Do Not Wish to Meet Again," in the St. Elmo church, on Monday evening, by Rev. H. D. Leitch, was greatly enjoyed by a large audience. In addition to the lecture a choice programme of special singing by the choir, selections by the quartettes, solos by Mr. F. G. MacRae, Mr. C. R. Sinclair, and Mrs. D. D. McIntyre was rendered.

The annual meeting of the First Presbyterian church, Port Hope (Rev. E. H. Abraham, pastor) was characterized by hopefulness and enthusiasm. Twenty-five were added to the membership roll; fifteen by profession and ten by certificate. The managers reported a surplus in current account. Missionary gifts were over \$456. For current expenses amount raised was \$2,113. Paid on subscription to new church, \$5,372. Total amount raised for all purposes during the year, \$7,920.

At the next meeting of Lanark and Renfrew Presbytery (on 19th inst.) at Carleton Place, the Assembly's Sunday School secretary, Rev. J. C. Robertson, B.D., is announced to deliver an address on Sunday school work and methods at which Sunday school workers, within reasonable distances, would do well to be present. Other items of interest will be Y.P.S.C.E. report, church life and work report and election of commissioners to General Assembly.

Rev. A. M. Currie, in leaving Almonte for his new charge at Deseronto, was presented with a handsome gold-headed cane by the members of his Bible class, along with an affectionately worded address. Mr. Currie was also the recipient of another address from the members and adherents of St. John's church, which was accompanied with a well-filled purse. Short addresses were delivered by Rev. Orr Bennett, of St. Andrew's church, and Rev. Mr. Quinn, of the Baptist church. Both gentlemen spoke of their pleasant fellowship with Mr. Currie during the past three years, of their respect for him as an

earnest and faithful pastor, and as an excellent citizen. Mr. and Mrs. Currie are followed to their new home with the hearty good wishes of many friends in Almonte.

The annual meeting of the Maxville church was opened with devotional exercises, after which the Rev. R. McKay, the minister, took the chair, and Mr. John P. McNaughton acted as secretary. The total receipts during the year were \$1,955.28—divided under the following heads: For stipend, \$1,004.50; church schemes, \$185; W. F. M. S., \$156.00; Sabbath collections, \$336.17; Sunday school, \$69.58; C. E., \$28; Pointe-aux-Trembles schools, \$73.17; for other purposes, \$101.96. Steps have been taken to remove the church debt, which promises in a short time to disappear. Mr. McEwen, reeve, stated that he would give free of charge, a roadway alongside the manse lot. A social meeting of those present was held after the business meeting. A vote of thanks was given to Miss McEwen, the organist, and Mr. Cameron, the secretary-treasurer. All the officers were re-appointed.

WESTERN ONTARIO.

At the last meeting of Toronto Presbytery Rev. D. B. Macdonald, of St. Andrew's Church, Scarborough, and Rev. George P. Duncan, of Unionville, resigned.

Rev. Dr. James Ross of St. Andrew's church, London, has been appointed to represent the London Ministerial Alliance in the deputation which will wait on the Ontario Government in relation to operating electric railways on Sundays.

On Sunday 4th inst., Knox Church, Tavistock, held its anniversary, Rev. A. H. Kippen of Harrington, conducting the services.

Rev. J. C. Stewart, of Montreal has been preaching in St. Andrew's, Guelph. The congregation soon meet to consider the matter of extending a call.

At the annual meeting of Bethel Congregation, Farewell, (Rev. J. Gray Reid, pastor), the reports presented were very satisfactory. The total receipts were \$860.37 and the expenditures \$805.02 leaving a balance in hand \$57.35. The Ladies' Aid received \$151.56 and expended \$87.70, balance \$63.86. Sabbath School Receipts were \$16.73 and expenses \$14.43. The following officers were elected for 1906: Board of Managers, N. F. Brown, Arthur McAdams; Tres. John Johnston; Fin Sec., R. M. Harper.

The Presbytery church in Paris, with its flourishing senior and junior Endeavorers, celebrated the 25th anniversary of the Christian Endeavor movement by a special Sunday service on February 11th, and social gatherings on the Monday following. There was a large attendance at the services when the Endeavorers with their badges occupied the centre of the church. The pastor, Mr. MacBeth, gave an address, reviewing the history of the movement and discussing the aims of the society.

The induction of Rev. J. P. McInnis, as pastor of the Cedarville congregation, took place on the 6th inst. Revs. Little of Holstein, Reid and Hanna of Mount Forest, and Keaddal, of Conn, took part in the service. Mr. McInnis enters in the work under favorable auspices and has been heartily received. The charge was vacant owing to the recent death of the Rev. John Morrison, who was the pioneer preacher in that section of country, and the first minister of Cedarville and related charges.

At the annual meeting of St. Andrew's church, Amherstburg, the pastor, Rev. Thos. Nattress, B.A., presiding, the session of the church reported: an increased membership; a larger Sunday school than

for many years; the largest contribution on record toward missions and benevolence; every organization within the church flourishing and thoroughly well manned; the high record of church attendance established in 1904 repeatedly broken in 1905. The finances of the congregation were shown to be in a healthy condition. A pleasing incident was the presentation of an address and a cut glass berry bowl to Mrs. F. J. Trotter, past president of the Ladies' Aid Society, who for eleven years had usefully filled the president's chair. The address was signed by the pastor and Mrs. Frank Fox, who succeeds Mrs. Trotter in the presidency.

The exercises connected with the opening of the Sunday School building connected with St. Andrew's Church, London, will take place next Sunday, when Rev. Dr. Johnston, of Montreal will preach morning and evening. In the afternoon at 3 o'clock, the dedication services will be conducted by Rev. Dr. Ross, and Rev. Dr. Johnston will address the scholars and their friends. On Monday evening Rev. Dr. Johnston will lecture on Religious Movements in the Old Land; Rev. Dr. Ross will preside. The opening services will be continued on Tuesday and Wednesday evenings; the latter evening being devoted to a social reunion of the congregation. The new school building was much needed, and is a distinct credit to St. Andrew's. The opening ceremonies promise to be in every way worthy this large and liberal congregation.

TAKE THE FIRST STEP.

A gentleman of superior education and natural ability was in the habit of attending the ministrations of a faithful and gifted servant of Christ in the city of Hamilton, Canada. Though an adherent of the congregation, he was not a "member," for the simple reason that he knew he was not a Christian, and he made no profession of being one. Week by week, month by month, year by year he heard the gospel proclaimed in its simplicity, fullness, and freeness; but he continued delaying to accept God's free gift of salvation, though he knew right well that if he were called into God's presence he would be eternally lost.

In the course of time his business caused him to leave the city where he had been so highly privileged, and he moved to a district where there was very little gospel light. Here he discovered a vast difference between the preaching he heard and what he had been accustomed to. Not long after his arrival, he was asked to join the Church. He firmly but respectfully declined, and gave as his reason that he had never been "born again," and was therefore unfit to partake of the Lord's Supper.

"Revival services" were announced to be held in the church, to which he was specially invited. Instead of being told God's simple way of salvation—"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16, 31)—the people were urged to "seek diligently," to "pray fervently and earnestly," to "give up their sins," and "make a start for the kingdom." After the address the "seekers" were urged and pressed to "go forward" to be prayed for and spoken to.

Mr. A— not having "gone forward" at the close of any of the meetings, he was waited upon by two office-bearers of the church, who expressed a desire to have a conversation with him. They spoke to him about the services that were being held, and said they hoped that he would take the first step to salvation. "What do you mean by taking the 'first step'?" he eagerly asked. "To go forward and ask the Christians to pray for you," was the reply.

"I don't see what good that would do," said the gentleman. The early instruction he had received in the city of Hamilton came before him with wondrous clearness, and he said: "As I view things, there is no 'first step' to be taken: God loved the world, and gave Christ to die

for our sins. The Lord Jesus received our penalty and paid our debt, and those who believe on Him are saved." While he was thus speaking, the Holy Ghost revealed to him the simple and glorious gospel which he was trying to make known to others. His face became radiant with joy, and from a heart filled to overflowing, he exclaimed: "I see it! I see it now! I have eternal life. I am saved!"

Have you hitherto imagined your "steps" are necessary before you can come to Christ? If so, you are wrong. Satan does his best to make salvation difficult for the sinner. When urged to immediate decision, he suggests that you are not "prepared" to become a Christian. This is one of his "steps." He insinuates that you are not "anxious enough" or not "sorry enough"; and makes you believe that you must feel helpless and undone before you can accept salvation. Perhaps he has been telling you that when you are willing to "give up the world" and become melancholy and said, you can cherish the hope of being accepted by God. Listen no longer to his lying suggestions. All the fitness God requires of you is to know your need of Christ.

"Now is the accepted time." Under whatever pious pretence, don't allow the devil to cheat you out of your soul. He knows you "intend" to be saved sometime; but he wishes you to put off the settling of the question until a "convenient season." You never can have a more convenient season than the present. No longer procrastinate. No longer allow yourself to be deceived with the lie that God is unwilling to save you now. Give up "trying," working," and "striving." Think of the truth that gave peace to the One of whom we have written: "God loved the world, and gave Christ to die for our sins. The Lord Jesus received our penalty and paid our debt, and those who believe on Him are saved" (Acts 13, 38, 39). Now, as you read these lines, take the first step, "believe on the Lord Jesus Christ," and with the Canadian gentleman you will be able to say, "I have eternal life; I am saved."

Great commotion has been created by the publication of an episcopal letter written by Bishop William Stang of the Fall River Roman Catholic diocese, denouncing and prohibiting "indiscriminate dances, including the waltz, polka, galop, etc." Waltzing he condemns as positively indecent.

The American legislator has certainly advantages over the British member of Parliament. He travels free, and he has not to stamp his letters. A Washington paper is of opinion that this franking privilege is carried too far. It asserts that "Congressmen load the postal cars with all sorts of freight—furniture, libraries, kitchen utensils, the family wash, pianos, poultry, barnyard animals, etc., without limit. They frank a cow, a washtub, or a churn as glibly as they do a letter, or the speech that no one ever heard."

The Bombay Guardian has the following to say about the wonderful revivals which are taking place in various mission centres in India: "The Church of Christ in India is traversing a pathway hitherto unknown. A new thing is being witnessed in our midst. The revival movement both in India and Madagascar has commenced in centers where Welsh missionaries were laboring, and it is believed that this circumstance is traceable to prayers offered in Wales on behalf of the interests of the kingdom of God in those districts. Each successive manifestation in other places in India has followed special seasons of prayer—in some instances notably so—and then confession of sin and restitution has been followed by seasons of great joy and a burden of prayer for others."

No man is immune from sin, but the grace of God rightly applied will prevent it from being fatal.

BRITISH AND FOREIGN.

Prof. Magnus McLean has been appointed president of the Glasgow Celtic Society.

Princess Louise, Duchess of Argyll, and the Duke of Argyll arrived at Cairo on the 15th ult.

Rev. Dr. Watson ("Ian MacLaren") was lecturing in Dumfries on the 22nd ult. on "Humor."

Rev. Dr. Henderson, U. F. Church, Crieff, for 43 years, applies for an assistant and successor.

A stone font, for centuries in the Manee grounds, has been erected in the Cargill Parish Church.

The Free Church has lodged with the Churches Commission a claim for Aberdeen West U. F. Church.

The Free Church authorities have lodged with the Churches Commission a claim for the Barony United Free Church.

The late Rev. Neil Dewar, Kingussie, was an accomplished Gaelic scholar. His knowledge of the language and idiom was full and accurate.

About one per cent of the population of Japan is Christian. The increase during the past year was about ten per cent.

There are about 200,000 Germans living in the United Kingdom.

At the Communion in Well Road U. F. Church, Moffat, on the 14th ult., individual Communion cups—the first introduced there—were brought into use.

Wilton U. F. congregation are finding it difficult to get a good assistant at £230 to start with. Canada, they say, is absorbing all the eligible young ministers.

A London paper states that Sir Thomas Lipton's present intention is to issue a further challenge for the America's Cup during the coming autumn, probably in August.

The wife of Sir Edward Grey, Foreign Secretary in the new government, was thrown from a carriage Thursday last and received injuries from which she died on Sunday.

Vesuvius and Etna are in eruption. Lava is pouring down the side of Vesuvius, and the funicular railway is seriously damaged. Etna is vomiting a great amount of ashes.

The Prince of Wales on the 26th ult. laid the foundation stone of the Queen Victoria Memorial at Madras—a technical institute intended to develop arts and handicrafts.

In these days one can travel to and from Bath, a distance of nearly 107 miles, in less than two hours. A hundred years ago, as we learn from a Times quotation, "Mr. Pitt left Bath on Friday to proceed to London by easy stages."

This year's Australian wool clip is estimated, according to a Melbourne message, at eighteen and a half millions sterling, or something like three millions over that of last year.

The anniversary of the death of Queen Victoria was solemnized on the 22nd ult. by a memorial service in the Royal Mausoleum at Frogmore, conducted by the Archbishop of Canterbury.

Germany has now nearly 30 per cent of the Indian import trade in woollen shawls. Of the shawls imported into India 50 per cent are now made in Germany.

King Frederick VIII, the new King of Denmark, is 62 years old, but looks much younger. He is noted for his stately bearing, his quiet manner, his high culture, his interest in philanthropy and in his army.

TOBACCO AND LIQUOR HABIT.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price 5¢.

Truly marvellous are the results from taking his remedy for the liquor habit. It is safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge street, Toronto.

HEALTH AND HOME HINTS.

To keep ice in a sick room over night set a pitcher in a newspaper, gather up the ends, twist them tight, and snap on a rubber band.

Preserve the wings of turkeys, geese and chickens. They answer for dusting the stove or range, or to clean the furniture, and are the best things possible for washing and cleaning windows, leaving no lint, as cloth does.

The smaller a roast the hotter should be the oven at first, that the least possible amount of its delicate juices may escape.

In making bread, rub a little sweet lard or butter over the top as often as it is kneaded, and it will not only rise more quickly, but have a soft, delicious crust when baked.

While the nutritive value of cabbage is less than almost any other vegetable, its digestibility when eaten raw makes it a valuable addition to the semi-invalid's limited bill-of-fare. Shaved very fine, thrown into cold water until crisped, drained and served with a French dressing of lemon, vinegar, and salt, it can usually be assimilated without unpleasant after results.

Those who have a heavy head of hair, and who take severe colds from washing the hair in the winter, will find that a washing of the scalp with a cloth and water, without wetting the rest of the hair, and a thorough brushing with a clean brush, will keep the hair and scalp clean and in excellent condition.

For hanging clothes to dry, first hang up by the thickest part, waist, or neck, etc., because if hung by the thinner part the water would run into the thicker part, lodge there, and take longer to dry. Second, hang up everything wrong side out, so that any accidental soil will not do so much damage as if it appeared on the right side.

It is said that the following is a good home remedy: Use pulverized saltpeter and sweet oil; obtain at the drugist's one cent's worth of saltpeter, put into a bottle with sufficient olive oil to nearly dissolve it; shake up well, and rub the inflamed joints night and morning, and more frequently if painful.

To Polish Windows.—The best thing for polishing windows is a small hand mop made of seraps of chamois. Pieces no larger than a dollar can be used, and if well worn the mop will work so much the better. String them all together on a piece of strong twine, then tie together in a bunch. When soiled wash it out, dry, and before using rub it soft between your hands.

A BAD BREAK.

During the annual convention of a certain religious body, not so very long ago, an incident occurred which was not on the programme and which completely upset the gravity of the ministers and brethren assembled. It was at the closing session, and the chairman stated that they were about one hundred dollars short of an amount desired to be raised for a given purpose, and hoped that the sum could be made up before final adjournment. One of the laymen jumped up with the remark:

"I'll start the good work with twenty-five dollars."

"I don't know your name, brother," said the chairman, "but may God bless you, and may your business be doubled during the year."

Much to his astonishment, a burst of laughter followed from many in the hall, which was explained when a brother up in front stepped to the platform and whispered:

"Why, that's Mr. Blank, a prominent undertaker of the town."—Lippincott's.

South Africa is of volcanic origin, and the country round Kimberley is so sulphurous that even ants cannot exist upon it.

PARALYSIS YIELDS TO DR. WILLIAMS' PINK PILLS

AFTER SEVERAL DOCTORS HAD PRONOUNCED THE CASE HOPELESS.

Convincing Proof That Cure Was Permanent—in Five Years
the Patient Has Had no Relapse—Facts in a Remarkable
Case Substantiated by Sworn Statements.

Dr. Williams' Pink Pills are not a patent medicine, but the prescription of a physician, placed on sale with full directions for use under a trade mark that is a guarantee of their genuineness to every purchaser. They contain no stimulant, opiate or narcotic, and while they have cured thousands have never injured anybody. To show that cures effected by this remedy are really permanent and lasting we recently investigated the case of Mr. Frank A. Means, of Reedsville, Mifflin County, Pa. Mr. Means has been an elder in the Reedsville Presbyterian church for many years, has served three years as county commissioner and as school director for nine years. He was afflicted with creeping paralysis, losing the entire use of the lower half of his body, and for a year was a helpless invalid, confined to his bed with no power or feeling in either leg, and physicians had given him up as hopeless. Mr. Means was cured by Dr. Williams' Pink Pills and his testimonial was printed five years ago as follows:

"I had the grip for four winters and as a result my nerves broke down. I lost the entire use of the lower half of my body. My stomach, liver, kidneys, heart and head were never affected, but the paralyzed condition of the lower part of the body affected my bladder and bowels. For a whole year I lay in bed perfectly helpless with no power in either limb and the feeling gone so that I couldn't feel a pin run into my legs at all. I couldn't turn over in bed without help. To move me a pulley was rigged up on the ceiling and a windlass on the floor.

"During two years of my affliction I had six different doctors, but none of them gave me any relief. A specialist from Philadelphia treated me for three months, but he was of no benefit to me. These doctors gave me up and said it was only a question of a few weeks with me as nothing more could be done. After the physicians had given me up, a friend sent me a pamphlet containing statements of two men who had been afflicted something like me and who had been cured by the use of Dr. Williams' Pink Pills. I began taking them at once and although my improvement was slow it was certain. Now I can walk most of the time without a cane and everybody around here thinks it is a miracle that I can get about as I do. Your pills have certainly been a God-send to me. Within the last three years I have answered dozens of letters from invalids who had heard of my case and who asked me if it was true that I had been cured by Dr. Williams' Pink Pills. I have told them all that this remedy cured me and I am glad of this opportunity of telling about my case so that others may find relief as I have done."

Signed,

F. A. MEANS.

Subscribed and sworn to before me this 17th day of April, 1901.

ALBERT S. GIBBONEY,

Notary Public.

One day recently Mr. Means was visited at his handsome home overlooking the valley of Honey Creek, near Reedsville, where he made the following statement:

"Before I began taking Dr. Williams' Pink Pills I had been treated for a long time by my home doctor who pronounced my trouble creeping paralysis. I always believed that to be my trouble and I do yet believe so. I had also spent five weeks in the University Hospital in Philadelphia without the treatment benefiting me and had returned home to die. I began taking Dr. Williams' Pink Pills in 1897, but did not give a statement of my case for publication until I was sure that I was cured. After returning from the hospital I did not take any other medicine for my trouble and I owe it to Dr. Williams' Pink Pills and to them alone that I am able to be about today. Since my cure, as related in my statement of April 17, 1901, I have never suffered any relapse nor had occasion to employ a physician except for minor troubles such as coughs, colds, etc. I endorse Dr. Williams' Pink Pills as fully and heartily today as I did five years ago.

Signed, FRANK A. MEANS.

Subscribed and sworn to before me this 22nd day of January, 1900.

JACOB KOHLER,

Justice of the Peace.

Justice Kohler, of Reedsville, before whom the above affidavit was made, voluntarily gave and signed the following statement:

"I have personally known Mr. Frank A. Means for the past forty-five years and know that any statement he makes is entirely reliable. I personally visited him when he was confined to bed and utterly helpless. I now see him daily and know him to be in as good health as most men of his age."

Signed, JACOB KOHLER.

Mr. Daniel W. Reynolds, postmaster at Reedsville, Pa., stated that he had received many inquiries from all parts of the country concerning Mr. Means' marvellous cure, and he cheerfully added his confirmation of the truth as follows:

"I certify that the facts stated in the testimonial of Mr. Frank A. Means are absolutely true. I knew him when he was unable to move and I see him every day now on the streets and in my office."

Signed, DANIEL W. REYNOLDS.

Here is evidence that most convince the most skeptical. But because many of the cures accomplished by Dr. Williams' Pink Pills are so marvellous as to challenge belief, the following offer is made:

\$5,000 REWARD—The Dr. Williams' Medicine Company will pay the sum of Five Thousand Dollars for proof of fraud on its part in the publication of the foregoing testimonial.

No sufferer from paralysis, locomotor ataxia, St. Vitus' dance or any of the lesser nervous disorders can afford to longer neglect to try Dr. Williams' Pink Pills, the great blood builder and nerve tonic. Sold by all druggists or sent by mail on receipt of price, 50 cents per box; six bottles for \$2.50, by the Dr. Williams' Medicine Co., Brockville, Ont.

CANADIAN PACIFIC

TRAIN SERVICE BETWEEN
OTTAWA AND MONTREAL VIA
NORTH SHORE FROM UNION
STATION:

b 8.15 a.m.; b 6.20 p.m.

VIA SHORT LINE FROM CENTRAL
STATION:

a 5.00 a.m.; b 8.45 a.m.; a 3.30
p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, AL-
MONTE, ARNPRIOR, RENFREW
AND PEMBROKE FROM UNION
STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.15
p.m.; b 5.00 p.m.

A Daily; b Daily except Sunday;
c Sunday only.

GEO. DUNCAN,

City Passenger Agent, 42 Sparks St.
General Steamship Agency.

GRAND TRUNK RAILWAY SYSTEM

MONTREAL TRAINS

Trains leave Ottawa for Montreal
8.20 a.m. daily, and 4.25 p.m., daily
except Sunday.

Trains leave Ottawa for New
York, Boston and Eastern points at
4.25 p.m., except Sunday. Through
sleepers.

Trains Leave Montreal for Ottawa:
8.40 a.m., daily except Sunday, and
4.10 p.m. daily.

All trains 3 hours only between
Montreal and Ottawa.

For Arnprior, Renfrew, Egan-
ville and Pembroke:

8.20 a.m. Express.
11.50 a.m. Express.
5.00 p.m. Express.

For Muskoka, North Bay, Georgian
Bay and Parry Sound, 11.50
a.m., daily except Sunday.

All trains from Ottawa leave
Central Depot.

The shortest and quickest route to
Quebec via Intercolonial Railway.

Close connections made at Mont-
real with Intercolonial Railway for
Maritime Provinces.

S. EBBS, City Ticket Agent, Rus ell
House Block, General Steamship Agen-
cy.

New York and Ottawa Line.

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

And Arrive at the following Sta-
tions Daily except Sunday:

8.50 a.m.	Finch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	9.35 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 18 or 1180.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to private wood lots for settlers, or for other purposes, may be homesteaded upon 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.

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situate, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto, to perform the conditions connected therewith, under one of the following plans:—

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

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. CORY,

Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

PRESBYTERY MEETINGS

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 27 Feb.
Inverness, Whycoomagh, 12 and 13 March.

P. E. Island, Charlottetown, 6 Mar.
Pictou, 7 Nov., New Glasgow, 2 p.m. Wallace.

Truro.
Halifax, Halifax, 19 Dec., 10 a.m.
Lun and Yar.

St. John, St. John, 19 Jan., 10 a.m.
Miramichi, Chatham, 17 Dec.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 6 Mar., 4 p.m.
Montreal, Knox, 6 Mar., 9.30.
Glengarry, Cornwall, 6 Mar., 1.30 p.m.
Ottawa, Ottawa.

Lan. and Ren., Carl. Pl., 19 Feb., 7.30 a.m.

Rockville, Brockville, 29 Jan., 2.30.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Kingston, 12 Dec., 2 p.m.
Peterboro, Cobourg, 5 Mar., 1st Tues.
Whitby, Bowmanville, 17 Jan., 10 a.m.

Lindsay, Lindsay, 19 Dec., 11 a.m.
Toronto, Toronto, Monthly, 1st Tues.

Orangeville, Caledon, 14 Nov., 10.30.
Barrie, Barrie, 6 Mar., 10.30.

Algoma, Thessalon, 6 Mar., 8 p.m.
North Bay, Burks Falls, Feb. or Mar.

Owen Sound, O. Sd., 6 Mar., 10 a.m.
Saugeen, Mt. Forest, 6 Mar., 10 a.m.

Guelph, Guelph, 20 Mar., 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 2 Jan., 11 a.m.

Paris, Woodstock, 9 Jan., 11 a.m.

London, London,
Chatham, Chatham, 12 Dec., 10 a.m.

Stratford, Stratford, 14 Nov.

Huron, Seaforth, 14 Nov., 10.30.
Maitland, Wingham, 19 Dec., 10 a.m.

Bruce, Paisley, 6 Mar., 10.30 a.m.
Sarula, Sarula, 12 Dec., 11 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Superior.
Winnipeg, Coll., 2nd Tuesday, 11-mo.
Portage-in-P., Gladstone, 27 Feb., 1.30 p.m.

Arcola, Arcola, at call of Mod. 1906.

SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary.
Edmonton, Edmonton, Feb. or Mar.

Red Deer, Blackfalds, 6 Feb.
Kamloops, Vernon, at call of Mo

Victoria, Victoria, 26 Feb., 2 p.m.

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Dominion Life Assurance Co.

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Full Deposit at Ottawa.
Paid-up Capital, \$100,000.

This Company offers insurance in a separate class to total abstinence—thus giving them all the advantage their superior longevity entitles them to. Its security is unquestionable, its rate of assets to liabilities is unsurpassed in Canada, save by one Company (much older).—I added a greater proportion to its surplus last year than any other. AGENTS WANTED.

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PHONE 1908.

The Dominion Bank

— PROCEEDINGS OF —

The Thirty-Fifth Annual General Meeting of the Stockholders

THE THIRTY-FIFTH ANNUAL GENERAL MEETING OF THE DOMINION BANK was held at the Banking House of the Institution, Toronto, on Wednesday, January 31st, 1906.

It was moved by Mr. W. R. Brock, seconded by Mr. A. W. Austin, that Mr. E. B. Osler do take the chair, and that Mr. T. G. Brough do act as Secretary.

Messrs. A. R. Boewel and W. G. Cassels were appointed Scrutineers. The Secretary read the report of the Directors to the Shareholders and submitted the Annual Statement of the affairs of the Bank, which is as follows:—

To the Shareholders:

The Directors beg to present the following statement of the result of the business of the Bank for the year ending 30th December, 1905:

Balance of Profit and Loss Account, 31st December, 1904	\$134,572.64
Profit for the year ending 30th December, 1905, after deducting charges of management, etc., and making provision for bad and doubtful debts	490,495.29
	\$625,067.84

Dividend 2½ per cent., paid 1st April, 1905	\$75,000.00
Dividend 2½ per cent., paid 3rd July, 1905	75,000.00
Dividend 2½ per cent., paid 2nd Oct., 1905	75,000.00
Dividend 2½ per cent., payable 2nd Jan., 1906	75,000.00
	\$300,000.00
Written off Bank Premises	75,620.87
	\$224,379.13

Balance of Profit and Loss carried forward \$940,437.97

With deep regret your Directors have to record the death, which occurred in October last, of Mr. William Ince, who had been a member of the Board since 1884. The vacancy was filled by the appointment of Mr. R. J. Christie.

Branches of the Bank have been opened during the past year in Hespeler, Ontario, in Winnipeg, at No. 643 Portage Avenue and at the corner of Notre Dame and Rena streets; and in Toronto at the corner of Dovercourt Road and Bloor Street and at the Union Stock Yards.

Premises have been secured in Windsor, Ontario, and a branch will shortly be opened there.

All branches of the Bank have been inspected during the year.
E. B. OSLER, President.

Toronto, 31st January, 1906.

The Report was adopted and the thanks of the Shareholders were tendered to the President, Vice-President and Directors for their services, and to the General Manager and other Officers of the Bank for the efficient performance of their respective duties.

The following gentlemen were elected Directors for the ensuing year: Messrs. A. W. Austin, W. R. Brock, R. J. Christie, T. Eaton, J. J. Fox, K. C. M.L.A., W. D. Matthews and E. B. Osler, M.P.

At a subsequent meeting of the Directors, Mr. E. B. Osler, M.P., was elected President, and Mr. W. D. Matthews, Vice-President, for the ensuing term.

GENERAL STATEMENT OF LIABILITIES.

Notes in circulation	\$2,651,956.00
Deposits not bearing interest	4,390,832.67
Deposits bearing interest (including interest accrued to date)	29,692,275.74
Balance due to London Agents	34,083,168.11
	694,169.84
Total liabilities to the public	\$37,429,234.25
Capital stock paid up	3,000,000.00
Reserve Fund	3,500,000.00
Balance of profits carried forward	249,437.97
Retained No. 95, payable 2nd January	75,000.00
Former dividends unclaimed	167.50
Discounted for exchange, etc.	42,137.90
Rebate on bills discounted	107,762.34
	\$3,974,595.71
	\$44,403,739.96

ASSETS.

Specie	\$1,084,210.73
Dominion Government demand notes	2,455,477.00
Deposit with Dominion Government for security of note circulation	150,000.00
Notes of and cheques on other Banks	1,842,022.49
Balances due from other Banks in Canada	690,243.18
Balances due from other Banks elsewhere than in Canada and the United Kingdom	968,345.25
Provincial Government securities	91,019.25
Canadian Municipal securities and British or Foreign or Colonial public securities other than Canadian	669,180.76
Railway and other bonds, debentures and stocks	2,649,334.23
Loans on call secured by stocks and debentures	4,417,283.70
	15,029,076.50
Bills discounted and advances current	28,564,199.67
Overdue debts (estimated loss provided for)	335.00
Mortgages on real estate sold by the Bank	6,000.00
Bank premises	800,000.00
Other assets not included under foregoing heads	7,128.70
	29,377,663.37
	\$44,403,739.96

T. G. BROUGH,
General Manager.

Toronto, 30th December, 1905.

Directors:
John W. Jones, President
John Christie, Vice-President
A. T. McMahon, Vice-President
Elliott Fox, Dr-F. R. Eccles.

NO SAFER place to deposit your savings than with this company.

MONEY deposited here is not "tied up." You can call on it if necessary. In the meantime it is earning interest.

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