

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG.

APRIL 4, 1906.

Single Copies, 5 cents.

## Here Am I, Send Me

Hark! the voice of Jesus crying—  
 "Who will go and work to-day  
 Fields are white, and harvest waiting;  
 Who will bear the sheaves away?"  
 Loud and strong the Master calleth,  
 Rich reward He offers thee:  
 Who will answer gladly, saying,  
 "Here am I; send me, send me!"

If you cannot cross the ocean,  
 And the heathen lands explore,  
 You can find the heathen nearer,  
 You can help them at your door.  
 If you cannot give your thousands,  
 You can give the widow's mite;  
 And the least you do for Jesus,  
 Will be precious in his sight.

Let none hear you idly saying,  
 "There is nothing I can do."  
 While the souls of men are dying,  
 And the Master calls for you,  
 Take the task He gives you gladly,  
 Let His work your pleasure be;  
 Answer quickly when He calleth,  
 "Here am I; send me, send me!"

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**BIRTHS.**

At "Aldersyde," Coldwater, on March 29th, to Mr. and Mrs. J. W. Garrett, a daughter.

At Cornwall, on March 17, 1906, the wife of C. J. Flock, of a son.

At the Black River, near Lancaster, Ont., on March 19, 1906, the wife of James Croll of twins, a son and daughter.

At 58 Heading street, Point St. Charles, on March 25, 1906, a son to Mr. and Mrs. W. F. Coupland.

At 24 Calumet ave., Montreal, on March 9, 1906, a son to Mr. and Mrs. A. E. Gordonsmith.

**MARRIAGES.**

On 23rd March, by Rev. D. R. Drummond, D.D., at St. Paul's Church, Hamilton, Francis H. Kidd, C.A. of Fenelon Falls, to Blanche Edith, eldest daughter of S. G. Chamberlain, Dauphin, Man.

At the residence of the bride's father, Metcalfe, Ont., on March 14, 1906, by the Rev. S. A. Woods, B.A., Nellie I. Simpson to William P. Wallace, of Winnipeg.

March 22, at Knox Manse, Lancaster, Ont., by the Rev. J. D. MacKenzie, Margaret F., daughter of the late Dugald MacKenzie, of Inverness, Que., to Wallace MacKenzie, of Weir, Que.

At St. Luke's Manse, Finch, on March 7, 1906, by Rev. D. MacVicar, Hugh J. McMillan, to Miss Catherine Mary Lafleur, both of Finch.

At Cornwall, on March 14, 1906, by Rev. D. Harkness, Alex. L. McNaughton, C.E., Parry Sound, son of A. McNaughton, Public School Inspector, Cornwall, to Alice Maude, daughter of the late Capt. James Anderson, Port Dalnoisie, Ont.

**DEATHS.**

At the South Branch, on March 18, 1906, Alexander D. McLennan, aged 79 years.

Suddenly, at the residence of her son-in-law, J. H. Coburn, Walkerville, Ont., on Sunday, the 25th of March, 1906, Sarah Colman, widow of the late John F. Lash of Toronto, in her 66th year.

At Richmond, on Wednesday, 21st Feb., James Watson, aged 80 years

At Williamstown, on March 17, 1906, Mrs. Ferguson, relict of George G. Ferguson, aged 77 years.

At Sarnia, Ont., on March 18, 1906, Annie McKenzie, relict of William McEdward, formerly of South Lancaster, aged 84 years.

At Hawkesbury, Ont., on Thursday, March 22, Frances Mary Waddell, wife of Thomas Ross, and daughter of the late John Waddell, aged 72 years.

At Brodie, Glenzarr, on March 12, 1906, Sarah McClure, relict of Donald McDonald, aged 93 years.

At her late residence, Danny, Que., on March 21, 1906, of paralysis, Isabelle McKillip, wife of the late John Millar, aged 72 years.

At 10 Ivy avenue, on Thursday, March 22nd, 1906, Elizabeth Fannie, beloved wife of James Imrie, aged 48 years.

At Bainsville, on March 14, 1906, D. A. Grant, aged 96 years.

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## NOTE AND COMMENT.

Mrs. Donald Robertson died recently at Salt Springs, Antigonish, N.S., at the great age of 95 years.

Presbyteries both East and West are nominating Rev. Alex. Falconer, D.D., of Pietou, N.S., for the moderatorship of the next Presbyterian General Assembly, which meets at London, Ont., early in June.

The Rev. J. H. Shakespeare, one of the foremost preachers of the Baptist Church in England, has written a book which is said to prove conclusively that the early English Baptists were not immersionists. Mr. Shakespeare makes use of aliorist documents recently recovered. The book will be published by the National Free Church Council.

The church union fever has struck Korea and preliminary negotiations have been held. If the project is carried to a successful issue the union will include the Presbyterian missions from Canada and the United States and the Methodist Episcopal missions from the latter country. The negotiations were of the most friendly character and the feeling in favor of union in some shape is practically unanimous. The Canadian Presbyterian missionaries are all from the Maritime Provinces.

One of the most interesting and valuable papyrus fragments recently discovered in Egypt was secured by the University of Heidelberg; it contains the greater part of Zechariah and Malachi in the Septuagint text, and its date is approximately the 7th century. It stirs the imagination to think what new "finds" may still lie waiting for the spade of the excavator.

The old Hebrew word for consecration means to "fill the hands." Senex Smith, in the Herald and Presbyter, notes that in Exodus 28:41 there is found in the margin, in both versions, "Fill the hand" for consecrate. A priest must give up everything else, empty his hands, in order that they may be filled with the duties of his high calling. And this is the keynote of all Christian consecration. We can not play with toys and hold to our hearts the white dove—the Holy Spirit.

The advocates of a "dry" town are pointing with pride to Jamestown, Greene County, Ohio, which has had no saloons for the past four years, and is regarded as one of the driest of the dry towns. A financial report recently made by the Town Treasurer shows that the place is free from debt and has a balance in the treasury of \$2,500. Jamestown has proved that the saloon is not necessary to the financial prosperity of a town.

Daniel Webster was not a professing Christian, but he placed the highest value on the Bible. Concerning it, he said: "If we abide by the principles taught in the Bible, our country will go on prospering, but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." Again he says, "I have read it through many times. I now make a practice of going through it once a year. It is a book of all others for lawyers and divines, and I pity the man who can not find in it a rich supply of thought and rules for conduct. From the time at my mother's feet or on my father's knee I first learned to lisn verses from the sacred writings, they have been my daily and vigilant contemplation. If there be anything in my style or thought to be commended, the credit is due to my kind parents for instilling into my mind an early love of the Scriptures."

Ever since 1877 the Presbyterian churches in Japan have been self-governing; the various missions, American and Scotch, of the Reformed faith, in that year combined to form "The Church of Christ in Japan." Nevertheless the resident missionaries have constituted an unofficial body of advisers, honored for their wisdom and beloved for their good works. But after discussing the matter for a year, the Synod of Japan has now resolved that no church receiving foreign aid shall constitute a member of that body after two years from date; that is, after October, 1907.

A Baptist paper in the United States is excited over the tendency in certain quarters of the Baptist Church to break away from the old practice of "close communion." The present flurry in its columns was occasioned by a Baptist clergyman holding a joint communion with a church of another denomination in his town, and his outspoken defense of his act in an article which in fairness it published. Even the Baptist clergymen who hold to their close communion will co-operate with other Christians, and join in general movements with them, exchanging pulpits on occasion, and yet that would deny their right to the table of the Lord.

The Herald and Presbyter of March 14 contains historical descriptions of the Presbyterian churches, and their pastors, of Indianapolis, Ind. In speaking of the pastor of the Tabernacle church the article says: "Rev. Neil McPherson came from Hamilton, Ontario, a little more than one year since, and in this time he has won his way into the hearts of his congregation. By his earnest preaching and his wise counsel he at once placed himself at the head of all the departments of church work. The congregation is united as seldom, if ever, before and the past has been one of the most successful years in its history."

With regard to recent anti-foreign riots in China, the London Presbyterian says the evidence is overwhelming that the anti-foreign riots frequently originate, as appears to have been undoubtedly the case at Nan-Chang, through the Roman Catholic missionaries' active interference in law-suits and other proceedings affecting their converts. This mistaken policy endangers all the churches, though the Protestant missions, that paper believes without exception, entirely prohibit such interference on the part of their agents. The Bishop of Durham, Eng., has published a letter in the London Times urging that the Roman Catholic Church fall into line with Protestants in this matter, so as to guard against such disturbances in China.

The following paragraph from the Canadian Churchman will be appreciated by the civil service of the Dominion: "It by no means follows that because a man is a civil servant he has received his appointment solely on account of political influence, or that he is a man of inferior ability and capacity, and, having proved himself unable to make his way in the world, has thus been provided with the means of livelihood at the expense of the public. There are men in the public service, in each of its varied departments, of ability, industry and experience, who would do credit to themselves in almost any calling in life. Such men are debarred from the opportunity of acquiring the fortunes which sometimes reward the energy and enterprise of their fellows in private life. Their services are of special value, and should receive adequate remuneration." Unfortunately, it sometimes happens that "adequate remuneration" does not always go to men "of ability, industry and experience." The grinding, hard work is often done by men with inadequate salaries.

English laymen are exerting themselves to secure a better observance of "Sunday rest and worship." It is high time something were done, for the Lord's Day is desecrated by every sort of amusement and travelling. There is a committee of Episcopalian clergy, headed by the Archbishop of Canterbury, which held a conference with representative Evangelical Nonconformists. Sermons are to be preached on the subject on July 1st, and a conference representing all the churches is to meet in November.

Here is a suggestive comparison for the prohibition patent medicine people: Beer contains five per cent. of alcohol, claret wine eight per cent., champagne nine per cent., whiskey fifty per cent., and Hostetter's Stomach Bitters 44 1-3 per cent., Peruna 28 per cent., and Paine's Celery Compound 21 per cent. The United States Government has "absolutely prohibited" the sale of Peruna to the Indians, saving in its official order that "as a medicine something else can be substituted; as an intoxicant it has been found too tempting and effective."

We hear comparatively little of any systematic effort for the evangelization of the Jews, though we know that such efforts are continually being made. One organization, the London Society for Promoting Christianity Among the Jews, is operating in four continents, and has 49 centres and 212 missionary agents. Its income during the past year was \$207,000. The results for the year we have not seen, nor could any tabulation of converts show the real work that has been accomplished. The seed-growing that shall mature for a later harvest is as important as the harvest that is gathered. That fact dare not be lost sight of in any Christian work.

A London paper—not Presbyterian—says that one of the most striking preachers at the Free Church Council three weeks ago was Rev. Johnston Ross, of St. Columba's Presbyterian Church, Cambridge. Mr. Ross evinced that balance so characteristic of Presbyterians, for his subject was the "Goodness and Severity of God." A great deal of one-sided teaching is heard nowadays about the Fatherhood of God, as if a father never corrected his children; much half-truth about Divine benevolence as if justice was not also Divine. The world is full of severity as well as goodness, and this sort of sentimental pietism ignores the tragic side of human life and of sin with a result that is not good. Some of the ministers at the Nonconformist Council needed this lesson from the minister of St. Columba's.

It is rather remarkable that, notwithstanding the disturbed condition of affairs in Russia during the past year, the British and Foreign Bible Society reports a banner year in the circulation of Scriptures, over half a million copies being distributed in European Russia, besides a very large number in Siberia. The society's agent in Siberia writes from Ekaterinburg: "Our great need is more books. Our colporteurs in the East are selling more of the rouble edition of the Russ New Testament than they have ever done before. The stock has run out, and owing to strikes the forwarding of fresh supplies is somewhat erratic, though, thanks to the courtesy of the authorities, two large consignments have been despatched. The soldiers as they went east promised to buy, if spared, as they returned from the war. The bulk of them looked upon this as a solemn vow, and are buying Bibles and Testaments freely. We have never before sold so many in so short a period."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## READING OF BOOKS.

(By M. Kennedy, Fergus, Ont.)

There are hundreds and thousands of persons who are ruining their minds by a kind of literary debauch. They struggle to learn a little of everything, and they end by knowing nothing. It is for this reason that we would utter a word of warning to indiscriminating devourers of books. They commit mental suicide, and although no disgrace attaches to this species of self-destruction, yet disgrace is not the only thing we have to fear in the course of our brief pilgrimage. We are not speaking of those whose function in life is to learn, who must read widely. Carlyle spent nearly thirteen years among musty German histories, but the world reaped the benefits of his dreary toil, in the "Life of Frederick II," but rather to those whose time is limited, and whose cravings for knowledge are importunate, to them we say that the essentials of thought and knowledge are contained in a few books—carefully chosen. Let them exercise a wise self-restraint and master a few good books to the last syllable. Diffuse reading engenders loose thought or no thought, while concentrated reading results in wise and practical thought. Thought influences the conduct of life, and therefore the diffuse reader is usually a failure, while the reader who concentrates his efforts rarely misses success.

Ruskin was the greatest master of English that ever lived, and he was rigidly kept to a very few books until he reached manhood. Under the care of his mother he read the Bible six times and learned most of the book by heart. Pope was read again and again, and in the evenings the Waverley novels were read aloud. A narrow early training, some people will say, but the purport of it is plain: his intellect was kept clear of rubbish. Of course he read many other authors, but until manhood was reached his range was restricted. It will be found in all the walks of life that the men who most influenced their generation, despised superficial knowledge. They learned thoroughly all that they thought it necessary to learn within a very limited compass; they learned, above all, to think, and they were then ready to speak or act without reference to any authority save their own intellect.

Reading is a pursuit that brings happiness and blessings; on the other hand over reading brings on, mental deadness and complete instability. If you know the Bible thoroughly you are educated; if you know Shakespeare, you are educated. There is no shame in being ignorant of facts. The shame lies in not being able to recognize the true nature of facts when you meet them in the course of daily life. Let those of scant leisure keep to a select number of books, and they may be sure they will taste the high luxury of powerful thought with far more keenness than they would if they raced at a mad gallop over acres of half-remembered verbiage.

After a basis of solid culture has been obtained, the object of reading is to gain amusement. The books we have had reference to have been those of a serious nature, books destined to train the mind. We would add to those, books that will delight and rest the mind. No one was ever the worse for reading good novels, for human fortunes will always interest human beings; and the humblest and most laborious in the community, may without scruple read the harmless tales of fictitious joys and sorrows, after they have secured that narrow, minute training which alone gives grasp and security to the intellect.

## THE ROYAL TOUR.

The Royal train that the Grand Trunk Railway System will furnish for Prince Arthur, the distinguished visitor who is coming to Canada next month, will be the finest and most luxurious in the world. It will consist of four cars including a Pullman composite buffet smoking car, a Pullman dining car, Pullman compartment sleeping car and the Grand Trunk private car "Violet." The entire equipment will be a revelation to those accustomed to railway travel.

First in order will come the "Viceroy" the composite car. Twelve deep-leathered-upholstered chairs invite the smoker, rivaling in luxurious comfort the lounge in an alcove of the same apartment. Conveniently joining the smoker is a buffet with a barber shop and white tiled bathroom annexed to it. The architecture of the interior of this car is a simplified treatment of the German "Modern Style," the finely grained "Kodo" wood being dark brown with a conventional flower motif in masonry to lend color to the paneling. Blending harmoniously with this the furnishings are of deep olive and brown with the burnished gold metal lamps contrasting effectively with the tout ensemble. A portion of this car is provided for the storage of baggage.

No less attractive will be the second car, the diner "Munroe" which in architectural design and beauty is entirely different to the "Viceroy." Here the Flemish style prevails: the richly carved oak, stained and Antwerp brown, extending in a wainscoting to the lower portion of the ceiling which is removed off, making the car seem like a dining hall of a palace. The lighting of this car is also unique, for beside the chandeliers in the ceiling a small cordelabrum hangs over each of the ten tables, and antique lamps are hung at intervals along the sides of the car. Third in succession, but equal in beauty will be a Pullman compartment sleeping car containing seven communicating state rooms and two drawing rooms. Each compartment has its individual color scheme and furnishings and its complete toilet appliances each rivaling its neighbor in exquisite furnishings. Covering the floors of these three cars is heavy "Wilton" carpet of exquisite designs and of a color to harmonize with the surroundings.

The three cars referred to above were awarded the Grand Prix at the World's Fair at St. Louis in 1904, and are conceded to be the handsomest, most luxurious and comfortable in the world. The last car on the train will be the "Violet," the handsome private car built for Sir Charles Rivers-Wilson, K.C.M.G., C.B., president of the Grand Trunk Railway System, and will be occupied by Prince Arthur and his entourage. In addition to its beautiful architectural designs, the richness of its furnishings, the large, comfortable bedrooms, the roomy dining-room and spacious cozy observation end, and its interior air of elegance, it is a car which offers all requirements for comfort and ease in travelling. Two of the rooms in the "Violet" are supplied with baths, cleverly concealed from view in the floor of the car. A library containing the latest books has been installed, and everything that will tend to make the Prince's visit while on the Grand Trunk a pleasant one has been done, while a trip over the only double track line in Canada will give the visitor a good impression of Canadian railways.

The entire train will be electrically lighted from power generated in the baggage compartment of the composite car, special turbines and dynamos having been installed for the purpose. A telephone

system will be provided, whereby communication can be had by 'phone from one car to the others while train is en route, and while train is standing connection will be made, giving the opportunity of using the local circuit of long distance lines at any point.

The Prince will take the train at Ottawa on April 20th, and will be conveyed by the Grand Trunk from Ottawa to Toronto, Hamilton and Niagara Falls, then back to Montreal; from thence the party will proceed by the Intercolonial Railway for the tour through the Maritime Provinces.

## A STRANGE MARRIAGE.

No marriage in English royal circles has met with so little popular favor as that of Princess Fna of Battenburg, the grandchild of King Edward VII. of England, with Alfonso, King of Spain. All of us who are familiar with English history, remember how much trouble former similar alliances have occasioned in England.

They think of the ill-starred marriage of Henry VIII. with Catherine of Arragon, whose divorce from the King occasioned the prelatial national English Church. They will think of the dreary alliance between Philip II. of Spain, the special friend of the Low Lands, and his worthy consort, "Bloody" Mary, a pair well mated, but so utterly uncongenial that the "mirthless king," very soon after the wedding, left his consort, never to appear again in England.

They will think of the insane desires and hopes of James I., the buffoon among English kings, who sent delegates to the Synod of Dort, and was brimful of Calvinism, whilst at the same time he earnestly sought the marriage of the heir to the throne with the Infanta of Spain.

And now Fna of Battenburg is to be sacrificed to the insipid Alfonso of Spain. Of course she had to forewear the faith of her fathers and turn Catholic. The Pope graciously makes the change as easy as possible. But what a fate, to be compelled to accept a faith which your own grandfather, on his accession to the throne had to denounce under oath; and to be assisted (easily) into that faith by the very man whom your grandfather, on his accession, had to denounce under oath as "Antichrist!" The Christian speaks of the whole thing somewhat in these words: A stronger argument against such a political conversion can never be presented than that which is now offered by the fate of a young girl, little more than a child, who is compelled to reject Protestantism, which she at least externally embraces, and that for reasons which have nothing to do with a real and voluntary change of personal view. It is cruel to herself and an insult to the principles of true religion.

That is the common sense view of the matter, and will unquestionably be shared by all well thinking people.

Hope township last week voted on local option, which carried by a majority of 51. There was a total vote of 665 polled, which was large, considering the stormy weather. The local option people expected a much larger majority.

Dr. J. G. Paton, the veteran missionary to the New Hebrides, has been thrown out of a buggy while journeying to address a meeting in Australia. The horse was frightened at a passing train, the engineer and guard of which, witnessing the accident, stopped the train, and conveyed the injured man to the nearest doctor. No bones were broken, and Dr. Paton was able to proceed to his appointment.

(OFFICIAL ANNOUNCEMENT)

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### COMMENTS BY THE COMPANY

As some time may elapse before the companies will be heard before the Insurance Commission, the managers of the Sun Life Assurance Company desire to refer briefly to points regarding that office which have been brought out in the examination of the officers of the Insurance Department.

### INVESTMENTS OUTSIDE OF CANADA.

In 1903 and 1904 extended negotiations took place between the Finance Minister, the superintendent of insurance and the united Canadian companies, with regard to extension of their investment powers. The minister expressed his willingness to eliminate the restrictions on the amount of investments outside of Canada, if certain other changes were made, and it was fully believed that a bill to this effect would be introduced by the government in the session of 1904. For reasons brought out before the Commission, however, this bill was postponed from time to time, and has even now not been brought forward. Acting on the belief that the law was about to be changed, the Sun Company increased its American holdings. This, of course, it should not have done, although under the circumstances it perhaps was slightly excusable. When the session passed without the expected bill being brought in, the company wrote to the Minister of Finance, expressing its regret, and frankly stating that it had been led into increasing its American holdings in view of the expected amendment. The officers told the superintendent that they would loyally endeavor to reduce the excess of American securities, although this would probably result in their having a large amount of uninvested funds on hand, as Canadian securities that are thoroughly safe, and at the same time profitable, are somewhat scarce. How the company fulfilled its promise may be seen from the following figures given in his evidence by Mr. Fitzgerald:

Dec. 30, 1904, excess of foreign investments over legal limit.....	\$467,100
Dec. 31, 1905, margin within legal limit for foreign investments....	112,087
Cash in banks Dec. 31, 1903.....	145,070
Cash in banks Dec. 31, 1904.....	424,000
Cash in banks Dec. 31, 1905.....	990,000

### SECURITIES WRITTEN DOWN.

The company has been so remarkably successful with its investments of recent years that we have felt that it can afford to be unusually conservative. We have always considered it our duty to make as good terms as possible when purchasing securities, and in this way, besides making handsome cash profits, have obtained large amounts of bonus stocks. At the end of 1904 some of these had become sufficiently valuable to justify us in placing them in our published list of assets. We were thus in a position to increase both our published assets and surplus by large amounts. The question arose whether we should not take a conservative course, and while transferring some of the new securities from the inactive or contingent list to the published list, at the same time transfer from the published to the inactive list some others, which, while not bad, were yet not really gilt edged. In other

words, instead of taking credit for the entire amount of these new securities, as an addition to our assets, we proposed to use them in part to write down some other securities by merely substituting the new assets for the old to that extent in the published list. This was beyond question a prudent and conservative course, and its effect was to reduce our published surplus by at least \$300,000 below what we could have claimed had we acted otherwise. The criticisms which have appeared in this connection upon the evidence as brought out by the Commission, are due to an entire misconception. The course followed was merely in keeping with our ambition to be at all times better than we actually claimed to be.

From the fact that the securities named were 'written down,' or rather, transferred to the inactive list, it must not be supposed that they are bad debts. On the contrary, arrangements have already been made to sell about two-thirds of the entire amount at prices which will save the company from any loss whatever. Mr. Blackadar distinctly stated in his evidence that these securities were not necessarily bad debts at all.

But in any case there is nothing new in all this. To refer to it as a 'disclosure' brought out by the commission is an error. The facts have all along been open to the public. Any one who turns to the Insurance Blue Book for 1904 will find on page 369, in the company's annual statement, under the heading of 'Synopsis of Ledger Accounts, the whole transaction clearly set forth in unmistakable language.

### SUPPOSED SALE OF ILLINOIS TRACTION STOCK TO DIRECTORS.

This is a mare's nest. There was no such sale as supposed at all. The facts are as follows: In December, 1904, the company had an opportunity to buy \$380,000 of this stock on very favorable terms, the proceeds to be paid in bonds. The company already owned a very large amount of this same stock, and it was not desirable to materially increase its holding, even though the terms were attractive. Some of the directors had expressed a desire to take a portion of the stock on precisely the same terms as the company, and it was understood that the block would be divided. By error however, the directors were not told when the transaction was about to be completed, and the company took up not merely its own share, but those of the directors. This was on Dec. 31, 1904. The error was discovered within a few days and was immediately corrected by the directors taking from the company their shares, and merely reversing the entries. This was not a sale, but a mere correction of an error, which had inadvertently been made a few days previously. It did not involve any question of either profits or loss to the company. These facts are not disputed, but on the contrary, were cleverly stated by Mr. Blackadar in his evidence. No injury whatever, accrued to the company, which had merely parted with some of its bonds for a few days, holding the stock instead thereof for that time. Absolutely no change whatever took place during those days in the value of the stock. As far as known not one share of stock had been sold in the interval, and no development of any kind had occurred. Of the \$580,000 of stock \$223,100 was taken by the directors and \$356,900 remained with the company. In extenuation of this error, it should be remembered that it happened on Dec. 31, when the staff are more busy than on any other day of the year. We emphatically reiterate that the entry was a mere correction of a mistake and nothing else, and that the directors derived absolutely no advantage beyond what they would have received had they taken up their stock ten days previously, as intended.

It must also be remembered that just at that time the company was being criticized by the Insurance Department for holding too large an amount in American securities, and was endeavoring to reduce the volume of such holdings in order to comply with the laws.

### INACTIVE ASSETS.

We have been reproached with having 'silent assets,' or bonus stocks. We certainly have them, and are very proud of having them, and our policy-holders also should be remarkably well satisfied that we have them. Their possession merely shows that we occupy a vastly stronger position than we have ever publicly claimed.

While these inactive assets have not been advertised or included in our published lists, no secret has been made of their existence, and Mr. Blackadar testified that detailed lists had been furnished to him both last year and this year, and that these securities had been checked exactly as the other securities of the company. He produced statements of these securities which had been furnished by the company to the department. He admitted that to the extent of their value the company was that much better off than it claimed to be, and that a valuation of this contingent fund made for the department by the company in November last amounted to \$1,998,000. The par value of the securities exceeds \$5,000,000.

### STRENGTH OF THE COMPANY.

In the year 1905 the profit made by the company from all sources amounted to \$1,344,371.80. Of this amount, \$109,541 was paid to policy-holders whose policies were entitled to participation in that year. Of the balance, \$616,541 was set aside to complete the placing of all reserves on the three and a half per cent basis, and \$561,292.50 was added to the published surplus, bringing the total surplus claimed up to \$1,735,638.50 over all liabilities and capital stock, even on this severe standard of valuation. The evidence before the Commission has now brought out that even these figures, as now did though they are, tell but part of the story, for the company is really about two million dollars better off than even it claimed to be.

This highly prosperous condition has already benefited our policy-holders both as regards security and profitability. The large surplus makes the company one of the most powerful financial corporations on the continent in proportion to its size, and when to this we add the two million of inactive securities it is seen to be a veritable tower of strength. In regard to profitability, the company has been able to make the change to the three and a half per cent basis with comparatively little hardship to the policy-holders. The total amount which has been set aside for the increase of its reserves on old policies since the passing of the Act of 1899 has been \$1,186,111.41, and less than one-sixth of this amount has been raised by reduction of the profits of policy-holders, more than five-sixths having been obtained from profits on the company's investments. Moreover, the basis for the distribution of cash profits in 1905 was higher than for 1904, and that for 1906 in its turn higher than for 1905, so that the profits being paid are already back on a highly satisfactory basis, even after complying with the change in the law, while the present strong position of the company warrants some enthusiasm as to what the future profits will probably be.

The management consider that the facts brought out before the Commission, when understood, reflect the highest credit upon the company, and are the subject of legitimate pride. The probing into the affairs of the Sun Life has but revealed greater strength and very conservative methods.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## JESUS AND THE SABBATH.

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

To pluck the ears, v. 1. A simple life is not a creary life. Because these disciples lived in a plain and bare fashion, we must not imagine that their lives were dull. Why, they were in company with a Wonder-worker. They were seeing marvels every day. Anyhow, the zest and relish of life is not to be greatly found in food and drink. A glutton does not reach any height of exultation. A drunkard does, but soon falls from it with a crash. In fact, the first effect of excitement is to destroy one's appetite. In adventure or sport or war one does not expect or ask the finest food. Even an absorbing story can keep one from his meals. These disciples were like Mary, who had chosen the good part, and were not troubled about much serving.

Not lawful, v. 2. The whole law often corrects its part. There are perhaps exceptions to be noted to the statement of law which first catches your eye. You see a notice on the outside of a factory, the upper line of which reads, "No admission." Now if that were all, there would be no factory, for even the proprietor and the workmen would be excluded. But the lower line proceeds, "Except on Business," and the whole law is revealed. So the Sabbath law reads, "Thou shalt not do any work," but it adds, "except of necessity or mercy." There is the whole law, sensible, beneficent and beautiful.

What David did, v. 3. Here is the power of a great example. The Romans used to keep statues of their ancestors in their houses, to remind them of the great and good traditions of their family history. Each of us has in the gallery of memory some lofty figures which stir him to imitation. And sometimes, perhaps, there are images of people very different from David. Perhaps our heroes were great only in boasting, or sports, or dress, or pride, or folly. It is important that our heroes should be heroic. Let us emulate people who are of kingly character.

Mercy, and not sacrifice, v. 7. The vital rather than formal! To do a good deed is better than to repeat mechanical prayers. No doubt the priest and the Levite who passed by the wounded man (Luke 10: 25-37) were very particular and punctual in attending public worship. They should have stayed away from church that day to tend his wounds. If churchgoing did not teach them to rescue a fellow-being, who lay half-dead by the roadside, they might as well never have gone to church. The value of the formal is, that it produces the vital.

Mercy, and not sacrifice, v. 7. What would you think of an army that was so busy drilling, that it could not find time to fight? If all the marching and parading, the target practice and the bayonet exercise, only served to prevent the soldiers from repulsing their country's foe, then you would say that that army ought to be disbanded. So, all our "sacrifice," patient and self-denying attention to religious duties, misses its aim, unless it makes us love our fellowmen to better purpose.

Lawful to do good (Rev. Ver.), v. 12. He does not say that it is lawful to do whatever you like. Jesus was no anti-Sabbatarian, or enthusiast for the "anti-

vental Sunday," throwing down the walls which fence the sacred day of rest from the other six. This is the test of any proposed occupation: Is it necessary, or is it intended to do good? If it is only to give pleasure, or to make money, our Lord has declared against it. He would have horses fed, but not worked. He would have our Sunday made bright and glad, but not at the price of forcing others to have no Sunday at all.

Stretch it forth, v. 13. To obey Christ is to succeed. This man might have answered, "I cannot stretch forth my hand, it is withered. If I could stretch it forth, I would not be here, asking to have it healed." But as he set his will to obey, the power ran along his muscles and he was able to stretch it forth. Even so, when Christ commands us to forsake sin, or to perform some seemingly impossible task, let us never say, "We cannot." We shall find that, when we try, we can. He never asks us to do anything that He will not enable us to do.

## A CHILD'S MORNING PRAYER.

The following is a morning prayer written as a companion to the evening prayer, "Now I Lay Me Down to Sleep":  
"And now I rise and see the light,  
I pray the Lord to lead me right;  
In all I do, and think and say,  
I pray the Lord to guide my way."

## THE HEALING POWER OF THE TOUCH.

"He touched her hand and the fever left her.

He touched her hand as He only can,  
With a wondrous skill of the great Physician—

With the tender touch of the Son of Man."

She rose and ministered unto Him."

Only our Lord can heal the sorrow, the sin, the pain of our lives; we must draw near to Him and let Him lay His soothing, healing hand upon our souls; let Him take all the worry, hurry, and fever from us. He wants us to lay all care and responsibility on Him; to realize that we are to Him but little children, and that we have a Father's gentle bidding to heed and fulfill.

There is no burden so great but God can take it away; or if we need the training that burden will give us, He will supply the strength to bear it until our lesson is learned; there is no trial so insignificant but He cares.

We may have the fever of restless living—our hearts yearning for love and praise that does not come; we may have the fever of spirit anguish, of discouragement, or some heart sorrow that will not die.

"O, blessed touch of the Man divine;  
So beautiful then to arise and serve Him  
When the fever has gone from your life  
and mine."

Then we shall be willing to do His bidding with the hands He has touched; shall know and be thankful that He is always ready and glad to be called to relieve us; we shall cease to hurry and fret; cease to live in self and for self; but be content to follow Him.

When we are toiling, distressed or tormented by circumstances personally, in our homes, in business, or in our spiritual life, what a comfort to know that God is with us in it all, and to feel that it is His hand that guides us; that His strength surrounds and supports us!

"Now, Lord, Thou knowest us altogether—  
Each heart's sore sickness, whatever it may be.

Touch Thou our hands! Let the fever leave us—

And so shall we minister unto Thee!"

## LIGHT FROM THE EAST.

(By Rev. James Ross, D.D.)

Corn—Is a general name for grain of any kind, including, in the Bible, wheat, barley, vetches, fitches, millet, beans and lentils. There is little doubt that wheat is the grain intended here. It has always formed one of the staple products of Palestine, and luxuriant crops of it are still grown on the plains of Sharon and Esdraelon. The seasons vary greatly in Palestine, according to the locality. The farmers are sowing all winter in the Jordan valley, and on the uplands they begin to sow about the end of January, or beginning of February. I passed through the fields of Esdraelon on the first week of March, and the wheat was then two or three inches high. Harvest begins in the valley of the Jordan about the last of April and ends on the uplands, and subalpine Lebanon, in July and August.

Temple—No religion except Judaism had only one central sanctuary where alone its highest rites could be performed. The temple was the only place where its priesthood could offer sacrifices and make expiation. And few can understand the fearful awe with which a Jew regarded that mysterious and awful shrine. To hear a humble man say he was greater than the temple must have seemed insanely blasphemous.

## THE LESSONS OF THE MIRACLES.

"If we would learn the abiding lesson of Miracles," said Bishop Lang, "we must try to realize them as they were and to understand them as they are. We are first to picture the human, momentary scene, then to learn some of the divine, eternal truths which it revealed. It is the work of the Holy Spirit to take of the things of Jesus and show them to us—to take the lasting truth out of the temporary form in which it was at first revealed and bring it home to our own life and experience. We discern this work of the Spirit in the words of Jesus. Spoken though they were by human lips to human ears at a long past period of this world's history, and still when we read or hear them they touch the mind, the will, the conscience with the force and freshness of a living voice. Still and forever they are words of eternal life. So also must it be with the deeds of Jesus. Done once in act, in meaning they are eternal. The Holy Spirit takes the record of the act, and reveals to us the will of the ever living Jesus, of which it was once the expression. So the deed is forever done for us; our experience is brought within its teaching."—Ex.

## KEPT IN PEACE.

The circumstances of her life she could not alter, but she took them to the Lord and handed them over into his management, and then she believed that he took it, and she left all the responsibility and the worry and anxiety with him. As often as the anxieties returned, she took them back, and the result was that, though the circumstances remained unchanged, her soul was kept in perfect peace in the midst of them. And the secret she found so effectual in her outward affairs she found to be still more effectual in her inward ones, which were in truth even more utterly unmanageable. She abandoned her whole self to the Lord, with all that she was and all that she had; and, believing that he took that which she had committed to him, she ceased to fret and worry, and her life became all sunshine in the gladness of belonging to him.—H. W. Smith.

\*S. S. Lesson, April 8, 1906—Matthew 12: 1-14. Commit to memory vs. 7, 8. Read Mark 2: 25 to 3: 6; Luke 6: 1-11. Golden Text—Remember the Sabbath day, to keep it holy.—Exodus 20: 8.

THE KINGDOM FOR THE CHILD-LIKE.

(By Rev. John A. Clark, B.A.)

The mind of Jesus was all the time full of the kingdom of God. He dwelt in it every day. He spoke about it constantly. The tokens of its presence and power were everywhere visible to him. He saw its beauty. He heard its music. He lived in the light of its glory. The shining of the sun, the falling of the rain, the blowing of the wind, the growing of the grain, the beauty of the lilies, all these spoke to him of God and heaven, and he knew he dwelt under the pure and gentle reign of his Father, and in his Father's house. Jesus was always a Child at home.

Children are more like Jesus in this, than their elders. Their minds are open and receptive. They live in a world full of wonder and beauty. They believe that it is good and glorious. They know not what marvel may happen at any moment. They are ready for anything; only, whatever takes place is sure to be delightful, beneficent, beautiful. Children cannot despair. Whatever their sorrows or misfortunes, they are sure some good fairy, some kind person, will come soon and make everything right. Things must be right sooner or later. The child never doubts that. He knows that he lives in a good kingdom: that is the kingdom of God or heaven.

The child, too, has this faith in the essential goodness of life quite irrespective of any thought of merit in himself. It is not because he thinks he is a good child, that the world is good and blessed. If he be a bad child, he is not therefore of the opinion that the whole of life is bad and wretched. His conviction that things are sure to turn out well, is quite detached and separate from any satisfaction or dissatisfaction as to himself. He has not yet learned the foolish fashion of making himself the measure of the universe.

The child, further, is free from any very deep attachment to his possessions. Much as children make of things, their toys and their clothes, they are not altogether bound up in them. You may replace them by others, and the child doesn't mind for long. Toys are sure to be broken and clothes outworn. He soon forgets them in his joy at that which he is given in their stead. There is nothing to which the child has as yet given himself, his heart.

These are some of the ways in which we must become children, in order that we may enter the kingdom of God.

We are to have an unquenchable faith in God and His kingdom, in His absolute goodness, and in His final triumph. Our faith in the kingdom and our reception of it are to be quite independent of anything in us or not in us. The kingdom and its goodness are not because of our goodness. We are to give ourselves to it and its King, that He may make us good. And, finally, we are to keep ourselves free from undue attachment to the things that change and disappear. It will never do to be like the rich young ruler, who could not be separated from his great possessions. That will hinder our reception of the highest blessing, of the kingdom itself and its goodness. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

Calgary, Alta.

SHADI'S PRAYER.

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night, when he was six years old, she said to him:

"Now, pray a little prayer of your own."

And what do you think Shadi's prayer was? It was this:

"Dear Jesus, make me like what you were when you were six years old."—Child's Gem.

What we shall find in life will depend more upon what we are seeking than upon the diligence of our search.

CONSIDER THE STRANGER.

A Presbyterian, his home on the farm, if called away from those he loves in his home, his church and his community, if he travels from town to town for weeks, meeting strangers everywhere, will likely ask himself this question, Have I considered the stranger I saw at my church?

If this farmer, as he travels, will keep his eyes open, he will see and feel that he is receiving just about the same treatment from strangers as that he gave to the stranger who was in his church.

Having been led to the Presbyterian Church from the time I could walk, by a mother who did not know of any excuse for not going whenever the bell rang, and the same mother writing a weekly letter reminding a wayward son that on Sunday the Presbyterian Church is still open, that son thinks he must find that church on Sunday wherever he may be.

So to please the mother, if for no other reason, the writer attends preaching and Sunday school in any town where he is on Sunday.

Since January 1st the writer has entered the doors of eleven Presbyterian churches, two Methodist and one Baptist churches. At the three last mentioned, the members noted the presence of a stranger, gave him a warm handshake and an invitation to come again, and to call at their place of business if in town.

Of the eleven churches of my own denomination I must say that in no case did any man or woman of the congregation see a stranger, unless sit were in places where I had acquaintances.

At three of the places the pastor came with a kind word or so that sent me away thinking that after all there are a few kind hearts left in this cold-don't-care-for-the-other-fellow kind of a world.

On Sunday, March 4th, at morning service, I purposely stood inside the door until half the congregation passed; not a soul warmed to the stranger. At night I went to another church. The hymns were the same old familiar stanzas I have sung at the home church. So sweet, so familiar, taking me back in memory, many years. The prayers were strong petitions pleading that we love one another. The sermon was a man to man talk, as it were, a good sermon from a good man—then that same old evening hymn so often sung, benediction, and again I stand at the door, the congregation passing by, not seeing the stranger. I waited to speak to the preacher and to tell him that I enjoyed the sermon.

Back to the hotel to think about my past. Have I been guilty? Yes; but hereafter, if I see—I will see—the stranger in my home church, I will speak to him.

He may be as lonely as I was on last Sunday night. If so, he will appreciate a kind word.

A good friend said to me once, "Your ignorance and impudence will take you through the world." This friend in that sentence inventoried my stock in trade. It's all I have, so if it be impudent to tell my own people (Presbyterians) that you are cold in your treatment to visitors to your church, you can credit it to the ignorance of a Farmer.

THE RESSURECTION MIRACLES.

Some Bible Hints.

When Christ said of the dead Lazarus that he "merely slept, He said that of all our dead (John 11:11).

If we believe in Christ, we have already entered the resurrection life, and death cannot even interrupt it (John 11:25.)

What Christ said to the widow of Nain He says to all mourners: "Weep not, but rather rejoice, for your dear one lives now in endless joy." (Luk 7:13).

Do not our fears regarding death, for ourselves and our loved ones, still put Christ "to scorn?" (Luk 8:53.)

Suggestive Thoughts.

It was not merely that Christ told men about their immortality; He was and is their immortality.

Unless we begin to live before death "in the power of an endless life," we never shall live in it.

There is no surer test of the reality of our faith than this: Do we look forward with dread to our death?

The three persons whom Christ raised from the dead were martyrs, restored to this inferior life that we might believe.

A few Illustrations.

Death, as Whittier says, is a covered bridge over the dark river; but it glows, now, with a brilliant light.

Death is like a sleep, leaving the darkness and weariness of earth, and waking where all is light, and strength, and morning.

The architect that built the house can surely rebuild it.

No one can look with seeing eyes upon the resurrection miracles of the spring, and doubt his own resurrection after the winter of death.

To Think About.

Is my thought of death Christ's thought? Is the prospect of death joyful to me? Is Christ my daily life?

A Cluster of Quotations.

In depths which the searcher sounded, On hills which the high heart climb, Have trouble and toil abounded,—

But, friends, we are going home!

—Frances Brown.

Cease your tears, and let it lie;

It was mine, it is not I.

—Sir Edwin Arnold.

I love this world! yet I shall love to go To meet the friends who wait for me, I know.

—Ella Wheeler Wilcox.

Build your nest upon no tree here, for ye see God hath sold the forest to death. —Samuel Rutherford.

Our Daily Bible.

It is good just to read the Bible daily, in any measure, in any way, at any time, and place.

It is better to read it in large amounts, in a systematic way, at a regular time and place.

It is best of all to study it thoughtfully, prayerfully, and with the best helps attainable.

If you have not yet read the Bible straight through, begin with that; and note, as you read, the books you wish next to study carefully.

Read a book first merely to understand it, versa by versa; again, to grasp its movement and scope; again, to receive its spiritual lessons.

With all your Bible-study, make sure each day, the first thing in the morning, of some soul-feeding sentence on which to live during the day.

DAILY READINGS.

- M., Apr. 9. Christ victor. I Cor. 15: 51-58.
- T., Apr. 10. He will redeem our bodies. Rom. 8: 19-23.
- W., Apr. 11. He will raise our dead. I Thess. 4:14-18.
- T., Apr. 12. Through the Father. John 5: 21-26.
- F., Apr. 13. By faith. John 6:39-44.
- S., Apr. 14. The indwelling spirit. Rom. 8: 10-17.
- S., Apr. 15. Topic—Christ's life. IV. Lessons from His resurrection miracles. John 11: 1-46; Luke 7: 11-17; 8: 41, 49-53. (Shorter meeting.)

## Chef Dominion Presbyterian

is published at

323 FRANK ST. \* \* OTTAWA  
and at

Montreal and Winnipeg.

TERMS: One year (50 issues) in advance ..... \$1.50  
Six months ..... .75  
CLUBS of Five, at same time..... 5.90

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.

Send all remittances by check, money order or postal note, made payable to The Dominion Presbyterian.

Advertising Rates.—15 cents per agate line each insertion, 14 lines to the inch, 1 1/2 inches to the column.

Letters should be addressed:

THE DOMINION PRESBYTERIAN  
P. O. Drawer 1070, Ottawa.

C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, APRIL 4, 1906.

Already, remarks the Hamilton Times, Manitoba furnishes one instance of the conscience coercion of the law for State-taught religion in the public schools. A lady teacher whose convictions as a Baptist are outraged by it loses her position for conscience's sake.

In writing on the Sabbath Observance Bill now before the House of Commons, Dr. Edgar Hill, referred to the Jew as an "anachronism" in Canada in this twentieth century, and the remark has given a good deal of offence to our Israelitish fellow citizens. "W. G. N.," who claims to be a "Christian," writing to the Montreal Witness, expresses regret for the Doctor's "ill-timed letter," and asks:

"Did Dr. Hill remember, when he made use of this offensive epithet, that the church he represents in this country (the Established Church of Scotland), is an anachronism in Canada?"

Lord Strathcona and Mount Royal, the Canadian High Commissioner, has come to the assistance of the Bodleian Library of Oxford University with a donation of \$2,500 to complete the total sum which was necessary to obtain a first folio of Shakespeare, for which an American collector offered \$15,000. The folio was presented to the Bodleian Library in 1624, but was sold in 1684, and since that time had been in a private collection. An American collector recently offered \$15,000 to the present owner of the folio, whose name is not known. The owner, however, gave the Bodleian Library the opportunity to recover the folio for the same amount. His offer held good until March 30.

In view of the length of time that may elapse before the companies are heard by the Insurance Commission, the Sun Life Assurance Company of Canada offers to our readers, in another column, an official statement of the affairs of the company as bearing on the facts already brought out in the investigation before the Commission. It is gratifying to learn that the confidence reposed in the Sun Life for so many years has not been misplaced; that its capital has not been impaired, and that its resources are such as to justify the claim that the company is "solid as a rock." Mr. J. R. Reid, a well-known elder of the Presbyterian church, and past president of the Ottawa Board of Trade, is general manager of the Sun Life for Eastern Ontario.

## THE BRITISH PARLIAMENT.

The new British Parliament is strongly democratic in tendencies. The cable reports two reversals of policy. One related to self-government in Natal, South Africa, in relation to the sentencing of certain rebellious natives. The sentence was temporarily vetoed by the Imperial authorities, whereupon arose a storm in Natal. The British Government wisely withdrew its interference, leaving the responsibility with the self-governing colony.

On the question of immunity for Trades Union funds, the Government has taken the side of the unions; in order, said Sir Campbell-Bannerman, "to place the rival powers of capital and labor on an equality, so that in the event of a fight it should be a fair one."

The new Premier feels that the new House is a totally different affair from its predecessor. It is, to an extent never before witnessed, a Nonconformist Parliament. Many of the Labor Members are active laymen in connection with their respective churches. Large questions, such as repeal of the Education Act, Welsh Disestablishment; and the like, keenly press for legislative remedy, and it is necessary to keep all the progressive and democratic elements together, if important legislative work is to be accomplished before the spring and energy of the new Parliament shall have had time to slacken; especially as the House of Lords stands ready to assail and thwart every tendency towards denominational equality.

## "SUDDEN AND SERIOUS PERIL."

"The new License Bill is an open reversal of the stand taken by Mr. Whitney prior to the ascension of his party to power."

"An unwise and unfair measure."

The Dominion Alliance, in an address which has been issued to the public, takes a decided stand against the proposed legislation.

The strongest attack is made on the local option clause, requiring a three-fifths majority. "Such law is bad, because of its manifestly unjust and un-British features of class legislation and minority rule," the address declares, and an appeal is made to the members of the Legislature to prevent this clause becoming law.

The bill is commended in that it compels municipal councils to submit prohibitory by-laws to a vote of the electors when 25 per cent. of the electors petition for a vote, and to pass these if carried. But the possibility of a repeal contest in two years, says the address, partly offsets this advantage.

The opinion of the Alliance towards the bill as a whole is summed up in the opening paragraph:

"A sudden and serious peril threatens the temperance cause. Without any previous intimation of intention to do anything else than carry out its avowed policy of liquor traffic restriction, without any known demand or request or suggestion from any section of the public, the Government has proposed legislation that will be immensely advantageous to the liquor traffic, and correspondingly harmful to the great moral reform movement which so many churches and temperance workers have recently taken up, and are now successfully carrying on."

Montreal Witness:—The Jews should surely have a sufficiently high estimate of the value of a national Sabbath not to wish to destroy that ordinance for Canada by demanding exceptions which would place them in a position of unfair competition. It would obviously be impossible to establish the Jewish Sabbath by law. If we are to have any, it must be one sanctioned by common usage. It will do the Jews no harm to keep Sunday in addition to Saturday.

## DR. DODD'S LECTURE.

The remarkable find of ancient papyri in Egypt formed the subject of a recent lecture by Professor Marcus Dodds. His conclusion is thus given—"The great value of these documents for New Testament scholarship was this—the Greek New Testament was colloquial Greek, the Greek spoken on the street, and it had always been a difficulty to know whether such and such a word was invented by Paul or not, or by one of the evangelists. Since the discovery of these papyri, however, scores of words had been found, and they were used in the New Testament. In these papyri they had the language of common life. What was wanted for the advancement of our knowledge of New Testament Greek was not found in the abundance of literature, either of classical or later Greek. The literature of Greece had been searched from end to end, and every possible analogy of the words used in the New Testament had been discovered. What was wanted was some knowledge of the Greek of daily life—the Greek of the mason and the camel-driver, of the vineyard and the market. To the astonishment of every one, that very blank in our knowledge had been filled to superfluity by the discovery of these ancient papyri, and the rich harvest of British and German scholarship was now being carefully gathered in."

## THE GENERAL ASSEMBLY.

At a meeting of the London Presbyterian Council in St. Andrew's Church further arrangements were made for the general assembly to be held in that city in June. Dr. Merchant, president of the council, presided.

The names of the committees appointed to deal with affairs in connection with the assembly were read by Rev. Mr. Rollins, secretary of the council. The committees with their conveners are as follows:

Billeting—Mr. W. C. Allen.

Finance—Mr. George A. Somerville.

Printing—Mr. C. R. Somerville.

Church Arrangement—Mr. John Cameron.

Entertainment—Mr. George M. Reid.

Reception—Rev. J. G. Stuart.

Pulpit Supply—Rev. Dr. Ross.

A neat booklet setting forth the aims and objects of the coming assembly will be issued, and a short history of Presbyterianism in London may be written and published. The Presbyterian Council has supervision over all the committees and the work that they will do.

## AN INDEPENDENT OPINION.

Conservative temperance men, says the Orillia Packet, will welcome Mr. Hanna's announcement that the provisions in the new license law allowing the sale of liquor on boats and trains will not be passed. Such a step would have been decidedly retrograde, and it is a relief to know that it was never seriously contemplated. It is to be hoped the Government will also reconsider the clauses requiring a three-fifths vote to carry a local option by-law, and making it repeatable within two years. It seems to be assumed by some people that it is the business of the Government to hold the balances evenly between the contending temperance and liquor factions. With this view we feel sure that the Premier and the Provincial Secretary will not sympathise. The liquor traffic is to be approached as an admitted evil, to be restricted and curtailed as much as is practicable. The Government may not see its way clear to go so far as temperance advocates would like. But at the least let there be no backward step in the legislation placed on the statute books this session.

Rev. Adam Ross, minister-emeritus of Rattray U. F. Church, is in his 96th year and 69th of his ministry.



FATHER AND SON.

"The Scottish Review" has some interesting reminiscences of Professor Robertson Smith by one who knew him. Not the least striking part concerns his father. A paragraph like the following is illuminating: "The first time he came to assist me at a communion he brought a bag with him which was larger than that which is usually carried by clergymen when they go from home. The explanation of its size was found in the number of books which were in it. They were on various subjects, and their use was seen when Sabbath evening came. He told me that after a day's preaching he could not sleep, and spent the night in reading, sitting up in bed, with the blankets comfortably tucked in about him. If one book did not interest him another was tried, until he hit upon what suited his humor at the time. It was a strange way to spend the night, and no wonder he always felt "Mondayish" next day. His preaching was in no way remarkable, though he was a brilliant talker."

Here is a glimpse of the more distinguished son:—

"The first time I met the son I was greatly impressed with the knowledge he possessed, and his ability in making use of it. I had been preaching on a fast day for his father, and, after dinner he and I had a walk together in the direction of Castle Forbes. I had been speaking about the general dreariness of the course in systematic theology which I had to endure when I was at the Divinity Hall. As I detailed my sad experiences, I saw his eyes kindle, and when I stopped this boy of sixteen went on with an oration which nearly took my breath away. He freely criticised the great writers on systematic theology, not sparing even Jonathan Edwards and Calvin, and then proceeded to show how he would teach the subject if he had a Chair. His system would radiate from Christ, and so be Christian throughout. In that short walk he mapped out a course of lectures which would have done credit to the ablest professor of theology in the Three Kingdoms, and, in doing so, did not look like one who was saying anything remarkable. That talk prepared me for all that was to come, and when it came I saw in it but the development of his early views."

LARGEST SABBATH SCHOOL.

The largest Sunday school in the world, that at Stockport, England, has lately celebrated its one hundredth anniversary upon its present site. The school was founded in 1784 as a union school for instruction in the Bible, its sessions on Sunday being two in number. In that remote time the morning session was, like that of week-day school, three hours in length. Stockport being among the first to take up with the new work of Robert Raikes, the Protestants of the town arranged for one school which should be undenominational but thoroughly evangelical, and this organization has been continued to our time. In 1805 the present quarters were secured, and in 1812 its "Walking Day" was instituted, something like the Sunday school parade observed annually in Brooklyn, New York. About fifty years ago an annual "tea" was introduced, to provide for which over 3,000 pounds of edibles are needed. Upon the occasion of the turn-out this year, one teacher was present who has not missed "Walking Day" for fifty years. The same band has furnished music for fifty-three years. The oldest scholar in line was eighty-six years of age and youngest was a babe in arms. The old pupils of this school remember it with such affection that at a recent bazaar one booth was supplied with articles from America contributed by old scholars now resident in the States, and this section of the bazaar was draped in American flags. The entertainment netted \$25,000 toward a new building, much needed now. There are 500 teachers in school, and if we are correctly informed, over 6,000 pupils.

ACQUISITION TO CANADA.

Rev. George Jackson, pastor of the Wesleyan Methodist Mission in Edinburgh, has many years been noted as the one man in the Wesleyan Connection of Great Britain whom the itinerant system of the church couldn't move. For eighteen years, despite the rules of his denomination, he has continued at Edinburgh, simply because the conference had not another man who could by any reasonable hope be regarded as competent to take his place without damage to the remarkable work which he had built up. But where the Methodist system of appointment has not sufficed to move him, the Presbyterian system of calling has proved effective. The Sherburne Street Methodist Church of Toronto has extended to Mr. Jackson a call which he has accepted. The strain of his Edinburgh activities had become greater than he could carry.

LITERARY NOTES.

The literary world will welcome "Drake: An English Epic," by Alfred Noyes, book I of which appears in the March Blackwood's (Leonard Scott Publication Co., New York). The subject is a stirring one, and the poetry is fine. Other attractive features of the number are: "At the Mouth of the Saskatchewan," by Chas. Hanbury-Williams; "An Underground Republic: An Adventure in Macedonia," and "The Kabul Tragedy." A short story, "A Vestal Mother," whose author is not given, is a most striking one.

The table of contents for the March Contemporary (Leonard Scott Publication Company, New York) includes the following articles: "The Revival of Parliament," by H. W. Massingham; "The Transvaal and the New Government," by W. Wybergh; "Health and Education," by T. C. Horsfall; "Revivalism and Mysticism," by W. F. Alexander; "The German Drama of Today," by Count S. C. de Soissons, and "Chinese Labor and Imperial Responsibility," by H. C. Thomson. We give only a partial list of the varied and most interesting topics treated in this number.

The April number of Current Literature (New York) is announced the Easter issue by the exceedingly pretty and appropriate cover design. Once more considerable space in the review of the world with which the magazine opens is given to the discussion of the problem of the Senate—an interesting and most timely one in view of the articles appearing in most of the leading American periodicals dealing with this subject. The race question is also treated of at some length. In the various departments into which this magazine is divided is found a vast amount of useful and sometimes most entertaining information which it would be difficult to find in any other publication. The translations given from time to time of plays and stories by European authors are well worth the price of the magazine.

PARSONS IN POVERTY.

Archdeacon Sinclair, in a sermon lately delivered at Eastbourne, England, startled his hearers by affirming that not a few of the rural clergy of the Anglican Church live upon the border line of starvation. More than one-half the benefited clergy of England, he said, receive stipends of less than \$800 a year; very many far less. He told some pitiful stories of pinching economies in food and clothing which had come under his own observation. The archdeacon suggested as a needful measure of relief the re-endowment of the Established Church; but the Churchman suggests the abrogation of all endowment, since the condition of the Free Churches in England and all churches in America shows no such painful poverty as prevails among the rural parishes of the state establishment in Great Britain. Where the people are informed as to the wants of their ministers and are responsible for their relief, there may be self-sacrifice, but there is seldom suffering.

BRITISH AND FOREIGN.

Earl Roberts's house in Portland Place, London, submitted to auction, was bought in for £9,000.

A startling's nest, with six young ones, was on the 9th ult. to be seen at Bowminholm, St. Mungo.

Some relics of life in ancient Britain have been discovered by and are in the possession of Mr. Orr, jeweller, Saltcoats.

Several Port-Glasgow ship-building firms have had to extend their works in order to cope with increasing business.

The Free Church has lodged a claim for the fine suite of halls, &c., in Buccleuch street, Dumfries, belonging to St. George's Church.

A Liverpool man supplies envelopes free to all business houses willing to permit him to print upon the backs texts from the Scriptures.

A scheme for the provision of a more practical education for British soldiers studying for promotion has been formulated by the War Office.

Reports received by the Russian Government show that 14,130 persons were killed and 19,524 wounded in the internal disturbances of the last year.

Prof. Edgar, Glasgow, delivered a lecture in Kilmacolm on the 6th inst. on "Where are the dead?" Well really, it all depends on circumstances.

The building of the new Lunatic asylum near Paisley, which is to serve the county of Renfrew, exclusive of Seestus and Greenock, has been commenced.

Lord Strathcona has presented the officers of the Irish Guards with a handsome silver punchbowl in memory of the visit of the regimental band to Canada last autumn.

Rev. Dr. Forrest, North Morningside U. F. Church, has declined to deliver a course of lectures this autumn at Hartford Theological Seminary under the Carew foundation.

Trade between Japan and Formosa has in recent years been growing with great rapidity, while that between Formosa and foreign countries has remained practically stationary.

An Aberdeen minister announced on Sunday, the 4th inst., that he was not to accept a call to Glasgow, and the congregation applauded in a way not counted becoming in the Granite City.

Mr. John Burns' popularity is steadily increasing. We hear, says Punch, that since the arrival of his gold-lace uniform he has been invited to an enormous number of fancy dress balls in Battersea.

Rev. Frederick Buick, Ahoghill, entered last week on his 97th year. He has been over seventy years in the ministry, attends church every Sunday, and sometimes takes part in the service.

The Government of New South Wales has spent over £800,000 for all kinds of means to prevent the growth of the rabbit plague, and it has now been decided to fence in the whole country with an immense wire net.

A Saugubar man tells how Lord Macaulay kept mal mer at bay while crossing from Holyhead to Dublin. He sat down in the shelter of the funnel, shut his eyes, and repeated to himself Milton's "Paradise Lost."

It is exactly a quarter of a century on the 13th inst. since Alexander II. of Russia—a monarch who, in appearance at least, was every inch a king—was killed near St. Petersburg as he was returning from a military review.

Lord Strathcona, who is now the owner of the island of Colonsay, is making extensive alterations and improvements at Colonsay House. A large part of the building has been demolished, to be reconstructed on a larger scale.

There is no salary attached to the office of Prime Minister. The head of the Cabinet, however, usually undertakes another office. In the last five governments the Prime Minister has also acted in the capacity of First Lord of the Treasury, deriving an income of £5,000 from the latter office.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## MORS TRIUMPHOUS.

(By Jeannette Marks.)

Each new election for the town council found Griffith Grimths still unelected. The primary reason for his failure was a party matter; Griffiths was a Conservative, whereas every other Welshman in the town of Bryn Tirion was a Radical. Let him change his politics, said Bryn Tirion. No, said Griffith Grimths, never! And the town knew he meant it. But, added Griffiths, I will be a member. For thirty years this battle was waged; children were born, and their children; mothers grew old and died; and Griffiths grew rich in slate and sheep. Now he was sixty and still unsuccessful. If he wished, he could buy up all Merionethshire; true, but he could not buy up one independent, honest Welshman, whether that Welshman counted his sheep by tens or thousands. Nor, to do Griffiths justice, did he think of buying votes, for he was as honest as his fellow-townsmen. Pulling his whiskers, he looked vindictively at the mantelpiece before him, with its cordon of shining, smiling china cats. Had he not done more for the village than any other man? He had given Bryn Tirion two sons of whom to be proud, he had provided the young minister with a wife in the person of a beloved daughter, he had piously paid for tearing down a shabby old treasure of a church built in the time of Edward I, he had presented the village with a fountain and a new bread oven, he had introduced improved methods in cleaning and shearing sheep, and he employed daily over one hundred men in his slate quarry. Notwithstanding all these benefactions, he was still obliged to consider schemes for winning a pearly election.

"That's a happy thought," he exclaimed, starting forward. "I'll do it. Aye, it'll win this time. I'll go for it myself an' bring it home, I will. There'll be no word spoke when they see that. It'll cost me a hundred pounds an' the trip, but I'll do it."

Griffiths' eyes twinkled as he winked at the mantelpiece cats.

"There'll be no doubt this time, my girls. No doubt, no doubt this time, an' every old granny in the town a-thankin' me. Oho, ho, ho!"

Mrs. Griffiths peered in.

"Father!"

"Aye!"

"Father?"

"Well, mother?"

"Is it a joke?"

"No-o, a joke, yes, a--no-o, it is not."

"Father, what are ye thinkin'?"

"I—I, well, I've been a-thinkin'!" replied Griffiths, with conviction.

Mother's face expressed censure.

"I'm thinkin' now, mother; I'm thinkin' of goin' to Liverpool."

"Liverpool! an' what would ye be goin' there for?"

"I'm thinkin', mother, of goin' tomorrow."

"Thinkin' of goin' tomorrow?"

"Aye!"

"Are ye goin' about slate?"

"No, not just about slate," father hedged.

"Is it sheep?"

"No, not exactly sheep."

Mrs. Griffiths by this time regarded her husband with alarm.

"Ye no been to Liverpool in twenty years; am I goin'?"

"Why, no, mother; I'll travel there one day and back the next. I'm—I'm a-goin' just—I'm a-goin' for the trip."

"For the trip!" sniffed Mrs. Griffiths.

"What'll I bring ye, mother?"

"I'm no wantin' anything," replied Mrs. Griffiths, coolly.

While her generous husband was running about Liverpool to buy another benefaction for Bryn Tirion, Mrs. Griffiths was receiving calls at Sygyn Fawr.

"Bore da," said Olwyn Evans, stepping over the brass door-sill of Sygyn Fawr.

"Bore da," replied Beti Griffiths.

"I hear Griffiths is gone to Liverpool?"

"Aye, he is."

"He went yesterday?"

"Aye."

"He comes back this evening?"

"Aye."

The clock ticked and the china cats smiled blandly at the silence.

"He's not come yet?"

"No, he has not."

Olwyn re-adjusted her shawl.

"Ifan says he's not taken the trip for twenty years?"

"No, twenty years ago this September."

"Rhys Goch says he's gone for new machinery come from Ameriky. And at Cwm Dyli farm they say Griffiths is gone to sell sheep. Has he so?"

"It's neither sheep nor slate," replied Beti Griffiths, acridly.

"Jane Wynne and Jane Jones is ill," said Olwyn Evans. "Their folks 've been to the chemist's in Tremadoc for them, but you'd think they'd have the doctor, now wouldn't you?"

"You would," assented Beti. "Jane Wynne's eighty; how old is Jane Jones?"

"She's comin' seventy-five."

"She is?"

"The chemist says it's fallin' with both," commented Olwyn. "They'll not die very far apart. They'll be keepin' the minister busy, what with visitin' them and then buryin' them. It'll be hard on Robert."

"It will."

"You say Griffiths is not back?"

"No, not back."

"He'll be comin'?"

"Aye."

The evening light lay purple and lavender on the heather-covered hills; it cut through Aberglaslyn Pass in a golden shat, gliding the jagged top of Craig y Llan and making the cliff-side of Moel Hebog sparkle. Griffiths Griffiths sniffed the honeyed air of his Welsh valleys hungrily. The nearer he came to home the more purple seemed the heather and the more golden the gorse.

"How'd ye think of it, Griffiths?" said Jones, looking back approvingly.

"Well, the village hasn't any."

"It'll be a great surprise, man."

"It will be," agreed Griffiths.

"The folks over to C'n'rion can't give themselves airs any more."

"Well, no, they can not."

"Did Beti know?"

"No; a woman worries when she's to keep a secret."

"The folks have all been askin' for you for two days; and Jones' face shone with the same delighted good will as that on his master's."

The caravan moved slowly into Bryn Tirion. At the rumble of wheels Olwyn thrust her head out of Cwm Cloch door, took one look at the moving load, and rushed into the back garden for Ifan. To Ty Isaf they hurried with the crowd; girls with water-pails dropped them; children staggering along under mammoth loaves of bread fresh from the oven tucked them in the white dust of the road; old women put down their bundles of fagots; dogs ceased their quarreling and children their playing, all rushing in the same direction. Griffiths and Jones were stripping away the crating.

"It's an organ for meetin'," said Marget Owen.

"It's a new pulpit," exclaimed Magee Powell.

"It's a HEARSE!" cried Olwyn Evans,

as the bagging was ripped from one side.

For an instant admiration made the concourse silent; then old Marshe Rowell said softly:

"At the Lord had 'a' asked me what I wanted most, he could no done better."

"Surely, it is the Lord's gift," affirmed Elen Roberts.

"To think I'd live to see a real live hearse!" snarled old Annee Dalben.

"It's a fine smart present, it is," said Howell Roberts, "an' there wouldn't no one else 'a' thought of it except Griffiths."

"It'll be pretty and tasty with mornin', now won't it?" commented Gwen Williams.

"It's a pity Jane Jones and Jane Wynne's too sick to be here an' see it, when they're likely to have first chance at it," declared Olwyn Evans.

"It'll be fine for the first as is buried in it," nodded Elen Roberts, wistfully.

"It'll be an honor," assented old Annee Dalben.

"The doctor from Tremadoc has been called in," remarked Beti.

"Has he so?" replied Griffiths, toasting his feet before the fire and eyeing the smiling cats benevolently. "He's a clever young man."

"Aye, but it won't save Jane Jones or Jane Wynne."

"No?"

"The Joneses is havin' him come every other day, so the Wynneses is doin' the same. They're both fallin' rapidly. When the family asks about Jane Jones, all he'll say is, 'She's no worse.' An' when the Wynneses ask about Jane Wynne, he says, 'She's no better.' Olwyn Evans says it's her opinion he don't know which is worse; doctors, she thinks, has to keep quiet, they're always so uncertain what the Lord is plannin'. It'll be hard on Robert if they both die the same day an' he has to bury them simultaneous. Virginia says he's poorly now from havin' to make so many visits each day on the Joneses, to say nothin' of the neighbors floekin' in to ask questions after each visit. It's hard on Robert."

"Aye, it is," assented Griffiths, peacefully.

In the thirtieth year of the contest Griffith Griffiths had won his election; by the gift of the hearse he put Bryn Tirion under a final obligation. Politics paled before the generations of dead who would be indebted to this benefactor. That a man should be a Conservative or a Radical mattered not to the dead, and the living must discharge for the dead their debt of gratitude. But the outcome of this contest was quickly lost sight of in the uncertainty of a new strife. Would Jane Jones or Jane Wynne be buried first in the new hearse? While Griffiths and Beti were still discussing this question the door-knocker clapped rapidly.

"I do believe it's Olwyn Evans come with news," exclaimed Beti.

"Nos dda," said Olwyn, disposing of her greeting. "She's seen it!"

"Seen it?"

"Aye, Gwen Williams. She was walkin' there, by the old bridge over the Blaslyn, this evening, an' first she thought it was a light in the old mill, for it looked large, just like a lamp-flame. Then she saw it was movin' and it was comin' towards her."

"It was the Candle of the Dead she saw?" asked Griffiths.

"Aye, it was; the nearer it came the smaller grew the flame, till it was no bigger than a thimble. Gwen was frightened so she couldn't move from the wall; she let it pass close by her, and it was a woman carryin' the light."

"A woman!"  
 "Aye, a woman, an' she moved on to the door-sill of Jane Jones' house, an' stopped there."  
 "Jane Jones?"  
 "Aye, an' then she went over to Jane Wynne's door an' stopped there."  
 "She did?"  
 "Aye, she did; an' then she went over to the graveyard an' waved her candle over the gate, an' it went out. Gwen says there weren't no more thickness to her than to the candle flame; you could thrust your finger straight through her."  
 "Which door did she go to first? Jane Jones'?"  
 "Aye, it was Jane Jones'; but Gwen says she stood nearer the Wynnes' plot in the graveyard."

Griffiths' eyes sought the cats, and he pulled his side whiskers thoughtfully.

"You cannot tell which it'll be, now can you?"

"No, you cannot; but I've my opinion it'll be Jane Jones; she's more gone in the face. I must be goin'. Beti, will you be comin' with me? I promised Gwen I'd stop in for a neighborly look at the Joneses, and perhaps I can help her decide which it'll be."

First they went to Jane Wynne's. They found her propped up in bed surrounded with a circle of interested neighbors. The doctor has just gone, and the minister was on his way in. Old Marsie Powell curtsied gravely to the minister as he entered.

"Dear love, she'll not last the night."  
 "Aye, aye," chorused the circle of neighbors, "her breath's failin' now."

But in Jane Wynne's eye there was a live coal of intelligence; she beckoned imperiously with her scrawny old hand to the young minister.

"If I do, y'e'll put on the stone," she whispered, eagerly.

"Yes, Jane, Hugh will have it done."

"She's not long," said Olwyn to Beti;

"let us be goin' to Jane Jones'."

They walked across the street.

"Poor dear," said Elen Roberts to them as they entered, "she'll not last till morn."

Her heart's beatin' slower a'ready."

"Aye, aye, she's failin'," assented the neighbors.

"It would be a credit, somethin' to be proud on," whispered old Annee Dalben.

"Aye, a credit," agreed the neighbors.

Jane beckoned to the doctor.

"If I do, tell Robert Roberts to make mention of it in his sermon," she pleaded, weakly.

"I will," replied the doctor.

"Well," remarked Olwyn Evans as they went out, "it'll be a credit either way to one of the families to be carried in that smart hearse. Jane Wynne's older, an' perhaps she'd ought to get it; but then the Joneses has always meant more to Bryn Tirion, an' it seems as if they'd ought to have the honor. I never saw two families more ambitious for anything. It does look as if Griffiths had thought of everything a man could think of to benefit the village."

"Aye," assented Beti, proudly; "he's a wonderful man for thinkin' of other folks."

"I don't know," said Olwyn Evans, in a resigned voice, "I don't know but it was best. The Wynnes always had fewer chances than the Joneses. Hugh Wynne didn't say much, but I could see he was happy; an' the Wynne girls was so pleased. They said as long as their mother had to go, she couldn't have done better; the stone'll look so pretty with it all writ on it. An' then the hearse an' their mournin' did look so nice together."

"There was a good many folks there?" suggested Griffiths.

"Aye, there was. I thought it was more'n pleasant for all the Joneses to come, because they must feel disappointed with Jane Jones still livin'."

"Is she the same?" asked Griffiths.

"Aye, no worse."

"There was people at the funeral from Tremadoc," added Beti.

"From Tremadoc and from Rhyd Dhu, too. Some haven't ever seen a real hearse before. A cart to draw the coffin in is all

the Rhyd Dhu folks know," concluded Olwyn.

"They say the plate on the coffin was more'n filled with money," added Beti.

"Aye, it was," said Olwyn; "there was more'n enough to pay both the doctor an' the minister. It does the town good to have a lot of folks here. They wasn't all interested in Jane Wynne, but they was interested in seein' which'd die first an' in the hearse. I suppose they wanted to come an' make sure she really was dead. Well, you never did better by Bryn Tirion, Griffiths."

"Aye," said Griffiths, tapping his fingertips together and smiling contentedly at the row of big-eyed, whiskered cats, "a-ye, it's an assistance."—The Outlook.

THE MEANING OF LAUREL.

The laurel, or sweet bay, was adopted by Apollo in memory of the nymph Daphne, who, eluding his eager embrace, was changed into a tree. That the Greeks hung laurels over their doorways in order to ward off lightning and evil spirits is less known to us than that among the ancients it was the symbol of victory and of clemency. Dispatches announcing victory were wrapped in laurel leaves, triumphant Roman generals were crowned with it, and the rank and file carried sprigs of it. The victor in the Pythian games of Greece was wreathed in honor with laurel, but it must not be forgotten that the winners in the Olympian contests wore wild olive leaves, and that for the illustrious of the Nemean and Isthmian games the rewards were parsley and green pine leaves. Laurel leaves under one's pillow were said to inspire immortal verses. During the middle ages poets were crowned with the laurel and its berries, hence the expression "Poet Laureate," and the word, "bachelor," from the Latin baccalaureus, meaning "laurel berry." And since a student was expected to lose no time by the family hearth, "bachelor" came to signify an unmarried man.—From "Legends of the Trees," by Vincent V. M. Beede.

HEIMGANG.

"Heimgang!" So the German people whisper when they hear the bell tolling from some gray old steeple. Death's familiar tale to tell; When they hear the organ dirges Swelling out from chapel dome, And the singers' chanting surges; "Heimgang!" Always going home. "Heimgang!" Quaint and tender saying, In the grand old German tongue, That hath shaped Melancthon's praying, And the hymns that Luther sung; Blessed is our loving Maker, That where'er our feet shall roam, Still we journey towards God's acre; "Heimgang!" Always going home.

AN INTELLIGENT DOG.

The owner of an old sheep-dog tells a good story of his intelligence. This collie has been much annoyed by the conduct of a neighbor's dog, which is too lazy to bury bones for its own consumption, but greatly enjoys unearthing the treasures of others. When Dash had been deprived of several choice stores in this way he evidently meditated over the vexing matter, and at last a bright idea came to him. One day after dinner, when the neighbor's dog was out of the way, Dash began to dig a hole not far from where his master sat watching him, and in it he deposited a big and still eminently desirable bone. Then he covered it well with earth, disappeared for a moment, and came trotting back with a small bone, which had seen its best and second-best days, but was still good enough in Dash's opinion for a thief. This bone he laid on the earth which hid the big one, and scraped the earth over it with elaborate care. His master had the satisfaction of knowing that the ruse was successful, for the next morning, he saw the thief hastily leaving the premises with a small bone in his mouth. Later in the day Dash reaped the reward of his wisdom as he sat munching the big bone at his leisure.

SAFETY FOR CHILDREN.

Baby's Own Tablets is the only medicine that gives the mother the guarantee of a government analyst that it contains no poisonous opiate and is absolutely safe. This is worth much to every mother who cares for the future welfare of her child. The tablets are good for the tenderest baby or for the well grown boy or girl, and cure the minor troubles that are inseparable from childhood. Mrs. W. J. Macintosh, Clam Harbor, N. S., says: "I have used Baby's Own Tablets for constipation, vomiting and colds and have found them a splendid medicine. I give the Tablets all the credit for the splendid health my little one now enjoys." The wise mother will always keep a box of these Tablets on hand. They can be got from any druggist or by mail from The Dr. Williams' Medicine Co., Brockville, Ont., at 25 cents a box.

WHEN NOT TO WRITE.

Words spoken in excitement are dangerous; words written at such a time are far more so. No letter ever written under pressure of antagonized feeling is just what it ought to be. No man can afford to run the heavy risk that is involved in writing a letter at such a time. Things are distorted, nothing is seen in its true perspective, when feeling runs high because of another's mistake, or opposition, or seeming unfairness or wrong. The danger that accompanies righteous indignation is nothing to be ashamed of; but to fail to recognize this danger is downright folly. The sharp word or evident hotness of feeling that is put down "in black and white" in a letter rankles and remains and estranges to an extent that is so well known as to need no demonstration. Think twice before you speak, and wait over-night before you write.—S. S. Times.

KITE FLYING IN JAPAN.

Kite flying, as everyone knows, is very popular in Japan. The amusement does not consist, as with us, in allowing a child to have a kite and fly it himself. He sees it flown scientifically by his father or older brother. The Japanese do not content themselves, as we do, with simply allowing the kite to rise to the limit of the string. They fight their kites against other kites, and the contest in mid-air is enthusiastically viewed by hundreds of men and boys. The kite-string for a certain distance is "sanded" with glue and powdered glass. When dexterously pulled across the string of another kite it cuts through and sends the opposing kite drifting off to leeward, while the victor is left flying triumphantly. In order to pursue this aerial sport, children learn to make their kites whirl rapidly in the air, to dart here and there, dodge or run quickly to avoid other kites—all by means of different jerks or pulls on the kite string. Some of the kites are enormous. On one occasion a young man near Yokohama was engaged with three or four others in flying a kite nine feet in height and six feet in width. Happening to be the only one holding the line, it became from the ground, carried to Tokio Bay, and entangled about his body. He was lifted drawn for forty-two miles along the surface of the water before he was rescued.

SLEEP AS A BEAUTY AID.

No girl who does not sleep well can hope to preserve her good looks. Six hours' sleep is necessary for everyone, but is not sufficient to meet the physical needs of all, some requiring eight hours, and others even longer. When possible, at least one hour's sleep should be obtained before midnight, as this is worth all the hours that succeed it. Cultivate a habit of sleeping on the side. Sleeping on the back cramps the digestive organs, and, besides being injurious, causes bad dreams. Avoid heavy reading late at night. The proper time for study is the early morning, when the brain is fresher to receive impressions.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

insure successful meetings.

The third of the series of musical evenings under the auspices of the choir of St. Andrew's Church was quite a success. There was a large attendance, and the various items on the programme were well received by a critical audience.

It is announced that June 10th to the 20th and Dey's Rink have been definitely decided as to the time and place for the services of the noted evangelists Torrey and Alexander. An active committee will have charge of the arrangements, so as to

"Are strikes necessary," was the subject of a timely address by Rev. A. E. Mitchell before the Men's Association of Erskine Presbyterian Church yesterday afternoon. The reverend gentleman took the ground that there was but little reason for industrial warfare if capital and labor would discuss their differences in a spirit of conciliation and be willing to act with justice toward each other. Differences of opinion as to wages, etc., led to industrial war and strikes. To overcome this Mr. Mitchell proposed three methods. First was conciliation. Both parties must see that one cannot do without the other, and if they met in a spirit of brotherhood most of their difficulties could be easily settled. Second, arbitration. This had proven successful in many different ways and a competent board of arbitrators could do much good work. It was insane for men to go on strike for six months and then arbitrate, when they could arbitrate as well before. Finally, there was the law, although this was the last method to be tried. Still, the public had rights and if these were interfered with it had a right to prevent capital and labor from fighting, just as much as it had to stop two men fighting on the street.

The Ladies' Aid social of St. Paul's Church, held Friday night in the lecture room, was quite a success. Rev. Dr. Armstrong presided. The programme, which was an excellent one, consisted of the following: Song, Mr. E. G. Brown; song, Mr. Arthur Ballantyne; reading, Mr. Henry Watters; song, Miss Babin; song, Miss Bourne; address, "Enthusiasm," Rev. Mr. McLeod, Billings' Bridge; duet, Mrs. Gray and Miss Whillans; recitation, Miss de la Ronde; violin solo, Miss Cairns. Mrs. Bourne, organist of the church, was accompanist. Where all did so well it would be invidious to particularize. A pleasing feature of the programme was the presentation to Mr. William Whillans on his retirement of the treasurership of the church—a position which he has held continuously for 32 years—of a beautiful oak cabinet of silver cutlery of eighty-nine pieces. Dr. Thorburn, chairman of the board of trustees, who made the presentation, alluded in fitting terms to Mr. Whillans' long and faithful service for the church and expressed the hope that he and his amiable partner would long be spared to enjoy the gift which it was his pleasure on behalf of the congregation to present. Mr. Whillans, who was completely taken by surprise, gracefully acknowledged the gift. The intrinsic value of the gift, although great, was not what he particularly prized, but the good will which was expressed in such tangible form. Dr. Armstrong, in a few words, emphasized the conclusion to be derived from such a presentation, viz., that the congregation did appreciate faithful services. The serving of tea and coffee brought one of the most enjoyable socials held under the auspices of the Ladies' Aid to a close.—Journal.

The British and Foreign Bible Society issues one volume of the Bible every five seconds all the year round, and make the Bible the cheapest book in the world. It has sold eight millions of English penny Testaments at a loss of £25,000.

## EASTERN ONTARIO.

Rev. F. Miller, of Blakeney, was the preacher in St. Andrew's, Almonte, last Sunday.

The Presbyterians of Chalk River purpose building a new church this summer. Already there is quite a sum of money on hand. The estimated cost will be \$2,000.

Rev. A. S. Ross, M.A., of Westboro, took the services in St. John's Church, Almonte, preaching thoughtful sermons morning and evening.

A collection of \$19.17 was taken up in the Bradford Church on Sunday evening in aid of the Japanese Famine Fund. Mrs. McAfee's Sunday school class contributed for the same purpose \$3.80.

Mr. Alfred Bright, B.A., who has been called to the assistant pastorate of St. Paul's, Peterboro, had charge of the mission stations of Portsmouth and Collin's Bay last summer.

On Tuesday of next week the St. John's congregation, Almonte, will meet to moderate a call to a minister, provided they are prepared to do so. The Sacrament of the Lord's Supper will be observed in this church on the 15th April.

The induction of Rev. R. Fowle into the charge of Coldwater, Wauaubasene and Fesserton took place last week. Rev. J. R. S. Burnett presided; Rev. Gilmore, of Penetanguishene, preached the sermon, the Rev. J. J. Elliott, of Midland, addressed the minister, and the Rev. Dr. Grant, of Orillia, the congregations.

At the last regular meeting of the Alma Mater Society the following staff, together with editors of the various departments, was appointed to Queen's University Journal for the session 1906-1907:—Editor-in-chief, G. A. Platt; associate editor, Miss Harkness; managing editor, W. Hay, B.A.; business manager, H. P. May, B.A.; assistant business manager, D. I. McLeod.

Queen's Alma Mater Society has decided to build a gymnasium, at a cost of \$16,000. Already the students have subscribed \$7,000, and returns from the medical faculty are not yet reported. There is \$3,000 of old subscriptions, so that \$10,000 is already in sight. In order to maintain the gymnasium the students' athletic fee will be increased from two to three dollars a year.

Rev. Wm. Hay, B.A., M.D., was inducted into the pastorate of Scotland and Mecksburg on the 3rd inst., and received a hearty welcome. Rev. Mr. Peck, of Arnprior, presided and preached, Rev. John Hay, of Renfrew, addressed the minister, and Rev. Mr. Gordon, of Ross, addressed the people.

The ordination and induction services of the Rev. G. A. Hackney, B.A., as ordained missionary, took place Tuesday evening, March 27th. The service which was conducted by the North Bay Presbytery, was presided over by Rev. Dr. Findlay; Rev. Mr. McLeenan, of Huntsville, preached the sermon; Rev. K. Drinnan, of Rosseau, addressed the congregation, and Rev. S. Childerhose, moderator of the Synod, addressed the minister.

The death is announced of Mr. J. S. McNeillie, a respected resident of Port Hope for half a century. The deceased, who reached his 85th birthday only a week ago, was born in Glasgow, Scotland, and came to Canada when a lad. He taught school at Newtonville for some time, and for many years in the public school of Port Hope. The deceased was an elder and faithful member of the First Presbyterian Church for a great many years.

In Mill Street Church, Port Hope, on Sunday evening, Rev. Mr. Nellie's subject was "What it Costs not to be a Christian." The world, he said, is full of people who hate to think and because they won't think they come out with blighted hopes, broken hearts and wasted lives. It is so in social, business and spiritual life. Men and women go into a Christless life with-

Rev. Mr. Cameron of Morrisburg and Rev. W. C. MacIntyre of Wales exchanged pulpits on a recent Sunday.

All indebtedness on the Sundridge Church property has been wiped off and it is proposed to make extensive alterations and improvements in the church at once.

Rev. R. Macnigh, pastor of Knox Church, Bancroft, has been appointed to a mission in the West and will leave shortly for that place.

On Monday evening, 9th April, Rev. N. H. McGillivray, of Cornwall, will deliver his famous address "Across the Desert and Back," in Gordon Church, St. Elmo. Mr. McGillivray is an interesting lecturer, and he is sure to have a large audience.

out giving the question thirty minutes' honest consideration. What it costs not to be a Christian was found to be the sacrifice of peace. "There is no peace for the wicked saith my God;" the sacrifice of "joy unspeakable and full of glory," hope, the highest manhood and womanhood, God's favor, Christ's acknowledgment, eternal life. The question was asked by the pastor, "Are we willing to pay the price and are we going to hold on to our earthly possessions till death, or trust God here and inherit eternal life in the day to come?"

## GLENGARRY PRESBYTERY.

This Presbytery met according to appointment last week in Knox Church, Cornwall, the moderator, Rev. A. G. LeGros, in the chair. A call was presented from Vars, etc., to Rev. F. F. Langill of Martintown, and was accepted. Rev. Mr. Langill's translation to the Ottawa Presbytery will take place after the last Sabbath in April. The second call was from Arnprior congregation, Williamstown, to Rev. N. Warden of Huntsville. This call was also accepted and the induction will take place on May 1. The resignation of Rev. W. C. MacIntyre of Woodlands was accepted by the presbytery. Rev. Mr. MacIntyre goes to Stare, Vermont. These changes make seven vacant appointments in the western side of Glengarry presbytery. A plan for rearranging these appointments was submitted and a committee of the presbytery will meet with representatives from each congregation on Tuesday, April 3, in Wales, to consider the whole matter.

Rev. R. McKay of Maxville was appointed to represent the presbytery at the presbyterial meeting of the W. F. M. S. to be held in Moose Creek next June. A resolution expressing sympathy with the St. Andrew's, Martintown, congregation in the loss sustained in the burning of their church, was passed. Also a resolution was passed expressing agreement with the Lord's Day act now before parliament, with the wish that such may become law.

The report of Roxborough session in regard to removing suspension from Dr. Watts was sustained, two members of presbytery dissenting. The presbytery then adjourned, to meet in Williamstown on May 1 at 2 p.m.

Sefton Park congregation, Liverpool, has agreed on a successor to Dr. John Watson (Jan MacLaren). The choice has fallen on Rev. A. Boyd Scott, of Paisley. The record of Sefton Park charge is an impressive one. "The congregation, whether it be regarded from the standpoint of wealth, culture, and far-reaching influence, or by the measure of its Christian liberality, is amongst the foremost in English Presbyterianism. During the twenty-five years of its history, says the Belfast Witness, its total income has amounted to nearly £150,000, the Sustentation Fund contributions alone reaching the magnificent figure of £17,500. It has given no fewer than five Lord Mayors to Liverpool."

The induction of Rev. James Abrey as pastor of the Granton Church took place on 3rd instant. Revs. Martin, McIntosh and Grant took part in the service.

Rev. D. L. Campbell, B.D., of Normandy, Ont., has accepted a call to the Moorefield Presbyterian Church. He will be inducted on April 10th.

Rev. Alfred Gandier, B.D., of St. James Square Church, Toronto, preached twice in Hamilton last Sunday—in the morning in the Central Church, and in the evening in St. John's.

Rev. Robert Laird, M.A., has been visiting Hamilton in the interest of Queen's enrolment. He occupied two of the city pulpits last Sunday, preaching inspiring sermons.

Union revival services, commencing February 12, were held for two weeks in the Presbyterian and Methodist churches at Weston. As a result about eighty have become united with the church.

Next meeting of Guelph Presbytery was appointed to be held in Chalmers Church, Guelph, on Tuesday, 15th May next, at 10.30 o'clock forenoon. To meet for conference in the same place on the day before.

Mr. Glassford was nominated by Guelph Presbytery for the moderatorship of the Synod of Toronto and Kingston, to meet in Toronto on the 8th of May, and Mr. W. R. McIntosh and Lt.-Col. McCre were appointed on its committee on bills and overtures. Dr. Dickson was appointed on the assembly's committee on bills and overtures.

Rev. Logie Macdonnell, who has been assistant to Dr. Lyle, Hamilton, for a year, will leave early in May for Scotland, where he will take up a course of post graduate work in Glasgow and Edinburgh. Upon his return to Canada at a subsequent date, he will engage in the work of the home mission field in the new provinces of the Canadian Northwest.

At last meeting of Guelph Presbytery the report on Church Life and Work was presented by Mr. W. R. McIntosh, and contained a condensed exhibit of the answers he has received to the questions issued by the Assembly's committee on the subject, and closing with the following recommendations, which were adopted: 1. That sessions be urged to aid in increasing the devotional life in the home by kindly personal inquiry and encouragement, and by furnishing helps to family worship and Bible study. 2. That sessions endeavor to secure by means of intelligent methods and persistent efforts the co-operation of the home in the religious interests and studies of the Sunday school. 3. That, in view of the scarcity of candidates for the Christian ministry, sessions be earnestly urged to make this important need a matter of special prayer and personal effort. 4. That ministers be urged to lead their people into touch with the revival spirit now graciously manifesting itself in so many places that the peace and power of the Christian life may make our homes the foundation of righteousness and virtue over the world.

It will be seen by the report on Statistics presented to last meeting of Guelph Presbytery that there were 24 pastoral charges, two of which were augmented, embracing 33 congregations and two mission stations, and that there were at present 4 bonafide vacancies. In the different places of worship there were 15,297 sittings; 3,459 families, 8,732 members in full communion and 269 elders. The amount paid by congregations as stipend was \$27,788, and for total ordinary expenditure \$53,260, and for "all purposes" \$74,130. There was raised for the schemes of the church \$18,117, being \$3,203 more than for the previous year; the aggregate debt on church property and floating was \$22,856, being \$6,913 less than the year before.

Pope Pius X has decided on marked changes in the Vatican, both in arrangement of its art collections and its convenience of doing the church's business.

The choir of Maisonneuve church gave an excellent concert and treat to the inmates of the Old Folks' Home at Longue Pointe last week. The chair was occupied by Mrs. E. Pratt, the organizer of the concert, who also took her part in the choruses rendered by the choir. Devotional exercises were conducted by the Rev. Peter M. Walker, the pastor of the church. The songs were all Scottish. After a vote of thanks proposed by the Rev. E. DeGruchy had been passed and the National Anthem had been sung, refreshments were served by the visitors and all departed with the satisfaction of having furnished an evening's real enjoyment for the old folk.

At a joint meeting of the session and board of trustees of St. Gabriel Church, Montreal, Thursday, Mr. J. W. Woodside, B.A., of the Presbyterian College, was unanimously appointed congregational missionary for six months, beginning with Sunday, April 8. Mr. Woodside's duties will consist in aiding the pastor in the church services, taking charge of the young men's meeting, visiting the members and adherents of the congregation, and seeking out Presbyterians in the district around the church who do not attend elsewhere.

Church union was the subject discussed at a meeting of the Congregational Church held on Friday night in the lecture hall of Emmanuel Church. The Rev. Hugh Pedley was the principal speaker. He stated that there had been of late a feeling growing in strength that the old system of individual church independency was not the most successful method of doing the work of the Christian Church. He declared that while the work of the Congregational Church had been fairly strong and successful in England and Wales, and the eastern part of the United States, the fact had to be faced that in the colonies there work had been conspicuously inferior to that of more closely allied congregations. The question of church union was the great problem of a newer Canada, and would be followed by signal advantages in the extension of church work in the large areas of the Northwest now being settled. Mr. Pedley did not think that the Congregational Church in entering into the proposed union would be asked to surrender anything of vital value.

The Witness of the 2nd inst announces the death of Mr. J. L. Morris, K.C., for many years a prominent member of the Montreal bar, as well as a leading Presbyterian layman. Deceased was born at Perth in 1835. His father was the Hon. Wm. Morris, at one time Receiver General for Canada, and a brother, Hon. Alexander Morris, will be remembered as Lt. Governor of Manitoba. Mr. Morris was a staunch Presbyterian, and was never backward in setting forth the tenets of his church. In 1875 he especially distinguished himself by the part he took in the union movement. He was counsel for his church for many years, and represented her successfully in the litigations concerning the Temporalities Funds, both before the Privy Council and the Parliamentary committees of Canada. Of this case Mr. Morris was especially proud, and frequently related to his partners many of its interesting circumstances. His great opponent in connection with the Temporalities Funds suit was the Rev. Gavin Lang, now of Inverness, Scotland. The case went before nearly every court, but Mr. Morris triumphed in the end, and carried his suit to a successful conclusion. For many years he was an elder of St. Paul's Church. Not only was Mr. Morris connected with the church for legal purposes, but, as superintendent of the Sunday school of St. Paul's Church he became intimately associated with the various church organizations throughout the city, and last year he was the representative elder. Rev. Dr. Barclay paid a fitting tribute to the sterling worth of the late Mr. Morris from the pulpit of St. Paul's Church on Sunday evening.

Rev. J. J. Patterson of Regina has accepted the call to Sarnia.

Rev. Dr. DuVal of this city has been nominated by the Presbytery of Regina as moderator of the General Assembly.

Manitoba College has conferred the degree of D.D. on Rev. Professor Ballantyne of Knox College, Toronto.

Rev. George Loughheed, of Douglas, Man., has been called to Macgregor, and has signified his intention of accepting. Mr. Loughheed has been in charge of Douglas for four years. He was formerly pastor of the Douglas Presbyterian Church in Renfrew county.

Rev. Dr. McQueen, of Edmonton, has left for an extended tour through England, Scotland and the Orkney Islands. The board of management of his church has granted the doctor further leave of absence of two or three months. Continuous heavy work for many years has impaired Dr. McQueen's constitution, but it is hoped that a period of rest and travel will restore him to wonted health.

Although Knox Church, Regina, has offered Rev. E. A. Henry, pastor of Knox Church, only \$2,500, the same salary that he is getting here, says the Hamilton Herald, the feeling among his congregation and other Presbyterians of the city is that he will accept the call. One reason given is that the western climate agrees with him better than the climate here. Another is that he has been somewhat disappointed in his efforts to make Knox Church a missionary church.

The congregation of Knox Church, St. Mary's, received a very pleasant surprise last week, in the form of a gift of \$1,500 from an unknown friend in the old country. One thousand dollars of the gift is to go towards the organ fund, and the other five hundred is for the Ladies' Aid fund. All the particulars obtainable at present are that the gift comes through a friend of Mrs. (Dr.) Mathieson. While abroad last summer, Mrs. Mathieson was telling her friend about Knox Church having been burned so often, and the above donation comes as a result. This will reduce the debt on the new church to about \$5,000.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Post Office, Alexandria, Ont.," will be received at this office until Friday, April 6, 1906, inclusively, for the work above mentioned, according to plans and specification to be seen on application to the Postmaster, Alexandria, Ont., and at the Department of Public Works, Ottawa.

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

An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, equal to ten per cent (10 p.c.) of the amount of the tender, must accompany each tender. The cheque will be forfeited if the party tendering decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,

FRED. GELINAS,  
Secretary.

Department of Public Works,

Ottawa, March 27, 1906.

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

#### TOBACCO AND LIQUOR HABITS.

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 \$2.

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.

HOUSEHOLD HINTS.

Every scrap of tissue paper that comes into the house should be kept for wiping mirrors. It gives a peculiar luster to the glass.

Silverware may be kept bright by washing in the water in which potatoes have been boiled. It can be kept bottled for the purpose.

Neither table nor floor oilcloths should be washed in hot soapuds; they should be washed clean with warm water and then rubbed dry with a cloth wet in milk.

In boiling meat it is well to remember that rapid boiling is a sure method of making the meat hard. Boiling for either meat or vegetables should be changed to simmering, for vegetables are surely spoiled by too quick cooking, which sends the good vegetable juices off in steam.

Oatmeal Cakes.—Three cups of oatflake, two cups of flour, one cup of butter, one and a half cups of sugar, one teaspoonful of salt, three teaspoonfuls of baking powder; rub all together and wet with milk or cream until you have a dough that you can roll; roll thin and bake in quick oven.

The best oil for softening leather and making it pliable is castor oil.

If a turkey is roasted with breast down the white meat, usually dry and tasteless, will be juicy and sweet! Half an hour before removing from the oven turn the fowl over for the breast to brown.

Sometimes it is extremely difficult to clean the inside of flower-glasses and vases. A mixture of rock-salt and vinegar will prove successful. Dissolve a tablespoonful of the salt in about a gill of vinegar; pour this into the glasses, shaking them about for a few minutes, and then rinse with clean water.

Rich Coffee Cake.—One-half cup of butter, one cup sugar, two tablespoons molasses, one-half cup strong coffee, one tablespoon brandy, two eggs, two cups flour, one-half teaspoon salt, two level teaspoon baking powder, one-half teaspoon cinnamon, one-quarter teaspoon cloves, one-quarter teaspoon nutmeg, one-half cup raisins (stoned), one-third cup currants, two tablespoons citron, cut fine; cream the butter, add gradually the sugar, then the molasses, eggs, fruit and coffee; sift together thoroughly the flour, salt, baking powder, cinnamon, cloves, nutmeg and add to the mixture; bake in a cake pan fifty minutes.

Parsnip Fricassee.—This savory homely dish has been rightly dubbed "pot luck." Cut in narrow fingers, fat picked pork, fry lightly, cover with boiling water and simmer an hour. Then add four parsnips (to half a pound of pork) which have been pared and cut in quarters, and water to cover the parsnips. When this reaches the boiling point, throw in an equal measure of pared egg sized potatoes cut in half. A teaspoonful of salt and half that amount of white pepper. When the potatoes crumble, drain off the water, replace it with milk, cover the kettle with a steamer, in which steam for five minutes small slices of stale bread, add a generous lump of butter to the fricassee, turn into a hot dish, sprinkle with chopped parsley and arrange the steamed bread on top.

MUCH ADDO ABOUT NOTHING.

An old woman who entered a country savings bank not long ago was asked whether she wanted to draw or deposit.

"Nayther. Oi wants to put some money in," was the reply.

The clerk entered the amount and pushed the slip toward her to sign.

"Sign on this line, please," he said.

"Above or below it?"

"Just above it."

"Me whole name?"

"Yea."

"Before Oi was married?"

"No; just as it is now."

"Oi can't write."

SPARKLES.

Lots of people would never think of walking on the grass if it wasn't for the sign that tells them to keep off.

Pat, on being told that the price of bread had fallen, exclaimed, "This is the first time I ever rejoiced at the fall of my best friend."

The mother—I do hope Jack doesn't feel homesick at college. When did you write to him last?

The father—I can tell you in a minute if you'll hand me my check book.

McTavish—"Have you a light, Donald?" Donald—"Aye, but it's oot."—Scraps.

Married people have lots of trouble because either he doesn't get home in time for dinner, or, if he does, dinner doesn't get ready in time for him.

Mrs. Homer—"You can't go home while it is raining. Stay and have dinner with us." Mr. Witless—"Oh, no, thank you. It isn't as bad as that!"

"John, what is the best thing to feed a narrot on?" asked an elderly lady of her bachelor brother, who hated parrots. "Arsenic," gruffly answered John.

The late Andrew Balfour, one of the judges in the Commissary Court of Edinburgh, used to talk in a very pompous and inflated style of language. Having made an appointment with the late Honorable Henry Erskine, on some particular business, and failing to attend, he apologized for it, by telling the learned advocate that his brother, the Laird of Balbirnie, had fallen down from the stile and sprained his ankle. This trifling accident he related in language highly pedantic and bombastic. The witty advocate, with his usual vivacity, replied—"It was very fortunate for your brother, Andrew, that it was not from your stile he fell, or he had broken his neck, instead of spraining his ankle!" —T. D. Brown.

TIT FOR TAT.

A famous Canadian judge, who has a great fund of anecdotes, and who would never think of suppressing a joke because he is himself the victim of it, tells of an attempt which he recently made to poke fun at an Irishman. He was returning to his home after a session of court in a distant county, and as the train was standing at a small station, about twenty miles from his destination, he espied an old laborer, whom he slightly knew, about to enter a carriage. The judge promptly took the man into a parlor car with himself and paid for his seat. As the train rolled along past pleasant farms, the judge, knowing the man's great love for the Emerald Isle, said:

"Well, John, this is a great country, this Canada. It's away ahead of Ireland, isn't it?"

Tears came into the eyes of the old man at the mention of his native land, and he shook his head as he replied:

"No, indeed, this country is nothing like Ireland."

"Tut, tut, man," said the judge, in a persuasive tone; "you'd be a long time in Ireland before you'd enjoy the honor of riding in a parlor car with a judge."

"Troth, and you're right," replied his companion, "and you'd be a mighty long time in Ireland before they'd make you a judge."—Tit-Bits.

Miss Marie Hall, the famous violinist, sums up her impressions of America, from which she has just returned, in four words: "Teed water; hot hotels."

The syndicate which runs the saloons at Monte Carlo pays the Prince £50,000 a year for the privilege, and also has to bear the whole cost of maintaining the Principality.

A SPRING TONIC.

Weak, Tired and Depressed People Need a Tonic at This Season to Put the Blood Right.

Spring blood is bad blood. Indoor life during the winter months is responsible for weak, watery, impure blood. You need a tonic to build up the blood in the spring just as much as a tree needs new sap to give it vitality for the summer. In the spring the bad blood shows itself in many ways. In some it breeds pimples and eruptions. In others it may be through occasional headaches, a variable appetite, perhaps twinges of neuralgia, or rheumatism, or a lazy feeling in the morning and a desire to avoid exertion. For these spring ailments it is a tonic you need, and the greatest blood-making, health-giving tonic in all the world is Dr. Williams' Pink Pills. Every dose helps to make new, rich, red, health-giving blood, which reaches every nerve and every organ in the body, bringing health, strength and energy to weak, despondent, ailing men and women. Here is proof. Mrs. Chas. Blackburn, Aylesford Station, N. S., says: "For the past ten years Dr. Williams' Pink Pills is the only medicine I have taken when I found I needed a medicine. Last spring I was feeling poorly, was weak, easily tired and depressed. I got three boxes and they made me feel like a new person. These pills are the best medicine I know of when the blood is out of order."

Thousands of people not actually sick need a tonic in the spring, and to all these a box or two of Dr. Williams' Pink Pills will bring new energy and new strength. To those who may be more seriously ailing, who are suffering from any of the ailments due to bad blood—a fair treatment with these pills will bring new health and vitality. You can get these pills from any medicine dealer or by mail from the Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for \$2.50.

BLIND OBEDIENCE.

"Bridget," said the mistress, to her latest "treasure," "you really must not be so slow in answering the door bell. When Mrs. Corler came this afternoon you kept her waiting several minutes before you admitted her."

"I were scrubbing out the sink, mum," explained Bridget.

"I can't help that," returned her mistress; "you should have left it. Please understand that when anybody comes you must drop everything and go to the door at once."

"Very good, mum," replied Bridget, and she retired.

Ten minutes later there came another peal at the bell. It was immediately followed by a fiendish crash in the kitchen.

Out rushed the mistress and met her assistant en route for the front door.

"What on earth was that noise?" she exclaimed.

"It were the big meat dish and three or four plates, mum," replied Bridget; "I dropped 'em dreckly the bell rung. I'm afraid they ain't none the better for it, though," she added thoughtfully.

YOUTHFUL BEAUTY.

If you wish to be young looking and happy, adopt as your principle in life never to expect too much of people. A large amount of worry and trouble arises from our too great expectations of others. We expect too much of our children; they must be gifted, beautiful, obedient, little compendiums of all the virtues, and if they are not this we think bitter things and sow wrinkles and gray hair for ourselves. We expect too much of our friends, and ill nature is the result of the disappointments encountered. The housekeeper develops into a domestic pessimist who does not find the orderliness and cleanliness which she expects.

# CANADIAN PACIFIC

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

b 8.15 a.m.; b 8.20 p.m.  
 VIA SHORT LINE FROM CENTRAL STATION:  
 a 5.00 a.m.; b 8.45 a.m.; a 8.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, ALMONTE, 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. FUNCAN,

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, Eganville and Pembroke:

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

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

All trains from Ottawa leave Central Depot.

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S. EBBS, City Ticket Agent, Rusell House Block, General Steamship Agency.

## New York and Ottawa Line.

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

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Flinch	5.47 p.m.
9.55 a.m.	Cornwall	6.24 p.m.
12.05 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 p.m.
12.30 p.m.	Tupper Lake	8.25 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.
7.35 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.55 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 provide 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 for 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 80 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, 1888.

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.

# LITTLE WORK

The Dominion Presbyterian is seeking a reliable agent in every town and township in Canada. Persons having a little leisure will find it worth while to communicate with the Manager of The Dominion Presbyterian Subscription Department. Address: 75 Frank St., Ottawa.

# LARGE PAY

## PRESBYTERY MEETINGS

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 27 Feb.  
 Inverness, Whyocoomagh, 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, 16 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., 10 p.m.  
 Ottawa, Ottawa.

Lan and Ren., Carleton Place, 19 Feb., 7.30 p.m.

Brookville, Brookville, 29 Jan., 2.30.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Kingston, 12 Dec., 2 p.m.  
 Peterboro, Cobourg, 5 Mar., 8 p.m.

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.

Alcoma, 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.

Geulph, Geulph, 20 Mar., 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 2 Jan., 10 a.m.

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

Chatham, Chatham, 12 Dec., 10 a.m.  
 Stratford, Stratford, 14 Nov.

Huron, Seaford, 14 Nov., 10.30.  
 Millland, 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, bi-mo.  
 Portage-la-P., Gladstone, 27 Feb., 1.30 p.m.

Arcola, Arcola, at call of Mod. 1900.

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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