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OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, FEBRUARY 13, 1907.

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A RALLYING SONG

MACKENZIE BELL IN SUNDAY REVIEW.

Sometimes trustful, often fearful,
 In this world of shifting wrong;
 Sometimes joyful, often tearful,
 Still be this our rallying song:
 Aye, in sadness
 And in gladness,
 Nobly act, for God is strong.

When, oppressed by deep soul-sorrow,
 Life beneath the darkest skies—
 Seems so drear that no to-morrow
 Holds a threat of worse surprise:
 In such sadness,
 As in gladness,
 Nobly act, for God is wise.

When our souls are tried and tempted
 Some ignoble end to buy,
 From the coward's bonds exempted,
 Let us resolutely cry:
 Evil sow not,
 That it grow not;
 Nobly act, for God is nigh.

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BIRTHS.

At Bethel and Normanby Manse, Mt. Forest, on Jan. 28th, 1907, to Rev. and Mrs. John Gray Reid, a daughter.

At Eden, Thorah, Jan. 18th, 1907, to Mr. and Mrs. Angus Ross, a daughter.

MARRIAGES.

At Carleton Place, January 23rd, by Rev. A. A. Scott, M.A., Thomas Robertson Paterson and Elizabeth Duncan, both of Almonte.

In Perth, at Knox church manse, on Jan. 30, by Rev. D. Currie, Hugh Adam, of McDonald's Corners, to Annie Janet Donaldson, of Fallbrook.

At Guelph, on 30th January, 1907, by the Rev. R. J. M. Glassford, Mr. Alex. Keith, Toronto, to Miss Bessie Murdoch, third daughter of Mrs. Francis Murdoch, Guelph.

At the residence of the bride's mother, on Dec. 20, 1906, by the Rev. Dr. Bayne, Mr. James J. Fraser, to Miss Ida, eldest daughter of Mrs. A. Wallace, Pembroke.

DEATHS.

At Simcoe, on Feb. 5, 1907, Bedella, widow of Col. Wm. Finley, J.P., aged 80 years.

At 122 Binscarth Road, Toronto, on 5th February, 1907, William Gordon, aged 81 years.

At Cornwall, on Jan. 30, 1907, Miss Anne McDonald of Bridge End, aged 90 years.

At Finch, on Jan. 22, 1907, Sarah Wiseman, relict of George McKay, aged 90 years.

On Jan. 21, 1907, at Sudbury, Ont., John McLaren, in his 81st year, formerly of Ottawa.

At Port Hope, on Jan. 26th, 1907, Hugh Maitland, aged 86 years.

At Winnipeg, Man., on Jan. 12, Jeanie Fletcher, in her 81st year.

At Cornwall, on Jan. 27, 1907, Mrs. E. Brown, of Avonmore, aged 80 years.

At the residence of his son-in-law, Mr. C. S. Williams, 43 Kendall Ave., Toronto, on Jan. 23, 1907, Samuel Beatty, in his 80th year.

At Cornwall, on Jan. 17, 1907, Felix Gardner of Roxborough Town ship, aged 96 years.

At Mara, January 25th, 1907, Nicol Campbell, aged 86 years.

At Toronto, on the 31st of January, 1907, Timothy Eaton, in his 71st year.

At Toronto, on the 29th of January, 1907, Anne Young Elliott, relict of the late William J. Elliott, Ontario, in her eighty-fifth year.

At 251 Sherbourne, street, on Monday, January 28th, 1907, James Lane, in his 88th year.

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NOTE AND COMMENT.

An anti-opium crusade in the Malay states is meeting with great success. A plant said to possess the properties of curing the opium habit has been discovered in Selangor, and this is being distributed wholesale.

The St. Petersburg correspondent of the London Mail, says that ear drums made of thin leaves of silver are being used in the Russian military hospitals for diseases of the ear to replace defective organs.

A contemporary states that a recent census disclosed that among 5,000 car drivers in Vienna there are 400 knights, 50 barons and four counts. If the tourist does not know their rank he is respectfully requested to ask a policeman.

The Funk & Wagnalls Co., has in press a new Bible Dictionary. It is to be a single volume of about 700 pages. Doctor Jacobus and Professor Zenos are among the editors. The appearance of the work will be awaited with interest.

Westminster Chapel, London, the church of which Rev. Dr. Campbell Morgan is pastor, will in the future devote one-tenth of its income to foreign mission work, and the pastor is to preach, once a month, a sermon on the extension of the kingdom in foreign lands.

A convention of Ontario's prohibitionists is to be held in Toronto on the 21st and 22nd inst. One of the matters which will engage the attention of the Convention is a proposal to press for the repeal of the feature of the liquor law which requires a three-fifths vote to adopt local prohibition.

The Catholic hierarchy of the United States consists at present of one papal delegate, one cardinal, fourteen archbishops, ninety bishops and eighteen abbots. The oldest dignitary in the United States is the Most Rev. John Joseph Williams, Archbishop of Boston, who was consecrated bishop forty-one years ago.

It is claimed that a new metal called monel is being produced by the Canadian Copper Co., at Sudbury. It is a compound of copper, nickel, iron, and one or two other minerals, and its importance lies in this, that it is less costly than nickel, less liable to rust, and will serve most of the purposes for which nickel is now required. Its various constituents are all produced in the Sudbury region.

Reports from the famine district in China indicate that it is widespread and severe. The territory afflicted is in Eastern Mid-China, with the centre somewhere in Western Kiangsu or Eastern Honan. An International Committee to deal with relief has been organized in Shanghai, comprised of consuls, merchants, missionaries, and Chinese officials. Already help is being received from several foreign countries.

Cairo in Egypt is now practically the centre of the Mohammedan religion. Here for nearly one thousand years has been the chief theological seminary where ten thousand students are now studying the religion of Islam and its laws, ritual, apologetics, etc., and from this place they go forth to spread that religion into other lands. The English Church Missionary Society has here a mission station and publishes "The Orient and Occident" in Arabic, which has a large circulation and is an effective missionary agency.

English capitalists have closed a contract with the Government of Newfoundland for a fast steamship line to run between a port on the Irish coast and St. John's. The steamers are to make 32 knots an hour.

The spirit of the Romish Church was shown last week by one of its members of the French Senate. In a speech abusing the Republic, he said: "I am not a Legitimist, but I would welcome a King or Emperor if he would rid us of this hideous republic, which dirties the soil of France." Rome is now, as ever, working and plotting to overthrow the republican governments; not only in France but of the United States and all others. Romeism and republicanism are incompatible and irreconcilable.

Chicago is reported to be in the midst of a spiritual awakening. Two weeks of revival services under the direction of Dr. Torrey in the Moody Church, special services in Dr. Dixon's church and in other churches have resulted in several hundred professions. The coming of Gypsy Smith, under Congregational auspices, enlisted the hearty co-operation of other Protestant bodies. The interest has been kindled, too, not only among Christian people, but the masses outside of the churches have shown surprising concern.

Andrew Carnegie is to have his name attached to a new university in Chicago, which was incorporated last week. Its objects and limitations, as set forth in the articles of incorporation, are: "The object is to establish and conduct a university for the teaching of medicine, dentistry, pharmacy, science and arts, law, theology, and all kindred branches of learning. The corporation shall not be conducted for profit, but solely as an educational institution as the board of managers shall determine in accordance with the laws and constitution of the State of Illinois."

The temperance crusade in the diocese of Montreal, inaugurated by Archbishop Bruchesi at the beginning of last year, has been successful in a large degree. By the Archbishop's direction the parish priests throughout the diocese have given special attention to temperance teaching and the enrolment of pledge signers, and one order of priests was especially designated to visit parishes and help in the work. Returns received at the first of the year show that the pledge has been taken by 25,672 men, and 27,527 women. Much work has been done among the children, which is likely to bear abundant good fruit.

Dr. Diggle (Bishop of Carlisle), England, in a New Year pastoral to the clergy, says—"If the extreme practices which caused the appointment of the Ritual Commission should spread much further in our Church, if the ways of the unreformed Church of Rome should be largely imitated in the Reformed Church of England, then the days of Disestablishment are not far off, and with Disestablishment will inevitably come disruption." Noting this utterance the Belfast Witness says:—"Dr. Diggle is not only Evangelical in this view, but prophetic. Romanising will certainly result in Disestablishment, Protestant sentiment and conviction will demand that. Then will ensue disruption; the Evangelicals cannot follow the others into the Roman fold, but form a separate Communion be they ever so few in number. How the Broad Church section will act is not so clear."

The German government has won a definite victory in the general elections held on Friday for a new Reichstag. The liberal, radical and conservative parties, supporting Prince Von Buelow's colonial policy, have won at least twenty seats, but most important for the government than the success of its colonial plans is the smashing defeat administered to the socialists, who will lose a total of seventeen or eighteen seats.

The Lutheran Observer notes that The Puritan, evidently a Rio de Janeiro paper, tells that Secretary Root, during his stay in that city while on his South American tour, declined an invitation to attend a horse race on the Sabbath, on the ground that he consecrated the day to holy rest. In the program of festivities which were held in Rio de Janeiro on the first Sunday of his stay there, it was mentioned that the Secretary would spend the day in retirement with his family, and not receive visitors. The Observer adds: "In view of reports of the conduct of some of our officials, both diplomatic and military, in Cuba, the Philippines and Panama, on the Sabbath day—their participation in baseball, other sports and social functions—it is particularly gratifying that Secretary Root should have taken this stand and have given the reason for it in so unequivocal a manner. It will add to the high esteem in which he is already held."

The eleven different movements of the World's Student Christian Federation will meet in Tokyo, Japan, April 3 to 7. This will bring together for the first time in the history of the Christian Church leaders from all parts of Asia. Richard C. Morse, John R. Mott and other leaders of the Student Movement of the Young Men's Christian Association will attend these meetings, and also the centennial of missions to be held at Shanghai in May. The World's Student Federation, which was organized by the Young Men's Christian Association at Northfield, now has one hundred and thirteen thousand members, has sent over several thousand missionaries and has made the study of missions popular in colleges. Following the great convention in Tokyo, the student leaders of the world will spend a month making evangelistic tours in Japan, speaking at the great centres of the kingdom. They will be accompanied by prominent Japanese and skilled interpreters.

Great loss and suffering have already occurred in Alberta and contiguous portions of Western Canada, during the past few weeks owing to the unprecedented cold weather that has prevailed. Fierce storms have raged to an extent to make it certain that many cattle on the ranches will die; in some cases it is expected that as much as twenty-five per cent. of the cattle will die. Horse breeders report no losses and anticipate none, as the horses can paw their way to their food, while horned stock can only use their muzzles. Sheep are suffering to a certain extent, but the losses are being averted by the ancient method of levelling the snow of their feeding ground with drags so that they can get at the herbage. Not since the winter of 1886-87, says the Canadian Baptist, has there been anything so bad as what is being encountered this winter. The shortage of the fuel supply has added anxiety to other trials, so that our fellow citizens of the West are having a severe testing time. But we trust that their adversity may in the long run prove to be a blessing and not a curse.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE HUMAN FORM DIVINE.

Extract from *The Spirit World*, by
Joseph Mamilton.

I am strongly of opinion that the form and figure of this human body will not be lost in the more refined, ethereal spiritual body. I have the idea that this human form is the ideal form for all races, and all worlds. This may be deemed a mere speculation; but I think there are some considerations that will show it not to be an improbability.

In the first place, we know that the spiritual body is not a new creation. It is a development from the natural body. It will possess most, if not all, of the functions and powers that we now possess; we believe it dwells in every part of the fleshy body; hence its form may need to be a counterpart mainly of the form we have now. The power that we shall possess involve the possession of corresponding organs. We are not supposing that such organs are so definitely constructed and located in the spiritual body as they are in the fleshy one; still in some way they must be possessed; and that fact gives us the idea that the new body may be in the main of the same pattern as the old. Of course I believe the pattern is not followed exactly; there may be modifications, or additions, or improvements, while the original form is essentially retained.

Then we have the fact, that when angels appeared in this world they appeared as men. Sometimes they did not lay wholly aside their native glory, as in the case of that angel whose "countenance was like lightning." At other times they were so entirely human in appearance that they were mistaken for ordinary men, as in the case of the angels who were entertained by Lot. But, how even they might vary in external appearance, they always had the human form. I think there is no exception to this rule in all the cases recorded in Scripture.

Now, why did angels take this human form? I know the idea has prevailed that they voluntarily took this form in order to come into closer contact with men. But I suspect this to be the smaller part of the whole truth. May they not have taken the human form, because that is the form which *Lay* must of necessity take, when they are translated into fleshy bodies at all? I have the idea that the essential relation which exists between natural and spiritual bodies makes it necessary for angels to take this human form when they wish to come into fleshy conditions. This human form may be theirs as well as ours. They are men, probably, as we are, but of a different order. In that case, the human form is the ideal for them as well as for us.

In the next place, let it be noticed that in all the records which we have of visions of superior beings, such superior beings had the human form. It is true, we have variety in detail and some wonderful additions to the human form, as we know it; yet in every case the human form was the dominant, prevailing form, notwithstanding all other adjuncts and additions. This is a significant fact; and it may be more appreciated if we cite a few specific cases.

Take Isaiah's vision of the seraphim. "Each one," says Isaiah, "had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly." These wings were a glorious addition to the appearance of the seraphim; but it is clear from the account that their form was divinely human.

The living creatures which John saw in visions were strikingly like those of

Isaiah, in that each of them had six wings. They seem, however, to have had more variety of form; and yet the human form was unmistakably there. If these living creatures represent a higher order than ordinary angels, still the human seems to be the ideal type.

Ezekiel's vision is the most mysterious of all; and he takes our hand to show us what was really impossible to put into human language. In his attempted description of the living creatures, he gives us a most confusing, yet a most inspiring, conglomeration of a whirlwind, and a cloud, and lamps, and burnished brass, and a frament, and a terrible crystal, and a flash of lightning, and the vision of waters, and the voice of a host, and a sapphire stone, and amber, and faces, and eyes, and rings, and wheels, and wings, and coats of fire. Yet it is remarkable, that all this confusion and mystery of display did not disguise or conceal the human appearance of the living creatures. On that one point Ezekiel is clear, though so obscure on all other points. This is what he says: "Out of the midst thereof"—that is, out of the midst of the fire—"came the likeness of four living creatures, and this was their appearance; they had the likeness of a man."

Now is not that a remarkable case? The human form was there, easily and instantly recognized. Notwithstanding all the surrounding, glorious obscurity Does it not begin to appear that *Lay* human type is the ideal type, even among the highest ranks of being. There may be thrones, divisions, principalities, and powers; and there may be striking features peculiar to each order; yet the human may be the ideal form among them all.

I would here add the fact that *Lay* Son of God appeared in human form. There may be more in this than appears at the first glance. It may be that, as in the supposed case of angels, Jesus took the human form because it was the necessary law of his being to take this special form, if he would transmute himself into flesh at all. There may be such a close and essential relation between God and man, that the God-head must take the human form if he wishes to take form at all. There may really be God potential manhood, expressing itself at times in human form.

I am touching reverently here on a great mystery; and I shall not follow it into further detail. I would merely notice the fact that the Son of God expressed himself in this way before the time, as well as at the time of his incarnation. See how often he appeared of old. Especially notice that wonderful appearance in the furnace of fire, when the astonished king saw four men walking through the flames unhurt; "and the form of the fourth," said he, "is like the Son of God."

Take along with this the fact that Jesus has the human form now in heaven. In apocalyptic vision John saw him glorified. And so dazzling was the sight of his glory that John fell at his feet as dead. Yes, but singular to say the manhood of Jesus was clearly discerned, notwithstanding all his superhuman glory, "I saw one," says John, "like the Son of man." Yes; the human identity was there; Jesus is man for evermore. Have we not there a suggestion of a closer essential unity between the divine and the human than has usually been recognized?

But if God is so essentially identified with our humanity, how does this idea comport with His relation to other worlds, and other supposed races of beings to whom we referred at an earlier

stage? Does He not seem to make far too much of this little world of ours, and this little insignificant race? (

No; the beauty of this theory is, that it fits all races, and all worlds. If the human form is the typical form everywhere, that fact brings God into the same relation with all worlds, as well as with our own. Every inhabitant of heaven, from whatever world he comes, will see in Jesus the glorified type of his own race. And so, this idea of the human form being the universal ideal form, not only brings God into essential relation with ourselves, but it creates a bond of unity and brotherhood between ourselves and the dwellers in all other spheres, howsoever widely those worlds may be scattered through universal space.

One thought I would add here, namely, that the human form is the most beautiful we have seen, or can conceive. If any one doubts this, let him try to imagine some other form more perfect and beautiful. Let him construct an ideal of his own. If he finds that he cannot construct such an ideal so easily as he thought, let him try again. Let him take a year—ten years—fifty years. I think he will make the discovery that he has attempted the impossible. This human form is God's own ideal of beauty.

So often, alas, we see this human body disfigured by toil, and sin and care, we forget what it is in its perfect state. But sometimes, as if to remind one of the paradise we lost, and the better paradise we may regain, we do meet with a face and form of almost heavenly beauty. We have but one word to express our admiration of it: we say it is divine. So we do occasionally get a hint of the human face divine, and the human form divine.

Such a vision of a perfect human form, in its radiant spiritual beauty, draws from us an involuntary sigh, and makes us think of the better land. And there is a better land, where the human form will attain its perfection of strength and beauty; strength that shall never grow weary with service, and beauty that shall never grow dim with years.

WHAT CAN YOU DO?

That's what the world is asking you.

Not who you are,

Not what you are,

But this one thing the world demands—

What can you do, with brain or hands?

What can you do? That is the test

The world requires; as for the rest,

It matters not.

Or who, or what

You may have been, or high or low,

The world cares not one whit to know.

What can you do? What can you do?

That's what the world keeps asking you

With trumpet tone!

And that alone!

Ah, soul if you would win, then you

Must show the world what you can do!

Once show the world what you can do,

And it will quickly honor you

And call you great;

Or soon or late.

Before success can come to you,

The world must know what you can do.

Up, then, O soul, and do your best!

Meet like a man the world's great test.

What can you do?

Gentile or Jew.

No matter what you are, or who,

Be brave and show what you can do!

AN APPRECIATION OF THE LATE DR. AGNES TURNBULL.

Rev. Dr. John Wilkie, of the Gwalior Presbyterian Mission, sends us the following letter for which we gladly make room. The late Dr. Turnbull was known to many of our readers; and to know her was to love and respect her.

Editor Dominion Presbyterian:—In case you may not have heard, I write to let you know of the death of Dr. Agnes Turnbull of the Canadian Mission Hospital at Indore, from paralysis, almost certainly the direct result of over strain in the plague work. Three times Indore has been severely tried by this terrible disease, and in each of these Dr. Turnbull most unsparringly sought to relieve all classes in their homes, in the plague-camp, or in the Mission Hospital, without realizing that her strength was not equal to her unselfish devotion till too late. Last August the Government conferred on her the Kais-i-Hand Medal for her faithful work, but she has not long enjoyed the honor then conferred. In November feeling she must get a rest, she came to Jhansi, but on the way the paralysis so developed that she was compelled to at once take to her bed and Dr. McKellar came to look after her, and most devotedly nursed her to the end. Three weeks later she was moved to Neemuch and gradually grew worse till on Sunday she passed into her well-earned rest.

It was my privilege to be associated with her for many years, and so to know and appreciate her earnest, devoted efforts. Her heart was larger than her strength, and the nervous strain sometimes resulted in a somewhat excited manner, but a more true, guileless, kind heart that rejoiced in self-sacrificing efforts to assist all who needed help, it would be hard to find. She was a doctor, but always sunk the Doctor in the Missionary, using her excellent medical skill for the cause of the Saviour, whom she loved; never professional to the injury of the natural, and always able to socially meet with all classes to their benefit, even though a faithful missionary. Though to some she seemed exacting to her native assistants, she was devotedly loved by them all. An assistant begged permission in Jhansi to see her old Miss Sabib, and so deeply was she moved to see one always so active lying low, that she fainted away, and then later begged permission to sit up with her at night as long as she stayed in Jhansi. The Indians, Christians and others, all loved her as they knew how genuine was her heart's devotion for them. And probably no one of the Canadian mission had a larger circle of friends amongst the Europeans, who today so keenly feel their loss.

During her illness the Viceroy and Lady Minto in a very kind letter inquired for her and expressed their sympathy. Their kind interest was very warmly appreciated and will be still more so by her aged parents in Canada to whom this blow will be such a heavy one. Her loss to the mission is very great. Would that there were more of the same natural, wholehearted, devoted Christian spirit amongst missionaries. We would hear less of failure and ill-felling.

Jhansi, India, 7th Jan., 1907.

PREACHING WITH EFFECT.

A Chicago gentleman tells a story of the influence of Gipsy Smith's preaching. A man appeared in an insurance office and surrendered a policy which had just been issued for a large amount on his life. He said that one of Gipsy Smith's sermons had made it impossible for him to keep it. It appeared that in order to get the policy the man had made several false statements in the health examination. The mis-statements had not been detected, and he had the policy safely in his possession. But he gave it up on conscience.

NOT SO LIMITED.

By C. H. Wetherbe.

It is a most fortunate thing for mankind in all of the world that the plan of salvation is not such a scheme as some Christian people suppose that it is, for if it were what they say it is, a vast number of sinners could not obtain salvation from death. One class of religious people declare that God's promise of eternal life to sinners is limited to those who are "baptized for the remission of sins."

An editor of a religious paper recently stated that Christ's promise to save people was strictly confined to such ones, and hence He is not bound to forgive anyone who is not immersed. That editor imagines that he is supported by the Bible in his contention, for he places great emphasis upon one adhering closely to Bible teaching and divine authority. It seems to be scarcely necessary to say that this editor, with all of his professed loyalty to Bible authority, is seriously blinded by an unsound theory. It is absolutely certain that Christ never even intimated that only those sinners who submit to baptism have the promise of receiving eternal life. On the contrary, He held out the great encouragement to all classes of sinners to come to God through Him by repentance and trust, entirely regardless of any religious ceremony or rite.

The invitation is as broad as the human race. The way of approach to the Saviour of sinners has been made so simple, so easy to comprehend, so adaptable to all cases and conditions, that the most illiterate, the most ordinary person may pass through it at any time and in any place, and find in Christ the grace which saves to the uttermost.

No sinner was ever turned away from Christ without salvation, if he would only confess his need of Him and believe that He was able to deliver him from the power and penalty of sin. And no man on earth, or angel in heaven has a right to say to an unsaved person that he has no promise from God of eternal life, outside of submission to baptism. God's promise to save people is unlimited, and this is one of the glorious features of His scheme of grace. All who want salvation are urged to take it.

THE JAMAICAN EARTHQUAKE.

Scientific American—"From the meager details available at the time of this writing, it would appear that the recent earthquake which destroyed Kingston, Jamaica, was hardly less destructive in severity and extent than that which resulted in the destruction of San Francisco, or the subsequent one which effected such terrible devastation at Valparaiso. The past twelve months has been signalized by a series of natural phenomena which have been seldom equalled in any similar period within the history of mankind. Beginning with the terrible volcanic outburst of Vesuvius, various points of the earth's surface have been convulsed by volcanic outbursts or earth tremors, which have had the most disastrous effect, and have resulted in great loss of life and vast destruction of property. These various cataclysms have not occurred, furthermore, in a single so-called volcanic or earthquake belt. They have taken place in the most widely-separated localities, and our seismologists have not been able to ascribe their origin satisfactorily to a common cause. Whether or not it is merely coincidence that these happenings should all have taken place within a twelvemonth, or whether there is some great underlying action with which we are unfamiliar, and which has given rise to them, is still unexplained.

From the information at hand it seems that the earthquake which destroyed Kingston consisted of a great number of shocks, with a shock of maximum intensity near the beginning of the series of tremors. The light architecture prevalent

in the southern city was poorly adapted to resist a convulsion of this character, and even more substantially-built edifices collapsed under the exceptional severity of the earthquake. The usual accompaniment of tidal wave and Stygian darkness due to dust was present in this case too, and added to the general horror of the situation. It has been estimated that hundreds of lives were lost and that the damage to property will be found to reach many millions of dollars. The bottom of the harbor has sunk many feet, and there is danger, apparently, that the entire city—or rather what is left of it—may gradually sink into the sea.

While we are reluctant to ascribe a common origin to all these seismological phenomena, there may be some cause beyond our knowledge which has compelled vast internal changes in the structure of the earth, resulting in these alterations and readjustments upon the surface thereof. For instance, such cause might be found in the recent sunspot maximum. It must be remembered that a slip of a few inches only in rock strata which are poorly balanced or under heavy strain is sufficient to cause an earthquake of the greatest extent and intensity.

Prof. John Milne, the great English seismic authority, has advanced a theory to account for recent disturbances of this character manifested here and abroad in various parts of the world, which has been held tenable by Sir Norman Lockyer and Prof. Archenbold. Prof. Milne declares that the disturbances are due not to a merely normal readjustment of the earth's strata or to the shifting of the surface to meet a gradual contraction in the size of the globe, but are caused by displacement of the globe itself from its true axis and are really due to the jar incident to the subsequent swing back of the earth upon that true axis. It is conceivable that such a return movement to the axis as well as the original distortion would cause a tremendous strain upon the crust, and could easily account for the most terrific seismic convulsions imaginable. Sir Norman Lockyer, declares further that the deviation from the true axis, a fact which, by the way, can be scientifically proven, is due to the great sunspots which recently sent more energy to the earth than any other time during the thirty-five years sunspot period, and which through the great differences in the corresponding temperatures, caused the formation of vast ice-masses at one or the other of the poles, of such weight that the distortion takes place, to be subsequently remedied by other variations.

SUNDAY SCHOOL PAPERS.

Rev. Dr. Potts, President of the Lord's Day Alliance of Canada, writes: "In answer to many inquiries the statement was published, presumably with the authority of the Lord's Day Alliance of Canada, that Sunday School periodicals published outside of Canada could not lawfully be distributed in Sunday Schools in Canada on the Lord's Day after the new Lord's Day Act comes into force on the 1st of March next. This was based on the assumption that these periodicals are "classified as newspapers" by the Postal Regulations of Canada. It appears, however, upon mature consideration, that the ordinary Sunday School publications, including Leaflets, Children's or Young People's papers, Lesson Helps, Monthlies, Quarterlies, and such like, will not be in any way affected by the new Act, and Sunday School workers may continue to distribute these periodicals in Sunday Schools to the pupils and teachers on the Lord's Day, notwithstanding Section 9 of the Act respecting the Lord's Day.

All men have their frailties, and whoever looks for a friend without imperfection will never find what he seeks. We love ourselves notwithstanding our faults, and we ought to love our friends in like manner.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

LOT'S CHOICE.*

By Rev. Clarence Mackinnon, B.D.,
Winnipeg.

Abram was very rich, v. 2. Riches are a fine incident in a life. They are bad when they compass the whole career, Gold mounting on the harness of a handsome and speedy horse is fit and beautiful. But to put such harness on a wind-broken, spavined wreck of a horse, which is unfit for work or travel is to make him ridiculous. Get wisdom and fear of God; and, if riches come too, welcome them. But by no means make riches the chief end of life.

Lot also . . . had flocks, and herds, and tents, v. 5. Abram owned his wealth; but Lot's wealth owned him. Abram was the master of his cattle, his silver and his gold; Lot was the beast of burden of his. Abram had the dignity and power of a king. Lot had the bearing and authority of a slave, who was noticed and respected, not for what he was in himself, but for what his master, Mammon, let him be. Do not let your personality be drowned, even in a sea of gold.

The Canaanite and Perizite dwelled then in the land, v. 7. These are the "them that are without" of Col. 4:5. And the conduct of the people of God is helped by remembering the value of their watchful, unsympathetic criticism. They know how unseemly it is for Christian brethren to quarrel. They know that it is less reprehensible for themselves to quarrel. Let us "take thought for things honorable, not only in the sight of the Lord, but also in the sight of men."

No strife, v. 8. All quarrels will tend to disappear if they are left alone. There is a legend, that Hercules was once going along a narrow road, when a strange-looking animal appeared threateningly before him. Hercules struck it with his club, and was greatly surprised to see the same animal appear yet more threateningly, and three times as large as before. Hercules struck it fast and furiously, but the otter he struck, the bigger the monster grew, till it completely blocked the road. Then Pallas appeared to him, and warned him to stop. "The monster's name is strife," she said. "Let it alone, and it will soon become as small as it was at first."

No strife, between brethren, v. 8. This is the great reason for peace. It is love that forbids us quarreling. In an ancient battle, two warriors on opposite sides of the fray were hacking away at each other, when the helmet of one of them fell off. The face of a young man was disclosed, which his assailant recognized as that of his own brother. The fight stopped then and there. Neither had any wish to kill his own brother. Jesus would teach all of us that we are brothers, and have the best of reasons for agreeing with each other.

Lot chose, v. 11. He stood forth and said, "No, Uncle, all that I have I owe to you. You are the elder and I am the younger. You take your choice, and I will abide by it." Was that what Lot said? What a pity it was not. But Lot had grown so greedy that he forgot what was courteous and just, and he said to himself, "It is an ill wind that blows nobody good. This is the most fortunate quarrel that ever came my way." And so Lot lost his chance of being known as a generous and humble man.

*S.S. Lesson February 17, 1907. Genesis 13:1-13. Commit to memory vs. 8, 9. Read Genesis, Chs. 13, 14, 19. Golden text—Take heed, and beware of covetousness.—Luke 12:15.

Lot pitched his tent toward Sodom, v. 12. Always is the tent pitched toward the place it afterward enters. When we see boys and girls so full of levity that they cannot spare a thought for duty, we say, "There is a tent pitched toward unhappiness." And likewise is disobedience on the road to profligacy; and indolence on the road to uselessness, and forwardness on the road to disgrace; and indecision on the road to eternal loss and death.

LIGHT FROM THE EAST.

Rev. James Ross, D. D., London.

Garden—The surface of the Dead Sea is nearly 1,300 feet below the level of the Mediterranean, and the rich alluvial plain above it is very fertile, where there is irrigation and no alkali. The streams from the hills, which were once used to water it, have now shrunk, owing to the destruction of the trees; but wherever they are used, the heat, moisture and rich soil produce astonishing results. Three crops of different cereals or vegetables in one year are possible, and indeed not uncommon.

Zoar—There has been much disputing among geographers as to whether the Cities of the Plain stood at the north end or the south end of the Dead Sea. It is remarkable that Zoar was a well known place in the time of Josephus, and even down to the Middle Ages; but all traces of it have now disappeared. However, there is little doubt, from the allusions of the later historians, and from the reference here, that it was at the southeast corner of the sea, and it is to be looked for in what the Arabs call the Glen of the Smooth Cliffs, where travellers have thus far found only a village of reed huts, surrounded by camps of the Bedouins.

ONE-TENTH.

- One-tenth of ripened grain.
- One-tenth of tree and vine.
- One-tenth of all the yield
- From ten-tenths rain and shine.
- One-tenth of lowing herds
- That browse on hill and plain;
- One-tenth of bleating flocks,
- For ten-tenths shine and rain.
- One-tenth of all increase
- From counting room and mart;
- One-tenth that science yields.
- One-tenth of every part.
- One-tenth of loom and press,
- One-tenth of mill and mine;
- One-tenth of every craft
- Wrought out by gifts of Thine.
- One-tenth of glowing words
- That glowing guineas hold;
- One-tenth of written thoughts
- That turn to shining gold.
- One-tenth and dost Thou, Lord,
- But ask this meagre loan,
- When all the earth is Thine,
- And all we have Thine own!

BIBLE BEES.

The "Bees of the Bible," are very numerous. They never sting; they yield a great deal of honey; their honey never cloy; and it is their nature to be found together in swarms. Here is a specimen of them:

- "Be ye kindly affectioned one to another."
- "Be sober, and watch unto prayer."
- "Be content with such things as ye have."
- "Be strong in the Lord."
- "Be courteous."
- "Be not wise in your own conceits."
- "Be not unmindful to entertain strangers."
- "Be not children in understanding."
- "Be followers of God as dear children."

"FOUND OUT."

Rev. Austin L. Budge, M.A., Hanover.

"Go call thy husband," is a command that would offend most people. It would be characterized as impertinent. Very much milder questions are resented to-day. "Where were you last night?" "How did you spend your holiday abroad?" "What book did you hide?" would be an examination too personal for our choice.

There are colors which deceive the eye in gas light. What seems yellow might be another shade, so a word which appears in the dim light of our perversity an insult, will very likely in the clear light of truth be seen as a great kindness.

"Come and see a man that told me all things that ever I did." No wonder that she was startled, who would like anybody to know all the things that we ever did? A good many people could tell of quite a few sins in our lives, for even "murder will out." It was not confession, for "He told me." There were things she could not and would not tell to any person. Because He knew all, He must be the Christ.

Her response was the correct attitude. "Come, see Him," she decided instead of making the fatal ran away into darkness. To hide ourselves and yet know that there is one who knows everything that we have ever done, is "the beginning of sorrow." What a companion to have the old Adam in some far off refuge! How much better to know that it is the Christ who has discovered us! To come to Him "who was wounded for our transgressions," is to find out that He will remember them no more forever.

The story of the sinner saved by grace may therefore be given in a sentence—"found out, but forgotten." Let the world turn over new pages, which will record the deeds of a holy life. The past should be sealed. "What you were and what you did," were once found out, but are now covered forever. Rather let us be ever saying—This is the Christ, Come! Come!

LOOKING AFAR.

"What hast thou in the house?" asked the prophet, when the woman came to him for help to meet her hopeless debt. The house held nothing but a pot of oil, yet that, when she began to use it, heaven-blessed and heaven-directed, was enough to meet all the need, and point the way to future comfort. "What is that in thine hand?" asked the Lord of the man who shrank back from leadership because he had nothing to endow him for such an office. That which he held was only a rod out in the wilderness for the guiding of his sheep, but it became the symbol of power—a token before which kings trembled, a scepter which nature itself obeyed. "What have ye?" demanded the Master, when his disciples besought him to send the famished multitude elsewhere.

Humanity is still very much what it was in the olden days, and the Lord who rules the world is "the same yesterday and to-day, yea, and forever." Those in sore need and trouble are still prone to look afar for aid and deliverance, and to pray for some wonderful intervention from the skies; but now, as of old, the help that Providence sends lies usually in a new use of, a fresh blessing upon, that which the house or the hand already holds. Many a soul, praying sadly day after day for light, for strength, for aid, would find its prayer already answered if it began to use what it has.—Forward.

ABOVE ALL—THE HOLY SPIRIT.

By Rev. T. L. Cuyler, D. D.

There are times when God's people are fenced in, and cannot move a step without God's interposing power. The children of Israel reach the shore of the Red Sea, and cannot advance one rod until He parts the waves before them. The land of Israel is parched with drought and Elijah summons God by prayer to send the indispensable showers. Peter is locked up in a dungeon awaiting death on the morrow, and the praying band in John Mark's house realize that a divine army only can unloose the prison doors.

These cases illustrate the condition in which churches find themselves to-day. The conversions are few; the question that many pastors and people are asking is—What shall we do? For one, I can see no other deliverance except by a descent of the power from on high! Our churches are fenced right up to this fact—we must have the Holy Spirit, or all our machinery is at a standstill. The most powerful sermons cannot move a single sinner one inch towards the Cross without the agency of the Holy Spirit. The New Testament teaches us that the two agents that are to bring sin-smitten souls to Christ are the Christian Church and the Holy Spirit. The Church without the Spirit is as powerless to move itself, or to draw others Christ-ward, as a locomotive is to propel a railway train until a fire is kindled under its boiler. Here is the secret of the failure of a vast amount of elaborate sermonizing, and a vast amount of church-going, and a vast number of prayer-meetings. The Holy Spirit is not in the Sabbath assembly; the propelling and penetrating power of the Spirit is not behind the sermons, and the prayer-meetings are not converged to the vital point of pleading for the power from on high. Long, formal, stereotyped petitions are repeated in the meetings, and people go home well nigh as empty as they came. In a certain church in Philadelphia the pastor and his half-dozen church officers met together every evening for a week, confessed their sins and their weakness, and besought the gift of the Holy Spirit. A fire was kindled in that church—at resulted in the conversion of a large number of souls. That pastor and his staff did not send for any human aid; they went right up to heaven for help. And I do not believe that any Christian or body of Christians, ever undertook a good work for the glory of God and, having sent for the Holy Spirit, were turned empty away. The trouble in too many cases is that Christians are now resisting the Divine Spirit and grieving Him away! How can they expect any blessing?

Of all the promises in the Bible none is so explicit as the promise of the Holy Spirit. This is the gift of gifts. God is more ready to bestow this immeasurably precious gift than an earthly parent to feed a hungry child. But Christians have got to hunger for the Spirit, and be ready to work for the Spirit and with the Spirit or else He will not come. With Him everything; without Him nothing! Unless He descend with His enlightening, warming, melting, purifying, and life-giving power, all preaching, praying and working will be as useless as an attempt to light a lamp in a vacuum, or to heat up an ice-cold room without a fire. A blessing is held out by a loving God to every church in this land which is willing to confess its sins, and to co-operate with the Holy Spirit. Above all things—the Holy Spirit!

Presbyterian Witness: A lazy student, a thoughtless, careless student, is almost a contradiction in terms. Every day makes his folly greater who closes his eyes to this marvellous world around us. When a young man becomes a shepherd of souls his tasks multiply, and unless he is ever on the alert, he will surely become a melancholy failure.

IT IS THE SAME NOW.

When we read the Scriptures we are again and again filled with surprise and sorrow to see that our Saviour had so few friends among all those that pressed about Him, to near His gracious words and see His divine power exercised in behalf of the suffering and the sorrowful, but had so many enemies. Pitiable indeed does it all seem. In all His life—so ready to do good, so ready to save from the power of sin and the grave and yet had so few to love and reverence Him, earnest and anxious to give life and immortality to all that would accept and, yet so few were willing to receive Him as "the way, the truth and the life." Could any one ever doubt the willingness of Jesus to save? And yet some pretended to do this very thing. Ah! the trouble was not with the blessed Saviour; no, not at all. Jesus was willing to save, but men were unwilling to be saved. Does He not say, "Ye will not come unto me that ye might have life." This was his sad lament 1900 years ago as He stood and looked into the faces of the men and women that thronged Him to both hear and see. It is still the same. Circumstances have changed, but men never change; are the same to-day as they were then, and Jesus still laments their unwillingness to be saved. So earnestly and so powerfully does He set forth in the Scriptures this true condition, by reason of sin, and pleads with all His great loving heart that men should come to Him and live, "believe and live." Yet now, as then, He sorrowfully says, "Ye will not come unto me that ye might have life." Is it not strange, passing strange? Shall a judge offer pardon to the condemned and he reject the gift? Shall a sovereign offer to a rebel guilty of treason against the State, a free pardon for his grave offense, and the rebel refuse? So it seems Jesus Christ says, "Ye will not come unto me that ye might have life." Quaint old Matthew Henry says the only reason why men die is they will not come to Christ for life. Not because they can not, but because they will not. This puts the matter in an alarming light. "He is able to save unto the uttermost all that come unto God by Him." Man alone is the unwilling party.—Presbyterian Standard.

TIME AND PLACE OF PRAYER.

The religion of Jesus Christ is a religion of freedom; and the New Testament is true to itself in making no prescriptions as to the time and place of prayer. It does not even prescribe family worship any more than it enjoins the abolition of slavery. But it is supremely practical, just because it prescribes so little. It creates a spirit, and the spirit must express itself: how and when and where will depend upon circumstances. But where the circumstances are normal and regular, the expression is likely also to be regular. Regularity, however, so easily degenerates into routine that, by the very regularity, the real object of prayer may be defeated, and its seriousness forgotten. In every possible way, therefore, it is necessary for those who lead the devotions of others, whether in church or home, to preserve the vitality of prayer, without which it is of no more value than the sounding of brass or the tinkling of cymbals.—John Edgar McFadyen, M.A., in "The Prayers of the Bible."

Paul's thorn was not pleasant to him. He prayed to be rid of it. But when he found it had come to stay, he made friends with it swiftly. It was no longer how to dismiss, but how to entertain. He stopped groaning, and began glorying. It was clear to him that it was God's will, and that meant new opportunity, new victory, new likeness to Christ. What God means is always too good to be lost, and is worth all it costs to learn. Let us learn as swiftly as we may. Time is short.—Maltbie D. Babcock, D.D.

AN EASY LIFE VERSUS A HARD ONE.*

At a time in his life when he felt deeply the difficulties and unfavorableness of external conditions, Mr. Gladstone wrote to a friend that he was sure nevertheless that such periods were good for men's characters, that it was the being educated in the midst of conflicts and contrary circumstances that gives strength to a man, and he cites a saying to Thucydides to the effect that men are very much alike, but that he turns out best who has been educated in the sharpest school. A hard discipline due to a hard lot is no hardship to the man who triumphs over it.

The soft and easy life is a positive disadvantage. "My son" said a wealthy man, "has a disadvantage from which I was free. He is handicapped with a rich father." When men have things provided for them they lack what other men who do not have things provided for them possess. They lack a right sense of values. They cannot know the worth of things. All things mean just so much life blood—every ton of coal, every book, every dollar. The man who has not had to toil, to produce, to create or overcome, cannot know what things mean, how much man-blood or man-soul they signify. He who has taken lessons in the school of the hard life knows.

The easy life can never hold the joy to be found in the hard life—the fun of conquering obstacles and of doing the impossible, and of creating something out of nothing. The relish of big tasks courageously and successfully done surpasses any pleasures of soft idleness. "When I first came into the country," said a Prince Edward Island Irishman, who has a great farm, which he has extorted from the forest. "I earned my first money clearing five acres of timber land. I cut down trees, and dug up the stumps, and got the land ready, and I was paid forty dollars for it. It was a powerful tough job, but those were happy days." The toughness of the job the matching of the man against nature, and the man's triumph—these were what made the joy.

The hard life furnishes the best friendships, "A brother is born for adversity, and there is a friend that sticketh closer than a brother." Ease and comfort do often prove too much for some alleged "friendships" but they are a poor school in which to try out a true love. When men and women, or men or women, have faced together the great trials, and fought together the great battles, when they have sat together beside their dead they know what mutual confidence and understanding are. It is worth while trying the hard life for the sake of its friendships.

It is among the hard things that character is made. Where everything is soft, no lasting impressions are possible. If impressions are made, they are like words written on water, but character is the image struck on metal or carved in rock and that life is the best where the Sculptor with familiar and unimpeded hand effects his work of creation by destruction, of joy by pain, as in Michelangelo's sonnet:

"As when, O Lady mine, with chiselled touch

The stone unhewn and cold,
Becomes the living mould."

We may flee all that is evil, but nothing that is hard.

The harder our life the greater the evidences of God's confidence in our possibilities.

Herald and Presbyter: We can never decide who is the most useful member of a church until we can settle the question as to whether the eye, the ear, the hand or the foot is the most useful member of the body.

*Y.P. Meeting, Topic, February 17, 1907. An Easy Life Versus a Hard One (2 Tim. 2:1-13).

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The thirty-sixth annual report of the Dominion Bank, which appears on the last page of this issue, must be a most gratifying exhibit for the stockholders. It sets forth the results of another year's business of this well-managed institution; and shows what can be achieved by care and ability in the handling of large sums of money. The old directors were re-elected, with E. B. Osler, M.P., president.

The sneering remark is often heard: The "call" with the promise of a larger salary is always successful; but the statement is quite untrue, as may be seen every month in the year. We alluded to a case in point last week; and the Citizen has the following on the same subject: In declining the call of Knox Presbyterian church, Toronto, as associate pastor with Rev. A. B. Winchester, Rev. W. A. McIlroy, of the Stewarton church, this city, has resisted a temptation to which many a clergyman would have yielded. It was extremely flattering to him to be called to what gives promise of being the finest church in the synod of Toronto, and must serve to confirm the local congregation in the opinion that it was fortunate in having secured his services at a critical hour in the history of that church. While possessing rare gifts that will be sought after by other churches in coming years, Mr. McIlroy has demonstrated the possession of a sound judgement which enables him to discern the path of duty and the courage to pursue it in the presence of great difficulties. Ottawa Presbyterians would have suffered a distinct loss had Toronto succeeded in its quest.

Censure and criticism never hurt anybody—if true, they show a man his weak points and forewarn him against failure and trouble; if false, they can not hurt him unless he is wanting in character.—Gladstone.

DR. J. G. PATON.

The Chicago Interior prints on its first page a picture of Dr. J. G. Paton, the famous missionary who died near the close of January. This greatest missionary which Presbyterian Scotland brought forth in his generation,—excepting Livingstone alone,—the typical mission hero of our times in the eyes of the universal church, lived his eighty-two years to such tremendous effect that scarcely any part of the world has failed to feel some measure of his influence. Dr. Paton was born near Dumfries, Scotland, in May, 1824. After finishing his education in Glasgow University, he spent ten years as a lay mission worker in the city of Glasgow. In 1858 he was ordained and sailed for the New Hebrides in the far South Pacific. He was first located on the already partly evangelized island of Aneitium. In 1866 he was chosen to plant a mission on fierce and utterly benighted Aniwa. It was here that the famous mission well proved such an effective evangelizing agent. Dr. Paton dug the well himself while noisy natives gathering around derided the folly of the white man who supposed that he could bring rain up out of the ground. Realizing that failure to obtain water would be fatal, he mingled his work with mighty prayer for a spring. At length a copious stream gushed forth from the coral rock. The amazed natives accepted it as a miracle and became forthwith most tractable to Dr. Paton's teaching. In eight years the whole population was consistently Christian. Then Dr. Paton undertook the still more dangerous island of Tanna. Years of continual peril and inconceivable hardship he endured with unflinching faith, and in the end had still greater victory there. Tanna is to-day known in mission circles as "the lighthouse of the South Pacific." In 1889 Dr. Paton published his autobiography, which is doubtless the most brilliant missionary book ever written. Its immense sale in England and America, as well as the doctor's visits to both lands, have made his name familiar in all English-speaking households which have any knowledge whatever of the progress of the kingdom of light. About ten years ago the veteran retired from active missionary service, and gave up his final days to preaching and lecturing in the churches of Australia, begging them to do their duty for the vast populations of heathen occupying the islands that lie so near to their doors.

The report of the Text Book Commission was laid on the table of the Ontario Legislature last week. It makes many important recommendations. For years, it says, the people have been paying too much for the text books in use by their children in the high and public schools. The commissioners conclude that very much is to be said for a system of free text books. There is a marked tendency in all progressive communities on this continent to adopt this plan, and in no case in which this has been done has the old system been reverted to. The report says that it would be a decided advantage in the newer and more sparsely populated parts of Ontario, and a start might be made by supplying text books at cost price to all school boards, this to be followed later by free grants to all rural schools.

THE NINETEENTH CENTURY AND AFTER.

The January number of this periodical (The Leonard Scott Publication Co., New York), contains a large number of important and timely articles. E. N. Bennett, M.P., discusses Prohibition in Maine, under the title "A Temperance Town." Wilfrid Ward defends the Pope's action in the French crisis. A valuable contribution is The Education Bill of 1906, and The Future of Popular Education, by Hon. Stanley of Alderley. This article is by one who is a liberal in sympathy, and who has a clear grasp of the situation; at least that is the inference we draw from the way in which he writes. His view seems to be that the Anglicans have wrecked the Bill, but that they will not get as good terms in the future.

"How the present government will deal with the Education Question is for them to decide. Much may be done, much should be done by a resolute Administration; but the forces which carried the measure through the Commons, the unprecedented vote which rejected the Lord's Amendment by nearly four to one, show that within a very short time National education must be taken entirely out of the hands of ecclesiastical bodies and made definitely and completely a part of the lay municipal action of the people. The Anglicans seem to have a choice between something like the defeated Bill or the complete secularization of the schools. "If the denominations protest against the admission of any municipal Bible teaching, they have a right to oppose the principle of a state church applied to the communal schools, and Liberals should be glad to take them at their word and get rid of all state churches, whether for the whole nation, and for all ages, or limited to children in the day schools. But if Anglicans really desire Bible teaching to go on the state should not continue neutral as before, and the local authorities have the same discretion as they now have."

At the present time ecclesiastical affairs are very much to the front. The controversy between the Vatican and the French Government still continues, and it does not seem to be easy to arrange a compromise on the question of church property. The French Catholics might arrange it if left to themselves; but between the Pope and the Government they are in a tight place. The opinions we read in this country are mostly in favor of the Papal demands. Of course Roman Catholics have many representatives on this side of the Atlantic who are willing to act as spokesmen for their party; and Protestants feel that they are not directly concerned in the matter.

The editor of the Open Court has done well, then, to publish in that magazine the speech of M. Briand, the member of the French Government who is most directly involved. Those who are studying this subject carefully will be glad to get a first hand statement of the government's position. There is a general impression that the Government's action is an attack upon religion, and it is quite true that some of the members appear to be sceptics; but the Prime Minister mentions that their action is not anti-religious; it is not even anti-Catholic; but simply and solely anti-clerical. This is surely worth consideration and examination.

CONCERNING INNOVATIONS.

By Knoxonian.

"That is an innovation," says our conservative friend, when any change is proposed, and he generally says it with the air of a man who feels certain he has settled the matter. Well, supposing it is. Your first baby was an innovation. Webster defines an innovation to be: "Change made by the introduction of something new." Every law, custom, rite and practice in existence was an innovation when first introduced. The very customs that extremely conservative people cling to so tenaciously were at one time innovations. That which they fight for now because it is old, was fought against years ago by the same kind of people because it was new. The innovations of one century become the good old things of the next. It is a little perplexing that the same class of people should denounce a change when made and not very long afterwards fight for the thing changed. Such a procedure would almost lead one to believe that the merits of the question are not taken into account and that mere age is the only thing considered. Now a custom is not necessarily good, simply because it is old. Drinking customs are old. Profane swearing is an old custom. It is a long time since men began to cheat. Lying began soon after the creation. Sin in a hundred forms is old. Satan is old. An old custom is not necessarily good any more than an old man is necessarily good. Some old men are terribly wicked.

Every man that ever did anything conspicuously good for God or humanity might be charged with introducing innovations. The Priests of Baal might have scused Elijah for introducing innovations on Mount Carmel. The fire test was certainly a new thing. Daniel figured as an innovator in Babylon. Every prophet or priest or king that broke up a system of idolatry might have been charged with innovation. Peter's sermon on the day of Pentecost was a decided innovation. [No preacher in Jerusalem ever delivered a sermon like that before. The Twelve introduced an innovation when they asked the Church to elect deacons. The cry against the founders of Christianity everywhere and always was that they were overturning established rites and customs. That cry was put in a condensed form when they were charged with turning the world upside down. Turning the world upside down is an extensive and rather startling innovation.

Martin Luther was an innovator. So was John Knox. So was John Wesley. The late Dr. George Leslie Mackay introduced some innovations in Formosa.

Now we think we hear some good men say: "Oh, there is no analogy between these cases and the case of a man who wishes to make changes in these modern times." Well, we admit the comparison does not go on all fours, but we do most emphatically assert that it is good in one particular: it shows that to shout "innovation" proves nothing in regard to any given question. Any proposed change should be considered on its merits and merely to say "innovation" is to say nothing.

The utter emptiness of the cry about innovations may be seen in another way. Railways are innovations, steamboats are innovations, telegraph lines are innovations, printing presses and reaping machines are innovations, coal oil lamps are innovations, the electric light is an innovation, daily newspapers are an innovation, improvements of all kinds are innovations when introduced. We live among innovations, work with innovations, make money out of innovations, enjoy innovations, and would feel that many of the comforts of life were withdrawn if the innovations were removed and we were forced back to the old state of things. Of course people who are pinched a little by any improvement are apt to cry out against the innovation. The proprietor of a line of stage coaches never likes to hear the whistle of the locomotive. A manufacturer of tallow candles is of course opposed to gas, and the gas companies are not in love with the electric light. A man who sells whiskey thinks the Local Option Act a most outrageous innovation. When the material improvements mentioned were introduced somebody always shouted "innovation," which proves, not that innovations and useless changes are good, but the mere cry of "innovation," in and of itself, is no reason why a proposed change should not be made.

Over against the very conservative people who contend against any change, no matter what its merits, there is another class, equally unreasonable and far more dangerous—the class who want to change everything. They fight against everything old just as the others fight against everything new, and with just as little reason. They never look at an old institution, without feeling a burning desire to pull it down. They clamour everlastingly for change, just for the sake of change. They are uneasy, restless and dangerous. It gives them great delight to prove that their fathers were fools and their grandfathers asses, —propositions the truth of which we might almost infer from the character of the progeny. It grieves these people very much that we can't have a new sun every day and a new moon every night. They want a new Bible, and new standards, and a new church, a new way of salvation, and a new minister, and new elders and new managers, and new Sabbath school officers, and if they would tell the truth most of them want a new God. This last mentioned want is probably the parent of all the other wants. If they ever get to heaven, which is rather doubtful, unless greatly changed, they won't be there any time until they begin to clamour for changes. As between these people and the people who oppose every change there is not much to choose. Probably the people who cry "innovation" are the safer of the two. The right course lies between these extremes. A proposed change should be examined on its merits. The main question is not: "Is it old or is it new?" but "Is it on the whole the best thing to do now and here?" What a world of trouble would be saved if everybody kept this very elementary question before his mind!

A Canadian newspaper recently stated that with many ministers to-day it appears to be only a matter of salary." The Herald and Presbytery thus defends the clergymen:

"Our experience is exactly the opposite. As age comes on and our acquaintance with ministers is extended, the more our conviction strengthens that they are the truest, best, and most sincere men on earth. It is no discredit to a minister that he wants a living salary. The Scripture doctrine is that he should have it. "They which preach the gospel should live of the gospel." It is no discredit that, where other things are equal, he accepts the call offering the largest salary. He has the right to give his family the best available advantages."

LITERARY NOTES.

The Bibelet for January is a reprint of Shelley's Defence of Poetry. Such a fine piece of work does not need special commendation at this time of the day. It is enough at the opening of a new year to say that those who send to the publisher Mr. T. B. Mosher, Portland, Me., the modest sum of fifty cents will receive each month a pleasant reminder that the money has not been spent in vain. We reproduce, however, for the enjoyment of our readers Swinburne's tribute on the Centenary of Shelley.

Now one hundred years ago among us
flame,
Down from some diviner sphere of purer
flower,
Clothed in flesh to suffer, maimed of
wings to soar;
One whom hate once hailed as now love
hails by name,
Chosen of love as chosen of hatred. Now
no more
Ear of man may hear or heart of man
deplete,
Aught of dissonance or doubt that mars
the stain,
Raised at last by love where love sat
mute of yore.
Fame is less than love, and loss is more
than gain,
When the sweetest souls and strangers—
fallen in fight,
Slain and stricken as it seemed in base
men's sight,
Rise and lighten in the graves of foemen
slain;
Clothed about with love of all men as
with light,
Suns that set not, stars that know not
day from night.

The World to-day, (Chicago and New York), is a fine specimen of a monthly magazine that is bright without being sensational, and solid without being dull. It takes a good all round view of the world, and is especially helpful to those who are interested in the purification of politics and the elevation of social life. Where there is so much "literature" of the "yellow" type magazines of this kind are one of the most hopeful features of our modern life. The paragraphs in the "Events of the Week" are well written. One of the special features of the February number is an article on "The Awakening of China." There is also, among other interesting features, a sketch of Mary Eddy, by one of her admirers, the spirit of which may be seen from the following paragraph: "The excitement which prevails when a patient dies under Christian Science treatment might be calmed by the consideration that forty millions die annually under *Materia Medica*. The exasperations caused by the statement that matter is not substantial might give way to sincere enquiry, since now that natural scientists announce that matter has been found to consist, not of atoms, as has previously been believed, but of force." This does not touch the question as ordinary people are not troubling much about the ultimate nature of matter, but they are annoyed to be told that they only have "a belief of a pain"; and then the fact that forty millions die, notwithstanding all the best efforts, does not excuse us for neglecting the use of "Science" that might be helpful.

A noteworthy feature of The Living Age for Feb. 2, is the leading article on "France and the Pope's Move," by Laurence Jerald, which gives what is perhaps the clearest and most intelligible account of the crisis between the church and state in France which has yet been published. It is written in a candid spirit, but if it has any leaning it is anti-clerical. By way of offset, The Living Age for February 9 prints an article from The Saturday Review, called "Christianity at Bay in France," which is distinctly Catholic in its view. A readable and piquant account of "Stray Religions in the Far North-West" in The Living Age for February 2, describes the Menonites, the Doukhobors and other queer religious sects.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE VILLAGE SMIDDY.

By Peter Bruce.

Many years ago before the demon of machinery had hustled the old-fashioned, easy-going nailer out of existence, there stood at one end of the straggling Scotch village of Glenalla a smith's shop, and at the other a humble smiddy. Though the occupants of both made a living by hammering and fashioning iron for various purposes, they could not be said to stand on the same trading or even social level. The smiddy was never spoken of as the smith's shop nor was the smith's shop ever spoken of as the smiddy. The interior of both was of a sooty hue. But there the resemblance began and ended. The smith's shop was large almost to spaciousness. It had a high wide door like a French portecochere facing the street, quite big enough to admit a couple of horses abreast with a cart behind them. There were two or three anvils in the shop, with a noble array of hammers, pincers, punches, and files lying about, a vice bench, and other appliances required by the village Vulcan in the prosecution of his business. On the walls were fixed staples for tying up horses when being shod or waiting to be shod. Here and there lay a plough coulter, a disabled pitchfork, a wheel with a broken rim, and other dilapidated implements of husbandry needing repairs. For Smith Macfarlane and his two assistants were busy men. They shod nearly all the horses in the parish. The repaired everything in metal from reaping hooks to harrows. What with a couple of men hammering on the anvils, the stamping of the horses, and the roar of the furnace, there was not much opportunity for gossiping.

The smiddy at the other end of the village was an establishment of a much humbler character. It was occupied by Sandy Tamson, whose main stand-by in life was the manufacture of nails. Unlike the tenant of the smith's shop, who was always spoken of as Smith Macfarlane, Sandy Tamson was known simply as the nailer. Besides forging nails for tradesmen in the district, Sandy supplied the village shoemakers with tacks for arming the boot soles of the villagers. He earned occasional coppers by fashioning arrow heads for schoolboys desirous of emulating the deeds of Robin Hood and Little John, though they bent their bows against much smaller game than the merry outlaws of Sherwood Forest. The guidwives of the village, when about to make sheep's head kail, brought him the woolly pates which he singed for an obolus. In a cramped back-yard stood a small grindstone, on which the nailer gave a fresh lease of life to butchers' cleavers, domestic hatchets, dinner and even pocket knives for a bronze consideration. For a humble babbee he would oblige a mischievous boy by filing a touch-hole in a rusty key, and so convert it into a pistol. It would be absurd to say that Sandy Tamson made a fortune in his humble factory. But he brought up a large family in a respectable way, and gave all a good start in life.

The accommodation in the smiddy was limited. The place was little more than a dingy vault under the nailer's dwelling-house. A narrow door opening on the street, and another leading to the backyard aforesaid were the sole ventilators. They were always open, and thus provided both light and air, as well as a passage for the escape of smoke. At night the light from the glowing fire and the sparks from the little anvil gave the nailer and his visitors all the light they required; for Sandy, unlike Smith Macfarlane, had many visitors, especially in the evenings. Their gossip did not

interfere much with his work, for Sandy easily got in a word and even the edge of an argument while blowing the bellows and heating his nailrod.

The nailer was a blue-eyed, genial and grizzled fellow about forty-five; well informed on general subjects, fond of an argument, able, as a rule, to hold his own, and took a lively interest in the affairs of the parish and the nation. For the convenience of those who looked in at the smiddy he had raised at the end of the long hearth facing the fire a wooden bench to accommodate three or four visitors. This privileged perch was usually occupied by favorites of Sandy, men, as a rule, who held the nailer's opinions, and were able and ready to support him in argument.

Singular companies at times gathered round the smiddy hearth. Here might be seen, though rarely, James Duncan, a well-to-do tradesman and douce elder. When he was spoken about he was always referred to as Jamie Duncan, but when spoken to he was addressed either as James or as Maister Duncan. He was not very popular, especially with young folk, for at the weekly prayer meetings, when leading the prayers, he had a habit of opening his eyes at unexpected moments, and frequently found the young people engaged in anything but devotion at exercises. Jamie used to blame a nervous affection for the wanderings of his optics on such occasions; but as he had never been known to consult a doctor about his eyes little credence was given to his excuse.

Another elder who now and again put in an appearance at the smiddy, was Willie Webster. Unlike Jamie, he never opened his eyes when praying from the exordium to the "Amen," and spoke with a heavy deliberation in marked contrast to the jerky and winking style of Jamie. Willie belonged to the Frees, James to the U.P.'s, while Sandy was a staunch supporter of the Auld Kirk. The elders, however, seldom patronized the smiddy. They found by experience that in their presence the conversation too often developed into rough criticism of ministers and sermons, and even of elders, especially by Sandy himself, whose Erastian notions and excuses for erring human nature were not palatable to either James or Willie.

Sandy, though a sober man himself, did not see anything very wrong in a church-goer and good Christian drinking more of the national beverage at times than was good for him. As he used to say, "A man can surely tak' a hearty dram at anorra time and yet be fit to han round the wine at the Sacrament." Sometimes, when in an argumentative mood, he went a good deal further, and maintained that religion was not worth a button if it could not wink at human failings of a more serious kind than dram-drinking. In these latitudinarian opinions he was warmly supported by the village cooper, who had fought with Lord Nelson at Trafalgar, and would have very much astonished his family if he had come home sober on a Saturday night. The cooper indeed had very much broader views on all religious subjects than the nailer. When driven into a corner he had a formula at hand which at times confused his opponents. "If," he would say, "God made the world I wad like t' ken what made God?" There was indeed a wonderful number of broad views got an airing in the dingy smiddy.

Watty Johnstone was a frequent visitor. He beat the big drum in the village band. That was all he knew of music, but he was always welcome at the smiddy chiefly because, though an excellent draughts player, he was usually beaten by the nailer. The latter could boast that he had once met the redoubtable Herd Laddie, and had drawn the game,

and when the subject of draughts was under discussion, as it often was—for Sandy kept a damboard on the premises—he seldom failed to re-tell the particulars of that memorable encounter.

"Ah!" he would say, "you should have seen the Herd Laddie when I made the move that forced him either to lose the game or draw it."

"That's a' very weel," the drummer would say, "but you took guid care never to play the Herd Laddie again."

"That's true," Sandy would good-naturedly reply; "I never could have beaten him, that's certain, and the draw was guid enough for me."

Old Donald Morrison, who united in his own person the offices of sexton, bellman and minister's man or beadle, was a frequent visitor, but he did not add much to the gaiety of the company. His duties as grave-digger and as an adjunct to the Auld Kirk brought him much in contact with the serious side of life, and his conversation generally turned upon gruesome topics. He was fond of telling stories of resurrectionists whom he had scared when just about to carry off corpses from the graves. To tell the truth, when most of these razias took place Donald was sound asleep in bed.

"That's a' verra weel, Donald," the drummer would say, "but tell us the story about the gravedigger who was tied in a sack by the resurrectionist and flung into an empty grave." As Donald was well known to be the hero of that adventure he was glad to change the theme.

Ghosts and people buried alive were also favorite themes with the old sexton. He had now and again to visit the church-yard at night and alone, and as no one could contradict his stories they were listened to in silence or with sceptical coughs.

Many more interesting village types frequented the village smiddy. There was the old veteran who had fought with Sir John Moore at Corrunna, and his next door neighbor, who had been half-blinded at Quatre Bras. There was the weaver who had just finished his web, the watchmaker who wound up the steeple clock and the labourer who made poaching his principal business, the shoemaker who did not always stick to his last, the stickit lawyer vainly sent by his friends in Edinburgh to wean him from John Barleycorn. These, together with the nailer and the smiddy itself, have long since passed out of existence. There is no longer the same type of character to be seen in the parish. If any such are to the fore they are not to be found discussing the affairs of the parish round a smiddy fire.

THE COLOR OF SEALS.

Little seals are snow-white at first—the better to hide on the white ice on which they are born. Only their eyes and the tips of their noses are black, and at the first alarm they close their eyes and lie very still, so that it is almost impossible to see them. Even when you stand over them, they look like the rough lumps of snow ice. If they have time, they even hide the black tips of their noses in their white fur coats; and if you appear suddenly, they simply close their eyes, and the black nose tip looks like a stray pebble, or a tiny bit of bark left by the uneasy winds that sweep over the ice floes. As they grow larger and begin to fish for themselves, the gradually turn dark and sleek like their mothers.—Long's Northern Trails."

There is only one key to success, and that is perseverance. Let nothing daunt you, and if really in earnest and resolved to conquer, you must win.

FIGHT WITH A COBRA.

Another Letter from a Missionary.

In a letter to his sister, Mr. Mackay gives an account of a fight with a cobra in which his coolness and courage without saved his life, and possibly the life of his wife. A few days before, Mackay had another experience with one of those dangerous brutes. His wife came running into his study one day with the news that a cobra was in the bath room. He ran in to find that the snake was making its way through a pipe which led to the ground outside. About six inches of its tail protruded from the pipe. This our missionary promptly transfixed, thus preventing the snake's escape. Leaving this end in charge of his wife, who held on to it firmly, the missionary ran out and discovered the head barely protruding from the other end of the pipe. With a spike fastened to the end of a pole he induced the snake to thrust forth its head, whereupon he transfixed it with his spike. Thus he had the snake secure at both ends, but was not enough exposed to enable him to destroy it. Having no weapon within reach, he took a carpenter's tweezers, seized the reptile by the upper jaw, released the head and tail, draw it out and promptly beat it to death, the household looking on in the meantime in horrified fear.

His encounter with the second snake he thus describes:

"Well, we had another 'time' last Thursday and another cobra. The brute measured four feet six inches plus some waves in his body. One of the servants saw him glide into a nook in the verandah where I have a work bench. He hid under some bits of boards and trash, while she gave the alarm. I was taking a bit of rest at the time, and ran out in my stocking feet, Jean following with my shoes, which I finally took time to put on. We could not get a proper chance at him owing to the loose boards, etc., but I spied about six inches of his body exposed, about as big around as my wrist, so I pinned him down, supposing it must be near his head. It proved to be about three feet from his head, however, and the way that brute hissed and blew and fought was a sight to see. He could not get a proper chance to erect himself, however, so I was safe, and my blood being up, I stuck to him till a native Christian stunned him with a club, and then it was easy to dispatch him. I used to go in there to work a while in the evenings for exercise, and I assure you we feel very grateful we were thus spared for it may have been there ever so long, and about three minutes after a bite from it, is about as long as one might expect to live.

How wonderfully we are kept at times. Surely He looketh narrowly into our ways and careth for us."

Mr. Mackay adds in a postscript the naive remark for our comfort, "I think all the snakes are dead now, as the two were probably a pair.

The letter goes on: "Yesterday a man and his wife broke out in prayer after our church service and we are wondering if another movement is about to begin among us similar to last year. Pray much for us, and may God bless you all."

His wife's comment, however, indicates that her mind is not quite at rest yet in this snake business. She says:

"Jim will tell you about our last cobra visitor. He fought furiously and hissed horribly. I shudder to think of the possible consequence of an encounter between my Hinghlander when his blood is up and one of these dangerous reptiles. But the snake came off second best, and we had another thanksgiving."

It is estimated that nearly 4,000 acres of cedar trees are cut down annually to provide the material for lead pencils.

HOW A DOG GOT A COOKY.

By A. M. M.

Max is a big black dog who lives at the Boston Young Women's Christian Association. Max has no pedigree worth mentioning nor any personal beauty worth speaking of, but he is a dog and to any one who knows what a large part a dog can play in the economy of life that fact is all-sufficient. Those who know him consider him faithful and intelligent beyond the average dog and that is saying a good deal for him. He understands the use of an elevator as well as any person. When he wants to go up or down stairs he goes to the shaft and says, "Wow." The elevator girl understands and comes. Max walks into the elevator and rides till he comes to the floor where he wants to get off. Then he says "Wow" again and the door is opened and he gets off.

Max knows what pennies are for. They are to take to the baker's and buy cookies and when one is given him he coaxes his friends till he can get some one of them to go with him to invest it. The other day Max broke his record for brilliant achievements by getting himself a cooky without a penny and without any one to go to the baker's with him. He had been lying in his favorite corner in the central office for some time. His mistress thought he was asleep, but he had evidently been thinking, for all of a sudden he started up and with the air of a person who has made up his mind to something, walked to the outside door and asked to have it opened. The hall girl let him out and he marched straight across the street to the bakery. When he got there he walked in, put his front paws up on the counter and said, "Wow." "What will you have?" asked the clerk. "Wow, Wow," answered Max. The clerk, being a wise woman, understood. "Yes," she said, "a cooky. I will get you one." So she took one out of the case, put it in a bag, and gave it to Max. He said another "wow" which the wise clerk knew meant "Thank you," took the bag in his mouth and trotted home to tell his mistress what he had done and to show her what he had got. Then he came around to tell us in the other departments and we were convinced again that one of the smartest and nicest and best dogies in all the land was our glossy-coated, true-eyed Max.

LAUNCH OUT.

By Alice Mather Dixon.

At thy command we launch, O Lord,
Our boats into the sea,
Let down our nets, at thy blessed word,
And leave results to thee.

All night we've toiled, and taken naught;
We're weary now and worn;
Thy promise brings the hope we've sought,
Illuminating the dawn.

We take thee at thy gracious word.
Reward is blest and sure;
Thou wilt redeem thy promise, Lord;
We'll to the end endure.

Then after life's long night is o'er,
And heaven's dawn begun,
We'll meet thee on that blessed shore,
And hear thee say, "Well done."
—Herald and Presbyter.

THE STRENUOUS LIFE.

Nature will have her compensations. Our overworked bodies and nerves require recuperation and rest. The longer the delay the greater the price. Before too late try the tonic influence of the Mineral Salt Springs. The "St. Catharines Well," for nervous troubles, rheumatism and allied diseases, appeals to those desiring relief and absolute convalescence. Write to J. Quinlan, District Passenger Agent, Grand Trunk Railway System, Montreal, for illustrated descriptive matter.

BABY'S BEST FRIEND.

Baby's Own Tablets have saved many a precious little life. There is no other medicine to equal them for stomach and bowel troubles, colds, simple fevers or teething troubles. They are good for children of all ages—from the new born babe to the well grown child. And the mother has the guarantee of a government analyst that they do not contain opiates or natural drugs. Mrs. John C. Gildart, Prosser Brook, N. B., says: "I have proved that Baby's Own Tablets are a great help to mothers and are baby's best friend. They act almost like magic and I will always keep them in the house." The tablets are sold by druggists or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

OUR VANISHING FORESTS.

It is a fact which we face with some degree of sadness, even to mourning, that Canada in a few years will be devoid, absolutely devoid of the beautiful pine forests which at one time were its pride. We can calculate the number of years, and the number is not very great, when there will not be another tree of the original forest to be cut upon the limits of the Canadian lumbermen. But trees have grown and trees ought to grow again.

There is an impression, which I have heard expressed on more than one occasion, that it is useless to look for another crop of pine trees; that when you have removed the crop we found here, the growth of many years, the new crop of trees will be spreading, and of no merchantable value.

But I am told that there is a way whereby a new crop of trees can be grown. The growth should be started as soon as the original trees have been removed from the soil.

A few years ago I was discussing this subject with a lumberman of great authority, a man known to some of you, the late John Bertram, a man most eminent in his profession and of the highest capabilities in many directions. He told me that on his limits on Georgian Bay he had a young crop of pine which he had started a few years before. The explanation he gave me was this—and I am glad to give here the information he imparted to me, so as to gain the opinions of those who have experience in these matters—he told me that when the crop of pine was cut off, the new crop to spring up would consist largely of poplar, and the poplars grew faster than the pine or hardwood trees. And he said: "If you take care to plant pine seeds underneath these poplars, the young pine will grow up, shaded by the faster-growing trees. The poplars, in their efforts to reach the sunlight, will grow tall and without limbs. After a time, when they overtop the poplars, their life is assured."

If this be the case, it seems to me we have here a method of reproducing our trees and of having for all time a constant supply. It is a natural thought that we shall not live to see this young generation of trees at their full growth; but we must not think alone for ourselves, we must think of the prosperity of Canada in the days when all of us shall be sleeping in our graves.—From article by Sir Wilfrid Laurier, in National Geographical magazine.

Lord Reay, who has just completed his 68th year, was known for many years by his Netherlands title of Baron Mackay, descends from Sir Donald Mackay, who fought under Gustavus Adolphus (and afterwards for Charles I.), married five wives, and was created a Peer in 1628. The present baron has been a successful Governor of Bombay, and received a Barony of the United Kingdom in 1881. He acquired through his wife, the widow of a Roxburghshire laird, the beautiful estate of Carolside, in that county.

CHURCH WORK	Ministers and Churches	NEWS LETTERS
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OTTAWA.

Rev. Professor Fraser of Montreal College, was the preacher in St. Paul's last Sunday. It was announced that Rev. Professor MacKenzie would officiate at both services next Sunday.

The Ladies' Aid of St. Andrew's church have had a most successful and beneficial year, as the reports at the annual meeting showed. The officers elected were: Honorary president, Mrs. W. T. Herridge; president, Mrs. W. G. Perley; vice-presidents, Mrs. E. M. Bronson, Mrs. T. Larnmonth, Mrs. Levi Cranell, Mrs. Wm. Hutchison, Mrs. A. W. Fleck, Mrs. C. C. Ray, Miss Kenly and Mrs. Wilson; honorary treasurer, Mrs. Allison Scott; treasurer, Mrs. W. D. Bronson; secretary, Miss M. Brough; secretary-treasurer of the Poor Relief, Mrs. Geo. May.

At the induction of Rev. J. G. Greig, as pastor of the Cumberland and Rockland congregation, Rev. A. E. Mitchell, of Erskine church, Ottawa, moderator, while Rev. A. G. Cameron, of City View, preached the sermon. After the prescribed questions had been put to Mr. Greig by the moderator and satisfactorily answered, Rev. Hugh Taylor, of East Templeton addressed the minister, and Rev. D. M. Coburn, of Buckingham, addressed the people. Mr. Greig was introduced to the congregation by Rev. Mr. Coburn and Mr. W. W. Dunning. The ladies provided tea after which there was a programme given.

A large audience greeted Miss Goodfellow, of Ujjain, India, in the lecture hall of Bank street church, last Friday afternoon. Mrs. Milne of the Glebe presided in her happy way and was acceptably assisted in the devotional exercises by Mrs. Turnbull of Bank street church. For nearly an hour Miss Goodfellow held the close attention of all while she spoke with scarcely a note on the importance of prayer for India its population of three hundred million, the land, irrigation, the climate, the 300 languages, the appearance of the natives, their religions, their 300 million gods manufactured in England and America, British influence, railway systems, postal and telegraphic systems, educational advantages, civil service, in the work of the Y.M.C.A. and the work of the Y.W.C.A. In order to be a missionary in India now it is not always necessary to learn languages. Any amount of opportunities are available among English speaking, English educated natives. In closing Miss Goodfellow made an appeal for more helpers. The fields are white for a harvest where are the reapers? she asked. After the address, Miss Goodfellow assisted by the presidents of all the city auxiliaries, received in the church parlor. Many thus were permitted a closer acquaintance. Tea was served and a most enjoyable social hour spent.

With no small degree of pride and pleasurable anticipation, says the Free Press, the congregation of Stewarton church is looking forward to February 17, when the new church building will be formally opened. The past year has been a memorable one for the growing congregation in the southern part of the city, the building of the new church being a distinctly forward step in the congregation's history. The need of a new church home having been apparent for some time, owing to the growth of the congregation, the task of erecting a new edifice was entered upon with a commendable zeal, with the result that within fourteen months after the decision to build was reached, the new church is ready for the opening services. The corner-stone was laid by

Hon. Mortimer Clark, Lieutenant-Governor of Ontario, on Thursday, June 28th last, and in that short period of seven months and a half the edifice is completed. The opening services will be of a special character. On Sunday, February 17, Rev. Dr. D. M. Gordon, principal of Queen's University, will be the preacher. On the evening of the following day the Ladies' Aid will give a congregational tea. The services on Sunday, February 24, will be conducted by Rev. R. E. Knowles, of Galt, the first pastor of the church, and now a well-known author. On the Monday evening following, Rev. Mr. Knowles will deliver his lecture, "The Cotter's Saturday Night." The Free Press also gives an historical sketch of the congregation, along with an engraving of the new church, and portraits of the ministers who have been pastors since its organization in 1890.

MONTREAL.

St. Andrew's church, Westmount, has extended a unanimous call to Rev. W. J. Clark, of First Presbyterian church, London.

The twenty-fifth annual meeting of the Montreal Women's Missionary Society was held in Erskine church last week. Mrs. Grier presided. The receipts of the year were \$6,741. To commemorate the society's twenty-fifth year of existence, it was announced the \$1,000 had been raised for missionary work.

A syndicate of capitalists desire to acquire the properties of the Y. M. C. A. and Knox church, Dorchester street, and have secured an option on them. It is said that the Knox congregation might buy St. Paul's. For sometime there has been a strong feeling in the latter to move further west, as being a more convenient location for the bulk of the congregation.

WINNIPEG AND WEST.

Rev. Arch. McMillan, late of Beulah, Man., has been called by the congregation of Nesbitt and Carroll.

Rev. Samuel Polson, formerly of Winnipeg, has donated to the town of Vernon a public park, of an estimated value of at least ten thousand dollars.

The people of Home Street Church are delighted at having secured for their pastor, Rev. H. J. Robertson, B.A., late of Chilliwack, B. C., who returns to Manitoba with a high record made in the mission fields of the west.

At the weekly meeting of Knox church club, Winnipeg, last week an illustrated lecture was given on Newfoundland and Labrador, with particular reference to the cod fishing industry. Scenes were depicted on the screens mentioned in Duncan's work, and also Dr. Grenfell's missionary labors.

Says the Vancouver World of 2nd inst.: Rev. Dr. E. D. McLaren, superintendent of Presbyterian missions, has arrived from Toronto. His trip to Vancouver is in connection with the meeting of the special committee appointed by the general assembly to consider the question of the establishment of a Presbyterian theological seminary in this province. The committee, of which Dr. T. W. Taylor, of New Westminster, is chairman, met in this city on Friday afternoon, when it was decided that a seminary was a real need in the west. A committee composed of well known Presbyterians will take the matter in hand and submit a report at the next meeting of the assembly. Several congregations have offered to assist the project.

TORONTO.

Rev. W. McKinley, of South Side church, has been elected moderator of Toronto Presbytery.

Toronto Presbytery nominated Rev. Dr. Carmichael, of King, for the moderatorship of the General Assembly.

Rev. James A. Grant, of Richmond Hill Presbyterian Church, who has been ill for some five weeks, is reported to be recovering.

Permission was given to St. John's Church to sell their property at the corner of Bolton avenue and Gerrard street. They are about to build at the corner of Simpson and Broadview avenues.

Good work is being done by the Beach congregation. During the year 52 were admitted to membership, the net increase being 40. For all purposes \$1,014 was raised, including the building fund.

Permission was given to St. Andrew's Church to dispose of the present building and site of St. Andrew's Institute on Nelson street, and to erect new buildings on the present church and manse property, corner of Simcoe and King streets, the purpose being to centralize the work and to thoroughly equip the church for carrying on institutional work.

A deputation from the Women's Foreign Missionary Society waited upon the Presbytery to ask them to consider the question of enlarging the scope of the present Ewart Missionary Training Home. Presbytery unanimously passed a resolution expressing its gratification at the success of the Ewart Home in the training of consecrated young women for Christian service at home and abroad, and approving the proposed broadening of the constitution and government of the home, and appointed a committee, with Dr. Turnbull as convener, to confer with the Board of the W. F. M. S. to consider the whole situation, and if thought desirable to bring in an overture.

KINGSTON.

Rev. Prof. Jordan will give an address at a meeting of the Queen's University Alumni Association in Hamilton on Friday next, and on Sabbath will conduct anniversary services in St. Paul's church there for Rev. D. R. Drummond.

Chalmer's church also have had a prosperous year. The treasurer was able to report a balance of \$200 on hand. The pastor, Rev. Dr. M. MacGillivray has been slightly indisposed, but hopes soon to be at work again.

Cooke's church, Kingston, has held its annual meeting and has had a good year. After meeting all indebtedness there is a balance in the treasury. Contributions to Missions from the congregation alone have increased by over \$100. The various societies are making fine progress.

At the regular meeting of the Medical Y.M.C.A. in Queen's University an address was given by Dr. MacTavish of this city on Medical Missions. The speaker pointed out that Christ's earthly ministry was largely one of healing, and that he commissioned his twelve apostles and seventy disciples to heal the sick. There is great need now in foreign lands for qualified medical men. For disease is common there, and native doctors can do so little in the way of treating it. Medical missions have proved to be an excellent evangelizing agency, and have often been the precursor of other missionary effort. Corea, Kashmir, Jaypore and other places were opened to the Gospel through medical missions. Dr. MacTavish made an appeal to the medical students to give the subject of medical missions earnest consideration if they wished to make their lives tell for the glory of God and the good of humanity.

EASTERN ONTARIO.

Mr. C. R. McIntosh took the service in the Athens church in the pastor's absence.

Rev. Colin C. Young, of Prince Albert, Sask., has been visiting friends at Arnprior and other Eastern points.

The Apple Hill congregation is being supplied by Rev. James Hastie of Moulinette. Owing to the continued illness of a relative, Mrs. Hastie has been prevented joining her husband.

The revival meetings in Woodville church, conducted by Rev. James Murray, of Erskine church, Toronto, resulted in three additions to the membership of the church. Ten were baptised on profession of faith.

Last Sunday morning Rev. Orr Bennett, of Almonte, exchanged pulpits with Rev. G. A. Woodside, of Carleton Place, with the view of citing the St. Andrew's congregation to appear at the meeting of Presbytery, when their minister's call to Owen Sound will be taken up.

The annual meeting of the North Lunenburg church was held on January 8, 1907, the pastor, Rev. Geo. W. Mingie, A., presiding. The managers appointed for the coming year were Edson Poapst, Ephraim Runions, John Grey, Edgar Shaver, William Arbutnot and Wm. H. Bush, Secretary and Treasurer. The church reports showed encouragement, all debts having been paid and a balance on hand of \$31.18.

At the annual meeting of St. Paul's, Kemptville, the reports of the various officers showed the congregation to be in a strong healthy condition and the finances well up to other years. With the exception of Mr. W. L. Bailey, who was elected to the Board of Managers in place of Mr. W. McIntosh, all the old officers were re-appointed. Mr. Bailey was also appointed assistant superintendent of the Sunday School.

The successful supper and social following the anniversary services in St. Andrew's church, Renfrew, netted the handsome sum of \$115.00. Owing to the illness of the pastor, Rev. John Hay, Rev. W. W. Peck of Arnprior made an admirable chairman, and gave a helpful address. Mrs. A. W. Easton recited "When Albani Sang," from Dr. Drummond, and Mrs. Hamilton sang "The Holy City," both being very acceptably received. During the evening the choir, under the leadership of Miss Russell, rendered two anthems which with the singing of the National Anthem brought to a close an enjoyable evening.

In the F. M. Tidings for February the following list of life members is given: Mrs. Jas. Brown, W.F.M.S. Auxiliary, Portage la Prairie, Man.; Mrs. Wm. Keith, St. Paul's Auxiliary, Smith's Falls, Ont.; Mrs. Wm. Fowler, St. Andrew's Church Auxiliary, Peterboro'; Miss Lillian Adamson, St. Paul's Church Auxiliary, Toronto; Miss Isabella Walls Peattie, Hopeful Gleaners Mission Band, Toronto; Mrs. James W. Rae, W.F.M.S., Aylmer West; Miss Christina Robinson, Beaverton Auxiliary, Beaverton; Miss Mary Craib, Chalmers' Church Auxiliary, Woodstock; Mrs. K. Copeland, Collingwood Auxiliary, Collingwood; Miss K. McAllister, Lucknow Auxiliary, Lucknow; Miss Annie M. Crowe, Westminster Church Auxiliary, Winnipeg, Man.; Mrs. Kenneth McKenzie, St. Stephen's Auxiliary, Winnipeg, Man.; Miss Susan Campbell, Westminster Church Auxiliary, (Toronto), Brampton; Miss Alice A. Ferguson, Eversley and Temperanceville Auxiliary, Eversley; Mrs. John McKay, Maccue Auxiliary, Perth; Mrs. W. G. Webster, Knox Church, Auxiliary, Hamilton; Mrs. T. N. Miller, Topp Auxiliary, Toronto; Mrs. G. W. Duncan, McLaren Auxiliary, Toronto; Mrs. C. K. A. Hinds, Moose Mt. Northern Lights Mission Band, Carlyle, Sask.; Miss Isabella Cox, Leamington Auxiliary, Leamington; Mrs. T. M. McGill, presented by Owen Sd. Presbyterial Society, Warman, Sask.

WESTERN ONTARIO.

Rev. Mr. Thom, of Flesherton, has been preaching at Kemble.

At the last communion in Blenheim church, six new members were added to the roll.

Rev. Mr. Reid, of Mount Forest, took the services at Kemble on two recent Sundays.

On a recent Sunday Rev. P. W. Currie, of Port Colborne, and Rev. J. C. Tibb, of Eglington, exchanged pulpits.

The next ordinary meeting of Hamilton Presbytery will be held in Knox church, Hamilton, on 5th March, at 10 a.m.

To mark the close of a successful pastorate of seven years, Rev. A. Mahaffy, B.D., of Port Elgin, was presented with a purse of \$130.00.

Rev. R. A. Cranston, of Cromarty is called to Palmerston, vacant by the recent death of Rev. Mr. Aul. The stipend promised is \$100, with a free manse and four weeks' holidays.

Rev. Dr. McLeod, of Barrie, has been lecturing at Shanby Bay on "Scottish Songs," a theme he is well qualified to deal with in an interesting way.

The Rev. James Argo, of Elderton, whose wife was so suddenly killed at a railway crossing, has through his solicitor, entered suit against the Canadian Pacific Railway for unstated damages.

The "Second Anniversary" of St. Andrew's church, Hanover, Rev. Austin L. Budge, M.A., pastor, will be held on the 24th inst., when Rev. W. R. McIntosh, B.D., of Elora, will conduct the services.

Interesting revival meetings have been going on for a couple of weeks in the Presbyterian church, Holstein. Rev. Mr. Hanna, of Mount Forest, Rev. Mr. McIntosh, of Elora, and Rev. Mr. Daniels, of Grand Valley, taking part.

The following are the elders and managers of St. Andrew's church, Hanover, Rev. A. L. Budge, M.A., pastor: Session—Duncan Campbell, clerk; Ben Miller, treas.; James McGeagh, John Purvis, John Hughes, Managers—J. H. Hughes, chairman; George Wingham, secretary; Dr. Mearns, Messrs. H. H. Engel, R. Mackie, B. Miller, Geo. Hillgartner, John Hudson, Dr. Staples.

A neat leaflet is that issued every Sunday to the Paris congregation, Rev. R. G. MacBeth, M.A., pastor. The front page gives a view of the fine church edifice, along with the following lines by way of greeting: Whosoever thou art that enterest this church leave it not without a prayer to God for thyself, for those who minister, and for those who worship here. The second page is devoted to the "Order of Service"; the third to "Intimations"; and the fourth to "Information." A good many of our churches have adopted the weekly leaflet, and the plan is in every way to be commended, if it only saved the minister and congregation, the long list of intimations, many of them often being for outside interests that should go to the public press with their advertising. The Paris leaflet bears all over it the marks of Rev. Mr. MacBeth's deft literary handiwork.

WORLD'S S.S. CONVENTION.

The World's Sunday School Convention planned for Rome in May is attracting attention which promises a far more considerable event than the committee had at first contemplated. The number signifying a desire to attend has become so great that the committee has chartered a second steamship. It has also been decided to lengthen the convention from three days, as originally contemplated, to five days. The dates will be May 18 to 23. The second day will be Sunday, and this Sunday—the 19th—the churches of the world will be asked to observe as "World's Sunday-School Day." Pastors are urged to make the day the occasion of sermons on "The Sabbath-School as a Missionary Force."

BRITISH AND FOREIGN.

At Inveraray a short midnight service was held in the Parish church preparatory to the opening of the New Year.

Lord Guthrie, son of the great Edinburgh preacher, was on the 22nd ult., installed in office as one of the senators of the College of Justice.

At Bank street, on the 20th ult., died Rev. Alex. Murchison, aged 73 years, late minister of Macdonald Gaelic church.

Rev. Mr. Torrance, minister of Perth Free congregation, has been presented with a purse of sovereigns.

London is the healthiest great metropolis in the world, as the death-rates show. Brussels and Amsterdam are slightly lower.

Rev. D. Macnicol, Dunoon, who is the father of four clerical sons, will be one of the ten U. F. ministers to celebrate their professional jubilee this year.

Brevity is the soul of wit, and sometimes the cause of it. Thus a local paper announced:—"Swine fever has broken out at Littleminster. The Mayor is indisposed."

It is declared that the pastorate of the Rev. R. J. Campbell at the City Temple is illegal under the trust deed, in view of the belief he has expressed in the "New Theology."

Temperance people are rejoicing over a banquet at Dover, Delaware, at which, for the first time in its history, the entire State Legislature and all the State officials sat down to a table where no alcoholic liquors were served.

Intelligence has been received of the safety of Rev. Wm. Graham minister of the Scottish church, Kingston. His church was amongst the buildings destroyed. Mr. Graham is a native of Lochmaben, Dumfrireshire.

The standing joint-committees of the United Free church at a meeting in Edinburgh on Jan. 22nd unanimously agreed to the nomination of the Rev. Charles G. McCrie, D.D., Ayr, to the Moderatorship of the General Assembly.

An English paper says that the Earl of Minto, Earl Grey, Lord Northcote, and the Earl of Aberdeen, who represent the King respectively in India, Canada, Australia and Ireland, are all destined shortly to receive the chain of the Royal Victorian Order.

At the great age of 97 years, Dr. Alexander Peddie, believed to be the oldest medical man in Scotland, passed away at his residence in Edinburgh on the 19th ult. Deceased was a son of Dr. James Peddie, minister of the Associate congregation of Bristo, Edinburgh, for sixty-two years, and brother of Dr. Wm. Peddie, who succeeded his father in charge—the two contributing 110 consecutive years' service to the congregation. He remembered men like Sir Walter Scott, Lord Jeffrey, Lord Cockburn, and Professor Wilson. Carlyle and others were among his recollections; but it was particularly with Dr. John Brown that he was most familiar. It was he who wrote a biographical sketch of his friend. Dr. Peddie is survived by a son and three daughters.

Brockville Presbytery has appointed Messrs. Wilson, McDougall and the clerk a committee to visit Kemptville and Oxford Mills to stir the people up to greater liberality in the support of ordinances.

DON'T OVERDRAW YOUR BANK ACCOUNT.

To overdraw your bank account, whether mentally or physically, is more suicidal even than to overthrow materially. Repair wasted tissues, strengthen shattered nerves and rejuvenate your rheumatic system by visiting the famous Mineral Salt Springs of the "St. Catharines Well" of St. Catharines, Ontario. A postcard to J. Quinlan, District Passenger Agent, Grand Trunk Railway System will bring illustrated descriptive matter.

HEALTH AND HOME HINTS

A severe paroxysm of coughing may often be arrested by taking a tablespoonful of glycerine in a wineglassful of hot milk.

If cup custards or sauces of any kind are stirred for five or six minutes after being made it will prevent the skin forming on the top, which is so objectionable.

Before starting to rake out the ashes from the kitchen range previous to the usual doing up, place a thin board or piece of paper across the top of the ashpan, and you will be astonished at the absence of dust on the mantelpiece.

The Eyes.—To strengthen the eyes, take a quart of soft water, a pinch of salt and a teaspoonful of good brandy; let them dissolve, and shake the bottle before using the mixture. This is very good for the sight. Night is the best time for bathing the eyes. They should never be rubbed, as it makes the lashes fall out.

A Palatable Substitute for Castor Oil.—Take a quarter of a pound of figs, stew them slowly in olive oil. When they are swollen add honey and lemon-juice to taste. Put them into an earthen jar, and should medicine be required for children or adults one fig will have the same result as a dose of castor oil, keeping the skin nice and clear.

To Keep Crumbs.—Bread or cracker crumbs will remain in good condition for a longer time if they are kept in paper bag than if they have been left in a glass jar. While cracker crumbs may be used acceptably in some kinds of dishes, articles to be fried should be rolled in the crumbs of bread, if possible. Cracker crumbs absorb grease more easily than bread crumbs.

Apple Cake.—Beat well together two tablespoonfuls of soft butter and a teaspoonful of granulated sugar, add a teaspoonful of sweet milk, and thicken gradually with two teaspoonfuls of baking powder sifted with two teaspoonfuls of flour. Bake in layers, and spread the following mixture between:

Pare, slice and cook two or three apples in as little water as possible, mash finely and stir in a teaspoonful of powdered sugar and the beaten yolks of two eggs. Flavor with lemon juice and grated peel. Cook five minutes and spread while warm.

For the icing dissolve in a very little water a teaspoonful of granulated sugar, heat and boil until it threads, then pour slowly over the beaten whites of the eggs and stir until the mixture will spread smoothly. Cover the top of the cake with very thinly sliced ripe apples, spread with icing and smooth with knife dipped in cold water.

Have courage enough to review your own conduct, to condemn it where you detect your own faults, to amend it to the best of your ability, to make good resolves for your future guidance, and to keep them.

TOBACCO HABIT.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

LIQUOR HABIT.—Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a cure certain.

Address or consult Dr. McTaggart, 75 Yonge street, Toronto, Canada.

SPARKLES.

"Is your wife a blonde or a brunette?"
"Can't say. She's been at the hair-dresser's for the last hour."

In sentencing a prisoner an Irish judge said: "You are to hang, and I hope it will be a warning to you."

"That waiter," said the first patron, "is either a dunce or a humorist."

"What's the matter?" asked the other.
"I ordered extract of beef, and he brought me milk."

Not to be trifled with—Love had just laughed at the locksmith.

"Why don't you laugh at the milliner and the landlord and the grocer?" asked a bystander.

"Because," replied Love, "they always make me feel mighty serious."

Schmidt—"I haven't felt well for a long time now, doctor, and I suffer continually from loss of appetite." Doctor—"Well, you should be extremely grateful, considering that everything is so dear just now."

The schoolmaster asked the pupils: "Suppose in a family there are five children and the mother has only four potatoes between them. Now, she wants to give every child an equal share. What is she going to do?" Silence reigned in the room. Everybody calculated very hard, till a little boy stood up and gave the unexpected answer. "Mash the potatoes, sir."

"My dear fellow," said the retired solicitor, "I am at my wits' end to find a name for my new house. What would you suggest?" His Friend—"Let me see. Ah, I have it! The very thing! Call your house 'Dunrobin.'"

Effie (who has been put in a separate bed for the first time)—"Oh, mummy, I don't like this bed." Mother—"What's the matter with it, dear?" Effie—"The—the—sides is too near the middle!"

Mrs. Jones—"And have you any references?" Applicant—"No, mum; I tore 'em up." Mrs. Jones (in surprise)—"Tore them up! How foolish!" Applicant—"You wouldn't think so, mum, if you had seen 'em."

Snakes are found to be attracted by certain noise. For instance, the whirr of the mowing machine, instead of frightening these reptiles, as might be supposed, seems to both allure and engage them, and they almost invariably dart towards it, rearing themselves in front of the machine, a deed which, of course, ends in their destruction. In six months as many as 120 cobras alone have been found thus killed on one grass farm in India.

"Let the GOLD DUST twins do your work."



More clothes are rubbed out than worn out.

GOLD DUST

will spare your back and save your clothes. Better and far more economical than soap and other Washing Powders.

Made only by THE N. K. FAIRBANK COMPANY, Montreal, Chicago, New York, Boston, St. Louis, and other cities.
Makers of COPCO SOAP (oval cake)

TORTURED BY INDIGESTION.

Dr. Williams' Pink Pills Cured After Doctors had Failed.

Mrs. T. J. Jobin, 368 King street, Quebec, wife of the circulation manager of L'Evenement, is one of the best known and most estimable ladies in the city and her statement that Dr. Williams' Pink Pills cured her of a severe attack of indigestion will bring hope to similar sufferers. Mrs. Jobin says: "About a year ago I was seized with indigestion which had an alarming effect upon my health. Day by day my strength grew less. I suffered from terrible headaches, dizziness, palpitation of the heart and sleeplessness, I was in this condition for about six months. I consulted two doctors and although I followed their treatment carefully it did not help me in the least. Last October, seeing that instead of regaining my health, I was growing worse, I decided to try Dr. Williams' Pink Pills. After I had taken the second box there was a change for the better, and after taking the pills for a month longer the trouble entirely disappeared, and I am again enjoying the best of health. I have so much confidence in Dr. Williams' Pink Pills that I always keep them in the house and take them occasionally as a safeguard."

Just as surely as Dr. Williams' Pink Pills cured Mrs. Jobin's indigestion they can cure all the other ailments which come from bad blood. Dr. Williams' Pink Pills actually make new, red blood. That is the one thing they do—but they do it well. In making this new rich blood this medicine strikes straight at the root of such common ailments as anaemia, headaches and backaches, general weakness, nervous debility, neuralgia, rheumatism and the torturing weakening ailments that afflict women and growing girls. You can get these pills from any medicine dealer or by mail at 50 cents a box or six boxes for \$2.50 from the Dr. Williams' Medicine Co., Brockville, Ont.

CHILDREN AND SEWING.

Every girl should be able to keep her own garments in order. While yet a small child she can be taught the use of the needle. The mother may watch her little girl's attempts to make clothes for her doll, and taking away the doll give her two straight widths of cloth to sew together. But the straight white lines do not appeal to the child's love of beauty, and she will soon weary of her task. She must be interested in her work. Give her back the doll—it is here the lessons should begin.

Cut patterns and show her how to put them together and make all the garments in a modern and attractive style. The child's eyes will brighten, and her fingers fly. The stitches will be crooked at first, but she will learn faster than she could in any other way. By the time dolly is laid aside, she may attempt some garments of her own, or for her little sister.

The time between school hours should be for recreation. But in the long vacation there is ample time for lessons in sewing, and helping with the mending, which accumulates with startling rapidity in every family.—Anne B. Natts, in the Housekeeper.

The vitality of a church depends in a large measure upon the success it has in fulfilling its mission as a bearer of salvation to the men and women who are outside.

INDIVIDUAL COMMUNION CUP

The only sanitary and serviceable one is the PORTABLE TOP UNIVERSAL CUP. Does not require tipping back the head. Can be boiled and poured out of teacher, and no wiping required. Also ALUMINUM TRAYS with flat top Crystal Glasses. Illustrated Catalogue mailed free.

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FOR MOTHERS—AND FATHERS
TOO.

Children need models more than criticism.

To bring up a child in the way he should go, travel that way yourself.

The sooner you get a child to be a law unto himself, the sooner you will make a man of him.

We can never check what is evil in the young unless we cherish what is good in them.

Stories first heard at a mother's knee are never wholly forgotten—a little spring that never dries up in our journey through scorching years.

There are no men or women, however poor they may be, but have it in their power by the grace of God to leave behind them the grandest thing on earth, character; and their children might rise up after them and thank God that their mother was a pious woman, or their father was a pious man.—Dr. McLeod.

When a man fills all his thoughts, and therefore all his life, with wicked aims and forbidden desires, he ignores the essential and transcendent dignity of his immortal nature—the dignity of God's image upon him, the sign of his redemption with which he was marked in baptism. Oh! let us strive to cherish more and more in our hearts ere it be forever too late that honest and haughty self-respect which shrinks from every baseness as from a stain.—Canon Farrar.

Religious work in Alaska is carried on by the Presbyterians, Friends, Congregationalists, Norwegian Lutherans and Swedish Covenanters. On the Alaska coast are found Eskimos, Canadians, Americans and immigrants from every country, sick and wounded, yet there is no physician or surgeon available. Mr. E. Stewart, Inspector of Dominion Forestry, noted the same lamentable condition of affairs in the Mackenzie Basin and the Yukon, where he found the sick in a vast extent of territory, often more than 1,000 miles from a physician; and suggests that the Government might well aid in keeping a few medical men within easy distance of the natives and traders frequenting that lone land.

"For many years," says the Times of London, "the Bible Society has enjoyed the privileges of free passes for its agents and books over all the railway lines of the Russian Empire, the same favors being extended to the railways in Manchuria. This recently became known to the Japanese authorities, who at once most generously granted the same advantage, so that the society should not suffer in any way through the change of ownership. The society has also received several donations from Japanese individuals (one gentleman heading the list with 500 yen, or £50), who have joined with Europeans and Chinese in raising over \$2,000 toward the building of the new international Bible depot for Manchuria in Ninchwang."

PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.
Quebec, Sherbrooke, Dec. 4.
Montreal, Knox, 11 Dec. 9.30.
Glengarry, Vankleek Hill, Nov. 13.
Ottawa, Ottawa Bank St., Ch.,
Nov. 6th.
Lan. and Ren. Carl. Pl., 27 Nov.
Synod of Toronto and Kingston.
Kingston, Belleville, Sept. 18, 11
a. m.
Peterboro'.
Lindsay, Woodville, 5th March, at
11 a. m.
Toronto, Toronto, Monthly, 1st.
Tues.
Whitby, 16th April, 10.30.
Orangeville, Orangeville, 10th and
11th March at 10.30 a.m.
North Bay, Sundridge, Oct. 9th,
2 p.m.
Algoma, Bruce Mines, 20 Sept., 8
p.m.
Owen Sound, O. Sd., Dec. 4.
Saugeen, Arthur, 18 Sept. 10 a.m.
Guelph, in Chalmers' Ch. Guelph,
Nov. 20th., at 10.30.
Synod of Hamilton and London.
Hamilton, Knox Church, 6th Nov-
ember, 10 a.m.
Paris, Paris, 11th Sept., 10.30.
London, St. Thomas, Feb. 12, 10-
30 a.m.
Chatham, Chatham, 11th Sept. 10
a.m.
Huron, Clinton, 4 Sept. 10 a.m.
Maitland, 10 Sept.
Paisley, 14 Dec., 10.30.

Get This Gold Pair FREE!



SPECTACLE-WEARERS! Listen! The following very remarkable letter was sent me unsolicited by Dr. G. W. Smith, the County Health Officer of Ottawa County, and one of the most prominent physicians in the State of Kansas. Read his exact words.

MY DEAR DOCTOR HAUX:

"If anyone were to offer me fifty dollars spot cash for the pair of Perfect Vision spectacles which you fitted to my eyes by mail, I would absolutely refuse to accept it—if I knew positively I could not get another pair like them. Your spectacles are certainly wonderful."

(Signed),

G. W. Smith

Now I would like to get this kind of a testimonial from you too—and that is the reason why I am making you the following very extraordinary but honest proposition, whereby you can (for a short time only), obtain a pair of my handsome Rolled Gold Spectacles without one cent of cost.

HERE IS MY SPECIAL ADVERTISING OFFER:

SEND me your name and address and I will mail you my Perfect Home Eye Tester, free.

Then when you return me the Eye Tester with your test I will send you a complete five-dollar family set of the Dr. Haux famous Perfect Vision spectacles for only \$1, (which is barely enough to pay for this announcement), and this will include a handsome pair of Rolled Gold spectacles absolutely free of charge.

With these famous Perfect Vision spectacles of mine you will be able to thread the finest needle and read the smallest print both day and night just as well as you ever did before.

—and I hereby positively guarantee to return you your dollar cheerfully and without one word of discussion, if you yourself don't find them to be the most perfect-fitting, clearest and best you have ever bought at any price, anywhere—and you yourself are to be the sole judge.

Can anything be fairer?

Write today for my free Eye Tester. Address,
DR. HAUX SPECTACLE COMPANY,
Haux Building, St. Louis, Mo.

I Also Want a Few Agents

And any one can easily earn from \$25 to \$100 weekly, fitting spectacles to the weakest eyes, with my Improved Eye Tester. My agents need no license anywhere in the country, as I furnish the necessary documents with an agent's outfit.

THE DOMINION BANK

Proceedings of the Thirty-Sixth Annual General Meeting of the Stockholders.

THE THIRTY-SIXTH ANNUAL GENERAL MEETING OF THE DOMINION BANK was held at the Banking House of the Institution, Toronto, on Wednesday, January 30th, 1907.

Among those present were noticed:—
 Lieut.-Col. Sir Henry Pellatt, Dr. Andrew Smith, Dr. C. O'Reilly, Messrs. W. D. Matthews, James Carruthers, Wm. Ross, W. R. Brock, J. J. Foy, A. Monro Grier, J. J. Dixon, L. H. Baldwin, W. Glenney (Oshawa), Amellus Baldwin, F. J. Harris, W. C. Harvey, W. J. Dixon, J. G. Ramsay, W. Crocker, R. Mulholland, P. Leadley, W. C. Crowther, Jas. Mat-
 thews, David Kidd (Hamilton), W. T. Ramsay, R. M. Gray, J. T. Small, S. Samuel, J. A. Proctor, W. Cecil Lee, G. N. Rey-
 nolds, W. G. Cassels, Wm. Davies, F. J. Phillips, H. Gordon Mackenzie, J. Gordon Jones, R. J. Christie, H. B. Houlton, S.
 Noxon, Ira Standish, David Smith, A. W. Austin, H. W. A. Foster, Cawthra Mulock, F. D. Benjamin, Jas. Scott, F. H.
 Gooch, A. R. Boswell, J. F. Kavanaugh, A. Foulds, E. C. Burton, Victor Cawthra, W. Mulock, Jr., F. J. Stewart, A. H. Camp-
 bell, Jr., J. D. Trees, A. Bell, Richard Brown, C. A. Bogert, and others.

It was moved by Mr. L. Baldwin, seconded by Mr. F. D. Benjamin, that Mr. W. D. Matthews do take the chair, and that Mr. C. A. Bogert do act as Secretary. Messrs. A. R. Boswell and W. G. Cassels were appointed Scrutineers.

The Secretary read the Report of the Directors to the Shareholders, and submitted the Annual Statement of the af-
 fairs of the Bank, which is as follows:—

TO THE SHAREHOLDERS:

The Directors beg to present the following Statement of the result of the business of the Bank for the year ending 31st December, 1906:—

Balance of Profit and Loss Account, 30th December, 1905	\$249,437 97
Profit for the year ending 31st December, 1906, after deducting charges of management, etc., and making provision for bad and doubtful debts	539,360 36
	\$788,798 33
Dividend 3 per cent., paid 2nd April, 1906	\$90,000 00
Dividend 3 per cent., paid 3rd July, 1906	90,000 00
Dividend 3 per cent., paid 1st October, 1906	90,000 00
Dividend 3 per cent., payable 2nd January, 1907	90,000 00
	\$360,000 00
Transferred to Reserve Fund	400,000 00 760,000 00
Balance of Profit and Loss carried forward	\$28,798 33

RESERVE FUND

Balance at credit of account, 30th December, 1905	400,000 00
Transferred from Profit and Loss Account	\$3,500,000 00
	\$3,900,000 00

With great regret we have to record the sudden death in May last of Mr. Theodore G. Brough, the late General Man-
 ager, who had been in the service of the Bank continuously since 1875. He was the chief Executive Officer for seven
 years, during which short time he accomplished much for the development and welfare of the Institution.

Mr. C. A. Bogert, Manager of the Montreal Branch for eight years, and who entered the Bank more than twenty-five
 years ago, was appointed to succeed him.

On account of the continual expansion in the business of the Bank, your Directors have decided that it is an op-
 portune time to issue the remaining one million dollars of authorized Capital Stock; and, having in view future require-
 ments which may reasonably be expected, have approved of a by-law to be submitted for your consideration at the Annual
 Meeting, which provides for a further increase in the Capital Stock to the extent of one million dollars. This will make
 the total authorized Capital five million dollars.

You will also be asked to consider a by-law increasing the number of Directors from seven to nine, which it is thought
 to be advisable owing to the diversity of our interests throughout Canada, and the gradual extension of our operations.

During the twelve months just closed Branches of the Bank were established at the following points, and, when expedi-
 ent, desirable sites were purchased and suitable offices erected:—In the Province of Ontario, at Chatham, Dresden, Peter-
 borough, Tilbury, Windsor, and in Toronto, at the corners of Avenue road and Davenport road, and Queen street and
 Broadview avenue; in the Province of Alberta, at Calgary and Edmonton, and at Regina, Sask.

In addition we have to inform you that in December last the private banking business of Messrs. John Curry & Com-
 pany, at Windsor, was acquired under terms advantageous to the Shareholders, which transaction included the purchase of
 a commodious building, well situated in this important centre.

It was found necessary to provide larger premises for our North End Branch, Winnipeg, and for this purpose a
 valuable property has been secured.

The Directors, following their usual custom, examined the Securities and Cash Reserves of the Bank as on December
 31st, 1906, and found them to be correct; they also verified the Head Office Balance Sheet, including all accounts kept with
 Foreign Agents.

Every Office of the Bank has been carefully inspected during the past twelve months, and each Branch has been
 visited by the General Manager since his appointment in May last.

E. B. OSLER,
 President.

The Report was adopted.
 By-laws were passed increasing the number of Directors from seven to nine, and providing for an increase of \$1,000,000
 in the Capital Stock, which will make the total authorized Capital of the Bank \$5,000,000.

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

The following gentlemen were elected Directors for the ensuing year:—Messrs. A. W. Austin, W. R. Brock, James
 Carruthers, R. J. Christie, T. Eaton, J. J. Foy, K.C., M.L.A., Wilmot D. Matthews, A. M. Nanton, and E. B. Osler, M.P.,
 At a subsequent meeting of the Directors, Mr. E. B. Osler, M.P., was elected President, and Mr. Wilmot D. Matthews,
 Vice-President, for the ensuing term.

GENERAL STATEMENT, LIABILITIES

Notes in Circulation	\$2,601,986 00
Deposits not bearing interest	85,364,018 53
Deposits bearing interest (including interest accrued to date)	31,512,137 94
	\$6,876,156 47
Deposits by other Banks in Canada	193,340 36
Balance due to London Agents	2,729,862 98
	\$42,491,345 81
Total Liabilities to the Public	\$42,491,345 81
Capital Stock paid up	3,000,000 00
Reserve Fund	\$3,900,000 00
Balance of Profits carried forward	28,798 33
Dividend No. 37, payable 2nd January, 1907	90,000 00
Former Dividends unclaimed	107 25
Reserved for Exchange, etc.	61,144 74
Reserved for rebate on Bills Discounted	122,983 15
	4,203,063 47
	\$46,694,379 28

ASSETS

Specie	\$1,110,131 11
Dominion Government Demand Notes	3,465,539 90
Deposit with Dominion Government for Security of Note Circulation	150,000 00
Notes and Cheques on other Banks	2,113,531 39
Balances due from other Banks in Canada	1,052,744 48
Balances due from other Banks elsewhere than in Canada and the United Kingdom	1,121,390 69
	\$9,013,327 67
Provincial Government Securities	230,302 85
Canadian Municipal Securities and British or Foreign or Colonial Public Securities other than Can- adian	696,130 79
Railway and other Bonds, Debentures and Stocks	2,149,285 67
Loans on Call secured by Stocks and Debentures	3,703,134 50
	15,801,161 48
Bills Discounted and Advances Current	\$32,915,267 70
Overdue Debts (estimated loss provided for)	20,516 40
Bank Premises	950,000 00
Other Assets not included under foregoing heads	7,433 70
	\$3,893,217 80
	\$49,694,379 28

Toronto, 31st December, 1906.

C. A. BOGERT,
 General Manager.