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OTTAWA, MONTREAL, WINNIPEG.

MARCH 28, 1906.

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Prayer and Hymn

Revive us, Lord, athirst and faint,
For Elim's shaded wells we sigh;
Bow down thine ear to our complaint
And hear our penitential cry.

Lord, we have wandered far and long,
On affluent shore, on joyous sea;
Have heard, entranced, the siren's
song,
Yet, faithless, have forgotten thee!

In courts of pleasure we have dwelt,
When thou didst need our service
true;
At shrines unhallowed we have knelt
In worship that to thee was due.

Lord, we have sinned; forgive, for-
give!
Repentant, contrite, we confess;
Teach us anew the way to live
And walk the paths of righteous-
ness.

Our treasures rust, our joys have
fled,
Our lavish feasts are emptiness;
Unsatisfied, we crave instead
The manna of the wilderness.

Revive us, Lord, we humbly plead,
From living wells our need supply;
Be merciful our prayer to heed
And draw thy recreant children
nigh.

—Frances E. Pope.

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BIRTHS.

On March 9, 1906, to Mr. and Mrs. George M. McLaren, 3 Blackburn avenue, a son.
At 187 Manoe street, Montreal, on March 13, 1906, a son to Mr. and Mrs. John Allan.

MARRIAGES.

On March 14, 1906, at the residence of the bride's uncle, the Rev. Robert Hume, M.A., 72 Admiral road, Toronto, by the Rev. Robert Hume, M.A., Sarah Jane Hume, of Nelson, to Mark Gray, of Crosswell, Michigan.

At the manse, Campbellford, Ont., on March 14, 1906, by the Rev. A. C. Reeves, R.A., William Rowe, of Campbellford, Ont., to Millie, daughter of Arthur Shore, of Hoards, Ont.

At the home of the bride's parents, Canulterton, on March 7, 1906, by Rev. D. M. Martin, Kate, youngest daughter of Mr. and Mrs. J. Hardy, to Donald McNuig, Hately.

At Montreal, on March 6, 1906, by the Rev. W. R. Cruikshank, Gillian F. Johns to William A. Gunn, both of Montreal.

At Montreal, on March 10, 1906, by the Rev. G. F. Kinnear, R.A., Minnie M. McClelland, of Montreal, to Frederick Millett, of Cleveland, Ohio, U. S.

At the home of the bride's father, on March 14, 1906, by the Rev. A. S. Ross, R.A., Jessie G., daughter of Wm. Henry, City View Ont., to Jas. S. Nelson, M.D., of Vars, Ont.

DEATHS.

In Perth, on March 7, Thomas Stewart, aged 79 years.

In Fullarton, on Feb. 22, James Watson, aged 87 years and 8 months.

At Sault Ste. Marie, Ont., on March 9, 1906, R. H. Tomlinson, in his 71st year.

At Avonmore, on March 1, 1906, Mary McKinnon, relict of Angus McKinnon, aged 97 years.

In Drummond, on March 9, Isabel Browning, relict of the late Wm. Yull, aged 84 years.

In Kingston, Ont., on March 15, 1906, Margaret Carruthers, aged 97 years.

At Brodie, Ont., on March 12, 1906, Mrs. McDonald, widow of the late Donald McDonald, in her 93rd year.

On Saturday, March 17, 1906, Agnes Dingwall, wife of John A. Robertson, 39 Cecil street, Toronto.

At his late residence, 266 St. James street, London, Ont., on March 12, 1906, Rev. James McEwen, M.A., in his 75th year.

At his late residence, No. 3 East avenue south, Hamilton, Ont., on Monday, March 19, 1906, John Stuart, aged 49 years.

At the Ridge, near Vankleek Hill, Ont., on March 12, 1906, Sarah McRae, wife of Donald J. Fraser, aged 68 years.

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NOTE AND COMMENT.

The Tsar has defined the constitution of the new Council of the Empire, half the members of which will be elected. Its powers of legislation will be equal to those of the Douma, and both bodies will meet annually.

The Prince and Princess of Wales, having completed a five months' tour of India, sailed on Monday on board the British battleship *Renown* for Egypt, where they will spend a week. Thence they will go to Athens to meet King Edward and Queen Alexandra.

At a meeting on the 7th inst. of Liverpool Sefton Park Presbyterian congregation, the congregation of which the Rev. Dr. Watson was pastor for 25 years, it was agreed to invite the Rev. Andrew Boyd Scott, B.D., of Sherwood U. F. Church, Paisley, to fill the vacancy.

A missionary recently sent out to China writes that one of her greatest pleasures is hearing the Chinese sing in the chapel. "The voices are not always sweet, the music not always accurate, but they sing the praises of the true God, and that harmonizes the whole. May I live to see the day when the heathen in China shall be as few as are the Christians now."

The first organized census of the British Empire has been taken and the results issued in a Blue Book. The empire consists of an approximate area of 11,908,378 square miles. This is more than one-fifth of all the land on the globe. The population is roughly distributed as follows: In Asia, 300,000,000; Africa, 43,000,000; Europe, 42,000,000; America, 7,500,000, and Australasia, 5,000,000. The whole population is 400,000,000. Of these 54,000,000 are whites.

In Scotland, as in other countries, ministers live to a good old age. A contemporary says: "Rev. Adam Ross, of Perthshire, is in the 90th year of his ministry, and 96th of his age, and still wonderfully vigorous. Dr. Frew, of Stirling, began his ministry in the reign of William IV. For seventy years he has ministered in one congregation, St. Ninian's, and recently conducted a service of an hour and a half in that church! Ministers ought to get their life insurance at half price.

There are objectors to Torrey and Alexander in Philadelphia also. The minister of the leading Covenant Church in that city has sent out an elaborate statement of his reasons for not co-operating. The methods of the evangelists, he holds, are utterly unwarranted by Scripture, in the following particulars: (1) The singing of the gospel concomitant with the preaching of it. (2) The use of uninspired hymns in divine worship. (3) The use of instrumental music in the praise of God."

Of the twenty-nine books which appeared in the Bookman's list of best selling books during the year 1905, thirteen were written by men, eleven by women, three were collaborations in which husband and wife worked together, one was a collaboration of three women, and one, "The Breath of the Gods," was written, says the Bookman, "by an author whose sex and identity is still a matter of conjecture to the reading public at large."

Mr. Robert E. Speer, of the Presbyterian Board of Foreign Missions (North), has published a table showing the per member contributions to foreign mission work of the leading churches of the United States. The following are his figures: Methodists, forty-five cents per capita per annum; Episcopalians, forty-eight cents; Baptists, sixty-three cents; Presbyterians, \$1.04; Congregationalists, \$1.11; Reformed, \$1.29; United Presbyterians, \$1.77.

The department of health in New York City has been analyzing drugs sold at the retail stores, and finds nearly all are adulterated. Most of them are below the standard. The uncertainty makes it impossible for the physician to prescribe intelligently, since he does not know how much of the pure drug will be found in the adulterated compound. We need not only better laws on the subject, but the law should also provide better means for the enforcement of the penalty.

The policy of the new French ministry has been outlined as follows: "The government intends to carry out the church and state separation law with inflexible firmness and establish the responsibility for resistance to the taking of inventories. Concerning Morocco we intend to follow the policy of the preceding ministry, hoping that the equity and dignity of our position will permit an early and satisfactory solution." The cabinet approves of the French-Russian alliance.

The greatest catastrophe in the history of European coal mining occurred on March 10 at Courrières in Northern France. An explosion of firedamp carried destruction and death throughout what was regarded as the most scientific mine in France. The deafening explosion was followed by the cages and mining apparatus being hurled from the mouth of the mine, together with a burst of flames. Eleven hundred men perished, and all Europe was profoundly moved by the magnitude of the disaster.

Henry Clews and Company have issued the ninth annual number of that excellent little pamphlet the "Investment Guide," which is one of the most compact and useful published on investment matters. Interesting facts as to earnings, expenses, canalization, dividends, and so forth, of railways and industrial corporations abound in the short space at the disposal of the compiler. The one hundred and ten pages may be said to contain a remarkable amount of concentrated information that will prove of great value to investors and speculators.

Says the Herald and Presbyter: "Prospects for union between the Presbyterian churches, North and South, are brightening. We judge this from the activity of those opposed to it. Something has wakened them up. The Central Presbyterian has an article by Dr. Vaughn on New School Theology, and promises another on the differences between the Old and New School. The assumption of these articles is that they ought to frighten the Southern Church. We doubt whether they will frighten any except the few who enjoy being frightened by such things.

The story of the British punitive expedition in Africa, and of the United States' victory over the Moros on the island of Jolo, does not make pleasant reading. In both cases a horde of fanatical and ill-armed human beings were mowed down like wheat. The victory was complete—altogether too complete—and too bloody also. We know that it is not safe to pronounce off-hand against these things at this distance, and lacking fullest information, but surely there is a better way. And surely patience and a little more humanity might have found it.

The South Wales Daily Mail has had several articles of late that aim to sum up the results of the great revival in the principality. While there is acknowledgment that all the converts have not endured, and that there has been a reaction noticeable in some places, yet it is stated

as beyond doubt that the great religious awakening has touched the whole circle of the life of the people for good, that church enterprises of all kinds have received a great impetus, and that the converts have exhibited "an almost unhopd-for fidelity." The total number of converts is conservatively estimated at 90,000.

A studious missionary, writing from China in regard to changes in the schools, says: "The most obvious fact that I have noticed is the marked resemblance of the whole thing to our mission schools. If I had not known otherwise, I should have supposed that I was in a mission school." Another marked evidence of change is that the younger Chinese are going abroad for education. Japan is now getting the majority of such students, but it is believed by observers that a fair proportion of these students will find their way to American and European colleges. In this regard China is following in the footsteps of Japan.

Glasgow has been claiming the second position among the great cities of the empire. An official report of the census of four years ago, just published, does not justify this claim. Calcutta, it is stated, comes next to London in the matter of population, then follows Bombay, and after Bombay comes Glasgow, the respective numbers in the three cities being 848,000, 776,000 and 761,000. It is recalled in the Blue Book that the population of Calcutta in 1710 was 10,000 or 12,000. Its growth, in two hundred years, to its present size, is a standing testimony to the prosperity of Britain's Great Eastern Dependency.

A pitiful case is reported from Chicago, remarks the Presbyterian Standard, of a divorce case in which, after the divorce had been granted, a boy of 13 was given the hard alternative to choose his father or mother. The child broke out in a paroxysm of weeping and refused to discard either parent. The divorce that breaks simply the marriage tie is had enough in all conscience, but when that tie has been strengthened by the birth of a child, it is something like inhuman to separate the child from one of its parents and to throw the necessary cloud of odium over its young life.

A notable feature in the recent elections in Great Britain is the remarkable fact that all the members for Wales, without exception, are Radicals, and sure to vote and plead for Disestablishment in Wales, which, indeed, was one controlling motive in the Welsh election. A Welsh member of parliament says: "The Nationalist majority in Ireland is as nothing to the overwhelming unanimity of Wales." Now, no sensible man can deny that a church which the great bulk of the people disavow and desert cannot be state established and state endowed consistently with righteousness. In Scotland, where almost the whole population is Presbyterian, the case for establishment is quite different.

It is calculated that there are in the new House at London 65 Congregationalists, 30 Wesleyans, 14 Baptists, 22 Presbyterians, 14 Unitarians, 8 Calvinistic Methodists, 7 Primitive Methodists, 7 Friends, and 3 United Methodist Free Churches. There never before were so many non-Episcopalians in the House, and almost all of them of evangelical communions. Surely this gives a great opportunity for legislation in the interests of New Testament Christianity and of social reform. Two hundred of these Nonconformist M.P.'s were entertained to dinner, at which the announcement was made that no separate Nonconformist party will be created in the House of Commons.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE LORD'S DAY QUESTION.

In a letter to a city contemporary, Rev. M. H. Scott, M.A., of Zion Church, Hull, advances an argument peculiarly interesting just now in view of the discussion going on with reference to the Sabbath Observance Bill now before parliament. Mr. Scott says:

"I write to call attention on the part of all our scholars and legislators to what I regard as an important factor in the discussion of the Lord's Day question, and the important legislation now before our parliament bearing on this. I refer in the first place to a series of mistranslations from the Greek New Testament, which in both the Authorized and Revised versions have helped to obscure this whole matter.

(a) In Matt. 28:1, we read in the Revised: "Now late on the Sabbath Day, as it began to dawn towards the first day of the week." The writer looking back to the events of the resurrection says "opse de sabbatons," or at the end of the Sabbaths, from the new Christian standpoint of the writer this was the end of the series of Jewish Sabbaths. Then the writer adds "eis mian Sabbaton," or "on one of the Sabbaths," and not "on the first day of the week," as has been persistently translated. The writer, looking back, calls the morning of the resurrection a Sabbath. It is not a Sunday or a first day of the week, but is called a Sabbath just as truly as the previous day was so called. And yet all our translators from the days of Jerome to the present have been blind to this important fact. And until this serious blunder is rectified and made as clear as the light of day we cannot wonder that the Seventh Day Adventist goes stumbling on in confusion of honest judgment.

(b) In Mark 16: 1, 2, we read: "And when the Sabbath day was past * * * and very early on the first day of the week," etc. Here, again the Greek of this latter clause reads, "proi te mias Sabbaton," or "very early on the one of the Sabbaths." A second writer looking back to the morning of the resurrection calls the day a Sabbath and that in no ambiguous terms, and where the generations of translators got their ordination for such persistent blundering one is at a loss to determine.

(c) Mark 16: 9 reads: "Now when he was risen early on the first day of the week," the word here translated "week" is the Genitive "Sabbaton," and hence Mark for the second time regards the day as a Sabbath.

(d) Luke 24: 1 reads: "And on the Sabbath they rested according to the Commandment, but on the first day of the week," etc. The latter clause is "te de mia Sabbaton," or on the one of the Sabbaths. A third reviewer of the situation calls it a Sabbath immediately following the Jewish day of rest and to him it is the one of the Sabbaths.

(e) John 20: 1 we have the identical phrase used as in Luke 24: 1, and translated with the same strange fidelity, "on the first day of the week." In John 20:19, referring to the events of the evening of this same day, the fourth writer still calls it a Sabbath in the face of all who would secularize the day by false translations.

(f) But what do the N. T. writers say of future days? We turn to Acts 20:7, which reads in the Revised, "And upon the first day of the week when we were gathered together to break bread," etc. But this day of Holy Communion is described as "te mia ton Sabbaton," or on the one of the Sabbaths, the phrase being a repetition of the description of the day of the resurrection by Luke and the other writers in the Gospels.

(g) In I. Cor., 16:2 we read, "Upon the first day of the week let each one of you lay by him in store," etc. This again is "Klat mian Sabbaton," or "upon one of the Sabbaths."

(h) It is evidently the same day which in Rev. 1:10 is called "the Lord's Day."

(i) In Acts 13:42 we find a "To metaku Sabbaton," or "the middle Sabbath," and not "the next Sabbath," as it is in our versions. We learn from the whole context that this middle Sabbath came after the great meeting on the Jewish Sabbath in the synagogue in Antioch in Pisidia, as universally observed by those early followers of Christ. And this true Sabbath these early believers have handed down to us, and in this particular case the tradition and life of the church has been more reliable than our English versions of the Greek Testament. The Latin vulgate and Martin Luther's translation are in their faithfulness to the original a standing rebuke to English scholars. It is clear from all this that our Sabbath is not a Sunday, nor a first day of the week, nor anything else but the Lord's Day, which the great fact of the resurrection burned into the consciousness of the Apostolic Church. The destruction of Jerusalem by Titus and the scattering of the Jews relieved the early Christians from the burden of keeping the two days, and in due time they impressed their new sacred day upon Christendom. And it is a very grave question if the dire calamity which overtook the Jewish people in A.D. 70 did not cause them to lose their reckoning in regard to their Sabbath, so that they afterwards had no way of recovering it except by placing it one day ahead of the Christian Sabbath, but this question is too great for discussion in an article such as this.

Surely in the light of these conclusions the Seventh Day Adventist has not a foot of solid scriptural ground on which to stand, and the heart of Christendom is right when it stands like an impregnable rock for the integrity of the Christian day, and for the honor of Him whose new creation gave the day its birth and splendor.

The Manse, Hull.

TEACH BOYS LOYALTY.

A great deal has been said about the subject of honesty for boys, but to be honest does not mean that you must disclose secrets belonging to others. "Would you have me tell a lie?" asked a youth indignantly when rebuked for letting out a business secret. "He asked me and what could I say?" The employer pointed out the mistake and said gravely, "You should have said nothing. We expect our clerks to be loyal to us and can employ no one who has not learned discretion." If there are things in the lives of your employers that you can not approve of, you need not mention them. Of course no boy would want to remain with dishonest men no matter what inducements they offered, but little faults and failings should never be spoken of to anyone.

By a casting vote the town council has decided that it be an "understanding" hereafter that the appointment of Lord Provost shall only be for one year.

Donalg County Council has been placed in an awkward financial situation by inability to collect rates on Tory, Inishhofin, Inishurrer, and other islands. Some of the islanders have not paid rates for fifteen years.

On the retirement of Mr. James Robson, singing master in Glasgow, it is recalled that it is now over sixty years since he first began to teach the young folk how to warble.

GVALIOR PRESBYTERIAN MISSION.

Famine in India.

It is not yet generally known that a very serious famine, caused by the scantiness of the rainfall last summer, is now depopulating several of the northern provinces of India. It would seem that the clouds from the Himalaya Mountains that should have gone south and refreshed the growing grain in the Muttra, Jhansi and Cawnpore districts, and in the native states of Gwalior, Dattia and Orcha, and also over a large portion of Raptana, these clouds instead have floated eastward, and drowned out the crops of Japan, causing thereby a famine in both countries.

Dr. Wilkie of Jhansi writes: "We are in the centre of a large area in which the water is rapidly giving out. They had no crop last summer and now, in the cool season, have only small patches of grain where the wells are still holding out. Over a region probably more than two hundred miles from north to south, and two hundred and fifty miles from east to west, there is little if any grain except what is being imported. We see thousands day after day, in a long, weary, sad string, making their way to the south, carrying their all with them, as they try to reach those districts where adequate rain fell."

In another letter: "The awful fight has only just begun, and will go on with increasing severity until next July or August. Already the skeletons meet us on the road, and drop down by the wayside. One poor wee boy was found on the road as we went out last week to the camp, who had been abandoned by his people. He could walk no further, and none of them could carry him. I found in the camp also another family, a mother and her two sons, three living skeletons. They had spent their all, and were so faint they could go no farther. They were so far through that their lives were despaired of, but Mr. Taylor adopted them, fed them with milk, &c., so that there is a chance for some of them now. But they have been eating such rubbish, it will be a long time before they get over the effects."

In another letter: "If any one will trust me with it, I shall be glad to use their money as far as I can for the immediate wants of those sufferers. I dread more than I can tell you the famine and all the sad experiences it brings. I would like to be able to help some now before the worst condition is reached. We shall in every case, so far as we can, get some work for them to do, always trying so to help them as not to destroy their own sense of responsibility."

Dr. Wilkie is at present employing 40 of these poor sufferers, levelling and preparing the site for the new school building he proposes to erect. He pays them from 2 1-2 to 3 1-2 cts. per day, and the people fight to get hold of the tools that they may have the precious privilege of working all day at those wages.

The magnitude of the distress may be inferred from the two following facts:— At the Relief Works in the United Provinces there were 96,137 working on the 11th of February, where the men receive 2 1-4 cts. per day and the women 2 cts. Government has just decided to commence new irrigation works, which, when finished, will protect 7,000,000 acres, and irrigate 3,000,000 acres of land. Of the sum devoted to that purpose, \$3,300,000 is to be spent in the neighborhood of Jhansi.

Funds for the relief of this bitter distress may be sent to Dr. Jas. Bain, Pub. Library, Toronto, who will forward them promptly to Dr. Wilkie.

PRINCIPAL MacVICAR.

The Life of Principal MacVicar, by his son, John H. MacVicar, B.A., of Fergus, has just been reviewed in the columns of the London Presbyterian. As presenting an outside view of a Canadian book, as well as a Canadian subject, we make room for our English contemporary's estimate of this interesting biography:

Dr. MacVicar, as a boy, was brought to Canada by his parents in 1835, the family being old-established in Argyllshire. It is interesting to learn that another family crossing the Atlantic in the same ship was the Armors, who have since become famous from Chicago to the ends of the world for their extract of beef. After a distinguished career at Knox College, Toronto, and in various pastorates, including one at Guelph, Ontario, the Rev. Donald Harvey MacVicar became Professor of Divinity in the newly established Presbyterian College of Montreal. This was in the year 1864. Before his appointment to the board in their persistent search for a permanent professor had approached among others, the Revs. A. B. Bruce, then of Broughty Ferry, and afterwards the distinguished Professor in Edinburgh, and Marcus Dods, who was then a Free Church minister in Glasgow. Another well-known Presbyterian on this side of the Atlantic, connected with the early history of the Montreal Theological College, is Dr. Monro Gibson, of St. John's Wood, London, who was then winning his spurs as assistant pastor of Erskine Church, Montreal. He delivered during seven sessions lectures on Greek and Hebrew Exegesis. Professor MacVicar became principal in 1873.

In this biography of his father, Mr. MacVicar has given a sympathetic and impartial account of a man to whom not only Canadian Presbyterians, but the whole Church of Canada, owes a great debt. We are shown very clearly MacVicar, the Ecclesiastic as well as the moulder of young preachers. His family life is beautifully yet reverently indicated, and we can imagine the genial principal singing with great gusto the old Scottish songs, of which "Joek o' Hazeldene," and "When the Kye comes Hame," were his prime favorites. He had an intimate knowledge of English educational affairs and on various trips to Europe the Principal studied our religious and educational life and held strong views of his own on what he saw and heard. In Canada Dr. MacVicar held the post of Secretary of the Protestant Educational Association, with "almost vehement energy," we are told. His public work was spirited and thorough, while his devoted advocacy of Apologetics in the pulpit indicated his theological views. His end was most dramatic. One day in the December of 1902, he was to lecture before the students on Pedagogics. The class assembled, but no professor appeared. Time wore on and still he seemed to tarry. Some members of the class were deputed to proceed to his office and enquire if any lecture was contemplated. They knocked. No answer being forthcoming, they timidly opened the door, and discovered their beloved Principal dead, and spread out before him the notes of his lecture.

The book is a model biography. There is no useless detail, no extravagant eulogy, although the writer is describing the life of a beloved father, no vulgar and cheap gossip. Dignified in public and private life and devoted to duty was Principal MacVicar, and his full and useful life is faithfully portrayed in the pages before us. Special notice must be made of the capital get-up of the book. It is quite a family production, for one of the Principal's sons is the author, and another, Robert M. MacVicar, B. A., of Montreal, is responsible for the designing of the handsome cover and the initial chapter letters, which take the form of tasteful and appropriate sketches of scenes and incidents of the Principal's life.

Forgiveness does not make it easier to sin again; it puts a new sense of obligation and self-respect into the forgiven heart.

WINNIPEG W. F. M. S. PRESBYTERIAL.

The Winnipeg Presbyterial of the W. F. M. S. convened in Knox Church at 10 a.m. There was an unusually large attendance with almost every outside auxiliary represented. The president, Mrs. McKay, presided, and with her on the platform were the other officers of the executive. The opening devotional exercises were conducted by Miss Rodgers, Mrs. McVicar and Miss Fleming. Reports were received from the different auxiliaries and were very bright and encouraging, particularly those from the country auxiliaries.

The election of officers for the ensuing year resulted as follows: Hon. President, Miss Bruce; president, Mrs. A. D. McKay; 1st vice-president, Mrs. Dr. Bryce; 2nd vice-president, Mrs. Matheson, of Stonewall; 4th vice-president, Mrs. Forrester, of Emerson; recording secretary, Mrs. Matheson; corresponding secretary, Mrs. (Rev.) C. W. Gordon; literary secretary, Miss Annie Hogg; Mission Band superintendent, Mrs. F. W. Clark.

At the afternoon session, after devotional exercises, the secretary's annual report was read.

Mrs. Hart presented the treasurer's report. These reports were approved. Mrs. Brown led in the dedicatory prayer.

Mrs. Chestnut, of Newbridge, gave a most interesting talk on mission band work, showing a thoroughly practical knowledge of the work, which was listened to with the closest attention. Mrs. Counsell contributed in no small degree to the pleasure of the meeting by her beautiful solo "The Lord Remembers His Children." Mrs. MacClelland of Winnipeg, then thrilled every one by her earnest appeal for more consideration in this work of missions. Greetings were read from sister societies.

President Mrs. McKay then gave a short, earnest address, emphasizing our shortcomings during the past year and yet speaking in encouraging terms of the progress along the line of missions.

The committee on resolutions placed on record their deep loss in the death of Rev. Dr. Warden, who had so long been their foreign mission secretary. Resolutions of sympathy were passed to those auxiliaries who had lost members by death during the year and also to those who through illness had been laid aside for a time.

A very unanimous vote of thanks was given to Mrs. D. R. Watson, for her untiring efforts as literature secretary during the past five years.

At the close of this meeting tea was served in the lecture room, where the ladies were joined by the members of the synod.

The evening meeting was an enthusiastic public gathering with the moderator of the Winnipeg Presbyterial, Dr. Wilson, in the chair.

After devotional exercises the annual report was again presented, followed by greetings from the synod, presented by Rev. Mr. Bennett, of Morris.

Rev. Clarence Mackinnon gave the address of the evening, which was listened to with rapt attention.

The subscriptions from the various auxiliaries received were as follows: Clear-springs, \$6.40; Emerson, \$57.00; Kenora, \$94.50; Kildonan, \$15.00; Miami, \$27.00; Plympton, \$25.00; Stonewall, \$61.00; Winnipeg—Augustine, \$79.55; Point Douglas, \$35.90; Knox, \$335.00; St. Andrew's, \$211.00; St. Gile's, \$27.85; St. Paul's, \$120.61; St. Stephen's, \$235.24; Westminster, \$276.35. Total, \$1,607.40.

Mission Bands—Kenora, \$10.50; Moose Mountain, \$25.00; Newbridge, \$8.70; St. Stephen's, \$17.60; Westminster, \$35.30. Total, \$97.10. Interest, \$2.68. Amount to be sent to general secretary, \$1,707.18.

Dr. John Watson writes: "If there be a bigotry of orthodoxy which in the past has been intolerant, there is also a bigotry of heterodoxy which in the present is most insolent." True, and bigotry is always bad and to be guarded against.

THE STUDENT VOLUNTEER CONVENTION.

The fifth international convention of the Student Volunteer Movement that met in Nashville, February 28 to March 4, says the Presbyterian Banner, was one of the great meetings of the year. The statistics of the meeting are impressive. The total attendance was reported to be, students 3,000, professors 286, representing 700 institutions of higher learning in the United States and Canada; 144 foreign missionaries from 26 foreign countries; 149 official representatives of about 85 mission boards and societies; 8 fraternal delegates, 44 representatives of the press, and 397 special representatives from the Y. M. C. A. and kindred organizations, making a grand total of 4,188. Yet these figures cannot catch and convey the wonderful spirit and power of the convention, its soul-stirring addresses, and its marvelous devotion to the mighty cause of evangelizing the world. The organization and management of the convention were perfect. There was a notable absence of fuss and flurry. The convention started right off without wasting any time in addresses of welcome and response, and the speakers were introduced with a simple statement of who they were. Those two mighty young men of Presbyterianism and Methodism, Robert E. Speer and John R. Mott, were masters of the convention. Of the 2,500 volunteers who expect to sail for mission fields this year more than 100 were on the platform. The convention was the great missionary heart of the Protestant Church in the United States and Canada, and has sent pulses of missionary faith and enthusiasm and power out to the ends of the earth.

The British Medical Journal strongly condemns the enactment submitted in Iowa and Ohio to permit the lawful termination of lives condemned to incurable suffering. "The proposal of ending," it says, "by what it euphemistically called euthanasia, the sufferings which cannot be mended, is by no means novel. Every now and again it is put forward either by literary dilettanti who discuss it as an academic subtlety, or by neurotic intellectuals whose high-strung temperament cannot bear the thought of pain. The medical profession has always sternly set its face against a measure that would inevitably pave the way to the grossest abuse, and would degrade them to the position of executioners. This must be the answer of the whole medical profession to a most mischievous proposal, which is the outcome of a degeneracy, mental and physical, that is a by-product of a high civilization." Four or five weeks ago the Dominion Presbyterian had an article condemning the proposed enactment.

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

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

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

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

By order,

FRED. GELINAS,

Secretary.

Department of Public Works,
Ottawa, March 27, 1906.

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

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE TWO FOUNDATIONS*

(By Rev. J. W. Macanlan, B.A., Winnipeg.)

False prophets, v. 15. Everything good has its imitators. Pretense follows reality, like its shadow. There is brass jewelry, adulterated foodstuffs, shoddy clothing, and wooden nutmegs. There is also sham patriotism, counterfeit scholarship, simulated statesmanship. So we are not surprised nor dismayed when we find hypocritical religion. We should rather be surprised not to find it. It does not show that religion is a mockery, but the very opposite. No one takes the trouble to imitate a useless or noxious thing. There are no imitations of mud. No one pretends to be a coward or a liar. Sham religion is the proof that true religion exists; real, vital, potent, valuable. The "false prophets" do unwilling homage to the great Teacher.

By their fruits, v. 16. Conduct is the test of creed. The only way to get good fruit is to get it from a good tree. If you see an orange for sale, you know that it came from an orange tree somewhere. The dealer did not make it in his back shop out of chemicals and paint. A man once said to Mr. Moody, "I have not committed a sin for twenty years." Moody replied, "I should like to ask your wife about that." The true examiners as to a man's orthodoxy are not expert theologians, who can ask him knotty questions about his beliefs, but the folks who live with him and who see how he acts every day.

A good tree cannot bring forth evil fruit, v. 18. What a blessed impossibility! The sound, healthy, well-nourished tree cannot bear hard, sour, stunted apples; it must have on its branches, large, juicy, shapely fruit. In like manner, it is impossible, when the heart is filled with love to Christ and the will is surrendered to Him, that there should be in the life mean, dishonorable, or impure conduct. The spotless One whom we have enthroned within us, will keep us from all that is unworthy.

That day, v. 22. There is a machine in the British mint which automatically turns aside each sovereign which is of light weight. One can imagine some coin in the process of manufacture comparing itself favorably with the others. "Am I not as bright and as large," it says, "and every way as good as my comrades?" And nothing contradicts the foolish coin. It is stamped and polished by the workmen and the machinery, as if it were a perfectly honest piece of money. But on "that day" of weighing in the balances it is tossed back to the furnace. "That day" of divine judgment will be full of sudden and terrific revelations to false and deluded people.

Rock, v. 24. On the Fraser River in British Columbia, there is a huge, swirling eddy, which has eaten away a great piece of ground, and goes foaming and growling in a circle round the edge of its triumph, seeking to devour yet more. On a rocky point jutting out between the main channel and the bed of the eddy, stands a house. It is the third house which was built upon the bank of the river there. Two earlier houses, built on earth, have been sucked into the torrent. Then the proprietor built on the rock, and though the hungry stream may set him on an island in time, it cannot overthrow the house. We must build the house of character on a solid foundation, ever the Rock of Ages.

Rain descended, floods came, winds blew, vs. 25, 27. The storms are sure to come against your house. A man may be well-

S. S. Lesson, April 1, 1906.—Matthew 7: 15-29. Commit to memory vs. 24, 25. Read Matthew 6: 1 to 7: 14; Luke 6: 31, 37, 49. Golden Text—Be ye doers of the word, and not hearers only.—James 1: 22.

to-do, in good health, and esteemed by every one. But some day his money may leave him, and his friends turn their backs on him. Or, if that does not happen, then he has the more searching trial of interrupted prosperity. In any case, he must grow old, and at last close his eyes upon both money and friends. And after death comes the judgment. "Few and evil have the days of the years of my life been," said old Jacob to Pharaoh. Well for him that he had learned by the brook Jabbok the true site for the home of his soul. And well for every one to learn the same lesson in the days of his youth.

Taught, as one having authority, v. 29. A little lad was very dangerously ill with diphtheria. A great surgeon had come, and performed the operation of tracheotomy. During the next few days the little patient progressed beautifully, but the doctor wanted to hear him speak, which he had not yet done. So he said to the nurse, in the hearing of the wee chap, "I am sorry he cannot speak to me, nurse, because I'm going up to ——— today, and shall not know whether to bring him a horse or a gun." A tiny finger stole up to the wounded throat, and the ghost of a baby's voice whispered, "Please, doctor, bring me a licker gun." Like the surgeon, with the big, loving heart behind the hand that wielded the sharp knife, is the Jesus who can speak solemn, even terrible words, but who all the while has an intense, yearning desire to save men. It is because He is tender as well as true, that His words reach and move human hearts.

MOTHER.

I wish I had said more. So long, so long About your simple tasks I watched you, dear.

I knew you craved the words you did not hear;

I knew your spirit, brave and chaste and strong, Was wistful that it might not do the wrong;

And all its wistfulness and all its fear Were in your eyes whenever I was near, And yet you always went your way with song.

Oh, prodigal of smiles for other eyes, I led my life. At last there came a day When with some careless praise I turned away

From what you fashioned for a sweet surprise.

And now it is too late for me to pour My vase of myrrh. Would God I had said more!

—British Weekly.

WHEN TO BE ORIGINAL.

There is no special credit in mere "originality." Most of us seem to think that there is, and that to be "commonplace" is always to one's discredit. But if God's call lies in the direction of the commonplace, there is no merit just then in looking around for something unusual to do, though we may properly strive to be unusual in the thoroughness and effectiveness of our duty-doing. On the other hand, if duty points to our standing utterly alone and apart from custom or precedent, then God would have us dare to be original in defiance of what others may say or think. The credit or discredit of any act depends simply upon whether it is in accordance with God's special wish for us at the moment. And one who is willing to seek credit upon that basis only is not in danger, at present, of being commonplace.

Art thou a beggar at God's door? Be sure thou gettest a great bowl, for as thy bowl is, so will be thy mess. According to thy faith, saith He, be it unto thee.—John Bunyan.

THE BLESSING OF LOVE.

The only preservative from this withering of the heart is love. Love is its own perennial fount of strength. The strength of affection is a proof, not of the worthiness of the object, but of the largeness of the soul which loves. Love descends, not ascends.

The might of a river depends, not on the quality of the soil through which it passes but on the inexhaustibleness and depth of the spring from which it proceeds. The greater mind cleaves to the smaller with more force than the other to it. A parent loves the child more than the child the parent—and partly because the parent's heart is larger, not because the child is worthier.

The Saviour loved his disciples infinitely more than his disciples Him, because his heart was infinitely larger. Love trusts on, ever hopes and expects better things; and this, a trust springing from itself, and out of its own deeps alone. And more than this; it is this trusting love that makes men what they are trusted to be, so realizing itself. Would you make men trust-worthy? Trust them! Would you make them true? Believe them!—F. W. Robertson.

MISUNDERSTOOD BLESSINGS

When the disciples saw their Lord coming to them on the water they were afraid, supposing it to be an apparition. How often we fear the approach of our greatest blessings. One night, a few years ago, on the wild Newfoundland coast, a fierce storm arose before the fishing fleet could make the harbor. Wives and children strained their tear-dimmed eyes, hoping to see through the darkness and tempests the coming sails. About midnight it was discovered that the cottage of one of the fishermen was on fire, and, notwithstanding all their efforts it was totally destroyed. When the morning dawned the fleet was found safely anchored in the bay. As the wife went to greet her husband with the tidings of his loss, he said: "Wife, I thank God for the burning of the house, for it was by its light that the fleet was able to make the port; but for the fire, we all had perished."

How little we know what a gain our losses will be to us. If we could see as He sees, we should often thank God for our trials and losses. We see things not as they are, but as our fears interpret them, and so we often misunderstand our greatest blessings.—Ex.

STRENGTH OF CHARACTER.

We mistake strong feeling to be strong character. A man who hears all before him—before whose frown domestics tremble and whose bursts of fury make the children of the house quake—because he has his will obeyed, and his own way in all things, we call him a strong man. The truth is, that he is a weak man; it is his passions that are strong, he, mastered by them, is weak. You must measure the strength of a man by the power of the feeling he subdues, not by the power of those which subdue him. And hence composure is very often the highest result of strength. Did we never see a man receive a flat grand insult, and only grow a little pale and then reply quietly? That was a man spiritually strong. Or did we never see a man in anguish, stand as if carved out of solid rock, mastering himself? Or one bearing a hopeless daily trial remain silent and never tell the world what it was that cankered his home peace? That is strength. He who, with strong passions, remains chaste—he who, keenly sensitive with manly power of indignation in him, can be provoked, yet can restrain himself and forgive—these are strong men, spiritual heroes.—F. W. Robertson.

ASKING QUESTIONS.

To know how to ask questions is a great art. It needs training, skill, and patience to do it well; for in nothing do we reveal ourselves more than in the questions that we ask. Why, our temper, character, manner of life, knowledge, and tastes, and preferences lie behind these questions we are constantly putting to one another. It was said to be an education to answer the questions that Socrates was in the habit of asking; and it was so because he put the real stores of his thinking, experience and knowledge into them. When we are really conscious of what it is that we want to know, and when we can roll our feelings and desires on the subject into a definite searching question, we are on the high road to the thorough mystery of it; for has not Bacon told us that "a wise question is already half the answer."

What a wonderful gift children have for asking questions. They are to the manner born, and somehow their questions go to the very heart of things. There is no beating about the bush with them. With an insight and inspiration that astonish us, they touch the mysteries that lie at the centre of life in the questions they put to us, and when we stand before them bewildered, without any answer, it would be well frankly to say so, for while their questions are educating us, our answers too often confuse the issues, and contradict the experiences of child life, and thereby do permanent injury to the youthful mind. What makes the child's questions so interesting is that they grow out of the situation in which it is, and the necessities of the moment, and the spontaneous suggestions arising out of them. It is always so striking how much a child's question is to the point. Children hardly ever ask silly, foolish questions, and their questions throb with life and meaning, and it is so because they grow out of their inner life and outward activities. Nor must we forget that our children sorely torment and embarrass us with their questions, especially in regard to our visitors, when they put into a question in their presence the harsh criticism we made on them when they were coming up to call on us; but on the whole their questions are in the interests of knowledge and the development of character, and are well and kindly meant.

How poor and dull a thing life would be without its questions. It is the questioner who provides so much of our joy or sorrow. In the House of Commons, as well as in private life, it is the questions that are being asked that make us wise, alert, and abreast of the movements around us. The beauty of it is that questions come from every degree of intelligence and class of the community, and indeed they are a condition of our progress, and enlargement of the mind and faculties, for when we cease to ask questions we are practically ceasing to learn. Hence it is that children and young people ask for more questions than old people, and the silence of the latter bores us to a greater degree than the ever-flowing stream of questions of the former.

It is sad to think how this great privilege is abused when questions are asked that we have no right to ask, or to open up some old sore, or to gain advantages that mean ruin for others. Nothing can recall the vanished ghosts of the past like a question; nothing can give sting to a sarcasm like a question; nothing can make white black so quickly as a question; nothing can provoke anger and jealousy like a question, and it is in a question that the great opportunity comes to be impudent, unjust and cruel! Let us always handle this Divine gift so tenderly that it will be a means of grace, education and blessing to us and to others. It is very striking how freely Christ used the method of question in His ministry. Indeed His teaching is largely made up of questions and answers. When He was not asking questions He was answering them. He began this habit at the age of twelve in the temple, though the family circle at Nazareth knew of it

long before this, and He kept it up to the end of His life. Nor must we overlook that Christ was silent and reserved till questioned, and that it was questions that drew forth His sympathy and help for the suffering, and His discourses that fell with showers of blessing on those that heard them. How a question in the days of Christ changed the whole course of the life of many young and old people, and it is doing so still. In "Jessica's First Prayer," when the minister and his sexton stood by the bedside of Jessica—a waif-child of London—Daniel Standing, in a great confession to his minister, said, "God wanted somebody to ask me that question—Are you a saved man? and He could not find anybody in the congregation, so He sent this poor little lass to me." H.

TO-DAY.

Oh, do not wait till afterwhile,
Today's the time for deed and smile,
Just now dispense your gifts of grace:—
Just now, as you meet face to face.
Tomorrow's grief can not atone,
If we have fail'd to love our own,
Or leave a bit of sunshine fall
Along our little path for all.
Life in its worth to me and you
Will always lie in what we do
For others, with a touch of heart,
As day by day we meet and part.

From darkness here, and dreariness,
We ask not full repose,
Only be thou at hand, to bless
Our trial hour of woes.
Is not the pilgrim's toil o'erpaid
By the clear rill and palmy shade?
And see we not, up Earth's dark glade,
The gates of heaven unclose?
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!
—J. W. Whittier.

Lutheran Observer:—Compare Jesus, in this respect, with the most renowned thinkers, originators of widespread pagan religions, say Gautama Buddha, with his long years of painful self-discipline, ascetic seclusion, laborious study and artificial mental elaborations; or Confucius or Zoroaster with their recondite speculations and utilitarian maxims. A comparison of this cannot fail to make us conscious of the immeasurable transcendence of the mind of Jesus, moving ever in unique elevation, freedom, readiness, clearness, breadth and spontaneous self-consistency, giving to the world such a vision of religious and spiritual truth as has been presented nowhere else and which holds, in ever-widening circles through the world, the reason and confidence of mankind.

United Presbyterian:—Let the rich still remember that Jesus is sitting over against the treasury. In proportion to their means the poor are casting in of their penny more than the mighty. The Lord has a commendation for all who give, but on some offerings he can see the marks of sacrifice.

Presbyterian Standard:—Dare to aim at the highest things, even though you may not reach them. We have the words of Jesus for this: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." This is, he ye as perfect in your sphere as he is in His.

DAILY READINGS.

M., Apr. 2. Keeping the pledge by trust. Ps. 118: 1-9.
T., Apr. 3. Keeping it by striving. Luke 13: 23-30.
W., Apr. 4. Keeping it by the Bible. Acts 17: 10-12.
T., Apr. 5. Keeping it by prayer. Luke 18: 1-8.
F., Apr. 6. Keeping it by testimony. Matt. 10: 32-39.
S., Apr. 7. Keep it by giving. Mar 12: 41-44.
S., Apr. 8. Topic—Our pledge, and how to keep it. Matt. 28: 20; Eccl. 5: 1-7; Ps. 51: 6.

KEEPING OUR PLEDGE.

Some Bible Hints.

No pledge could safely be made to an absent God; any pledge He asks may safely be made to a present God (Matt. 28: 20).

If we know ourselves inwardly true to the pledge, we need never think about the appearance of pledge-keeping outside (Ps. 51: 6).

An ounce of explanation of the pledge before it is signed is worth a ton of exhortation to keep it after it is signed (Eccl. 5: 2).

It is better not to vow than to vow and not pay; but far better than either is it to vow and to pay (Eccl. 5: 5).

Suggestive Thoughts.

We shall not keep our pledge if it is made to man, but only as it is made to Christ.

It is quite as much a question of our pledge's keeping us as of our keeping our pledge.

A pledge is never broken so badly that it is not better to mend it than to throw it away.

You keep the pledge in doing—not the part you find easy, but the part you find hard.

A few Illustrations.

A pledge in the old days was a gage of battle; so I sours,—battle against sin and sloth.

The pledge is not a jailer's chain to bind you, but a surveyor's chain to mark out the way.

The world's business is based on a system of pledges—money, checks, bargains, deeds, notes, partnerships. So is "our Father's business."

A pledge is like articles of agreement in a business partnership; both parties are the gainers.

To Think About.

Is my pledge a burden or a help?

Am I keeping my pledge in the spirit as well as in the letter?

Am I trying to keep the pledge in my own strength alone?

A Chester of Quotations.

Who kneels before the King

In true surrender,

May lift his loyal head,

A brave defender.

—Marianne Farningham.

Speak truly, and each word of thine

Shall be a faithful seed;

Live truly, and thy life shall be

A great and noble creed.

—Horatius Bonar.

He who persists in genuineness will increase in adequacy.—T. T. Lynch.

The root of honesty is an honest intention.—Malthie D. Babcock.

Why Christian Endeavor?

Why is the Christian Endeavor society most likely to be the form of young people's society useful in your church?

Because it has stood the test of a long experience, in tens of thousands of churches, under all imaginable conditions.

Because it is found in eighty denominations, and is one of the best tokens and agencies of Christian brotherhood.

Because it is found in all lands, and connection with it wonderfully broadens the Christian's view.

Because it is flexible and adaptable, its constitution and pledge may be changed to fit it to the needs of any church and the preferences of any pastor.

Because it has proved itself to be self-perpetuating. The young people like it, feel responsible for it, carry it on themselves, with the expenditure of the least energy and time on the part of the pastor. It teaches them to be originating, responsible Christians in the older work of the church.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, MARCH 28, 1906.

Christian Endeavor in France is going steadily forward, till it has attained 122 societies with 2,054 members; but it is uphill work, as is all evangelical work in France.

Considerable complaint is being raised over the exorbitant expenses in connection with evangelic meetings in the United States. "If," says the Western Christian Advocate, "any suggestion of a mercenary spirit is even indirectly made, there will be a severe revulsion against all evangelism."

A Toronto grand jury, in its presentment to the court last week, expressed the opinion that the entrusting of young men, subject as they are to the enhanced cost of living in the city, with great responsibilities, and the handling of large sums of money, on salaries which are insufficient, is a very frequent cause of breaches of trust. There is no doubt some force in that; but it would be very demoralizing to encourage the idea that a man is excused for stealing because his employer is a niggard.

The New York Outlook prints a letter from a Russian mother, who writes with intelligence and force in regard to the conditions in her country. The letter presents a dark view of the outlook in Russia, and unless the writer is unduly pessimistic, the struggle between autocracy and liberty seems destined to be long and bitter indeed. The dispatches from Russia describing the elections as a farce, with terrorism on the part of the officials in preventing a free expression of public opinion come as a speedy confirmation of the view taken in this letter.

Writing about the revival meetings in Philadelphia, The Westminster of that city says:

There is no excitement about these meetings. That seems a wonder when one considers the vast audiences. But Dr. Torrey is not an exciter. He is rather an inciter. Men are led, not scared. His story of the Saturday night caller who was a superintendent of a Sunday-school, but who was all wrong, was a powerful illustration of the Doctor's own methods. The man stuck at the possible to him in a business way of getting right with God. "It will cost you more not to," was Dr. Torrey's answer. "It will make me lose my place to do it," was the man's plea. "You will lose more not to do it," was the answer. That is the example; no excitement; a steady holding of a soul to just one proposition.

RAISING CHURCH MONEY.

The best way of raising necessary money for congregational purposes of every kind is undoubtedly an efficient weekly envelope system. This would do away with many of the dubious methods so often employed by church members. Occasionally the overworked members of "committees" have time to read their Bibles and come to the place where Christ said to the people in the temple: "Take these things hence! Make not my Father's house a house of merchandise." But they are probably counting up the necessary cakes and quarts of salad even while their eyes are on the printed pages! Many a woman will frankly say she must go to prayer meeting so she can meet the members of her committee, or will solicit cakes after church services simply because the routine and detail must be attended to if the social machinery is to move smoothly.

The inevitable question everywhere today is, "Does it pay?"—that is, everywhere but in churches. If the overworked men and women who must manage, work, plan and entertain to carry on the affairs of the church, would sit quietly down to consider this important question, there would be fewer rummage sales and Tom Thumb weddings. In any business undertaking they would count the cost first of all, but the Father's business may be managed any way. That is the impression worldly people can not help receiving when they see every kind of money-making scheme instead of free-will offerings and honest tithes for the Lord's treasury.

In time all these things are bound to be done away with, but why not now? Why were they ever permitted to sap the energy and vitality of the church that should have been spent in winning souls for the Master? We read in surprise and dismay of the old days when ministers did many things which we condemn in hardened sinners, and wonder what the church was doing to permit such desecration; but we look on unmoved at the worldliness fostered by the church people nowadays. Can not these things be taken hence—that the churches may be free from gossip, noise, laughter and all things that tend from godliness? All honor to the men and women who work and pray and strive against the things that do not make for righteousness! May they mightily increase and bring about the day when this burden of reproach shall be forever rolled off the churches of the land!

ENGLAND SOBERING UP.

It would appear from all reports that England is sobering up. According to government reports, the consumption of distilled liquors has fallen off twenty-one per cent., of wines thirty-three per cent., and of beer thirteen per cent. per capita. The chancellor of the exchequer ascribes it to "a wave of sobriety." Mr. Whittaker, a member of parliament who has given much study to questions of temperance and moral legislation, says that the working-men of England are in better condition than formerly, and that except for increased self-control there would be a natural increase in the use of drink. Many temperance meetings have been held of recent years, certain temperance lessons have been introduced in many of the schools, and physicians prescribe intoxicants with less freedom than formerly. All these influences combined are beginning to tell upon the trade, and even such journals as the Times speak encouragingly of the outlook from the standpoint of ultimate total abstinence.

Negroes in the Northern States are barred out of most kinds of employment, and those in which they have found work are gradually being closed to them. It is said that not a single hotel in New York City now employs colored waiters. In our own Hamilton, last week, the "Fisk Jubilee Singers" were refused entertainment at every hotel in the city. Members of the troupe have been entertained by Royalty in Britain.

AN IMPORTANT OVERTURE.

Editor Dominion Presbyterian,—I enclose for publication a copy of an overture moved in the Presbytery of Paris by myself, seconded by the Rev. Dr. Hutt, of Ingersoll. The matter was discussed with much earnestness and the overture at our request was transmitted simpliciter, though the principle of it would certainly have been adopted had that course been asked. It is evident that the pastors and elders of the church are studying the question in view of some of the considerations urged in the preamble. The possibility of having two separate missionary organizations amongst the women of a congregation and also of having the children of a congregation organized into separate mission bands is being definitely faced. The feeling is general that in the end the whole work would be greatly strengthened by an amalgamation and that such a course would conserve in a marked degree the harmonious movement of congregations.

R. G. MacBETH.

Paris, Ont., 21st March, 1906.

Whereas the General Assembly in 1901 considered a proposal to widen the scope of the Woman's Foreign Missionary Society with a view to including the study and work of Home Missions by the women of the Church in one great missionary organization,

And whereas the Assembly at that time, after some discussion, laid the matter on the table, the time not appearing to be ripe for the movement,

And whereas the commendable eagerness of the women of the church to take part in the great work of our Home Field, which has increased immensely since the date above mentioned, has led to the organization of a Woman's Home Missionary Society, with auxiliaries throughout the congregations,

And whereas the Assembly at Vancouver in 1903 approved of the organization of a Woman's Home Missionary Society as an auxiliary to the Home Mission Committee, as it had already approved the Woman's Foreign Missionary Society as an auxiliary to the Foreign Mission Committee,

And whereas each of these general organizations of this kind is to be avoided in the interests of the home life of the people, seeing that their maintenance lays unduly heavy burdens on the faithful women of the church, especially in the smaller congregations,

And whereas it is important to the life and harmony of congregations that the number of organizations should be limited as far as is consistent with efficient work, and that separate organizations should not represent even apparently rival interests,

And whereas in many parts of the church the whole work of Home and Foreign Missions is effectively carried on by the women in one organization,

And whereas the publication of one large missionary magazine, by the women of the church, including all departments of their work, would be of immensely more educational and inspirational value than two separate publications representing different interests and going into separate homes,

Now, therefore, the Presbytery of Paris humbly overtures the venerable the general assembly to consider the whole matter, and through special committee or otherwise invite a conference with the Assembly's Committees on Home and Foreign Missions and the Boards of the W. F. M. S. and the W. H. M. S. with a view to bringing about an amalgamation of these societies into one great missionary organization for the women of the church.

Winnipeg Presbyterians are urging further amendments to the Liquor Act. They ask that when an appeal is made from the License Commissioners to the judge the decision of the judge be made ipso facto effective in cancelling the licenses.

THE SIN OF IRREVERENCE.

There is danger that our greatest national sin shall be the sin of irreverence. The ancient story of Uzzah's act of desecration in placing his hand upon the holy ark of God is full of serious and important lessons which apply with solemn significance to our age, and our country and our individual citizenship.

In the days of prosperity, irreverence grows most insidiously. When men feel secure in their own successes they are prone to forget the commands of God. We do not depend so helplessly on our heavenly Father when our achievements have given us great confidence in ourselves. National and individual prosperity are at once our greatest danger and greatest security.

The Bible is a most sacred vessel. There is not much danger of bibliolatry, but we need to be much on our guard lest the very availability of our Greek Book shall cause it to be less appreciated. Things are often valued by us in proportion to the sacrifice which has been suffered for them. A gentleman placed a copy of the gospel of St. John on my desk the other day, and said it cost only 2 cents. It was in excellent type and neatly bound. During the days of the persecution of Diocletian, many Christians surrendered their Bibles and the sacred utensils of worship, and in consequence lost their faith. When the Bible goes out of our lives, our Christian character loses its chief support. A man once, in the presence of his family, picked up a Bible, turned its pages carelessly for a few moments, and petulantly threw it down upon the table, saying, "Pshaw! give me Shakespeare!" Perhaps he never knew that the Bible was the acknowledged inspiration of the marvelous lines of Avon's greatest bard; it is certain no man ever prefers any other book who has discovered the extraordinary beauty and power of the Bible.

We must valiantly defend the Bible against irreverence. It is the bulwark of our civilization—the foundation of liberty, the cornerstone of truth. Do we not commit a serious offense against the sacredness of the Book when we indulge in constant jokes and puns based upon the Scriptures? It cannot be anything less than sinful sacrilege to weave the holy personages and incidents of Bible history into ridiculous story. The Bible deals with most serious questions which involve the life and death and weal and woe of the race, and do we not violate its sacred rights when we make it the basis of our fun and laughter? This is a popular desecration which has been committed so long that it has not occurred to many people that they are unintentionally undermining the very book which they desire most to defend.

The Sabbath is a sacred vessel. A divinely instituted day, for rest and worship and home. We cannot spare the Sabbath, but we cannot keep it if it is steadily allowed to become more and more a social and a business day. All vices and enemies of our nation thrive best where the first day of the week is decreasingly revered. Dinner parties and hilarious outings arranged for the Sabbath are direct attacks upon the security of our country. The perpetuity of a nation depends upon the reverence of the people. When the temples are empty, the walls of the citadel crumble. When the altars of worship are neglected, virtue and purity are dethroned, a nation's protectors lose their courage and spirit of sacrifice and there is speedily decline and fall. God has put Himself on record as ready to cause those nations to "ride upon the high places of the earth" which keep His Sabbaths. History fulfils in every century the curses of the Almighty which have rested upon those people who have destroyed His holy day. Why do we argue the question when he who runs may read?

The human body is a sacred vessel. What a marvelous gift is the voice, with its

capabilities of music and speech. Alas, that ever its powers are profaned! Consider, too, the tastes and appetites and muscular possibilities and vital forces. What exquisite joys God has invested in the human body! But, desecrated and disregarded, how this body may become a bundle of clashing nerves, a prison-pen full of cruel and warring enemies. God's great apostle wrote, "If any man defile the temple of God," as the body is called, "him shall God destroy; for the temple of God is holy, which temple ye are."

The human mind—soul—is a sacred vessel. A man is not any better than his thoughts. Keep thy heart with "all diligence, for out of it are the issues of life." Man is the upward looking animal. His mind has been created with powers of concentration and analysis, that he might find out God. When man uses his faculties against his Creator, he has desecrated a sacred vessel. Man's logical faculty and powers of invention are often diverted to the injury instead of the elevation of men. A prostituted printing press is doing much in "vampire literature" to violate the human mind. A bad book or an immodest picture is a poisoned arrow driven into the mind, from which an absolute recovery is not possible.

Joseph says that in the closing scenes of Jerusalem, such were the irreverent and sacrilegious practices of the people, that if the Romans had not destroyed the city, some dreadful judgment like that which befell Sodom would have come upon that city. Thus, indeed, have nations and cities and individuals disappeared under the disintegrating processes of irreverence.

As the bold and wicked Belshazzar was, in revelry and drunkenness, defiling the sacred vessels of the Lord, a white hand came out of the black sleeve of the night, and wrote, in letters of fire, "Thou are weighed in the balances and are found wanting!" And that night the irreverent young king was found dead in his palace. The inexorable penalty of irreverence is death!

But they who bear reverently the ark of God, who obediently follow the commands of God, who daily honor in thought and deed the Son of God, who hold in highest esteem the privileges of the sons of God, shall enjoy peace and joy forevermore, for the reward of reverence is life—here and hereafter!

JAPAN'S NEED.

Every mail from Japan brings additional details concerning the terrible famine now desolating the northern part of that empire. It is said by those engaged in the work of relief that the deaths from privation—in many cases from actual starvation—will exceed by far the casualties in the war with Russia. The district affected practically produces nothing except grain and silk. Both products utterly failed last season. Had the silk been abundant, the people might have had money with which to purchase food from abroad. But as it is, they have neither rice nor money with which to buy rice. Thousands are even now subsisting upon acorns, the bark of trees, or roots ground with straw. It must be midsummer before relief from this year's fields can be obtained. The governmental inquiry reports upwards of 1,000,000 persons already suffering from lack of food. It should be said for the Japanese authorities that they are making commendable efforts to employ the people upon public works and are shipping in cheap food at nominal rates. Though financially weakened by the late war, Japan herself is nevertheless doing more than she ever did before in philanthropic activities. But the desperate case is manifestly one for international benevolence. To help the Japanese in their hour of distress may mean, religiously, a casting of bread on the waters.

PRESBYTERY OF OWEN SOUND.

The Presbytery met on the 6th and 7th of March in Division Street Lecture Hall, with a full attendance. Rev. J. A. Black, moderator.

Messrs. McClelland and Creighton were present to represent Brooke. They reported that one hundred and fifty dollars had been raised for student supply, and Presbytery resolved to ask for a grant of \$3 per Sabbath and secure a student for the summer. A deputation from Ailenford, Elsinore and Skipsness were present. Ailenford and Elsinore requested to be made a separate charge, Skipsness objected to be disjoined. After long deliberation it was agreed to appoint Messrs. McNab and Matheson a committee to arrange the services so that the minister will preach only three times a day. It is hoped that a re-arrangement satisfactory to all can be made in October. The standing committee for the year were appointed to take office in July. Mr. Eastman reported a call from St. Paul's, Sydenham and St. Vincent to Mr. Lemon, of Laskal, salary \$800, a manse, and vacation. Representatives were present and heard and the call sustained. In the event of Mr. Lemon accepting it Mr. Eastman and the Clerk were granted power to fix the date of induction, the moderator to preside, Mr. Barton to preach, Dr. McLaren to address the minister and Mr. Eastman the people. Mr. Acheson reported a call from Lion's Head, &c., to Mr. Penman, salary \$800, manse and vacation. The call was sustained, accepted and induction fixed for March 20th, Mr. Acheson to preside and address the minister and people, and Mr. Boyle to preach.

The Presbytery congratulated the congregation on the progress made during the past brief period. The Commissioners to the General Assembly were appointed, viz., Dr. Fraser, Dr. McLaren and Mr. McAlpine by rotation and Dr. Somerville by election. Messrs. Gilbert McInnis, Wesley Baker and Alex. Pringle, Elders, by rotation and Mr. John Clark by election.

A deputation appeared from Desboro, Williamsford and Holland Centre seeking an adjustment of what each should pay for rented house for their minister. The matter was left in the hands of Mr. Currie, the moderator of Sessions, to settle. Mr. Laird, the agent for Queen's University, was present and invited to correspond. He gave an address in the interest of the endowment fund for Queen's which the church is seeking to raise. After discussion the Presbytery resolved to commend the endowment scheme to the congregation, and especially to the men of means throughout the Presbytery.

Mr. Acheson reported for the Home Mission Committee, and Presbytery resolved to apply \$3 for Brooke, \$5 for Desboro, \$6 for Johnston, and \$5 for the Indian Peninsula for an ordained missionary.

Mr. McNab reported for the Augmentation Committee and Presbytery resolved to apply for \$130 for Hepworth.

Mr. Shepherd for Mr. Black read the report on Church Life and Work and adopted recommendations. Mr. Robertson, the Sabbath school secretary, was present and addressed the Presbytery. Mr. Eastman was appointed on the Synod's Committee on business and Dr. McLaren on Assembly's Committee on bills and overtures. Dr. Somerville was nominated as moderator of the General Assembly and Dr. Fraser appointed to make the nomination on the floor of the Assembly. The Presbytery and delegates to S. S. Convention were invited to tea in the Social Room by the Ladies of Division Street Church and the invitation was accepted. Messrs. Eastman and Shepherd were appointed to convey thanks of Presbytery to the ladies. The Presbytery adjourned to meet in Division Street Lecture Hall on Tuesday, the 10th of April, at 10 o'clock, and the meeting was closed with prayer and the benediction.

J. SOMERVILLE, Clerk.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

TIRZAH'S CHIMNEY.

Five years before, when Solomon Green had asked Tirzah Hitchcock to become the second Mrs. Green, she had tartly refused the honor. "I ain't much of a beauty," she had told him, "but no warmed-over affection for me, thank you, Solomon Green."

Solomon had reasoned all in vain.

"Why, Tirzah," he pleaded, "it ain't no ways natural for wimmen to live alone. Every morning your chimbley is the first thing I look at, and if I wasn't to see the smoke a-comin' out of it, I'd be scared to death thinkin' you was robbed, or killed or sunthin'."

"What's the use in us keepin' up two houses when one would do just as well?"

Since that time the two had hardly exchanged a dozen words. Solomon had not married; neither had Tirzah. And now, on the night before her fortieth birthday, she sat looking around her orderly little home with the most desolate feeling at her heart she had known for years.

Tomorrow would be her birthday. Mechanically she had gone through a few preparations for that rather dubious festival. The smallest hen from her flock was curled up ready for roasting inside the same pan in which her hens had been roasted for the last fifteen years. A green apple pie sat on the same pantry shelf beside a sour cream spice cake, while a plate of mealy tarts was waiting patiently the filling of grape jelly to be theirs on the morrow.

Never before at that season of the year had Tirzah's hens been laying so well.

Her cow had never been known to give so large a yield of milk. There were three new kittens in the basket behind the kitchen stove, and her canary bird was the loudest singer in all the village. But for all this Tirzah was not satisfied.

She had heard that day that the widowed cousin, who usually kept house for Solomon Green, had unexpectedly married.

Of course this was nothing to Tirzah, but still—here she sniffed two or three times, and then, without a particle of explanation to the astonished cat, who had come forth demanding her allowance of milk—sat down in her cane-seated rocker and burst out crying.

For five minutes she cried, and then she dropped her apron and looked guiltily about.

A thought intruded itself upon her which she considered in the light of a secret crime. Over and over again, despite herself, she rehearsed Solomon's proposal, each word as it had been spoken, until, suddenly, like the handwriting upon the wall, there stood forth these words: "Every morning your chimbley is the first thing I look at—"

Had he meant it? Did he still turn his eyes with the coming of morning light down the little hill which lay between them? Did her lonely chimney still claim his thoughtful care?

Five minutes later the dark plot was formed and Miss Tirzah was hurrying about her preparations for the night with cheeks that burned with fires she had thought long since gone out forever.

The following morning more astonished creatures there could not be than were the kittens, cats, cow, hens and canary of Miss Tirzah Hitchcock. Something certainly had gone wrong.

Six o'clock came, and the stable door was not opened by the brisk mistress. Half past six and still no fire in the kitchen stove. Seven o'clock and no breakfast yet for the mistress and her indignant dependents.

Loud and angry rose the protest of Brindle from her snug stall, while the old cat and canary did their best to stir things up inside.

Meanwhile, hidden by the parlor curtains crouched Miss Tirzah, wrapped in a huge red and green shawl, her heart fluttering between shame and dread, while her eyes watched with fevered anxiety the house just up the hill.

Oh! how pitifully foolish now looked her deep-laid scheme when faced in the broad light of day.

Of course he had forgotten years ago to watch her chimney. What was it to him now whether she had a fire or not? She would go this very minute and build it. She—

Why, what was that? Some one was coming out of Solomon's front door. Some one—why, it was Solomon himself, creeping forth as if he had just been engaged in stealing his own spoons and was now making off with them to a place of hiding.

Where was he going? The heart of Tirzah stood still for one long and nerve-destroying second, then it went on again with such a hammering and commotion between the red and green shawl that a less plucky woman would have fled for the camphor bottle on the instant.

Solomon was coming down the hill straight toward her tiny home. Coming, it is true, not as the conquerors come, with bold and martial tread, but after a timid, slinky fashion of a man who has had his last timid advances in that direction scorned.

When it was certain past all shadow of a doubt that he was coming into the house, Tirzah, the crafty creature, betook herself to the cane-seated rocker, where, wrapped to the chin in the big shawl, she waited with palpitating heart for the timid knock which at length sounded on the door.

"Come in," she then called feebly, at which the door opened cautiously, inch by inch, until the entire figure of the middle-aged lover was disclosed to view.

At the sight of Tirzah, bundled up and in the armchair, all of his hesitation vanished.

"Why, Tirzah, are you took sick?" came in the loud, cheery voice which had not sounded in the room for five years past. "An' it's cold enough in here to freeze the hair off a dog's back. Let me fix you a fire."

In a few minutes a cheerful fire was roaring up the chimney. To be sure, there were more chips on the floor than Miss Tirzah would have scattered in a twelve-month and the cat was spitting out her indignation in a remote corner over an injury done her sleek tail by the heavy boot of Miss Tirzah's new fireman.

Tirzah, however, noticed neither the chips nor the anger of her cat. Not redder than her cheeks was the blazing fire, for Solomon had taken courage and was sitting beside her, inquiring kindly when she "was took," and if he couldn't go and "fetch the doctor."

"You see, Tirzah," he said, with a guilty laugh. "I allers look at your chimbley the first thing in the morning—I've kinder got into the habit. I know you don't like it, but—why, Tirzah, woman, what-ever ails ye?"

"Solomon," cried Tirzah, and she almost screamed in her excitement, "I—I do like it. I—oh, Solomon—I didn't build a fire a purpose."

And Solomon—he rose then and there and kissed her.—The Housekeeper.

The water which will allay our burning thirst augments it when congealed into snow. It is stated by explorers of the arctic regions that the natives prefer enduring the utmost extremity of thirst rather than attempt to remove it by eating snow.

THE HUGUENOTS.

A lecture, given by the Rev. Dr. Amaron on Friday evening, in Stanley Street Church, on the Huguenots, was very much appreciated by the large audience which assembled to hear it, and several requests have been made for its repetition in other churches. The lecturer showed that the French reformation was not a foreign importation, but a truly national work, which began in 1512 under Lefebvre of Etaples, five years before Luther nailed his theses at the door of Wittenburg Cathedral. John Calvin was one of the great instruments used by God to establish evangelical truth in France. Though early banished to Switzerland from Geneva he helped mightily the reform movement.

Dr. Amaron traced the progress of the Protestant faith and graphically depicted the heroic struggles of the Huguenots, giving many thrilling instances of the cruel and relentless persecutions to which they were subjected. He described the massacre of Vassy under the Duke of Guise, and the bloody slaughter of St. Bartholomew's Day, inspired by Catherine of Medici; the death of the distinguished Admiral Gaspard de Coligny and the tragic death of Charles IX.

It was pointed out that notwithstanding these awful days of cruel persecution, the Protestant Church grew, and at one time numbered five millions of souls. Under Henry of Navarre an edict of toleration was promulgated; and, although its provisions were not always observed, the Huguenots enjoyed some measure of peace. But Louis XIV. and others persuaded the promiscuous Louis XIV. that there was room for one religion only in his kingdom, and in 1685 he signed the revocation of the edict of Nantes. All Protestant Churches were closed and demolished and likewise the schools; pastors were ordered to recant or leave the country within fifteen days. Seven hundred went into exile, followed by hundreds of thousands of Huguenots, who went to England, Switzerland, Holland and America. Coligny would have directed them to New France; many, indeed, came and were changing our wilds into a flower garden, when Rome put a stop to their emigration to our shores.

These persecutions reduced the Protestants to some 65,000, who, under the lead of godly pastors, such as Brousson, Rabaut, Court and others, worshipped God in abandoned quarries, forests, mountains and dens of the earth. Antoine Court reorganized them into churches which he constituted into a national synod, and after some years they again numbered 600,000 souls.

Dr. Amaron depicted the sufferings of the Huguenots in the tower of Constance and on galleys, giving instances of fortitude amid suffering, which brought tears to the eyes of his hearers. The lecture was made all the more interesting because it was illustrated by magnificent slides of great historical interest, expressly made and exhibited for the first time in Montreal.

The Rev. Mr. Dewey said that he voiced the sentiments of all when he said that they had not, for a long time, listened to a lecture which had so moved their hearts while communicating such valuable information. The proceeds were devoted to the building fund of the Pointe aux Trembles schools.

Life is a succession of lessons that must be lived to be understood. All is riddle, and the key to one riddle is another riddle. There are as many pillows of illusion as flakes in a snowstorm. We wake from one dream into another dream.—Selected.

HEALTH IN THE HOME.

Baby's Own Tablets are equally good for little babies or big children. If a child is suffering from any of the minor ills of childhood a few doses of the Tablets will cure it. And an occasional dose to the well child will prevent sickness. Mrs. A. Mercier, Riviere Ouelle, Que., says:—"My baby was cross, irritable, did not sleep at night and did not seem to thrive, but since giving her Baby's Own Tablets all this is changed. She now eats well, sleeps well and is growing fat. The Tablets have proved a blessing to both myself and the child." So say all mothers who have used this medicine. Baby's Own Tablets are sold by all druggists, or you can get them from The Dr. Williams Medicine Co., Brockville, Ont., at 25 cents a box.

THE SIMPLE ART OF LISTENING.

"She is charming," observed the man, mentally, as he closed the door of her home behind him.

"Yes, she's an unusually interesting woman," he repeated, as he turned the corner.

And why? Simply because she had sat for two solid hours and listened. Because, by a tactful question or two she had drawn him on to talk of what he liked, while she listened interestedly. Because, when he told her of marvelous achievements, she had seemed awed; when he spoke of a sorrow, her eyes had been all sympathy; when he related an amusing incident, she had laughed merrily. Always she had listened, intelligently, understandingly. And in his eyes she was—charming, an unusually interesting woman.

Since the days of the humorist woman has been laughed at and joked with because of her talking propensities. She has been likened unto a magpie and she has been called a talking machine. She has been accused of never letting a man get a word in, in the proverbial manner, *egadwise*. Now, the clever woman lets him round out his every word, and occasionally she asks a question—a tactful, well-timed question, and—listens.

Listening is not merely making use of the two ears with which nature endowed human beings. The woman who has truly learned the art listens with her eyes, her mouth, her hands—her whole attitude is that of listening, of being interested in every word of the conversation.

Even a little child is attracted to the woman who listens to what it has to say. The woman who asks a small girl what she is doing in school, what sort of a game she likes to play, where she goes and what she does, and listens to her childish way of telling it, always seeming to understand, is the woman whom the child loves.—Selected.

SECRETS OF OLD ROMAN BATH.

Women used to lose their hairpins a thousand years ago much in the same way as they do today. That, at least, is the impression one gets from the antiquities found during the last year at the Sichestor excavations.

The most interesting discovery was the building which formed apparently the principal baths of the Roman town. The exploration of the baths yielded a number of architectural fragments, including a small altar, portions of capitals and bases, part of a large basin of Purbeck marble, and some singular pieces of metal.

In a filled up hypocaust were found at least one hundred bone pins, which had evidently been used to adjust the back hair of Roman women who used the baths. Probably they had been dropped in the way women throughout the ages have shed pins, and were collected by the keeper of the baths. Some of them are quite three inches long, and would make passable hairpins for the present fashion.

A pair of gold ear-rings, with uncut, green gems, are so bright that they look as if they might have just come out of a jeweler's shop in Bond street.—London Chronicle.

A NOVEL IDEA.

A traveling exhibition illustrating the charms of Canada as a holiday, hunting, fishing and camping resort, is to be put into commission by the Grand Trunk Railway System.

It will consist of a coach fitted up inside as an art gallery with bromide enlargements made from direct negatives of delightful scenes in "The Highlands of Ontario," including choice bits from the Algonquin National Park of Ontario, Georgian Bay, the Muskoka Lakes, Lake of Bays, Maganetawan River, Lake Nipissing and the French River, the famous Temagami Region, Kawartha Lakes, Rideau Lakes, and the principal Cities of Eastern Canada. The car will also contain mounted fish, from Canadian waters, mounted game heads, stuffed birds, moving pictures, etc., making a unique collection of attractive features that will appeal to the tourist and sportsman. A representative familiar with all the various districts will be in charge of the car, and will have a plentiful supply of descriptive matter, maps, etc.

The car will start in at Mobile, Alabama, about March 19, and will go through the States of Mississippi, Alabama, Kentucky, Indiana, Ohio, Pennsylvania, West Virginia, and New York. Towards the end of June, or in July, the car will reach Canada, and some of the principal towns and cities in the Dominion will be visited. The tour in the United States will occupy about three months, and in that time seventy-two towns will be visited.

THE TONE OF THE VOICE.

It is not so much what you say,

As the manner in which you say it;

It is not so much the language you use,

As the tones in which you convey it.

The words may be mild and fair,

And the tones may pierce like a dart;

The words may be soft as the summer air,

And the tones may break the heart.

For words but come from the mind,

And grow by study and art;

But the tones leap forth from the inner

self,

And reveal the state of the heart.

Whether you know it or not,

Whether you mean or care,

Gentleness, kindness, love and hate,

Envy and anger, are there.

Then, would you quarrels avoid,

And in peace and love rejoice,

Keep anger not only out of your words,

But keep it out of your voice.

—The Youth's Companion.

ABOLISHED USE OF BIBLE IN COURT.

Justice Tierney, of a municipal court in the Bronx, N. Y., has abolished the use of the Bible in his court. Explaining his action he said: "I have removed the Bible from use in my court. It was a desecration to use it there. The lying words from the mouths of witnesses made its use a mockery, a travesty. I was brought up to regard it with veneration and reverence as the word of God. It is shocking to find men calling upon the Deity to witness the truth of what they say—"So help me God"—with a lie in their hearts and upon the lips by which they profaned the Good Book. I now swear, or affirm, a witness with uplifted hand, but it really has no significance to my mind. I would prefer to let every person tell his or her story without either oath or affirmation, and then do the best I can toward ascertaining the truth."

MOTOR LUNATICS.

A doctor recently applied for a bed at a lunatic asylum for a patient. The resident doctor regretted his hospital was full—"Not a bed to spare"—and explained that this was caused by the great number of motor lunatics under his control.

"Why half the beds are empty!" exclaimed the visitor.

"Of course they are," replied the resident doctor. "I say they are motor lunatics. See, half of them are under their beds tinkering them up!"—Strand.

A CHINATOWN IN CHINA.

A journey was recently made to the interior of Kiangsi by Mr. Walter Glennell, the British consul at Kiu Kiang, an interesting report of which has been published by the government. In the course of this expedition the consul visited the Chinese manufacturing town of Ching-te Chen, the staple industry of which is pottery. According to the consul everything in Ching-te Chen either belongs, or is subordinate, to the porcelain and earthenware industry. The houses are for the most part built of fragments of fire-clay known as *loping-t'u* that were at one time part either of old kilns or of the fire-clay covers in which the porcelain is stacked during firing. The river bank is for miles covered with a deep stratum of broken chinaware and chips of fire-clay, and as far as could be judged, the greater part of the town and several square miles of the surrounding country are built over, or composed of, a similar deposit. A great industry employing hundreds of thousands of hands does not remain localized in a single spot for 900 years without giving to that spot a character of its own.

The consul states that this town is unlike anything else in China. The forms, the color, the materials used in the buildings, the atmosphere, are somewhat reminiscent of the poorer parts of a civilized industrial center. At present there are 104 large pottery kilns in town. The greater part only work for a short season in the summer. During this busy season, when every kiln is employing on the average from 100 to 200 men, the population of Ching-te Chen rises to about 400,000 souls, but of this total nearly, if not quite, half are laborers drawn from a wide area of country—who only come for the season, live in rows of barrack-like sheds, and do not bring their families with them.

But apart from the kilns one passes along street after street where every shop is occupied by men, women, and children all engaged in the designing, molding, painting, or distributing of pottery. Pottery sheds, where the clay is mixed and molded on the wheel, are innumerable. The river bank is crowded for three miles by junks either landing material and fuel, or shipping the finished product. Shops for the retail of the ware, though numerous, are less in evidence than might be expected, and the wholesale trade, which is in the hands of the guilds, makes very little display. Apart from the meeting halls of these guilds there are scarcely any buildings with any architectural pretensions, but the guild halls are elaborate structures.

THE BABIES GOT MIXED.

At a party I attended two young mothers were present, each with a baby boy. The babies were very similar in age and appearance, and the mothers gushed about them till everybody was tired. They spoiled the night for two dozen people by their senselessness. As the night wore on they made ready to depart together—the one baby in a pram; the other, as it had a four-miles' journey, was in arms.

Ere the mothers quitted the house a sudden diversion occurred in one of the rooms. They stepped in to see the fun, leaving one baby in the pram, and the other sitting on a low chair. Instantly one joker changed the hats and cloaks of the children, then transferred the latter from pram to chair and vice versa. The mothers set off hurriedly, and were at home ere the horrible truth was revealed. It was nearly midnight, and six miles lay between the respective homes.

The parents had to put up with it for the night, and it was subsequently learned that both babies, alarmed by the strange surroundings, were quite outrageous. They kicked and howled the whole night long, and between maternal anxiety about the genuine baby and the contrivance of the substituted one not a blessed wink of sleep was obtained in either home. By daybreak next morning the babies were restored to their proper places, but there was no end of feeling over the "joke."—I. C.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The Rev. Dr. McMeekin of Ottawa has been preaching most acceptably at Madawaska.

Services preparatory to the Communion will be held next Friday morning in Bank street church, Knox church and the Glebe.

Meetings for the deepening of the spiritual life have been held in Erskine church this week, when addresses were delivered by Rev. J. W. H. Milne and Rev. D. J. Craig, of Aylmer.

It is expected that work will start on the new Stewarton Church, Bank street, about the first of May. It will cost in the neighborhood of \$27,000 and will be the largest Presbyterian church in this city, seating 1,200. It is to be built of stone and already plans have been prepared which will be brought before a congregational meeting on the 11th of April for acceptance, when other details will be arranged. The present building cannot begin to accommodate the congregation, which, since Rev. William A. McIlroy took charge, has increased very rapidly. Already several thousand dollars have been contributed and the members are determined to soon have a place of worship that will compare favorably with any in the Capital.

In the absence of Rev. Dr. Armstrong, Rev. Professor Mackenzie, of the Presbyterian College, Montreal, was the preacher in St. Paul's. In the morning his theme was "The Presence of God," which, he said, was the need of all life, whether individual or national. He took for his text Exodus XXXIII, 14: "My Presence shall go with Thee." In a sense, said the preacher, the presence of God was with every man, good or bad. No man could hide himself from God. He might forget God, and lead a prayerless life, but that did not alter the fact that through all the hours of the day the presence of God was with him. There were times when some men found God's presence irksome, a jarring note. They could test themselves by this thought: Did God's presence make them afraid? If it did then something was wrong with their lives. In another sense God's presence was forfeited and lost by living a selfish, sinful life. The presence of God was the great need of their lives. It was the need of national life. A nation's greatness consisted not in its material wealth, but in the presence of God in the national life of the people. Again, it was the great need of church life. If the presence of God was not realized in the church life, in the preaching, in the praying, in the singing, in all they did then all would come to naught. They needed to be more diligent, but it was not by stirring themselves up a little more that the church would grow, but by the presence of God in all that they did. Then the promise contained in the text was the great need of the family life. Could anything be worse for the children than to grow up in a home where there was no sense of God's presence. Professor Mackenzie's evening sermon was on "Acceptable Service," the four essentials of which he defined as love, faith, loyalty and self-renderer.

The Toronto papers make the following announcement:

The annual examination in the Presbyterian General Assembly's teacher training course will be held on Saturday, May 5, 1906, or on Friday evening, May 4, wherever this may be more convenient, and in as many places as may be found necessary from applications received. Already about 121 names have been sent in, and there is yet a month in which to receive applications.

EASTERN ONTARIO.

Rev. J. H. White, M.A., of Uptergrove, conducted preparatory services in Knox church last Friday at 11 a.m.

Prof. J. Marshall, M.A., of Queen's University, Kingston, lectured in the collegiate institute at Renfrew recently.

Rev. D. Currie, pastor of Knox church, Perth, occupied the pulpit of St. Paul's church, Smith's Falls, on Sunday last.

On next Friday evening Rev. H. D. Leitch, of St. Elmo, will lecture in the Russell Church on "People I have met and do not wish to meet again." There should be a large attendance.

Rev. J. C. McConachie of Queen's University, Kingston, will preach in St. John's church on Sunday next. Mr. McConachie graduated a year or so ago and has been engaged in mission work. He is now taking a post-graduate course.

Last Sunday morning Rev. David McLaren delivered a special sermon to the children in the Alexandria church. It is announced that special services will be held in MacLaren Hall, commencing on Monday evening, 26th inst. Revs. A. Morrison of Kirk Hill and A. G. Cameron of Apple Hill will assist at these meetings.

At the recent celebration of the first anniversary of the induction of Rev. R. McKay, of Maxville, the pleasing feature of the gathering was the "lifting" the mortgage on the church property. Rev. H. D. Leitch, of St. Elmo, discharged the duties of the chair in a happy manner, and altogether the meeting was a most enjoyable one.

An excellent entertainment was given recently in the White Lake church. Miss M. Asquith, Ottawa; Mrs. (Rev.) H. Young, Glasgow; the Misses MacLean, Carleton Place, and Miss J. Needham, Pakenham, were among those taking part. The church was crowded to the doors and all expressed themselves as being delighted with the entertainment.

On Sabbath, March 11th, the sacrament of the Lord's Supper was dispensed in St. Andrew's Church, White Lake, by the pastor, Rev. E. J. Show. The morning was fine, the roads favorable and the largest number in many years attending a March communion greeted the pastor. Fifteen new communicants were received on profession of faith and one by certificate.

Rev. P. F. Langill of Martintown preached in St. Andrew's church here last Sunday morning, while Rev. A. Govan preached in St. Andrew's church, Martintown, and read to the congregation the notice that their pastor had received a unanimous call from Vars congregation. Many people in this village hope that the call will not be accepted, as Glangarrians can ill-afford to lose such a whole-hearted clergyman as Rev. Mr. Langhill.

The Board of French Evangelization has offered the Rev. P. F. Langill, of Martintown, the position of canvassing agent for the Pointe aux Trembles schools at a salary of \$1,200 a year and expenses. The offer has not yet been accepted, but is under consideration. The work is difficult, but most important, and those who know it best are anxious that the board's offer be accepted.

St. Andrew's church, Martintown, one of the finest country churches in Eastern Ontario, was destroyed by fire on Tuesday forenoon of last week. The villagers turned out in full force and made every effort to stop the work of destruction, but having no fire-fighting appliances were unable to accomplish much and the building was completely destroyed, nothing but the bare walls remaining. There had been no fire on since Sunday and when the caretaker cleaned out the furnace on Monday there was no sign of burning embers. There was an insurance of \$5,000, but it is estimated that the structure could not be rebuilt for less than \$20,000 or \$25,000.

WESTERN ONTARIO.

Cookstown Presbyterian contributed last year \$100 to the schemes of Church.

Rev. Hector McKay, of London Junction, was the preacher at St. Andrew's church, Guelph, last Sunday.

The following commissioners have been appointed to attend the General Assembly from Guelph Presbytery: Ministers—Dr. Dickson, Mr. Blair, Mr. Glassford, J. W. Orr, Dr. Middlemiss, Ruling elders—A. W. Panabaker, Wm. Holmes, J. E. McLean, Wm. Argo, Alex. Howie.

Division street church, Owen Sound, has undertaken to secure the services of an assistant for their pastor for the next six months. Mr. Jos. E. Pauline has been engaged for the position and will enter upon his duties on the eighth of April.

Rev. E. A. Henry, of Knox church, Hamilton, is unanimously called to Knox church, Regina. Salary promised, \$2,500, a free manse and six weeks' holidays. Mr. Henry has been four years in his present charge and has done excellent work. Before going to Hamilton he had spent several years in Brandon, Man.

Rev. Dr. McCrae, Westminster, has just returned from a two weeks' stay at Clinton Springs, N.Y., where he was recuperating after a severe attack of la grippe. Dr. McCrae preached last Sunday at New St. James', London, exchanging pulpits with Rev. F. Ballantyne, B.A.

The veteran minister of Knox church, Woodstock, Rev. Dr. McMullen, in a sermon last Sunday on the Mosaic authorship of the Pentateuch, said that the higher critics in casting reflections on the authorship of Moses cast doubt upon Christ's authority. Christ's authority was Christianity, and Christ was Christianity. He did not understand how such men, doubting the authority of Christ, could profess to be Christians and have faith in Christ, for their soul's salvation.

At the recent meeting of Guelph Presbytery the resignation by Rev. J. B. Mullen of the pastorate of St. Andrew's Church, Fergus, was up for consideration. Communications were heard from the Session, Board of Management and congregation, who spoke most favorably of Mr. Mullen's long service among them, the strong attachment between him and the congregation, who were very sorry that he had seen it his duty to resign. At a meeting of the congregation it had been resolved that his resignation be accepted by the Presbytery, but not to take effect until the 1st of July, 1907; that they had agreed to give him an increase of salary for 1906 of \$100, making it \$1,000, and also to pay him \$1,000 for the half year ending in June, 1907.

At the regular monthly meeting of the Montreal Ministerial Association on Monday the following delegation was appointed to interview the government on the question of Sunday observance: Rev. W. D. Reid, Rev. S. J. Taylor, Rev. Dr. Symond, Rev. Dr. Gilmour and the secretary.

Mr. J. Colin Forbes, R.C.A., of Montreal, who is at present in England painting the portraits of the King and Queen for the Parliament of Canada, has been entrusted with the task of painting a portrait in oils of Sir Henry Campbell-Bannerman, the new British premier. The picture is for the National Club.

The doors of every church should swing outward as well as inward. We must listen to the call of the regions beyond as well as to the stranger within the gates.

As the sunlight exceeds the starlight so does wisdom exceed folly. But when the wise man spends his knowledge as the fool his folly it were better not to be wise.

MONTREAL.

Rev. A. Graham, B.A., of Park Hill, has been preaching in St. Mathew's Church, Point St. Charles.

Rev. J. A. McFarlane, M.A., of Quebec, is conducting special services in Taylor church every evening this week, excepting Saturday.

terian, was formally dedicated on Sabbath morning, 18th inst. The architect of the building, which is chaste and simple in style, and has a seating capacity of 450, is a son of the late Principal McVicar.

Rev. Alfred Bright, B.A., a graduate of Queen's, but who is just completing a post-graduate course in the Montreal College, is called as assistant pastor of St. Paul's, Peterboro.

The Rev. W. R. Cruikshanks, recently pastor of Montreal West, has been appointed treasurer of the Montreal Presbyterian College. This position was formerly held by the late Dr. Warden, and since his death his son has discharged the duties of the office. Mr. Cruikshanks will enter upon his new duties on April 1. A better appointment could not have been made.

Last Sunday was celebrated the tenth anniversary of St. John's French Presbyterian church, St. Catharine street. Following are the officers of the church and its societies: Session—The Rev. Calvin E. Amaron, M.A., D.D., pastor; Dr. Rondeau, Mr. F. Lapointe, Mr. H. Contant, Mr. A. Monnet, elders. Board of Management—Dr. Rondeau, chairman; F. Lapointe and A. Monnet, treasurers; C. E. Amaron, secretary; Geo. Rolin, H. Contant, A. Lamy, N. Etienne, T. B. Beauchamp, Woman's Missionary Society—Mme. C. E. Amaron, president; Mlle. Calbrit, first vice-president; Mme. Cote, second vice-president; Mme. A. Larivée, treasurer; Mlle. A. Vandenberghé, secretary; Mrs. Martel and Mrs. McChais, representatives. Sunday school—The Rev. C. E. Amaron, D.D., superintendent; Mlle. Daumery, Mrs. Cote and Mrs. Anaron, teachers.

The opening social of MacVicar Memorial church was held last week, and was a great success. The pastor, Rev. D. J. Graham, presided. Suitable addresses were given by Rev. Dr. Johnston, Rev. J. R. Dobson, Rev. Prof. Mackenzie, Rev. Mr. Flannigan, (Anglican), and Rev. T. Brown, Methodist minister, and Mr. Walter Paul, elder of Knox, and Mr. Gladstone, chairman of the Board of Management. Tea was served by the ladies. The Rev. Mr. Graham took charge of the St. Louis congregation a little over five years ago. The cause was then only a small mission, with a membership of forty-three persons, and a Sabbath-school of about fifty children. After two years of hard, faithful work by Mr. Graham, the mission was erected into a regular augmented charge and the people were unanimous in calling Mr. Graham to be their settled pastor. Since that time the congregation has grown rapidly, and the old building could not accommodate the numbers who attended. Now there is a Sunday school of 260, and a congregation of nearly two hundred members. The new building is of Laprairie pressed brick, with Roman stone front and facings. It has a seating capacity of 500, with arrangements for further extension at a minimum cost.

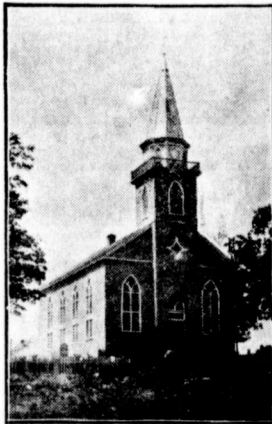
The death of Mr. James Moore is universally regretted. He took a quiet, but efficient part in many charitable and philanthropic enterprises. On the death of the late Charles Alexander Mr. Moore was elected hon. life president of the Montreal Protestant House of Industry and Refuge. The board, at its last meeting, passed the following resolution, a copy of which has been sent to Miss Moore, the surviving sister of their much esteemed associate, benefactor, governor, and hon. life president: "Divine Providence has seen fit to remove from us another of our number; one who, for nearly half a century, has been very closely identified in the building up and maintaining of the homes for the needy and deserving poor in connection with this noble institution. Daily,

his counsel and advice was sought, and, in years now past, and up to within a few years of his last illness, his guiding hand and financial support, was more than freely given. Who of us can take his place? Kings and princes die, and are entombed with pomp and splendor. As world's leaders they are replaced, but in the removal from us of our associate, a vacancy has occurred which we feel never can be filled. He was a man of character and resolution, and exemplary in all walks of life. Now that he has been called to his eternal rest, we can but say: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

ST ANDREW'S CHURCH, MARTINTOWN.

We are indebted, says the Cornwall "Standard," to an esteemed correspondent, a former resident of Martintown, for the following interesting sketch of the church at that place, which was burned down on Tuesday last:

"St. Andrew's," Martintown, was built in the year '37, under the pastorate of the Rev. Arch. Connell, who came to this country from the Home Land as one of the pioneers of Presbyterianism in Canada. Mr. Connell seems to have been a man of wonderful intellectual abilities, and, added to all this, of indomitable courage. On his coming to Martintown, then known as McMartin's Mills, he saw the needs of the people for a better and more suitable place of worship, and at once set himself to the task of building the church whose destruction by fire, on Tuesday last, the Presbyterians of Glengarry so deeply deplore. At the time "St. Andrew's" was built, there was little or no money in this then new land. Mr. Connell went over to Scotland, where he so earnestly made known to the people the needs of their fellow-countrymen in McMartin's Mills, that he collected quite a large sum of money. Coming back, he set to work to plan and build St. Andrew's church and manse. His parishioners, seeing his zeal and courage, at once set about doing what they could to help build their Zion. They gave of the fruits of the ground, bringing all to their minister, who kept account of what each parishioner contributed. The old accounts, which the writer was privileged to see some time ago, are most interesting, showing how the different workpeople were paid for their labors, in so many bushels of grain or potatoes, etc. The strain of the arduous undertaking proved too much for their loved pastor, who passed away shortly after this, his life-work, was completed. His remains were laid at rest under the pulpit. Strange to relate, the tablet erected to his memory by an affectionate people was the only thing rescued from the burning building. Mr. Connell was succeeded by Rev. John McLaurin, who died in 1856, and was succeeded by the Rev. Peter McVicar, who, after a pastorate of four years, returned to Scotland to become minister of the Parish of Manor, in Peebles Presbytery. Mr. McVicar was succeeded by the Rev. James Mair, who resigned the charge of St. Andrew's in 1868 and went to the United States. The Rev. John S. Burnet succeeded Mr. Mair, and, after a successful pastorate of well on to thirty years, was compelled, by ill health and advancing years, to retire from the active duties of the ministry in the autumn of 1893. During Mr. Burnet's pastorate the church was enlarged and remodelled, at a cost of \$6,000, making it one of the finest country churches in Canada. Mr. Burnet was succeeded, in January, 1897, by the Rev. P. F. Langill, the present incumbent, with whom he and his congregation the keenest sympathy is expressed.



By Courtesy of Cornwall Standard. ST. ANDREW'S CHURCH, MARTINTOWN, ONT. Destroyed by Fire Last Week.

TORONTO.

At a recital and concert in connection with Fern avenue church, Rev. S. B. Graeb, pastor of the church, was presented with a purse of gold by the Ladies' Aid Society in recognition of his services to their organization. A handsome dinner service was also presented to Mrs. Graeb, and both she and her husband were assured of the lasting respect and regard of the congregation.

The movement for the removal of Knox College from Spadina crescent to a more suitable site is steadily gaining ground. It has progressed so far, we are told, that the option has been secured on a St. George street property. The plan most favored at present is one by which the front of the building will be on St. George street, and the rear on the campus. So popular is the scheme with the authorities of Knox that there was only one dissenting voice at the last committee meeting held to discuss the question.

Professor S. W. Dyde, LL.D., of Queen's University, Kingston, preached in St. Andrew's church, King street, last Sunday morning, and in Bloor street church in the evening. Dr. Dyde has occupied the chair of Mental Philosophy in Queen's for the past seventeen years, and has been closely identified with many forward movements in education. He is also a gifted preacher, and has been heard with delight in Ottawa and other eastern centres.

There have been 165 new members received into Cooke's Presbyterian Church, largely as a result of the Torrey-Alexander mission, and 51 more have applied for admission. Other city Presbyterian churches which have gained largely in membership in recent communions are College street 113, Deer Park 31, Cowan avenue 38, St. Paul's 26, St. James' Square 56, Old St. Andrew's 43, West Presbyterian 65, Central 25, Bloor street 39, Dovercourt 79, St. Giles' 42, and Dunn avenue 68.

TOBACCO AND LIQUOR HABIT.

A. McTaggart, M.D., C.M.
75 Yonge Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted.

Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross, Ex-Premier of Ontario.

Rev. John Potts, D.D., Victoria College.
Rev. Father Teefy, President of St. Michael's College, Toronto.

Right Rev. A. Sweatman, Bishop of Toronto.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments; no hypodermic injections; no publicity; no loss of time from business, and certainty of cure. Consultation or correspondence invited.

THE DOMINION PRESBYTERIAN.

BRITISH AND FOREIGN.

Early in December the tunnel from New York to Brooklyn will open to traffic.

The "All Night Bank" is to open in Chicago on April 1st. Scoffers think the date was well chosen.

The Chicago City Council have voted to double the saloon license fee, making the rate \$1,000 instead of \$500.

Fifty years ago Africa lay in unexplored darkness. Now there are 2,400 missionaries, with six times as many native helpers.

Official figures show that there are 17,000,000 children in Russia between the ages of six and fifteen who are not getting any education.

The extraordinary fall in values of South African mining shares during the past thirteen months has resulted in a loss of over £65,000,000.

The popularity of the golf cap, says the "Tailor and Cutter," is affecting the sale of hats, and there is nothing like the old-time demand for felts and silks.

At the time of Trafalgar the capital value of the British navy was £10,000,000. In 1902 it was £100,000,000. Now the cost of each vessel approaches £2,000,000.

The death in South Africa (from blood-poisoning, resulting from being struck on the knee by a cricket ball) is announced of Lieut. Dr. Gordon Mackay, eldest son of Dr. Mackay, Aberfeldy.

Both Lord Minto and Lord Kitchener have expressed complete satisfaction with Mr. Morley's decision on the Indian army administration question. It is believed the new scheme will come into operation in April.

The most up-to-date method of advertising in Glasgow is not by motor car, but by a couple of oxen drawing a covered van. Judging by the crowd following in their wake most of them had never seen oxen in harness before.

The Blue Book on life insurance has just been issued, showing that the people of the British Isles are carrying \$4,709,308,630 in policies held by ninety-six companies. This huge sum does not include the figures of the colonial and foreign companies.

Whether to spell Argyll like that or with a final e troubles many. One steamer has "Argyll" on the bow and "Argyle" on the stern. Five other steamers have the final l and two the final e; but there is the well-known "Argyle" street, Glasgow.

Australia produces about as big trees as California. A giant in Australia has been named King Edward VII by the government of Victoria. A tablet proclaiming its royal dedication has been affixed to its trunk, which has a girth of 37 feet at the base.

The Duke of Connaught is one of the most experienced horticulturists of the day. When at home at Bagshot House the duke busies himself almost every day in his garden. He lays out the beds with his own hands, and has quite a remarkable knowledge of botany.

The degeneration of the British race physically has been a good deal assumed upon insufficient evidence, but no one can deny that the drunkenness of mothers must increase the number of faulty citizens. Poverty and drink bulk largely in bringing about race degeneration.

At the monthly meeting of the United Free Presbytery of Paisley on the 6th inst. Principal Hutton was congratulated on his prospective election to the moderatorship of the general assembly, and on his being the recipient of the degree of D.D. from Edinburgh University.

Mr. Carnegie has sent the Dalton-in-Furness Council a stinging letter. Some time ago he advanced the council £3,000, and a central library and two branches were built. The council applied to him for a further donation to cover extra expenditure. He emphatically declines, and says there is too much of a mechanical "Go to Mr. Carnegie and get the money" as a matter of course about this attitude.

SPARKLES.

Miss Doolittle was giving an elaborate description of a blacksmith, preparatory to teaching her first-grade pupils the poem of Longfellow's.

"Now, children, we are going to learn a poem today about some one who works very hard. He is very large, and has great arms that can lift such heavy things!—His face is blackened with soot that comes from his fire. And he wears a dirty black apron, and he has a fire that glows red, and whenever he makes anything he puts it into this fire, then pounds it with a great hammer, which makes a clanging noise and makes the sparks fly all about. Now who can tell me what I have been describing?"

A little maid, who had listened to these vivid details with eyes twice their natural size, sprang to her feet, and said, in an awed whisper:
"The devil."

"Don't be too anxious to get a husband," said the wise matron. "Don't go around hunting for one." "Think I should just sit down and wait for one, eh?" replied the maiden. "Yes; for you'll sit up and wait for one often enough after you've got him."

"Did you tell Clarence you would cut him off without a cent if he married that girl?" "No," answered the wise father, "the idiot would marry her in spite of that; I told the girl."

"I reckon Josh 'll make his mark in the world one o' these days." "Mebbe he will," replies the father; "but I wish he'd take the hoe and put a few dints into it by way of practice."

Mrs. Brand—"I wunner whit proper by-name we cood gie oor wee Watty, seein' he's sae clever at playin' mischievous tricks?" Mr. Brand (after a minute's cogitation)—"Monkey Brand."

An Ayrshire Story—A good story is told of an Ayrshire gravedigger. Cholera was raging in the district in which he resided, and every day he had a number of graves to dig, and was fast making money. While digging a grave a friend, in passing, said:—"You're busy, John." "Yes," he replied; "but this is a useless job—it's for the wife."

Awkward—A little child was sobbing loudly in a street in Glasgow the other day when a kindly old gentleman who was passing patted the child on the head, and said:—"There, there—don't cry; be a man." Child (still sobbing)—"Hoo e-can I be a man, when I'm a la-lassee?"

"Yes," said the condescending youth, "I am taking fencing lessons." "Good," answered Farmer Cornrossel. "I allus said you was goin' to turn in an' do somethin' useful. What's your specialty goin' to be—rail, stone or barbed wire?"

No Doubt About It—A certain Mrs. Murphy who keeps lodgers had one who had the curious name of Mustard. One morning he was having porridge for breakfast, and, as it was too hot, he put it out on the window-sill to cool. Unfortunately it slipped over the window, and landed on the top of a neighbor's head. The enraged neighbor went up to the house and demanded an explanation of the outrage. The landlady, remembering about her lodger, replied, "Oh, that's Mustard." "Tell name o' yer lees, Mrs. Murphy; it's rale Scotch parritch" was the haughty reply.

Australia has no orphan asylums. Every child who is not supported by its parents becomes a ward of the State, receives a pension, and is placed in a private family, where board and clothes are provided.

HEALTH IN SPRING.

Nature Needs Assistance in Making New Health-Giving Blood.

Spring is the season when your system needs toning up. In the spring you must have new blood, just as the trees must have new sap. Nature demands it. Without new blood you may have twinges of rheumatism or neuralgia, occasional headaches, a variable appetite, pimples or eruptions of the skin, or a pale, pasty complexion. These are sure signs that the blood is out of order. A tonic is needed to give new energy. Dr. Williams' Pink Pills are the best tonic in all the world. They make new, rich, blood—your greatest need in spring. They clear the skin, drive out disease and make tired, depressed men and women bright, active and strong. Mrs. Chas. Masson, Yamachiche, Que., proves the great value of Dr. Williams' Pink Pills in building up people who have become weakened and run down. She says:—"In the winter of 1905 I was very much run down and lost flesh rapidly. My blood was poor. I suffered from indigestion, severe headaches and general debility. In this condition I decided to give Dr. Williams' Pink Pills a trial, and thanks to this valuable medicine I am again enjoying perfect health."

Dr. Williams' Pink Pills cure all the ailments due to poor blood or shattered nerves. That is why they cure anaemia, rheumatism, neuralgia, kidney trouble, indigestion and the secret ailments of women and girls. Sold by medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from the Dr. Williams Medicine Co., Brockville, Ont.

NO RAILWAYS THEN.

The era of stage coaches in Britain extends from early in the seventeenth till about the middle of the nineteenth century, but the date of first starting can only be ascertained approximately. There is record of a grant in 1610 of a Royal patent to run coaches for hire between Edinburgh and Leith, but their use must have been very restricted.

By 1640, however, stage coaches had come to have a practical share in the ordinary means of travel. An English writer in 1649 says:—

"There is of late such an admirable com-moiousness, both for men and women, to travel from London to the principal towns of the country that the like hath not been known in the world, and that is by stage coaches, wherein anyone may be transported to any place, sheltered from foul weather and foul ways, at the low price of about a shilling for five miles."

The outside fare from Glasgow to Edinburgh was 10s, other parts of the kingdom being covered at similar rates, which gives an average rate for outside seats of about 3d per mile. In 1754 steel springs were first used in coaches; in 1780 glass was used instead of the leather curtains hitherto in use; in 1784 His Majesty's mails were first carried in coach. About 1816 the macadam system of road-making greatly accelerated the speed, and from this to 1836 was the golden age of coaching, the regular service of coaches then plying being:—54 in England, 30 in Ireland, and 10 in Scotland. Then came the railway.

THE SOURCE OF SUCCESS.

The strong character creates opportunities. Columbus did not wait for a modern steamship to discover the New World. No one and no condition of affairs could discourage him. It is the same at all places and all times. The great soul rises above his surroundings. To the strong there is no impediment. Helen Keller, blind, deaf, and dumb, found her afflictions no insurmountable barrier to success. Happiness, success, content all come from within. The outside world neither makes nor mars.

CANADIAN PACIFIC

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

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

VIA SHORT LINE FROM CENTRAL STATION:

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

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBRIDGE FROM UNION STATION:

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

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

GEO. DUNCAN,

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

GRAND TRUNK RAILWAY SYSTEM

MONTREAL TRAINS

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

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

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

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

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

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

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

S. EBBS, City Ticket Agent, 115 House Block, General Steamship Agency.

New York and Ottawa Line.

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

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Pinch	5.47 p.m.
9.35 a.m.	Cornwall	6.24 p.m.
12.55 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.50 p.m.	Rochester	8.45 p.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 1180.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1880.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 27 Feb.
Inverness, Whycoomagh, 12 and 18 March.

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

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

St. John. St. John 16 Jan., 10 a.m.
Miramichi, Chatham, 17 Dec.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 6 Mar., 4 p.m.
Montreal, Knox, 6 Mar., 8.30.
Glengarry, Cornwall, 6 Mar., 1.30 p.m. Ottawa, Ottawa.

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

Brookville, Brookville, 29 Jan., 2.30.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Kingston, 12 Dec., 2 p.m.
Peterboro, Cobourg, 5 Mar., 8 p.m.
Whitby, Bowmanville, 17 Jan., 10 a.m.

Lindsay, Lindsay, 17 Dec., 11 a.m.
Toronto, Toronto, Monthly, 1st Tues.

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

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

Owen Sound, O. Sd., 6 Mar., 10 a.m.
Saugeen, Mt. Forest, 6 Mar., 10 a.m.
Guelph, Guelph, 20 Mar., 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 2 Jan., 10 a.m.
Paris, Woodstock, 9 Jan., 11 a.m.

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

Stratford, Stratford, 14 Nov.
Huron, Seafort, 14 Nov., 10.30.

Maitland, Wingham, 19 Dec., 10 a.m.
Bruce, Paisley, 6 Mar., 10.30 a.m.
Sarnia, Sarnia, 12 Dec., 11 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

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

Arcoia, Arcoia, at call of Mod. 1908.

SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary, Edmonton, Edmonton, Feb. or Mar.
Red Deer, Blackfalds, 6 Feb.
Kamloops, Vernon, at call of Mo.
Victoria, Victoria, 26 Feb., 2 p.m.

THE

Dominion Life Assurance Co.

Head Office, Waterloo On.

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

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

AGENTS WANTED.

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and
49 Crescent Street,

MONTREAL, QUE

LITTLE WORK

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

LARGE PAY

DON'T THROW MONEY AWAY



THE SETTING HEN—Her failures have discouraged many a poultry raiser.

You can make money raising chicks in the right way—lots of it.

No one doubts that there is money in raising chickens with a good incubator and brooder.

Users of the Chatham Incubator and Brooder have all made money. If you still cling to the old idea that you can successfully run a poultry business using the hen as a hatcher, we would like to reason with you.

In the first place, we can prove to you that your actual cash loss in eggs, which the 20 hens should lay during the time you keep them hatching and brooding, will be enough to pay for a Chatham Incubator and Brooder in five or six hatches, to say nothing whatever of the larger and better results attained by the use of the Chatham Incubator and Brooder.

If you allow a hen to set, you lose at least eight weeks of laying (three weeks hatching and five weeks tending care of the chickens), or in the eight weeks she would lay at least three dozen eggs. Let the Chatham Incubator on the hatching, while the hen goes on laying eggs.

Our No. 3 Incubator will hatch as many eggs as twenty setting hens, and do it better. Now, here is a question in arithmetic:—

If you keep 20 hens from laying for 8 weeks, how much cash do you lose if each hen would have laid 3 dozen eggs, and eggs are worth 15 cents per dozen? Ans.—\$9.00.

Therefore, when the Chatham Incubator is hatching the number of eggs that twenty hens would hatch, it is really earning in cash for you \$9.00, besides producing for your profit chicks by the wholesale, and being ready to do the same thing over again the moment each hatch is off.

Don't you think, therefore, that it pays to keep the hens laying and let the Chatham Incubator do the hatching?

There are many other reasons why the Chatham Incubator and Brooder outclasses the setting hen.

The hen sets when she is ready. The Chatham Incubator is always ready. By planning to take off a hatch at the right time, you may have plenty of broilers to sell when broilers are scarce and prices at the top notch. If you depend on the hen, your chicks will grow to broilers just when every other hen's chicks are being marketed, and when the price is not so stiff.

The hen is a careless mother, often leaving her chicks amongst wet grass, bushes, and in places where rats can confiscate her young.

The Chatham Brooder behaves itself, is a perfect mother and very rarely loses a chick, and is not infested with lice.

Altogether, there is absolutely no reasonable reason for continuing the use of a hen as a hatcher and every reason why you should have a Chatham Incubator and Brooder.

We are making a very special offer, which it will pay you to investigate.

Small Premises Sufficient For Poultry Raising.

Of course, if you have lots of room, so much the better, but many a man and woman are carrying on a successful and profitable poultry business in a small city or town lot. Anyone with a fair sized stable or shed and a small yard can raise poultry profitably.

But to make money quickly, you must get away from the old idea of trying to do business with setting hens as hatchers. You must get a Chatham Incubator and Brooder.

To enable everybody to get a fair start in the right way in the poultry business, we make a very special offer which it is worth your while to investigate.

We can supply you quickly from our distributing warehouses at Calgary, Brandon, Regina, Winnipeg, New Westminster, B.C., Montreal, Halifax, Chatham. Factories at CHATHAM, ONT., and DETROIT, MICH.

The MANSON CAMPBELL CO., Limited, Dept. No. 5A, CHATHAM, CANADA

Let us quote you prices on a good Fanning Mill or good Farm Scale.

The Chatham Incubator and Brooder has created a New Era in Poultry Raising.

The setting Hen as a Hatcher has been proven a Commercial Failure.

The Chatham Incubator and Brooder has always proved a Money Maker.

A Light, Pleasant and Profitable Business for Women

Many women are to-day making an independent living and putting by money every month raising poultry with a Chatham Incubator.

Any woman with a little leisure time at her disposal can, without any previous experience or without a cent of cash, begin the poultry business and make money right from the start.

Perhaps you have a friend who is doing so. If not, we can give you the names of many who started with much misgiving only to be surprised by the ease and rapidity with which the profits came to them.

Of course, success depends on getting a right start. You must begin right. You can never make any considerable money as a poultry raiser with hens as hatchers. You must have a good Incubator and Brooder, but this means in the ordinary way an investment which, perhaps you are not prepared to make just now, and this is just where our special offer comes in.

If you are in earnest, we will set you up in the poultry business without a cent of cash down. If we were not sure that the Chatham Incubator and Brooder is the best and that with it and a reasonable amount of effort on your part you are sure to make money, we would not make the special offer below.

WE WILL SHIP NOW
TO YOUR STATION
FREIGHT PREPAID

A CHATHAM INCUBATOR and BROODER

You Pay us no Cash
Till After 1906 Harvest

"Gentlemen,—Your No. 1 Incubator is all right. I am perfectly satisfied with it. Will get a larger one from you next year. H. M. LOCKWOOD, Lindsay, Ont."

"Gentlemen,—I think both Incubator and Brooder is all right. I got 75 per cent. out of three hatches. R. S. FLEMING, Plattsville, Ont."

"Gentlemen,—I had never seen an incubator until I received yours. I was pleased and surprised to get over 80 per cent., and the chickens are all strong and healthy. A child could operate machine successfully. JAS. DAY, Rathwell, Man."



No. 1—60 Eggs
No. 2—120 Eggs
No. 3—240 Eggs

THE CHATHAM INCUBATOR—Its success has encouraged many to make more money than they ever thought possible out of chicks.

Every Farmer Should Raise Poultry

Almost every farmer "keeps hens," but while he knows that there is a certain amount of profit in the business, even when letting it take care of itself, few farmers are aware of how much they are losing every year by not getting into the poultry business in such a way as to make real money out of it.

The setting hen as a hatcher will never be a commercial success. Her business is to lay eggs and she should be kept at it. The only way to raise chicks for profit is to begin right, by installing a Chatham Incubator and Brooder. With such a machine you can begin hatching on a large scale at any time.

You can only get one crop off your fields in a year, but with a Chatham Incubator and Brooder and ordinary attention, you can raise chickens from early Spring until Winter and have a crop every month. Think of it!

Quite a few farmers have discovered that there is money in the poultry business and have found this branch of farming so profitable that they have installed several Chatham Incubators and Brooders after trying the first.

Perhaps you think that it requires a great deal of time or a great deal of technical knowledge to raise chickens with a Chatham Incubator and Brooder. If so, you are greatly mistaken. Your wife or daughter can attend to the machine and look after the chickens without interfering with their regular household duties.

The market is always good and prices are never low. The demand is always in excess of the supply and at certain times of the year you can practically get any price you care to ask for good broilers. With a Chatham Incubator and Brooder you can start hatching at the right time to bring the chickens to marketable broilers when the supply is very low and the prices accordingly high. This you could never do with hens as hatchers.

We know that there is money in the poultry business for every farmer who will go about it right. All you have to do is to get a Chatham Incubator and Brooder and start it. But perhaps you are not prepared just now to spend the money. This is why we make the special offer.

IS THIS FAIR?

We know there is money in raising chickens. We know the Chatham Incubator and Brooder has no equal.

We know that with any reasonable effort on your part, you cannot but make money out of the Chatham Incubator and Brooder.

We know that we made a similar offer last year and that in every case the payments were met cheerfully and promptly, and that in many cases money was accompanied by letters expressing satisfaction.

Therefore, we have no hesitation in making this proposition to every honest, earnest man or woman who may wish to add to their yearly profits with a small expenditure of time and money.

This really means that we will set you up in the poultry business so that you can make money right from the start, without asking for a single cent from you until after the harvest.

If we know of a fairer offer, we would make it. Write us a post card with your name and address, and we will send you full particulars, as well as our beautifully illustrated book, "How to make money out of chicks." Write to-day to Chatham.