

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG. FEBRUARY 7, 1906.

Single Copies, 5 cents.

## Twenty-fifth Annual Statement of the North American Life Assurance Co. Home Office, 112-118 King Street West, Toronto For the year ending 31st Dec., 1905

December 30, 1904—  
To Net Ledger Assets.....\$5,945,362.62

### Receipts.

December 30, 1905—  
To Cash for Premiums.....\$1,374,607.50  
" Cash on Investments, etc. .... 300,246.63  
1,663,854.13  
\$7,609,216.75

### Disbursements.

December 30, 1905—  
To Expenses .....\$ 144,622.32  
" Commissions, Expenses and Salaries to Agents ..... 252,686.29  
" Payments for Death Claims ..... 259,476.07  
" Matured Endowments..... 52,203.00  
" Surrendered Policies..... 37,769.31  
" Matured Investment Policies surrendered ..... 92,422.21  
" Dividends to Policyholders ..... 86,520.70  
" Annuity ..... 11,435.67  
" Interest on Guaranteed Fund ..... 6,000.00  
943,135.57  
\$6,666,081.18

### Assets.

December 30, 1905—  
By First Mortgage on Real Estate .....\$1,043,046.70  
" Stocks, Bonds and Debentures (market value \$4,887,699.71) ..... 4,279,638.00  
" Real Estate, including Company's buildings (appraised value \$213,417.76) ..... 167,644.15  
" Loans on Policies, etc. .... 491,503.05  
" Loans on Bonds and Stocks (nearly all on call)..... 595,277.00  
" Cash in Banks and on hand ..... 88,972.23  
\$6,666,081.18  
" Premiums outstanding, etc. (less cost of collection).. 285,900.10  
" Interest and Rents due and accrued ..... 42,942.33  
\$6,968,013.66

### Liabilities

December 30, 1905—  
To Guarantee Fund .....\$ 60,000.00  
" Assurance and Annuity Reserve Fund ..... 6,247,767.89  
" Death losses awaiting proofs ..... 51,142.30  
" Additional provision for expenses and other charges in connection with the business of 1905 ..... 10,000.00  
" Half-year's Interest accrued on Guarantee Fund .. 3,000.00  
" Dividends on Policies declared and unpaid ..... 13,690.18  
" Premiums paid in advance ..... 1,593.39  
" Interest on Policy Loans paid in advance ..... 11,406.78  
NET SURPLUS ..... 570,010.43  
**Net Surplus** ..... **570,010.43**  
\$6,968,013.66

New insurance issued during 1905 (gross) .....\$ 4,354,962  
Insurance in force at end of 1905 (gross) ..... 37,827,695  
We have examined the Books, Documents and Vouchers representing the foregoing statement and balance sheet, and also the securities in the latter, and certify to their correctness.

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The annual report, showing marked proofs of the continued progress and solid position of the company, and containing a list of the securities held, and also those upon which the company has made collateral loans, will be sent in due course to each policyholder.

**Births**

At Glen Robertson, on Jan. 29, to Mr. and Mrs. Wm. Hope, a daughter.

**MARRIAGES**

At Balderson, on Wednesday, Jan. 17, 1906, by Rev. J. S. McIlraith, Alex. Easton, of Lammernoor, to Edna Whyte, of Balderson.

At Campbellford, Ont., on Jan. 24 1906, by the Rev. A. C. Reeves, Abida Holmes to Elsie E. Smith, both of Queensboro, Township of Madoc, Ont.

At the residence of P. N. Tait, Mille Rochee, on Jan. 22, 1906, by Rev. N. H. McGillivray, of Cornwall, John Bishop Connel, C. E., of Winnipeg, to Miss Mabel Maude Jamieson, daughter of Mrs. John Jamieson, of Ottawa.

**Deaths**

In Kingston, Ont., on Jan. 29, 1906, Rosanna, eldest daughter of Alexander McFadden, aged 70 years, and also Catherine McFadden, second youngest daughter of Alexander McFadden, aged 54 years.

At Rapid City, Manitoba, on Jan. 12, 1906, John Hatchette, husband of Maggie Webb, and eldest son of the late Joseph and Mary Hatchette, for many years residents of East Whitchy.

At Parkhill, on Jan. 27, Malcolm McKinnon, editor of The Gazette-Review, in the 62nd year of his age.

At Brockville, Ont., on Jan. 27, 1906, James Smart, in his 87th year.

On Jan. 26th, at 436 McLaren street, Ottawa, James Grant Spence, youngest son of J. B. Spence, in his 32nd year.

At his residence, No. 85 Osborne street, Montreal, George Mathieson Kinghorn, in his 81st year.

On Oct. 16, 1905, at Box Alder, Rainy River, Ont., Wm. Scobie, dearly beloved husband of Marjory Scobie, formerly of Ripley, Ont., in his 74th year.

At Howick, Que., on Monday, Jan. 22, 1906, Robert Thomson, in the 75th year of his age, a native of Stirling, Scotland.

At Quebec, on Jan. 29, 1906, George Lampson, advocate, aged 73 years.

At Edinburgh, Scotland, on Jan. 12, 1906, Helen Gourlay, of Newton, Auchtermuchty, aged 62.

On Jan. 26, 1906, in the 95th year of his age, Horatio Aubrey Wicksteed.

At Carp, Ont., on Jan. 25, 1906, Maria Wheeler, widow of the late John Pearson, in her 83rd year.

At Glen Payne, Finch, on Jan. 18, 1906, Donald K. McLean, aged 79 years.

At Baltie's Corners, on Jan. 17, 1906, Mary McLennan, relict of William Fraser, aged 80 years.

In Sophiasburgh, Jan. 18, 1906, William J. Simpson, aged 84 years, 8 months.

In Picton, Jan. 18, 1906, Eliza McCornock, relict of the late George Laird, aged 86 years.

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

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Plans and specification can be seen and forms of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

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The Department does not bind itself to accept the lowest of any tender. By order,

FRED. GELINAS,  
Secretary.

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Ottawa, Jan. 10, 1906.

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## NOTE-AND COMMENT.

The Celtic revival in Scotland is beginning to bear fruit. The Scottish Education Department intimates that it is prepared to arrange for examinations in the Gaelic language.

Dr. Grenfell, of the Labrador Mission, has had a most successful year. One great achievement has been the erection of an orphanage at St. Anthony, which has accommodation for twenty children.

A great movement is afoot in Germany for promoting friendly relations with Great Britain. Some sections of the press hail the result of the general election in the United Kingdom as a good augury of the success of the movement.

All parts of Africa, except Abyssinia, Morocco and Siberia, are controlled directly or indirectly by some European power. French Africa is about equal in area to nearly half the Dominion of Canada.

San Francisco is the first city in the western world to have a Hindu temple. One has been built there and is in charge of a Hindu priest named Swami Tregumatia. The congregation numbers about fifty.

Rev. W. J. Dawson, D.D., English preacher, who conducted evangelistic services last year in some of the eastern states and Canada, is to make his home in Taunton, Mass. He has purchased a home in that city and will bring his family in the spring.

The great bridge which spans the Yellow River is being rapidly pushed forward. This bridge will be a little over two miles long, and will have 102 spans, of which about forty are already completed. The bridging of "China's Sorrow" is a great engineering feat. The depth of the main current is thirty-three feet, and in flood times there are over forty feet of water.

A member of the Methodist Episcopal Mission in Poona, India, writes of the wonderful revival in Poona: "I have never seen Satan more manifest than he was in our work in the city the early part of the year, but on Monday last at my Workers' meeting I saw a most wonderful change and the workers seemed burdened for the souls of the people."

The Roman Catholic and Protestant clergy of the city of Quebec have united in presenting petitions to the Provincial Cabinet asking for a reduction in the number of hotel licenses in that city. The Provincial Premier, M. Gouin, promised to take the petition into serious consideration. In the meanwhile he suggested that delegates endeavor to secure the support of the press, which he believed, could do much in the matter.

The gift of \$40,000 to the scheme of a new residence for the University of Toronto from Mr. E. C. Whitney, Ottawa, together with the \$50,000 from the Ontario government, and other subscriptions, making a total so far of about \$100,000, places the project now, according to the chairman of the committee, Mr. Z. A. Lash, K.C., on a firm financial footing.

The Brantford Expositor records the case of a woman whose mind has become affected by reading trashy novels. It is said that she read as many as two dozen of these stories in a week. That in itself was an evidence of insanity. People should cultivate a taste for profitable reading. Books that at first may seem dry will begin to interest when the reader feels that he is being instructed.

Accorrespondent of the "London Mail" writes to that paper inquiring if there is any place where there are no thunderstorms. The editor replies: "Yes, Cork Harbor. The cross drafts of the harbor resist them. The heat is never excessive; even lately, though greater than usual, it has always been tempered by a cool breeze in the mouth of the harbor."

When the World's Christian Endeavor Convention for 1906 is held in Geneva, Switzerland, an English service will be held in the great cathedral of St. Peter where John Calvin preached. A large attendance at this convention is expected from French, German, British and American Endeavorers. The hymns to be used will be printed in French, German and English. The speakers represent at least a dozen different languages.

The statistics of the English Presbyterian Church's Foreign Mission in Formosa, furnished by the Rev. D. Ferguson, of Tainan, show a total membership at October 31, 1905, of 5,304. This includes baptized children. The communicants number close on 3,000, the net increase for the year being 230. This mission is supported mainly by the Sunday schools of the Church.

The Chinese army will in a few years number 1,250,000. Her army already numbers 400,000, all well armed and equipped with modern field guns. China has recently ordered a million rifles, and seems disposed to confront the evil of heavy taxation in order to develop her military strength. Heretofore China has been a peaceful nation and the rest of the civilized world has imposed upon her. Possibly she will be treated more respectfully if she shows herself equipped for her own protection.

A correspondent of the "London Mail" that the Chinese are pleased at the result of the anti-American boycott in producing conciliatory orders from President Roosevelt, but the boycott is nowise ended and, it is asserted here, continues seriously to affect American trade in the Canton and Yangtze regions. The Chinese are so satisfied with the movement that they are talking of the boycott as a permanent weapon. The newspapers advocate the boycott of Indian opium because the British assessor of the mixed court at Shanghai ordered the imprisonment of Chinese women in the municipal jail instead of in the Chinese prison, which caused the recent disturbances there.

A gentleman told us recently, says the Herald and Presbyter, of his experience as a boy in attendance upon St. Xavier College, a Roman Catholic institution of Cincinnati. Although raised a Protestant he was, for some reason, sent to this school for two years. The first year he was, by special request and arrangement, excused from religious exercises. The second year his attendance was insisted upon and, one day, he was called into the principal's office, closely questioned, and pressing urged to give up his faith and adopt Roman Catholicism. Refusing to do this, positively, he was made, in coming days, to understand that he was in sore disfavor, by reason of poor marks, neglect and demerits. Fortunately he was able to leave the school, soon after, and realizes from his own personal experience that Roman Catholic schools, as far as Protestants are concerned, are simply proselyting institutions. This is something that many Protestants in this country need to keep in view when urged to send their children to Catholic institutions to receive "a finished" education. The "finish" is too often disappointing and disheartening.

At the last meeting of Yorkshire Presbytery some strong statements were made regarding the action of a member in accepting the call and becoming inducted into the Rothney church without tendering his resignation to the Presbytery. The Rev. W. Johnson, Leeds, said that some of those who had very great respect for Mr. Stirling, (the member in question) regarded his conduct with amazement, and the secretary (the Rev. P. Duncan Hall) expressed strong disapproval of a minister leaving his church without supply. We do not remember a case of the kind in our Canadian church.

It is eminently healthy, remarks the Christian Guardian, to see all religious bodies uniting their forces where moral issues are concerned. In Quebec City lately a deputation of Roman Catholic and Protestant clergymen waited upon the government of the province, urging a reduction of the liquor licenses of the city from one hundred and fifty to one hundred. Their plea was the demoralizing effect of drink, especially upon the working classes, and we have no doubt their united effort would have great weight with the government. The day, we hope, is very near when on all moral questions all those who profess to be Christ's followers will stand together as a unit.

The report of the British and Foreign Bible Society shows that the issues for the last year were as follows: Bibles, 942,024; New Testaments, 1,366,074; portions, 3,546,947; total, 5,857,645. The totals of issues since 1803 are 192,537,746 copies of the Scriptures, complete or in parts. Of these more than 77,000,000 have been in English. To carry them far and wide and to offer them from door to door, the society employed 850 colporteurs throughout last year as a cost of about \$225,000. They sold over 2,250,000 copies, a number far above all previous records. With regard to translation, two years ago the number of languages, etc., stood at 370. Last year these had risen to 378. It is now 390.

Ohio is the only state of the American union that publishes regular statistics on divorce. At the end of 1905 there were 11,746 divorce cases on the docket of the Ohio courts, while during the year 4,124 decrees were granted. These figures show that there was last year one divorce for every nine marriages. In 1875 there was one divorce for every 25 marriages in Ohio, and in 1890 one for every 15. These figures, for one state only, are contrasted with 19 divorces in Canada in 1904, 308 in the United Kingdom, 591 in Italy, and 8037 separations in Germany. It is alleged that in Chicago a newly-wedded bride obtained a divorce on the ground that she had a dream in which she saw her husband kissing another woman.

A writer in the Herald and Presbyter describes the "praying church" in the following pertinent paragraph: "The Christian church began in prayer. After Christ's ascension the disciples 'continued with one accord in prayer.' When persecution began they prayed, 'and when they had prayed, the place was shaken where they were assembled together; and they were filled with the Holy Ghost.' The early church was a praying church. The modern church should turn to pray, or more than it does. When a church or the individual members of church want to be revived and consecrated to the Lord's service, they should take lessons in prayer from the early Christians—get down on their knees and plead in faith for a Penticostal blessing. God is still the hearer and answerer of prayer."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSTHE UNIVERSAL OBLIGATION TO  
WORK.

By J. Campbell White.

Idleness is not only weakness, it is sin. "Six days shalt thou labor" is just as positive a command as "Remember the Sabbath day to keep it holy." Work is not a curse, but a blessing. Even before the fall Adam had definite duties assigned him. "The Lord God took the man and put him in the Garden of Eden to dress it and to keep it." Jesus Christ lived the only perfect human life, and it was one of ceaseless productive activity. "I must work the work of Him that sent Me," expresses the sense of obligation which always rested upon Him. "My meat is to do the will of Him that sent Me and to finish His work," indicates the fascination and soul-satisfaction which He found in such service. At the close of His career, He was able to make this magnificent claim, "I have finished the work which Thou gavest Me to do." When misunderstood for His devotion to duty and sacrifice of ease and comfort, His appeal was to the highest conceivable example—"My Father worketh hitherto, and I work."

So strongly did Paul feel this universal obligation that he said, "If any will not work, neither let him eat." This is as true of the millionaire as of the pauper, as a matter of principle. "If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." "Study to be quiet and to do your own business and to work with your hands, even as we charged you, that ye may walk honestly toward them that are without, and may have need of nothing."

And not only to supply our own needs and the needs of our families is the obligation upon us to work, but to supply the world's needs. No one has a right to cease using faithfully his powers of productive activity until these needs are relieved. Even to converted robbers, Paul wrote, "Let him that stole, steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Instead of studying to steal something, he was to be ready to bestow something, and to work to get that he might have to give. And such giving becomes a necessity to every one touched with the compassion of Jesus Christ, for "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how doth the love of God abide in him?"

Selfish accumulation of money or selfish waste of money, in view of the world's terrible need, indicates the absence of that love which God's presence always brings. "Let us love one another, for love is of God. He that loveth not, knoweth not God, for God is love."

In the kingdom of God there is no place for idlers or triflers. They are the contempt of honest, earnest souls. "Slothfulness casteth into a deep sleep, and the idle soul shall suffer hunger." "Drowsiness shall clothe a man with rags." Of the virtuous woman, it is written, "She looketh well to the ways of her household, and catcheth not the bread of idleness." And the real seriousness of the spirit of idleness is strikingly put in these words—"He that is slack in his work is brother to him that is a destroyer."

Let no one have an ambition to reach such a state of financial independence as to enable him to retire into idleness and uselessness. This is degeneration—physical, mental, and moral. It corresponds far too closely with the ambition of the

idle, lazy, naked, barbarian savages of Central Africa. We already have a superfluity of aristocratic barbarians in Christian lands. When any one capable of useful activity deliberately chooses a life of useless idleness, he becomes a mere parasite, and is a serious menace, both to himself and to society. The idle children of the idle rich are almost sure either to be nonentities, fools, or criminals. It is little wonder that the Lord gives riches to so comparatively few people when so many of those to whom He does give them are manifestly spoiled by their wrong use of their enlarged opportunities.

Every talent given to us by the Lord, whether it be of hand, or head, or heart, or of gold, is intrusted to us for a season, not to enjoy or to bury, but to use. He would remind us that all these talents are really his property; that we ourselves are on trial in the use we make of them; that one day He will ask us for a reckoning, and will regard us only in the measure of our faithfulness as His servants and stewards. Does it not become us all, then, to be "not slothful in business, fervent in spirit, serving the Lord?"

## MONTREAL.

The annual meeting of the Montreal West Presbyterian Church was very largely attended, about one hundred and fifty partaking of the supper provided by the ladies. The business meeting followed, under the presidency of the pastor, the Rev. W. R. Cruickshank. The pastor gave the report of the session, showing a membership of seventy-five persons, with ten baptisms and three deaths during the year. The financial report showed the most satisfactory condition in the fifteen years of the church's existence. The general receipts and expenditures were \$1,830, with a large increase in the envelope system and mission collections, a cash balance of \$56 being carried forward, with all debt paid. The total receipts from all sources were \$3,211. A very interesting report was given of the work at Rockfield, where, owing to the rapid development of large business concerns the urgent need for church extension had been much felt. Upwards of \$1,000 was raised for this purpose, and a building capable of seating nearly two hundred persons, with reading room (intended to be open daily) had been erected, largely by the labors of the residents amongst whom Messrs. Munroe, A. Keiler and Knox Henry had been leaders; the church was nearly ready for occupation and would be opened shortly, and with the Kensington Church would have the oversight of the Montreal West Session, which was enlarged by the nomination of Messrs. E. L. Gnaedinger, and J. B. Grass, as elders. The election of officers resulted in the addition of Mr. W. H. Heath to the board of managers, and Mr. James Speirs, as auditor. It should be added that the reports from the Sunday School, the Ladies' Aid Society and Woman's Missionary were all of a most encouraging character. Dr. Kelly, an active worker in various directions, was made the recipient of a Reading Lamp for his study by the Young People's Society. Rev. Mr. Cruickshank is doing excellent work in this growing suburb of Montreal.

Satan has a great dislike for a gymnasium. He can use a weak man better than a strong one. He is much more at home with a man with indigestion and a pampered body than with one whose blood is vigorous.

MR. BALFOUR'S DEFEAT.  
By Two Passive Resisters.

The British Weekly prints the following communication as significant of the profound feelings raised by the long persecution of Nonconformists:

The midnight hour of Saturday was fast approaching as I sat in my study putting a few finishing touches to my Sunday work. A loud and sharp "tat-tat-tat" rattled through the house and startled me. There was excitement and victory in every rap. Rushing to the door I was met with a group of faces which fairly glowed in the moonlight, and with a simultaneous shout, "Balfour's out." Work was now out of the question, so I decided to retire for the night. Did I return to try the door and see that all was secure? Anyway, the front door flew open at my touch, and I stepped out into the street. The moon was shining with remarkable brilliancy from a clear sky. Turning a corner, I entered a side street of warehouses and closed shops. It was deserted save for a solitary figure, tall and slender, with bent shoulders and head, who walked on before me rapidly, but with a somewhat slouching gait. Ah! he knows his friends have deceived him, and now their words of sympathy bore and almost disgust him, and he has given them the slip. Poor Arthur! and, despite everything, my heart ached for him. Stepping up to him, he latched his arm in mine, and held me as in a vice, and we walked on together without a word till the silence began to oppress us both. "Arthur," said I in a low voice, "you have been much in my thoughts and prayers to-day." He stopped suddenly, withdrew his arm, and cast at me a look of mingled approach and scorn, for he knew my views. "Don't mistake me. I have prayed, as thousands of men and women, good and true, over half the religious nation, have prayed to-day, for just this result." We resumed our walk as before.

"You were always clever, Arthur—you are still—and that has contrived to your downfall. You saw what was said of your life the other day, that, like all clever men, you believed the rest of humanity to be common fools. There is truth in that sweeping assertion. You believed I was a fool for going to prison rather than submit to your Education Act. You never knew Thomas Champness. He was not clever like you, but had a genius for practical common sense such as would have saved you, and, in addition, was one of the saintliest men in this country. It is believed that by putting him in prison you shortened his life. A friend of mine saw him after his second imprisonment, just before he died, and referred to his life in gaol. The old man said, 'Don't mention it; pray, don't. It was hell. It was hell.' His hand trembled on my arm, and his frame shook.

"Arthur, you are changed. You never allowed me to speak to you like this before. Had you possessed this spirit when in power, it would have prevented untold mischief, saved the country endless loss and sorrow, and you all this defeat and shame. But it is a word of comfort I desire to give you. Your crushing defeat is almost entirely due to prayer. Remember this; answered prayer often hurts, but it never really harms; never. Your discomfiture to-day may prove your salvation."

We had reached his hotel; the moon shone upon his pale face, and I saw that he was soothed. Ere he climbed the steps and vanished through the swing doors, he gripped my hand so tightly that I awoke, and was positively pained to find it was no more than a dream.



The feeling in Bristol over the defeat of Mr. Balfour appears to be one of profound spiritual thankfulness. Deepest emotions have been stirred. When the newspaper offices flashed forth the news, a shout of indescribable gladness and surprise volleyed and thundered between the high houses of the narrow street, then died away midst a chorus of "Thank God for that." Men long sighing for the consolation of Israel breathed again, and one man said, "Well, I've doubted long, but I'll be a better man from to-night; 'God's in His Heaven.'" We little imagined how deep was the feeling of pained resentment awakened by the callous, cynical indifference of the fallen leader.

G. W. S.

## SPARKS FROM OTHER ANVILS.

Methodist Recorder: The man who speaks of God as "Our Father," and then blasphemes His name, and persistently refuses to do His will, is a hypocrite of the meanest sort.

Herald and Presbyter: The most dangerous and deadly errors are those that have such resemblance to the truth that the inexperienced are not able to detect the difference. People are led into Mormonism, Spiritualism and Maryedism, not because they think these things are evil, but because they have been deceived into thinking them good.

Arkansas Methodist: Learn the value of being cheerful. A moping, grumbling man never moved the world, never will move it. You have a good Father above you and good friends about you and heaven before you; therefore it is that you ought to go cheerfully forward, even though everything is not just to your liking.

Lutheran Observer: It is impossible for any one who is at all in touch with the religious life and movements of the time to escape the thrill of expectation of an impending spiritual quickening and forward movement of Christianity. The Church is getting herself in readiness and marshalling her resources. And that is well. But if results are to follow she must give herself to preaching the gospel in its simple integrity, and to earnestness in prayer.

Christian Observer: Reverence is a most important quality in the temper of men. The presence of it conditions order and obedience to constituted authority among men. Reverence is respect and affection mingled with awe towards those who are in the positions, or possess the qualities, which should elicit this sentiment. In its highest form it is an essential factor in religion; as, in turn, it is itself the product of religion. This quality in the souls of men will make them at once gentle and strong, and save them from being coars and conceited.

The Narrative of the Synod of Texas is not alone in what it says concerning family worship. It voices the facts and states the conditions as they exist in every Synod: "In regard to family worship, there is one strain running through all the reports, 'neglected,' 'indifferently observed,' 'almost wholly neglected,' 'sadly neglected.'" The Southwestern Presbyterian adds the following pertinent enquiry: "If our churches are sometimes indifferently attended, and our hold on vital religion relaxed, and recruits for the ministry sadly diminished in numbers, how much of it all may not be attributed to the decadence in family religion?" All this applies to Canada with great force. The cessation of family worship is inevitably followed by the decline of family religion. Should not our synods and presbyteries, to say nothing of our pastors and elders, seek to promote a revival of family religion?

When God sends his deluge every man should have his boat at hand and his Ararat in view.

## HOW TO PREVENT CONSUMPTION

Consumption (with other forms of tuberculosis) causes one death in every eight in this country. Of all deaths in the Dominion, between the ages of twenty-five and thirty-five, nearly one-half are due to consumption.

It gives rise to a vast amount of suffering and permanent ill-health. It is calculated that in Canada, at the present moment, between 30,000 and 40,000 persons are suffering from it.

The disease is preventable.

Consumption is contracted by taking into the system, chiefly by inhalation, the germ or microbe of the disease. The invasion of the system by the tubercle bacillus or germ may be induced by a great variety of conditions, such as living in overcrowded, ill-ventilated, dark, dirty rooms; insufficient or bad food; alcoholism and other forms of dissipation; infectious fevers, & other illness; by anything which enfeebles the constitution and thus impairs its power of resistance. The germ is contained in the dust particles of the dried sput of the consumptive, and in the minute droplets sprayed into the atmosphere by the consumptive in coughing.

These germs are only derived from persons suffering from consumption, or some other form of tuberculosis. They are found in vast numbers in the phlegm, spit, or expectoration of a consumptive person.

In a moist state this expectoration does not infect the air, excepting by the sprayed droplets in coughing, but if allowed to dry and become dust it is exceedingly dangerous, and is then a means by which the disease is spread from person to person.

The best place for a consumptive is a sanatorium. If this be impracticable, he must sleep in a separate bedroom.

PRECAUTIONS.—It is essential for the protection of their own families, and to prevent the spread of the disease among the general public, that the following simple precautions be taken by consumptive persons:

The consumptive person must not expectorate about the house, nor on the floor of any cab, omnibus, street-car, railway carriage or other conveyance. Spitting about the streets, or in any public building (churches, schools, theatres, railway stations, etc.), is a dangerous as well as a filthy habit.

The consumptive person must not expectorate anywhere except into a spittoon kept for the purpose, and containing a little water.

When out of doors, a small, wide-mouthed bottle with a well-fitting cork, or a pocket spittoon, which may be obtained from any chemist, should be used.

The expectoration must be washed into a drain, buried in the earth, or thrown into the fire.

The cup or spittoon must then be kept in boiling water for ten minutes before being thoroughly cleaned.

When not provided with a proper spittoon, a consumptive person must not spit into a handkerchief, but into a piece of rag or paper, which must be burnt.

Handkerchiefs which may have been used of necessity should be boiled half an hour before washing.

Consumptive persons must not swallow their phlegm, as, by so doing, the disease may be conveyed to parts of the body not already affected.

A consumptive person must not kiss, or be kissed, on the mouth.

A consumptive person, when coughing, should always hold a handkerchief in front of his mouth, and avoid coughing in the direction of another person.

General Precautions to be observed:—Live as much as possible in the open air.

All rooms occupied by consumptive persons should be as well lighted and ventilated as possible. Fresh air, light

and sunshine are most important preventives of consumption. It is not safe for a healthy person to share a bedroom with a consumptive.

No chimney should ever be blocked up, and windows should be kept open.

Cleanliness and good sanitary surroundings are important, both for the prevention and for the cure of consumption.

Wet dusters must be used to wipe up the dust on the floor; furniture, woodwork, etc., and must afterwards be boiled. Ten leaves used on the floor should afterwards be burnt. Do not chase dust about or stir it up.

Milk, especially that used for children and invalids, should be boiled or sterilized. Meat should be well cooked.

A room which has been occupied by a consumptive should not be used again until it has been thoroughly cleaned. In the event of a death from consumption, advice may be sought from the local sanitary authority.

## BRITISH AND FOREIGN.

The British House of Parliament will formally assemble on Feb. 13th.

Statistics prove that jails are the healthiest places in Great Britain.

Quite a lot of emigrants for New Zealand and Western Australia are leaving Scotland.

At the meeting of Stirling U. F. Presbytery on the 9th inst. the Moderator Rev. A. Thom, Tullibody, wore robe.

Dudhope Free Church congregation, Dundee, has given a call to the Rev. Wm. Keira, County Antrim.

One of the rare eggs of the Great Auk was sold by auction in London on the 17th ult. for 200 guineas.

Hall Caine says books pay better than plays, and that he has lost £1,000 on the dramatized "Prodigal Son."

West Perthshire farmers have been told that they cannot possibly compete with Canadian breeders, who, practically, pay neither rent nor taxes.

Burghead Free Church congregation has given a call to Rev. James Hendry, of the Presbyterian Church of Ireland, County Monaghan.

It is proposed to print a new edition of the "Encyclopaedia Britannica" in America, which would mean a loss of £14,000 in wages to Edinburgh printers.

There died in Edinburgh, on the 10th ult., Mr. Angus John Grant, M.D., of Pembroke, Ont., and Ennerdale, Haddington.

The Carnegie Foundation at Edinburgh University has had but little appreciable influence in increasing the number of students.

The Prince and Princess of Wales have been accorded a splendid reception in Rangoon. They opened the Victoria Memorial Park on the 18th ult.

Women are to be admitted to be doctors of medicine by the University of Prague, which, however, refuses to admit them as doctors of philosophy.

The Salvation Army has started a hotel in Glasgow, where the charge will be 4d. a night for bed and breakfast. Philanthropy will make up any deficit that arises.

The new liquor legislation of New South Wales, rendering customers as well as publicans found in hotels on Sunday liable to prosecution, has been wonderfully successful.

Herr Emile Allemandi, a wealthy banker of Basle, has left a large fortune, the interest on which is to be spent in supplying poor girls of his native town with dowries.

Mr. Joseph Chamberlain was elected in Birmingham on the 17th inst., by a majority of 5,079, and his candidates, after a stiff fight, swept the other seven divisions by an aggregate majority of thirty thousand.

The beneficence of British rule in India is attested by the fact that in 1903 there were 2,500 government hospitals at which 372,857 in-patients and 22,206,350 out-patients were treated.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## A DAY OF MIRACLES IN CAPERNAUM.\*

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

He entered into the synagogue, and taught, v. 21. Jesus went to church, and took part in the service. He did not say to the disciples, "I am away from home to-day, and will treat myself to a holiday." Neither did He say, "Those Pharisees and scribes who run that synagogue are a lot of hypocrites; I won't go near their service." It is wonderful how much less excuse will keep some people from church than from other meetings. They do not stay away from political meetings because the seats are hard, or from a concert because there is a draught. They do not refuse to attend a baseball match because someone they dislike plays on the team. A shower of rain does not keep the merchant from his store, or the carpenter from his bench. Why should it be easier to give excuses to God than to men?

Astonished at his teaching (Rev. Ver.), v. 22. There is nothing so impressive as the truth. It was because He told the truth straight from God, that the people listened to Him. Spenser in his "Fæerie Queen" tells of the fair maid Una who was attended by the lion. Una is the church, and her lion is the truth, full of courage and force. No lie can face him for a single moment. The church, or the person who, by word or life, witnesses sincerely to God's truth, will work harm to all falsehood and wrong. Everybody hates a liar, and will have little mercy upon him. Whereas, everybody will be impressed by the courage of one who tells the truth, even though unpleasant. And God, far more than men, loves sincerity and frankness.

A man with an unclean spirit, v. 23. "My place," said a minister recently placed over a congregation, "is with the sick and sorrowing. There you may expect to find me while I am minister." The words were spoken in the spirit of Christ. For, as the sun finds its way into the darkest corners, He sought out in the crowd that one who most needed His help. If we have any special burden or trouble, we may be sure that the Saviour is looking for us, eager to lighten our load and comfort our hearts. The door into His presence stands wide open for the poor, the ignorant and the weak. They, above all others, are sure of a welcome.

Let us alone, v. 24. When Jacob Riis was taking photographs in New York for his book, "How the Other Half Lives," wishing to secure pictures of actual criminal life, he sometimes turned his camera on a company who were gambling in supposed security. Imagine their surprise and anger when the blinding flash of the magnesium suddenly burst upon them, and they knew that they had not only been discovered, but photographed in the very act of their crime. "Let us alone," is the complaining growl of every shameful sin. It is contented in darkness and dirt and degradation. A lie never courts an investigation. Disobedience does not want itself discussed. The wrongdoer does not want to be reminded of his misdeeds. And to be let alone is the worst possible experience for vice, for thus its correction would be forever prevented.

Jesus rebuked him, v. 25. There are some testimonials which are useless. Jesus wanted no certificate of character from the devil. What use is it if a bevy of light-headed girls are ready to declare that you are a charming girl? It only

\*S. S. Lesson, February 18, 1906.—Mark 1:21-34. Commit to memory vs. 33, 34. Read Matthew 8:14-17; Mark 1:35-45; Luke 4:31-41. Golden Text.—He healed many that were sick.—Mark 1:34.

means that they like you because you resemble them. Or what use is it if a crowd of boys whom no one respects will slap you on the back for a fine fellow? It only means that you are of their sort, and likewise unworthy of respect. These are not the sources to draw references from when you want a situation. Think rather of earning the praises of the wise and good people you know.

Lay sick of a fever, v. 30. In a fever, it is as if some powerful enemy had got control of the forces of the body and were using them to waste and destroy it. But the skilful physician comes, and dislodges the enemy, and then these forces build up and strengthen the body. Sin is the foe that seizes our energies and employs them to work havoc in soul and mind and body. But the Saviour is stronger than sin. He can cast it down from its usurped throne. He can so restore and guide and develop our powers, that they will build up a character and life, strong, beautiful, and helpful.

They tell him, v. 30. A brakeman once got his arm caught between the buffers of two cars. It was not crushed, but held fast, and the slightest backing of the engine would have ground it to pulp. He leaned far out and with his other hand signaled the engineer "Go ahead." Immediately his arm was released. It is wise to tell Jesus of our troubles. He is always in command of the situation, able to bring all His divine and miraculous power to bear upon the difficulty.

She ministered unto them, v. 31. Health is meant for ministry. This woman didn't start on a round of visits among the neighbors, to talk over the marvelous cure. There is a French proverb, "If the young only knew, if the old only could." Jesus said, "I must work while it is day...the night cometh." The night may come in the shape of illness, and be doubly dark through regret that the day has been wasted and is gone.

## THE RUTH OF CHRIST.

(An Orison of Brian.)

O Christ of the reddened Rood!  
Thy truth of grace  
Show unto me, when 'mid heart battlings  
sore  
I seek Thy face.  
O Christ of the reddened Rood!  
Thy light of love  
Speed unto me, when 'mid the gloom of  
sins  
I look above.  
O Christ of the reddened Rood!  
Thy peace of pain  
Grant unto me, when 'mid sin sorrows  
deep  
I rest in vain.

O Christ of the reddened Rood!  
Thy joy of hope  
Send unto me, when 'mid soul doubtings  
dark  
I guideless grope.

O Christ of the reddened Rood!  
Thy ruth of grace  
Show unto me, when in the last grey hour  
I seek Thy face.

D. W. Macdonald in the London Presbyterian.

## LIGHT FOREVER AND EVER.

Bless God for starlight, and He will give you moonlight; praise Him for moonlight, and he will give you sunlight; thank Him for sunlight, and you shall yet come to the land where they need not the light of the sun, for the Lord God gives them light forever and ever.—Spurgeon.

Let us look to the planting: God will bless the springing and the blooming.

## DO WHAT YOU CAN.

When the disciples of our Lord criticised the act of the woman who anointed him, his reply to their words of complaint was, "She hath done what she could." The Lord wants his people to be doing Christians. What we have done will avail us for the day of judgment. "Do what you can," is all that is asked of any of us. God always holds us responsible for doing our duty; results we are to leave with him. Christ asks no impossibilities, but accepts your smallest gifts and humblest services. This woman had done but little, but that little was considered enough by our Lord. It was the measure of heart feeling that she put into service that gave it such value to the Lord. Christ always recognizes and commands the superior value of heart feeling over outward acts. Do your duty and God will take care of results. If you have "done what you could," then the result will be acceptable to him.

Your ability is the measure of your responsibility. To "whom much is given much will be required." I passed a home where a gentleman was sprinkling the lawn. His little girl, a child of about six years, was helping papa as her childish fancy prompted. She would bring her toy watering pot to her father, and he, reducing the force of the stream, would fill it from the hose.

It mattered little to the grass or flowers whether the water which they needed was given through the large sprinkler or the child's toy watering pot. So it matters little to the world whether you are a man of one, two, five or ten talents, so you give it the best you have. The one talent man giving his best is better than a ten talent man giving his worst. It is not how much you can give to the world, but what you give it. There are a great many more little things to be done than big ones. Do not forget that the things done for ourselves will soon be forgotten, but the things that are done for Christ are immortal.—Selected.

## BE CALM.

By G. B. F. Hallock, D.D.

Why fret thee, Soul,  
For things beyond thy small control?  
Why fret thee, too,  
For needed things that thou canst do?  
Whate'er thou canst—help—help!  
Whate'er thou canst not—with no useless  
worry bear,  
Two things at least, then, Soul need never  
cause thee care.

The strong life is the life which gathers up all its forces to live in the present. The burdens of the past and the future weaken by taking away from the concentration essential to full activity. Leave the past with the sovereign grace which looses us from its disheartening weight. The future belongs to God, not to us. Today only is ours.—Zion's Herald.

There are men who cannot know of a need in all the world without its immediately taking the shape of a personal appeal to them. They must go and do this thing. There are such men who seem to have a sort of magnetic attraction for all wrongs and pains. All grievances and woes fly to them to be righted and consoled. They attract need. They cannot sleep at Traos but the soul of Macedonia finds them out and comes across and begs them: "Come and help us." We must all be thankful to know that there are such men among us, however little we may feel that we are such men ourselves; nay, however little we may want to be such men.—Bishop Brooks.



**THE BOY JESUS AND THE DOCTORS.**

By Alderman Armstrong, London.

The occasion of this event was the Feast of the Passover or the Feast of the Unleavened Bread. This like all the feasts of the Jews was instituted and ordained by God, Ex. 12: 11.

It was a two fold memorial, commemorative 1st of the destruction of the first born of the Egyptians both man and beast, Ex. 11-5.

2nd. Protection of the Israelites coupled with conditions, viz.: the sprinkling, with a bunch of hyssop, the blood of the lamb. Ex. 12: 21.

Notice the blood was to be upon the lintels and door posts—not on the steps of the house. This was to teach that the blood of sacrifice was too holy a thing to be trodden under foot. It was too precious for it was the sign of safety and deliverance. It typified the Christian rite of the Lord's Supper, holy and precious to all believers. The Passover feast was to be perpetual, an ordinance forever. At the time of this incident it had held a place in history for 1491 years, and since then for 1900 years, and still it holds its influence over the Jews in all parts of the world, wherever a colony of Jews exists. Christ was brought up to observe the rites and ceremonies of the Temple. He came not to destroy the law but to fulfil. In Himself He ended the Types. In Himself He was the anti-type. At the close of this feast the incidents of Christ in the Temple with the doctors "both hearing them and asking them questions" took place. The Bible places in a high position the duty of children to parents; there is only one higher place Duty to God. Matt. x: 37. When duty to God and duty to parents clash—parents must yield, God must be supreme.

From whence did Christ get all His knowledge and wisdom? His opportunities for education must have been limited! Joseph and Mary were pious but poor. Higher education, as we call it, was out of the question; though the highest education was within His reach. This secret is revealed in the fortieth verse. "And the child grew, and waxed strong in spirit, filled with wisdom and the grace of God was upon Him." Successful Christian service is not dependent upon intellectual attainments, but upon possession of the power and grace of the Holy Spirit. Acts iv: 8 and 13.

The divine spirit should inspire and control the Christian tongue as at Pentecost Acts 2 chapter.

After three days diligent search the missing "child Jesus" was found in the temple where He displayed His marvellous intellectual powers which greatly astonished all that heard Him, at His understanding and answers. Christ at that early age was the word, the mouthpiece of God.

What mighty results, wonderful words and works are accomplished even by human agency when the Holy Spirit is the teacher, the guide, the inspirer. The apostles so influenced "turned the world up-side down."

Paul, Luther, Wesley, and in times nearer to our own, Moody, Evan Roberts and Torrey have been a source of blessing to men and revivers of religion in our churches and the secret of their power was the indwelling of the Holy Spirit speaking as the spirit gave them utterance. There are ever opportunities for usefulness, for consecrated talent; but consecration must precede usefulness. Even consecrated parentage may misunderstand the budding mysteries of a juvenile sanctified life. Joseph and Mary were filled with anxiety, care and natural impulses and instincts; but, alas! how far even these may get astray. Parents sorrow when they do not realize the developments of Providence. The Lords anointed asks: How is it that ye sought me?

Christ came laden with a mission from Heaven to men to teach the Fatherhood of God and the brotherhood of men. Here is the first lesson and we are told: "they understood not the saying which He spoke." Wist yet not that I must be about my Father's business? To the minds of Joseph and Mary in all probability the carpenters' bench would immediately appear; but what business could Joseph have in Jerusalem that a boy of 12 years could transact?

Jesus spelled Father with a capital "F."

Mary in her ignorance was wise. "She kept all these sayings in her heart." She knew of the supernatural Fatherhood. Since these days there have been many who have said in fact and deed, though not in word—"Wist ye not that I must be about my Father's business."

How much poorer the world would have been but for these "Father's business" men! Men with a divine mission who could not rest until it was accomplished. Jesus having taught this lesson disappears from public view until the "fulness of time." He went down with them and came to Nazareth and was subject into them obeying the law He came to fulfil. "Honor thy Father and thy Mother."

**DAILY READINGS.**

- M., Feb. 12. Jesus relieving distress. John 4: 40-5: 9.
- T., Feb. 13. Helping His own town. Luke 4: 16-24.
- W., Feb. 14. Feeding the hungry. Luke 9: 12-17.
- T., Feb. 16. On the Sabbath. Matt. 12: 1-13.
- F., Feb. 16. Praying. Matt. 11: 25, 26; Luke 11: 5-13.
- S., Feb. 17. Giving Himself. Luke 8: 43-48.
- S., Feb. 18. Topic—Christ's life. II. His life-work, and what we may learn about our own work. John 14: 8-14.

**SPARKS FROM OTHER ANVILS.**

**Congregationalist:** There are in the United States 18,589,991 persons seeking more knowledge in schools of one sort or another. That is the best kind of a standing army.

**Presbyterian Standard:** Taken all in all, Southern Presbyterianism faces the future with an optimistic outlook. Just what the future may reveal, no one can say with certainty, but it is safe to predict that her course will be forward, and not backward. Almost unconsciously she is inscribing on her banner as a watchword, "Expansion."

Today is the only assured opportunity we have for expressing our love to our dear ones. Yet few of us live and love in full recognition of this fact. The illness of a loved one is a reminder that speaks this message to us. To enter the home and realize that the familiar voice of welcome is silent just now, helps one to ask himself whether there would be longings for the return of unused opportunities if that voice should never speak again. Today is filled with opportunities that are still ours. To use them to the limit of our loving powers, as though these opportunities were our last, is only to live as God would have us live. And if they are the last, what blessed memories they will make!

**Lutheran Observer:** The Sunday goes by, and once more life's duties are amid the tasks and burdens, the struggles and conflicts, and the temptations and wrongs in life. It is then that faith weakens and praise takes wings. Oh, that, we might know that the God we met on the Sunday is with us on the Monday—that the strong arm that was about us in his own house supports us out in his own world—and that the Father who communed with us at his own table communes with us in the sacrament of honest toil, faithfully done. "Lo I am with you," says the Master—not Sundays alone, but "always" and in all places—and "even unto the end of the world."

**JESUS' WORK AND OURS.**

**Some Bible Hints.**

There is nothing higher than Christ. When we know Him, we reach the climax of knowledge (v. 9).

If we want to see how God acts, we look at Christ's acts. Christ's life on earth is an epitome of God's eternity (v. 10).

We can do greater works than Christ because our works are founded on His, as a child on his father's shoulder can see farther than his father (v. 12).

Christ does not promise to do all things for us, but all things that we ask in accordance with His spirit (v. 14).

**Suggestive Thoughts.**

Christ came to earth to show us the Father; and to do this He had only to show us Himself.

God sent Christ into the world to save men; that was the side of God's nature that He wanted shown to the world.

If Christ's life-work was to show to men the Saviour-God, what Christian dares entertain any other life-work for himself?

Christ's life was more successful than any other life ever lived. Our success depends on imitating it.

**A Few Illustrations.**

Christ made His life a perfect mirror turned heavenward, so that looking upon Him we should see God alone.

When a true musician plays a composition by Mozart he has no thought of interpolating measures of his own. So our only aim in life should be to present Christ to men.

Pope's translation of Homer is more Pope than Homer; so some "Christians" lives are more themselves than Christ.

The Christ in a man is like the electricity in a Leyden jar; it shows itself at a touch.

**To Think About.**

- Are my life plans mine or Christ's?
- Am I satisfied with Christ's approval, or do I seek the world's?
- Am I seeking to continue Christ's work?

**A Cluster of Quotations.**

Blessed is the man who has found his work.—Thomas Carlyle.  
O teach me to go through all my employments with so truly disengaged a heart that I may still see Thee in all things.—John Wesley.

It does not follow because a man is in business that he is a business man.—Joseph Parker.

There is no excellence without great labor.—William Wirt.

**United We Stand.**

If there is one other society anywhere within reach, form with it a Christian Endeavor union.

The purpose of these unions is mutual helpfulness. You can hold occasional joint prayer meetings and socials. You can exchange the plans each has found helpful. You can exchange leaders now and then. You can send each other brotherly messages and fraternal messengers.

Moreover, you can do more for others in this union than you can do separately. You can hold mass meetings to advocate Christian Endeavor, temperance, missions, any matter of public utility. You can carry on large classes for mission study, the study of civics, and of other themes. You can give efficient aid to city missions and charities. You can push church and society interests through a regular department in the local paper.

Of course an isolated society may do many of these things, but it is far easier and better to do them in a Christian Endeavor union.

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C. Blackett Robinson, Editor.

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He is in no wise to be reckoned poor who from his heart can say: "The Lord is my shepherd, I shall not want." Such a one, having food and raiment, is content; and godliness with contentment is divine riches.

Mr. Henniker Heaton, the author of penny postage throughout the British Empire expects soon to see it established throughout the whole world. He has, however, little hope of an early reduction in the postage of magazines.

The Wine and Spirits Gazette thinks there are "troublesome times ahead" for liquor dealers. It is probably correct. The liquor dealers have made trouble for other people, and many will rejoice that they are to have their turn. No one, however, will wish them such awful distress as their trade has caused others.

Readers who remember with what keenness and vigor Dr. Emil Reich, in two review articles last spring assailed the Higher Criticism and charged it with "bankruptcy" will await with lively interest a third article in which he resumes the attack. The article will be the leader in "The Living Age" for February 17.

It will be interesting to many of our readers to know that the Rev. J. A. Morison, Ph. D., formerly of Toronto and St. John, N.B., was the pastor of the late Marshal Field, the great millionaire merchant of Chicago. Dr. Morison is minister of the First Presbyterian church, and in preaching the funeral sermon took for his text, "Know ye that there is a prince and great man fallen this day." (II. Samuel iii., 38.)

The sixth annual meeting of the Canadian Association for the Prevention of Consumption and Other Forms of Tuberculosis will be held in the Railway Committee room of the House of Commons, Ottawa, on March 28 next. The Hon. Senator Edwards will preside in the afternoon. In the evening a public lecture will be delivered in the lecture hall of the Normal School by Dr. Arthur J. Richer, of Montreal, which will be illustrated with stereopticon plates showing the stages of consumption and some of the appliances now in use to check and cure the disease. The chair will be taken in the evening by His Excellency Earl Grey.

## DIVERSITIES OF GIFTS.

Some of the criticism directed against Dr. Torrey and Mr. Alexander practically comes to this: that Dr. Torrey is not Mr. Alexander, and Mr. Alexander is not Dr. Torrey. The men are different; the parts they play are not alike; what makes one the complement of the other is the fact that they vary. Dr. Torrey employs a gospel of directness and force, often intermixed with sternness and denunciation; for which, by the way, he has pretty high example. Mr. Alexander, through song, and also speech, preaches rather a gospel of "sweetness and light." Different natures being affected differently, both of these temperaments and styles find their sphere of usefulness in a great mission.

One of the secrets of Dr. Torrey's power is undoubtedly his tone of positiveness. He preaches his beliefs, not his doubts.

## NORTH AMERICAN LIFE.

The report of the North American Life Assurance Company, presented at the annual meeting, which appears elsewhere in this issue, indicates that the company has been making gratifying progress. A notable feature of the statement is the good increase shown in the amount of the net surplus, notwithstanding that the company again reports large surplus payments to policyholders whose policies have matured. The company again follows its usual practice of including only the book value of bonds, stocks, etc., in the assets; and it is seen from the statement that a surplus of over \$100,000 is shown in the market value over the value in account.

The statement of the year's growth shows what careful and conservative methods, backed by sound business judgment and judicious management, will do for the company and the policyholders. There can be no doubt that this company is living up to its motto—"Solid as the Continent."

Rev. J. H. MacVicar, pastor of Melville church, Fergus, comes honestly by his views in favor of union, for his father, the late Principal MacVicar of the Montreal Presbyterian College was a warm advocate of it. Mr. MacVicar, in a recent interview, said he is a thorough believer in it, and thinks it is bound to come, sooner or later. The doctrinal basis was being worked out so well he believed the remaining details could be accomplished if the feeling was properly encouraged among the people.

"Of course there are the personal prejudices that are due to the training in the different denominations, but they do not show themselves in any marked way. There is exceptional friendship between the churches here, and already the Methodists, Presbyterians and Congregationalists have a united prayer meeting once a month. Pulpits are frequently exchanged here, and no difference is noticed in the preaching of the minister from the other denomination. One reason for this, I think, is that the ministers are studying common literature instead of studying denominational literature."

A religious paper (Nonconformist) mentions with satisfaction that no less than four members of the new Cabinet belonged at one time to Nonconformity, and some are Nonconformist ministers' sons. Yes, but where do these gentlemen belong now? pertinently asks the Belfast Witness. Mr. Birrell has succeeded to the Episcopal Communion, Mr. Asquith is no longer a Congregationalist. Little satisfaction can be found in the original Church connection of men who have deserted the Church that cradled them. The Presbyterians in the new Government are many, continues our contemporary, and are said to be steadfast to their Church; pity 'tis that they should not be steadfast to the integrity of the United Kingdom.

## PRESBYTERIANISM IN SCOTLAND.

This was the subject of Rev. Dr. Dickson's lecture in the Central Church, Galt. According to The Reporter it drew together a large audience, and held their rapt attention to the close.

Dr. Dickson's treatment of his subject was very picturesque. It passed before the eye of the mind like a panorama—the Druids and their worship—the coming of Christianity to Scotland—the grand characters of the early centuries, St. Servanus, St. Minna, St. Palsius, St. Servanus, St. Patrick, St. Kintegern, St. Columba, and the noble Queen of Malcolm Canmore, St. Margaret.

For twelve centuries Scotland did not receive a Popish leaven. Not till St. Margaret had done her work as a member of the Roman Catholic communion and changed the Columban church into the form of her own.

The altered conditions of the four Roman Catholic centuries were described in terse and telling sentences, and thereafter the causes of the Reformation. These were set forth as (1) the great intellectual awakening of the fifteenth century; (2) the founding of the Universities of St. Andrews in 1410 and Glasgow in 1459; (3) the invention of the printing press; (4) the translation of the scripture out of their original tongues into the language of the people; (5) the diffusion of the truth which had been kept from the people; (6) the reformation under Luther in Germany; (7) the evil that was shamelessly rampant in the church and crowning all; (8) the burning of men.

Two men were dealt with as early Presbyterian reformers, forerunners of John Knox, namely Patrick Hamilton, a lad of 24, who for preaching the Gospel was burnt at St. Andrews in 1528, and George Wishart, who suffered the same fate in 1546. After an attempt to assassinate Wishart being made by a priest, John Knox, the future Reformer of Scotland, carried a sword before him to protect him. The death of Wishart was the birth of Knox into the leadership of reform in Scotland.

At the close of the lecture a vote of thanks was proposed by Mr. William Linton, seconded by Mr. Geo. Hamilton, and cordially supported by the Hon. James Young, who said that the lecture was one of the best that had ever been given in Galt.

## THE HOME MISSION FUND.

It is more than a little disquieting to find that although we are in the last month of the Church year, the Home Mission Committee still lacks fully \$50,000 of the amount required to enable it to pay in full the grants promised to its hard-worked missionaries (and their harder worked wives.)

A very large number of congregations have not yet sent any contribution to this important scheme—the scheme that is fundamental to the success of all the others.

Less than one hundred of the Special Contributors of \$250 per annum have sent in their contributions for the current year.

May I appeal very earnestly to all who may have over-looked this matter hitherto, to give it their immediate attention, and to relieve the anxiety both of the Committee and of its missionaries by the promptness and liberality of their gifts?

E. D. McLaren, Interim Convener.

Under date Hong Kong, Feb. 5, it is reported that the residence of the Rev. Dr. Andrew Beattie, an American Presbyterian missionary at Fati, in the district of Canton, was looted by an armed band of Chinese. The missionaries were bound and their clothes, watches and silver valued at \$1,000 were taken by the robbers. Foreigners at Canton are in a state of great apprehension owing to the insufficiency of police to protect them.



## DR. ROGERS ON BRITISH POLITICS

Rev. Dr. Guinness Rogers, an aged non-conformist minister who has played a great part in the political life of the English nation for the last half century, contributes an article to the January number of the Nineteenth Century. The following two articles, which we quote, will show that he does not possess that fiery fanaticism which is generally attributed to "political dissenters" by their opponents:

"The plain fact is that in a nation in which the whole atmosphere of thought and discussion is favorable to freedom, in an age, to say the least, speculation is sufficiently audacious, there are sure to be innumerable shades of opinion. Politicians may be divided into two camps; but in each there must be many separate divisions. Probably an independent thinker would say that the best type of politician would be one who should unite Liberal opinions with a Conservative temperament, and who, while bold and fearless in his policy, should be wise and temperate in its advocacy. Men of this type, however, while they commend themselves to a thoughtful section of the community, must have rare genius if they are to secure plaudits of popular assemblies. Politicians who sit on the fence are never popular. But, in truth, this cant phrase does not describe the character I mean. What I mean is an independent thinker, strong in principle and bold in speech, who does not destroy his chance of success by building brick walls that he and his friends may run their heads into them. Thirty years ago, at a time when Nonconformists were strongly dissatisfied with the policy of the Liberal government, some friends came to consult me as to the course they should take in a particular election. The candidate was a member of the ministry who was especially obnoxious to them because he had declared in favor of an education bill to which they and I were equally opposed. I answered them as I would answer now. I am a Liberal, and prefer a man whose Liberalism is imperfect to a man who is simply and decidedly Conservative. This is the only basis on which party system can work. If its policy is not broad and comprehensive, it is certainly destined to failure.

Party government, it must be remembered, is not part of our constitution; it has simply developed out of the necessities of popular government. It has, indeed, had an eventful and not unhonored history; but it is always to be remembered that in its balmy days the nation was divided on great principles and understood that the issues involved were of tremendous importance. Cavalier and Roundhead, Puritan and Royalist, Hanoverian and Tory, were not mere names. They expressed fundamental differences that were held with great tenacity and maintained with dauntless courage. We have fallen upon more peaceful times, and perhaps our present danger is a failure to appreciate the far-reaching influence of the issues at stake. The great issue raised by Mr. Chamberlain, and which it must be said he has done his best to keep before the eyes of the country, is one of vital importance to the prosperity of the nation. Remembering as I do, with some vividness, the condition of the Lancashire working people in the early forties, I tremble at the possibility of the country being plunged back into all the miseries of that period. Before my mind rises a vision of those earnest faces whose one cry for work and for bread; and with that in my memory it requires something more than the confident assertions of a brilliant orator to satisfy me that the path to prosperity lies in a return to the system which had brought about that melancholy state of things. If there is argument for this, by all means let it be shown; but if it be attempted to secure a triumph simply by the use of party machinery constructed for an entirely different purpose, then that system itself must become the sub-

ject of severe and searching criticism. The same argument applies with no less force to the great Liberal difficulty in its Irish policy. Free Trade, our relations to the colonies, Home Rule policy, our foreign relations involve great national issues. To settle any of them by merely party votes I believe is impossible; but if it were possible, it would certainly be a sin against our country.

"Tidings" for February announces the election of the following life members of the W.F.M.S. Society:

Mrs. James Jenkins, Temperanceville; Mrs. Wm. Symington, McNab Street Church Auxiliary, Hamilton; Miss Annie McAndrew, Westminster Seed Sowers, Toronto; Miss Isabel Reid, Westminster Auxiliary, Toronto; Mrs. Jean Stewart, St. Paul's Auxiliary, Winnipeg, Man.; Mrs. Geo. Hutchison Smith, Knox Church Auxiliary, St. Catharines; Mrs. J. F. Clark, First Presbyterian Church, Port Hope; Miss Alla Webster, First Presbyterian Church Auxiliary, St. Marys; Mrs. D. Orestes Algure, W.F.M.S., Cornwall; Miss Jessie Masson, Bank Street Church Auxiliary, Ottawa; Miss Jessie Rodgers, Division Street Church Auxiliary, Winnipeg; Mrs. Geo. Wingham, Glen Gordon Auxiliary, Lancaster; Mrs. John A. MacLennan, Glengordon Auxiliary, Lancaster; Miss Florence M. King, Mackay Auxiliary, Parkdale; Miss Lena McRae, St. Andrew's Auxiliary, East Lancaster; Mrs. W. J. Jamieson, Sarnia Presbytery, Oil Springs; Mrs. W. Purves, W.F.M.S., Columbus; Mrs. W. R. Watson, St. Andrew's Auxiliary, Winnipeg; Mrs. Donald Tait, Teeswater Auxiliary; Miss Christina Hunter Black, Spencerville Auxiliary.

Says the Christian Guardian: The Torrey-Alexander mission in Toronto is ended. The last hymn has been sung, the last appeal given. The great crowds that thronged Massey Hall by day and by night have dispersed. The air that was vibrant with the interest of the meetings is still electric, the conversations that went on in street-car and in homes and office and factory, of which they were the topic, have not ceased. The mood of longing for religious reality is still upon us. "Get right with God"—the echo of the appeal that summed up the message of the evangelists—sounds to-day in thousands of hearts. We read of the mission as having totalled during the four weeks 53 meetings, with an attendance of 230,000 from the city and 10,000 from outside; with collections amounting to \$10,000; and an aggregate of 4,335 persons brought to professed acceptance of Christ. But statistics, however carefully compiled, cannot tabulate spiritual values. Eternity alone will reveal what the mission has done for Toronto and for Canada.

A succinct and brilliant personal sketch of the members of "The New Government" reprinted from the latest Nineteenth Century, is the leading feature of "The Living Age" for February 3. It tells what the average reader of intelligence wants to know in a very diverting manner.

The opening article in the January Studio (44 Leicester Square, London, England) is by A. S. Baldry on "The Art of William Lee Hankey, R.I." Then follows articles on "The Etchings of Sir John Charles Robinson"; "The Paintings of Ettore Tito"; "The Recent Exhibition of Miniatures at Vienna"; "Some Pen Drawings by Fred. Richardson"; "The Ceramic Work of the Büflem Art School" and "Some Recent Designs in Domestic Architecture." From this list of subjects the scope of the magazine will be seen, but no notice of this kind can do justice to the many and most valuable illustrations, both colored and otherwise, with which the articles are enriched.

The comfort that we meant to give and gave not yields no dividend.

The temperance crusade which Archbishop Bruchesi is inaugurating in the diocese of Montreal—and which will be felt throughout the whole province of Quebec—is attracting some attention in the other provinces. The movement recalls the great work accomplished by Father Matthew in Ireland over half a century ago, and reminds people of the work done by the late Father Chiniquy in Quebec within the memory of many now living. According to published statements, Archbishop Bruchesi is acting on the principle that "Laws as well as tax remedies will remain powerless to stop the evil of intemperance and the plague of alcoholism if they are not supported by moral and religious remedies." In other words, law must be reinforced by thorough education of the people as to the danger and curse of the drink traffic, and this education of the people, the Archbishop contends, must be attended by the teachings of the Christian religion; "that the church should conduct the campaign." This is a view which should be noted by those who pin so much faith to the value of legal sanction alone. What is wanted at the very start is an educational awakening of the people along moral and religious lines; then the enforcement of well-considered laws will be shorn of many of the difficulties which now more or less paralyze the temperance movement.

Some time ago a large manufacturing concern, employing over 1,000 people, removed from St. Louis to Detroit, "largely to escape the proximity of saloons," as the general manager declared in a protest to the authorities of the latter city against the starting of a new saloon close to its doors. And the protest is joined by four other large concerns, while the city council says it has no right to refuse the license. Surely there is not only an object-lesson in this, but the strongest argument against the existence of laws which make city councils either willingly or unwillingly helpless under such circumstances. One of the big concerns, the Burroughs Adding Machine Company, says in its protest: "We have at the present time more than 1,000 employees, and to attract the better class of people and hold them we have put up a fire-proof gymnasium, sixty by ninety feet, and equipped with shower-baths and other conveniences. We also employ about fifty girls, and for them we have fitted up a very tasteful rest-room, with a piano, etc., for their comfort. We believe that saloons close to factories are not good for the factory or for the factory people. We regard this proposed saloon as a menace to our business." Saloons are a menace wherever they are found.

Ohio's new governor—a Democrat elected in a Republican state by a large majority—an old-fashioned Methodist, speaks out plainly on moral questions. He is sound on the temperance question and on the Sunday laws he said in his inaugural: "The disobeying of any law as demoralizing and degrading to a citizen or community, the disobeying of the Sunday laws is doubly so. The village, county, community, State or people that disobeys the divine law of the Sabbath, which makes it a day of rest and worship, fails to realize the teachings and commands of the Almighty. If America is to maintain her position as a nation peculiarly favored by God, we must forever maintain our respect and reverence for the Holy Day. It is becoming that we should give special attention to the material welfare of our great Commonwealth, but in so doing we should not lose sight of the fact that as high personal character, one of integrity and honesty is of more importance to the individual than personal riches, so the standing of our State, as to its morals and its respect for the laws of God and man, is of still greater importance than its material prosperity." This is a sound doctrine that needs to be taught and emphasized in this Canada of ours.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## THE FIRST SNOWFALL.

The apples were being brought from the orchard—baskets full of great red and green and striped ones—and upon the high seat of the cart, beside John rode little Persis.

"O mamma!" she called, "come see the apples—they are all in!"

Mamma came and looked. "Why I don't see a single Maiden's Blush," she said. "Didn't our jelly-tree bear?"

"I knew you'd miss the Maiden's Blushes right away, Mamma," said little Persis. "But we did get one!" And in the hand which she had held behind her, she showed a great rosy apple.

"Well, that is a large one, Pussy," mamma said.

"It was the onliest one, mamma, and on the very tip-toppest branch! I don't believe the old tree wanted us to have it! What shall we do with it, mamma?"

"How would you like to make it into jelly?" Little Persis' mother always proposed such pleasant things to do!

"Make it myself and seal it up, and pack it away?" said little Persis.

"Yes," said her mother.

"And unpack it, and eat it myself in the winter?"

"Yes," laughed her mother.

"I'd just love to," said little Persis. And she put the big rosy apple away in the store-room—and forgot all about it.

When Persis woke Saturday morning, she heard the rain pattering against the window panes.

"Rain on Saturday!" Poor Persis buried her face in the pillow and squeezed out a few tears.

And then her mother's voice was heard at the foot of the stairs: "Come, Persis, hurry! Today is jelly day!"

Jelly! Persis was up in an instant, and made such haste with bathing and dressing that she slipped into her chair just as the others were sitting down, blissfully beaming upon them all; for she was thinking of her big rosy apple.

By and by her mother and she had the clean pleasant kitchen all to themselves, and Persis had a little stool and a bright little pan and a little sharp knife. She brought the big apple and washed it. How it shone, all green and rosy! Then she pared the skin off in great even strips, and cut the apple in pieces.

She took out the seeds and core. Then she put the clean white pieces and the bright skin into a little saucepan, and poured a cup of water on the fruit and set it over the fire to boil. When it was soft, she strained it through a little jelly-bag, and found she had a cupful of juice.

Little Persis put a cupful of white sugar with the rosy juice and set it on the fire again. It boiled and boiled; and pretty soon she took some in a saucer to see if it would grow thick and jelly-like. "I've seen you try yours in the sun, mamma," she said, "and came, right away. I wish the sun would just please to shine on mine."

It boiled some more, and then little Persis tried it again; and at the very moment she held the spoon up a sunbeam shone out from between the rain-clouds, and the rosy spoonful grew thick as it dropped!

There was just enough to fill a little jar Persis had; and it was the most fragrant, rosy, gleaming jelly that ever was seen!

When it cooled, Persis melted some paraffine, and poured it into the top of the jar, and it hardened and was beautifully white and tight, and would keep the jelly clean and sweet until she wanted to eat it. Then she cut a nice white piece of paper, and wrote on it, "PERSIS WELLS MAIDEN BLUSH JELLY," and pasted it on the little jar.

"How long must I keep it before I eat it, mamma?" she asked.

Her mother smiled. "Well," she said, "I wish you to eat it the very day the first snow falls."

"Months and months from now?" asked little Persis.

"Only weeks and weeks," answered her mother.

Little Persis wanted to put her jar of jelly in a safe place. So she found a silken scarf that belonged to her doll, and wrapped the little jar in it and stored it away at the bottom of the doll's trunk, and forgot that it was there.

Early in November Persis went to visit her grandmother and the three aunts who lived in the city, and she had a delightful time for three weeks: Then, one day, she felt lonesome and wanted to see her mother.

So she went and stood behind the parlor windows and looked out into the street. She saw many happy smiling people walking there, and Persis pitied herself so hard that two tears rolled down her cheeks just as Uncle-Doctor Alec glanced up at the window.

He came right into the house and into the parlor and right behind the curtains. "Hello!" said he. "What's the matter with Persis Puss?"

"I want to go somewhere—I want to go home!" sobbed little Persis. And then she sobbed right out loud.

"Go straight and put on your things, and I'll take you somewhere!" said he.

"Where are you going with that child, Alec?" asked grandma, seeing Persis in her hat and coat, as she too came through the hall.

"Hospital—visiting day—sick little girl—perfectly safe—can't stop!" called Uncle Alec. And the next moment he and Persis were out in the street.

As Uncle Alec reached for Persis' hand, he found it full. She was holding in it a little white jar. "What's this?" he asked.

"Oh, that's my Maiden Blush jelly. I packed it away in my doll's trunk and forgot it, and today I found it. I can't eat it until it snows, but I can show it to the sick little girl and tell her what's in it."

Pretty soon they came to the hospital. When they were inside, Persis thought it a very pleasant place; for the corridors were full of visitors, and most of them had smiling faces and carried flowers in their hands.

And such a lovely room as they came to at last! It was full of sunshine, and the windows looked out upon a garden bright with autumn colors. Six little girls sat in the six white beds, five of them seeming so happy; for each one had a visitor. They were the almost-well little girls. The sixth little girl looked sad, for no visitor sat by her bedside; but her pale little face brightened when she saw Dr. Alec, and she held out her hands to him. He took one, but put the other in Persis' hands.

"Pussy, this is Pussy," he said to the little girl in bed. And then he said to Persis the very same words, "Pussy, this is Pussy."

How the two little girls laughed! And, as they were laughing, Uncle Alec slipped away, whispering a word to the smiling nurse. She took off Persis' coat and hat, and put a screen near the bed, so that the two children seemed to be in a tiny house by themselves. Then she drew a queer one-legged table to the bed, and swung the top about so that it made a nice stand, and then gave Persis a package Uncle Alec had left.

"Is your name Pussy?" asked Persis.

"No, Doctor Alec just calls me so. My name is Persis."

"Oh!" cried the visiting Persis, "mine is Persis, too!"

Then she showed the little sick Persis the jar of jelly, and told of the great rosy apple, and how the jelly was made, and when it was to be eaten. And then they opened the package Uncle Alec had left, and found it was beautiful paper dolls dressed in bright dresses, with gay paper for making more dresses! what fun it was!

By and by the nurse came and said, "Aren't these two Pussies getting hungry?"

"Oh, see! It's snowing! It's snowing!" cried a gleeful voice from the next bed outside the screen.

Little Persis ran out and looked from the windows and at every one she saw the air was full of white feathery flakes!

"Oh, oh, now we can eat it!" said she and ran back and squeezed the sick little Persis for very joy.

Presently the nurse came again with a tray, and on it were two bowls of delicious broth, and crisp dainty crackers, and plenty of nice bread and butter, and a plate of white grapes. Persis had the jar open and made the nurse smell it, and gave her a spoonful, and told her she made it herself and all about their Maiden Blush jelly-tree. And then she asked if the little sick Persis might eat some, and the nurse said yes and brought a tiny plate, and Persis turned the jelly into the plate. It glowed and shone, now amber now rose, and made the whole room fragrant.

The two children sent a generous spoonful to each of the five almost-well little girls, and then the two Persises ate theirs.

Soon Dr. Alec came, and the two Persises bade each other good-bye—and how they met again is quite another story. It was not that winter; for, when Persis got back to grandma's, she told her aunts she must go right home, because she must let her mother know that she ate her jelly the very hour the first snow fell. "For," said Persis, "I know my mother is worrying dreadfully about it this minute, because she always keeps her promises, and she doesn't know that I brought it with me, and she'll think I didn't have my Maiden Blush jelly when she said I might!"

Scott occupies more space in the British Museum catalogue than any other writer with the exception of Shakespeare. More than a thousand entries, contained in eighty pages, appear under the novelist's name. Forty-one pages contain the 752 entries relating to Dickens, while Thackeray occupies twenty-one pages, with 223 entries.

The Scottish Patriot has ceased to exist. In his farewell to readers the editor, Rev. David Macrae, warns Scottish patriots against—1, Ritualism in the Scottish Church; 2, the evil of Drunkenness in Scotland; 3, growing Love of Money; 4, Love of Pleasure; 5, Militarism; 6, Trashy Literature.

The retirement of the Rev. Evan Jones from the Calvinistic Methodist ministry of Moriah Chapel, Carnarvon, after a period of over thirty years, is just announced. Originally a printer, Mr. Jones later entered the Church he has served so well, and has long been known as one of the stalwarts of Welsh Methodism.

In a speech in London on the 22nd ult. Mr. Joseph Chamberlain admitted that the majority against him was much larger than he expected, and he recognized that a political revolution had been in progress, "but," he said, "I want once more, now, at the end of the election, to put on record my determination to pursue to the end the policy which I believe to be demanded in the interest of the population.



## A JEW VISITING ZION CITY.

The Home of the Dowieites.

"When I entered upon Zion City and met grown people and children, they all saluted me with 'Peace to Thee.' When I talked to some, who had lost all they had and were looking for work to keep their wives and children, they told me there was no peace in Zion City, but poverty and confusion. The writer, Moses Nye, from Newark, Ohio, who is stopping at present in Indianapolis, Indiana, has met many of the Dowie people, and they invited me to visit Zion City. I left it all with God, and I knew, in due time, He would send me to Zion City, and He would let me see things which I would tell to Jews and Gentiles. When I came to Zion City and had registered my name in the hotel, several of the Dowie people asked me if I was a member of the Dowie people, or if I came to join them. My answer was, I came to see what you are doing, and if I find things as they are published in the 'Leaves of Healing,' I would come and would try and bring other Jews to Zion City. I saw no healing, but saw sick people in wheel chairs, and others in bed, and no power with God any of them had that I could see. They publish in the 'Leaves of Healing' of people who had been healed years ago, but none today. The great cry and need in Zion City is more money, no matter how or by whom it comes.

"No sooner was it known that a Jew had come to the city, when I was invited to call on Overseer Excell, who is, in the absence of John Alexander, the head of the concern. Excell directed me to see Elder Royal at the Hotel Elijah, and I had a long talk with him. He said the Jews have the reputation of being rich, and they are great business people—great money-makers, and such people we need in Zion City. Elder Royal telephoned for Deacon Meloch, and he came with a carriage and took me to the different works and departments. I was taken to the Bank, and had a talk with Deacon Granger, who is the head of the banking business. I also was introduced to Judge Barns and Deacon Sloan, was shown through the private offices of Joseph Alexander, now called Elijah, the first Apostle; also saw the great Library, went through the Council Chamber, and had the honor of being seated in Elijah's chair. I took it all in, but from what I saw and heard of others, I made up my mind they would never get any of my money, neither the money of my friends, if I could help it. I also was taken by my guide to the laundry, to the bakery, but he would not let me see the lace factory, saying it would interfere with the work. He lied. The reason is, the lace factory is dead, and is standing still. Without my guide I visited the stores and had a talk with several of the managers, and I saw many empty shelves, which I knew was not an evidence of prosperity. When I sold goods on the road, and would walk into a store and saw as many empty shelves as I saw in the stores in Zion City, I would report to my house and tell them my opinion was, such concern would soon make an assignment. I called on many families, Jews and Gentiles, and had a private talk with them, and every one of them complained of hard times, and everything they bought in Zion City was higher than in neighboring cities. In the evening I visited the Tabernacle, and saw the Elders and Deacons on the platform laughing and chatting with each other as if everything was happiness and peace, but I knew better. They may blind their own people, but not me. The band played, and I thought it was a dance, but some told me it was a march. My prayer to God was that He would open a way, so the poor blind people could sell their stock in the lace factory, and sell their houses and lots, and march out from Zion City. If the poor people had been born of God, and had been led by the Holy Spirit, the devil could never have blinded them as he did. Overseer Excell was leading the meeting, and he read John's Gos-

pel, 15th chapter; then he called on Deacon Granger to talk to the people. What the Deacon wanted and needed was more money to keep things moving in Zion City. The truth is, from what I learned in Zion, the oil (the money) is getting very low, and the Dowie machinery is going dry, and unless they get lots of money from someone, the end of Dowie's Zion is near at hand. The poor people have their money tied up in Zion, and yet at every meeting they press for more money. Oh, how the poor people did complain to me, and wanted me to help them, but I could not. Next day they read in the Tabernacle a telegram from John Alexander (Elijah, the first Apostle). He said he was improving from his paralytic stroke which he had received, and to forward him all the money they possibly could raise, and send it to him, Palace Hotel, Mexico City. If this John Alexander was the man of God, as he and his elders have been making people believe, Jehovah my God, would have a hedge around him so the devil could not get at Dowie. My opinion is, something is wrong with John Alexander. If he ever had power with God, he lost it by going into the world and in engaging in worldly business, and neglecting the true leading of God. The Holy Spirit never blesses anyone who walks with the world and is following worldly things. 'For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ, and on marvel, for Satan himself is transformed into an angel of light; therefore, it is no great thing for his ministers of righteousness, whose end shall be according to their works' (2 Corinth, xi. 12-13). We also read: 'Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from Me, ye that work iniquity' (Matt. vii. 22-23).

"The poor people who put their money into Zion City property are now going to neighboring cities to look for work, a new experience for some, who had a nice farm, a nice home, and now are without money and without work. John Alexander, the Elders and Deacons, live in fine houses, travel in special cars, at the expense of poor people. Where is the love of God in such people? Jesus and His apostles walked from city to city, and when two followed Jesus and wanted to know where He stopped, He told them "the foxes have holes, and the birds of the air have nests, but the Son of man has not where to lay His head." In Zion City they use no swine's flesh, sell no tobacco, have no doctors, use no drugs, yet they have sinners and sin in Zion City like they have in other places. In my next article I will expose some of the sins which I learned while in Zion City. We are looking for a Zion City which comes from God; it is pure, holy, righteous, free from all sin, no thief, no liar, no deceiver of the people can be found in her, it is the city of our God. Jehovah is the head, Jesus is the Messiah, the King of kings, and the Lord of Lords, and every member of that city will be filled with the Holy Spirit. There will be no sickness, no sin, no death, no hell, no grave; all will walk in white robes, which is the righteousness of the saints. The prayers of all true believers, Jews and Gentiles, are, that Jehovah and Jesus may hasten the day to give us such a city and prepare a people who feel at home in such a holy place, are the prayers and wishes of God's people.—Your brother and friend,

"MOSES NYE,

"A Converted Jew.

"230 West Vermont street,  
Indianapolis, Indiana."

In an annual message to the Salvation Army, "General" Booth ascribes the secret of his vigor to his simple diet. "For seven years," says the "General," "I have not taken flesh in any form, and during that time I have scarcely missed a single public engagement."

## BABY'S OWN TABLETS.

Meet the mother's needs in caring for the health of her little ones as no other medicine in the world can. The Tablets cure constipation, indigestion, colic, simple fevers, diarrhoea, teething troubles and expel worms. They break up colds and prevent croup. They make children sleep naturally and healthily, because they remove the cause of sleeplessness. And they are the only medicine that gives the mother a solemn guarantee that it contains no opiate or poisonous soothing stuff. They are good for children from birth onward; they always do good they cannot possibly do harm. Mrs. Geo. Turner, Barry's Bay, Ont., says: "I have used Baby's Own Tablets for the troubles that come to little ones with perfect satisfaction. I think there is no medicine can equal the Tablets." Every mother ought to keep a box of these Tablets in the house as a safeguard for her little ones. Sold by all druggists or sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

Brazil supplies half the world's coffee. Every year about 4,000 stags are killed in the forests of Scotland.

Clouds never rise more than eight miles above the level of the land.

Every year fully 20,000 of the population of India are killed by snake bites.

The average speed of professional typists, who write from dictation, is forty words a minute.

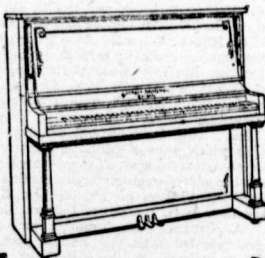
Sea power is now utilized as a source of light. A buoy has been designed which automatically generates electrical power as it rides on the breakers, thus producing a constant light in the lantern.

The emerald improves in color by exposure to the light. Pearls kept in darkness lose their lustre, but regain it on exposure to the sun.

Seals when resting invariably place one of their number on guard. This sentry, on the approach of danger, gives the other seals warning by clapping his flippers sharply on the ice or ground.

Orange blossom is usually adopted for the bridal wreath in this country, but Germany uses myrtle, Italy white roses, Spain red roses, Greece vine-leaves, and Bohemia rosemary.

Birds cannot open the foot with the leg bent; that is the reason they do not fall off their perches. When a hen walks, its toes close as it raises its foot, and open as it touches the ground.



### The Original Gerhard Reintzman

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

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189 Sparks Street.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

The congregation of St. Andrew's will elect six additional elders.

Rev. Dr. Herridge presided at the annual meeting of the H. M. Society of St. Andrew's church. There was a large attendance. The annual reports of secretary and treasurer were very encouraging, the latter reporting a balance of \$2,073.90. During the year \$250 had been sent towards the missionary's salary, \$200 towards finishing the manse at Swan River and \$200 to the Ladies' Aid of the church to use in equipping the kitchen department. At the meeting \$200 was voted towards paying, in part, the salary for one year of a Victorian Order nurse to be sent to the Harrington Hospital, now being erected by Dr. Grenfell, on the Labrador Coast, and \$350 was voted towards furnishing the new hospital, under Dr. Arthur's care, at Rosthern, in Northwest. Dr. McLaren, home mission secretary, was present and gave an interesting address, referring particularly to Dr. Arthur's work among the Galicians. The election of officers resulted as follows: Hon. president, Mrs. Herridge; president, Mrs. Walter Bronson; vice-presidents, Mrs. Gemmill, Mrs. Lorn McDougall, sr., Mrs. A. G. Blair, Miss Agnes Reid; recording secretary, Mrs. Gulluck; corresponding secretary, Mrs. Burgess; treasurer, Mrs. C. C. Ray; council, Mrs. Durie, Mrs. Craig, Mrs. C. W. Ross, Mrs. Atwood, Mrs. Hendry. Resolutions of sympathy were passed with Mrs. McPherson in the death of her husband, Lieut.-Col. McPherson, and with Mrs. James Robertson in the death of her mother, Mrs. John Mathar.

## WHITBY PRESBYTERIAL W.F.M.S.

The twenty-sixth annual meeting of this society held in St. Paul's church, Bowmanville, was attended by a good representation of the various auxiliaries and others. The morning session was chiefly devoted to business including the election of officers. The programme for the afternoon included the address of welcome by Miss Moorcraft, President Bowmanville Auxiliary, and the address of the President, Mrs. Scott of Port Perry. Mrs. (Rev.) V. H. Emory conveyed greetings from the W. M. S. of the Methodist church and the C. W. B. M. of the Disciples Church was represented by Miss C. Windatt. Miss Thompson, Newtonville, made an earnest appeal for Christian liberality from the standpoint of "What We Owe." Mrs. J. Griffith, missionary on furlough, gave a clear and interesting account of the work in Honan, China. The afternoon and evening sessions which were of public interest were largely attended and all appreciated the stirring addresses given in the evening by Rev. Dr. Pidgeon of Toronto Junction, and Rev. J. H. Hodges, of Oshawa. Mrs. C. A. Cawker, Miss Tamblin and the choir assisted with the musical part of the programme in the afternoon and evening. The next annual meeting will be held in Oshawa. Officers for 1906: President, Mrs. Scott, Port Perry; vice-presidents, Mrs. Crozier, Ashburn, Miss Moorcraft, Bowmanville, Mrs. Strickland, Dunbarton, Miss Somerville, Arono, Mrs. Tait, Claremont; treasurer, Mrs. Currie, Port Perry; secretary of supplies, Mrs. Kean, Whitby; corresponding secretary, Miss J. Panton, Oshawa; recording secretary, Miss Ida McClellan, Whitby.

The leading article in "The Living Age" for January 27 is by one of the literary members of the new British Cabinet, Mr. Augustine Birrell. The subject is the newly-published biography of Lord Granville and it is written in Mr. Birrell's most delightful manner.

## EASTERN ONTARIO.

Lanark and Renfrew Presbytery has granted translation to Rev. A. M. Currie, of Almonte, who has accepted the call to Deseronto.

Rev. J. Garroch and daughter, of Loring, have returned home after a visit to friends in Thessalon.

Dr. P. C. McGregor, of Almonte, preached in Melville church on a recent Sunday in the absence of the pastor, Rev. J. Ratray. His sermons were thoughtful and instructive.

The Brockville Presbytery has nominated Rev. Dr. Stuart Prescott and Rev. Mr. McAllister of Iroquois for moderator of the general assembly and Montreal and Ottawa Synod respectively.

Rev. T. A. Sadler, of Russell, is chaplain of the Lodge of I.O.O.F. in that town. Many ministers keep aloof from such organizations, but in doing so make a mistake. The pastor who identifies himself with a lodge of Oddfellows, composed as it usually is of young men, places himself in a most advantageous position for quietly influencing for good a large class in the community.

Rev. D. Currie entertained Knox church choir, Perth, at the manse on Monday evening. An enjoyable and profitable time was spent by all. This is one way to establish and maintain cordial relations between pulpit and choir. We venture to say that the minister of Knox church never has a "difficulty" with his choir.

At the missionary meeting recently held in St. Andrew's church, Appleton, the following officers were elected for 1906: President, Rev. G. T. Bayne; vice-president, Jas. Turner, sr.; secretary, Miss I. A. Paul; treasurer, Robt. Struthers; programme committee, Misses Elsie Neilson, Katie Park, Ethel Ashman, Edith Cornish, Mary Aitken, Lena Struthers and Lammie Wilson, and Messrs. Robt. Baird, Frank Paul, Robt. Struthers, Norman McDougall and J. A. Turner.

At the annual meeting of the Alexandria church (Rev. D. MacLaren, M.A., pastor), the various reports read showed the affairs of the congregation to be in a prosperous condition. The managers for 1905 were thanked and re-appointed and the thanks of the meeting tendered to Mr. Tiffany, Mr. St. Germain, Mrs. C. McCuaig, Miss C. Cattanech, the members of the choir, the librarians, the collectors and treasurers of the several funds for the faithful performance of their various duties.

The reports presented at the annual meeting of St. Andrew's church, Carleton Place, indicated that the year just closed was the best in the history of the congregation. A great deal of extra expenditure had been incurred, and still the treasurer was enabled to show a surplus in the general fund of \$112. Messrs. J. B. Waddell and John Cavers were re-elected to the board of management and Mr. G. N. Thom was elected in lieu of Mr. J. W. Johnston, who resigned in expectation of shortly leaving town. After the business Pastor Woodside was asked to leave the chair, when a motion was passed to give him a present of \$100 for last year, and his salary for the incoming year was raised by \$200. The contributions to missions were in excess of all previous years.

Zion congregation, Carleton Place, (Rev. A. A. Scott, pastor) continues to prosper. A total of almost \$4,000 was contributed during the year for all purposes, over \$1,300 of which went to the mission schemes of the church, the ladies' societies giving over \$400 of the total. The general fund showed receipts of \$2,252, collections and contributions. All liabilities were met and there was a balance on hand at the close. The three retiring

members of the managing committee—Messrs. F. McEwen, J. M. Brown and W. H. Allen—were re-elected and Messrs. F. Donald and A. C. Brown were re-elected auditors. The meeting was very largely attended, and much interest was manifested in the proceedings. Before the close the pastor took the opportunity of referring to his long pastorate of twenty-eight years.

Rev. A. H. Scott presided at the annual meeting of St. Andrew's church, Perth. The board of management had two reports, one from the secretary Mr. Henry Taylor, the other from the treasurer, Mr. William Meighen. The secretary's report was begun with a note of gratification at the financial condition of the congregation and the treasurer at the close of his presentation of a statement in detail of income and output said that the report for 1905 was the most satisfactory that he had submitted for some time. Both the secretary and the treasurer were retained in their offices. Mr. F. L. Mitchell was appointed chairman of the board of management, and Messrs. Gilbert Wilson, John Ferrier and William Meighen were re-elected on the board for a three-year period. The women's departments of the congregation's activities were spoken to by Miss Waddell, the secretary of the Women's Foreign Missionary Society, and by Miss Scott, Miss Bothwell and Miss E. Waddell, representing the secretarial and treasury offices of the Senior and Junior Mission Bands. The new organization at Brookside was reported. Reference was made to the return from China of the two missionaries that St. Andrew's church furnished to the China Inland Mission, to the presence and addresses during the year of two returned medical missionaries, to the assistance given by the foreign department both in money and goods, and to the maintenance of St. Andrew's own field at Willoughby in the Prince Albert district of the Northwest. The income for the year to the women's organizations would represent a total of between \$600 and \$700. In the Sabbath school department the report stated that the most important things could never be tabulated. Mr. Gilbert Wilson and Mr. William Hughes were called into the joint superintendency of the school on the resignation of Mr. John Croskey who had been called away from the town.

## QUEBEC.

At the annual meeting of Leeds congregation, Kinross Mills, held recently, the reports of the various departments of church work showed general prosperity on all sides, and the financial year closes with a balance on hand of \$200. In addition to the annual revenue of the church, \$413 had been raised for the schemes of the church and \$1,200 towards the erection of their new manse. The people are now at last united, and are working heartily and harmoniously together. The pastor, Dr. Kellock, has received much encouragement in his delicate and difficult mission, and now feels assured that this congregation has a future before it, at least equal to its splendid past for evangelical and missionary zeal, and success and is cherishing the hope that next year will be still more prosperous.

The founding of the Gaelic chapel in Paisley in 1793 was no mere episode in the evolution of a Church Extension Scheme. It is a landmark in one of the most decisive and far-reaching conquests in Scottish history. The building of this kirk was nothing less than a sequel to the movement immortally described by Sir Walter Scott in "Waverley."

To cheer another in sorrow makes the comforter kin to the angels.



## THE DOMINION PRESBYTERIAN.

### WESTERN ONTARIO.

At the annual meeting of St. Andrew's, Fergus, the dominant feeling was that their pastor, Rev. J. B. Mullan, was not to be allowed to resign. He has been and is a most popular pastor.

On a recent Sunday five new elders were ordained and inducted in Knox Church, Stratford, the pastor, Rev. R. Martin, officiating. They were Messrs. James Bennoch, P. Bradshaw, Jas. Dickson, E. J. Smith and W. K. Weir.

On Feb. 2 the sudden death was announced at Windsor, Ont., of the Rev. Archibald McDiarmid, aged 80, a retired Presbyterian minister, who had lived here for the past eleven years. He occupied pastorates at Wallace town, McKillop, Dornoch and Napier, his active connection with the ministry covering a period of 37 years. He is survived by a widow and four children.

Rev. D. Perrie, of Wingham was the preacher at St. Andrew's, Guelph, on a recent Sunday. At the evening service he took for his text the exclamation of Ezekiel that "We all do fade as a leaf," and described the analogy between the withering of the leaf and the fading of human life. The discourse was earnest and practical, and the lessons deduced will not soon be forgotten by those who heard it.

Says the Orillia Packet: The Rev. N. Campbell, of Mitchell's Square, preached an eloquent and effective sermon at the Campbell, of Mitchell's Square, preached from Deuteronomy 33:27, "The eternal God is thy refuge and underneath are the everlasting arms." He claimed that arbitration was the only right means of settling disputes among neighbors, and that card-playing and dancing are ruinous in their effects on the rising generation.

The financial report presented to the annual meeting of Knox Church, Ayr, (Rev. James Thomson, M.A., pastor) gave evidence of a healthy state of affairs in the congregation. For the past year the total receipts were \$3,285.56; expenditures, \$3,197.14. The total assets are \$25,623.42; total liabilities, \$1,500.00. The following Board of Managers was elected: Jas. S. Robson, (chairman), Douglas Brown, Wm. McRuar, Murdoch McCrae, Robt. Meaton, D. McColl.

On Thursday of last week the Hamilton Presbyterian met at Port Dalhousie, when Rev. Dr. Ross, of Brussels, was inducted as pastor of the Port Dalhousie church. Services were conducted by Rev. Thomas Paton, of Merriton; Rev. John McLeod, of Thorold, and Rev. T. McGregor, of Niagara. Before leaving Brussels the doctor was tendered a complimentary social and was made the recipient of many handsome gifts from the congregation and all the different organizations connected with the Melville church, with which he had attained a high degree of popularity. Mrs. Ross and daughters were equally well remembered.

At the beginning of 1905 the membership of Stanley Street Church, Ayr., was about 300. During the year 118 new members were received. From the number is deducted 22 names, 5 persons having been removed by death, 2 by certificate, and 5 dropped from the roll, which leaves a membership of 396. There were 38 baptisms in 1905. Of these 32 were adults and 6 were infants. The various organizations of the congregation were reported in a healthy condition. The Managers' report showed receipts, \$1,831.34; expenditures, \$1,740.22.

The lecture on "Misfits" by the minister of St. Andrew's, Fergus, given in Westminster Church, Mount Forest, was a very great treat. It was in Mr. Mullan's characteristic vein of rich humor used for a serious purpose. From misfits in dress the speaker went on to other misfits in the world. There are domestic misfits, in marriage and in house-keeping. There are social misfits such as the ignorant rich who try to move in good society. There are

political misfits but on this point he only touched, and passed on to ministerial and to religious misfits. At the close a vote of thanks, moved by Senator McMillen and seconded by A. W. Wright was heartily tendered to the lecturer.

St. Paul's, Ingersoll (Rev. Dr. Hutt, Minister) had a very successful year. The various reports were most encouraging and were highly satisfactory to all the members. They show the church to be in a healthy and growing condition, with a bright future before it. During the past year the church debt has been materially decreased. The ordinary receipts were \$3,083.10; receipts for debt fund, \$110.00; Y. P. Society, \$85.12; Ladies' Aid \$567.49; Sabbath School, \$219.00; W.F.M.S., \$83.80; Mission and Funds, \$421.05; Victoria M. Band, \$54.98; Gwallior Mission, \$105.00. The attendance at last communion was the largest in the history of the congregation.

The past year in Chalmers church, Woodstock, has been financially successful, but the season was a sorrowful one owing to the ill health and finally the death of the late pastor, Rev. Dr. MacKay, who for so many years had ably filled the pulpit and ministered to the needs of the congregation. At the annual meeting, Elder Jas. Weir conducting the opening devotional exercises, reports from the various committees were read, and all showed that satisfactory work has been accomplished during the year. Messrs. John Beattie and J. S. MacKay were re-appointed trustees, and Mr. Wm. Rankin appointed a trustee to fill the vacancy caused by the resignation of Mr. Harry Doyle. An expression of regret at the death of the late Rev. Dr. MacKay was recorded on the minute books of the church and kindly references to the work of the deceased pastor were made.

### HAMILTON.

January has been a month of annual meetings. Good progress is reported all along the line. With nine Presbyterian churches in the city Hamilton Presbyterianism is able to present a bold front.

Knox church membership has so increased that steps are being taken towards having an assistant appointed to Rev. E. A. Henry the over-worked pastor. The assistant's duties would be for the most part centred around Knox mission in the north part of the city. This is a field where the services of a strong man would tell mightily for good.

St. Andrew's church, of which Rev. J. A. Wilson is pastor, has had the best year in its history. The congregation showed its appreciation of its pastor by raising his salary from \$1,500 to \$1,700. Steps are being taken towards enlarging the present church building.

Erskine church, under the leadership of its new pastor, Rev. S. B. Russell, also reports a good year. Church attendance, finances, etc., all good. The congregation are about to purchase a new pipe organ.

St. Paul's church is about to instal a chime system in its massive steeple.

St. John church has lost somewhat in membership owing to the opening of the new Chalmers church on the Mountain, but reports otherwise are of a healthy nature.

McNab street church, under its new pastor, Rev. H. B. Ketchen, is progressing favorably, and great things are looked for in the days to come.

Rev. J. McP. Scott of Toronto, and Miss Jamieson, returned missionary from India, were the principal speakers at the Presbyterian gathering of the W.F.M.S. recently held in Knox church school room.

God has proclaimed eternal amnesty to man, and it is his own fault if he remains under the power of sin. The will of man must acquiesce in the purpose of God before there can be the blessings of freedom.

### WINNIPEG AND WEST.

Rev. C. S. Murray of Port Arthur, has been lecturing in St. Giles Church on "Underground Jerusalem." Fine stereopticon views added much to the interest of the lecture.

At the last communion in the Brandon Church over 70 were added to the membership—largely owing it is said, to the evangelistic services of Messrs. Crossly and Hunter during the month of December. A large number have also joined the other churches in the city.

Rev. W. M. Rochester, of Kenora, has been visiting this city with the view of arranging to have a minister of the church visit some of the large camps in the vicinity of Kenora during the next two months. It was his intention to see the Rev. Thomas Dodds, of Elgin, and endeavor to make arrangements with him to do this work. Mr. Dodds has had some experience in this line, and has been very successful in it.

Miss Janet Noble, for several years the organist of Blyth Church and Sunday school, was presented with a gold watch along with a kindly worded address. In making the presentation the pastor, Rev. J. C. Cameron said:

We would ask you to accept this watch, not as compensation for your valuable services, but as a token of the regard in which you are held by us all. We feel that in whatever sphere you may be placed, the best interests of our church will always be nearest your heart, and our wish for you is that the Master you serve, will guide you in pleasant paths until you receive the eternal reward.

The annual prayer service, preparatory to the Women's Foreign Missionary Presbyterian society, was held in Westminster church. There were over one hundred present. Mrs. A. D. McKay presided. With her on the platform was the first vice-president, Mrs. Geo. Bryce. Special prayers were offered by representatives from each auxiliary, comprising the presbyterial: Knox church, Mrs. Geo. Bryce; Westminster, Mrs. Geo. R. Crowe; St. Andrew's, Mrs. Fraser; St. Paul's, Mrs. Colclough; Point Douglas, Mrs. Munro; St. Stephen's, Mrs. McClelland; St. Giles', Mrs. Kennedy, and St. Augustine, Mrs. Nicholson. The president spoke a hearty welcome to two new workers that have recently come to live in Winnipeg from the east: Miss Rodgers, of Knox Auxiliary, formerly of Owen Sound, who is a sister of the well known Miss Rodgers, of the Collegiate Institute; and Mrs. McClelland, of St. Stephen's Auxiliary, wife of a Presbyterian minister of Ontario. Upon request, Miss Rodgers addressed the meeting on certain phases of the Woman's Foreign Missionary society in Canada—its almost unobstructed progress and the consequent reason for thankfulness and humility, and its absolute need of increasing prayer and supplication and greater effort. Upon request of the president, special prayer was offered for home missions in the western part of Canada. Among those present was Mrs. Perry, mother of Dr. Perry, of Manitoba college. Mrs. Perry will be remembered as a prominent and earnest worker of years ago in Winnipeg, both in connection with home and foreign missions, and with congregational work in St. Andrew's church.

When conscience rings the alarm on the coast-line of danger there is no hope for the tempted.

### TOBACCO AND LIQUOR HABIT.

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

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

## HEALTH AND HOME HINTS.

For the bath tub nothing is better than mists of Turkish towelling. These quickly bring an exhilarating glow to the skin. They can be purchased at a chemist's, or made at home with ordinary Turkish towelling. A bath daily keeps the skin in good condition, but it should not be taken hot, merely tepid.

Always insist upon buying a lamp with a heavy stand, a brass reservoir, with a good tight screw, and one with a double burner and a sheath round the wick. Burn good oil that won't explode when warm, and, if possible, see that there is a self-acting extinguisher. Use a fire-proof globe, and the lamp will prove very safe if it is made of brass.

One of the best ways to keep your stomach clean, strong, and healthy, is by drinking a glass of cold water every morning immediately after rising, and just before retiring at night. This simple health rule will enable you to laugh at the ailments which owe their origin to a disordered stomach and liver, or to the chronic constipation from which so many persons suffer.

The direction for baking all cup custards is the same. Pour the mixture into cups, set them into a pan of hot water, and bake in a rather moderate oven about twenty minutes, or until the custard is set in the centre. Custards are best served cold. Sponge cake or angels' food is a delicious accompaniment to custard. Each of the following recipes will make enough to fill four custard cups. The chief care in making custard is to mix the ingredients thoroughly.

Burnt almonds are delicious. Put into a saucpan one and one-half cups of brown sugar and three tablespoonfuls of water; stir until the sugar is dissolved; when the syrup boils put in one cup of shelled almonds and stir until the nuts are well covered and a little browned; turn them on to a buttered dish and separate each nut; repeat the process if the almonds require a thicker covering.

Cocoanut Rock Cakes.—Take eight ounces of desiccated cocoanut, seven ounces of castor sugar, and the whites of three eggs. Mix the cocoanut and sugar together; then add the whites of three eggs beaten to a stiff froth. Press into little rock cakes with the hand, and bake in a rather slow oven.

Dainty Corn Meal Muffins.—Beat two eggs, two tablespoonfuls of sugar, and two tablespoonfuls of melted butter to a cream; add a teaspoonful of salt and stir it well through the mixture. Next add two scant cupfuls of sour milk, then dissolve a teaspoonful of baking soda in two tablespoonfuls of hot water and stir it through the mixture. Last of all stir in gradually two cupfuls of cornmeal and a half a cupful of flour, or a little more flour if the batter seems too thin. Heat the muffin pans very hot, butter them well and pour in the batter; bake in a hot oven till a rich brown over the top. These muffins are excellent with a fish dinner.

Sometimes sips of very hot water act well in relieving thirst, but as a general rule the patient's condition is such that a certain amount of water is absolutely necessary to his well-being. The popular idea seems to be that a feverish patient will be chilled if he drinks cold water, but this is really quite a mistake.

Roast Duck.—Prepare your duck for roasting, using the following excellent dressing: Three good sized onions chopped fine, four large spoonfuls of fine bread crumbs, one-half cup of chopped oysters, one-half cup of finely chopped English walnuts, a small spoonful of sage, a piece of butter the size of a walnut, salt and pepper to taste. Mix well together, and stuff the duck. An hour is quite enough for roasting an ordinary sized duck. Serve with the dressing a gravy made of the strained drippings mixed with a spoonful of browned flour, a teaspoonful of mixed mustard and one-half glass of good claret. Allow the gravy to simmer five minutes, strain through a sieve and serve while hot.

## SPARKLES.

Papa—"I'm the captain of this ship. Mamma—"Then I suppose I'm the pilot." Little Tommy—"Then I must be the compass because the captain and the pilot are always boxing the compass."

"If you marry him," said her papa, who was exhibiting symptoms of violent displeasure, "I will not only have to support him, but I will have to pay his debts, too!"

But the pretty and petulant young thing who was hanging to his coat lapels was not moved by the argument.

"Now, papa," she said, "you know well enough that George has to live, just the same as other men. And, as to his debts, I've heard you say hundreds of times that a man's debts ought to be paid!"

A cabman was driving a very stout old lady one day, and had some difficulty in getting her in and out of the "doorway." "I'm afraid I'm a bother to you," said she, as he was helping her out. "Not a bit," answered Cabby, winking to be gallant. "I likes a fair what steadies the cab."

Miss Hogaboom of Chicago—"And what profession is your brother in Lord Shortcash?" Lord Shortcash—"Oh, when Algenoon leaves Oxford, I fancy he will take orders." Miss Hogaboom, surprised: "Yes? Well, there are some real nice gentlemen traveling for pa?"

Too Late—"Say!" demanded the ugly individual, suddenly appearing from a dark alley, "what time is it?"

"You're just about two minutes late," replied the Chicagoan. "That other gentleman you see running away has my watch."

Casey—"The docthor sez what I hov is insomny." Cassidy—"Oh, shure O've had that trouble messel' and there's only yan cure fur it." Casey—"What's that? What d'ye do?" Cassidy—"Jisht go to sleep an' furgit all about it."

A religious newspaper has an advertisement calling for "a good, strong horse to do the work of a country minister." We hope the horse was forthcoming, and did the minister's work. The advertisement reminds us of the sermon of the rector who preached on the lack of co-operation of the laity with pastors from the text, "The oxen were ploughing in the field, and the asses were feeding beside them."—Congregationalist.

Little Ned was sent to the post office one day to get the mail. The post office was full of people, so the little fellow was not noticed. When he asked for the mail the postmaster said:

"No mail for you."  
"Ned ran home and burst forth indignantly:  
"Everyone got there before I did and there wasn't one bit of mail left for me."

## AN ENORMOUS WATER PLANT.

An extraordinary plant is found in the waters surrounding Madras, India. It is called the Victoria-Regina, and, like the good queen after whom it was named, is not like any other of its kind. The leaves resemble those of the water-lily, but are of enormous size, and are turned up at the outer edge. To make you better understand how this big plant grows, the young negro boys who live near it use it for a craft upon which to float around. The leaves are so strong and so firmly balanced on the surface of the water there is not the slightest danger of such venturesome lads being drowned. These plants grow in stagnant pools and near marshes around Madras, requiring a great amount of moisture and a high elevation as well—two conditions rarely found together.—Holiday Magazine.

One little vice may open the door for an army of greater evils.

## AGONIZING NEURALGIA.

## Due to Poor, Weak Blood—Dr. Williams' Pink Pills Will Insure a Cure.

Neuralgia is the surest sign that your whole system is weak and unstrung. Those, sharp, stabbing pains are caused by your jangled nerves. But your nerves would not be jangled if your blood was pure and strong. You can't cure neuralgia by liniments or hot applications. They may relieve for a moment—but they can't possibly cure. You can never cure neuralgia until you enrich your blood and brace your starved nerves with Dr. Williams' Pink Pills. They actually make new blood. They soothe the nerves and strengthen the whole system. They strike right at the cause of agonizing neuralgia. Mr. John McDermott, Bond Head, Ont., says: "As the result of a wetting, I was seized with pains in all parts of my body. I consulted a doctor, who told me the trouble was neuralgia. He treated me for some time but did not help me. I had often read of Dr. Williams' Pink Pills, and decided to try them. By the time I had taken three boxes, there was a good improvement; in my case, and after I had taken ten boxes every ache and pain had disappeared. I had gained in weight and felt better in every way. I shall always have a good word to say for Dr. Williams' Pink Pills."

When the blood is poor, the nerves are starved; then comes neuralgia, insomnia, St. Vitus dance, paralysis or locomotor ataxia. All these troubles are cured by Dr. Williams' Pink Pills, because they actually make the rich, red blood that feeds and soothes the starved nerves and sends health and strength to every part of the body. That is why these pills also cure such troubles as rheumatism, anaemia, chronic erysipelas, indigestion, and the special ailments of growing girls and women. But you must get the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper of each box. If in doubt, write the Dr. Williams Medicine Co., Brockville, Ont., and the pills will be sent by mail at 50 cents per box, or six boxes for \$2.50. If you are ailing, try them today.

Christian Science has certainly made progress in London during the last five years. Instead of one rather dingy hall in Bryanston street there are now three centres, all conveniently situated in the West End.

Many curious instances of old laws may now be found in England. In Chester the man who fails to raise his hat when a funeral is passing becomes liable by an old law to be taken before a magistrate and imprisoned.

Rev. Dr. Cuyler, pastor emeritus of the Lafayette Avenue Presbyterian Church, Brooklyn, was 84 years old on the 10th inst., and celebrated the event in his home, 176 South Oxford street.

Finding that the father was ruined by drink, a jury in Judge Tuthill's court, Chicago, on the 11th inst., returned a verdict of \$17,500 in favor of the five children of John Hedlund against three saloon keepers.

The village of Llanymynech, on the borders of Wales, boasts of an inn which is partly in England and partly in Wales. Thus one-half of the building is subject to the Welsh Sunday Closing Act, while the other half is amenable to English law.

Something like 3,000 people assembled in the Ulster Hall, Belfast, on the 2nd inst., the occasion being a demonstration in favor of the maintenance of the existing relations between Great Britain and Ireland. The Duke of Abercorn occupied the chair.

It is equally easy for God to supply our greatest as our smallest wants, to carry our heaviest as our lightest burdens; just as easy for the great ocean to bear on her bosom a ship of war, with all its guns and crew aboard, as a fisherman's boat or the tiniest craft that floats, rising and falling on her swell.—Guthrie.



## 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 CEN-  
TRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 8.30  
p.m.; b 4.00 p.m.; c 6.25 p.m.

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

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

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

GEO. DUNCAN,

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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 8 hours only between  
Montreal and Ottawa.

For Arnprior, Renfrew, Egan-  
ville and Pembroke:

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

For Muskoka, North Bay, Geor-  
gian Bay and Parry Sound, 11.50  
a.m., daily except Sunday.

All trains from Ottawa leave  
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sell House Block, General Steamship Agen-  
cy.

## New York and Ottawa Line.

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

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

8.50 a.m.	Finch	5.47 p.m.
9.23 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.23 p.m.
6.57 p.m.	Albany	8.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
6.58 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 55 Sparks St. and  
Central Station. Phone 18 or 1180.



## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any unnumbered section of Dominion Lands in Manitoba or the  
North-West Territories, excepting 8 and 26, which has not been home-  
steaded, 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 150 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 situated, or if the homesteader desires,  
he may, on application to the Minister of the Interior, Ottawa, the Com-  
missioner of Immigration, Winnipeg, or the local agent for the district  
in which the land is situated, receive authority for some one to make  
entry for him. A fee of \$10.00 is charged for a homestead entry.

### HOMESTEAD DUTIES.

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

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

(2) If the father (or mother, if the father is deceased) of any person  
who is eligible to make a homestead entry under the provisions of  
this Act, resides upon a farm in the vicinity of the land entered for by  
such person as a homestead, the requirements of this Act as to resi-  
dence 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 obtain-  
ing 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 Clause (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 Com-  
missioner 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 applica-  
tion 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 a few of most desirable lands are available  
for lease or purchase from railroad and other corporations and private  
firms in Western Canada.

## LITTLE WORK

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

## LARGE PAY

## PRESBYTERY MEETINGS

SYNOD OF THE MARITIME  
PROVINCES.

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

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

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

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

SYNOD OF MONTREAL AND  
OTTAWA.

Quebec, Quebec, 6 Mar., 4 p.m.

Montreal, Knox, 6 Mar., 9.30.

Glengarry, Cornwall, 6 Mar., 1.30 p.m.  
Ottawa, Ottawa.

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

Brockville, Brockville, 29 Jan., 2.30.

SYNOD OF TORONTO AND  
KINGSTON.

Kingston, Kingston, 12 Dec., 2 p.m.

Peterboro, Cobourg, 5 Mar., 8 p.m.  
Whitby, Bowmanville, 17 Jan., 10  
a.m.

Lindsay, Lindsay, 19 Dec., 11 a.m.

Toronto, Toronto, Monthly, 1st Tues.

Orangeville, Caledon, 14 Nov. 10.30.

Barrie, Barrie, 6 Mar., 10.30.

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, Seaford, 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. 1900.

SYNOD OF BRITISH COLUMBIA  
AND ALBERTA.

Calgary.

Edmonton, Edmonton, Feb. or Mar.

Red Deer, Blackfalds, 6 Feb.

Kamloops, Vernon, at call of Mo

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

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# To the Scotchmen of America

**T**HERE is an article in **MUNSEY'S MAGAZINE** of great value to you—an article you can not afford not to read. It is on **THE SONS OF SCOTLAND IN AMERICA**, and is a romance of Scottish brains and Scottish pluck and Scottish achievement. It shows the constructive genius of the race, and the tireless energy and fighting qualities of the race.

The Scots, like the English and the Irish and the Dutch, were basic in our civilization. Five Scotchmen were among the signers of the Declaration of Independence, and of the four members of George Washington's original cabinet, three were of Scotch blood—Alexander Hamilton, Knox, and Randolph. Eight of our Presidents have been of Scottish or Scotch-Irish blood.

## A Great Series of Race Articles

This is the second paper in a series of race articles now appearing each month in **MUNSEY'S MAGAZINE**. The first was on **THE JEWS IN AMERICA**. The third will be **THE GERMANS IN AMERICA**. Then follow **THE IRISH, THE ENGLISH, THE FRENCH, THE DUTCH, THE CANADIANS, THE SCANDINAVIANS, THE ITALIANS,** and finally **THE AMERICANS IN AMERICA**.

This is a great series of articles which should be read by every one who is of the blood discussed, and every one of any blood at all who is enough of an American to wish to know who is who and what is what. This article on the Scots in America appears in

# Munsey's Magazine For February

Illustrated with 18 portraits of leading Scots in America

It was the romantic Paul Jones, a Scotchman, who founded our navy. It was a Scotchman who founded Princeton University. It was a Scotchman, James Gordon Bennett, who gave us our modern American journalism. And it was Andrew Carnegie, a Scotchman, who first organized our steel industry upon its present colossal scale, and who, beginning his career as a messenger-boy in Pittsburg, became in a short span of life the greatest ironmaster of the world and the second richest man in the world.

The February **MUNSEY** is one of the finest and most finished numbers in all that goes to make a high-grade magazine that we have ever issued. In the dignity and quality of its contents, in its press-work, including color printing, and in the excellence of the paper on which it is printed, there is no better magazine of the month at any price—none better anywhere.

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Blouse Sets, in the gray finish, just  
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In Sets of Three Pins—60c. up  
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Quality and Value