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OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, FEBRUARY 6, 1907.

Single Copies, 5 cents.

THE PILGRIM BAND

BY BERNHARDT SEVERIN INGEMANN

[This is Denmark's contribution to the hymns of the English-speaking people. It takes its place beside "Ein' Feste Burg," by Luther, as having been born abroad, but despite translation, becoming well loved here as well as in its own land. It was written by Bernhardt Severin Ingemann, 1789-1862, professor languages and literature in the Academy of Soro at Zealand, Denmark, and translated by the Rev. Sabine Baring Gould. In the English, it is a favorite hymn at gatherings of Christians, who come from many lands or from different creeds, for its sings of the closer unity for which all hope.]

Through the night of doubt and sorrow
Onward goes the pilgrin band,
Singing songs of expectation,
Marching to the promised land,
Clear before us through the darkness
Gleams and burns the guiding light;
Brother clasps the hand of brother,
Stepping fearless through the night.

One, the light of God's own presence,
O'er his ransomed people shed,
Chasing far the gloom and terror,
Brightening all the path we tread.
One, the object of our journey,
One, the faith which never tires,
One, the earnest-looking forward,
One, the hope our God inspires.

One, the strain that lips of thousands
Lift as from the heart of one;
One the conflict, one the peril,
One, the march in God begun;
One, the gladness of rejoicing
On the far eternal shore
Where the one Almighty Father
Reigns in love for evermore.

Onward, therefore, pilgrim brothers,
Onward, with the cross our aid!
Bear its shame, and fight its battle,
Till we rest beneath its shade!
Soon shall come the great awakening;
Soon the rending of the tomb;
Then, the scattering of all shadows,
And the end of toil and gloom.

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PHONE 1863

MARRIAGES.

At the residence of the bride's parents, by the Rev. R. J. McAlpine, of Owen Sound, John Stewart McKay, of Winnipeg, to Frankie M. C., only daughter of Dr. and Mrs. Brunskill.

At Vankleek Hill, on Jan. 16, 1907, by the Rev. Mr. Thomson, Catharine Louise, second daughter of Thomas Campbell, to William John Robinson, youngest son of W. Robinson, of Hemmingford.

At Carleton Place, Ontario, on the 21st January, by the Rev. W. G. Wallace, D.D., Graham, second son of Mr. H. Campbell, to Bertha, only daughter of the late Rev. S. Johnson of Barrie and of Mrs. Johnson of Oakville.

On January 30, 1907, at Stayner, Ont., by the Rev. W. S. Allison, Marion, second daughter of Mr. and Mrs. George Maynard, to E. B. F. Robinson, M.A., of Markham, Ont.

In Hanover, Ont., on Jan. 21, 1907, by the Rev. Austin L. Budge, William A. Groves, B.A., M.B., of Fergus, to Miss M. Rathburn Sutherland, youngest daughter of the late Rev. W. R. Sutherland, of Glencoe.

DEATHS.

At Cammington, January 15th, Edward Edwards aged 81 years, 9 months and 22 days.

In Spynham, on 27th inst., William McKernell, aged 97 years, 11 months, 27 days.

On Jan. 25, 1907, at his residence, 19 Farnham Ave., Toronto, James MacKenzie, in his 90th year. Native of Ross-shire, Scotland.

At Lancaster, on Jan. 18, 1907, William W. Faulkner, aged 95 years.

At Colborne, Ont., on Jan. 23, 1907, Dr. A. C. Sinclair, formerly of Glengarry, aged 77 years.

At McCrimmon, on Jan. 7, 1907, Margaret McKay, wife of William McCrimmon, aged 75 years.

At Lodi, on Jan. 11, 1907, Mrs. Duncan McRae, aged 99 years.

At Sarula, on the 19th January, 1907, at the residence of her son-in-law, Mr. W. R. Gemmill, Agnes Hastie, relict of the late Alexander Gibson, in the 87th year of her age.

On January, 21st, 1907, at 48 Alexander street, Toronto, Elizabeth L., eldest daughter of the late Rev. Robert Hall of Berwick-on-Tweed, England, aged 86 years.

At her late residence, 161 Hunter street west, Hamilton, on Thursday, 24th Jan., 1907, Elizabeth Calder, relict of Henry Turnbull, aged 82 years.

In Paris, on January 29, 1907, John Walker, in his 76th year, native of Forfarshire, Scotland.

At the residence of her son-in-law, Mr. John Haig, cor. Belmont Ave. and Bank street, Ottawa South, on Jan. 25, 1907, Mrs. Almira Peters, widow of the late John Scott, in her 87th year.

On Jan. 25, 1907, at the residence of her son-in-law, Frederick Wilson, 97 D'Arcy street, Toronto, Mrs. H. A. Scott, wife of the late Thomas Scott, in her 90th year.

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NOTE AND COMMENT.

Chicago University is the beneficiary of another gift of \$3,000,000 from its founder, Mr. John D. Rockefeller. This brings the total of Mr. Rockefeller's gifts to the University up to \$21,416,921.91.

It is reported that the Vatican is about to establish a Catholic University in the city of Tokio, to be controlled by American Jesuits. The matter is in the hands of Bishop O'Connell, now Archbishop-coadjutor of New England, who was sent to Japan by the Pope last year.

In 1903 the State of New Hampshire went back on its long-prevailing policy of state prohibition, and the eleven cities of the State voted back the saloon. But six of the eleven accepted the first opportunity to reverse that decision, and have gone back to prohibition. In one city, with a large foreign population, the two Roman Catholic priests of the place were leaders of the no-license forces. That looks like progress.

The Belfast Witness notes the death in Scotland of Mrs. Cousin, widow of a former Free Church minister of Irvine and recalls the fact that she was the author of the well-known and popular hymn, "The Sands of Time are Sinking," No. 346 in our Presbyterian Book of Praise. The hymn had originally nineteen verses, of which a small but varying number find a place in our chief hymnals, the order being transposed to give the semblance of completeness.

Tennessee has been making a good record for temperance-legislation during recent years and two important forward steps were taken in the last week of 1906. The town of Winchester, one of the few remaining cities where liquor is sold, voted by a large majority to banish the saloon, and the city of Nashville adopted a segregation measure by which all saloons in the capital of the state will be confined to a small area in the business district, and the residence sections of the city will enjoy freedom from the corner groggery.

This clipping is worth treasuring up in the memory: "Remember that a letter written and sent goes you know not where and lives perchance for ages. There it stands, as a witness against you, for all time. It can never be recalled or changed, and what you say sits everlastingly in judgment upon you, like a slice out of the day of judgment." What an immense amount of good might be accomplished if writers of letters in their correspondence would take occasion to say a few words now and again to press the claims of religion upon those whom they are addressing. An arrow shot at a venture may reach a tender spot in somebody's heart.

Thursday, January 10th., the Rev. Dr. Theodore L. Cuyler in his home in Brooklyn celebrated his eighty-fifth birthday. There was no public reception in honor of his birthday, because of the possible strain on his strength. But all day flowers came to the door, and letters and telegrams poured in from all parts of the country. In the evening Dr. McAfee, pastor of the Lafayette church, of which for so many years Dr. Cuyler was the minister, called with a testimonial address from the officers of the church. More than any man we know in the history of the Christian ministry, Dr. Cuyler has borne fruit in his old age, and his pen has a ministry of counsel and of comfort to a great multitude in this and in other lands.

In 1807 the Annual Register (British), contained the following—"It is difficult now to find a single spot on the vast continent of Europe which is not subject to the decrees of the French Emperor; every Sovereign is either of his creation, or dependent on his will. But Britain is still free. We abhor the idea of foreign interference; and we feel proud of the distinction of being the citizens of a country which appears to stand alone in defence of the rights of independent States." The times have changed considerably.

The Belfast Witness objects to the claim that Mr. Bryce, the new British ambassador to the United States, is a Scotsman, which claim, it says is based on the fact that he was born in Glasgow. Our contemporary says:—"Mr. Bryce is an Ulster man on both the father's and mother's side. Had his father removed from Belfast to Kaffirria would that have made Mr. Bryce a Kaffir? We disagree with his Irish politics, but we highly respect his scholarship and personal character, and we shall continue to regard him as an honour to Ulster."

"There are some historical events," says the Watchman, "that disclose how God does a marvellous thing in our eyes. Who would have supposed a few years ago that a Protestant Ecumenical Sunday school Convention could be held in Papal Rome, as it is to be in May 1907? Who would have supposed that France, the eldest daughter of the Roman Catholic church would stand for national freedom from foreign ecclesiastical domination? Who would have supposed that China, proud of Confucian classics and conservative to the last degree, would adopt Western learning, the Sabbath and the Bible in public schools? We may learn on a new and greater plane that nothing is impossible in the providence of God under the power of Christian faith."

The Missionary Review gives the following summary of progress in China: "Since the Boxer uprising, when thousands were killed, there has been such a change of popular opinion that Christianity is becoming popular in many places. This is shown from the facts (1) that more have been baptized into the church in the last five years than in the first eighty of Protestant work in China; (2) that Christian colleges, north central, and south, are crowded with the sons of the upper classes; (3) that several educated Christians of good standing have been called into positions of influence under the Confucian government, and (4) that some of the greatest offices of the realm are coming into the hands of men who have been trained in Christian institutions."

The North Carolina Presbyterian Standard, has found a Democratic candidate for the Presidency of the United States in President Woodrow Wilson of Princeton University. His name he says has been and is being frequently mentioned in this connection. Our contemporary champions him in the following terms:—"Stranger things have happened in the fickle realm of politics. President Wilson is a practical knower of men; he is a man of high character, reared in the South, and represents the best political conservatism. Too, he has not sought public office. His years have been given to the pursuits of the scholar—he has studied our laws and our past and can be trusted to champion right, fairness and progress." Such a candidate would undoubtedly give strength to any party.

RECEIPTS FOR THE SCHEMES OF THE CHURCH.

The estimated requirements for the Schemes of the Church for the current year (1906-7) (Western Section) are the following:

	Rate per Communicant.
Home Missions	\$150,000 \$.75
Augmentation	45,000 .23
Foreign Missions	112,000 .56
French Evangelization, (including Pointe aux Trembles schools)	36,500 .18
Knox College	13,000 .06½
Queen's College	8,000 .04
Montreal College	5,000 .02½
Manitoba College (for Ont., Que. and Man. Provinces)	2,600 .01½
(For Man. and B. C. Synods)	9,100 .04½
Widows' & Orphans' Fund	16,000 .06
Aged and Infirm Ministers'	20,000 .10
Assembly Fund	8,000 .04
	<hr/>
	\$425,000 \$2.13

It is sincerely hoped that congregations in allocating their contributions to Schemes will keep the above estimates in view, and distribute proportionately. It is very desirable that the allocation be made as early as possible and notice sent to the office here in Toronto. The Comparative Statement shows that there is danger of the Home and Foreign Mission Committees having to face a serious deficit at the end of the financial year. The estimates for Home Missions for the current year are \$10,000 more than for 1905-6, and therefore the state of the Fund is in a much worse condition than appears from the figures merely.

The increased expenditure through expansion of the work, especially among the foreign population, calls for exceptional liberality this year, if our land is to be won and held for Christ.

The cheering news of revived interest in several sections of the Foreign Field should encourage the church to devise liberal things in aid of the Foreign Mission Committee's work.

The saloon is likely to be attacked from a new quarter, says the Cumberland Presbyterian. As a rule, physicians have not been prominent as opponents of the saloon evil and they by no means agree concerning the injury resulting from drink, except, of course, that all admit that excessive drinking is injurious physically and mentally, but medical men are beginning to see a reason of their own for opposition to the saloon. It lies in the fact that saloons as a rule are thoroughly unsanitary and become, therefore, agencies for the propagation of contagious diseases. Says a writer in the Medical Record: "It has been proved more or less conclusively that pulmonary tuberculosis is spread by the agency of public houses in Great Britain, and this is probably also the case to a lesser extent in regard to saloons in America. Although the saloons here are far cleaner and better ventilated than are those of Great Britain, there are many in which diseased and unwashed loafers spend a great part of their time. There are many other affections which may also be easily spread by means of the saloons. Among these are diphtheria and other infectious diseases, syphilis, and almost all forms of skin diseases." Other witnesses bear testimony to the truth of the statement here made and our contemporary has reason to hope that, aside altogether from the effects of the use of liquor as a beverage, the saloon will soon meet with violent opposition because it is a menace to public health.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE VICE OF GAMBLING.

Rev. W. D. Reid, B.D., Montreal.

Last Sunday evening the Rev. W. D. Reid, of Taylor church, Montreal, preached a sermon on "Gambling," from the text "Casting lots." The prevalence of gambling in Montreal, the extent to which it was practised all around us, and the numbers of young people that were being drawn into this evil, had led him to take up this subject and utter a word of warning with regard to it. The preacher said, "There seems to be something in every man, which is fascinated by a game of chance. Gambling excites the faculty of calculation, love of gain, pride of skill, hope, fear, jealousy; these and many other sensations are aroused and heated by gambling. It was not necessary to go so far back to get examples of this evil. It was right here in this city doing its deadly work. Around us, upon all sides, are these abominable poolrooms going full blast every night of the week. These we have reason to believe are but dens of iniquity where youths get their first lessons in vice. And now one of our reverend (b) city fathers comes forward with the proposition that these pool rooms have not a sufficient opportunity of doing their nefarious work up till midnight, but that they should be allowed to remain open till two o'clock in the morning. It is to be sincerely hoped that he shall be allowed to remain at home and relegated to the limbus of oblivion, by his constituents, when the next election comes around. The preacher defined gambling, as "Anything whereby a person wins or loses property by mere chance or hazard"; and then dealt with the different forms of gambling, which he divided into four.

(1) Staking money on games of chance. Whether it be poker, or euchre, or whist, or billiards or pool, if money were put up on it and lost or won, it was but ordinary gambling. In this connection he said that he supposed there was no game that lent itself so readily to gambling and was so much used for that purpose, as the ordinary pack of cards, with the red and white spots on them. Doubtless many people would declare very decidedly that there could be no harm in a simple game of cards. In a sense that is true. There is no harm whatever in the cards per se. But when I look at the fact that these are the implements that are generally used for gambling, when I think of the tremendous hold that the game gets upon many minds, then I think of the jealousies, the strifes, the heart burnings they often cause, when I remember that I am commanded to "Abstain from even the very appearance of evil," I feel that I as a Christian man, cannot, dare not, play cards. Were I an inveterate card player, would it raise me or lower me in the estimation of even the card-playing section of my congregation? If I were sent for to go to a death bed to comfort some one who was about to pass over the Border, would it give you a pleasant sensation if I had to be aroused from the card table to go to the dying one? I leave these questions without answer. And if it is not the best thing for the minister to do, what about other Christians?

(2) Another kind of gambling mentioned was that of BETTING. There is not the slightest doubt but that betting is becoming a perfect mania in Montreal. I am a great lover of clean honest sport. I love hockey, and base-

ball, and all other clean games. But in Montreal it has come to such a pass to-day that there cannot be a game but what it has to be befouled by abominable gamblers winning and losing money upon it. Nor can there be a horse race but what these human leeches are around trying to rob the unwary. And our authorities are none too active in bringing the lawbreakers to justice. And even when brought to justice they are let off with a nominal fine, and then proceed with their nefarious traffic again. Let every right-thinking man ever frown down upon all forms of betting under all circumstances.

(3) We have gambling also on the STOCK EXCHANGE. I do not condemn all brokers as being gamblers. The Exchange is a necessity. It is the sort of nerve centre of Commerce. To buy legitimate stock and pay for it is quite honest and correct. But to buy large quantities of stock nominally, without paying for it, with the hope that the stock that you have never paid for will rise, and that you will make money purely because of the rise in the market is gambling. There may be different opinions on this matter, but I am convinced that dealing in stocks on margin is but one form of this great evil.

(4) A fourth kind of gambling was mentioned by the preacher as RAFFLING. How often we have been besieged by some apparently philanthropic person with: "Won't you take a throw for a poor widow woman, or for a sick man, who is raffling some article?" Oftentimes this raffling is carried on right under the auspices of the church of Jesus Christ. How often when we enter a place where a "Church Sale" is going on we are asked to "take a throw for a beautiful doll," etc. Or there is a wheel of fortune that we are invited "to try our luck at." Or there is a fish pond, where we are supposed to pay so much for a venture. All these are but forms of gambling. Is it not a lamentable thing to see this evil carried on under the guise of religion. Not only is this true of churches, but of great and worthy philanthropic institutions. Not very long ago a noble society that does much good in this city, had a "Sale," and it just turned into a sort of wild orgy of gambling, and Christian people vied with each other buying and selling throws on various articles, until some of us, at least bowed our heads in shame. Now, I denigrate exceedingly the joining together of gambling and good honorable "Sales of work." A paper here in Montreal has been carrying on a splendid crusade against gambling, in many ways. Among other plans, it has secured the opinions of many of the leading men of Montreal. But it has weakened its case very much, by going to men who own large stores, and while their expressed sentiments are ostensibly against gambling, and they start in that line, they usually peter out into a tirade against churches having "Sale of work." Of course no person for a moment expects that these merchants are going to be particularly cordial towards competition, which takes some money out of their pockets. Why, it is a matter of money. I am just as strong an opponent of gambling as any one can be, but I am equally strong in contending for the Christian legitimacy, yes and advisability of our churches giving women, who may not have ready money, the opportunity of turning their spare afternoons into money by making good honest clothing, and selling it at a good honest price

for the church. And I am firmly convinced that the Almighty smiles upon the self-sacrifice involved in such work done for Him. Let us separate the two things. They have no necessary connection.

The reasons given against gambling were, that it produces infatuation, it wastes money, it destroys morals, it ruins the soul. The preacher closed with a strong appeal to all not to countenance gambling of any kind whatever.

WIRELESS TELEGRAPHY.

The Scientific American, in a review of the progress of science during the past year deals with this subject as follows: "In the past twelve months wireless telegraphy has maintained its hold on the interest of the public, because of a number of interesting conditions, scientific and otherwise. Early in the year both Tesla and De Forest made extensive essays to give us cableless telegraphy; but the result of their experiments, like those previously made by Marconi, were futile in so far as transoceanic work is concerned, and the submarine cable still holds its own. The constant litigation in interests over patent rights had weakened the hope that an end might finally be reached in which the limitations of the various claimants would be clearly defined, and the question decided whether or not the Marconi company was to have an absolute monopoly on wireless transmission. One of the untoward features, at least on this side of the Atlantic is the largest companies that are engaged in this practice are over-capitalized, and have not earned, and are not now earning, dividends. The promoters of these companies have in many instances led the public to believe that the system they advocated was perfect and that a means of selective it had been evolved. For this and other reasons the transmission of messages overhead has not been as much of a success as some of a million shareholders had hoped for. The interior stations scattered throughout the country have been utilized to educate the masses in the possibilities of wireless telegraphy rather than for the interference of telegraphic business. Among those who are engaged in the practice of the art—and this includes not only numerous operating companies but the armies and navies of the world as well—the lack of selectivity has brought about a state of affairs that borders on chaos, for only one or two stations in the active zone of radiation—and this often means a radius of a thousand miles—can send at the same time.

To circumvent this extinction of messages by interference and other difficulties that arise from it was the purpose of the International Wireless Telegraph Conference, which convened within the last two months in Berlin. But even if all its recommendations were adopted, the fundamental problem would in no wise be solved. It is interesting to note in this connection that at this conference Poulsen exhibited his newly-developed selective wireless telegraph system, which he believes and which we all hope, will be commercially selective instead of theoretically selective as has been the case of its predecessors. Should the new system ring true then the past year will go down in the history of wireless as the most progressive period since the beginning of the art.

Never cast aside your friends if by any possibility you can retain them. We are the weakest of snuffers if we let one drop off through inattention or let one push away another, or we hold aloof from one through petty jealousy or needless slight. Would you throw away a diamond because it scratched you? One good friend is not to be weighed against the jewels of the earth.

THE PRESBYTERIAN CHURCH OF ENGLAND.

By Rev. J. Monro Gibson, M.A., D.D.

While we Presbyterians in England never allow ourselves to forget that we are little among the thousands of Judah, we think we have a mission here, with an important work to do and a great future to look forward to. It is true historically that the main impulse of the movement to revive the old Presbyterian Church in England and to multiply the congregations, which marked the middle of the last century, was the duty of following our brethren who were leaving the Scottish and Irish Churches to make their homes in the South. But this was a motive which was stronger and more operative then than at is now, when lines of doctrine and ecclesiastical distinction are much less sharply drawn, and it has in consequence become much easier and more natural to worship and work with people of other Churches.

We shall always reckon it a duty and a privilege to provide congenial Church homes for immigrant members of the great Presbyterian family, but none of us would be content with such a limited sphere and outlook. We believe that we are called, not merely to tend a delicate exotic, but to furnish an efficient force for the great service in which all the Churches are engaged, the bringing in of the kingdom of God, the building of "Jerusalem in England's green and pleasant land." In a work so gigantic there is no fear of our finding ourselves a supernumerary force; and we are greatly encouraged by the cordial welcome which all the Evangelical Churches have given us, and the brotherly spirit in which they accept our co-operation. We are not only treated as brothers, but it often seems as if special consideration were shown us beyond what numerically we have a right to claim, which may be partly due to the feeling that, though we are small in England, we represent one of the largest and strongest Churches of Evangelical Christendom.

Besides this share in the present work of the churches, we believe that we have a special contribution to make to the great Church, or Federation of the Churches, that is to be. We do not expect the future Church to be a reproduction of the Presbyterianism which was set aside in the seventeenth century; but we do expect it to include all the best elements of the Presbyterian system, which we firmly believe to be truly apostolic. We look forward to a great Church reunion in England, truly catholic because free from sectarian exclusiveness, acknowledging as brethren all of every name and clime who are faithful followers of the one great King and Head of the Church; and to this we have our contribution to make. We have learned much and gained much from other Churches; and other Churches may not be without debt to us. We believe that there is some value towards the constitution of the Church or Union of Churches that is to be, in our high standard of education for the ministry, not only in arts and general scholarship, but in thoroughness of theological training; in the realization of ministerial brotherhood, a proof of which may be seen in the working of our "Sustentation Fund"; and in our strong Church position, not recently taken up, but held from the beginning, for we have never unchurched ourselves by accepting such negative designations as "Nonconformists" or "Dissenters." We are the more likely to be of service that we are quite ready to confess our faults, which we trust we have forsaken, or are forsaking—our rigidity, sometimes frigidity, our slowness to move, our hyper-Calvinism of the old time, and the spirit, now happily extinct, which gave Milton, in his time, only too good cause to say, "New presbyter is but old priest writ large." And we cannot help noticing that, while we are moving towards ideals which other Churches have kept more in view

than we have, they, on their side, are moving towards ideals of ours. Of this kind is the movement which was headed by the late Dr. Parker towards the consolidation of the Congregational Churches; and the same or a similar goal was in view in the remarkable speeches of some of the leaders of the Baptist Union at its recent meetings; while the negotiations in progress among our Methodist brethren (already Presbyterian in Church government) point in the direction of a further assimilation to our system in the matter of lay representation and administration.

Our numerical and financial progress, though not quite so rapid in proportion to our size as in the days of what we may call the Presbyterian Revival, is still steady and encouraging; we have men of the greatest promise in the younger ranks of the ministry, and the success of our college at Cambridge, where we are training Englishmen for the English pulpit, gives us great hope for the future; though on account of our limited resources, we have no immense central missions which appeal to the eye and to the imagination, we have a large number of faithful, self-denying men doing excellent service in the darkest places of the home field; and our foreign work, as we believe, larger and more successful in proportion to our numbers and resources than that of any other Church in Christendom, with the single exception of the Moravians. We have suffered financially in common with other denominations during the past years of depression, but the general liberality of the Church has been maintained; and this year the magnificent gift of £50,000 by Sir William Dunn for Home and Foreign Missions, and the training of the ministry, has given a new impulse to our energy and hopefulness. We look eagerly forward not to the triumph of Presbyterianism, but to the coming of the kingdom of God and the establishment of a truly catholic and apostolic Church or Federation, which will include all the Churches of Christ that are true to Him and to His gospel of redeeming love.

KIND TO ANIMALS.

In the cities and towns of this country cruelty to animals often furnishes occasion for paragraphs in the newspapers, not very complimentary to those people who ill-treat dumb animals, and who sometimes carry cruelty to the extent of ill-treating human beings—Chinamen, for instance. They should learn a lesson from the Chinamen. In no country in the world are dumb animals better treated than in China. A writer in "Our Dumb Animals," says: "They never punish; hence a mule that in the hands of a foreigner would be useless or dangerous to those about it, becomes in the possession of a Chinaman as a lamb. We never beheld a runaway, a jibing or a vicious mule or pony in a Chinaman's employment, but found the same rattling, cheerful pace maintained over heavy or light roads, by means of a turr or cluk-k, the beast turning to the right or left, and stopping with but a hint from the reins. This treatment is extended to all the animals they press into service. Often have I admired the tact exhibited in getting a large drove of sheep through narrow, crowded streets and alleys, by merely having a little boy lead one of the flock in front; the others steadily following. Cattle, pigs and birds are equally well cared for." When Mr. Burlingame was U. S. Minister to China he was asked whether a society for the prevention of cruelty to animals ought not to be formed in China. His reply was that there was no such thing in China as cruelty to animals; the Chinese were about the kindest people in country.

The patent of nobility within the kingdom of Christ is the towel with which a man girds himself for service.—G. Campbell Morgan.

THE MIDDLE AGES OF JEWISH HISTORY.

By Rev. J. L. Sieber.

The dark picture which the Apostle Paul gives us in the first chapter of his Epistle to the Romans is not too dark to describe the ruin and despair into which the pagan world had fallen prior to the coming of Christ. The great herd of gods to which they bowed down were only a license for sin. "It were better," cries the pagan Pliny, "to have no religion than to have such a one as ours." But it was to that peculiar people, the Jews, who lived shut off from the rest of the world by mountain and sea, that Jesus came. Never was any nation better equipped with civil and religious institutions than the Hebrew people. Never has a nation by a history so terrible illustrated the insufficiency of these things to save a people who are not wise and virtuous to maintain them. Under Joshua, the successor of Moses, Israel inherited the promised land. The tribes dwelling therein, although never entirely destroyed, were brought into subjection. But when Israel had no foreign foe, they fought among themselves. "There was no king in Israel; that which every man did was right in his own eyes." A wild revenge obliterated the tribe of Benjamin, while many crimes were unpunished. At length, the judges, the people sought relief, not by returning to God, but by imitating the nations about them. Against the commands of God, Samuel granted them a king, and under Solomon the nation out-rivalled its neighbors in a false glory which, like the magnificence of autumn leaves, was only indicative of approaching death. In the reign of Solomon's successor ten tribes seceded, and the nation was rent in twain. A new capital was established at Samaria, and hereafter the history of Israel flows in a dividing stream. Israel at Samaria and Judah at Jerusalem. After two hundred years of increasing wickedness Israel was carried away into Assyria. Judah remained, but practiced a false religion, and, soon out-rivalling her sister in wickedness, was carried away into Babylonian captivity. Finally after long years of night the day came. Like the prodigal son, Judah had spent herself in idolatry. She grew tired of his empty husks, and coming to herself she arose and returned to Jerusalem. Under Nehemiah the walls were rebuilt. Under Ezra the law was read before the people. They were once more a nation with a divine law and worship in their midst. But, alas! the nation did not long survive. Soon they were subject to Alexander, and then Rome seized the reins. Her governors sat on the throne of David. Her soldiers were in every province. The chafing people were kept in subjection to the corruption of Rome. The Church out-rivalled the State in its degeneracy. Her priesthood, greedily, dissolute, and infidel, demanded unlawful fees for every temple service, disgraced the religion they professed by the wickedness of their lives, and became the disciples of Sadduceism—a materialistic philosophy which denied the immortality of the soul and the reality of the spiritual existence. The temple was rebuilt, but its true glory had long since departed. For four hundred years no prophet had been heard in the land. The Scriptures had given way to a body of oral traditions which were the work of human hands, and which for the most part were composed of trivialities. Judaism remained. The nation retained its name, but not its national life. The Church held on to its form, but, without the life of piety, it resembled a tree in winter stripped of its foliage and frozen at its roots. The world was ready and waiting for a better day. In the meantime Herod was unconsciously fulfilling the prophecy of the ancient patriarch, "The sceptre will not depart from Judah nor the lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be."—Lutheran Observer.

The name of Principal Rainy was on the 8th inst. formally removed from the roll of the Presbytery of Edinburgh of the United Free Church, of which he had been a member for more than 50 years.

Property estimated at over half a million sterling has been destroyed by a fire in the Chinese quarter of Bangkok. The fire is said to be the largest that has ever occurred in the Siamese capital.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

ABRAHAM CALLED TO BE A BLESSING.

By Rev. Clarence McKinnon, D.D.

Get thee out, v. 1. There is pioneer work for most of us to do. We can go out and hunt up those who do not attend church or Sunday School, and persuade them to come. The world owes a large debt to its pioneers. Why, Africa, long the Dark Continent indeed, its gloom pierced by scarcely a ray of gospel light, is now dotted all over with bright spots, ever becoming larger and more numerous, because men like Livingstone in spite of untold hardships and perils, blazed the way for the coming of the gospel. A very little effort and sacrifice on our part may help to bring the gospel, with its peace and joy, into some heart or home.

I will bless thee, v. 2. The promise comes after the command. It is as if the boss of the gang said to the laborer, "Go to the tool house—;" and then, when the man was starting on his journey, the boss should add, "You will find the foreman there; he is going to advance your wages." If the laborer were not obedient, his wages would not be advanced. If he hesitated about starting, and began to ask, "What is the use of my going there?" he would hear of no advance in his wages. Blessing is for those who ask no questions.

Thou shalt be a blessing, v. 2. When boys and girls go out from the old home, do they go out to be blessings? It was said of Attila, the barbarous king of the Huns, that the grass refused to grow wherever his horse trod. How hateful a path he marked across the continent of Europe! One of the wisest of Englishmen said that it was a worthy feat for any man to make two blades of grass grow where one had been growing. Every one of us is either increasing or decreasing the verdure of life. Which is it, in your case?

Abram departed, v. 4. Half-way religion does not count for much. Terah (ch. 11:3) came from Ur to Haran; he stopped there. He was not willing like Abram to go right on to Canaan. And so Abram's life has influenced the whole history of the world, while Terah is a mere name. If our lives are to tell, we must pay the price of whole-hearted consecration to God and the task He may give us to do.

Lot went with him, v. 4. Good for Lot! He was attached to his godly uncle. Like all young men, he was fond of adventure; but, unlike many, he did not think that to go on a religious pilgrimage was going to take all the relish from the adventure. So many young folk think God is a spoil-sport. The gathering where there is no prayer, the home which cares nothing for the church, the companions that are as ready to swear as to eat, these are what tempt many well-brought-up youths. The fact is, that the fun that is irreligious lasts but a little while, and leaves a bad taste in the mouth.

Sichem . . . Moreh, v. 5. These were places of no account then, but were to be famous in after years. Abram is an immigrant, destined to make these unknown regions the most celebrated in the world. What are we doing for the future of this new Canada? Macaulay makes the weird prediction of a time when the far New Zealander shall meditate on the fragments of London Bridge, and the ruins of Westminster,

*S.S. Lesson February 10, 1907, Genesis 12: 1-3. Commit to memory vs. 1-3. Read Genesis, chs. 10 to 12. Golden Text— I will bless thee, and make thy name great; and thou shalt be a blessing.— Genesis 12:2.

But, even so; his meditation will honor the history of those notable spots. Will the visitor who long hence recalls the history of Canada, have a tale of as much heroism and sacrifice to muse upon? That depends on the people who are now making the history of Canada.

The Canaanite was then in the land, v. 6. He is in every land, this heathen, corrupt, dastardly scoundrel. He represents the human temptation to sin. He is the bad companion. He is the man with the sneer, whom the psalmist calls the "scornful." He is the political "heel-er," whose idea of citizenship is plunder. He is the creature of criminal instincts, sometimes a "hoodlum" on the streets, sometimes a briber of parliamentary acts.

Altar, v. 7. Both wise and happy he who takes his worship with him. Those who forget about churches wherever they cannot see a church, and cease to live steady lives as soon as they get where their friends cannot see them, have forgotten to build an altar in their new homes. God is as near to any one part of the earth as to another, and can be worshipped, and His blessing secured, as well in unfamiliar places, as where we have lived for years.

Who appeared unto him, v. 7. At the end of the task comes the vision. One that journeys to some splendid city, may spend many hours on the road before he gets a sight of the goal of his travelling. On the last day it is as little in sight as in the first. Weary and foot-sore, he is tempted to say, "There is no such place." And then, one evening, he rounds a corner, and sees spread before his eyes the city's spires and parks and battlements, a spectacle of beauty and grandeur. So, at the end of life's journey, we shall see the city of the great King, and enjoy His presence forever.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Abram—Many legends gather around him in Jewish literature. One, which hints at the cause of the breach between him and his people, is as follows: Abram had studied one power of nature after another which his people worshipped, and had concluded that they were all creatures. So he asked his father, "Who created the heavens and the earth?" Terah, pointing to one of his idols, said, "This great image, our god." "Then let me bring a sacrifice to him," said Abram, and he ordered a cake of fine flour to be baked and offered to the idol, and when it did not eat, he commanded a still finer meal offering for it. But, as the idol did neither eat nor answer, Abram grew angry and kindled a fire and burned all the gods. When Terah returned, he went to Abram and said, "Who burned my gods?" Abram replied, "The larger one quarreled with the little ones, and burned them in his anger." "Fool that thou art," said Terah, "how canst thou say that he who cannot see, nor hear, nor walk, could have done this?" Then Abram said, "How canst thou forsake the living God, who made all things, to serve gods that can neither see, nor hear, nor walk?"

Oh, what a blessing is Sabbath interposed between the waves of worldly business like the divine path of the Israelites through Jordan! There is nothing in which I advise you to be more strictly conscientious than in keeping the Sabbath holy.—Wilberforce.

The man who can see no good beyond this life has failed to find the highest good in this life.

AFFLICTION.

When the Psalmist said: "It is good for me that I have been afflicted," he was not talking cant. He had reached the point in his earthly career at which he could look back upon the preceding years and see them—much as God sees them—as a whole. He could appreciate the danger of the temptations which he had met, and the necessity of sharp warnings at this point and of actual scourgings of the soul at that point, in order to prevent his straying, or to rescue him, already strayed from the way of safety. Such a retrospect of life is granted to each of us at times, and it is full of instruction. It teaches us a tremendous truth, the need and use of unhappiness. Chastening widens experience, deepens sympathy, enlarges the range of friendship, invigorates character, throws the soul back upon God in firmer trust, and does a work for the soul so noble that, if its own character alone be regarded, the divine love behind it and pervading it becomes evident. Blessed are they who no longer need to be assured, because their own hearts have learned the truth and rest upon it.—The Congregationalist.

FORGETFULNESS THAT IS REMEMBERED.

Self-remembrance is a sure poison. It stunts our growth, and blocks our progress, and destroys our usefulness. And to be always thinking about ourselves is the surest way to help others to forget us. Some one has gone to the very heart of the matter in the saying: "Once in a great while a man forgets himself into immortality." For when a man cares more about every one else in the world than about himself, the world is not going to forget him. That is one reason why the name of Christ grows greater with every passing year. It is the Christ-way; and this recipe for immortality is only another way of saying that men may find life by losing it.—S. S. Times.

A PRAYER FOR LOVE.

O God the Father almighty, good beyond all that is good, fair beyond all that is fair, in whom is calmness, peace and concord; do Thou remove the dissensions which divide us from each other, and bring us back into an unity of love, which may bear some likeness to Thy nature. And grant that, being made one in Thee, who art above all, and through all, and in all, we may be kept in unity of Thy Spirit in the bond of peace; through that peace of Thine which maketh all things peaceful, and through the grace, mercy, and tenderness of Thine only-begotten Son. Amen.—Book of Common Worship.

NOT TOO WELL.

A friend of Rowland Hill having informed him of the sudden death of a lady, the wife of a minister, remarked: "I am afraid our dear minister loved his wife too well and that the Lord in wisdom called her home."

"What, sir!" exclaimed Mr. Hill with the deepest feeling, "can a man love a good wife too much? Impossible, sir, unless he can love her more than Christ loves the Church. 'Husbands, love your wives, even as Christ also loved the Church, and gave himself for it.'—Ex.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—Edward Everett Hale.

THE UNITY OF RELIGIOUS SONG.

By Rev. J. S. Gilbert, A.M.

Theologians may quarrel over creeds, and split hairs in definitions, but when the heart speaks in the language of song, there is always and everywhere the same sense of sin, the same soul-try for God, the universal desire for pardon and reconciliation. Augustus Toplady was a contemporary of John Wesley, a noted English preacher, but an intense Calvinist, and most bitter opponent of Methodism. But he wrote the magnificent hymn:

"Rock of Ages, cleft for me,
Let me hide myself in thee,
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure."
Charles Wesley, like his brother John, abhorred Calvinism as a libel upon the Gospel, and believed it to be a gross misrepresentation of the character and purpose of God, but when he writes not with the pen of controversy, but in the language of the heart, sacred song, he sounds the same note as Toplady:
"O for a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of his grace."

Bishop Heber represents still another phase of Christian life, far removed alike from the emotional character of early Methodism and the cold and barren worship of Puritanism, yet when he writes from the heart in the language of poetry, he is in most perfect unison with Toplady and Charles Wesley:

"Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid,
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid."

Still another school of religious life and thought was represented by the Quaker poet Whittier. The sect to which he belonged, repudiate all forms, even the simplest, rejecting as outward rites, baptism and the Lord's Supper. But Whittier joins with Calvinist, Methodist and Ritualist in slaying of the divine love as manifested in Jesus Christ.

"Well may the cavern depths of earth,
Be shaken and her mountains cool,
Well may the sheeted dead come forth,
To gaze upon a suffering God.

Well may the temple shrine grow dim
And shadows veil the cherubim;
When he the chosen one of heaven,
A sacrifice for guile is given."

There are many who in the Roman Catholic church, look beyond the incense and the images, the Virgin and the saints, and see Jesus, the supreme and real Saviour. In the breviary of a priest, who recently died, were found written these touching and beautiful lines, breathing the same spirit of love and devotion that glow in the verses of Toplady, Wesley, Heber and Whittier.

"When I am dying
How glad I shall be,
That the lamp of my life,
Was burnt out for thee,
That sorrow had darkened
The path that I trod,
That thorns and not roses
Were strewn o'er the sod,
That anguish of spirit,
Full often was mine,
My cherished Rabboni
How glad I shall be,
To die with the hope
Of a welcome from thee."

Even some who have been outside the pale of Christian faith, in their struggle after God, have voiced such sincere aspirations and such a deep sense of sin and unworthiness, as to lead us to hope that the spirit of the, to them, unknown and unseen Saviour, had touched their hearts. Take, for instance, the following lines from Nachmanides, an Israelite and a Talmudist.

"Thine is the law, O God, and thine the grace,

That folds the sinner in its mild embrace,
Thine the forgiveness, bridging o'er the space
Twixt man's work and the task set by the king.

"Unheeding all my sins, I cling to thee
I know that mercy shall thy footstool be,
Before I call, Oh, do thou answer me
For nothing I claim of thee, my King.

"O thou who makest guilt to disappear
My help, my hope, my rock, I will not fear,
Though thou the body hold in dungeon clear,
The soul has found the palace of the king.

Far removed in creed and religious life, in mode of worship and thought, from the six whom I have quoted is Mrs. Sarah F. Adams, but she has poured out her soul in a hymn of aspiration, Christians of all creeds delight to sing.

"There let my way appear,
Steps unto heaven,
All that thou sendest me
In mercy given,
Angels to beckon me,
Nearer, my God to thee,
Nearer to thee."

Have I not quoted sufficiently from the poets of different and widely divergent creeds and churches to show that, however, the intellect may be turned, the heart speaks the same language? There was much in the dying expression of Sir Walter Raleigh: "So long as the heart is right, it matters little how the head beeth."

SOME METHODS OF READING THE BIBLE.

The great objection to reading the Bible in course is, that thus large portions of Scripture are for a long time lost sight of. There are several plans of devotional reading: (1) Reading strictly and only in course; (2) reading in course, but from two or more points of departure, beginning, for example, with the Old and New Testament, or with two places in each of these at once; (3) reading according to our need, searching out always those parts which suit our peculiar circumstances and spiritual wants; (4) reading just at random—ad apterum libri. For occasional reading one of these plans might be pursued, while for our main, systematic devotions we pursued another. That we may adhere to the system adopted more pertinaciously, I think it is evidently better to read out of our regular course when we are casually away from home. If absence from home were habitual, we should perhaps do better by accommodating the course itself to this unsettled life.

Reading in course, according to either the first or second plan we omit nothing, we go over the whole word of God; and doubtless, for our main devotions, one or the other of them is best, while random reading is the worst of all. I am inclined to think that having about four different points of departure let us say: Genesis, Job, Matthew, Romans—so as to mingle the Old and New Testaments, and the historical and doctrinal portions properly, is the wisest plan. But probably from each point it is best to read consecutively and uninterruptedly for a week or two together, so that the interest and facility arising from unbroken continuity may be thus far preserved—preserved until change itself adds interest. Both sameness and novelty contribute, in their ways respectively, to our profit, and we may wisely secure, perhaps, the profit of both at once.—Samuel Miller, jr.

The way to heaven is too narrow for thieves and robbers and drunkards and murderers, as such, to walk in; but it is wide enough for all mankind to walk in when stripped of the foibles and sins of this life.

LESSONS FROM THE PATRIARCH NOAH.*

We are here shown the results of man's fall from God. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." He had made man innocent, and man fell when he lost his independent virtue. The story of the flood as told in Scripture is a most memorable part of the history of man, explaining the course of God's dealings with him. He is grieved that he made man, because men had become wholly at variance with the law under which they had been created. He used the powers of nature to destroy those who had made themselves the slaves of nature. The righteous government which physical things obey is thus indicated. God's repentance is reconciled with his divine, unchangeable will. There is a true and holy repentance in God, otherwise there could be no repentance in us, no salvation for us.

Noah, we read, was a just man and perfect in his generation, and the reason of this was because he was a faithful man, faithful to God. It is written, "the just shall live by faith." Both Noah and Abraham believed God, and so became heirs of the righteousness which is by faith, not their own righteousness, not growing out of their own characters, but given them by God, who puts his righteous spirit into those who trust in him. Noah was perfect in all the relations and duties of life. He was a good son, a good husband, a good father. He was faithful in all that was due from him both towards God and man. These were the fruits of his faith. He believed that the unseen God had given him these ties, had given him his parents, and his children, and that to love them was to love God; to do his duty to them was to do his duty to God. Are we following in the same path which Noah trod? Doing that which is right in the sight of God, rather than in our own sight, accepting the call of duty, and faithfully doing it in our generation?

There was something most wonderful and divine in Noah's patience and faith, but it was the same patience and faith which we are called upon to exercise, and which also is at our command. He knew that a flood was to come. He set to work in faith to build his ark, and that ark was in building for one hundred and twenty years. During all that time Noah never lost faith, and he never lost love either, for we read that he preached righteousness to the very men who mocked him and derided him for what they called his folly, and preached in vain.

We, too, have got to voyage over the water-flood. We, too, have to pass through many storms and troubles. Noah had a window in the ark, through which he could look as he held communion with God. Do we keep a window through which we may look up to God? Our help and strength and deliverance is all from above, and like Noah we too must look above, and like Noah we too must look above and pray. Have we such a firm set, enduring faith as this? We may have if we will; we must have if the final victory is to be ours. Faith ought to be much easier to us than it was to Noah with his surroundings. But faith always triumphs, for through it God is justified.

Never did any soul do good but it came readier to do the same again with more enjoyment; and never was magnanimity practised but with increasing joy, which made the practiser still more in love with the fair act.

*Y. P. Society Topic for Sunday, February 10, 1907. Heb. 11:7; 2 Peter 2:4-9; 1 Peter 3:17-22.

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OTTAWA, WEDNESDAY, FEB. 6, 1907

The new Irish Licensing Act, which came into operation on the 5th inst., enforces ten o'clock closing, and reduces the time during which public-houses are open on Sundays from five to three hours. Judging from first experiences, it is believed the Act will have a very salutary effect.

Wireless telegraphy and Signor Marconi are inseparably associated in the ordinary mind. The announcement that the inventor has become a spiritualist is somewhat astonishing. Signor Marconi as a scientific man is one thing. As a religionist he will be quite another; but his new religiosity will not destroy his past inventions. He is only another proof of how wisdom and folly can be wrapped up in the same man. "What fools these mortals be."

Rev. R. J. Campbell, successor to the late Dr. Joseph Parker of the City Temple Church, London, is reported to be sadly "off color" in his theology. The Christian World gives Mr. Campbell's own statement of his peculiar beliefs. In brief he finds fault with the popular theology both in pulpit and pew, and suggests what he would substitute for that. He says the Fall, as related in Genesis, is untrue. The belief in a Fall is due to St. Paul's Rabbinical way of thinking. There is no such thing as original sin, the only sin is a man's own practical and personal act. Atonement—His view of Atonement is obscured in a mist of words. Mr. Campbell hardly himself knows where he is when regard to Atonement. The Person of Jesus—Jesus is Divine, but so are we all, which at once does away with any true Divinity. It would appear that the minister of the City Temple Church may be a Unitarian; but it is a pity that a man holding such views should be occupying a commanding pulpit in the world's metropolis.

NEWSPAPER SPACE WASTED.

The daily newspapers can hardly be said to pay a high compliment to the intelligence of their readers when they give so much space to the Thaw murder case now in progress in New York. This Thaw is the son of rich parents, and suffered the frequent fate of those unfortunately born to riches, in plunging into dissipation. At present he is on trial for his life for the murder of a man. At best he is but a miserable and vulgar apology for a man. And yet in the trial every incident is recorded as fully as if Thaw were a king of men; and he has received far more space than most of the newspapers would have given to the doings of a Gladstone, Tennyson or a Livingstone. It is a pity to see this misplaced emphasis. A few dozen letters to the editors from the heads of families, might be useful, as indicating that in the opinion of many, so much newspaper space to the Thaws of society, is much worse than wasted.

On Jan. 31, 1807, the Rev. Robert Morrison, D.D., F.R.S., left London as the pioneer Protestant missionary to China. He was sent out by the London Missionary Society, and his departure is regarded as marking the first event of importance in connection with the establishment of Protestant Missions in China.

The centenary of this event is to be celebrated at Shanghai, on April 25 next to May 5, by a great missionary conference, at which many important missionary matters will be discussed.

At a meeting last week of the Presbyterian Ministerial Association, in discussing some special commemoration in Montreal, in view of the number of points at which Canada touches China, one being the successful work of the Macao Mission, begun from Montreal. There Dr. Morrison landed, labored, lived and lies buried, with several members of his family. A grandson, bearing his name, resides in Canada. That meeting also discussed the ill-treatment, popular, municipal and governmental, of the Chinese in Canada and on this continent, expressing cordial sympathy with the long suffering Chinese, and hoping that the new Christian century, promising to be greater than the past four thousand combined, might be ushered in by at least 'British fair play' and obedience of the golden rule.

Many of our readers have seen and heard Dr. Paton, the apostolic missionary to the New Hebrides, during his visits to Canada, whose death is just announced. Born near Dumfries in May, 1824, Dr. Paton's education began in the academy of his native town and was completed at the Normal Seminary and University of Glasgow. After serving as a city missionary in Glasgow for ten years he was ordained in 1858 and appointed missionary to the New Hebrides. Dr. Paton was a man of practical ability as well as a zealous missionary worker. In 1866, when he went to the island of Aniethum, he found the people suffering from drought, and promptly remedied conditions by the simple expedient of digging a well. His work prospered largely as the result of this practical demonstration of his helpfulness, and the missions throughout the islands are now reported to be flourishing.

UNION IN SAUGEEN PRESBYTERY

At a recent meeting of this Presbytery the following overture to the general assembly was unanimously adopted:

Whereas the Explanatory Statement prepared by the General Assembly's Committee on Union with other Churches, sent down for the information of Presbyteries, does not present a satisfactory basis of union, either as to doctrine, polity or administration. Nor does it show that it has been endorsed by the Committee; and

Whereas the proposals for organic union at present pending, have in some cases an unsettling tendency upon the minds of our people, and as a result, are hindering the work of our church. Nor is there evidence that the body of Presbyterian people, upon whom the decision should ultimately depend, are prepared to go on with the movement; and

Whereas the continuance of present negotiations is calculated to give an impression which the facts of the case do not justify.

Therefore it is respectfully overtaured by the Presbytery of Saugeen that the General Assembly instruct its Committee on Union to enter into no terms of union, unless all vital questions are settled satisfactorily as a basis, leaving no such questions open for future settlement; and

That the General Assembly require its Committee to move cautiously, lest conditions arise that may prove detrimental to the peace, unity and progress of the church; and

That, further, the General Assembly direct its Committee in the meantime to consider seriously the subject of a federal union of Protestant churches in Canada with a view to securing their cooperation in all matters of common interest, as a form of union advanced as far as present conditions seem to warrant.

During his recent visit to Peterboro' the minister of Knox Church, Galt, had rather a unique experience of different churches, for he lectured on Friday evening in the George Street Methodist Church, preaching the succeeding Sunday in St. Andrew's Presbyterian Church in the morning, and in St. Luke's Anglican Church in the evening. The Reporter tells the story as follows: Rev. R. E. Knowles went to Peterboro' to lecture on Friday evening, intending returning to Galt for Sunday, but he was less than an hour in Peterboro' when he was called on by the Rev. E. A. Langfeldt, rector of St. Luke's Episcopal Church, who cordially and earnestly invited him to remain over Sunday and preach in St. Luke's. Mr. Langfeldt is successor to the Rev. Dr. Symons, now of the Cathedral in Montreal. He had never seen Mr. Knowles before, but said his invitation was the result of reading his books. Mr. Knowles accepted the kind offer of the distinguished clergyman, and preached in St. Luke's on Sunday evening. The congregation evidently shared the sentiments of their rector, for chairs had to be put in the aisles as early as a quarter to seven, and many were unable to get admission at all. Mr. Knowles assisted in the service, reading the lessons, and afterwards preached the sermon, which he prefaced with a few words of appreciation of the kind sentiments uttered by Mr. Langfeldt in introducing him.

When King Edward opens Parliament in person on February 12th he will be accompanied by Queen Alexandra. The opening will take the form of a full State ceremonial.

Life's real heroes and heroines are those who bear their own burdens bravely, and give a helping hand to those around them.

COMPARATIVE STATEMENT OF RECEIPTS.

The attention of the Church is especially asked to the annexed comparative statements of amounts received and amounts still required for the schemes of the church. Notwithstanding the abounding prosperity which has prevailed throughout the Dominion the receipts for the Lord's cause are in almost every instance less than at this date last year. The church has grown during the year and the work has correspondingly been extended by committees in charge in the confidence that the church would undertake the duties laid at her feet. The heart of the church's Lord must not be grieved by failure on the part of his people to do the work he has committed to them. We respectfully urge upon treasurers in whose hands Mission funds are lying to forward them without delay. In looking over the receipts from congregations already sent in, one is amazed to see how many contribute only to two or three of the schemes showing that the people have not even had the opportunity given them of aiding all the funds by a collection. Surely before the end of the month something can be done to remedy this.

	Receipts to 2 Feb. 1906.	Receipts to 2 Feb. 1907.	Amount still required before 28 Feb.
Knox Col.	\$ 2,571.86	\$ 2,493.96	\$10,506.94
Queen's Col.	1,133.45	1,394.17	6,695.93
Montreal Col.	1,562.43	569.41	4,490.59
Manitoba Col.	1,968.13	1,929.39	9,110.09
Home Mis.	75,357.82	70,338.26	79,661.74
Augmentation	15,543.61	13,197.56	31,802.64
F. Mission	48,728.35	48,874.75	64,125.25
W. & O.	4,916.73	4,615.82	11,386.18
Aged & Infirm			
Ministers	7,364.68	6,583.25	13,416.75
Assembly	2,045.28	2,046.07	5,563.93
F. Evang.	13,949.76	8,863.79	11,146.21
Paux-T.	5,550.73	5,938.60	11,231.40

February 2, 1907.

JOHN SOMERVILLE,

Interim Treasurer.

The late Principal Rainy was seen at his best, says a contemporary, in the councils of the Church, and at the annual meeting known as the General Assembly. When cases of great intensity came on for hearing, or when methods of procedure were under debate and likely to lead to entanglement, Principal Rainy in a few calm, well-balanced sentences would go to the heart of the matter, and never failed by his balance of judgment to bring order out of confusion. His power over large bodies of men was magnetic. He was not exactly an orator; he never aimed at working upon the passions; he was calm in statement, conciliatory in debate; and yet though using no popular arts he cast a spell over his audience. He gained his point, he captured his hearers by the sheer persuasiveness of his reasoning, by the sagacity of his judgment and by his singular charm of manner. His charm extended to his private life.

"Standard, that which is established by public opinion or custom; fixed in value by some standard." Such are definitions of the word "standard" as given by a recognized authority. Both definitions may properly be applied to the Standard Drug Store. It was Iug ago settled by "public opinion" as the best place to go for pure drugs and carefully prepared prescriptions. The proprietor, Mr. Henry Watters, is a skilled chemist with a long experience in the business. Skill and experience wedded to high character form a trio of valuable qualities, "fixed in value" and difficult to excel. Dealing with the Standard Drug Store, Rideau street, the customer is sure—in this age of doubt and uncertainty about the purity of almost everything—of getting pure drugs at fair prices; and so with every other article usually found in a first-class pharmacy.

LINDSAY PRESBYTERY.

At a recent pro re nata meeting of the Presbytery of Lindsay at Beaverton a very hearty and unanimous call from Knox church, Beaverton and Gamebridge, in favor of Rev. W. W. McKee, of Dundee, was sustained and transmitted to the Presbytery of Montreal. The Rev. J. A. Ferguson, B.A., of Glenora was appointed to represent the Presbytery in prosecuting the call.

At the same meeting a call from Omeke, etc., in the Presbytery of Peterboro', in favor of Rev. H. Peckover of Sunderland was considered. Mr. Peckover accepted the call, and in doing so described the happy relations existing between him and his people and expressed regret at the step he was taking since it was made advisable by circumstances in no way arising out of his pastoral relation. A notable feature was the presence of a large and representative delegation from Sunderland and Creswell, who appeared to express the warm regard in which Mr. Peckover was held by his people, their appreciation of his excellent ministry and the progress made under his leadership and at the same time to sympathize and concur in his decision. Their action was conceived and carried out in a fine Christian spirit. There is but one augmented charge in this presbytery. Two of our congregations which became self-sustaining with effort, at the old minimum, have recently decided to reach the new minimum of \$800 and a manse. All honor to them. This is possible, not because of increase of population, but partly because rural Ontario is prosperous and chiefly because the very best work is being done by men who are least talked about—the ministers and officers of augmented and other rural charges.

The question of Church Union is being taken very quietly in this district. It was not debated in Presbytery, doubtless because it was understood that the stage for that has not yet been reached. Privately among the people there are those who are in favor of the proposition and who hope that it may come to pass speedily and with little talk; others do not regard the question as being within the region of practical affairs. What if there be many who do not much care which way the issue shall turn?

At last ordinary meeting the Presbytery listened with pleasure and profit to a very interesting and stimulating address by the Rev. Dr. Abraham of Whitley, who represented the synodical committee on Foreign Missions.

The congregation of St. Andrew's church, Beaverton, have subscribed over \$1,800, two-thirds of which is already paid, for the foundation of a scholarship at Queen's University. It will be known as "the David Watson Memorial," and is given in affectionate memory of the first and long-time minister of St. Andrew's, the Rev. David Watson, A.M., D.D., who was a distinguished graduate and life long friend of Queen's. Friends who know his worth and his scholarly interests and attainments will recognize that a most appropriate form of memorial has been chosen.

The next ordinary meeting of Lindsay Presbytery will be held at Woodville on the first Tuesday in March at 11 a.m.

A large and enthusiastic audience was delighted with a most interesting programme of organ music and sacred vocal selections given in St. Andrew's Church, Huntingdon, by Mr. Ernest F. Kerr, organist of Crescent Street Church, Montreal, assisted by Miss Eleda Perley and Messrs. Gardner and Jamieson, soloists in the same choir. The programme of organ music served to demonstrate the capabilities of the splendid new instrument, and Mr. Kerr gave a most satisfactory rendition, the selections being productions of the best known composers. The concert was under the auspices of St. Andrew's Bible class, and was well attended.

The funeral of Principal Story took place in Roseneath churchyard. In the Butc Hall of Glasgow University a funeral service took place on the 16th ult., where there was a large gathering. His Majesty was represented by the Very Rev. Dr. Donald MacLeod.

LITERARY NOTES.

Among the dozen interesting articles in the January Contemporary (Leonard Scott Publication Co., New York), the following are perhaps the most noteworthy: "The Question of Lords," by S. T. Hobbhouse; "The Newest Journalism," by Albert E. Cane; "Christian Missions," and the "Civil Power in China," by P. J. MacLagan; and "The Growth of Modern Ideas on Animals," by the Countess Martinego Cesaresco.

The January Fortnightly (Leonard Scott Publication Co., New York) is full of good things, from the opening poem by Thomas Hardy, "New Year's Eve," to the first chapters of a new serial by Maurice Hewlett, called "The Stopping Lady." Mrs. John Lane has one of her bright articles, "The Tyranny of Clothes," and we have the close of Tolstoy's criticism of Shakespeare; and many articles on topics of the day, well worth the reading.

The January Studio, (London, England), describes in the fourth of a series of articles on the collection of Mr. Alex. Young, the Modern Dutch Pictures—illustrations of the works of Maave, Maris, Israels, de Bock, Weissenbruch, and other well known artists, giving added interest to the articles. Other readable articles are "The King's Sanatorium at Midhurst and its Chapel," "The Imperial Arts and Crafts Schools, Vienna," and drawings and sketches by modern masters. This number contains many beautiful and valuable illustrations.

The February Current Literature (New York), gives considerable space to politics in the States, the next President being the subject of discussion. Another subject treated at some length in the Review of the World, is France and Roman Catholicism—a matter which at this time, of course is engaging the attention of all the periodicals of the world. The new British Ambassador at Washington is described in a most readable article. Very interesting too is that entitled, The Conciliatory Genius of the Queen of Italy. The various departments of Literature and Art, Music and Drama, Religion and Ethics are well up to their usual high standard.

The most striking piece of writing in the January Blackwood's (Leonard Scott Publication Co., New York), is by John Marlyn—"But for the Grace of God"—In it an American tells a group of Englishmen how he learned to understand the standpoint of the feelings of the Southern white men who lynched the negro criminal—by his own personal experience. The style is quiet but intensely dramatic. Book IV of Alfred Noye's epic on Drake, is welcome; as is also Charles Whibley's description and criticism of Chicago. This keen eyed English writer tells very graphically the impression made on him by the large American cities, this being the third visit. Boston and New York appeared in the last two numbers of "Maza."

In the January number of Current Literature are presented portraits of "Seven American Men of Letters whom Two Generations have Delighted to Honor."—William Dean Howells, Samuel S. Clemens, E. C. Steedman, Thomas Bailey Aldrich, Thomas Wentworth Higginson, Edward Everett Hale and Henry M. Alden. The portraits are excellent, being done in soft brown coloring on heavy, smooth paper, well worth keeping. Only a few words are given about each of these well known and dearly loved writers, but the following quotation applies to all: "As the lesser enthusiasm fade and fall, one should take a stronger hold on the higher ones. 'Grizzled hair the brain doth clear, and one sees in better perspective the things that need doing. . . . Grand old men are those who have been grand young men and carry still a young heart beneath old shoulders.'"

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

A MODERN ENGAGEMENT.

By JAMES DONALD.

CHAPTER I.

"Really, it's the most annoying thing I ever came across in all my life! Why should men be so utterly absurd?"

Miss Dora Stansfield, with a letter in her hand and a frown on her face, rested one elbow on the mantelpiece and addressed this somewhat petulant remark to the very pretty countenance she saw reflected in the over-mantel.

"I wonder what the man thinks!" she continued in expostulatory tones, still addressing her own reflection. "My goodness, does he actually consider, because he happened to get engaged to a girl five years ago, he has the right to come home and expect her to marry him? It is perfectly ridiculous! Why, I have known some girls who have been engaged over and over again in that time! But then Alexander always was a silly! Always so dreadfully in earnest about everything! Heigh ho! It's a queer world. I wonder what I shall do! Certainly before I'll marry him I'll see him—further first. I must think of some way out of it. First of all I'll read his letter over again."

With a sigh of resignation she raised the sheet to her eyes and carefully read the contents, interposing little interjections as she proceeded.

"My own darling Dora—own darling Dora, indeed! The impertinence!—I cannot describe the joy with which I take up my pen to write you. I have such good news—such glorious news—that I feel I must shout it to the winds and bid them speed over the seas, carrying it to the ears of my dearest. What an exhibition he would make of himself if he did! Since we parted five years ago—to me it has seemed like five centuries; banished as I have been from your gracious presence—day and night you have been constantly in my thoughts. The sweet promise you made me when we parted—all the sweeter because it has remained a secret between our two selves—has been an ever present solace and delight during the long weary years of exile. The thought of beholding you once again has been a beacon star lighting my path in the arduous toils which fall to the lot of a missionary in the foreign field!" Alexander is quite poetical. I never suspected he had any gifts in that direction.

"But all this time I have not told you the good news. I will not keep you in suspense any longer. In a word I have been granted six months' furlough, and ere this letter reaches you I will be halfway across the sea, speeding towards Britain, home, and—you."

"I wonder if I am too bold in hoping that when I return—alas! six months pass all too quickly—it shall not be alone. I know life here is very different from what you have been accustomed, but at one time—don't you remember?—you fancied you would enjoy it. Oh, that you are still of that mind! It will be—oh, bother, I am not going to read any more! The very idea gives me the horrors!" and with a gesture of impatience she dropped the impassioned love letter into the fire.

"Fancy all this rigmarole just because we got engaged five years ago! I'm sure I don't know what possessed me to do it! Alexander was quite a nice enough fellow, of course, and he seemed so very much in love, that I couldn't bear to disappoint him. Besides, he was going away as missionary to the South Sea Islands, and it never for a moment struck me he would come back and want me to marry him! I thought all missionaries who went out there got eaten by savages or married black wives, or

something of that sort, and never came back. It's awfully mean of Alexander to prove the rule by being the exception. Fancy his cheek expecting me to go out as a missionary's wife! To go to a place where I don't suppose there is a theatre or a concert hall within a thousand miles, and the greatest relaxation in the course of the year is to go to a Sunday School treat and hear a dirty little black-faced, half-clothed wretch howl 'There is a happy land,' in a heathenish language! No, thank you, Alexander; this child is not having any! Besides, I have as good as promised Dick, and I certainly cannot marry them both. I suppose I must be a horrid flirt, but I'm sure I always thought first engagements did not count!

"The question is, what am I to do? Alexander takes everything so seriously that if I were to tell him straight out to consider our engagement at an end he might do something dreadful! He might even shoot himself on our doorstep! I've heard of rejected lovers doing such things. If he did I am quite certain Bridget would give warning on the spot! She is dreadfully particular about the steps!

"It is strange what a mess Providence makes of things of this sort," she continued musingly. "Now, there's my cousin Dorry. She is just the very girl for Alexander. Her head is simply stuffed full of weird notions about duty and horrid things of that sort! I am sure she would just revel in going among the little black wretches, helping to wash their faces—as if they needed washing—and listening to them saying Catechism and all that rot! Before Alexander went away she thought a lot of him too, and would have been quite pleased to marry him. Instead of asking her as he ought the nunny went and proposed to an empty-headed, conceited, wicked little mix like me! Ugh! It's positively beastly!"

With a pettish exclamation the girl threw herself on a couch and gazed thoughtfully at the fire. By and bye her face brightened.

"I wonder if I cannot manage to straighten this tangle out some way," she muttered. "There is no doubt Alexander and cousin Dorry were just made for each other; it would be a positive shame if they did not get married. And I don't see why they shouldn't. I'm quite sure Dorry would have him if he asked her; and as for Alexander, he would be a very great deal happier with her than with a wretch like me! He hasn't seen me for five years. I wonder if he will recognize me when we meet. People say cousin Dorry is not unlike me—not quite so good-looking, they say; but, of course, that is just their flattery. Still, in a dim light he might mistake us quite easily. Crikey! that gives me an idea. I begin to see a possible way of escape. I'll write Dorry this very day, asking her to come and spend a few days with me. And then—then I'll do all I can, and leave the rest in the hands of Providence."

And with this philosophical resolution she dismissed the subject from her mind, and went upstairs to dress in readiness for the advent of a young man named Dick, who was coming to take her to the theatre.

CHAPTER II.

About a fortnight later Dora Stansfield and her cousin Dora Heathcoat—familiarly known as Dorry, to distinguish her from her cousin—sat in the drawing-room. Miss Heathcoat had accepted her cousin's invitation, and had come on a few days' visit to the Stansfields.

"By the way, Dorry," remarked Miss Stansfield, casually, "I suppose you are aware Alexander Fraser is due home?"

Her cousin uttered an exclamation of surprise.

"Is that so? I was not aware of it!"

"You astonish me. I thought you, of all people, were sure to know."

"Why should I have any knowledge of his movements?"

"Come now, don't try to throw dust in my eyes. Before he went away everybody could see how fond he was of you; indeed, it wouldn't have been the least surprising to hear that you were engaged. There, dear, you are blushing! Confess I am not far from the truth."

"Don't be so ridiculous, Dora," retorted her cousin, with heightened colour. "I am sure he never thought of me at all! Why, he was far oftener in your company than in mine!"

"Oh, that was because I was a forward young mix in those days, and flirted outrageously with every male person I met! And you were so shy and demure and proper, he was actually afraid of you. But, though he was perhaps oftener in my company, I know who was most in his thoughts. Remember, I am not easily deceived. You can't hide these things from me."

"Dora, you are positively—positively disgustingly silly!"

Dolly smiled mischievously, and shook her finger knowingly at her cousin. Then, with a sudden assumption of seriousness, she sat down beside her and put an arm around her waist.

"Look here, Dorry," she whispered softly, "I want to have a nice little confidential chat with you. I have a presentiment that He—you know who I mean—has come home for a wife! Now don't blush. I know you will deny it, but in your own mind you know as well as I do who he wants that wife to be."

"Really, Dora, this is getting beyond the bounds of patience. I won't listen to you a moment longer!" and the girl sprang indignantly to her feet, but Dora promptly pulled her down again.

"There, there, Dorry, don't run away," she said soothingly. "As my young brother would say, please keep your hair on. I didn't mean to annoy you."

"I am not annoyed; but I don't like to hear you speak in that flippant way on—on serious subjects."

"All right, dear, I won't offend you again. But, seriously, supposing—just supposing, mind you—He wanted you to go out to the Cannibal Islands or wherever the place is; you wouldn't go, would you? Why, it would be as bad as burying oneself alive!"

"If I felt that duty called me I would have no hesitation in going. I consider labour in the foreign mission fields one of the highest callings in which a woman can engage, and I would regard it as a privilege to be permitted to lend my poor aid."

"Good gracious, Dorry! That sounds like a bit of a sermon—or a copy-book maxim. If these are your sentiments I'll bet my boots—again I quote the small brother aforesaid—you will be on your way to the South Sea Islands before the year is out. What kind of dresses will you take with you? I suppose you will be expected to wear something—"

"Dora, I won't listen to your nonsense a moment longer. I'm going upstairs. I hope when I see you again you will be in a more sensible frame of mind."—and with an indignant shake the girl sprang to her feet and flounced out of the room.

As the door closed behind her, Dora broke into a merry laugh.

"The plot is thickening," she murmured.

"I am quite sure if Alexander asks her she will be willing to accept him. And he must be made to ask her. The question is—how? There's the rub."

CHAPTER III.

For several days the girl puzzled her brain over this problem.

"I wish Alexander had not been so silly," she sighed for the hundredth time. "It was positively criminal of him to choose me when he might just as easily have fallen in love with Dorry and saved all this trouble. But men never seem to see things properly."

While she was still vainly endeavoring to find out a way out of the difficulty the receipt of a telegram brought matters to a crisis.

It was short and concise. "Arrived yesterday. Will be with you this afternoon.—Alexander."

"The wretch! He might at least have waited till he was asked," she exclaimed, pettishly, forgetful of the fact that a man returning from abroad might not unreasonably consider himself justified in visiting the girl to whom he was engaged without waiting a formal invitation. "I suppose he will come and blurt the story of our engagement all over the place! I wonder what he will say when he comes? Perhaps he will want to kiss me! Horrors! If Dick gets to hear of it there will be a dreadful row! I won't face him! I'll run away first!"

She consulted a time-table. It was three o'clock. In all probability he would arrive by a train due about 5.30. In less than an hour he would be in the house.

What should she do? To run away would be foolish; it would simply mean a postponement of the fateful meeting.

The proximity of the crisis quickened her brain! Swiftly she reviewed the situation. Her mother was out; there was no one in the house but her cousin and the servant.

Hastily donning her hat and jacket she went down to the drawing room where her cousin was sitting reading.

"I am sorry to deprive you of my company, Dorry; but I am going out for a little," she exclaimed, as she entered "you won't weary, will you? I shan't be long."

"Don't apologise. I'm quite comfortable, and very much better employed than listening to your senseless chatter," returned the cousin without looking up. "Thank you. You are complimentary. Ta ta."

Her next visit was to the kitchen. "I say, Bridget," she said, "I'm going out, but if a gentleman—or any one, you understand—should call and ask for me don't mention that I am out. Just show him into the drawing-room, will you?"

"Very well, Miss; I'll remember."
"All right, Bridget. I'll be back shortly."

Reaching the street she strode briskly along until she was out of sight of the windows. After loitering a moment she quickly retraced her steps, and entering by a little side gate stole softly towards the conservatory, which was built against the side of the house, and noiselessly entered.

An inside door of the conservatory opened to the drawing room. Peering between the curtains the girl could see her cousin sitting by the fire deeply engrossed in her book. Satisfied that her return had not been noticed she noiselessly sank into a lounge chair.

Half an hour passed—one hour. The girl began to think her plotting had been in vain when the sudden jingle of the door bell brought her with a rush to the peep-hole in the curtain.

A few moments later Bridget ushered a tall bearded gentleman into the room. For a moment he gazed rapturously at the occupant, who had risen to her feet on his entrance, then with a cry of "Dora, my darling!" he rushed forward, and ere the girl could utter one word of protest covered her face with kisses.

With an exclamation of indignation she extricated herself from his embrace.

"Why, darling, what is the matter?" he exclaimed apprehensively. "Are you not glad to see me?"

"I am very pleased to see you back again; but I am not accustomed to express my pleasure at seeing gentleman friends in—such a demonstrative fashion."

"But, Dora, am I not entitled to special privileges? Surely, surely your sentiments have not changed? If you could only realise how I have longed all these years for one glimpse of your sweet face you would understand and pardon my seeming boldness."

The girl glanced at him shyly. "I scarcely comprehend you," she said. "Do you really mean that you have—have cared for me so much all these years?"

"Cared for you! Dora, you must know how deeply I have loved you. And I want you to come out with me as my wife. You'll come, won't you, darling?"

"If—if you really want me, I'll—"
"Want you! Of course I want you! Why, it was to plead with you that I came home. Perhaps I have been too sudden, but time is so short. In two months, perhaps less, I must return. Don't say I must go back alone."

"Two months! It's not a very long time to get ready, but—but I'll try."

"My darling! You have made me happier than I can tell"—and he kissed her again without raising a word of protest.

For half an hour the two lovers, all unconscious of the maze of mistaken identity into which they had wandered, and equally unconscious of the fact that the real Dora was surveying the scene with undisguised satisfaction, sat discussing the future in low tones.

As the minutes passed Dora began to get impatient. As she afterwards plaintively remarked, "Lovemaking is nice enough when it's oneself, but it's awfully sickening to watch other people after the first five minutes or so." Consequently it was with feelings of relief she heard Bridget knock at the door and call her cousin out of the room.

This was the opportunity she was waiting for. No sooner had the door closed behind her cousin than, with a fine assumption of injured dignity, she turned, the handle and stalked into the drawing room.

"Mr. Fraser, I believe?" she remarked frigidly.

The gentleman who had been standing with his back to her, started violently at the sound of her voice and wheeled quickly round.

For a moment he stood gazing at her in incredulous wonder, and his face assumed an ashy pallor.

"Dora! As I live! Where in all the world did you come from?"

"Miss Stansfield, if you please, she retorted icily. "If you desire to know where I come from, I may tell you I have just come from witnessing a scene which even you must admit precludes me from allowing you to address me in that familiar manner again."

"Good heavens! Am I dreaming! This is not real! It must be a horrible fantasy of the brain! My goodness, if you are Dora, who was the young lady that I—who was here just now? There is some horrible mistake somewhere!"

"It seems to me the chief mistake was on my part in believing your protestations of affection. Thank goodness, my eyes have been opened in time! Mr. Fraser, what does the world think of a man who protests love for a girl and yet—well, you know what I witnessed a few moments ago."

"But I tell you it is all a mistake—a huge mistake! I thought all the time it was you!"

"Really, Mr. Fraser, you cannot believe that I am simple enough to accept such a feeble explanation."

"This is dreadful! Who was the young lady? I will go to her and explain everything."

As he spoke he moved towards the door, but Dora quickly stepped in front of him.

"Mr. Fraser," she said sternly, "you will do nothing of the kind. You know

BABY SLEEPS SOUNDLY.

Babies who are given an occasional dose of Baby's Own Tablets always sleep soundly at night, and it is not the drugged sleep produced by sleeping drops or "soothing" syrups either—the sleep is natural, healthy and restful, and baby wakes up in the morning bright and cheerful. The Tablets are the best medicine in the world for the cure of all the minor ailments of little ones. Mrs. L. Gagne, Edmondston, N.B., says: "My baby was cross and fretful and I hardly ever got a good night's rest until I began giving Baby's Own Tablets. These Tablets removed the cause of the trouble and now baby sleeps well at night." The Tablets are sold by druggists or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

very well who you were speaking to—my cousin Dora. Poor Dorry, though you have treated me so cruelly and deceitfully, I shall not permit you to act towards her in the same manner. I have known for long that she cared for you, and I shall not allow you to break her heart also. Distinctly I heard you promise to marry her. If you are a gentleman, you will keep your promise. If you refuse, I shall take steps to make your infamy known to the world."

The young man drew out his handkerchief and mopped the perspiration from his forehead.

"It's the most extraordinary thing I ever heard tell of," he exclaimed. "I cannot understand it! I don't know what to do."

"It seems to me your course of action is perfectly clear. You have asked my cousin Dora to be your wife and gained her consent. You must marry her! There is no alternative!"

"Do—do you think she really cares for me?"

"I am sure of it; otherwise I would not let you off so easily. Are you willing to fulfill the promise you made her?"

"I—I suppose so. As you say, there seems to be no alternative."

"In that case I shall say nothing more of your duplicity, and for your own sake I would advise you to remain equally silent. Dora, poor girl, has not the slightest suspicion there was ever anything between us, but mere friendship, and if by word or look you seek to deceive her I shall consider it my duty to take steps which we might both regret. I am going to congratulate her on her engagement. Remember!"—and with a sweeping courtesy she marched out of the room.

Reaching the hall her dignity quickly left her. With a stifled giggle she flew up the stairs two at a time.

"Oh, my goodness!" she exclaimed, as she reached the sanctuary of her own room. "I never saw such a comedy in all my life! Alexander's face was worth giving pounds to see! I never thought I would have got out of the difficulty so easily! Dick has always been pestering me to name the day, but of course I couldn't with this sword of Damocles hanging over my head! Now, thank goodness, that is past and done with, and I can tell him to make it the day after Alexander and his bride sail for the South Seas!"—Glasgow Herald.

Rev. Alexander Dowie, the modern "Elijah," is reported to be lying near death at Zion City, Chicago, though his attendants have tried to conceal his true condition. It is said that he can only live a very short time. Last week Dowie asked that his wife and son be sent for, and to those nearest to him made full confession of the wrongs he has done to those with whom he has had dealings.

Mrs. Isabella Beecher Hooker, the last of the children of the Rev. Lyman Beecher, sister of Henry Ward Beecher and Harriet Beecher Stowe, died at her home at Hartford, Conn., on the 25th ult.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

On Sunday last Rev. J. H. Turnbull, of Bank Street Church, preached anniversary sermons in St. Paul's, Smith's Falls.

It is proposed to open the new Stewarton church on the 17th inst., when Rev. Principal Gordon, D.D., of Queen's University is expected to preach. On following Sundays, if it can be arranged, Rev. R. E. Knowles, of Gat, and Rev. R. Heribison, of Toronto, former pastors—will take the services.

Free Press, 4th Feb.: The Rev. E. Mackay, of St. Paul's church, Smith's Falls, preached eloquent and forcible sermons at Bank Street Presbyterian church yesterday. Large congregations were present at both services and listened attentively throughout to the visiting minister. In the morning Rev. Mr. Mackay took for his subject the exhortation to repentance to the children of Israel as contained in a verse from Zephaniah, in which they are spoken of as a nation without desire. The parable of the man whose guests failed him and who had his servants bring in the poor, was the evening topic.

Rev. W. A. Mellroy, of Stewarton church, who preached at the opening of the \$60,000 Sunday School hall of Knox Church, Toronto, was offered the position of Associate pastor. The offer was an exceedingly tempting one as Knox church is not only one of the largest and wealthiest congregations in that city, but with the completion of the new quarter million dollar edifice on Spadina avenue, will be the largest and best equipped Presbyterian church in Canada. On Sunday evening Mr. Mellroy announced that he had decided to decline the invitation, believing it to be his duty not to sever his connection with the Stewarton congregation at a critical time in its history. Outside of his own congregation his decision will give satisfaction, as it is generally felt that the Stewarton minister has an important work to perform in the fair field of which he is pastor. In this case again, let it be noted that the larger salary did not attract.

At the annual meeting of the St. Andrew's Women's Home Mission Society, in an admirable report presented by Mrs. W. C. Gullcock, it was stated the membership was 53, and the income for the year was \$2,073, of which \$1,600 is a bequest from the late Mrs. Bronson. The society supplemented the salaries of the home missionaries, one of whom has five stations. A contribution of \$350 was made to hospital work at Wateau in the Northwest, and \$200 towards the salary of Miss Mayou, a nurse of the Victorian Order from Ottawa, who is assisting Dr. Grenfell in Labrador. The election of officers resulted as follows: Honorary president, Mrs. W. T. Herridge; president, Mrs. Walter Bronson; vice-president, Mrs. Gemmill, Mrs. J. Lorne McDougall, Mrs. Blair, Miss Agnes Reid; corresponding secretary, Mrs. Burgess; recording secretary, Mrs. W. C. Gullcock; treasurer, Mrs. C. C. Ray. The members of the council are: Mrs. W. M. Dunlop, Mrs. C. J. Brook, Mrs. Baylie, Mrs. Christie and Mrs. Gillen. Rev. Dr. Herridge in closing summed up in a few masterly words his convictions of what the new Testament church should be. Christ never intended it to be "a comfortable ecclesiastical home." The spirit of missions was to permeate the whole body. Dr. Herridge also spoke earnestly of the Women's Home Mission work as one of true patriotism, and declared most emphatically that the gospel was to be the factor in solving many of the vexed questions in regard to the true development of our Dominion.

TORONTO.

It is reported that Rev. Dr. Weich, of the Bible Society, is to be recommended to the General Assembly for appointment to the chair of Church History in Montreal College. The appointment would be a good one.

The Board of Management of Knox College has decided on new college buildings to be located on a property extending from St. George street to the University lawn, giving the college a frontage on the campus, while the dormitory building will face St. George street. The two buildings will be connected by a memorial hall. The cost of the new buildings and site will probably be not far from \$500,000, a large part of which will be derived from the sale of the present property on Spadina avenue. It is believed that apart from this sale price from \$100,000 to \$150,000 of the required amount will be secured in Toronto. A general canvass of the out-of-town constituency will then be undertaken. It was also agreed that the General Assembly should be asked to associate Professor Ballantyne in the Principalship of the college as colleague and successor to Principal MacLaren; and that for some time Dr. Ballantyne should devote special attention to organizing and pushing the canvass for building funds.

MONTREAL.

The pastor, Rev. G. B. Castellini, is reported to be very much encouraged at the progress already accomplished and the prospects for a still better future, for the Italian Protestant Church in Montreal. He spoke of the sympathy which is shown him and his work by all other ministers of the Gospel irrespective of denomination or creed, and the notice the Christian people of Montreal begin to take of this work for the moral uplifting of the Italian colony.

The annual congregational meeting of the MacVicar Memorial Church was held last week in the lecture hall of the church, Rev. D. J. Graham, B.D., in the chair. Reports from the various societies presented showed a healthy increase in each department of the church's work, the total amount raised for all purposes being \$4,176. Reports from the session showed during the year 65 new names added, making a total membership of 231. The trustees reported that the church as completed cost over \$21,000, of which there at present remains a debt of \$7,700. An effort is now being made to materially reduce this debt.

At the annual meeting of Stanley Street congregation, Mr. J. A. Hawthorne, the treasurer, reported receipts for ordinary revenue during the year amounting to \$3,919.77; the expenses were within that amount, leaving a balance of \$32.25 on hand. The gross receipts for all purposes were close on to \$7,000. Very considerable repairs had been made during the year. A letter was read from the pastor, the Rev. F. M. Dewey, who is resting at Atlantic City, and which indicated that he is recovering from his recent illness and hopes shortly to return to his work. In the meantime the interests of the pulpit are being well cared for by the Rev. W. R. Cruikshank.

Rev. Principal Story died at his residence, The College, Gilmorehill. Although he had been in feeble health for a long time, he continued to discharge the duties of the Principalship to the end.

Seventeen distinct languages, besides English, are spoken in India.

WESTERN ONTARIO.

The induction of Rev. D. M. Robertson is appointed for the 12th inst. at Strabane.

The Rev. D. A. McKeracher, of the Lynedoch has been visiting friends at Delhi.

Rev. W. S. Wright, M.A., of Mohawk, occupied the pulpit of Kemble church the past two Sundays.

Rev. D. B. Macdonald, formerly of Scarborough, has been inducted into the pastoral charge of Haine's Avenue church, St. Catharines.

The Embro congregation has decided to hear more candidates before proceeding to call. Rev. Mr. Shearer, of Drumbo, is interim moderator.

Rev. Mr. Roxborough, of Smithville, has been appointed interim moderator of the session of St. Anne's, vacant by the resignation of Rev. D. M. Robertson.

Rev. Mr. Wright, formerly pastor at Newcastle and Newtonville, has been tendered a call from the churches at Verschoyle and Culloden in the Paris' Presbytery.

St. Andrew's Church, Fergus, held a good annual meeting. The financial statement was all that could be desired—all debts paid and a balance on the right side of the sheet.

Rev. J. B. Mullan, ever young, though advancing in years, has been lecturing under the auspices of the W.F.M.S. at Rockwood, on the "Old Flag." It is needless to say that all enjoyed the treat.

At the annual meeting of the St. Andrew's congregation, Stratford, it was decided to have plans for a manse prepared to be submitted to a future meeting. The salary of the pastor was increased by \$100. This looks well, as Mr. Thompson was only settled a few months ago.

St. Andrew's Church, Hamilton, (Rev. J. A. Wilson, pastor), had a good year in every respect. The membership is 737, a net gain of 137 last year. The average attendance at the Sunday school is 461; and there has been a large increase in the weekly offerings. With a handsome new church having a seating capacity of 1,100, a united and growing membership, and an able and devoted young pastor, this congregation is sure to make itself felt as a power for good in the community.

During a recent visit to Guelph in the interest of Queen's University Endowment, Rev. Alex. MacGillivray, in Chalmers' church, said: "In view of the connection of Chalmers with Queen's through its pastor emeritus, the venerable and beloved Dr. Wardrope, he felt that it required no special plea to this congregation to create a sympathy for that university. In 1842, when Queen's opened, Dr. Wardrope was one of the first class. This class only numbered 60 members, and there were but six professors, lecturers and teachers. Last year the number of students had grown to 1,045, and the staff to 60.

The total receipts for the year in Chalmers' church, Guelph, amounted to \$7,771.18. Missionary contributions were nearly four hundred dollars in advance of the previous year, and reached the splendid sum of \$2,792. The congregation supports two Home Mission fields in the West, and the Foreign Mission station of Wei-Hui, China. The debt of the church property now only amounts to \$2,400. Messrs. G. Bruce, J. Cowan, sr., and John Yule were re-appointed as Trustees, and Messrs. R. Melvin, G. W. Walker, J. Benson, W. Scott, and Robert Armstrong were elected to the Board of Management.

LONDON AND VICINITY.

The congregations of English Settlement and Iderton have agreed to call the Rev. D. Johnston, of Wabunio, in the Presbytery of Sarnia.

Alma Street (St. Thomas) congregation has a membership of 234. This congregation is situated in a locality where the population is very fluctuating. Yet under Rev. H. W. Reede they hold their own and do good work. They contributed over \$2,400 for all purposes.

The congregation of Glencoe, under Rev. George Weir, has made some advance over the previous year in liberality. Their annual report showed a total contribution of over \$3,400. Their membership is now 427. They gave \$869 to missionary and benevolent objects.

The pastoral charge of Aylmer and Springfield, recently vacated by the removal of Rev. J. W. Rae to the United States, shows a very creditable record for the year just closed. The communicants now number 114, and the united contributions for the year were \$1,757, or over \$26 per family on the average.

The united congregation of Argyle and West Lorne churches, Rev. A. J. Mann, pastor, have also had a good showing of work during 1906. Their membership is now 268, their giving to missionary and benevolent objects amounted to \$750, and their gross contributions for all purposes to \$3,198.

Calls from Puslinch (Guelph Presbytery) and Stanley Street Church, Ayr (Paris Presbytery), to Rev. Messrs. S. Laurence and D. I. Ellison, of Dunwich and Tait's Corners, respectively, will be considered at a special meeting of the Presbytery of London in St. Thomas on Tuesday, February 12th.

The quarterly public meeting of the Women's Home Mission Society of Knox Church, London, was held last Wednesday night. Mr. Givins sang "The Glory Song," now well known. The pastor, Rev. J. G. Stuart, gave a Bible reading on the subject of Covetousness, showing from Scripture the necessity and force of the Lord's warning, "Beware of Covetousness." Miss Davidson read an interesting paper, giving an account of the rise and progress of the Women's Home Mission Society, which has already increased to seven Presbyterial and 168 congregational organizations.

Last week a grand sacred concert was given in First Presbyterian Church, London, in aid of the building fund of Chalmers Church in that city. Chalmers Church has been greatly handicapped in progress from the style of building in which it has worshipped from its commencement. It was simply an abandoned public school house. A fine new red brick edifice is now in process of erection, which is a great undertaking for a small congregation, mostly of working people. All the choirs of the Presbyterian churches in the city took part in the concert, each one separately rendering in its best style anthems with solos and choruses. This is the second concert of the kind that has been given for the same object.

Central Baptist: Whenever anyone attempts to defend the saloon, he studiously forgets or ignores the whole tribe of evils that take refuge behind the bar. If for a moment we could forget the direct evils of drink, as it curses the home and the land, we can not forget the train of vices and crimes which it brings along with it. Really it does not seem possible for the liquor traffic to maintain itself without these allies. Out of them it draws its recruits and its finances. Gambling, licentiousness, political wire pulling and robbery make the saloon their meeting place, their recruiting station, their council chamber and their ally.

EASTERN ONTARIO.

Rev. A. M. Currie, M.A., of Deseronto, is interim moderator of Melrose, etc., in Kingston Presbytery.

We regret to learn that Rev. John Hay, of St. Andrew's church, Renfrew, is laid up with la grippe.

At next meeting of Whitby Presbytery the opening address will be given by Rev. A. V. Brown, B.A., of Newcastle.

Rev. W. R. Wood, of Dunbarton, has been elected moderator of Whitby Presbytery.

The violent windstorm unroofed the sheds connected with the Burks' Falls Church.

Rev. Norman MacLeod was appointed moderator of Westport session during the vacancy.

By appointment of Presbytery, Rev. Mr. Beckstedt, of Athens, is to preach at Westport next Sunday, and declare the pulpit vacant.

Rev. Hugh Ferguson, of Westport, has accepted the call to Queensville, where he is offered \$500 with a manse, and three weeks' holidays.

Rev. W. W. Peck, M.A., of St. Andrew's Church, Arnprior, preached anniversary sermons to large congregations in St. Andrew's, Renfrew, last Sunday.

Rev. E. G. Robb, of Bristol, Que., formerly assistant minister of St. Andrew's church, Arnprior, was a visitor there last week.

In the absence of Rev. W. W. Peck, the former pastor, Rev. D. J. MacLean, conducted the services in St. Andrew's church, Arnprior.

Mrs. John F. Callacade, of Dalhousie Mills, hospitably entertained the members of the church choir on a recent evening.

Rev. W. A. Morrison, of Dalhousie Mills, is recovering from an illness that confined him to the house for several days.

The next regular meeting of Brockville Presbytery was appointed to take place at Cardinal, on May 27th., at 4 p.m.

Rev. G. A. Woodside, of Carleton Place delivered an address at the anniversary tea-meeting of St. Andrew's church, Perth. His subject was "The New Enthusiasm."

The skating social given last week by the ladies of the Rockland Church proved quite a success. Many were in attendance from Cumberland, Buckingham, Lochaber and Clarence.

A very able report on church life and work presented to Brockville Presbytery by Rev. George Yule, of Manchester, formed the basis for a most interesting conference on church work.

The 62nd anniversary of Knox church, Perth, will be held on Sunday, Feb. 10th, and the following Monday. Rev. A. E. Mitchell, of Erskine church, Ottawa, will be the preacher, morning and evening.

At the recent meeting of Brockville Presbytery, Rev. D. Strachan moved that the grants obtained last year for augmented charges be sought this year and further that an additional grant of \$225 be asked for Westport and Athens.

At Whitby Presbytery a conference on the union movement was held, and after an able opening paper by the Rev. J. H. Borland, M.A., there was a discussion in which nearly all the members of the court took part. The consensus of opinion seemed to be unfavorable to union.

First Church, Brockville, has now a membership of 562. Receipts from all sources aggregated \$7,314.75, being about \$700 more than the previous year. During the year the following were elected elders: W. T. Carruthers, D. McCrimmon, T. J. Storey and J. T. Tennant. By the reports presented it was evident that all the organizations of the congregation were in a healthy condition, and that the ministrations of the pastor—Rev. Norman MacLeod—were much appreciated by his people.

The following were chosen by Brockville Presbytery as commissioners to the next general assembly, which is to meet in Montreal next June, viz.: George MacArthur, Hugh Cameron, Daniel Strachan, John Macdonald, ministers; Frederick B. Tabor, Nathaniel Greer, Reuben Crowder, John K. Dowsley, K. C., elders.

At a special meeting of the Owen Sound Presbytery the call from Division Street Church, Owen Sound, was advanced a stage. It was signed by almost every available member of the church and many adherents besides; was approved by Presbytery and transmitted to the Presbytery of Lanark and Renfrew, requesting the release and translation of Mr. Woodside with all convenient speed.

At the annual meeting of Roxborough Church, held at Moose Creek, the reports presented indicated a prosperous state of affairs. After all accounts had been met, and the minister's stipend paid in full, there remained in the treasurer's hands the sum of \$105.00. The following officers were re-elected: Treasurer of the congregation, Hugh McIntosh; treasurer of collection in West Church, A. V. Begg; treasurer of collection in Village Church, D. McCulloch; trustees, A. V. Begg, H. McIntosh, Dan. McIntyre. All the directors and managers were re-elected.

At the annual meeting of Whitby Presbyterial Society the newly elected officers were: President, Mrs. Scott, Port Perry. Vice-Presidents, Mrs. Crozier, Ashburn; Mrs. A. V. Brown, Newcastle; Miss Somerville, Orono; Mrs. Strickland, Dunbarton; Miss Moorcraft, Bowmanville. Rec. Sec., Miss I. McClellan, Whitby; Cor. Sec., Miss J. Paton, South Oshawa; Supplies Sec., Mrs. J. Keen, Whitby; Treas., Mrs. W. Currie, Port Perry. The Society contributed \$1,128.15 during the year. The evening meeting was addressed by Rev. Hugh Munroe, B.A., Bowmanville, and Miss Goodfellow, Uji, India.

At the 24th annual meeting of the Lanark and Renfrew Presbyterial of the W.F.M.S. there were sixty delegates in attendance. Mrs. Wilson, of Appleton, presided over all the meetings and at the opening session gave a most interesting address. Among the ladies who took part in devotional exercises were: Mrs. A. H. Scott and Miss Waddell, of Perth, and Mrs. H. Stewart, of Balderson. Officers for 1907 were elected as follows:—Pres. Mrs. (Rev.) Scott, Carleton Place; elected by a standing vote; 1st V. P., Mrs. Wright, St. Andrew's, Almonte; 2nd V. P., Miss McFadyen, Burnstown; 3rd V. P., Mrs. Thomas Logan, Renfrew; 4th V. P., Mrs. D. L. Gordon, Forrester's Falls; Cor. Sec., Miss Waddell, Perth; Rec. Sec., Mrs. Bayne, Ashton; Secretary Clothing Dept., Mrs. Ralph Ross, Penbrooke. The next meeting is to be held in Carleton Place.

A pleasant event was the annual meeting of St. John's Church, Brockville, Rev. D. Strachan, pastor. The session report made mention of the 70th anniversary of the congregation, which had been quietly celebrated by the observance of the Lord's Supper. During the year the interest in Sunday school work had been well maintained, the net growth being 41, and a number of the scholars had come into full membership. The congregation raised more money for the church at large than any year during the present pastorate. The statement of the treasurer showed the receipts during the year to have been \$5,063.18 and the expenditure \$2,988.67, leaving a balance of \$15.11. In connection with the building and debt fund for 1906, the receipts were \$17,481.04. Of this amount \$5,600 was insurance; \$4,500 from a mortgage loan; \$1,874 subscriptions, and donations in 1899, and the greater part of the balance subscriptions and donations to the fund since that year. Altogether the future is full of promise for this old congregation; and the pastor, loyally aided by an attached people, looks forward to the future expectant of even larger results.

HEALTH AND HOME HINTS

In lighting a candle hold the match beside the wick, not at the top, and it will light more readily.

There is nothing more soothing in a case of nervous restlessness than a hot salt bath just before retiring.

If girls would have roses for their cheeks they must do as the roses do—go to sleep with the lilies, and get up with the morning glories.

People with poor digestion should drink no water with meals, but take a glassful half an hour before, and drink plentifully an hour or so after each meal.

For brittle finger-nails, anoint the nails at the roots every night with vaseline, or dip them in warm sweet oil. This will cause them to grow better, and they will not split.

Chapped Hands.—Wash them with a mixture of bran and water, or an application of vaseline rubbed in once a day will keep the hands from chapping. Another way to prevent chapped hands is to wash them in soft water and honey soap. Dry with a soft towel.

Dandruff Wash.—An excellent dandruff wash is composed of the following ingredients: Alcohol, two ounces; witch hazel, two ounces; resorcin, fifteen grains. It cleanses the scalp and makes the hair soft and silky. It should be applied every morning by rubbing well into the scalp with the finger tips.

Cornmeal and rice waffles.—Sift together half a cup of cornmeal, half a cup of flour, one teaspoon of salt, and two teaspoons of baking powder. Add one cup of cold boiled rice (the grains should be distinct), then gradually mix with the yolks of two eggs, beaten and diluted with one cup and a half of milk; lastly, add two tablespoons of melted butter and the whites of two eggs beaten until dry. Cook on waffle irons.

Sultana Caramels.—Put one fourth cup butter into a saucepan; when melted, add two cups sugar one-half cup milk, and one-fourth cup molasses. Heat to boiling point, and let boil seven minutes. Add two squares unsweetened chocolate, stir until chocolate is melted, then let boil seven minutes longer. Remove from fire, beat until creamy, and add one-half cup English walnut meat cut in pieces, two tablespoons sultana raisins, and one teaspoon vanilla. Pour at once into a buttered tin, cool slightly, and mark in squares.

Salmon with Eggs.—Cover a platter with perfect leaves of curled lettuce, the stems for the centre. Pour off the oil from a can of salmon; lay the fish carefully in the centre of the platter, and season with salt, pepper, and lemon juice. Boil nine eggs hard, remove the shells and cut each egg in three slices, into a crock; stir salt, pepper, a tablespoonful of melted butter, one-half teaspoonful of mustard and one tablespoonful of vinegar together and pour over the eggs. Place them around the salmon, on the platter, and serve at once. The green lettuce, the white and yellow eggs and the pink of the salmon, make this dish as pleasing to the eye as to the palate.

LIQUOR AND TOBACCO HABITS.

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

SPARKLES.

"What is the use of quarreling, my dear girl? It's Christmas. Let us forgive and forget."

"That is just the trouble. I am always forgiving and you are always forgetting."

"Yes," exclaimed the New Yorker, "great age we're living in—wireless telegraphy, horseless carriages, smokeless powder."

"And glory be to the man who gives us meatless sausage," broke in the man from Chicago.

Tommy—When I grow up I ain't never goin' to have to wash me face.

Johnny—Aw, g'on! How kin yer help it?"

"I'm goin' ter grow whiskers all over it."

"Aw, dat'll be worse. Den yer'll have to comb de knots outer yer face."

Client—This bill of yours is exorbitant. There are several items in it that I don't understand.

Lawyer—I am perfectly willing to explain it, but the explanation will cost you thirteen shillings and fourpence.

"And now, my son," said the father, "as you are about to go into business for yourself, it is well for you to remember that honesty is the best policy. And, continued the old man, "if you will study the laws you will be surprised to find how many things you can do in a business way and still be honest."

Mr. Graspall—"Yes, you can marry my daughter if you like; but I tell you candidly she won't have a penny until I die. Are you still of the same mind?"
Young Doctor—"Will you permit me to medically examine you, sir?"

Drink.—Gadsby—"My wife will raise Cain with me if she discovers that I've been drinking." Jagsby—"All you've got to do is to hold your breath when you go near her," Gadsby—"That's all right; but I'm afraid it's too strong to be held."

Brown—"Hallo, Jones, what are you doing carrying your winter overcoat on a broiling day like this?" Jones (wearily)—"Well, you see, my wife's collecting goods for a jumble sale just now, and if I don't keep hold of my overcoat goodness knows what will become of it."

"Do you think a flying machine would be safer than the ordinary means of exploring the Arctic regions?"

"Much safer," answered the inventor. "It would be likely to break down before the party got as far as usual from civilization."

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DEADLY LA GRIPPE.

Canada Again Being Ravished by an Epidemic of This Disease.

Winter after winter Canada is swept from ocean to ocean by an epidemic of la grippe, or influenza. It is one of the deadliest troubles known to our climate. It starts with a sneeze—and ends with a complication. It lays the strong man on his back; it tortures him with fever and chills; headaches and backaches. It leaves the sufferer an easy prey to pneumonia, bronchitis, consumption and other deadly diseases. You can avoid la grippe by fortifying your system with Dr. Williams' Pink Pills. You can cure its disastrous after effects with this same medicine. These pills protect you, they cure you, they uphold you, they banish all evil after effects. Dr. Williams' Pink Pills ward off all winter ailments. They cure all blood and nerve disorders. They are the greatest blood-builder and nerve tonic science has yet discovered. Ask your neighbors, no matter where you live, and you will learn of someone who has been cured by Dr. Williams' Pink Pills after other medicines have failed. It is on the unbiassed evidence of your neighbors that we ask you to give these pills a fair trial if you are sick or ailing. Mrs. Emma Doucet, St. Eulalie, Que., says: "Words can hardly express my gratitude for what Dr. Williams' Pink Pills have done for me. I had an attack of la grippe which left me a sufferer from headaches and pain in the stomach. I used several medicines but found nothing to help me, until I took Dr. Williams' Pink Pills. When I began them I was weak and very much run down. The pills have not only fully restored my health, but I gained in flesh while taking them. I recommend them to all sufferers."

You can get these pills from any medicine dealer or by mail at 50 cents a box or six boxes for \$2.50 from the Dr. Williams' Medicine Co., Brockville, Ont.

BRITISH AND FOREIGN.

The Vatican has denounced the newly organized "French Apostolic Catholic Church."

King Alfonso of Spain issued decree suspending the sessions of Parliament and will submit issues of church and state to the people.

Canton of Geneva, Switzerland, voted to separate church and state, thus saving the government millions of dollars now paid to priests and ministers.

At revival service conducted by Dr. Torrey at Cleveland, O., 760 persons professed conversion.

The original Dr. Jekyll is said to have been Deacon Brodie, a cabinetmaker in the Lawnmarket, in Edinburgh.

More monuments have been erected to the late Prince Consort than to any other man who ever lived.

The parish minister of Stranraer has preferred a claim to a title of all the herrings landed at Stranraer.

An interesting Masonic event last month was the celebration of the 150th anniversary of Lodge Doric Kilwinning.

Over twenty congregations still remain to be dealt with by the Churches Commission in the matter of equipment.

Baillie Watt has sold the old cottage in Alva where the Rev. Dr. Eadie, author of the "Concordance to the Bible," was born.

Lady Minto, the wife of the Viceroy of India, who has returned from India, has brought home a number of trophies of the chase.

Rev. Dr. Winter, of Dyke, is to be entertained at dinner by the Presbytery of Forres and Nairn on the occasion of his ministerial jubilee.

The service in a church at Beckenham, Kent, on Sunday, the 6th ult., was conducted by three generations of the same family—father, son and grandson.

The Prince of Monaco received the honorary degree of LL.D. of Edinburgh University at a special graduation on the 17th ult., in recognition of his distinguished services to science.

CANADIAN PACIFIC

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

b 8.15 a.m.; b 8.30 p.m.

VIA SHORT LINE FROM CENTRAL
STATION:

a 5.00 a.m.; b 8.45 a.m.; a 8.50
p.m.; b 4.00 p.m.; c 8.25 p.m.

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

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

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

GEO. DUNCAN,

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

Grand Trunk Railway System

8.30 a.m. (daily) 3.30 (Week days)
5 p.m. (daily)

MONTREAL 3 HOUR TRAINS

5 p.m. (daily)

New York and Boston Through Sleeping Cars.

8.35 a.m., 12.10 p.m., 5.01 p.m.
(Week days)

Pembroke, Renfrew, Arnprior

and Intermediate Points.

12.10 p.m. (Week days)

Algonquin Park, Parry Sound North Bay

Through Cafe Sleeping Cars to
New York Daily.

PERCY M. BUTTLER,

City Passenger and Ticket Agent,
Russell House Block

Cooks Tours. Gen'l Steamship Agency

New York and Ottawa Line.

Trains leave Central Station 7.30
a.m. and 4.35 p.m.

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

8.30 a.m.	Fitch	8.47 p.m.
9.33 a.m.	Corwall	8.24 p.m.
12.53 p.m.	Kington	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
8.37 p.m.	Albany	8.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
8.55 p.m.	Syracuse	4.45 a.m.
7.50 p.m.	Rocheater	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 traf-
fic from Ann and Nicholas St. daily
except Sunday Leaves 6.00 a.m.
arrives 1.05 p.m.

Ticket Office 38 Sparks St. and
Central Station. Phone 19 or 118.

The North American Life Assurance Company

Held its Annual Meeting at its Home Office, in Toronto, on Tues-
day, the 29th day of January, 1907. The President, Mr. John L.
Blaikie, was appointed Chairman, and the Managing Director, Mr.
L. Goldman, Secretary, when the following report was submitted:—

NEW BUSINESS

The policies issued for the year, together with
those revived, amounted to the sum of \$4,364,694,
being less than the new business transacted for
the previous year. Owing to the conditions pre-
vailing in the life insurance business on this con-
tinent, the Directors considered that in the in-
terests of the policyholders the reduction in expenses
was of greater importance than expansion in new
business, and in this respect the Statement pre-
sented shows they have been eminently successful,
by making the very large reduction of about five
per cent. in one year in the ratio of expenses to
premium income. This percentage of reduction has
resulted in the material saving in expenses of \$48,-
996.49, as compared with the previous year.

SAVING IN EXPENSES

The cash income for the year from Premiums,
Interest, etc. was \$1,745,544, showing the satisfac-
tory increase for the year of \$56,480.94.

PAYMENTS TO POLICYHOLDERS

The amount paid on policyholders' ac-
count was \$589,195.68, and of this amount
the sum of \$306,179.53 represents payments for di-
vidends, matured endowments, etc.

ASSETS

The assets increased during the year by the
sum of \$831,050.79, and now amount to \$7,799,064.45.

ADDITION TO RESERVE

After making ample provision for all liabil-
ities, including special addition to the reserve
fund, and paying a relatively large amount for
dividends to policyholders during the year, there

NET SURPLUS INCREASED

was a handsome addition made to the net sur-
plus, which now amounts to \$650,209.08, the year's
work from the financial standpoint being the best
in the Company's history.

ASSETS SAFELY INVESTED

The assets of the Company have been, as here-
tofore, invested in the best class of securities; a de-
tailed list of these will be published with the An-
nual Report for distribution.

FULL REPORT SENT TO GOVERNMENT

As heretofore, the Company's books were
closed on the last business day of the year, and in due
course full reports with detailed list of the se-
curities held by the Company were sent to the
Government.

MONTHLY AUDIT

A monthly examination of the books of the Com-
pany was made by the auditors, and at the close
of the year they made a thorough scrutiny of all
the securities held by the Company. In addition to
the examination of the securities by the Auditors,
a Committee of the Board, consisting of two
Directors, audited these securities each quarter.

Owing to Dominion Legislation providing that
judges should not be Directors of corporations, the
First Vice-President, Hon. Sir William R. Mere-
dith, K.C., who had been associated with the Com-
pany for many years, much to its advantage, felt
compelled to resign his position on the Board of the
Company, and the Directors accepted the same
with great reluctance.

It will be the duty of this Meeting to elect a
Director to fill the vacancy thus created.

The Insurance Legislation enacted in New York
State, which went into effect January 1st, 1907, had
the effect of our Manager and Agents there declin-
ing to accept the statutory terms of remuneration,
and it was therefore found necessary to cease writ-
ing new business in the State. Provision has been
made at the Syracuse office to look after the in-
terests of Policyholders in that State, while the large
deposit will remain there for the security of
Policyholders in the United States.

The care and attention manifested in their
duties by the Company's Officers, Provincial Man-
agers, Inspectors, District Agents, and all other
Agents, are deserving of the highest commenda-
tion.

L. GOLDMAN,
Managing Director.

J. L. BLAIKIE,
President.

The Annual Report, showing marked proofs of the solid pos-
ition 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.

PRESBYTERY MEETINGS

Synod of the Maritime Provinces.

Sydney, Sydney.
Inverness.
P. E. Island, Charlotte-town.
Pictou, New Glasgow.
Wallace.
Truro, Truro, 18th Dec. 10 a.m.
Halifax.
Lun and Yar.
St. John.
Miramichi.

Synod of Montreal and Ottawa

Quebec, Sherbrooke, Dec. 4.
Montreal, Knox, 11 Dec. 9.30.
Glengarry, Vankleek Hill, Nov. 13.
Ottawa, Ottawa Bank St., Ch.
Nov. 6th.
Lun. and Ren. Carl, Pl., 27 Nov.
Brookville, a' Cardinal, 27th May,
4 p.m.

Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11
a.m.
Peterboro'.
Lindsay, Woodville, 5th March, at
11 a.m.
Toronto, Toronto, Monthly, 1st
Tues.
Whitby, 16th April, 10.30.
Orangeville, Orangeville, 10th and
11th March at 10.30 a.m.
North Bay, Sundridge, Oct. 9th,
2 p.m.
Algoma, Bruce Mines, 20 Sept., 8
p.m.
Owen Sound, O. Sd., Dec. 4.
Saugeen, Arthur, 18 Sept. 10 a.m.
Guelph, in Chalmers' Ch. Guelph,
Nov. 20th., at 10.30.

Synod of Hamilton and London.

Hamilton, Knox Church, 6th No-
vember, 10 a.m.
Paris, Paris, 11th Sept., 10.30.
London, St. Thomas, Feb. 12, 10.
30 a.m.
Chatham, Chatham, 11th Sept. 10
a.m.
Stratford.
Huron, Clinton, 4 Sept. 10 a.m.
Maitland, 10 Sept.
Paisley, 14 Dec., 13.30.
Sarnia, Sarnia, 11 Dec. 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 11
mo.
Rock Lake.
Gleenboro.
Portage-la P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

Yorkton.
Regina.
Qu'Appelle, Abernethy, Sept.
Prince Albert, at Saskatoon, first
Wed of Feb.
Battleford.

Synod of Alberta.

Arcola, Arcola, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod, March.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.
Kootenay.
Westminster.
Victoria, Victoria, in February.

MARRIAGE LICENSES ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and
49 Crescent Street,

MONTREAL, QUE

"... Of all the newspapers in New York, the one which has approached most closely to what an American newspaper should be in its straightforwardness and tone, THE NEW YORK TIMES stands first."

—Harper's Weekly

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"All the News That's Fit to Print." Gives more space to news than any other New York newspaper. It gives impartial news free from bias. It goes into homes that bar other newspapers.

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THE NEW YORK TIMES
TIMES SQUARE, NEW YORK.

5,000 NEW SUBSCRIBERS

We desire to add Five Thousand new names to the Subscription List of The Dominion Presbyterian before January 1. To this end we make these

EXTRAORDINARY OFFERS

As a premium to any person securing for The Dominion Presbyterian a new subscriber, and mailing us \$1.50, will be sent The Pilgrim, a monthly magazine for the home, for 6 months. The new subscriber will get both The Presbyterian and The Pilgrim for a year.

Any one ought to be able to get one new subscriber. Do it to-day.

Any old subscriber remitting arrears, if any, and \$1.50 for a year in advance, will also be placed on the list for The Pilgrim for One Year.

The editor of The Presbyterian can cordially commend The Pilgrim. It is an ideal magazine for the entire family. Among the departments will be two pages of Women's-wear fashions and one page devoted to Children's Clothing, Garden, House Furnishing, House Plans, Boys and Girls, Current Events, Books, Health and Hygiene, Short Stories, timely illustrated articles, etc.

The Pilgrim resembles in appearance, as well as in other particulars, the well-known Ladies' Home Journal.

Sample copies of The Dominion Presbyterian and The Pilgrim will be sent to any address on application.

Address, DOMINION PRESBYTERIAN,

Ottawa, Canada.

PUBLISHERS: FLEMING H. REVELL CO.

The Spirit World

By JOSEPH HAMILTON

This is a wonderful book on the supernatural. It is certainly a daring work; but it is well done. Here are veritably opened to us the gates of the unseen. Yet, though the theme be high, the style is as clear as day. The fancy is held captive all the way through; and so for the most part is the reason. The book occupies an entirely new plane in the realm of psychic phenomena. It will probably mark a new epoch in our conceptions of the supernatural.

PRICE \$1.50 POST PAID

William Briggs

29-33 Richmond St. West, TORONTO



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded 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 100 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situated.

The homesteader is required 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 for three years.

(2) If the father (or mother, if the father is deceased) of the homesteader reside upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.

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

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

TENDERS FOR INDIAN SUPPLIES.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for Indian Supplies," will be received at this Department up to noon on Monday, 4th February, 1907, for the delivery of Indian supplies during the fiscal year ending the 31st March, 1908, at various points in Manitoba, Saskatchewan and Alberta.

Forms of tender containing full advertisement without authority of the Department will not be paid, particulars may be had by applying to the undersigned, or to the Indian Commissioner at Winnipeg. The lowest or any tender not necessarily accepted.

J. D. McLEAN,

Secretary.

Department of Indian Affairs,

Ottawa.

Newspapers will not be paid for this advertisement if they insert it without authority from this Department.

Directors:

John W. Jones,
President
John Christie,
Vice-President.
A. T. McMahon,
Vice-President.
Robt. Fox,
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NO SAFER

place

deposit your savings than with this company.

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

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M. H. ROWLAND,
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