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MARCH 21, 1906.

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How painfully pleasing the fond recollection
Of youthful emotion and innocent joy,
When blest with parental advice and affection.
Surrounded with mercies and peace from
on high!
I still view the chair of my sire and my
mother,
The seats of their offspring as ranged on
each hand,
And that richest book which excels every
other,
That family Bible which lay on the
stand.

The old-fashioned Bible, the dear
blessed Bible,
The family Bible that lay on the
stand.

That Bible, the volume of God's in-
spiration,
At morn and at evening could yield us
delight;
The prayer of our sire was a sweet
invocation
For mercy by day, and safety through
night;
Our hymns of thanksgiving with harmony
swelling,
All warm from the heart of a family
band,
Half raised us from earth to that rap-
turous dwelling
Described in the Bible that lay on the
stand.

The old-fashioned Bible, the dear,
blessed Bible,
The family Bible that lay on the
stand.

Ye scenes of tranquillity! long have we
parted!
My hopes almost gone, and my par-
ents no more!
In sorrow and sadness I live broken-
hearted.
And wander unknown on a far-dis-
tant shore.
Yet how can I doubt a dear Saviour's
protection,
Forgetful of gifts from His bountiful
hand?
Oh! let me with patience receive His cor-
rection,
And think of the Bible that lay on the
stand.

The old-fashioned Bible, the dear,
blessed Bible.
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DEATHS.

At Guelph Township, on March 12, Mr. Gilbert Amos, in his 92nd year, in Toronto, on March 8, 1906, Patrick Thompson, aged 98 years, 11 months, 19 days.

At her late residence, 1564 King West, Toronto, on Sunday morning, March 4, 1906, Janet Gray Wright, wife of the late William Galbraith, in her 75th year.

At "Northote," Barrie, Ont., on March 12, 1906, Jenn Robson, beloved wife of Andrew Hay, and oldest daughter of the Rev. Dr. Flindlay. Also her infant child.

At Cannington, Ont., on March 3, 1906, Alice, daughter of the late Squire and Mrs. Gillespie.

At Chateauguay Basin, Que., on March 8, 1906, Elizabeth Hunter, relict of the late James Meldrum, in her 86th year.

At South Lancaster, Ont., on March 3, 1906, Archibald McArthur, aged 76 years.

At Big Rapids, Mich., on March 7, 1906, Jane Thompson, formerly of Waterdown, Ont., widow of the late H. T. Smith, in her 84th year.

Entered his rest, at the family residence, 16 Georgian street, Brockville, Ont., on March 7, 1906, Anollina Campbell, dearly beloved wife of John Menish, Esq., and mother of Mrs. (Rev.) W. M. Kammath, Woodville.

At Vankleek Hill, on Feb. 28, 1906, Esther A. Wales, wife of Rev. W. K. Anderson, aged 83 years.

In Lechiel Township, on Feb. 28, 1906, Mrs. John Miles McMillan, aged 80 years.

On March 12, 1906, at her son's residence, 1537 Papineau avenue, Montreal, Ann Taylor Davidson, widow of the late James Stormont, native of Arbroath, Scotland, in her 95th year.

At his residence, 685 Lansdowne avenue, Toronto, on Thursday, March 15, 1906, Andrew Chalmers, in his 71st year.

MARRIAGES.

At Maxville, on March 7, 1906, by Rev. R. McKay, Robert Hunter to Miss Jennie L. Morrison, daughter of Mrs. L. Morrison, all of Maxville.

On Wednesday, March 7, at the residence of the bride's father, by the Rev. John Hay, B.D., Elizabeth B., eldest daughter of Mr. James Stewart, to Daniel MacAndrew, all of Renfrew.

At Kingston, Ont., on March 7, 1906, by the Rev. J. Boyd, John Filson to Sara Agnes, eldest daughter of David McKee, both of Amherst Island.

At the residence of her father, near Frankton, on Feb. 27, by Rev. A. H. Macfarlane, Miss Susan Ethelene Irvine to Mr. John A. Dowdall, of Carleton Place.

At Ottawa, on March 13, 1906, by the Rev. Dr. Herridge, Flora B. Macdonald, youngest daughter of the late W. J. Macdonald, C. E., to Rupert G. Davis, of the Supreme Court of Canada.

At "Island View," Hawkesbury, on March 7, 1906, by the Rev. D. C. Miller, Cora Ethel, youngest daughter of Mr. and Mrs. John McGibbon, to Arthur George Smerdon, formerly of Thorold, Ontario.

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J. D. McLEAN,
Secretary.

Department of Indian Affairs,
Ottawa, 3rd February, 1906.

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NOTE AND COMMENT.

Mrs. Harrington, daughter of the late Rev. Dr. Geddie, the Apostle of Anisimou died at Halifax, N.S., last week. Her mother is still living at Geelong, Australia.

The Australian Government has prohibited the importation of opium except for medicinal purposes. The action of the government involves the loss of about \$80,000 per year in duties.

No other country in the world has such great mineral wealth in so small an area as Great Britain. Coal is first, and the other important minerals are iron, tin, copper, lead, silver, zinc, iron pyrites and salt.

Rev. R. G. Fisher and his wife sailed from Halifax, N.S., on the 3rd of March for British Guiana, to take up the mission among the East Indians, rendered vacant by the lamented death of the late Rev. J. D. McKay.

Mr. John Burns has caused to be issued by the Local Government Board a return showing the extent of pauperism in England and Wales during the past half century. In 1849 the ratio per 1,000 was 68.7; in 1900 it was 25.0; last year it was 26.2. The total in 1849 was 1,088,659; last year it was 884,965. Of able-bodied paupers the ratio per 1,000 has fallen from 11.7 to 2.1.

The new London premises of the Bank of Montreal at 47 Threadneedle street form a substantial, handsome, four-storied building ornamented by granite columns. Two separate banks formerly occupied the site, but by the removal of the party wall dividing them these have now been thrown into one large banking chamber measuring 60 feet by 44 feet and 17 feet high.

The revival spirit should never be allowed to wane in the Christian church. After a series of special evangelistic efforts, there is always a tendency to relax interest, devotion, and zeal in the aggressive work of soul saving, whereas then is the time for a renewed baptism of the Holy Spirit, and a renewal of the covenant on the part of all true believers.

Dr. Torrey tells of an Englishman who made fabulous wealth out of the South African diamond mines, and yet was so far from being satisfied with the possession of money that he employed a man to dog his footsteps lest he should commit suicide, and one day, when the keeper was not watching, he did jump overboard from a steamer and was drowned. The selfish use of money never satisfies.

Eight Protestant societies are at work in the Kongo Valley, with 179 missionaries. They maintain forty main stations with 301 out stations, with a total church membership of 8,812, and 1,836 in classes being taught for church membership. There are 811 native teachers and evangelists, 7,130 Sabbath school scholars, and 13,880 day school pupils, and 5,810 are in young people's societies.

St. John's Church, St. John's, one of the Church of Scotland congregations which held back at the time of the union of the Presbyterian churches of Canada, has sought and been cordially given admission into the Presbyterian church of Canada. Some seven or eight churches in the county of Pictou held back at the time of the union, but have since, in all but one or two we believe, cast in their lot with the United Church.

"We sometimes wonder," writes Dr. Haddon, "at the superior sanctity of some men's lives, and yet the grand, simple secret of their sanctity is the fact that their lives are willed with the sense of God, and spent in conscious fellowship with Him. Into all the duties and difficulties and evils of life we may take with us the thoughts of God's nearness, and thus shall all life's relationships and interests and activities be thereby hallowed."

"With the Spirit, everything," says Dr. Cuyler, "without the Spirit, nothing." Dr. Jowett tells of an old pitman in Durham, who said of his vicar, "You have only to shake the man's hand to know that he is full of the Holy Spirit." Another, an agricultural laborer, said of one of his fellows, "I never see that man cross the common, sir, without feeling the better for it." It was not the man that made him feel better, but the Spirit who dwelt in the man."

Mr. John Willis Baer who was for many years the energetic travelling secretary of the Christian Endeavor organization, and for a short time fulfilled similar duties for the Home Mission of the American General Assembly, has accepted the presidency of the Occidental Presbyterian College at Los Angeles, South California. His travelling kept him from his family, and was telling on his health. He does not retire from the Home Mission work till after the General Assembly.

The Rev. Dr. Alexander McLaren, the distinguished Baptist divine, celebrated his eightieth birthday on Sunday, February 11th. A remarkable tribute to the great preacher's character and influence is given by the fact that the press of Great Britain, both secular and religious, almost without exception, made kindly references to him, and sympathetic and eulogistic references to his work and spirit. Dr. McLaren is still in vigorous health, and, although without a settled charge, does a great deal of work, both in the pulpit and on the platform, as well as of a literary kind.

Zion's Herald calls the attention of its readers to the fact that so much interest has centered of late in Russian political affairs that few have realized how significant a revolution is in progress in Russian religious circles. In respect to the change that is taking place in the Russian church of immense import to the people at large, that paper says: "The greatest step in this direction was made by the edict of Easter Sunday, granting increased religious toleration. A clearly marked movement for reform has set in among the priests of the Orthodox church itself—a movement which may well be termed a return to the simplicity of the Gospel. The recognized head of this spiritualizing movement is a priest by the name of Petrov, whose articles are read to-day by hundreds of thousands of persons in Russia, and whose one object is to leaven all living elements of the Russian priesthood with the yeast of the Gospel. A large number of priests are recognizing more and more the duty of free speech in the service of God, and are refusing to read sermons set for them by the ecclesiastical authorities. Petitions are being circulated for the abrogation of the queer street costume of the priests, the long hair, the interdiction of a second marriage, and other antiquated customs. With the constant decrease in the prestige of the royal family, the influence of a mediæval church, whose supreme goal is the deification of the Czar and the strengthening of autocracy, must, it is becoming evident, gradually decline."

Doctors in Lower Austria are complaining that they only receive twopence a vaccination, while veterinary surgeons are paid sixpence each for inoculating swine.

It is a good thing to abstain from evil; it is better to learn to do well. To remove a noxious weed is a blessing; to put in its place a bright flower is adding a perpetual delight.

Voltaire is reported as having said in a fit of silliness, "I despair of destroying Christianity in any country as long as millions of human beings meet on Sunday to worship God." Voltaire was right. Christian men and women everywhere should rally to the defence of the Christian Sabbath against the secularizing tendencies of the age.

Owing to the prevalence of pneumonia and the great mortality which attends its ravages during the winter and spring, several boards of health in northern New Jersey have been taking measures to protect the citizens of their towns from the disease. The health board of Washington, N. J., has published a remedy which is said to be of advantage in the treatment of pneumonia, and other health boards are looking into the matter with a view to having the same thing published for the good of the general public. This is the publication as it has appeared in the papers of Washington: "Take six to ten onions, according to size, and chop fine, put in a large spider over a hot fire, then add the same quantity of rye meal and vinegar enough to form a thick paste. In the meantime stir it thoroughly, letting it simmer five or ten minutes. Then put in a cotton bag large enough to cover the lungs and apply to chest as hot as patient can bear. In about ten minutes apply another, and thus continue reheating the poultices, and in a few hours the patient will be out of danger. This simple remedy has never failed to cure this too often fatal malady. Usually three or four applications will be sufficient, but continue always until the perspiration starts freely from the chest. This remedy was formulated many years ago by one of the best physicians New England has ever known, who never lost a patient by the disease, and won his renown by simple remedies."

A recent number of The British Weekly contains a very interesting account given by the Rev. R. E. Welsh, M.A., who came out from England last summer to accept the secretaryship of the Canadian Bible Society, of his first trip across the Dominion in the interests of the great organization he represents. He has many good words to say for Canada, but he noted an evil which might almost be called "Canada's shame." Wherever he went he says he was shocked with the almost all-prevailing habit of profanity. Even in Pullman cars and among the people of the better class it was quite the usual thing, he said, to hear ordinary conversation punctuated with oaths and imprecations. Commenting on Mr. Welsh's remarks, the Christian Guardian says: "And it would almost seem as if this pernicious and vile habit were on the increase among us. In the name of all that is decent, as well as in the interest of all that is high and holy, an earnest effort should be made to educate public sentiment against this evil, and to inaugurate, through the church, the Sunday school, and especially through the public school, an active and effective propaganda against it. The prevalence of the habit indicates a deplorable lack of reverence and a tendency to moral obliquity that should make us blush for the present and tremble for the future." An anti-profanity campaign would seem to be very much in order.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE NOBLEST LIFE A GODLY SERVICE.

(Contributed.)

As we take a walk through the country we come every now and then to places from which we can survey that part of the journey already traversed, and view the land that is before us; and so it is with the march of life. We do not always move on one monotonous level. Now we descend into the valley and again we ascend the hill; and as we gaze from its summit we take in at a glance the entire scope and purpose of our pilgrimage. These are the times for making fresh resolves and receiving new spiritual powers into our experience. If used aright these are moments of definite progress, rich with spiritual opportunity; but if neglected or abused they flee away and leave us worse than they found us. It was at such a crisis as this in the history of the Israelitic people when these words (Joshua XXIV. 15) were spoken. After years of toilsome wandering and of changeable life they had reached the land of promise; they can now take retrospect and ponder gratefully the kindly and wondrous dealings of Providence. As they stand and look back, they remember Egypt with its degrading slavery, and their hearts burn as they think of the glorious emancipation. In imagination they pass once more through all the difficulties and toils of the wilderness, and as they realize the greatness of the deliverance, the music of joy rings through their hearts, the song of praise steals to their lips and they cry, "The Lord shall reign forever and ever." Now the retrospect has done its work. It has softened their hearts and kindled lively emotions of praise, but they must not linger too long in thought of the past; their deep feelings must assist in shaping their future life and give an impetus to their spiritual progress. Henceforth their life is to be more settled; they are no longer to carry their tents through the barren wilderness but form themselves into families. There is to be less of the crowd and more of the man in their experience. They are now called to a life of personal thought and individual responsibility.

There are such times in our life, days of humiliation and thanksgiving, when we ought to look back with gratitude and forward with hope. We have been the recipients of innumerable blessings. The eternal goodness has shown itself in our preservation. While many have fallen in the wilderness, dropping suddenly out of the ranks, we have continued our onward march. Our sustenance has come from heaven as the manna descended from the skies so has our food come from the divine bounty; and has not God wrought out for us a far greater deliverance than that of Moses? He has sent his Son to be our redeemer, to free us from the thralldom of sin; and by the power of his precious blood to conquer the power of Hell. Praise then is comely. We may most appropriately express our thanks in sacred song. Then we must face the solemn question, what use am I making of these great benefits? What is my life? What the purpose of all my earthly struggle? This day let me be true to myself and to my God, while I ponder this momentous subject; and God grant that the thoughts of this present hour may bear rich result in my coming life.

We are all servants. We are each day of our life serving something or someone. There is no man who can say: I am perfectly independent. I am the source of my own power, the centre of my own being, the end of all my actions. Such a state of isolation is not attainable by any of us. There are some who are servants of inclination, victims of their own capricious na-

ture, the sport of their own wild passions. Their life is an aimless erratic thing. These people do not believe in premeditation; they do not seek after a conduct which moves from the soul outwards. Theirs is an extemporaneous life which waits on passing circumstances and transient feelings. There are many who are the loyal servants of custom or fashion. They acknowledge as their highest law that it is fashionable; and they cling to it whatever it may cost. This class has no faith in individuality. They imagine that the man should be completely swallowed in society, and that no one should be animated by a higher purpose than that of embodying and reflecting the ordinary ideas of the community. Men of stronger personality and clearer vision they denounce as eccentric. Confusion to the man who is bold enough to meddle with the goddess of fashion! Even worse are the blind servants; those who have run their life into a groove and cannot get it out again. During their past life they have been busy forging a chain and now they are sunk in a pit of their own digging. The slave who is ground down by a hard taskmaster is not in such a vile condition as the man who is bound in the slavery of an evil habit. The creature of habit has sold his manhood into bondage and can only be rescued by a wondrous exercise of heavenly grace. But we thank God that there are some whose lives are a search after truth, an effort to know and do the Will of God. These have accepted the divine redemption. They trust no longer in self, but have passed from the spirit of indifference to that of penitence and prayer. Their life is a struggle with inclination, fashion and habit, and their spirit seeks constantly a higher plane of life. Yet they glory in the thought that they are servants; they make no parade of independence, knowing that such human pretences are false and that the true purpose of life is to serve God.

From the foregoing remarks it is evident that the bent of our nature is in the direction of service. We will offer up the energies of our nature at some shrine. This is supported by the fact that men everywhere have some sort of religious service. Abraham was not called from a life of Atheism but from the false service of idolatry to the true service of the Jehovah. The Canaanites who despised the religion of Israel hid their own cruel gods to whom they rendered a degrading worship. And to-day there are disciples of Buddha and Mahomed as well as disciples of Christ. Although there is much hypocrisy in these systems, yet doubtless there are vast millions who are endeavoring to find the real purpose of life and who feel that is to serve some high and holy will. Still the fact remains man will and must serve. If he does not serve the beautiful the true and the good, he will cling to the base and the bad. If he does not look upward, and aspire towards heavenly purity and holy activity, he will sink towards the lowest hell of vice and prostitute the noblest powers of his nature.

A pure service is the highest kind of life. There is nothing humiliating or degrading in the idea of service. To work for others in a pure spirit and with a willing heart is a noble employment. The angelic life of heaven is service. They serve their Maker day and night; they manifest an intense interest in the moral life of man and draw their highest joy from deeds of goodness. We cannot tell how much we owe to the constant service of angels, for they are ever flying on errands of mercy; and doubtless they find a delight in ministering to sad and lowly spirits. The life of our Lord was one

of service. "He came not to be ministered unto but to minister and give his life a ransom for many." Minister is only another word for servant; and he who was the King of kings stooped to the lowliest acts of goodness. He was willing to bind up the feet of humanity; and even give Himself on the cross that he might perform a spiritual service and rescue us from the damning power of sin. Thus when we are asked to serve we are simply entreated to follow the example of our Master. It is simply another version of that apostolic exhortation "Be ye therefore followers of God as dear children." We are asked to serve Him who serve us.

We have sought to bring out in bold relief the fact that human life must be a service of some kind, and now the great point for consideration is to whom shall we render the service of our lives? This question each one must face and decide for himself. It is not enough that God has brought the chosen people out of Egypt and set them in land flowing with milk and honey. They must make a free choice of their God. They are divine property and are called the people of God but they must decide with all freedom and willingness to live a godly life. And we are in precisely similar positions today. We cannot lawfully withhold our service, for we are under great obligation to the divine Saviour who has redeemed us. Still we must consider whether we can give ourselves unto Him for our religious life must begin in the spirit of self-surrender. We cannot settle this matter for another. Each single soul must be saved by personal acceptance of a divine redemption and personal consecration of ourselves to a course of heavenly service. This vow comes to every one at this moment: "Choose ye whom ye will serve." Men may be compelled into the observance of religious forms or the performance of outward acts; but such action will be destitute of the spirit of service and consequently is worthless in the sight of Heaven.

Let us not think any forced attention in religious duties or any formal acceptance of Christianity can benefit us. So long as we keep our hearts out of our service it is hollow, possessing no merit; and we know that none can compel the movement of the heart. The religion of many is simply serving the gods of their own making, or accepting ideas and forms which have been handed down to them. With them the tradition of the elders is the highest standard of truth. They are content with the superficial religion which passes from one age to another. Our text checks this error and shows us that we must have a faith which comes to us through personal conviction and experience. We must allow the light of Heaven to come direct into our hearts and enkindle a flame of sacred love to God. There must be at the personal coming of each soul to Christ a childlike, confiding faith.

His service calls for intelligent consideration and constant thought. In our search after righteousness we shall often be perplexed but never forsaken. We give to worldly matters a rational treatment. We think quietly and earnestly as to what education we will have, what business we will pursue, what company we will keep; and surely we should not be surprised to find that personal religion requires patient thinking and thorough heart searching. The service of God is reasonable; it stimulates our reason into a healthy excitement and brings all our powers into subjection to

the guiding spirit of God. One of the greatest enemies of religion is careless thoughtlessness. It weakens the character and makes men triblers on the most momentous questions. Whereas an experimental religion moves the mind as well as the heart and gives men thoughts of self and God which humble and enrich the soul. If our spirit-life is to expand and grow we must have more of devout thoughtfulness and prayerful meditation. Without this we will ever be weak and puny instead of displaying the vigor of manhood.

When service passes from the realm of thought to that of action it must have the entire consent of our will. Our religious life can only be real and fruitful as it is willing. It is when we will to come unto Christ that we receive life; when we will to trust in Jesus that our sins are forgiven; when we will to love God that He takes possession of us. The Bible clearly teaches that willingness is an essential element of service; and that even if we have in reality the will without the power it is received as a token of our love. Those of us who have not much strength nor many opportunities, whose means are limited but desires are deep, may console ourselves with the thought that God knows the willingness of our hearts. There are some today laid on beds of weakness whose service is altogether of the heart; but heaven knows that it is real; and could these children stir out into the busy world they would manifest it with remarkable clearness. We are called to a life service. Today is the beginning, tomorrow the continuation and eternity the consummation. Our religious life is not to be like the glare of a meteor, which shoots suddenly across the sky, but as the steady shining of the sun advancing to the perfect day. Today we are called upon to decide to whom we will offer the love and service of our life. This is a time of hallowed opportunities, a moment of spiritual privileges, such as will never come again. **To the young we would say decide now** in the day of your youth before the stern realities of life sweep in upon you. God seeks your fresh young life, your hearty, earnest service, before fierce temptation sweeps you away into the world's giddy throng. To the strong and active we say decide now in the day of your health. God will help men in the day of trouble, but do not wait until the hour of affliction before you seek his blessing. How can you deal with such matters in moments of weakness or racking pain. Now is the most acceptable time with God.

At the church union meeting last Thursday night in Winnipeg, the leading men of three denominations were present. Mr. Whyte, of the C. P. R. presided. Sentiment was almost wholly in favor of the union, and the speakers, almost without exception, were enthusiastic for union, and the opinion was expressed that the sooner it came the better. Principal Sparling and Principal Patrick were particularly strong in their advocacy of the union. Rev. C. W. Gordon (Ralph Connor), anticipated many difficulties ere union is accomplished. He thought the rough draft of the creed already submitted, savored too much of parish work compromise among the churches interested. Dr. Duval replied warmly to Mr. Gordon's remarks, endorsing the movement. A resolution endorsing the union was unanimously adopted.

Beware of the kisses of an enemy though he come with his "Hail, Master," on his lips. Remember what took place at the gate of Gethsemane.

We sometimes wonder why dogs fight over a bone when there is nothing on it. But then we have also noticed this canine instinct in men.

WOMEN'S HOME MISSIONARY.

At the well attended public meeting of the Women's Home Missionary Society in Toronto last week a number of good addresses were given.

Dr. Herdman told of the size of his district, Alberta extending 380 miles from east to west, by 700 from north to south, an area of 269,000 square miles, and the population having increased from 71,000 five years ago to about 255,000 now, and British Columbia, "equal to ten Scotlands," comprising 400,000 square miles, with 225,000 to 230,000 inhabitants. The Galician settlement in northern Alberta is 30 miles square, and has 20,000 souls. Thirteen churches and mansees have been built during the year.

The gaining of the closing of the saloons in the Cariboo district was referred to as one of the notable achievements of the missionaries. Encouraging results are following work among the Mormons, several having joined the Presbyterian Church. Not much is yet done among the Galicians, and only a little among the Scandinavians. The work on the coast is especially difficult and dangerous, and an urgent need is felt of a launch for this part of the field. But more than launches, more than institutional churches, more than literature, much as all these are needed, the great cry of the west is for men, and for men Dr. Herdman made a strong closing appeal.

Rev. Dr. E. D. McLaren, general secretary of Home Missions, said that among all the noble workers of the west, there was none more earnest and devoted, none more effective and strong for all that is right in the midst often of great obstacles, than Dr. Grant, whom he regretted he had not prevailed upon to be one of the speakers.

Rev. Edwin A. Henry, of Hamilton, who was for eight years pastor of the Presbyterian Church in Brandon, after a touching reference to the late Rev. Dr. Robertson and his untiring labors for the west, spoke of the often unappreciated sacrifice, devotion and consecrated labors of the western men. He described the western spirit as one of alertness, breeziness and aggressiveness, and urged the question, "What do I owe my country?"

Rev. R. G. MacBeth, "born in the historic Kildonan," on the banks of the Red River of the north, spoke of the formative conditions in the west. He said this Dominion is facing a crisis in its history, and pressed the argument of first settlement, and the burden resting upon the Church, just as that early settlement of the Selkirk colony by Godfearing men stamped its seal upon that region. There are localities where a different kind of men settled, whom the Church knew not of, or were slow to discover, where it is hard to change the character of the community. Speaking of preoccupation, Mr. MacBeth remarked that while he had nothing to say against some of the great and good workers of the Roman Catholic Church, yet the Presbyterian Church had, under Jamesutherland, services in old Kildonan before even the Roman Catholic pioneers started their work there. As to special problems the western men have to face, he said, beside the liquor problem, which awaits some statesman to drive it from the land, and that of gambling, there is the danger of mistaking bigness for greatness, there is a social problem, the problem of immigration, and the danger of materialistic socialism. But there is no place for the man who looks only on the dark side of things, for the future of the west is full of hope, for Canada and for the heathen world.

The election of officers resulted in the choice of the following:—

Honorary President, Mrs. Mortimer Clark; President, Mrs. R. S. Smellie; Vice-Presidents, Mrs. H. M. Parsons, Mrs. J. F. McCurdy, Mrs. W. Frizell, Mrs. W. Cochrane, Mrs. J. H. Thom; Correspondent Secretary, Miss Agnes Riddell; Recording Secretary, Miss Carruthers; Associate Secretary, Mrs. James Baird; Treasurer, Miss

Helen Macdonald; Secretaries of Auxiliaries and Mission Bands, Mrs. H. M. Kipp, Miss Bessie MacMichael, Miss Lillian M. Sanderson; Secretary of Supplies, Mrs. J. D. Walker; Life Membership Secretary, Mrs. S. R. Hart; Traveling Secretary, Miss Matilda Robinson; Literature Secretary, Mrs. Agnes MacMurphy; Editors of "Pioneer," Mrs. J. F. McCurdy, Miss Mickle; Secretary-Treasurers of "Pioneer," Miss Burns, Mrs. John Caven.

It was decided to hold the next annual meeting in Cooke's Church, Toronto.

The morning session was occupied largely with devotional exercises and Bible readings, led by Mrs. Cameron of Allendale, Mrs. McKendrick of Galt, and Mrs. Koffend of Orillia. Greetings were presented from sister societies.

The principal features of the afternoon's business were an address by Rev. Dr. A. S. Grant, founder of the Good Samaritan Hospital, Dawson City, in which he expressed his hearty sympathy with the work of the Women's Home Missionary Society, and pointed out, as a frontier missionary, the importance of practical Christianity in the form of hospital work; and one by Miss Bell, Superintendent of the nursing department of Teulon Hospital, forty miles north of Winnipeg, of which Rev. Dr. Alex. J. Hunter is the head.

A resolution expressing the sense of deep loss in the death of Rev. Dr. Warden, and sympathy with his family, was presented by Mrs. Kenneth Maclean of Guelph, as Chairman of the committee, and adopted in a silent standing vote.

The Treasurer's report showed receipts totalling \$9,545.68, and expenditures \$9,473.32, leaving a balance of \$72.46. There remains a liability of \$1,500 on the Teulon Hospital. The estimates for the current year include \$5,125 for Teulon Hospital, \$1,200 for Atlin Hospital, \$1,950 for the new hospital work at Wakaw, \$2,000 for eight missionaries, and \$1,350 for other salaries and expenses, making a total of \$11,625, but the society is aiming at \$15,000 for its work for this year.

GOLDWIN SMITH ON SOCIALISM.

That socialism or communism should exist and increase as the world grows more sensitive and speculative was natural. No one of common sensibility can have failed to think with sorrow on the inequalities of the human lot, and wish to do anything that is reasonable and feasible to reduce them. Nor, it may safely be said, would the wealthiest and most luxurious of sycophants lose half as much as he would gain by exchanging his present state for membership of such a community as that of which the authors of utopias dream. Fortunately, so long as the temper is cheerful, the body sound, and the livelihood sufficient, happiness is not measured by wealth, and, of those three requisites, the first two at least are fully as often found in the cottage as in the mansion. Humanity, we have reason to hope, is advancing something nearer to fraternity; if jingoism would only leave it alone. But experience seems to have shown that we must look for no sudden transformation. The French revolutionists thought they might, and the outlook seemed so brilliant that, in the words of the British poet, it was in those days bliss to be young. The results were a reign of terror, the deaths of a million of people as a result of the general anarchy, then the slaughter and devastation of the Napoleonic wars. There followed a violent reaction against liberty throughout Europe; in France three more revolutions, and the frightful eruption of the Commune. After all, there is no approach to a millennium. What socialism has done in Russia we see. Would it not have been better, instead of murdering the reforming Czar Alexander II. for not going fast enough, to cheer him on in the path of gradual and peaceful reform?

Sarcasm is like a wasp, the principal thing about it is the sting.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

Gwalior Presbyterian Mission.

A Short Story of the Past Six Months.

Looking back over those last six months, four elements appear, each distinct, and yet all working together in the story of the mission. In a short paper, these can be better understood if handled separately.

The mission is working now in the midst of famine! FAMINE—what these six letters spell can be sympathetically learned in reading Dr. Wilkie's letters during the past months, and yet it is only now that government has pronounced the official word, "Famine." A region about the size of the triangle enclosed between the River Ottawa and the Great Lakes, has lost two harvests through lack of rain. The clouds that should have floated southward during the summer to refresh the crops in India, seem to have been driven eastward and have been drowning out the crops in Japan. There is now a further famine threatened—a famine of water as well as of food, for the wells are giving out all over the district. As published in the last Journal, Dr. Wilkie says: "If any one will trust me with it, I shall be glad to use their money as far as I can for the immediate wants of those suffering. We shall in every case, so far as we can, get some work for them, and try so to help them that we shall not injure their own sense of responsibility."

A dollar goes a wonderfully long way in meeting this distress; for 4 cents per day is a living wage in that land; so that \$1.00 supplies our missionary with power to give one of these sufferers work for 25 days; and it is work they are so eagerly and almost hopelessly looking for.

The Mission School mentioned in the last paper was disbanded when the weather became sufficiently moderate to allow of going on with the ordinary work. But so strongly were Dr. Wilkie and Dr. Forman convinced of the importance of this gathering together with their native helpers, that a monthly miniature of it has become an established feature of the mission. For the first Sabbath of the month, and for two or three days before that, all the workers gather in from their villages and schools, and spend the time in a regular Christian Conference according to a programme arranged the month before. A whole book of Scripture is taken as the special subject of study. The gospel of Matthew was the first, and I. Corinthians was the last one reported. The study is done according to the plan announced, and includes thorough examinations and prepared papers. There is besides a systematic interchange of thought and experience as to methods, difficulties, and encouragements. Special subjects are discussed, introduced by appointed leaders; and these are selected frequently from among the native workers. On the Sabbath they unite in the Communion Feast. These gatherings have fostered brotherly love, and been the means of deepening the spiritual life, besides being generally educative in a very high degree.

The desire for a revival—a "time of refreshing from the presence of the Lord,"—has played an important part, especially during the last few months. The heart-stirring news of spiritual power in other missions acted as a stimulus to the men, and, during November, daily meetings were begun for united prayer. These have been characterized by much heart searching and power, and have blossomed out into a Brotherhood among the native workers that suggests distinctly the hand of God Himself, for it did not emanate from the missionaries. This Brotherhood will appear in later reports, but will not be described now.

Another very important element during

these past months is the new school work. First a middle school, corresponding to our public school, and then a high school, were started under very favorable conditions, many of the leading natives of Jhansi, utterly dissatisfied with the schools then existing, urging that it should be done, and promising patronage, a promise that is being well fulfilled. These schools now number 125 boys enrolled; and, as they pay fees, the roll and the attendance keep pretty close together. Since the opening of these, Sabbath school work has begun to flourish amazingly. Almost all of the day school boys voluntarily attend the Sabbath schools, many bringing young friends with them. Dr. Wilkie has now a Bible class of 25 young men every Sabbath and many of these have been brought in by the boys of the high school. These young men are heathen, and they do not want Christianity; but they are drawn toward Dr. Wilkie as one who is lovingly opening up to them a world of new ideas. They get a glimpse of this strange world in the Bible class, which is a regular part of their day school work, and are evidently eager for more on the Sabbath, for attendance there is entirely voluntary. What Bible classes these to hold up before God in prayer! For the story of the festivities on Christmas day with the Sabbath scholars and Christian converts, readers must be referred to the Journal itself.

THE SHEEP OF THE FLOCK.

By Charles D. Meigs.

We hear the plea for trying to keep
"The Lambs of the Flock," in the fold,
And well we may, but what of the sheep?
Shall they be left out in the cold?

'Twas a sheep, not a lamb, that wander-
ed away,

In the parable Jesus told.
A grown-up sheep that had gone far
astray,

From ninety and nine in the fold.

Out in the wilderness, out in the cold,
'Twas a sheep the good shepherd
brought.

And back to the flock, safe into the
fold,

'Twas a sheep the good shepherd
brought.

And why for the sheep should we
earnestly long,

And as earnestly hope and pray?
Because there is danger, if they go
wrong,

They will lead the young lambs astray.

For why for the sheep should we earnest-
ly long,

And as earnestly hope and pray,

Because there is danger, if they go
wrong,

They will lead the young lambs astray.

For the lambs will follow the sheep, you
know,

Wherever the sheep may stray;

If the sheep go wrong it will not be
long

To fill the lambs are as wrong as they.

And so for the sheep we earnestly plead,

For the sake of the lambs today,

If the lambs are lost, what terrible cost
Some sheep may have to pay.

—The International Evangel.

Sinful ambitions are like the balls of
snow which the boys roll on the play-
ground in the winter. They are cold
and unsympathetic; and as they increase
they gather up the dead grass, sticks,
rubbles and whatever will adhere to
them; and finished they are ephemeral
as the snow out of which they are form-
ed. The sun shines upon them and the
east souths winds blow, and they are
gone forever, only a little heap of rubbish
—the silt of all their gatherings—remains.

CONCERNING FAMILY WORSHIP.

One of the immortal pictures in the world's gallery, undimmed by time, is the description given by Robert Burns in The Cotter's Saturday Night, of the family gathered at evening prayers. Such a picture hangs untarnished in the memory of men and women growing old, who recall with peculiar tenderness the family worship of their childhood. When family prayer was the rule and not the exception, as it too often is to-day, the custom was to read a portion of God's Word, sometimes the children taking turns and reading verse about, sometimes the father reading the entire chapter; after which the father led in prayer. There was nothing tedious or oppressive in this daily gathering for worship, and in homes where everyone took part, even the servants coming in, there was a hallowed sweetness and sacredness that made very blessed the outgoings of the morning and the evening. A benignant peace filled the home.

Dr. Paton, in one of his books of missionary experience, relates that on a certain island converted from heathenism to Christianity, the voice of family prayer was heard every morning in every home. It is much to be feared that practically in this busy land of ours, we have been reverting from Christianity to heathenism. The voice of prayer is heard in few homes at the family altar. Everything in our modern life makes for haste and sets itself against devotion. There is the rush for the morning train, there is the frantic hurrying before the children are fairly on the way to school, there are tradesmen coming for orders, and there is a general concession on the part of all concerned to the spirit of this world, which is not the spirit of gentle brooding and patient waiting for the Lord. This is the condition in the morning. In the evening, if prayers are not held immediately after the latest meal, they are interrupted by the entrance of visitors, or else the scattering of the family hither and yon, makes a rallying impossible. It requires will, resolution and conscience, as well as consecration, to induce a family to keep unbroken the routine of household work at this day and hour. Some Christians are curiously tongue-tied. They dread the attempt to pray in the presence of others. Some have so neglected private devotions and have suffered the Bible to become so unfamiliar that they are awkward in handling the Book, and their whole service is perfunctory. The fire on the family altar has been choked by the cinders and ashes of earthly strife for money or perhaps for a mere foothold in the crowded market-place. We cannot but admit the fact that the Bible as an influence in our lives is less dominant than it should be because too many of us are satisfied to let it lie closed upon our tables instead of studying it and having it assimilated in our lives.

Wherever family worship is maintained, not as an empty form, but as a living reality, there is an intimate friendship with Christ which makes precious the circle of family affection. Husbands and wives, fathers and mothers, brothers and sisters, draw very close together when daily they kneel in a group and approach the Mercy Seat where Jesus answers prayer. If one is away from home it may be in a distant land, or tossing on the sea, he knows that he is remembered by name at the family altar. However far some erring child may wander, there is always an invisible cord to draw him back if he has been accustomed from childhood on to kneel with his parents and repeat Our Father Who Art in Heaven. If this generation is less familiar than it should be with the Bible, if our college girls and boys know compar-

tively little about Bible incidents and characters, and if the beautiful style of the Bible is failing to impress literature as it did in days gone by, the reason is easily found. Reiterated reading of the Bible, in the hearing of children, fastened its noble passages and its splendid diction and poetic phrases on mind and memory, when both were most receptive and most trustworthy.

A family which has lost the habit of daily prayer in the household is apt to lose the habit of constant church going. Neglect in one point leads directly to heedlessness in another. Little heads in the pew will be found where the children at home meet constantly with father and mother for reading and prayer.

Apart from any other consideration, we owe a debt of thankfulness to our Father for His never-ceasing providential care. It is our privilege to come, penitent and believing, to the throne of grace, and it is the sin of ungrateful children never to return acknowledgement to Him Whose goodness crowns our days. Life, too, is very uncertain. We never know how thin the veil may be between us and the future, nor can we tell when we leave the home at morning what may happen before the night. Shall we not therefore daily commend ourselves before we separate to the guardian care of our God?

If we desire urgently a return to God in the community and in the nation, if we would see stricter ethical standards and less corruption in politics, we must all confess our faults and seek our Saviour's face. One step will be taken when the family altar is re-established in every home. It may require effort on the part of some to heal the old breaches and restore what has fallen down, but, as in the days of Ezra and Nehemiah, when the people had a mind to work, the walls of Jerusalem were rebuilt, in the presence of scoffing enemies, so we may rebuild our Zion. We shall not find many to scoff, but many of those who are hungering and thirsting for righteousness and yet not knowing how to voice their want, will insensibly be led to Him Who never turns anyone away. The sacred fire kindled on the hearthstone will send its flame afar, a torch in the world's darkness.—N. Y. Christian Intelligencer.

LOT'S MISTAKE.

It was a mistake that is repeated every day. It was a choice that was made solely by the eye, without the thought of the interests of the soul. If life had been nothing but a matter of shepherding the decision of Lot would have been fully justified. The valley of the lower Jordan was like Eden, and the pasturage was like the beauty—unsurpassed. But there is more in life than the outward and material; there are eternal interests, there is the soul and God; and all this was clean forgotten by Lot when his eyes rested on the fair land of Sodom. There is not a hint that he asked God to direct him. There is not one sign that he ever thought of God. He was carried away by immediate advantages, spite of all that the companionship of Abraham had done for him—and he woke to discover, in the after days, that selfishness is a most tragical mistake. Do you think he ever would have chosen Sodom if he could have unrolled the curtain of tomorrow? Do you think he contemplated such marriages for his daughters, or the fiery destruction, or the pillar of salt? If only some angel had forewarned him of that, how he would have spurned the beauty of the plain! Learn then how foolish and fatal are all choices that take in nothing but the seen and temporal. It is always disastrous to ignore or neglect God.—G. H. Morrison, in "The Footsteps of the Flock."

The fact that one is sincere does not prove that he is correct. He may believe that there is another way of salvation than that set forth in the Gospel, but his belief will not save him.

GRANDPA'S BIBLE.

Little Mary wanted to learn her Sunday-school lesson. It was Saturday afternoon, and the time was passing; but she had been busy with her doll's dress, and the lesson was yet unlearned. At length her elder sister took a Bible from the bureau and said: "Come, Mary, I will help you to learn your lesson, and you can go back to your play."

Mary came to her sister's side ready to begin her lesson, when she suddenly began: "Sister, let us study it out of grandpa's Bible."

"But what difference can it make?"

"Why, grandpa's Bible is so much more interesting than yours."

"Oh, no, Mary, they are just the same exactly."

"Well," replied the observing child, "I really think grandpa's must be more interesting than yours; he reads it so much more."

There are a good many young persons who would do well to get a look at grandpa's Bible. Possibly if they would look at it carefully they would find something in it that they have never found in their own; and if they would pray as the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of the law," they would find a blessing in the Word of God such as careless readers never discover.—The Little Christian.

THE PENALTY OF MISTAKES

Nature pays no attention to motives. Her penalties for our mistakes are just as severe as her penalties for our sins. The pistol that we "didn't know was loaded" does just as deadly work as the pistol that is used in murder. The wreck of fire caused by carelessness is just as destructive as the wreck of fire caused by deliberate intent. And there is little doubt that the actual number of disasters and accidents and sorrows in the world due to mistakes is greater than the number of those that are the result of what we call deliberate sin. Thoughtlessness is sin. Let us think of this the next time we are tempted to excuse ourselves to ourselves on the ground that we "didn't mean to." Neither did Adam, when he wrecked the world.—Sunday School Times.

PRAYER.

Almighty God, we thank thee above all other gifts for the gift of thy Son through whom only we can know thee as Father. He has spoken gently to our listening souls, he has fed us with the bread of life, he has led us to high character and more wondrous destiny. We rest in thy hands, thou Mighty One. Thou hast made us after a wonderful fashion: we do not know ourselves, we are surprised at our own littleness and our own greatness; at times we are amazed by sudden visions that lighten the whole heaven as by a flash from thy throne and we tremble at the revelation. May we live and move and have our being in thee, and then shall we ever be calm, restful, contented, and our life shall be lost in service and in love. And this we ask in Jesus' name. Amen.—Selected.

THE BULWARK OF OUR FAITH.

Both halves of the truth are ours, and we claim the whole of it. The death of Christ is ours, and we rest in it our hopes of acceptance with God in time and in eternity. This is what we begin with, but we do not end with it. We will go on from His death to His life and, with the love begotten of being redeemed, try to reproduce that life in our own. In the same way, whilst glorying in His divinity, we will allow none to rob us of the attraction and the example of His humanity, for, indeed, the perfection of His humanity, with what this implies as to the value of His testimony about Himself, is the strongest bulwark of our faith that He was more than man.—Selected.

ENDURING LIVES. Some Bible Hints.

"Founder" is a noble title. Every one of us may find something that will outlast the earth—a Christian life (Matt. 7: 25).

A foundation half Christ and half worldliness is as unsound as a foundation half stone and half turf (1 Cor. 3:11.)

Earthly buildings are formed once for all, and are enlarged only with difficulty; but a Christ-founded life is a growing organism (Eph. 2:21.)

Whatever good we build on earth has its counterpart in our "house not made with hands, eternal, in the heavens." (1 Tim. 6:19.)

Suggestive Thoughts.

All lives endure,—but where? That is the question.

The best way to gain a lasting memory among men is to live, not for the future, but wisely for today.

Lives soon become gigantic if they are steadily built upward, with no tearing down.

We spend many years in "getting a start in life," and too many of us never get to the living.

A Few Illustrations.

The most permanent work of men is a grass-covered heap of earth. It is life that lasts.

Most of Dore's paintings, brilliant at first, have faded away because he used poor colors. The materials of our lives are as important as the use we make of them.

Already it has become necessary to rebuild the Brooklyn Bridge, because it was not intended for such a tremendous traffic. Let us build our lives for the greatest possible destiny.

Radium is constantly giving off energy, and no one has been able to see that it lost substance by it, though it must. A well-ordered life, however, actually grows by giving out.

To Think About.

Is my life fixed on the one Foundation? Am I making plans for the hour or for eternity?

Would my plans go on grandly, if my life were transferred to heaven?

A Cluster of Quotations.

Long as God ceases not, I cannot cease; I must arise.—Helen Hunt Jackson.
There is only one way to get ready for immortality, and that is to love this life, and live it as bravely and cheerfully as we can.—Henry van Dyke.
What shall I do to be forever known? Try duty ever.—Schaller.
They needed no prayers, and no mourning bell;
They were tumbled in the true hearts that knew them well.—Sir Edwin Arnold.

DAILY READINGS.

M., Mar. 26. Lives built on Christ. 1 Pet. 2:1-6.
T., Mar. 27. Feeding on Christ. John 6:26-35.
W., Mar. 28. Kept by God's power. 1 Pet. 1:1-5.
T., Mar. 29. Through suffering. 1 Pet. 4:12-19.
F., Mar. 30. Through faith. 1 John 5:11-13.
S., Mar. 31. "Their works do follow," Rev. 14:12-13.
S., Apr. 1. Topic—Lives that endure. Matt. 7:24-25; 1 Cor. 3:10-15; Eph. 2:19-22; 1 Tim. 6:17-19; II Tim. 2:14-19. (Consecration meeting.)

One may sleep at last beneath a monument of gold, And have accomplished little that is worth being told.

The soul that cannot see anything beautiful in the babe of Bethlehem is as hard and cold as one who cannot see any loveliness in a little child.

"Sin lieth at the door." Better on the outside than the inside. In that case we may escape by another door. But if Christ is at the door sin will snarl in vain.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, MARCH 21, 1906.

Prof. Goldwin Smith, of Toronto, has given \$300 a year for four years for a St. Andrew's College boy to precede to the university.

Rev. J. G. Shearer, a A., secretary of the Lord's Day Alliance, is in the city in connection with the bill now before parliament.

Sir Charles Tupper is fast recovering from his serious illness. The coming summer will probably see him, at St. John's, skipping blithely to and fro on the Atlantic, like that other octogenarian traveller, Lord Strathcona. Two of our grand old men!

Rev. D. Stiles Fraser, for the past three years manager of the Presbyterian Witness, resigns to re-enter the pastorate. His management has been characterized by energy and prudence. The paper will continue to be published at Picton; and arrangements are being made to secure a successor to Mr Fraser.

Mr. Laird is an intelligent layman, an elder of the Presbyterian church, and as such is well within his rights in criticizing the basis of union now before the churches. It is only by frank discussion we can reach satisfactory results. It would be useful to see a full report of his remarks, as of course the merest skeleton only is given above.

The Ontario Government has refused a request for a liquor license for a new hotel at Cobalt. Cobalt is now one of the most orderly mining towns in North America. Considering the circumstances of its growth and the character of its population, the respect for law and order shown there is remarkable. No doubt this happy state of affairs is due in a large measure to the fact that no liquor is allowed to be sold in the place. Is not this an object lesson in favor of the still further restriction of the liquor traffic?

The Roman Catholic bishops of Ireland have issued a circular to be read in all the chapels of the four provinces, warning the young generation against the evils of emigration. In view of the material benefits gained, and high positions reached by Irishmen who left their native land during the past fifty years or more, we should say that the bishops' circular will not keep a single man at home who would make a desirable settler in Canada, Australia or South Africa.

Alexander Graham Bell will present one of the first telephones, with which he conducted early experiments, to the city of Brantford, and it will be installed at the Bell homestead in the event of its purchase by the city.

Rev. R. E. Knowles, author of "St. Cuthbert's," returned on Friday last from North Carolina, where he has spent the month writing on his new novel, "The Undertow," which is to be published this summer in the United States by Revell Company, New York, and in Britain by Oliphant, Anderson & Ferrier, Edinburgh.

Principle Gardiner, of the Institution for the Blind, Brantford, is anxious that all blind children in the Province fit to become students at the Institute should have an opportunity to enjoy its advantages. The parents of such children should make it their duty to see that they are sent there. If not in a position to send them with clothes or travelling expenses, it is suggested that the municipalities or Government should supply the wherewithal. Are there any such children known to readers of The Dominion Presbyterian? If so send on their names to Principal Gardiner, Brantford.

It is pointed out that by May 1st, 150 hotels in Ontario will either be closed or conducted without any compulsory attention to the interests of the travelling public, many of them in localities which have no other accommodation for travellers. The commercial men propose to ask the government to amend the local option act so as to oblige any municipality adopting it to provide such accommodation. This would satisfy the travelling public and do much to strengthen the position of the temperance communities.

At the meeting on Church Union, held in Winnipeg last week, and referred to elsewhere in this issue, Hon. David Laird is reported to have taken strong objection to the clause in the polity leaving the form of church government to each congregation. He urged the point that this was not union, and that if left in this form would cause great trouble in final adjustment, as would also the method of appointing ministers, which he thought took away the self-governing power of the people, as the Presbyterians had been accustomed to. He would not stand for this.

The other night, says The Hamilton Times, Mr. Kelson lectured in this city on the value of a child, and it is safe to say that his lecture made many new friends for the Children's Aid Society. The work of saving the children has made much progress in this province since the Hon. J. M. Gibson first introduced his bill. Now there are few children to be found in our jails or penitentiaries. Children are not tried in open courts among other criminals, and parents who prove themselves morally unfit to look after their offspring have them taken from them, and placed in homes with proper surroundings.

Some may regret but many more will be glad to hear that Dowleism has probably come to an end in the "Windy City," as well as in the adjacent "Zion." says the Scottish American Journal. A few still profess to believe in Dowle's claims to supernatural authority and power, but the subordinates whom he left behind him in Zion to "run the business" think it is just as well now to take care of the cash. So they have taken possession of the cash box there and have informed "Elijah III." that his drafts upon "Zion" will not be honored unless his private deposits there (as distinguished from those of "Zion") are kept adequate for him to meet them. That intimation sounds the deathknell of Dowleism.

THE TREATING HABIT.

Toronto recently elected to the Ontario Legislature an able and worthy man in the person of Mr. W. D. McNaught. One of his first acts was the introduction of a bill aimed at the treating system. As was to be expected, the small wits of journalism deride the measure; those interested in the traffic could hardly be expected to be enthusiastic. Yet the substance of Mr. McNaught's bill is perfectly sound and has done good service by bringing the general subject of treating under the lime light. The way the treating custom works is as follows: Four men, say, enter a bar-room; one treats the other in addition to taking a drink himself. All of the others, not wishing to look stingy, treat in succession; the result being that all four leave the bar-room after having taken the dangerous number of four drinks of intoxicating liquor each!

Mr. McNaught's bill may not pass at this time, but it will focus attention on the subject, and set people thinking. The treating system is evil, only evil, and that continually.

IN COMMON HONESTY.

The phrase, "In common honesty," is not uncommon in speaking and writing; but it may be doubted whether the thing spoken of is as common as such a phrase takes for granted. Such revelations as those in the United States respecting insurance management and manipulation of legislatures by railway corporations; such incidents as that of the young man Banwell, who decamped with \$40,000 of the bank's funds, and such statements as those of great hotel proprietors in New York and elsewhere, as to constant small stealings of articles from the hotel rooms, even by guests, who apparently ease their consciences by terming their acquisitions "souvenirs," all these things, and others that might be cited, seem to indicate that honesty in things great and things small is not so "common," or at least not so universal, as ought to be the case. Where is the neglect? Is it at home? At the week-day school? At the Sunday School? Or in the pulpit? There must be neglect somewhere.

DON'T PASS IT.

Perhaps the reason why so many people love to pass on some evil remark about another is a sort of feeling that to put another person down a notch is equivalent to being raised a notch ourselves. It is easy to pass an evil remark on, but it should be remembered that when it is once passed on it is beyond our recall.

If you are tempted to reveal
A tale some one to you has told
Abo' another, make it pass,
Before you speak, three gates of gold.

These narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest—"Is it kind?"

And if to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

TORONTO.

St. Andrew's church, Toronto, has added four new members to its session. On Sunday, March 18, Rev. Prof. Robertson was inducted, and Messrs. Angus MacMurchy, John King, K.C., and L. E. Embree were ordained and inducted to the office of the eldership. Rev. Prof. Ballantyne delivered the charge to the new elders, taking as his text St. Paul's words, "I magnify my office."

Rev. Robert Laird, general agent for Queen's University, is spending some weeks in Toronto in the interest of the endowment fund. The Presbyterians of Toronto have numerous demands on their liberality, nevertheless Mr. Laird is meeting with much encouragement, and it is hoped Toronto will yet contribute all that is expected.

THE LORD'S DAY BILL.

As introduced into the House of Commons, Mr. Fitzpatrick's bill respecting the Lord's Day contains fifteen clauses. It provides that it shall not be lawful for any person on the Lord's Day to sell or offer for sale or purchase any goods or property, or to carry on or transact any business of his ordinary calling or to employ any person to do on that day any work, business or labor, except as provided in the bill. Exception is made in the case of the Province of Quebec, for such sales at church doors of country parishes as are permitted under the laws of the province. It is also permitted to carry on necessary or customary work in connection with Divine worship, to sell drugs or medicines, to relieve sickness and suffering by physicians, to receive, transmit and deliver telegraph and telephone messages, to convey travellers and His Majesty's mails, to maintain fire, and do urgent repairs in cases of emergency or other work essential to any manufacturing process actually in operation when the Lord's Day begins, when the work is of such a nature that without doing it on the Lord's Day such process cannot be carried on during the other six days of the week.

Railway trains in transit when the Lord's Day begins are to be allowed to go on to their destination when they are loaded exclusively either with live stock destined for immediate shipment at any ocean port or with perishable goods, or with both. The carriage to the next divisional point on a railway or to the next regular port of call of a vessel of any freight which is in transit when the Lord's Day begins is also allowable. Sunday sports are prohibited by a clause which says it shall not be lawful to engage in any game or contest for gain or for any prize or reward, or to be present thereat, or to provide, engage in, or to be present at any performance at which a fee is charged, directly or indirectly, either for admission or for any service or privilege in any building or place to which persons are conveyed for hire by the proprietors, the charge for such conveyance is to be deemed an indirect payment of such fee.

It shall not be lawful for any person on the Lord's Day to run, conduct, or convey by any mode or conveyance any excursion on which passengers are conveyed for hire, and having for its principal or only object the carriage on that day of such passengers for amusement or pleasure, and passengers so conveyed shall not be deemed to be travellers within the meaning of the act.

It shall not be lawful for any person on the Lord's Day to open to the public any park or pleasure ground or other place maintained for gain, to which an admission fee is charged, directly or indirectly, or within which a fee is charged for any service, privilege.

It shall not be lawful for any person to advertise in any manner whatsoever any performance or other thing prohibited by this act.

It shall not be lawful for any person to advertise in Canada in any manner whatsoever any performance or other thing which if given or done in Canada would be a violation of this act.

It shall not be lawful for any person on the Lord's Day to shoot at any target, mark or other object, or to use any gun, rifle or other engine for that purpose.

A correspondent of the Manitoba Free Press writes from Miniola, complaining of the laxity shown by the magistrates in that local option town, and expresses the fear that murder will be done there if more vigorous efforts are not adopted in dealing with the lawlessness prevailing. Much liquor is being smuggled into the town and the correspondent wishes to know what steps should be taken to bring to the notice of the powers that be the wholesale evasion of the law and the utterly inadequate sentences imposed by the local bench for quite serious offences.

LITERARY NOTES.

Among the many subjects dealt with in the February Fortnightly (Leonard Scott Publication Company, New York), are the following: "Sir Henry Campbell-Bannerman's Opportunities," by The Vicar of Bray; "Political Parties and the New Ministry," by W. B. Duffield; "Critical Notes on As You Like it," by H. M. Paul; "The Military Life of the Duke of Cambridge"; "Ebenezer Elliott, the Poet of Free Trade"; "A Loafers' Reformatory"; and "Paris and Monsieur Loubet," by John F. Macdonald. The New York Social Notes of Henry James prove very interesting.

The table of contents of the February Contemporary (Leonard Scott Publication Co., New York), is an interesting one, dealing with a variety of subjects. Among the articles are "Rival Navies," by the Rt. Hon. G. Shaw Lefevre; "Scotch Education: How Ought it to be Organized?" by James Donaldson, LL.D., Principal of St. Andrew's University; "The Celtic Spirit in Literature," by Havelock Ellis; "A New Departure in American Politics," by H. H. Bowden; "Nervous Breakdown," by Guthrie Rankin, M.D.; and "The Making of a Statesman," by J. S. Mann. Dr. E. J. Dillon gives his usual bright review of Foreign Affairs.

In the April number of the Cosmopolitan (1789 Broadway, New York), we have the second of David Graham Phillips' series of articles on "The Treason of the Senate." Everybody is talking about this remarkable story of corruption, and those who have read the first chapters are anxiously looking forward to succeeding ones. Other noteworthy articles in this number are: "Wall Street and the House of Dollars," by Ernest Crosby; "Idols of the Russian Masses," by Christian Brinton; "The New Aristocracy," by Gertrude Atherton; and, perhaps most interesting of all, "What Life Means to Me," by John Burroughs. A number of short stories, by such writers as Elliott Flower, George Hibbard and Bailey Millard, go to make up an exceedingly good number of this bright magazine.

Current Literature, for March, in its "Review of the World," deals in the first place with the exposure of the Senate which is taking place at the present time in the press of the country, chiefly brought about by the somewhat sensational articles appearing in the Cosmopolitan. The editor here gives the defence side as well as that more commonly written up. Under the heading "Shakespearean Scenes in Bas-Relief," the fine work of Roland Hinton Perry, who has in a unique way embodied in bas-relief representative Shakespearean scenes, each one including numerous characters, and telling the main story of a play. From the illustrations given of this work one gains a good idea of its beauty. We are able to mention only a very few of the many most interesting articles in this number. Practically all the various interests in literature, art, religion, science, and music are dealt with, and the magazine must be of great value to those who while having little time for reading wish to keep abreast with the events in all these departments of thought.

As a general thing probably the most attractive feature of Blackwood's Magazine (Leonard Scott Publication Co., New York), is the review of present day happenings—anything that takes the attention of the writer—in Musings Without Method." In the February number the review of Winston Spencer Churchill's biography of his father proves most entertaining reading. "It is the worst of a General Election that it emphasizes the obscurer side of politics. To catch the free and independent voter intrigue is necessary, as we have seen. For a while, at least, the machine is omnipotent, and the machine is the base instrument of policy. A great statesman turns it to his purpose, and then casts it aside. A lesser statesman is so delighted with its gyrations that he believes they have a value of their own, and for their own sake. Of these lesser statesmen Lord Randolph Churchill was assuredly one. Had he been an American, he would have proved himself a "boss" among ward-politicians. Even in England he found room for the exercise of his peculiar skill, and for some years the machine creaked in obedience to his will. But his limitations do not enhance the interest of Mr. Winston Churchill's biography. Though it is not the author's fault that his book deals with the seamy side of politics, we confess that we find the record of intrigue, the admission of adroitness, somewhat fatiguing. However, it may be said at once that Mr. Winston Churchill has performed a difficult task with tact and impartiality. * * * Lord Randolph knew how to pose before the people. "The Prime Minister," said he once of Gladstone, "is the greatest living master of the art of personal political advertisement. Holloway, Colman, and Horniman are nothing compared with him." And Gladstone was nothing compared with Lord Randolph. Wherever he went he was cheered and acclaimed. Even princes of the blood were content, perforce, to be ignored when he was present. He seized the imagination of the people as few politicians have ever seized it. His personality riveted the attention, and his rhetorician's tongue always found a phrase which should jingle in the popular ear. In brief, he was unrivalled on the platform, and it was from the platform that he assailed and captured the House of Commons."

Messrs. Oliphant, Anderson and Fernier, of Edinburgh and London, announce a book for Young men which is sure to awaken interest in many people in Canada. The author is the Rev. Albert G. Mackinnon, whose father was a minister in Hopewell, Nova Scotia; and Georgetown, Prince Edward Island; and whose brother, the Rev. Clarence Mackinnon, now of Winnipeg, is so well known throughout the Dominion. Mr. Mackinnon is minister of the United Free Church, Lochmahben, Dumfriesshire, Scotland, and his Sabbath evening lectures are regularly published in the local paper. The volume is for young men, and it is written in the language of to-day. The title will be, "Spiritually Fit; a Young Man's Equipment."

We have received The World To-Day for March, and we may safely say that it maintains its usual high standard for excellence both in its illustrations and reading matter. This month it deals with the following problems of commercialism in an interesting and comprehensive manner. Shall England remain free-trade? Shall Japan prejudice China against the American merchant? Shall steam yield to gas? Shall business respect war hood? Shall amateur athletes become a trade? Shall multi-millionaires establish a generation of social parasites?

The Bibelot for March contains a number of lyrics by Margaret L. Wood. Here is a specimen:
Sleep we must, but when to slumber?
Every hour's too fair to lose it,
Morn of gold and eve of amber,
Sliver night—ah, who would choose it?
Honey's hid in every flow'r.
Joy in every sweet, sweet hour

Sleep we shall, but first be weary,
Dance with hours of morning gladness,
Pillage noon nor chide the dreary
Hours that weave delightful madness;
Round the earth, that's with us racing,
Sun and moon and meteors chase at,
Worn with journeys, white with dust,
Then we'll sleep—for sleep we must.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE MAKING OVER OF COOKY.

By Emma C. Dowd.

Cooky hated cats from the very bottom of his dog heart. When Prudence became a member of the household, he eyed her scornfully. Once or twice the two had a quarrel. Afterwards they just ignored each other.

Cooky was rather old, and occasionally rheumatic; so in winter he had a box in the kitchen where he slept.

Prudence's bed was down cellar, and one morning Roy found two tiny kittens cuddled up beside her. He rushed upstairs with the news.

"We musn't let Cooky see them," said mamma; "he might hurt them."

So Roy guarded the cellar door, and for a while Cooky never dreamed of the new babies below-stairs. But in a few days the weather grew cold, and Roy begged that Prudence and her kittens might be brought up into the warm kitchen.

"Cooky won't pay any 'tention to 'em," he argued. "He never looks towards Prudence now."

When the little family moved into their new home, however, Cooky stared. Roy caressed and talked to him, that he might have no occasion for jealousy, but he noticed only by a wag of his tail now and then. His eyes were fixed upon those furry little babies.

The cat and the dog had their meals out of doors, but the noon after Prudence had taken up her abode in the kitchen, she came out to her dinner alone. Roy filled Cooky's plate and whistled, but he did not appear.

"Where can he be!" thought Roy, and was just starting in search of him, when mamma called softly.

"Peep into the kitchen!" she said. There in front of the kittens' box sat the missing dog. He wagged his tail briskly when he spied Roy, as much as to say, "I'm on guard now; I'll be out as soon as their mother comes back."

Not until Prudence returned to her charge did Cooky go to dinner, and this was repeated as often as the little mother left her babies. It grew to be a common thing to see the dog stretched in front of the kittens' dwelling-place.

One day mamma thought it was time to clean house. Accordingly she put the kittens out on the floor, while she carried their box out of doors. Neither the cat nor the dog was there. A few minutes afterward, however, on returning to the kitchen, she found Cooky beside the kittens, licking and fondling them in great content. He was still engaged in this happy occupation when Prudence appeared. As a matter of course, the mother walked up to her babies; but Cooky growled a "No!" that made her retreat to the outer door, her back high.

Mamma came in and settled matters by putting the kittens back in their box, and after that Prudence and Cooky were more friendly. As the babies grew older their mother allowed the dog to play with them as much as he pleased, and he never seemed so happy as when rolling about on the floor, the little things pulling at ear or tail.

"Those kittens have made Cooky over," said Roy.

Most people are right or left eyed just as they are right or left handed, and just as the right hand is usually the more powerful, so is the right eye. Only one person in ten is left-sighted. It is very probable that the use of weapons during countless ages has had something to do with the extra power of the right eye.

DRUGS IN HEADACHE.

It may be said with little fear of contradiction from those who know the facts, that if a cast-iron law forbidding the use of any drug whatever in the treatment of headache could be enacted and enforced, there would be much less misery for the coming generation than there is for this.

A sufferer from repeated headaches, who has found a means of relief in "headache powders," or other even less harmful drug may dispute this assertion, but the victims of some drug habit or the friends of one whose heart, poisoned by acetanid or antipyrin, has suddenly ceased to beat before its time, will look at the matter from another point of view entirely.

During the Spanish war numbers of would-be recruits were rejected because of a weak heart; and in the epidemic of pneumonia which ravaged the country last winter an unusual number of deaths occurred from failure of the heart to meet the added strain.

Although various causes have doubtless been at work to weaken the hearts of the present generation, there can be no question that one potent influence has been the indiscriminate use of headache powders. In all cases of habitual headache recurring periodically a physician must of course be consulted that he may find the cause,—eye-strain, disease in the ears, nose, stomach, or other more distant organs,—and remove it if possible. But the separate attacks of headache have to be relieved, if very severe; and in these cases it is better not to resort to drugs, unless the drugs are taken under the special guidance of the physician.

In the congestive headache, marked by throbbing and made worse by stooping or lying down, a cold towel or an ice bag applied to the head, a hot water bag to the spine, a mustard plaster to the thighs, or a hot mustard foot bath—one or more—will often give relief when many drugs fail.

In the anaemic form of headache, marked by pallor, in which the pain is made less severe by lying down, massage of the head or the application of warm cloths to the head and face will often be found grateful. A threatened bilious headache may sometimes be warded off by a dose of Epsom salts, as many other headaches due to disorders of the stomach; and one due to overuse of the eyes or eye strain will usually, if taken at the moment of the first warning, be arrested or mitigated, by closing the book and going for a walk.—Youth's Companion.

THREE RABBITS.

Three little rabbits up in a row,
Three long-eared rabbits, you know;
Such funny, wee rabbits you never did see,

And they said with their pink eyes turned towards me,

"We like to have fun, we do, yes, we do;
We jump and we skip and we run fast,
too;

But you, oh, you naughty, you cruel man,
You just try to shoot us whenever you can.

We never have done you the least bit of harm,

We bite off the weeds on your big, broad farm;

We never have hurt you in any way,
So then do not shoot us, we pray, we pray."

—EX.

RED FOX AND THE BEES.

One afternoon, while Red Fox was hunting field mice in a little meadow pocket half way up the hillside, his eager nose caught scent of something much more delicious and enticing in its savor than mice. It was a smell of warmth and sweetness, with a pungent tang; and instinct assured him confidently that anything with a smell like that must be very good to eat. What instinct forgot to suggest, however, was that anything so delectable was likely to be expensive or hard to get. It is possible (though some say otherwise), to expect too much of instinct.

Field mice utterly forgotten, his mouth watering with expectation, the young fox went sniffing hungrily over the turf, following the vague allurement hither and thither till suddenly it steamed up hot and rich directly under his nose. A big black and yellow bumblebee boomed heavily past his ears, but he was too busy to notice it. His slim pink tongue lolling out with eagerness, he fell to digging with all his might, heedless of the angry, squeaking buzz which straightway began under his paws.

The turf over the little cluster of comb was very thin. In a minute those busy paws had penetrated it. Greedily Red Fox thrust his nose into the mass of bees and honey. One taste of the honey, enchantingly sweet, he got. Then it seemed as if hot thorns were being hammered into his nose. He jumped backwards with a yelp of pain and astonishment; and as he did so the bees came swarming about his eyes and ears stinging furiously. He ran for his life, blindly, and plunged into the nearest clump of juniper. It was the best thing he could do, for the stiff twigs brushed off those bees which were clinging to him, and the rest, like all of their kind, hated to take their delicate wings into the tangle of the branches. They hummed and buzzed angrily for awhile outside the enemy's retreat, then boomed away to repair the damage to their dwelling. Within his shelter, meanwhile, the young fox had been growling with hot anguish, scratching up the cool fresh earth and burying his face in it. In a few minutes, finding this remedy insufficient, he crept forth and slunk miserably down to the brook, where he could rub his nose and eyes, his whole tormented head, indeed, in a chilly and healing mass of mud. There was no better remedy in existence for such a hurt as his, and soon the fever of the stings was so far allayed that he remembered to go home. But he carried with him so strangely disguised a countenance that the rest of the family regarded him with disapproval, and he felt himself an outcast.—Charles G. D. Roberts in Outing.

A good story is told in "M.A.P." of the Bishop of Salisbury, who is remarkable for his eminently practical way of dealing with difficulties. At one of his receptions it was feared that the refreshment-room would hardly accommodate all his guests "at one sitting." So the Bishop made use of a little experiment that had been found to work in other cases, and gave out—"Will every lady and gentleman over forty go down to the tea-room?" It is said that only ten women stirred.

Some men boast of their charity and humanitarianism, but when asked to give five dollars to foreign missions they jump as if a wasp had stung them.

BRITISH AND FOREIGN.

Owing to the misspelling by the printer of a name Renault into Renaud an ancient man has been guillotined in France.

In Australia there are 210 churches to every 100,000 people, a larger number in proportion than any other country. Britain has 141, and Russia about 53.

It is illegal in Russia to marry more than five times, and an octogenarian may not marry.

"Shamrakh" is the Arabic word for clover. It is pronounced like the Irish word "shamrock."

There are said to be four times as many pupil teachers on offer for jobs as there are vacancies to fill.

Dissatisfaction has been expressed with the small number of U. F. marriages in Ardrossan last year.

The Judiciary Court has decided that it is a crime even to defraud a blackleg in a betting transaction.

The U. F. Presbytery here has sanctioned a call by Martyrs' U. F. congregation to the Rev. John Park Noble, London.

A tablet has been erected in Canisbay Established Church to the memory of the late Rev. James Macpherson.

A Manchester minister says his firm conviction is that the theatre is a place no Christian man or woman should enter.

Rev. Thomas Buchanan, minister of Barrhead Established Church, is about to retire after a ministry extending to nearly half a century.

A clergyman is to be made the Right Worshipful Master of a Dundee Freemason's Lodge. The lodge is run on temperance principles.

The other day a sparrow's nest with young birds in it was discovered in the hole of an apple tree at Deldonald Farm, Aberhirdier.

Two audiences of more than 5,000 persons each heard Rev. Dr. Torrey preach at services in the Third Regiment Armory, Philadelphia, on Sabbath last.

The late Miss Susan B. Anthony was a pioneer leader of the cause of women's suffrage, and her energy was tireless in working for what she considered to be the best interests of womankind.

By the falling in of an Arbroath legacy two Church of Scotland schools—the Small Livings and the Aged and Infirmary Ministers—will benefit to the extent of about £25,000 each.

An Aberdeen, unemployed, who was asked if he intended to come out in his Sunday best to an unemployed procession, responded that "it wad be gay could't come out in twa pawn tickets."

Paderevski is the only living commoner who had had his portrait painted by a member of the Royal Family. Princess Louise (Duchess of Argyll) was the artist.

Mr. Matheson Lang, son of the Rev. Gavin Lang, of Inverness, is appearing in Mr. Macdellan's play, "The Jury of Fate," at the Shaftesbury Theatre, London.

Lord Rosebery denies the truth of the statement published in New York that he has sold to Mr. J. Pierpont Morgan, he has sold to Mr. J. Pierpont Morgan Burns, which includes "Auld Lang Syne."

In Ayr a Conservative clergyman on the Sunday after the Parliamentary election took for his text the words, "And Joseph fell upon his knees and wept." Mr. Joseph Dobbie was the defeated candidate down thereabouts, but of course there were other Josephs.

We have just received a volume by J. C. Newlands, lecturer on elocution, New College, Edinburgh, entitled, "Voice Production and the Phonetics of 'Acclamation.'" Besides a lot of valuable theory on this subject there are also a number of practical exercises that the author has found very useful in his classes. Indeed this is a very useful book for anyone who intends to become a public speaker. (Oliphant, Anderson and Ferrier, Edinburgh), price 2s. 6d.

THE JEW.

Once verily, O mighty Czar, your crown was justified

When from your place among the thrones your lifted spirit cried:

"L: there be no more wars on earth, let weary cannons cease."

Well was it, Ruler of the North, that Caesar should say "Peace!"

But yet from Russia comes a cry of souls that would be free;

A cry from the windy Baltic runs down to the Euxine sea

It is the cry of a people, of a people old in grief,

A people homeless on the earth and shaken as a leaf.

Listen a moment with your heart and you will hear, O Czar,

There in your clear cold spaces under the great North star.

Their in your Arctic silence swept clean of base desire

Where the unseen watcher reaches up the awful Fan of Fire.

Around you in the vastness and the wondrous hush of snow,

That you may hear their cry in the night and let the captives go.

Have they not kingly lineages, have they not pedigree?

Are they not wrapt with wonder, like the darkness of the sea?

They come out of the night of years with Asia in their blood,

Out of the mystery of Time that was before the Flood.

They saw imperial Egypt shrink and join the ruined lands;

They saw the sculptured scarlet East sink under the grey sands;

They saw the star of Hell as rise and glimmer into dream;

They saw the wolf of Rome draw suck beside the yellow stream,

And go with ravenous eyes ablaze and jaws that would not spare,

Snarling across the earth, then, toothless die upon its lair.

And have they not had grief enough, this people shrunk with chains?

Must there be more Assyrias, must there be other Spains?

They are the tribes of sorrow and for ages have been fed

On brackish desertwells of hate and exile's bitter bread.

They sang the elegies that tell the grief of mortal years;

They built the tomb of Pharaohs, mixing the bricks with tears;

They builded up fair cities with no threshold for their own;

They gave their dust to Nineveh, to Babylon their moan.

After tears by ruined altars, after toil in alien lands,

After waitings by strange waters, after lifting of vain hands

After cords and strips and burdens after ages scorched by fire,

Shall they not find the way of peace, a land of heart's desire?

Shall they not have a place to pray, a place to lay the head?

Shall they not have the wild bird's rest, the fox's frugal bed?

Man's eyes are on you mighty Czar; the world awaits the word:

The bloodsplashed gates are eager, and the rusted bolt has stirred!

—Edwin Marham, in The Israelite Alliance Review.

NATURE STUDY.

This dear little goose of a girlie, Who ever had notions like hers?

"If I lived in an evergreen forest, I'd never be cold!" she avers.

And how could that happen, my dearest? "Why, 'cause"—her reply is the clear—

"I'd go to the fir-tree that's nearest, And buy me a nice set of furs!"

—Century.

THE CARE OF CHILDREN.

Nowadays wise mothers do not dose their children with harsh, gripping castor oil or purgatives, nor do they give them poisonous opiates in the form of so-called soothing medicines. Baby's Own Tablets take the place of these harsh and dangerous medicines, and the mother has the word of a Government analyst that the Tablets are absolutely safe. Baby's Own Tablets cure indigestion, constipation, colic, teething troubles, diarrhoea, simple fevers, and other little ills of childhood. An occasional dose will keep children well. Mrs. R. E. Long, Peachland, B.C., says: "I have found Baby's Own Tablets unsurpassed for teething troubles, breaking up colds, reducing fevers, and other ills, and they make a child sleep naturally. I now always keep them in the house." Ask for the Tablets at your druggist or you can get them by mail from The Dr. Williams' Medicine Co., Brockville, Ont., at 25 cents a box.

BEWARE OF SALT.

I knew a lovely young woman who was the greatest salt eater you ever heard of. She was a bright blonde, with an ivory-white skin. All her food had to be triple-salted. At 30 she dried up. At 45 she died of consumption. Dr. Tracy asseverates that only small amounts of salt are essential for the well-being of man. Bunge says that a person using a mixed diet requires only from 15 to 30 grains daily. Most people consume excessive amounts, from 150 to 300 grains. Prof. Widal found that when a patient who had nephritis (inflammation of the kidneys) took 140 grains of common salt daily for several days, he increased in weight, due to dropsy. The dropsical effect was caused by the salt. Widal could make dropsy appear and disappear at will by increasing or withdrawing the use of salt.

Dr. Tracy insists that we shall refrain from the too-strenuous life, avoid excesses in eating and drinking, be moderate in all things and particularly cut down our allowance of salt. "The reason why a person who has nephritis should use little salt," he says, "is because the excessive use of it produces dropsy and retards the activity of the sweat glands by increasing the osmotic pressure of the blood." Thirty grains of salt a day will do for the average person. Widal, who is a recognized European authority, recommends the following daily diet in kidney diseases: Twelve ounces of meat, 1 1/2 pounds of potatoes, 3 ounces of sugar, 2 2/5 ounces of butter, unsalted, and 2 2/3 quarts of fluids.—Selected.

A movement is on foot in Glasgow, Scotland, having for its object the keeping open of churches in that city on week days as well as on Sabbath, for purposes of rest, meditation and prayer. The Belfast Witness endorses the movement in the following terms: "Those who know anything of the crowded conditions of life in the homes of the working man of Scotland will feel grateful to the Glasgow Elders' Association for taking up the question of open churches. There are many who cannot get in their own homes the quiet conditions necessary for private prayer. What a boon it would be to men anxious to live the Christian life if they could enter a parish church for a few minutes during the breakfast hour or dinner hour, or on their way home in the evening! Our closed churches are a reproach to us, and a sad hindrance in the way of the consecration of daily life." Dr. Alexander Whyte and other notable men have declared warmly in favor of the open church in the crowded city.

Cats can smell even during sleep. If a piece of meat be placed immediately in front of a sleeping cat's nose the nostrils will begin to work as the scent is received, and an instant later the cat will wake up.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The Ladies' Aid Society of St. Paul's Church will entertain the members and their friends at a congregational social on Friday evening.

On Sunday last the following were ordained and inducted into the eldership of Erskine Church, viz.: Messrs. George Burn, James Montgomery and D. L. McRae.

Rev. R. P. MacKay, D.D., F.M.S., was in the city on Sunday, preaching impressive sermons in St. Andrew's in the morning and the Bank street in the evening. On both occasions he made an earnest plea for more men and more money for the great work of foreign missions.

At the regular monthly meeting of St. Paul's Westminster guild the president, Mr. J. Douglas Armstrong, occupied the chair. The subject for discussion was, "What Goes to the Making of a Man?" Mr. E. S. MacPhail read an excellent paper on the intellectual aspect of the subject, and Mr. R. J. Farrell gave an incisive talk on the moral aspect, emphasizing the fact that the true man must be a good man.

We overlooked mentioning last week that at the close of the concert in aid of the choir of St. Paul's Church Mr. Chas. H. Thorburn entertained the choir, and those who took part in the concert, to a pleasant supper at her home on Daly avenue. It was a kind, thoughtful act on the part of Mrs. Thorburn, and was greatly appreciated by the members of the choir and invited guests.

The musical part of the service in Bank Street church has always received a fair share of attention, and it is not surprising to learn that the congregation is seriously considering the installation of a new pipe organ. The old organ has become very unreliable and frequently of late has gone out of business in the middle of an anthem or hymn. The board of management has recommended to the congregation that either the old one be rebuilt or a new one installed right away.

A male choir supplied the music at St. Andrew's on Sunday evening. This innovation was in connection with the special service during which Rev. Dr. Herridge gave an address to young men. It is the first time such a departure has been tried in St. Andrew's and probably the first in the city. There were over forty voices in the choir and the music was well rendered. The Hymns were of a nature suitable for male voices, such as "Onward Christian Soldier."

In Bank street church, on Sunday evening, Rev. Dr. MacKay, F.M.S., made a strong appeal for a more generous support of the Foreign Missions of the church. It was proposed, he said, to erect a house for each of the missionaries. As it was now many have returned broken down in health and incapacitated for future usefulness by being compelled to live in Chinese houses. The proposition was to supply each missionary with a house. As each house costs about \$2,500 it means a great deal of extra cost and an appeal is being made directly to the people.

At the recent meeting of the Ottawa Sunday School Association, when the proposed religious census of the city was considered, Mr. Thos. Yellowless, secretary of the Ontario Sunday School Association, was present, and gave a lot of valuable information, his address clearing up many of the difficulties which confront the average worker in dealing with a problem of this kind. Organization, expense, work of visitors, disposal of reports, and value of results were all very fully explained. A vote of thanks was tendered the speaker for the valuable information given, and the meeting unanimously adopted a resolution heartily endorsing the movement

and pledging support of every one present when the plan is put into effect. It was decided, however, that owing to the great amount of moving in May and the large number of absentees during the summer, it would be advisable to defer action till the autumn.

Rev. A. H. Scott, of Perth, who is visiting many of our congregations in the interest of the Aged and Infirm Ministers' Fund, spent last Sunday in the city, preaching in the morning in Erskine Church and in the evening in the Glebe. Before both congregations the preacher presented pleas that will result in goodly subscriptions to this deserving fund. As was expected, Mr. Scott is meeting with not a little encouragement in his canvass. In Montreal he received quite a number of one thousand dollar subscriptions without exhausting the field. The commercial capital of Canada, in which there is so much wealth in the hands of Presbyterians, will no doubt deal liberally with this deserving fund.

"The Culture of the Mind" was the subject on which Rev. Dr. Herridge, the pastor, spoke at St. Andrew's church last Sunday, when he preached the sixth of a series of sermons to young men. Every seat was occupied and the sermon was a most interesting one. "The school of the world's experience is better than any college," said the reverend gentleman. "It is in the street of action not the cloister of inaction that men come into relation with life's realities. Active experience in life will teach men that the head must assist the hand or we will have poor results. Every young man should be persuaded early in life that the real results of work should not be judged only by the amount of noise or the amount of money made."

"There are a great many men who will not reason and think unless they see some commercial results ahead. Of course it will be said, and must to some extent be admitted, that the life of today is too exacting to allow of investigation and excursions into the entrancing realms of thought and reasoning, but no matter how hard we work we can surely stop to think—surely learn a little from what we work at. Few are born dull, but there are often men who become dull, while others have dullness thrust upon them through the tyrannous claims of society. Such men simply become one of the crowd. This does not mean—and I would not want such an impression to be gathered—that Ottawa's a dangerous place to live in, but it means that some people cannot, have not learned when to firmly say 'no' or 'yes.' I say young man, if you are of that class you will go down. To most men a dollar in the hand is worth two in the bush. Genius cannot live on nothing. Mental power may not always be necessary. Perhaps it is not needed in the street and it is not always needed in the drawing-room. A hockey expert in these days will be more talked about than the holder of a Rhodes' scholarship." Dr. Herridge went on to dwell on the present day tendency to think too much along narrow lines. The trouble was not so much in thinking too little, as thinking too narrowly, but the soul's demands could not be stifled. Men would bustle at the circumference of existence because they had not penetrated to its centre. Ignoble pleasures and mean rivalries kept men from thinking, but life could not really be right unless there was a right conception of it.

Erskine Church, Hamilton, will shortly instal a new pipe organ at a cost of \$5,000.

EASTERN ONTARIO.

Rev. John Boyd, of Kingston, has been visiting relatives in Alexandria.

Rev. H. D. and Mrs. Leitch, of St. Elmo, have been visiting at the manse, Dunvegan.

Rev. J. A. Cranston, of Collingwood, has been elected moderator of Barrie Presbytery.

The congregations of Micksburg and Scotland have united in a call to Rev. Wm. Hay, B.A., of Wolfe Island, Ont. It is expected that Mr. Hay will accept, and arrangements will be made for his early induction.

At Barrie Presbytery a call from Norwich and associated stations in the Presbytery of Paris, was laid on the table in favor of Rev. Mr. McConnell, of Creemore.

Rev. C. A. E. Pocock, of Thessalon, conducted the services in St. John's church, Almonte, last Sunday, morning and evening.

In response to petitions presented by Rev. Messrs. Woodside and Scott, Carleton Place council passed a resolution asking the license commissioners to cut off all shop licenses for the town.

Rev. Mr. Campbell gave in the report on Augmented congregations to Barrie Presbytery. It is confidently expected that the increase in population caused by the new railway lines will make more of the augmented congregations self-sustaining at an early date.

Rev. A. S. Grant spent a few hours in Almonte last week calling upon friends. Friday evening pre communion service was held in St. Andrew's church, and he embraced the opportunity afforded to speak to many of his former parishioners of St. Andrew's.

The regular quarterly Communion Service held in Knox church, Vankleek Hill, on Sabbath March 11th, conducted by the pastor, assisted by Rev. H. D. Leitch, there was a large attendance of communicants.

Rev. Mr. Seiveright was excused and also gave an address on "The Perfect Wife, at the church social held at Maple Island. The object of the social was to raise funds to build sheds and to enclose two acres belonging to the church. (Union).

Mr. Fowle, a recent graduate of Knox College, is called to Wambushene and Fesserton; and should he accept his ordination and induction was ordered to take place at Fesserton on a day to be fixed by the clerk. Rev. Mr. Burnett was appointed to preside, Rev. Mr. Gilmore to preach, Rev. Mr. Elliott to address the minister, and Rev. Dr. Grant the people.

Barrie Presbytery send Rev. Messrs. Nicol and Dow to the General Assembly by rotation and Rev. Messrs. Campbell and McLeod, Dr. McLeod, and Dr. Grant by election. The elders appointed commissioners are: T. G. King, Orilla; J. C. Anderson, Gravenhurst; Alex. Malcolm, Banks; D. G. Mitchell, Dundin; W. S. Fraser, Bradford; Wm. Campbell, Duntroon, with W. A. Copeland, Collingwood, W. S. Ferguson, Bracebridge, and Rev. Geo. Grant, B.A., Orilla, alternates.

Union revival meetings are being held at Singhampton each evening except Saturday in the Presbyterian church and are well attended. The services are being conducted by Revs. Scott and Faircloth.

The commissioners to the General Assembly from Peterboro Presbytery will be Revs. C. S. Lord, A. K. McLeod, A. C. Reeves, T. F. Torrance, D.D., and Elders R. Harrison, Wm. Fowler, James Russell, Wm. Pritchard.

Bond Head church has just closed a very successful year. The receipts for the year amounted to \$1,059.39. There is a nice balance to commence the new year.

Statistics presented at last meeting of Peterboro Presbytery showed an increase of families throughout the bounds of 775.

The First church, Brockville, has increased the salary of Rev. Norman MacLeod, B.D., from \$1,700 to \$2,900. This increase is to date from 1st January, 1905. A practical expression of appreciation of this kind must be as gratifying to the minister as it is creditable to the people. The First church has prospered greatly under Mr. MacLeod's pastorate, the membership having increased 165; and the total membership is now 515.

By the death of Mrs. Jennie Marian Baillie, wife of the late Rev. T. A. Nelson, of Lion's Head, Ont., which occurred at Aylmer, three members of the family have passed away in less than a year. In the summer a son Lorne Nelson was drowned in Toronto Bay, and in the fall Rev. Mr. Nelson met death by drowning at Aylmer. One shock succeeding another caused a delicate state of health in which pneumonia carried her off two days after she had contracted the disease. Mrs. Nelson was 48 years of age and resided formerly at Lion's Head. She leaves three sons: Wellington B., of the Rat Portage Lumber Company, Winnipeg; Percy, of Ottawa, and Harry, of Aylmer, who will have the sympathy of many friends in their bereavement.

In Mill Street church, Port Hope, Rev. Mr. Nelles, speaking on "Heaven—its character and how to get there," said: "God has revealed very much about Heaven, and what Christ has revealed is very cheering and eminently calculated to awaken in every wise and true heart a desire to go there. True thoughts of the life to come clothe the life that now is with new beauty and strength. The following were the points made: Heaven is a definite place. We will be redeemed spirits, in redeemed bodies, in a redeemed society, in a redeemed universe. Heaven is a place of external beauty, of ennobling fellowship, of glad re-unions—free from earthly curses, sickness and pain. Heaven will give us perfect knowledge, perfect love and sincere praise. No slanderer, gossip, backbiter, meddler, hypocrite, blasphemer, infidel, scoffer or briber will be there. Faith in God alone gains an entrance to the Heavenly home."

The Jarvis people evidently like their minister and his wife, and are not afraid of showing it. At a supper provided by the ladies of the congregation Mr. and Mrs. Buchanan were presented with a cabinet of sterling silver from the Jarvis congregation, and a silver tea service from the Walpole congregation, each gift being accompanied with an address expressing the high esteem in which Mr. and Mrs. Buchanan are held by their parishioners. Mr. Buchanan's friends in the Lanark and Renfrew presbyteries will be pleased to learn of his success in the new field to which he was only recently called.

On a recent Sunday afternoon Rev. Mr. Glassford, of Chalmers' Church, Guelph, gave a strong address in the City Hall under the auspices of the W. C. T. Union. In the course of his remarks the speaker said: "The Book of Proverbs was one of the strongest lessons one could have on strong drink. It was the wisdom literature of the Bible; it was the wisdom of pellets that touched every part of their daily life. Why he fought strong drink was that it was the enemy of efficient work. Did any young man think he was the better for the drink? They had the best of evidence to-day that total abstainers made the best workmen. This book told them that strong drink was injurious. Why did he oppose the bar? Because it was a bar to promotion, a bar to respectability, a bar to temporal success, a bar to their bank account, a bar to health, a bar to trust. The bar was a curse to their land today. "Young men, think; oh, let us be in earnest."

WINNIPEG AND WEST.

Rev. A. McLean has resigned the pastorate of Stonewall congregation.

Rev. Dr. Wilson, of Winnipeg, has been elected moderator of Winnipeg Presbytery.

Rev. James Pullar presented his certificate of presbyterial standing from the Melita presbytery, and was received under the care of the presbytery of Winnipeg as a minister without charge.

The resignation of the charge at Emerson by Rev. D. H. Jacobs has been regretfully accepted.

Rev. D. H. Jacobs has been called to Blythfield. On the call being placed in Mr. Jacobs' hands he asked for a few weeks in which to consider the matter. Granted.

Rev. E. B. Chestnut was appointed moderator, and authorized to declare the pulpit vacant on April 1. Both Dr. Bryce and Dr. Duval bore strong testimony to the faithful services, high character and notable abilities of Mr. Jacobs.

The congregation of MacGregor, Man., which has been without a pastor since the resignation of the Rev. Andrew Chisholm, several months ago, has issued a call to the Rev. G. E. Loughhead, minister of the church in Douglas.

Rev. Dr. and Mrs. Bryce intend at the close of the university year to visit Great Britain and the continent. Dr. Bryce will represent the Canadian Church of Scotland and United Free churches in Edinburgh, and at the Irish Presbyterian assembly in Belfast.

The election of commissioners by Winnipeg Presbytery to the general assembly, which meets in London in June, resulted as follows: Revs. R. M. Dickey, A. McLellan and John Mowat by rotation; Revs. Dr. Patrick, Dr. Duval, Dr. Baird and D. Munro, elders; Messrs. A. Stronach, J. A. Lockhart, Geo. H. Greig, William Shaw, Hon. Colin H. Campbell, R. M. Thomson and E. S. Stephenson.

The growth of the population in our Western Provinces is amazing. This season the influx of settlers promises to be greater than ever before. "The British Columbia and Alberta synod will soon have to be divided and made two separate synods," said Rev. Dr. Herdman a few days ago in Toronto. Alberta has now 100 congregations and missions and British Columbia has 98. During this year thirty congregations and missions have been added to the synod. We are making every preparation to meet the influx of immigrants. The present fields are being extended and new missions being laid out." Dr. Herdman did not, in the least, think that the Americans would predominate, but they would assimilate with the Canadians. They were very helpful, especially in evangelistic and Sunday school work.

At the recent meeting of Winnipeg Presbytery, Mr. McLean of Reburn, made a statement as to the work of the mission at Meadow Lea and Poplar Point, and expressed the great attachment of the people to their present missionary, Rev. J. Mackie Niven. It was agreed on motion of Dr. Bryce, to appoint Mr. Niven to the charge of the mission for two years. World we find a cut of the proposed new St. John's Church to be soon erected in that city. It is to be entirely of stone, and will cost about \$45,000. Steps are being taken to secure the funds, and as soon as a sufficient sum is subscribed the work will go on. The congregation is in an excellent position, financially and otherwise. It has increased greatly in numbers and interest in recent years owing to the faithful work of its pastors and the harmonious co-operation of its membership. The initial idea of the new church was sown during the ministry of Rev. Robert Laird, when the church made great advance. His place has just been taken by the Rev. A. J. McGillivray (recently of St. James' Church, London, Ont.), but the same confidence is felt in the new leader which promises well for the success of the undertaking.

Dr. Baird presented the annual report on statistics to Winnipeg Presbytery from which it appears that the number of pastoral charges and mission charges

in the Presbytery has increased during the year from 44 to 47; that there are 2,806 families, an increase of 121; the number of communicants is 5,492, an increase of 380; the amount contributed for the missionary and benevolent work of the church is \$16,479, of which \$1,596 was contributed by the Woman's Foreign Missionary Society, and \$447 by the Woman's Home Missionary Society; the total payments of congregations for all purposes amount to \$120,102. The report commended the lessons to be learned from these statistics, and spoke especially of the rapid growth of the recently established suburban congregations in the outskirts of Winnipeg.

The report presented to Winnipeg Presbytery by Rev. Dr. Bryce, on the church extension work, was a gratifying exhibit of growth and progress. During the year 1905-6 the church extension committee undertook but one church, that of Riverview. A free site valued at \$600 was given for this church. A church valued at \$3,000 was erected. A loan of \$1,000 was obtained from the church and manse board; some \$700 was contributed by Augustine church and the people resident about the church and the church extension committee became responsible for \$700, of which \$530 has been paid. This leaves \$600 and a floating debt provided for meanwhile. The people desire a school to be opened in the building. The amount subscribed for the year was from different churches. Knox church, \$410.95; St. Stephens, \$175; Westminster, \$12.50; St. Paul's, \$50.00; Riverview Co., \$50.00; Elmwood, \$6.50; St. John's \$4.15; total \$709.10. Also Augustine church, in addition to the \$300 promised by the country. Mr. J. D. McArthur discount of \$250 and note given by Augustine and Riverview people contributed about \$700. The committee recommend that the erection of two new churches be considered for this year.

WESTERN ONTARIO.

The progressive church—St. Andrew's, Hamilton—of which Rev. J. A. Wilson is pastor, in order to meet the growing requirements of the congregation, will at once reconstruct the present edifice; indeed it may be said that a new building will be the practical result if plans adopted are carried out. The outlay will approximate \$17,000. The outlook for this congregation is exceedingly bright.

In Hamilton the pastors of St. John Presbytery, First and Emerald Street Methodist and Victoria Avenue and Wentworth Street Baptist Churches have agreed to hold union evangelistic meetings, and for the services thus to be held it is understood that the Rev. Alfred Gaudier, of Toronto, will be invited to take charge. The choice is a good one, as the minister of St. James Square Church unites, in fair proportions, piety, fervor, eloquence and common sense. This is practical union in a most worthy cause.

Rev. J. C. Wilson, B.A., of Acton, who is the Convener of the Sunday School Committee of Guelph Presbytery, has completed the compilation of statistics from the schools of the Presbytery and sent out his annual report. From this encouraging report the following interesting particulars are gleaned: Within the bounds of the Presbytery there are 35 Presbyterian and 10 Union Sunday Schools; the attendance at the Presbyterian schools show 546 teachers and officers and 4,329 scholars—a gain of 62; average attendance 3,090—a gain of 96. There are 144 new communicants, total number 673. The total amount contributed by Sunday Schools for expenses, \$1,639; for schemes of church, \$1,320; other purposes \$407; for all purposes \$3,607; total amount contributed by congregation for Sunday Schools \$362. In the Union schools, there are 47 teachers, of whom 25 are Presbyterian; 626 scholars, of whom 156 are Presbyterian.

HEALTH AND HOME HINTS.

As a rule man weighs more at forty than at any other time of his life.

Blisters from scalds or burns may often be prevented by painting the affected part with the white of an egg.

To sweeten the breath, keep the teeth always well brushed, and gargle the throat frequently with ten drops of myrrh in half a glass of warm water.

Put a teaspoonful of ammonia in a quart of water, wash your brushes and combs in this, and all grease will disappear. Shake and dry in the open air.

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

Liver is an excellent breakfast dish, fried with bacon, or broiled. If scalding water is poured over it before cooking it is improved. A liver hash can be made very tempting.

Every day after the noonday meal take a quiet hour to study refrigerator leftovers and their possibilities for the next day. Never allow groceries to run out. Replenish before the last spoonful is shaken from the jar. Buy good coffee and learn to make good coffee.

Banana Fritters.—Make a batter of two cupfuls of milk, three eggs—whites and yolks beaten separately—a teaspoonful of baking powder, a pinch of salt, and enough flour to make a stiff batter. Peel and mash six large bananas, stir into the batter and fry in hot fat. Dust with powdered sugar and serve hot.

Growing plants and especially odoriferous flowering plants, says a doctor, are of the greatest value in the treatment of the sick. As long as the plants are kept well watered, they will diffuse moisture, and they undoubtedly have the power to produce ozone. Some plants will vaporize the atmosphere to the amount of three times their own weight in a day. In this way the atmosphere of a room can be made of the greatest benefit.

Fish Salad—Salmon is, of course, the favorite fish for salad, but any good firm fish like halibut, cod, pickerel, bass, etc., may be used. It should be boiled until thoroughly cooked, but not overdone, and allowed to get perfectly cold. The fish should then be cut into square or oblong pieces, about two or three by three or four inches in size, and each piece should be laid on a lettuce-leaf. Mayonnaise dressing may be poured over it in the dish or passed to each person. A savory addition is that of a sardine pickled fine and stirred into the mayonnaise.

Preparing Macaroni.—This recipe is genuinely after the manner of the Italians. Take two or three onions, slice them and fry a golden brown; then prepare some ripe tomatoes, or, if out of season, use canned tomatoes, and pour them into the pan with the onions, and season to suit. In the meantime, have boiled a sufficient quantity of macaroni until tender, a layer of which put into a dish and grate over it some Parmesan cheese; then pour on a layer of tomatoes and onions, and so continue until the dish is filled, making the top layer of macaroni and bake until the top is a rich brown.

Few people breathe properly, a well-known doctor says, and this is especially the case with persons of sedentary occupation—particularly clerks. Such persons should rise from their seats at intervals, throw back the shoulders, and inhale the air deeply, holding the breath for a few seconds. When in the open air they should acquire the habit of taking deep, regular breaths, remembering always that the nose is the proper channel for the passage of air, the mouth being kept closed. This exercise will not only strengthen the lungs and render them better fitted to resist disease, but will improve the physique generally.

SPARKLES.

A Country schoolmaster thus describes a money-lender:—"He serves you in the present tense; he lends you in the conditional mood; keeps you in the subjective and ruins you in the future!"

"Do you think that there is anything in palmistry?" "I don't know," answered young Mr. Torkins. "Charles told a friend that every time he looked at his hand last night he knew he was going to lose money."

The Professor: "Yes, a caterpillar is the most voracious of living things. In a month it will eat about six hundred times its own weight."

Deaf Mrs. Ernot: "Whose boy did you say he was?"

Right experience: The Stout Man—We want a man to write advertisements for a patent medicine. Ever had any experience?

The Thin Man—Sure! I've been writing fiction for five years.

She—"You know, Reggie, that girls are being called by the names of flowers now, and my sister suggested that I should be called Thistle." Reggie—"Oh, yes, I see. Because you are so sharp." She—"Oh, no. She said it was because a donkey loved me."

Peddler to countryman—I have here a patent medicine that will cure you of the cocaine habit, the morphine habit, the cigarette habit, the liquor habit—

Countryman—What we want here is a medicine that will cure us of the patent medicine habit.

James Fraser is blind of an eye. Going to his work one morning he met another man with a hump on his back, and, thinking to take a rise out of him, said—"You have surely been early on the road this morning with your pack on your back?" "I surely have been that," replied he, "for I see you have only got one o' yer shutters aff yet."

One Objection—"Tommy, why are you not at your sister's wedding?"

"'Cause she's marrivin' the wrong man, an' I told 'em I'd sing right out an' tell the preacher so."

"What is the matter with the young man?"

"'He yanked me out from under the sofa once an' spanked me!"

The following "not bad one" is told by Saturday Night: The Rev. M. J. Jeffcott is one of the best-known and keen-witted members of the Roman Catholic clergy in Ontario. Up in his parish in Adala, Simcoe County, a few days after Christmas, Father Jeffcott met a member of his flock, a prosperous farmer who would naturally be expected to contribute generously to the Christmas collection, which forms a very important part of the yearly revenue of the clergy. "Father," said the farmer, "I was not out on Christmas day," and thereupon handed the priest a dollar. Father Jeffcott glanced at the paltry contribution quizzically. "Well," he replied quickly, "You are not out much yet."

Thousands of sharks' skins are annually dried and sold, at from twelve shillings to twenty-four shillings each, according to size. Drying makes the skins as hard and smooth as mother-o'-pearl. The material is known as "shagreen," and is largely used for covering whip handles and instrument cases. It is also used by cabinet makers for polishing fine woods. The fins are made into a glue that is used very extensively by silk manufacturers.

A SPRING TONIC.

Dr. William's Pink Pills Make Rich Red, Health-Giving Blood.

Cold winter months, enforcing close confinement in over-heated, badly ventilated rooms—in the home, in the shop, and in the school—sap the vitality of even the strongest. The blood becomes clogged with impurities, the liver sluggish, the kidneys weakened, sleep is not restful—you awake just as tired as when you went to bed; you are low spirited, perhaps have headache and blotchy skin—that is the condition of thousands of people every spring. It comes to all unless the blood is fortified by a good tonic—by Dr. Williams' Pink Pills. These pills not only banish this feeling but they guard against the more serious ailments which usually follow—rheumatism, nervous debility, anaemia, indigestion and kidney trouble. Dr. Williams' Pink Pills are an ideal spring medicine. Every dose makes new, rich, red blood. Every drop of new blood helps to strengthen the overworked nerves, overcome weakness and drives the germs of disease from the body. A thorough treatment gives you vim and energy to resist the torrid heat of the coming summer. Mr. Mack A. Meuse, Sluice Point, N.S., says: "I was so completely run down that I could hardly work. I decided to try Dr. Williams' Pink Pills, as I had heard them highly spoken of, and a few boxes worked a great change in my condition. I am again feeling as well and strong as ever I did and can recommend the pills to all weak people."

It is a mistake to take purgatives in the spring. Nature calls for a medicine to build up the wasted force—purgatives only weaken. It is a medicine to act on the blood, not one to act on the bowels, which is necessary. Dr. Williams' Pink Pills are a blood medicine—they make pure rich, red blood, and strengthen every organ of the body. Sold by medicine dealers or by mail at 50 cents a box or six boxes for \$2.50. From the Dr. Williams' Medicine Co., Brockville, Ont.

WHY THE DEAD SEA IS DEAD.

Scientific observations justify the estimate that a daily average of 6,500,000 tons of water is received into the Dead Sea from the Jordan and other sources during the year. During the rainy season the amount is very much greater; during the dry season it is of course very much less, but this average will be maintained year after year. There is no outlet, and the level is kept down by evaporation only, which is very rapid because of the intense heat, the dry atmosphere and the dry winds which are constantly blowing down the gorges between the mountains.

This evaporation causes a haze or mist to hang over the lake at all times and when it is more rapid than usual, heavy clouds from the thunderstorms sometimes rage with great violence in the pocket between the cliffs, even in the dry season. A flood of rain often falls upon the surface of the sea, when the sun is shining and the atmosphere is as dry as a bone half a mile from the shore. The mountains around the Dead Sea are rarely seen with distinctness because of this haze.

The waters of the Jordan, when they reach the sea, are as brown as the earth through which they flow—a thick solution of mud—but the instant they mingle with the salt water of the lake the particles of soil are precipitated and they become as clear as crystal, with an intensely green tint. Carrying so much soil and having so swift a current one would suppose that the sea would be discolored for a considerable distance, but it is not so. The discoloration is remarkably slight. The Jordan has quite a delta at its mouth, breaking into a number of streams and frequently changing its course because of the obstructions brought down by its own current.—Selected.

CANADIAN PACIFIC

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

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

VIA SHORT LINE FROM CENTRAL STATION:

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

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND 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.

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

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MONTREAL TRAINS

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

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

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

All trains 8 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

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

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

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And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Finch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.59 p.m.	Rochester	8.45 a.m.
8.30 p.m.	Buffalo	8.95 a.m.

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

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



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 28, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS

SYNOD OF THE MARITIME PROVINCES.

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

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

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

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

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 6 Mar., 4 p.m.
Montreal, Knox, 6 Mar., 9.30.
Glengarry, Cornwall, 6 Mar., 1.30 p.m. Ottawa, Ottawa.

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

Rockville, Brockville, 29 Jan., 2.30.

SYNOD OF TORONTO AND KINGSTON.

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

Lindsay, Lindsay, 19 Dec., 11 a.m.
Toronto, Toronto, Monthly, 1st Tues. Oranewille, Caledon, 14 Nov. 10.30.

Barrie, Barrie, 6 Mar., 10.30.
Algoma, Thessalon, 6 Mar., 8 p.m.

North Bay, Burks Falls, Feb. or Mar.
Owen Sound, O. Sd., 6 Mar., 10 a.m.
Saugen, Mt. Forest, 6 Mar., 10 a.m.

Guelph, Guelph, 20 Mar., 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

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

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

Huron, Seaforth, 14 Nov., 10.30.
Maitland, Wingham, 19 Dec., 10 a.m.
Bruce, Paisley, 6 Mar., 10.30 a.m.
Sarnia, Sarnia, 12 Dec., 11 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Superior, Winnipeg, Coll., 2nd Tuesday, 21 Mo. Portage-la-P., Gladstone, 27 Feb., 1.30 p.m.

Arcola, Arcola, at call of Mod. 1906.

SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary, Edmonton, Edmonton, Feb. or Mar.
Red Deer, Blackfalds, 6 Feb.

Kamloops, Vernon, at call of Mo
Victoria, Victoria, 26 Feb., 2 p.m.

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