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OTTAWA, MONTREAL, WINNIPEG. JANUARY 31, 1906.

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Straight by the compass steer,
Straight for the highland.

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Steer thy course steadily,
Quicksands may grounds thee.

Fear not the darkness,
Dread not the night ;
God's word is thy compass,
Christ is thy light.

Crowd all thy canvas on
Out through the foam !
It soon will be morning,
And heaven be thy home.

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Births

At 89 Hayden street, Toronto, on Jan. 29, 1906, by Mr. and Mrs. James Birk, a daughter.

In Roxborough, on Jan. 6, 1906, the wife of Linden Campbell, of a son.

In Roxborough, on Jan. 6, 1906, the wife of William McLean, of a daughter.

MARRIAGES

At Ledue, Alta., near Edmonton, on Dec. 26, 1906, by Rev. P. Shephard, B.A., Katherine M., daughter of Mr. F. A. Mackenzie, to Mr. J. H. Black, of Atha, B.C.

Deaths

In Kingston, Ont., on Jan. 21, 1906, John Nelson, aged 4 years.

At his home, Metcalfe, Ont., on Jan. 11, 1906, George Walker, a native of Berwickshire, Scotland, in his 80th year.

On Jan. 2, 1906, at 98 Follis avenue, Catharine, relict of the late Angus McMurehy, in her 71st year.

In Kingston, Ont., on Jan. 20, 1906, Mary Ann, widow of the late John Cliff, aged 84 years.

On Sunday, Jan. 21, at Applin Cottage, 140 Argyle avenue, Ottawa, Lieutenant-Colonel John McPherson, in his 70th year.

At East Whitby, Ont., on Jan. 18, 1906, Jane Watson, relict of the late John Hepburn, in her 75th year.

In Battersen, Ont., on Jan. 21, 1906, Alexander Morrow, aged 93 years, 9 months and 18 days.

On Jan. 23, 1906, at her home, 613 Yonge street, Toronto, Mary Hannah, widow of the late Wm. Carruthers, aged 68 years.

At Wycliffe College, Toronto, on Jan. 24, 1906, Rev. James Patterson Sherston, D.D., LL.D., Principal of Wycliffe College and Honorary Canon of St. Alban's Cathedral, in the 65th year of his age.

At Lucknow, Ont., at the residence of her brother, Dr. D. M. Gordon, Victoria Elizabeth (Lizzie) Gordon, youngest daughter of the late John E. Gordon, of St. Helens, Ont.

At Woonsocket, R. I., on Jan. 20, 1906, at the age of 28 years, Gustave de Sales La Terriere, son of the late Fr. F. X. de Sales La Terriere, of Les Eboulements, Que.

Suddenly, at Woodville, Ont., Jan. 19, 1906, William Mathers.

At Tiverton, Ont., on Jan. 15, 1906, Alexander Patton, aged 85 years, for some years a resident of St. Eustache, P.Q., also of Lancaster, Ont.

At Kingston, on Jan. 10, 1906, Henrietta Macdonell, relict of James A. McDowall, aged 80 years.

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

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NOTE AND COMMENT.

"Theories about the moon do not hurt the moon," remarked Bishop Vincent in a recent address, "nor do theories about the Book hurt the Book."

It is announced that a son of Edward Everett Hale has joined the Presbyterian church. That is one Unitarian that has got into the Inter-Church Federation.

A remarkable increase in British trade in 1904 is reported; nearly a hundred million more than in 1903, the actual figures being \$93,000,000, of which the increase in imports was \$41,000,000, the exports \$52,000,000.

The "British Weekly" learns, "on the best authority," that the Liberal Government will introduce a new Education Bill before Easter. And not a day too soon!

The Prussian Minister of Public Works has issued a stringent order, which forbids all employees on the state railways from indulging in alcoholic liquors during business hours, under penalty of dismissal from the service. The reason assigned is the recent increase in the number of railway accidents attributable to indulgence in liquor.

"Lid-day" is what some American papers are calling the Sabbath in St. Louis. Evidently the Sabbath laws are being enforced. Is there not some room for putting "the lid on" in Ottawa and in other Canadian cities, particularly with regard to illicit liquor-selling on the Sabbath?

A Calcutta paper relates that recently a young Brahman came to the house of a missionary for an interview. In the course of the conversation, he said: "Many things which Christianity contains I find in Hinduism; but there is one thing which Christianity has and Hinduism has not. 'What is that?' the missionary asked. His reply was striking: 'A Saviour.'"

It has been suggested by Lord Rosebery that when the new British Government comes to deal with the serious problem of London's unemployed, Gen. Booth of the Salvation Army be taken into its counsel. The suggestion is good. Gen. Booth knows more about the condition of the unemployed and the real causes than any member of the government, except, perhaps, John Burns, and could give them advice worth following.

The amazing development of Africa is indicated by the figures recently compiled by a missionary authority. In fifty years ago Africa was unexplored. Today the Protestant denominations have 2,470 missionaries at work in thirty-five African countries. These are assisted by 13,080 native helpers, working from 4,780 centers. Gathered in 3,937 schools are 202,390 pupils, while the church membership numbers 221,256.

The elections for the English Parliament show large gains for the Liberals, giving the government a handsome majority over all parties combined. Mr. Chamberlain has received large majorities in the Birmingham district, which seems to be the leading protectionist center. London up to the close of the week had shown liberal tendencies, and is likely to remain distinctly liberal. Two significant features of the election are the defeat of Premier Balfour by his Manchester constituency and the election of John Burns, the labor leader. It is reported that Mr. Balfour will be allowed an unopposed election for a London constituency.

It is possible that a compromise will be effected in the British education bill which Nonconformists have opposed, even to the extent of suffering imprisonment rather than pay the school rate. Eminent Nonconformists and Established Churchmen have both agreed to this compromise, which does away with religious tests for either scholar or teacher. It provides for one law for all schools, denominational and public.

We suppose the engagement of Princess Ena of Battenberg to the young King of Spain, which has been so widely asserted, is a fact says the (London) Presbyterian, though not yet officially announced. The young King made a favorable impression here, and by all accounts is an amiable and gallant lad. But the difference of religion is a very grave thing. In Spain, Popery has generally been seen at its worst, and one grieves for an English princess who has to change her faith for a throne.

The revival tide continues to rise all over India. At Mukti, in connection with Ramabai's work, great things are being accomplished. Assam continues to experience great scenes. The spirit of prayer and expectancy has taken hold of missionaries and agents everywhere as I have never seen it before, and is, I believe, the earnest of what is to follow in awakened life and great gatherings. I am personally confident of greater things than India has ever known yet.

Says The Advance (Chicago): "The atmosphere which a church paper brings into the home is that of the Church, of Christianity, of duty, of righteousness, of service. There is no aid to the pastor so great in holding up the ideals of the service, of sacrifice, of consecrated living, of Christlikeness. It should be considered as a matter of course that every Christian home should take the Christian weekly of the denomination. This brings it into direct connection with the vitalizing life of the Church."

The election of a new President of the French Republic was accomplished so quietly that many people knew nothing about it. The election was made in the joint convention of the two houses of the National Assembly. This consists of 900 members and only one ballot was needed. The new president is Clement Armand Follies, and he has been President of the French Senate since 1890. He is a lawyer. His grandfather was a blacksmith, his father was a clerk, and he himself is a man of the people. He was a friend of President Loubet, and his election may be considered as making for the peace and credit of his country.

The Rev. John S. MacIntosh, D.D., President of the Presbyterian Theological Seminary at San Anselmo, Cal., died suddenly a few days ago. His death is a serious loss, alike to the Seminary of which he was the head, and to the whole Church he served so well. He was born in Philadelphia, sixty-seven years ago. He was educated mainly in Ireland, and began his ministry there in a large country charge, from which he was called to succeed Dr. Cooke in Belfast. In 1880 he went to Philadelphia, as pastor of the Second church, where he remained for fifteen years. Dr. MacIntosh preached anniversary sermons in Cooke's church Toronto, with much acceptance, several years ago. He was an impressive preacher, and like many of his countrymen, had a persuasive way of putting things.

Archbishop Quigley, of the Diocese of Chicago, has authorized a board of five laymen to assist each parish priest in administering parish funds; of this board, three are to be chosen by the people. This innovation is a result of direct charges of graft, made by Father Crowley in his book on the sins of the priesthood, and it is further a significant straw pointing towards a policy that will be more American in spirit.

Every rope used in the British naval service, from heaving line to hawser, and wherever it may be used, on ship-board or in dock yard, has woven into one of its strands, for purposes of identification, a red thread. The presumption is that any rope with red threads found outside of such uses is in improper hands. This custom in the British navy has prevailed since the days of Nelson. Some large concerns, such as railways, sometimes use an interwoven colored thread.

The old lady, who at an election of elders in her church (Pres.), objected to two of the candidates because they did not take the church paper, was a woman of sound judgment. Her contention was that their not being subscribers to the denominational paper showed a lack of interest in their denomination and, also, an ignorance of its work and the work of the Christian Church at large, which unfitted them for the responsible positions to which they aspired. There are other denominations, says the Maritime Baptist, in which the same objection might be argued against those who would hold office. If it were pressed to those already in office in churches, it might reach even the ministry.

"The way to be revived is to revive." This is the laconic way in which the Herald and Presbyterian begins an article dealing with the question of religious revivals. Revival is the work of God's Spirit, says our contemporary, but the divine method makes every man responsible for his spiritual state. No man can come to Christ except the Father draw him, and yet whosoever will may come. Sanctification is of the spirit, yet the command is, "Grow in grace." Periods of refreshing are from on high, yet they are within the command of the church. "I will increase you with men like a flock," but "I will be inquired of, saith the Lord of Hosts, to do it for them." "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing." Earnest prayer with repentance for sin and a new purpose to serve God is the condition of revival, and this condition is itself revival.

Governor Glenn of North Carolina, who is an earnest Christian and a thorough-going temperance man, recently made public declarations as to his attitude on the temperance question. Somebody, it appears, had sent him a letter intimating that his public career would soon come to an end, if he did not modify his attitude on temperance and other moral questions. His manly reply was that "he stood last but not least, for the moral development and improvement of the people of North Carolina; that he had no principles to sacrifice; and that if future preferment and honors from North Carolina had to come to him as a result of a sacrifice of his moral principles and an advocacy of bar rooms, etc., he was perfectly willing to retire to his little farm in Rockingham county and receive nothing more from North Carolina." When will public men learn that unwavering adherence to sound principles is the sure passport to the confidence and esteem of the best elements in every intelligent law-abiding community.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

NOTES FROM HONAN.

The following extracts from a letter from R. A. Mitchell, sent us by Rev. Dr. Mackay, foreign mission secretary, give interesting glimpses of life in China.

"Peiteiho is the great summer resort in North China for the missionaries of different missions. They who are nearest, have their new missionaries go down early in the summer with their teacher, and stay until quite late, learning the language.

The American Presbyterian Board of the United States, North; and the American Board of Missions have changed the time and place of their annual meetings from one of their mission stations to Peiteiho, and they meet in the summer instead of the winter as formerly. They are thus able to get the benefit of the sea, and do business at the same time. This year the committee translating the Bible into Wenli, or revising it, met there.

Another committee from different missions working on a Union Hymn Book for North China, met there. As evidence that something is needed in the way of a new hymn book, they find in various books, no less than thirteen different translations of one hymn. It is very delightful and helpful to meet so many of the workers of different missions, and to exchange notes."

"The summer has been very dry about Wei Hui and Wei Ching. Crops have suffered badly, and will not produce much. At other places round about it was not so dry, so that there is not likely to be any general want.

The railway is effecting important changes. Chickens by the thousands, and eggs by the hundreds of thousands are being sent north, to Pekin and Tientsin. This is an important supplement to revenues, and will relieve distress."

"The other day I took a run into the country. The weather was a little catchy and travel eventful. Had you seen me one day with trousers turned up above my knees carrying my bicycle on my back through flooded fields, you would not regard dignity as a prominent feature. There is a kind of thorn or burr which creeps through the grass looking for something to stick into. On one part of the road these plants were growing across the track every few feet. My last day included two punctures large enough to prevent inflating the tire. It meant missing a train on one line, riding twenty miles to catch a train on another line, and walking five miles pushing my wheel. The syndicate had changed their time table since I was before in that region."

"At one place I called on a young man who had been recorded as catechumen whilst a patient in the hospital this spring. He had not left his bed since going home two months ago, and was talking of going back to the hospital. As I looked at his surroundings, I thought that although our hospital is not much from a foreign standpoint, it is a great improvement on this. He belongs to a family of fairly comfortable farmers. The room in which he has spent the last two months in bed has two doors; one for the cattle and the other for the human beings. There is no window. The place is littered with every kind of thing. The beams are stocked with ploughs, hees, rakes, cradles, etc., whilst cobwebs of ages hang in festoons from the roof. It seems as if he could not be much longer in this world, and certainly the pleasures of Heaven to which we are trying to point him are a great contrast to his present surroundings. May he be led into firm trust in the Saviour whom he professes to have found!"

Whilst each of these paragraphs is suggestive, the latter will make the reader feel grateful for any help given in sending medical missionaries to China.

MISSION WORK IN THE WEST.

In a recent address, given in St. Stephen's church, Winnipeg, Rev. Dr. Carmichael, said:

"Missions make for solidity and real national greatness. That work stands second to none in Canada." Paul was the first and greatest of foreign missionaries. He was an intensely patriotic man and knew the epitome of the Jewish nation and the abstract of national greatness of his time. He understood Jews no other man has, and he understood the gospel as no other man has understood it since. Although his field of labor was wide, he never lost interest in the Jews. He fully realized the meaning of the words, "Go into all the world and preach the gospel." That spirit has to a very large extent characterized our own church. As soon as the tide of immigration turned west our church followed it up. It was difficult then to find men for the work, and we enjoy to-day a proud position in national life. We are a force in society and in education, largely due through missionary efforts in days gone by. Our church was fortunate in having for their leaders men of real grit, who understood the needs of the time, and we are glad that the same spirit is characterizing the church to-day. Young men are doing difficult work for home missions and prosperous men are supporting the foreign work. Last year over 134,000 immigrants have been thrust into the west. This means some 600 congregations of fifty families strong. It is surprising the number who are going into new districts and finding there land rich in agricultural wealth. Notwithstanding the large number of new arrivals and the area they cover, we never had better support or so much supply for our missions as this winter. "My explanation for this," the speaker said, "is that God is in this movement, and is guiding this immigration. He is at the base of the future of this country. We must open our hearts to Him, and we will find young men to do the work and prosperous ones to finance it."

Speaking of the work being done among the Galician population, Dr. Carmichael said that there were three things the Galician hates: the pope, the patriarch of St. Petersburg and a French priest. Dr. Bryce and Principal Patrick have done much for these people. "The most pathetic thing to me," the speaker said, "is the fact that the Galician wants to be a Canadian in the shortest possible way. They are glad in the liberty they are enjoying and the help they are receiving from us. Principal Patrick has rendered this movement a great service by his lectures to them and by the way he has explained so clearly classical passages.

"The east can hardly understand what the west requires. We are making a strong appeal to the stronger congregations where the wealthier classes are, to support foreign missionaries. Within two or three years the doors of opportunity will be closed. Contributions are coming in and we are delighted with the way the west, when appealed to, are supporting this work. God is touching our hearts and showing us the need of supporting this great duty of ours. This work must not fail."

Many incidents were related by the speaker during the address, telling of the way small country churches were contributing to the fund and how the work was being done.

son Weir, artist, author, and authority on poultry raising. He was born at Lewes, Sussex, in 1824. Mr. Weir had been ailing for a long time, and died at Appledore, Kent.

GLENGARRY S. S. CONVENTION.

(Notes in Alexandria News.)

The Convention held in Finch on Jan. 16th and 17th proved to be one of the most successful in the annals of the Glengarry S. S. Association. The Presbytery was well represented, not only by its clergy but by the 116 delegates who came from all parts. The President in his opening address declared it to be his own wish as well as the aim of the programme committee to give prominence to the spiritual side of S. S. Work. This was done throughout the whole convention, the key-note being struck in Dr. Alenire's address on "Prayer." Starting with the question, "Can a man pray for a man?" the speaker showed that "Our own responsibility for revivals is that we ask not and that we limit the Almighty to the possibility of our own little thoughts. If anything is to be accomplished in our S. S., it must begin by some one praying." The discussion which followed this paper was both animated and instructive. This was characteristic of all the papers at this convention to a much greater extent than at most of these gatherings. The Rev. A. G. Cameron, in his excellent paper on "The Chief Aims of S. S. Teaching" found them to be (1) To bring the pupils to Christ. (2) To develop growth in grace and likeness to Christ. (3) To fit them to become new agents in the Evangelization of the world. (4) To impress them with the spirit of love and sympathy, and (5) to fit permanently in the child's mind the great principles of God's truth.

For the evening session the church was crowded in spite of the inclemency of the weather. The Nominating Committee reported the following officers for 1906.

President—J. G. Harkness, Cornwall; 1st. Vice Pres.—Rev. W. A. Morrison, Dalhousie; 2nd Vice Pres.—D. D. McCuaig, Fainville, Secretary—W. J. Scott, Leacaster; Treasurer—A. McInnis, Ranklee Hill; Executive Committee—Rev. A. G. Cameron, Apple Hill; G. F. Jardine, Newington; Miss Crosswell, Martintown; Miss Copeland, Cornwall; Mrs. (Rev.) A. Govan, Williamstown; Jas. Pollock, Berwick. Mr. J. G. Harkness being called to the chair, the programme was proceeded with. In his paper Mr. McInnis showed the obligation of the business man to religion and to the S. S. Mr. Jackson, Gen. Sec. of Ont. S. S. Association chose as his subject "Teachers' Training" and showed that it places the intellectual part of S. S. Work on a higher plane without any detriment to the spiritual part. He seemed to meet all objections by arguments drawn from "The Day School System, the Trained Ministry and likeness to Jesus Christ." The Service of Song formed a pleasing interlude in the programme.

At the morning session on Wednesday the Treasurer's Report proved very satisfactory to the convention and an invitation from Martintown quite acceptable to the delegates. Under the heading of "New Business" a suggestion of Rev. K. A. Gollan provoked considerable discussion. It was to the effect that as no advance has been made since 1895, the Association should now take up some new missionary work. The Rev. A. Govan gave the suggestion concrete form by moving that the Association become responsible for a pupil at Pointe aux Trembles school at \$50.00 per year. The motion carried, as also a motion of the Rev. N. A. McGillivray, that the Convention give

Mr. Jackson \$5.00 towards a Library for a S. S. in a remote part of New Ontario. The Rev. H. N. McLean drew the thoughts of the Convention back to Spiritual matters by his admirable paper on "Deciding for Christ." He argued the possibility of decision in childhood from the fact that "The plan of Salvation is suitable to a child's apprehension as soon as he is old enough to be conscious of sin." Among the manifold advantages of early decision he found (1) that both soul and life are saved, (2) that it insures constant and habitual Christian life, and (3) that it solves most of the great problems of the Christian church. Though the absence of Revs. J. U. Tanner and A. Morrison with their papers was regretted, the time allotted to them was profitably spent in discussing with Mr. Jackson the S. S. lesson topic "The Boy Jesus" and in "The Round Table Conference."

The close of this delightful Convention was as inspiring and Spiritual as its beginning for in his discourse on "Separation to God" the Rev. R. McKay showed how the Nazarene vow (Num. 6, 13) corresponded to consecration, entire and voluntary, allowing God to have all the say in our lives.

THE AGED AND INFIRM MINISTERS' FUND.

The Aged and Infirm Ministers' Fund is likely to be behind on 28th February, the last day of our Church year. There is no scheme in connection with our Church that deserves more liberal support than this one. Ministers who have borne the brunt of the burden in days gone by are dependent on this fund in their declining years for a living. Are we now to deprive them of a portion of what is due them. The Church entered into an agreement with ministers promising that it would see that they got an annuity at a fixed scale, if they contributed an annual rate towards this fund. The Church is, therefore, under moral obligation to carry out this agreement. It is sometimes urged by ministers that from a sense of delicacy they hesitate to bring before their people the claims of this scheme. It is believed, however, that our people are prepared to give generous support to the fund, and we are sure every minister may rely upon the hearty co-operation of his congregation in pleading its claims. It is a matter of regret that in many of our large congregations this fund does not receive its due proportion of the money collected for the schemes of the Church.

We realize that the result of this appeal is largely in the hands of our ministers and we believe it is only necessary to make known the necessities of this fund to insure large-hearted support.

Are there not a number of individuals throughout our Church who would be perfectly willing to contribute in such an emergency if the opportunity were afforded them?

The books of the Church close on Wednesday, 28th February, 1906, and all contributions, as well as ministers' rates, should reach us prior to that date.

ALEXANDER WARDEN.

Toronto, 27th January, 1906.

Notwithstanding the fact that the United States is thought to be at the front in most matters, it is a fact that Germany, Norway, Sweden and Switzerland have less illiteracy than the United States. There are over 6,000,000 illiterates in the United States, excluding Alaska and the island dependencies. The percentage of illiteracy is 10.66 per cent., showing an improvement since 1890, when the percentage was 13.34. The American paper which gives these facts says: "It will surprise many of our readers to know that the State of Washington has a percentage of only 1.8 of illiterates. While it is true that a great deal of the illiteracy is found among the negro and foreign born population, it is also true that a better showing is made by children of foreign-born parents than by the children of parents born in the United States."

PRINCIPAL FAIRBAIRN'S REMINISCENCES.

At Mansfield College some time ago Principal Fairbairn preached a sermon on "Experience," and to illustrate his conclusion that no man could be taken separately, but that everyone was influenced by national, domestic, and ancestral tendencies—in a word, by environment—he made some very interesting autobiographical remarks.

"Why am I a theologian?" he asked. "Why is it that I never knew the hour when I had not a longing to be a minister?" And in answer he told a curious anecdote. One afternoon he was in the library of a friend, and chanced to pick up a diary of the travels of an ancestor of this friend. He found that this ancestor, together with Richard Cameron, had in the year 1680 taken refuge in the neighborhood of Lauderdale with a yeoman farmer, who was a direct ancestor of his on his mother's side. Here Cameron sheltered, while the pursuing dragoons circled around. All the babies of the district were brought to be baptized in the house, and the "guidman" himself and his wife became Seceders. From that source, although he knew it not, Dr. Fairbairn inherited his early tendencies towards theology, and the conviction, which has never left him, that a man's religion concerns nobody but the man and his God.

But that was not all. Family history counted for much. His house, on his father's and mother's side, contributed twelve divines, "eminent D.D.'s," to the Church of Scotland. And training counted for much. He was brought up among humble Christian women, from whom he learned more than from any number of bishops. Born in Presbyterian Scotland, he was brought up a Calvinist, but rebelled and developed a belief in a God all gracious and kind. He was educated in a University whose professors had European rather than English reputations, and there first he began to feel the doubts which every honest young Christian man must have. But the doubts were stifled, for to express them would have been considered sin. When he entered the ministry and began to reflect on his future teaching, he found his faith shattered. At last he was compelled to give up the ministry and henceforth, he thought with sorrow, his only calling would be journalism, his only pulpit the daily Press. But a way was opened. He fled to that refuge of fugitive divines, a German University. There he found the brisk American, full of honest doubt; the plump, well-groomed Englishman, with happy comfortable faith; many of his own countrymen full of doubts they dared not express; the vivacious Frenchman, the industrious German, and the lively Swiss. There he gained a new faith, there he learned that God is necessary to man and man to God, and that Christ was the highest humanity and divinity combined; learned, too, to proclaim faithfully what he felt within him, a practice—and here one felt strongly the truth of his words—from which he had never since departed.

John Alexander Dowie has been permanently removed from financial control of Zion City's industries, according to assurances given to creditors of the community by its financial agent. The people of Zion, it is said, awoke almost too late to find that Dowie was a veritable "white elephant," and that he squandered money in the most prodigal manner. His trip around the world alone cost \$1,000,000. The trip to New York with his "Restoration Hosts" cost half that much. To-day there is due \$8,000 interest on mortgages on Zion City lands, and as yet no provision has been made to pay it.

Over 600,000 cattle are slaughtered annually for the manufacture of beef extracts.

WHY THE PROTESTANT IRISH OPPOSE HOME RULE.

It is said that the question of Home Rule for Ireland will again be prominent in the coming term of the British Parliament. To those who are at a loss to know why, in Ireland, home rule is so vigorously opposed by Protestants, the case is thus explained by the "Christian Advocate," of Belfast, Ireland:

"When one thinks of what is constantly taking place in the south and west under our present laws, is it much wonder that sensible and fair-minded people are opposed to Home Rule? Just think of the shameless inhumanity of the Longford Board of Guardians the other day refusing to admit a fever patient from the military barracks on the ground that such a county council appointing, in his absence, O'Donovan Rossi, a man of about seventy years of age, and who has lived in America for the last forty years, to a clerkship at £100 a year, without making the slightest inquiry as to his fitness for that position! Then think of the Limerick city council resolving that they would not appoint any one to the vacant office of city treasurer who could not pass an elementary examination in Irish, although when the time came they had no one to conduct such an examination! Then on hardly any county, city, urban, or rural district council in the south and west is there a Protestant member, and the same is the case with boards of guardians, asylums, harbor boards, while in tendering for contracts under these bodies it has come to this that any one who is not a Roman Catholic need not apply. If without Home Rule such a state of matters exists, what would be the condition of the country with a parliament meeting in Dublin? If such things are done in a green tree, what may not be done in the dry?"

EFFECT OF EXAMPLE IN INDIA.

Religion in the long run is judged by its fruits, and the silent permeation of Christian ideas in India is very noticeable. I have met not a few intelligent Indians, not Christian by profession, whose mental attitude was thoroughly Christian. Many have imbibed the ethics of Christianity who stand aloof from its higher doctrines, not so much because they do not believe them as because they do not feel equal to the sacrifice involved in public profession. There are not a few godless Europeans who run down missionary enterprise. They do not like it, for it implies a condemnation of their own unchristian lives. Yet the excellent fruits of such missions as those I am visiting are so obvious that even men of the world cannot but see them.

One must sadly admit that some of the greatest hindrances to Christianity in India come from the frivolous lives of Europeans. I cannot help adverting to a form of evil that has come in of late years: the advent of women from the dregs of London society, whose immodest dress and demeanor is a reproach to the British name. You sometimes see them in the hotels behaving in a way that shocks the natives, who have very strict ideas of female propriety. No one can tell how much the religion of Christ suffers from the fashions of female dress that emanate from London and Paris. There is also another evil connected with the cantonnements of troops which I can only glance at. The wonder is that the holy religion of Christ spreads so fast as it does in spite of the pagan lives of some of our countrymen. But we have on the other side many splendid examples of noble life among both civilians and soldiers, and some of the highest officials in the country have been and are truly pious men. Such men are far more esteemed, even by the non-Christian natives. Hindus and Mahometans believe in having a religion. The thing that they cannot understand is indifference to all religion.—Extract from a letter by a missionary.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS CALLING FISHERMEN.

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

Pressed to hear the word of God, v. 1. Attraction is one of the great forces of nature. A ceaseless influence goes forth from the great central sun, drawing our planet to itself, and thus preventing it from flying off at a tangent through space. There is an attraction of grace, as well as of nature. The loving, winning Christ is the Sun of Righteousness, gently, sweetly, but oh, so powerfully, holding the souls of men to Himself. Who can behold the beauty of His life, the heavenliness of His teaching, and the matchless love of His death, and not be constrained to yield to His blessed sway?

Washing their nets, v. 2. Sometimes a golf ball goes straight from the tee a certain distance and then suddenly turns aside. It is not the wind that causes this, but the way in which the ball was struck. The qualities that are in us at life's start will show themselves sooner or later for our making or marring. These Galilean fishermen, who were to be made into apostles, were naturally good stuff. Though tired and disappointed after a fruitless night's toil, they were getting ready to go at it again. So Moses had shown great capacities in Egypt before he was chosen to lead the Israelites to Canaan, and David had killed the lion and the bear before he was anointed king, and Paul had shown enthusiasm and resolution while a persecutor.

At thy word I will, v. 5. This is true obedience. Suppose the captain of a ship had to reason with the sailors and constantly convince them that his orders were wise, before they would consent to execute them. What sort of navigation would that ship make? And how would it fare in a storm? And how can we expect the kingdom of God to prevail against its foes if we pick and choose which of Christ's words we will heed, and which disregard? Loyal servants leave the discretion to their Master. He says "Go," and they go. He says "Do this," and they do it.

Theirs not to make reply,
Theirs not to reason why,
Great multitude of fishes, v. 6. God is a bountiful Giver. The hire Jesus paid for this boat was royally generous. Alexander the Great once gave a friend an order to draw upon his treasury for whatever amount he wished. Soon the treasurer came running to the king in alarm at the size of the sum demanded. "Pay it," said Alexander, "he honors me by assuming that I am generous." So the Lord of the whole earth, whose are the cattle upon a thousand hills, and all the wealth of the forests and fields and seas, dispenses His gifts with infinite liberality. May we not well trust Him?

Beckoned, partners, v. 7. Share up the good things! Some fishermen, no doubt, would rather have seen the fish escape again than see any one get them, but themselves. He who will not share with others is too mean to know what enjoyment is. The miser is always unhappy. Ostervald, a French banker, died of starvation in 1790, possessed of \$900,000. And every one who is niggardly starves his own soul. Our heavenly Father is the greatest Giver of gifts, and He loves to see His children cheerful givers.

Fear not, v. 10. Courage is the pledge of conquest, just as fear is the forerunner of failure. Jesus is setting His followers their task for life. But first He removes all dread of defeat. They are to

go forward, sure that they will win. In His strength they will be like the old fighting class in Japan called the Samurai. These warriors owed their victories, not alone to training in the art of war from childhood up, but to their confidence also in their own powers. With a like confidence the followers of the great Captain may go forward. The gates of hell shall not prevail against them.

Catch men, v. 10. There is fishing for you! It is better worth while to catch trout than chub, and bass than suckers. And what an adventure to catch seals or whales! The bigger the game and the more difficult to get, the more eager the hunter is to try. Perhaps none travel farther and endure greater risks than the sealers and the whalers, unless it be the missionaries. And every disciple ought to be a missionary fisherman, casting his net into the waters of the world. What a prize to land a soul! What a trophy to present to Jesus!

Forsook all, and followed him, v. 11. It is not required of us all that we should sell our possessions and give the price to the poor, or that we should abandon our ordinary callings. As truly do we forsake all and follow Christ, when we hold all that we are and have as His, and use it in His service and for His glory. And in this sense the forsaking of all is required, not of one disciple here and there, but of all who would be counted the true followers of Jesus.

DUTY AND DELIGHT.

(Piths and Points from St. Paul's Pulpit.)

Duty is not always associated with delight, yet in the great art of right living, the union should be maintained.

Duty may be severe—but Wordsworth's lines are true as well as poetic,

"Stern Lawgiver, Yet thou dost wear
The Godhead's most benignant grace,
Nor know I anything so fair
As the smile upon thy face."

Duty is simply doing the will of God. In the line of duty, God is with us, and we are with God.

"They shall sing in the ways of the Lord," is a fine expression of duty as delight.

Nelson's signal was a grand one, "England expects every man to do his duty." Over the battlements of heaven a grander one is hung out, "God expects every man to do his duty."

A constant sense of duty is the crown of a noble character. It is the mark of true heroism, "To dare nobly; to will strongly, and never to falter in the path of duty."

Faithful discharge of duty beautifies the face and dignifies the lowliest life.

The man of honest purpose will seldom fail to recognize the duty. "The primal duties shine aloft like stars."

In doing our duty we are always serving our fellowmen. It is a delight to plan to do good.

The trimmer who shirks his duty through fear or love of ease, is despicable. It is the true knight, and the "white soul" who does his duty lovingly and in all relations of life.

What greater than to be right with God—and right with all men—and one's best and truest self. Duty covers all these.

We should not feel that we are dragged or driven along the line of duty, but be able to say with the psalmist, "Thy law is my delight."—Rev. W. D. Armstrong, M.A., D.D.

The Christian life must be in its own degree something like the Master's own life, luminous with His hope, and surrounded by a bracing atmosphere which uplifts all who even touch its outer fringe.—Hugh Black.

WHAT IS TEMPTATION.

Every man knows that he is constantly, fearfully, tempted, but few men give thought to the eternal, pivotal significance of the great fact that they are tempted at all. Every temptation presents to a man an opportunity for choice, and he is likely to think it a great issue if the supposed gain of wrongdoing seems great, and a small issue if the supposed gains are not really what he longs for passionately. He measures the temptation, and guards against it, in proportion to its intensity and inducements, forgetting that the lightest inclination toward an act which is not wholly clean may be the real pivot on which his whole being turns just then and for all time. As he chooses then so he may come to be, and no man can presume safely upon that moment when the issue seems hardly worth the cost of a fight with self. Every temptation is worth a fight to death, simply because it is a temptation.

Man's notions and Bible truth are not commonly at one on this great fact of life. To most men temptation means allurements. In the Bible its primary meaning is "testing," "proving." To most men the problem in the struggle is the comparative attractiveness of a righteous and an unrighteous course, because of the supposed gains or losses of either, in the line of the alluring act, or its overcoming. But the Bible calls men to the highest level of facing every temptation as a test. The vital issue is the break with righteousness, and on that a man stands or falls. So far have men swung out from this central truth that there is even such an utterly debased attitude toward temptation as that of the thief who measures with his glance the porch pillar and the overhanging eaves, the shadow on the house front, and the glitter of a luxuriously furnished room beyond the open window, and the high probability of his being able to do the job without being caught. Yet every thief always gets caught in his thieving, not by the police, but by the act itself. It is not the jail that he ought to fear. It is the thieving—the break with righteousness, and any other attitude toward the problem is unworthy even of a thief.

The Bible is clear on the significance of temptation, and no man need be confused by side-issues in his warfare. The allurements of a temptation are nothing more than the means by which the test is applied. They are never the temptation itself, never the main issue. When God tried, or proved, or tempted Abraham by directing him to offer up Isaac as a burnt-offering, the heavenly messenger, when Abraham had indeed been proved, suspended the dread ending of the test—"for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." Abraham was proved to be on God's side unreservedly. The test was everything. Failing in that, Abraham could not be the factor that God wanted him to be in his plan.

When Jesus was led up into the wilderness to be tempted, he was led there to be tested. Satan's purpose, made clear in every form of temptation which he presented, was to draw the Son away from the Father, and this the Son could not tolerate. He would not test God, whose Son he was, and thus imply doubt of him. He would make no presumptuous exhibit of his power under any inducement. And when Satan suggested to him a short cut to power, Jesus brings that incident to an abrupt close, utterly repudiating the Satanic suggestion that any service, any power, any glory, might be attained apart from his Father and his true mission. Had he failed in that test, the overwhelming consequences of that failure would not have been in the things that were offered him, but in the man-

S. S. Lesson, February 11, 1906—Luke 5:1-11. Commit to memory verses 5, 6. Read Matthew 4:18-22; Mark 1:16-20; Luke 4:14-31. Golden Text—Be ye therefore followers of God, as dear children.—Ephesians 5:1.

Some Bible Hints.

Watching against temptation is not enough unless Christ watches too; we must watch and pray (Matt. 26:41).

God hides an escape in every temptation; as, if you are tempted to miserliness, give with unusual liberality (Cor. 16:13).

Every yielding to the devil strengthens him; every resistng makes it easier to conquer him next time (Jas. 4:7).

If there were no other reason why God assumed human form, this would be enough that we might be sure. He understands our temptations (Heb. 2:18).

Suggestive Thoughts.

There are two uses of "temptation" in the Bible; one is Satan's snare, the other is God's testing.

If we never lead ourselves into temptation we shall be in very little danger.

One of the best safeguards against our temptations is to keep others out of them.

We are not safe from a sin while we long to commit it.

A Few Illustrations.

Temptation is a magnet; the nearer you get to it, the harder it pulls.

An artist is best pleased by his own pictures, and a sinner by temptations of his own devising.

To see how close one can get to a temptation and not fall into it is as foolish with a sin as with Niagara Falls.

Sometimes God permits His best servants to suffer the fiercest temptations, as the most valued metals are worked in the hottest fires.

To Think About.

Am I avoiding temptation as well as praying against it?

Do I hate all sin?

Am I fighting temptation in my own strength?

A Cluster of Quotations.

Only those temptations which we encounter in the path of duty did our Lord promise we should conquer.—Phillips Brooks.

It is no more a sin to hear these whisperers of evil in our souls than to hear the wicked talk of bad men as we walk along the streets. The sin comes only by our stopping and joining in with them.—H. A. Smith.

If a man has much of the Spirit of God, he will be sure to have great conflicts with the tempter.—D. L. Moody.

If you are in Christ, you are in the one under whose feet the devil is.—F. B. Meyer.

Endeavor Postage Stamps.

Our societies should make far more use than they do of the United States mails. For two cents we may do or obtain a wonderful amount of good.

First, all proper communications to the societies should be answered promptly. Some important interest of the kingdom of God is sure to be blocked if you do not.

Then, why not initiate correspondence yourselves? Here is a young, small, discouraged society. Send them a message of good cheer. Tell them the work is worth while. Here is a strong society. Ask them the secrets of their strength. Here is a society in an isolated community, perhaps a foreign society meeting difficulties you cannot imagine. Send them a brotherly greeting across the seas.

Letters to our prison societies are cheriove. Letters to the societies on board ship forever. Letters to societies on board men-or-war special letters of encouragement to State officers, letters of thanks to speakers that have helped you—there is no end to the good work you will set the postage stamps to doing, if you will only begin.

tery of Darkness over Light,—in the very failure itself.

And what did Jesus and His schooled followers teach concerning this testing which is a part of life? The disciple was to pray that he might not be put to the test; he was to be vigilant against the approach of any testing time; he was to be not like "those on the rock... who, when they have heard, receive the word with joy; and these have no root, who for awhile believe, and in time of temptation fall away." In the end it was given to these plain men, even when they were contending with one another over foolish questions of preferment, to hear from the lips of the tempted, simple Christ, that they, even they, were to be appointed unto a kingdom, because "ye are they that have continued with me in my temptations." Troublesome students that they were in the school where in he taught them, yet they remained with him in his testings, sharing the contest and many of its victories. Comrades of his in such a warfare were not to be forgotten.

And their testing was to continue. There should be no relief from that. Nor could they promise relief to others, even though they could promise victory. It was James who would exultantly urge us to "count it all joy when ye fall into manifold temptations; knowing that the proving of your faith worketh patience." And he would leave men in doubt about the true significance of the testing. "Blessed is the man that endureth temptation; for when he hath been approved (has stood the test), he shall receive the crown of life, which the Lord promised to them that love Him. "Even so run," writes Paul, "that ye may attain. . . . I therefore so run, as not uncertainly; so fight I, as not beating the air; but I buffet my body, and bring it into bondage. . . . such as man can bear; but God is faithful, who will not suffer you to be tempted (tested) above that ye are able; but will with the temptation (testing) make also the way of escape, that ye may be able to endure it."

Temptation is no mere allurements to an unworthy act. It is in life and of life, persistent, insidious, never other than dangerous, never trivial, and always leaves a man just where it has found him. Thanks be unto God that every test can bring us nearer to Him!—Sunday School Times.

PRAYER.

Almighty God, the Refuge of all that are distressed, grant unto us that, in all troubles of this our mortal life, we may flee to the knowledge of Thy loving kindness and tender mercy; that so, sheltering ourselves therein, the storms of life may pass over us, and not shake the peace of God that is within us. Whatsoever this life may bring us, grant that it may never take from us the full faith that Thou art our Father. Grant us Thy light, that we may have life, through Jesus Christ our Lord. Amen.—George Dawson.

QUIETLY IN EARNEST.

Silence marks the working of the greatest forces of life. No ear hears the sun draw up into the sky the countless tons of water that fall in rain. No man hears the groaning of the oak's fibres as it grows to its full strength and height. Noise is usually an after effect, and does not often accompany initial power. Sounding brass and tinkling cymbal are noisy, but not powerful. So the will reaches its decisions in silence, and it does not need much shouting to know when a man is in earnest. Love grows without a sound. The great fisher of men worked quietly, as fishers usually do, and, as Isaiah said, not crying nor lifting up his voice in the streets; yet he was doing his Father's work every minute. We need not become anxious when our sincerest work makes no great noise nor has any immediate effect. If we are dead in earnest, let us do what we can and keep still. Our great partner is a silent partner.

Proof. McFayden, writing on the 126th Psalm, asks: "What shall we say of such a lyrical gem as this? Within the compass of six short verses, the highest heights are scaled, and the deepest depths are sounded. We pass from laughter to tears, and from tears again to laughter. The sob of the exiles echoes across a score of years; then Jehovah had done great things for them, and they were glad. Within their old ancestral city they send up ringing shouts—shouts which turn to something like despair, as they see how unlovely that city is, despite all her ancient and holy memories. We see the tear-stained face of the man who bears his seed, and knows not how long and how wearily he may have to wait for the harvest. We hear, too, the ringing shouts of harvest home, as the laborers come back from the master's field with their arms full of sheaves. Tears and laughter, sorrow and joy, dejection and exaltation, exile and redemption, dreams both stern and lovely, spring and autumn, Israel and the heathen—all pass in rapid succession across the verses of this marvellous lyric. All life is here; the changing moods which are but too familiar to every human heart are reflected here with the fidelity of a soul which had known it all only too sorrowfully well."

DRAWN, NOT DRIVEN.

"I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee," Jeremiah 31:3.

I understand the word "drawn" to be used here as the opposite of "driven." I take the meaning to be: "It is because I love you that I do not force you; I desire to win by love." We often express surprise that human life does not reveal more traces of God's omnipotence. We see the visible universe subject to inexorable law and yielding submissively to that law. But man does not yield submissively; he resists the will of the eternal. Why should he be allowed to resist? Is he not but an atom in the infinite spaces—these spaces that obey the heavenly mandate? Why not put down his insane rebellion and crush his proud will into conformity with the universal chorus? The Bible gives its answer. It is because love is incompatible with the exercise of omnipotence. Inexorable law can rule the stars; but the stars are not an object of love. Man is an object of love—and therefore he can only be ruled by love—or, as the prophet puts it, "drawn." Nothing is a conquest for love can subdue by drawing. Omnipotence is a conquest of love—but that is not that love is baffled. Therefore it is that in. He would have us drawn by the beauty of His holiness; therefore he veils all that would force the will. He hides the glories of heaven. He conceals the gates of pearl and the streets of gold. He reveals not the river of his pleasures. He curtains from the ear the music of the upper choir. He obscures in the sky the sign of the Son of man. He forbids the striking of the hours on the clock of eternity. He treads on a path of velvet, lest the sound of His coming footsteps should conquer by fear the heart that ought to be won by love.—The Advance.

DAILY READINGS.

- M., Feb. 5. Avoid tempters. Prov 1: 10-17.
- T., Feb. 6. Watch and pray. Eph. 6: 10-20.
- W., Feb. 7. A promise of overcoming. 1 John 5: 1-5.
- T., Feb. 8. Through the Spirit. Gal. 5: 16-25.
- F., Feb. 9. A crown in the end. James 1: 2-4, 12-15.
- S., Feb. 10. Our Exemplar. Luke 4: 1-13.
- S., Feb. 11. Topic—How to conquer temptation. Matt. 26: 41; 1 Cor. 10: 12, 13; Jas. 4: 7; Heb. 2: 18; 4: 14-16; 12: 1-4.

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C. Blackett Robinson, Editor.

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The clubbing offer—The Dominion Presbyterian and Toronto Daily News for \$1.00—is still open, but will shortly be closed. Mail your order to-day, if you have not already done so.

If the breweries and distilleries were all closed, a few thousand people would be thrown out of employment temporarily, but millions would be saved from the temptations and seductions which lead them down to social, moral and spiritual ruin.

The hearty thanks of The Dominion Presbyterian are tendered to the subscribers who have remitted for 1906. It is not often we make reference to money matters to our readers; but at this season of the year we would like to hear from every subscriber, not already paid up, with a remittance. Especially is this appeal applicable to those who are in arrears two or more years. Look at your address tab, and enclose the amount due for your paper TO-DAY.

The correspondent of the London Daily Mail in Korea during the Russo-Japanese War, gives the following testimony to the character of Korean Christians and the American Presbyterian missionaries at work there: "Their converts are straightforward, honest, and worthy of men profession; the missionaries themselves deserve admiration and regard in the highest degree. Hasty globe-trotters may criticize them. I have seen too much of their work to do so." No doubt the Canadian Presbyterian missionaries are included in this endorsement.

The following resolution was adopted at the recent meeting of the Picton Presbytery:

In view of the wide-spread dissatisfaction with the present mode of acknowledging receipts in the Presbyterian Record from congregations, we would strongly urge upon the Record Committee the desirability of returning to the earlier mode by which congregations and individuals may know specifically the objects for which monies have been contributed.

It is just as well to speak out in cases of this kind. We feel certain the Record Committee desire to serve the Church in this connection in the best way possible. It should not be difficult to meet the wishes of all those whose views are voiced in the Picton resolution.

THE BRITISH ELECTIONS.

The most remarkable general election perhaps in British Parliamentary history has just been concluded with a complete majority for the Liberals of perhaps 80 to 100 members over all other parties in the House combined. The "Laborites" have largely increased their representation; the Nationalists (Home Rulers) are about the same; while the Unionists (Conservatives) enter the new Parliament not nearly half so strong numerically as they were in the Parliament recently dissolved.

How did it happen? is a common enquiry after so great a parliamentary upheaval. Some say it was the aversion of Britain to Mr. Chamberlain's Protectionism; some say it was the adverse feeling created among the working classes by the introduction of "Chinese slave labor" into South Africa. All these may have helped; but a very important factor must surely have been the unjust and oppressive Education Bill placed on the statute book by the Balfour Government. Regular readers of this peerless paper, "The British Weekly," have observed the rising storm of indignation among Nonconformists, following the frequent spectacle of ministers and laymen sent to prison for refusing to pay taxes for so-called education of which their consciences sternly disapproved.

What should naturally be expected from a new Parliament composed as is the new British House of Commons, is advanced democratic legislation in more than one direction. The "Laborites" will doubtless push for better land laws, and social betterment in general. The Home Rulers may not obtain all they desire; but Canadians believe England, Scotland, Ireland and Wales should each have a Local Legislature after the Canadian pattern. It should surprise no one to see Mr. Bryce, one of the new Ministers of the Crown, and well known as a deep student of constitutional history, present some such scheme.

It must strike the Russian Czar with amazement to observe with how much smoothness, and with what an absence of bombs and assassination, one administration in Great Britain gives place to another. After all, liberty shows some advantage over despotism!

We observe that in the new British government, in the House itself, and in the great places of State (Lord Aberdeen, for instance, is Lord Lieutenant of Ireland), Presbyterianism is well represented.

Rev. Dr. Robb, in the United Presbyterian, speaking of "The Urgent Need of Revival," says: "The whole territory of human life, with its vast activities, is filled with a deadly malaria of worldliness, covetousness, dishonesty, materialism, egotism, and scepticism, so that a strong bracing nor'easter of spiritual power is urgently needed to drive it away, and kill the germs of moral decay, disease and death. In a word, a revival of religion is needed all over our land." Is not the picture drawn in the above true to the letter—as true in Canada as in the United States? Dr. Robb says the desired revival "must be brought about by the free almighty spirit of God. Human agencies, however, must be employed; and what are these? They are preaching, prayer, praise, purity of moral conduct, and promotion by liberal giving to all the enterprises of the Church—educational, evangelistic and charitable—at home and in foreign lands." This is an excellent summary of the work to be done by the Lord's professed followers, if they would have a Pentecostal outpouring of the Holy Spirit. And then let us not forget how prominently prayer has figured and is still figuring in the great revivals of our day. "I will be enquired of by the House of Israel to do this thing for them."

Ants have brains larger in proportion to the size of their bodies than any other living creature.

THE FOUR GOSPELS.

Canon Girdlestone has written on the authenticity of the Gospels. He maintains, says the "Commonwealth," that the literary evidence for the authenticity of the Gospels is exceptionally good. The late Professor Smyth, formerly Professor of Modern History at Cambridge, writes so far as to affirm that "all the writers of antiquity put together do not possess a hundredth part of the external proofs of genuineness which the single volume of the New Testament possesses." But we have to look more narrowly into the question of authorship, for much depends on it. All the Gospels are, properly speaking, anonymous, but the names of the writers have come down from the second century with unvarying consent. In a lucid argument Canon Girdlestone sums up the evidences in a style which must lead every unprejudiced reader to the conclusion that we may trust the Gospels as records of what was actually said and done by Jesus Christ.

SCIENCE AND RELIGION

Sir Oliver Lodge's book in refutation of Haeckel suggests the important change of attitude of science men toward Christianity in these days. Lord Kelvin writes in "The Times": "Certainly the majority of the leading scientific men of the present day in this country are Christians, and so far as leaders in my own particular branch of science are concerned, it is much the case in France also. It is, I believe, in general true that, as Bacon puts it, 'A little philosophy inclineth man's mind to Atheism, but depth in philosophy bringeth men's minds to religion.'" Sir Oliver in his book, "Life and Matter," claims that the universe is a spiritual universe, and to be interpreted in terms of intelligence and will. Professor Carpenter, of Oxford, suggests that Principal Lodge should make his book a little more popular, and sell it at sixpence, so as to reach the same classes as Haeckel's infidel work does—an excellent suggestion.

The Chinese boycott of American goods is not only not "fizzling out," as was hoped some time ago; on the contrary it is growing to serious proportions. Not only does it threaten to nullify the advantages to American commerce which Secretary Hay contemplated in contending for the "open door" in China—advantages which the Panama Canal is intended to further, but other interests besides those of commerce are imperilled. Every religious organization that is carrying on missionary work in China has reason to feel deep concern. In the current number of the "Atlantic Monthly," ex-Secretary of State Foster recounts the facts that are responsible for this intense anti-American feeling, and the narrative, says the Lutheran Observer, "is one to fill us (the American people) with shame. It convicts us of ruthless disregard of treaties and a brutality in our dealings with the Chinese who have come, or attempted to come to our shores, that are a disgrace to us as a nominally Christian nation." China, that paper says, "resents and with perfect justice, our faithlessness to treaty obligations towards those of her people who are already in our midst, or who are entitled to entrance and sojourn here. Should Congress not heed the President's admonition to take action to correct the situation, we need not be surprised if this boycott grows and spreads until it includes everything American, and our bankers, capitalists, contractors, builders, engineers, manufacturers and even physicians and missionaries in China are treated as the Chinese are treated here. It is a disgrace to the boasted Christian civilization of this country that it begins to recognize the infamy of its policy towards China only as that policy is applied in retaliation to itself."

A railway engine may generally be said to equal in strength 900 horses.

CANADIAN CHURCH UNION.

British Non-Conformist sentiment views with warm approval the step being taken in Canada towards Church union, and even suggests that its success in Canada might be followed by a like movement there. These sentiments are attested to by three leading clergymen writing to the press.

Rev. Dr. Munro Gibson, Presbyterian, formerly of Montreal, now of St. John's Wood, London, says: "English Presbyterians will follow the negotiations with hopefulness. It has been a revelation that the constitution can be drawn up un-amicably. He adds that, while not yet within the range of practical politics in England, it is not improbable that if the Canadian movement towards union is successful, it may be followed by a similar movement here.

Expressing Congregational views, Dr. John Brown says that he noticed the force of the movement when in Toronto last June. He says the proposal is as yet too vague for discussion here, and thinks the difficulties are not so great on the Canadian side, but admits that "practical action may result in the future more than English Non-Conformists realize."

A Methodist authority speaks of the denominational view of the scheme with approbation.

A writer in the Herald and Presbyter says: "Civic righteousness is cheaper, and a better defence than wars. It can be had. But the price must be paid, whatever it may be. God requires us to 'Buy the truth and sell it not.' Our nation needs truth incarnate, righteousness incarnate, in the person of courageous executors of law. There has been a good deal of healthy house-clearing going on for some time in politico-business circles in the United States—a new-broom-sweeping, as it were. Maybe Canada needs a little of the same kind of house-clearing."

King Christian IX. of Denmark would have reached the eighty-eighth milestone of life if he had lived to April 8 next. A man of good life, a just king, beloved of his people, he has been chiefly known to the world as the father of rulers. Our own Queen Alexandra is a daughter; the Czar's mother is another daughter, known in Denmark as the Princess Dagmar, and the King of Greece is a son. Another daughter, Thyra, is the Duchess of Cumberland. His eldest son, Frederick, who now succeeds to the throne, has himself a son, Carl, who is married to our Princess Maud of Wales. These were chosen by the Norwegian people as King Haakon VII. and Queen Maud of Norway. Such a unique family position as the late king occupied could not fail to give him widespread influence, and at the little court of Denmark conciliatory influences always prevailed.

In the course of a public address not very long ago President Roosevelt gave utterance to these sentiments:

"You can not retain your self respect if you are loose and foul of tongue. A man who is to lead a clean and honorable life must inevitably suffer if his speech likewise is not clean and honorable. The future welfare of the nation depends upon the way in which we can combine in our men—in our young men—decency and strength."

It would be a good thing if the young men of Canada would lay up these words in their hearts and practice in their lives the sound principles they enunciate. It is amazing how many young men meet who act as if they thought the use of profane, coarse and impure language were the evidences of cleverness and manliness. No such thing. The use of vile language is evidence of coarseness of character, and unless a halt is called, may prove to be the downward road to spiritual and moral ruin.

LITERARY NOTES.

The Bihelot for January and February have reached our table and contains a play by Vernon Lee, entitled "Ariadne in Mantua" in five acts. The Bihelot is kept up to a high standard of excellence. T. Mosher, Portland, Me.

Among the subjects discussed in the January Contemporary (Leonard Scott Publication Co., New York), are the following: "The Russian Socialists"; "The History of English Parliamentary Procedure"; "Hospital Armenians"; "Chopin"; and "The Unemployed"; while Dr. E. J. Dillon gives his usual criticism of Foreign Affairs.

The table of contents of the January Fortnightly (Leonard Scott Publication Co., New York), show many well known names. Leo Tostoy writes of "The End of the Age"; Maurice Maeterlinck on "Our Anxious Morality"; Sidney Lee has an article on "Peggs and Shakespeare"; Mrs. John Lane discusses "The London Bus"; and there is the beginning of a strong serial story by Eden Phillpotts; and also a sonnet to Fiona Macleod by Alfred Noyes.

As usual the current number of the Cosmopolitan (179 Broadway, New York) is full of interesting reading matter. Charles Edward Russell writes of "Socialistic Government of London," and Rev. Dr. Robert Mackenzie of "Temptations of a Young Clergyman." Bliss Carman has a poem, "The Scroll," and there are several very good short stories. We are also promised a series of very important articles by David Graham Phillips on "The Treason of the Senate," to begin in the March number of this magazine.

Joseph Conrad has the opening place in the January Blackwoods' (Leonard Scott Publication Co., New York), in his article called "Initiation: A Discourse Concerning the 'Name' of Ships and the Character of the Sea." Then follows an article by Charles Whibley on "William Pitt: The War with France." The opening chapters of "Count Banker," a new serial, by J. S. Clouston, promise well for the story. The following sonnet by Alfred Noyes is entitled "In Time of Change":

England, thy throne was ever on the sea,
The shattering waves, the great sea
that abides!

Learn, therefore, from the changing of
her tides

The laws of thy confederate years to be:
Look how each wave, in every atom
free.

Along its road imperiously rides,
Then breaks, and hither and thither
the soft foam slides

And crumbles into the perfect Unity.
So, while men's hearts forbear, for thy
dear sake,

To weigh their loss against the general
gain,

Oh, then, above the surf and surge
and fume,
How'er the waves of faction climb and
break

Within thee as without 'thou shalt re-
main

Our Milton's England till the trump
of doom.

The Scotch Church Commissioners issued on the 12th inst. their first list of church buildings which they have allocated to the Free Church and to the United Free Church. The former body gets 56 and the latter 619. These are church buildings, in all parts of the country, except the large towns, which fall under the automatic rule laid down in section 1, sub-section 2, of the Act, by which the Free Church retain the congregational property where they had at the date of the Union one-third of the members or adherents. Where that was not the case the property inferentially went to the United Free Church. The case of churches claimed in large towns by the Free Church has still to be adjudicated, as well as of others in which exceptional circumstances can be pleaded.

"The Nineteenth Century and After" for January is now to hand. As might be expected the political situation of Britain is discussed at great length, as will be seen by the titles of the following articles: "Labor at the Forthcoming Elections"; "Moderate Reform in Ireland"; "The Making of Parliament"; "The Tabernacle versus Nation." There is also a very able review on "The New Government," by Herbert Paul, of which we will quote the first paragraph:

"Strong as party feeling is in England, it is not so strong as the love of fair play. A new administration can always reckon upon a friendly welcome just because it is new. And in this case there are other reasons. Everyone now feels, whatever he may say on a platform, that the Liberals have been jockeyed. Mr. Balfour has acted with the hope, or at least in the belief, that he would embarrass his successors on the eve of a general election. That is the sort of conduct which we are accustomed, perhaps with too insular sense of conscious superiority, to call un-English. Mr. Balfour would be ashamed to see his ball in a bunker. But then politics are a game and golf is a serious pursuit. The Liberals, however, have disappointed him. Sir Henry Campbell-Bannerman, with that shrewd, sound judgment of his, has avoided the two errors which would have wrecked the ship before it was out of sight of land. He did not hesitate for one moment to take office, and he has refused to leave the House of Commons. If his political opponents could have said that after demanding a dissolution since the month of May he shrank from assuming the power to dissolve they would have had an unanswerable case. If he had allowed himself to be extinguished by a perage the spirits of the party would have been profoundly depressed at the moment when they most needed to be raised. The Times, which was daily and hourly supplied with accurate information throughout the process of making a cabinet, naturally urged Sir Henry to become a peer. That powerful journal supports the policy of Mr. Chamberlain and therefore desires the defeat of Liberalism at the polls. Qui vadit la fin vent les moyens. Its invitations were most alluring. The prime minister should consider that he was no longer young; that the task of leading the House was most laborious; that the other House required to be led and he was just the man to lead it; that the Peers would all welcome him as a personage of great distinction; that he would have, as Lord Salisbury, abundant opportunity for repose. Delilah, I have no doubt, used equally cogent arguments to Samson, whose hair notoriously wanted cutting. By yielding to her blandishments he avoided the fate which subsequently befell Absalom. Nevertheless, his strength, as we know, departed from him when he submitted his head to the shears. The prime minister was not born yesterday. In his long life he has seen many arts used and many nets woven. He has few illusions, and he was not to be taken in. Some very keen observers say that if he had left the House of Commons on the brink of a general election his government would have been defeated at the polls. It is not necessary to go as far as that. That many thousands of votes would have been lost, and many active Liberals disheartened, I for one regard as absolutely certain." There are also quite a number of interesting articles on a variety of subjects.

A return just issued in Scotland shows that in 1904 the trustees in charge of Mr. Carnegie's university students' scheme had £59,201 for endowment and research, including £50,000 for paying class fees for students, of which £46,000 was so used. The figures show that out of every hundred students 72 at Aberdeen received fees from the trust, 70 at St. Andrews, 50 at Glasgow and 39 at Edinburgh.

The skeleton of an average whale weighs alone twenty-five tons.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

HOW THE CHURCH WAS BUILT AT KEHOE'S BAR.

By John Bennett.

There were eight hundred men at Kehoe's Bar—and such men—with cold, unrecking eyes, brown, tough, creased and year singed faces, hard as stone through their matted beards. There were two hundred women at Kehoe's Bar—and such women! Of them, the least said soonest forgiven.

There was no church at Kehoe's Bar. A tall, spare man, with deeply earnest eyes, had once sternly denounced the sins of the Kehoites, under their very noses, and warned them of the wrath to come, and to flee while there was yet time. They laughed the gray haired man to scorn and drove him from the town with curses. Bewildered and bruised, he went away, and Kehoe's was its struggling, woeful self once more.

Yet here, again, the "Diggins" were in an uproar and dumfounded with sheer amaze. Another "Gospel sharp" had dared to show himself at Kehoe's. And what was more, and "tarnedly wuss," between the pines by Parnell's flapped a broad white sheet, announcing in bold capitals a religious service there that evening. They all came down to see the tun, tall and stumpy, fat and hungry, fearless and contemptuous alike of God, man or devil. Across the stumps was nailed a plank, and upon the platform stood the "Gospel sharp"—young, slender, steady-eyed, his yellow hair thrown carelessly back. There was a moment or so of anticipatory calm. The frank blue eyes of the young missionary gauged the motley crowd. He spoke low but firmly: "I have come to build a church at Kehoe's Bar."

No minister premier ever more convulsed an appreciative audience with a comic yarn. Such screams of laughter and hoarse whoops of mirth. A church at Kehoe's!

Out of it all arose a clear tenor voice. With unflinching gaze and earnest smile, the young minister was singing; singing until the wild derisive howl had died down through sheer exhaustion, and they listened again. This was a novelty. Sweet and strong rang out the strong voice. "Sweet Bye and Bye," was a new song to them, and a good voice a rarity in their bacchanals; but "sweet" and "beautiful" were too effeminate words for the vocabulary of Kehoe's Bar. They struck no sympathetic chord, and the murmur of adverse intent bubbled up anew.

The singer paused a moment, irresolute, his eyes wandering above the passion-tossed human waves before and around him. He had thought to speak, but words failed him now. Stretching out his hands almost appealingly, he gazed out over the muddy stream, the last radiance of the dying day lighting his pleading face, and sang, with a thrill of yearning, the wonderous prayer song:

Jesus, lover of my soul,

Let me to Thy bosom fly;

While the nearer waters roll,

While the tempest still is high.

There was a sharp agonized cry in the crowd—a struggle—a fight? No. A herculean gold washer, wild and unkempt wrenched his way through the swaying mob, and leaping to the plank, almost savagely clutched the singer by the shoulders.

"Them's the words—sing 'em ag'in—while them nearer waters roll—sing them ag'in."

With a startled fervor and a deeper tremor of feeling that rang of victory, out quivered the pleading words:

Jesus, lover of my soul,

Let me to Thy bosom fly,

While the nearer waters roll,

"Them's it. Stop right where yer is, parson—while them nearer waters rolls. I've got suthin' to say. Boys, ye all knowed Dick Norcott?"

A strange new light was in the miner's woeful eyes. A stir breathed assent from the crowd, breathless, voiceless, to know what this meant; for well they knew Dick Norcott, or had known him young, quiet and strange when he came among them, his life hope killed by a mistake that was not a crime. Abused, browbeaten, bullied, cursed and threatened daily, uncomplainingly and even unflinchingly he had worked at his claim, under the horrible stigma of cowardice; for, with one bitter memory ground in his soul, he had refused to fight and became the butt of the brawling camp.

"Big Tom" Rickett spoke again: "Parson, we don't want no cantin' whangdoodle in ourn. We ain't the kind of ducks to be skeered into heaven. When the day comes up it's us an' the rocks an' the san' an' the work, work work. When the night comes down across the divide, it's us an' the dark, to be tough, an' kill time an' sleep till the day comes again, an' then back ter the rocks an' the san' and work, work, work. We kin do all that. We has done it year in an' year out. All what men needs fer men, for work, we'se got right hyar in these arms of ourn" (and brawny muscles swelled beneath the clinging flannels, "but it's when the nearer waters roll.

"Parson, we called Dick Norcott a coward, but one day down thar at Two-Mile Bend, a homeless widder's baby tottled inter the san's. 'Twant no earthly use, that baby, but Dick out prospectin', hearn it cry, an' I hearn Dick yell. When I ken on the jump, yander was Dick a-wallerin' in the quicks' after the kid, the little un so light he just begun to sink, but Dick, knee-deep a-ready with his weight. I kin see it yet, how he tore the screaming baby from the san's and throwed him back like a gy'n't inter the shaller water an' safe bottom, when the mucky, shaky, hungry stuff sucked him down to the waist.

"How I tried to find a plank, an' none in miles. How I tried to rope him, an' the lariat were too short; how, quiet an' pale like death, advisin' an' suggestin', an' me the only soul in hearin'. An' how I screeched for help, an' then cussed an' cried when we both knowed it were too late. 'Tom,' says he, 'drop that. I can't go' over the divide to that tune.' An' him a lookin' back to me with the last sun across his face an' gal-like hair just like yourn, parson, smiling that smile sweeter an' sweeter an' quieter 'an a baby on its mammy's breast. The san' oozed like under his stretching out arms, an' shook and wiggled like a big coiled up snake jes' under the water."

The strong man covered his face with his hands and shuddered as he lived it all again. The crowd moved, painfully silent, chewed hard, not one would look into another's face. There was a suspicious dimness in Tom Rickett's eyes when his brawny hands went down.

"Then Dick's voice came gentler, like a wind whisperin', 'Tom, tell the boys I wan't afeard.' His voice was as clear as a silver bell, nary a shake as two little swirls showed his shoulders was under. 'Oh, Dick,' and a shwore, a-fallin' on my face so'st. I mightn't see the en'; 'Fergive us, Dick, fergive us, we didn't know ye.' 'Tom, says he deep and calm, there hain't nothin' to fergive. 1

never beared ye no grudge. But, Tom, give every man a fair shake, an' tell 'em I wan't a hard, good-tye, old man, good-bye."

"I looked, parson. I see him now, head throwed back in the sun an' water round it, nary 'atraid in them boy's blue eyes o' him, an' him a-smilin' up at the sky. I seed no more. I couldn't look. But hearn him shg out all to wancet, like an angel in heaven. Parson, I'm tough, but my heart hurts yit; an' them's the words that he sung:

Jesus, lover of my soul,

Let me to Thy bosom fly.

While the nearer waters rolls,

The great hoarse voice shook as he stumbled through the lines. "While them nearer waters rolls." "How his voice rang thar then so still I hearn myself a-breathin'. I could a died right thar on the san's. When I dust see, them lyin', shiny waters, was splash' long in the sun, an' up the hills I seem to hearn them woris a-cryin'."

"While them nearer waters rolls,

Let me to Thy bosom fly.

"With the days an' nights an' the work an' flightin', yes all men on Kehoe's Bar don't need no such; but it's when them nearer waters rolls, that's what we wants. Boys, words that Dick Norcott could die to 'll do fer men to live to. Here's ter a church at Kehoe's. Parson, sing them words ag'in."

Into his huge sombrero clanked his sack of dust, and as the words rang out again in the growing dusk, a wordless shout, a cry of all that was good in the hearts of these men, welcoming "words that men could die to," rose like a cheer. Almost scrambling over one another, into the wide hat dropped the golden offerings, until heavy with his load, "Big Tom" Rickett laid it at the singer's feet!—Selected.

ELECTRIFICATION OF ST. CLAIR TUNNEL.

The announcement has been given out by the Grand Trunk Railway System that arrangements have been made for the adoption of electric traction in the St. Clair Tunnel, the contract for which has been awarded to the Westinghouse Electric and Manufacturing Company; the work to be started at once and brought to completion as quickly as possible. The system that will be adopted is known as the alternating current system with overhead conductors—the conductors in the interior of the tunnel being placed upon the walls, and in the railway yards they will be supported by steel bridges. The trains will be operated by alternating current locomotives, capable of hauling a passenger train on the grade at the rate of 23 to 25 miles an hour, and a freight train of 1,000 tons at the rate of ten miles an hour. The interior of the tunnel and the yards on both the United States and Canada sides of the St. Clair River will be lighted by electricity from the power that will be generated in the extensive power house that it will be necessary to erect.

The length of the tunnel proper is 6,025 feet, and of the open portals or approaches, 5,603 feet additional, or more than two miles in all, one of the longest sub-marine tunnels in the world. It is a continuous iron tube, nineteen feet, ten inches in diameter, put together in sections as the work of boring proceeded, and finally bolted together, the total weight of the iron aggregating 56,000,000 pounds.

The work was commenced in September, 1888, and it was opened for freight traffic in October, 1891; a little more than three years being required for its completion. Passenger trains began running through it December 7, 1891.

It cost \$2,700,000.

THE AGGRESSIVE ROBIN.

In the February number of *Outing* a contributor describes as follows the hustling habits of the robin in obtaining food and fighting enemies. It is a common enough sight to witness a robin seize an angleworm and drag it from its burrow in the turf, but I am not sure that I ever before saw one drill for grubs and bring the big white morsel to the surface. The robin I am speaking of had a nest of young in a maple nearby, and she worked the neighborhood very industriously for food. She would run along over the short grass after the manner of robins, stopping every few feet, her form stiff and erect. Now and then she would suddenly bend her head toward the ground and bring eye or ear for a moment to bear intently upon it. Then she would spring to boring the turf vigorously with her bill, changing her attitude at each stroke, alert and watchful, throwing up the grass and roots and little jets of soil, stabbing deeper and deeper, growing every moment more and more excited, till finally a fat grub is seized and brought forth. Time after time, during several days, I saw her mine for grubs in this way and drag them forth. How did she know where to drill? Insect was in every case an inch below the surface. Did she hear it gnawing the roots off the grasses, or did she see a movement in the turf beneath which the grub was at work? I know not. I only know that she struck her game unerringly each time. Only twice did I see her make a few thrusts and then desist, as if she had been for the moment deceived.

How pugnacious the robin is! With what spunk and spirit he defends himself against his enemies! Every Spring I see the robin mobbing the bluejays that go sauking through the trees looking for eggs. The crow-blackbirds nest in my evergreens, and there is perpetual war between them and the robin. The blackbirds devour the robin's eggs, and the robins never cease to utter their protest, often backing it up with blows. I saw two robins attack a young blackbird in the air, and they tweaked out his feathers at a lively rate.

The past Spring a pack of robins killed a cuckoo, near me that they found robbing a nest. I did not witness the killing, but I have cross-questioned a number of people who did see it, and I am convinced of the fact. They set upon him when he was on the robin's nest and left him so bruised and helpless beneath it that he soon died. It was the first intimation I have ever had that the cuckoo devoured the eggs of other birds.

WHY A WOMAN NAGS.

A doctor expresses the opinion that nine times out of ten the woman who nags is tired. One time out of ten she is hateful. Times out of mind her husband is to blame. The cases that come under the physician's eye are those of the women who are tired and who have been tired so long that they are suffering from some form of nervous disease. They may think they are only tired, but in fact they are ill. In such cases the woman often suffers more from her nagging than her husband or the children with whom she finds fault. She knows she does it. She does not intend to do it. She suffers in her own self-respect when she does it and in the depth of her soul longs for something to stop it. The condition is usually brought on by broken sleep, improper food, want of some other exercise than housekeeping and enough of out-of-door air and practical objective thinking. It is often the most unselfish and most affectionate of women who fall into this state. They are too much devoted to their families to give themselves enough of any healthy exercise and diversion, enough of naps perhaps or concerts.

It is bad to be weak; it is worse to be false.

"TORONTO THE GOOD."

It is perhaps not an unwarranted thing, it may even be a good thing, to have a complacent and self-righteous community stirred up and brought to realize its faults. People in our midst and a few elsewhere have long spoken of this city as "Toronto the Good," and although we consider it, compared with others, by no means a bad city we speak now under correction from the moralists there are occasional revelations about its inner life which should prevent our regarding ourselves as perfecter than other people. The ministers of the city appear to be encouraged by the denunciations of two evangelists now holding meetings in Massey Hall to launch out in stronger terms than usual against its dwellers. Rev. J. B. Slack, in the Bond Street Church, declares that this city is "hypocritically called Toronto the Good," and expresses himself further thus: "A minister who knows the city better than I do, told me Toronto was full of thieves. Look at the tack combine, and the plumbers' combine, and the druggists' merger—just a more fragrant term for the same thing—these show the lack of business morality in our midst." If the reverend gentleman has any parishioners among the druggists, he will be apt to hear more of his inapt comment on them. But leaving the merchants, he next "goes for" the merchants' customers, and says indeed that the working force, the exemplars, of the Christian Church are not 20 per cent. of its members, and that they need converting as much as the sinning business men. He does a good turn for the retail merchants, however, when he urges people to pay their debts. "In Wales, most people are paying their old debts. There are a lot of storekeepers in this town who would be glad if religion would sweep over it and make people pay their debts." Some of Dr. Torrey's scathing phrases make rather a lurid contrast with the Beatitudes, but it is possible they are needed. They remind one of Sam Jones, or Sam Small, former American evangelists, one of whose watchwords to his audiences was "Quit your Meanness—Quit your Meanness." And doubtless there is always more or less "meanness" amongst us, which it would be well to quit.—Monetary Times.

THE TRANQUIL HOUR.

Comes there to you a pause in all the day,
When angels borrow burdens in their play?
Know ye the sweet forgetfulness and rest
Of yielding sorrows at His dear behest?
If not, O storm-tossed soul, come home to-night
Into God's harboring heart of peace and light!
So shalt thou find, when troubled and distressed,
Between the reverent hours an holy rest.
—PAUL PASTNOR.

The wind is perhaps the most active disseminator of plant life over the globe. A region devastated by fire will, in the course of a few months, be restocked with many different kinds of plants.

The ears of most defenceless animals, such as the rabbit, are turned backwards because these creatures constantly expect pursuit. Hunting animals, on the other hand, have their ears turned forward.

The Czarina possesses the most valuable fur in existence. It was a gift to her from the Siberian town of Vikoutsk, on the occasion of her coronation, and though only a pound in weight, is valued at £12,000.

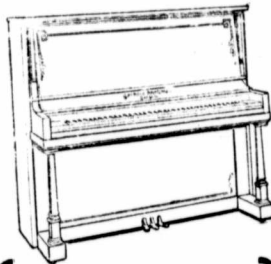
Forests of leafless tree are to be found in some parts of Australia. They respire, so to speak, through a little stem, which apparently answers all the purposes of a leaf. The tree is known as the "leafless acacia."

DELICATE FROM BIRTH.

In three words—"delicate from birth"—is expressed a world of anxieties suffered by mothers whose babies have had a bad start in life. For babies who are ailing, peevish, cross and unable to digest their food Baby's Own Tablets are invaluable. They act almost like magic, and change cross, peevish children into smiling, happy babies. Mrs. J. W. Munroe, Simsbury, N. W. T., says:—"I have used Baby's Own Tablets for two years and would not like to be without them. They have changed our weak, sickly baby into a fat, healthy little girl. I can warmly recommend the Tablets to other mothers." And mothers have a guarantee that the Tablets contain no poisonous "soothing" stuff, or harmful drug. They are absolutely safe and always do good. Sold by medicine dealers or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

OUT OF THE WAY ITEMS.

The Atlantic Ocean has an average depth of 16,000 feet.
The Post Office is the largest employer of labor in Great Britain.
An elephant, when fully grown, can carry three tons on his back.
Miss Braddon has all the manuscripts of her novels bound in red leather.
Grasshoppers in many parts of Palestine form a favorite article of diet.
Women do the greater share of the menial out-of-door work in Germany.
Acute rheumatism is stated to be more prevalent in dry than in rainy weather.
In Peru potatoes are drier, as they can then be kept readily for a whole winter.
Birds that fly by night have eyes which are almost double the size of those of day birds.
The native of India has an average life of twenty-four years, as against forty-four in England.
A halfpenny is exactly an inch in diameter, thus forming a convenient measure.
The only two animals with brains heavier than those of a man are the whale and the elephant.
Tissue paper was originally intended to be placed between tissue of gold or silver, to prevent its fraying or tarnishing when folded, hence the name.
The bottom of the Pacific Ocean between Hawaii and California is said to be so level that a railway could be run for five hundred miles without altering the grade anywhere.



The Original Gerbard Reintzman

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

Sole Agents:

J. E. Orme & Son
189 Sparks Street.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. A. H. Scott, of Perth, occupied the pulpits of two city churches on successive Sabbaths—that of St. Paul's last Sunday week, and Knox on last Sunday. In both cases his presentation of the claims of the Aged and Infirm Ministers' Fund was eloquent and effective.

The Rev. A. H. Scott, M.A., minister of St. Andrew's, Perth, has been appointed to visit the congregations of the church in the interest of the Aged and Infirm Ministers' Fund. No better selection could have been made. Mr. Scott presents the claims of the fund in a sympathetic manner; and his visits to our congregations cannot fail to awaken and deepen interest in this too long neglected scheme of the church. During his absence the pulpit of St. Andrew's will be filled by Rev. James Cormack, of Ottawa, which insures excellent supply.

The death of Lieut.-Col. John Macpherson, Representative Elder of St. Andrew's, must bring a sense of personal loss to every member of the congregation, says The Message. Few were as well known as he; none was so well beloved by all who worship in this communion. For many years he served the church with the utmost devotion, and, to the very last, strove to do his part in strengthening and extending her influence. By young and old alike, his familiar figure will be sorely missed, both at the Sunday services, and the many gatherings connected with the life of the church. Everyone recognized his kindness and gentleness. He was the first to welcome the stranger within our gates, and the warmth of his welcome was never forgotten by those who found in him their first friend in St. Andrew's. He has gone, full of years, leaving to us the memory of a true and noble Christian gentleman. Though we mourn his loss, we cannot but feel that the sweetness and strength of his character must ever remain to inspire all who knew and loved him.

BRITISH AND FOREIGN.

Lord and Lady Aberdeen expect to take up residence in Ireland during the first days of February.

Gen. Booth is to establish here a shelter and lodging-house to accommodate 400 men nightly, and a workshop for 100 men daily.

Rev. Dr. Drummond, of Belhaven U. F. Church, Glasgow, who is retiring, is a son of the manse, and was born in Leven in 1828.

On Sunday, the 31st ult., some sensation was caused in the new Parish Church, Rothesay, by the collapse of the minister, Rev. J. B. Meek, at the forenoon service.

There are no fewer than 5,500,000 Roman Catholics in the United Kingdom (about an eighth of the population), according to the new issue of the "Catholic Directory."

The result of the total closing of public-houses in Dublin on Christmas Day was apparent in the Dublin police courts next day. There were only 28 charges of intoxication.

"London Jack" the railway dog who has his headquarters at Waterloo Station, has up to the present time collected £800 for the London and South-Western Railway Orphanage.

At the end of 1903 the population of Argentina was 5,160,986, and at the end of 1904 it was 5,410,028, showing an increase of 249,042, or nearly 5 per cent. a year.

The opium traffic in Australia has received a severe blow. Some time ago the different States agreed to forbid the sale and growth of the drug, and now the Commonwealth Government has prohibited the importation of opium except for medicinal purposes.

EASTERN ONTARIO.

Rev. D. G. McPhail and family, after a visit to friends in Pieton, left on their return home last Friday.

The next meeting of Whithy Presbytery will be held at Oshawa on Tuesday, the 17th of April, at 10 o'clock a.m.

The congregation of Newtonville and Newtonville is vacant. Rev. J. A. McKee, of Orono, is interim moderator.

The congregation of Enniskillen, Blackstock and Cadmus is now hearing candidates for the vacancy. Rev. Wm. Cooper, of Port Perry, is moderator pro tem.

Seven additional elders were ordained in Calvin church, Pembroke, of which Rev. Dr. Bayne, is pastor, on a recent Sunday. Spiritually and financially this congregation is making substantial progress.

The anniversary services of the Burnstown congregation were conducted on a recent Sabbath by Rev. T. W. McKay, B.A., Ph.D., Ottawa, who preached excellent sermons. The following evening the annual social was held, the proceeds of which amounted to a little over \$70.

The members of St. Andrew's Young People's Society, Arrnprior, held a surprise party at the home of Rev. D. J. McLean, their former pastor, and presented him with a pair of mocha mitts as a slight remembrance of the evening's enjoyment.

At the annual meeting of the Finch branch of the B. and F. Bible Society, the following officers were elected: President, D. P. McKinnon; first vice-president, Rev. D. MacVicar; second vice-president, Rev. W. A. Hamilton; secretary-treasurer, Miss Cameron.

At the annual meeting of the Ladies' Association of St. John's Church, Cornwall, the following officers were elected for 1906: President, Mrs. C. H. Cline; 1st vice-president, Mrs. C. A. MacHattie; 2nd vice-president, Mrs. P. N. Tait; secretary, Mrs. J. G. Hackness; treasurer, Mrs. R. Flanagan.

The congregations of White Lake and Burnstown have concluded another successful year, each account showing a balance on the right side, and are beginning the new year by a series of revival services, conducted by Mr. and Mrs. Murray, returned missionaries from Palestine.

At the annual meeting of the Orono congregation (pastor, Rev. J. A. McKee), the treasurer was able to show a balance after paying the ordinary expenses of the year. Contributions to the schemes increased ninety per cent. during the year. At the first communion service of the year six of the Sunday school children were received into the full communion of the church.

At the annual meeting of Knox church, Acton (Rev. J. C. Wilson, B.A., pastor), all the reports presented were of an encouraging character. The receipts from all sources amounted to about \$2,900. The present membership is 344. The managers elected for the usual term are Messrs. John Arthurs, W. R. Kenney, Alex. Bell, Fyfe Somerville and W. S. Chisholm.

The neatest congregational report received this year is that of the Napance church, Rev. J. R. Conn, M.A., pastor. It is from the Beaver printing office, and is a very creditable piece of work. The financial showing is most satisfactory. The managers, after paying all indebtedness of the past year, have a balance on hand of \$105.82. The Ladies' Aid Society raised during the year \$225.00, and paid \$125.00 on the church mortgage, which is now reduced to \$275.00.

For some time past there has been an agitation in many churches for the adoption of individual cups for the use of the communicants when partaking of sacra-

ment, and at a meeting of the Session of St. Andrew's church, Perth, held recently it was unanimously decided to recommend the individual cups in that church. The question will be left to the communicants at a meeting to be held shortly, and it is altogether likely that the innovation will be adopted.

The annual meeting of the congregation of St. John's church was held on Wednesday evening. The Rev. N. H. McGilivray occupied the chair. There was a good attendance. The reports were very satisfactory. The total receipts for the year amounted to upwards of \$5,000. The old officers were re-elected. Messrs. J. C. Macatlane and W. C. McGuire were elected managers for three years. Messrs. E. H. Liddell and W. A. Stewart were elected auditors. After the business was concluded the ladies served refreshments and an enjoyable social hour was spent.

The annual meeting of St. Andrew's church, Peterborough, was held on Thursday, Jan. 25th. Rev. Jas. G. Potter, pastor, presided. Reports showed encouraging advance in the various departments of church life. The managers presented the best financial statement in the history of the congregation. Fifty were added to the church and after putting the roll the membership stands at 456, with some 20 on the retired list. There was received from various sources for mission purposes the sum of \$1,152.35; ordinary revenue \$3,958.06; aggregating an income for the year the handsome sum of \$5,110.41. The result is creditable alike to pastor and people.

At a special meeting of Lanark and Renfrew Presbytery the Rev. A. M. Currie, M.A., of St. John's church, Almonte, accepted the call to Deseronto, and it was agreed that his resignation take effect at the end of January. Rev. J. Ferguson Miller, of Blakeney, was appointed moderator of St. John's session, and Rev. Orr Bennet and Rev. A. A. Scott, of Carleton Place, were associated with him as a supply committee. Rev. Mr. Currie occupied the pulpit in St. John's last Sunday, when he preached his farewell sermons. Next Sunday Rev. E. J. Shaw, of White Lake, will declare the pulpit vacant and steps will afterwards be taken by the congregation to secure a successor to Rev. Mr. Currie.

The First Presbyterian Church, Brockville, has been enjoying a period of unusual prosperity. During the year 189 new names were added to the roll, and after deducting removals by death or otherwise, the membership now stands at 496. The receipts from all sources totaled \$4,484.05, being \$895.16 more than the previous year. One of the most interesting reports was that of the men's Bible class, organized and taught by Rev. Mr. MacLeod. The class was organized on October 1st, 1905, with a membership of nine, which has increased to about 70 to date. A committee composed of Messrs. Geo. A. Tennant, chairman; Godfrey, McKay, Vandusen, Pilgrim, Leslie and Pitke was appointed to look after strangers in town and see that they were invited to worship.

St. John's, Brockville: The pastor, Rev. D. Strachan, and office bearers were encouraged by the large attendance of members and adherents who attended the annual congregational meeting. A hopeful tone for the prosecution of the incoming year's work marked the deliberations. Twenty-six members were added to the membership, 14 on profession of faith and 12 by certificate. Ten certificates were granted. The ordinary revenue was \$2,290, and about \$500 for missions. After the year's work \$14 remained in the treasury. The building fund account was also presented. The total amount spent on the church was \$17,417. During the year \$1,000 was paid on the mortgage, and

THE DOMINION PRESBYTERIAN.

The balance of the mortgage is \$2,500. Over \$300 is on hand toward this, with a number of good subscriptions, which, when paid, will almost make the debt disappear.

Rev. J. M. Millar, of Watson's Corners, has been visiting friends in Toronto.

Rev. Dr. Campbell, of Perth, filled the pulpits at Hopetown, St. James and Watson's Corners on a recent Sunday.

The annual meeting of Melville church, Eganville, was a most successful one. The pastor, Rev. Mr. Ratray, occupied the chair. The different reports presented were most gratifying and all were unanimously adopted. About \$110 had been collected during the year for missionary and other benevolent objects and the Sunday collections were much in excess of those of previous years. Messrs. E. White and James D. Leitch were elected members of the committee of management to act in conjunction with Messrs. John McIntyre and John C. Gourley. George Reeves was re-appointed secretary-treasurer and Mr. John C. Gourley treasurer of the stipend fund.

Early in January a large number of the members and adherents of St. Columba church, Kirk Hill, met at the manse and presented their pastor, Rev. D. Mackenzie, and his family with a number of valuable gifts. Mrs. D. McCuaig, of Portage la Prairie, Man., who is at present on a visit to Kirk Hill, her old home, on behalf of the donors presented Miss Louisa C. Mackenzie, the minister's daughter, with a purse of money, in recognition of her services as organist, for a period of years. Miss Mackenzie has recently retired from the position of organist, and the congregation has in this way shown their appreciation of her services. Mr. John McLeod, elder, acted as chairman. Addresses were delivered by Messrs. Geo. McIntosh, D. W. McGillivray, D. F. McCrimmon and Rev. Allan Morrison. Rev. Mr. Mackenzie followed with a few remarks, expressing his pleasure at seeing so many of his friends present and thanking them for kindly remembering himself and family; but especially his daughter. Mr. Mackenzie has the respect and affection of a large congregation.

WHITBY PRESBYTERY.

Rev. R. Douglas Fraser addressed Presbytery in connection with his work as editor and business manager of our Sunday school publications. He was heartily congratulated upon the expansion of the work in which he has served the church so well, and the hope was expressed that there might be growing appreciation of the Sunday school literature that is best suited to our needs and is supplied us by our own church.

The statistical report of Presbytery was presented. It did not deal with figures indicating large increases for many of our young people are going away, but we comfort ourselves with the fact that there is a joy in the seed-sowing as well as in the garnering of the harvest.

Rev. R. Laird and Rev. J. J. Wright were present and each addressed the court on the present status and future outlook of Queen's University, Kingston. At the close of these addresses arrangements were made for the visitation of the congregations of the Presbytery by Mr. J. J. Wright in the interests of the proposed additional endowment of the university.

A very gratifying report of the work of the year was received from the Whitby Presbyterial of the W. F. M. S. and two of the brethren were appointed to wait upon the members of the Presbyterial assembled in the auditorium of the church and convey to them the greetings and congratulations of Presbytery.

A report was received from Kendal and Oakhill, the only mission field in connection with the Presbytery. There was evidence of progress in the fact that the field asked for a decreased amount from the Home Mission Fund.

Rev. Hugh Munroe was appointed to give the opening address at the next quarterly meeting of Presbytery, which will be held at Oshawa.

WESTERN ONTARIO.

Knox church, Stratford, has increased its pastor's salary from \$2,000 to \$2,500.

The resignation by Rev. J. B. Mullan of the pastorate of St. Andrews, Fergus, will come before the Guelph Presbytery at the March meeting.

Guelph Presbytery at next meeting will devote special attention to the report on Sabbath schools; and Lt. Col. McCrae was appointed to introduce the report for discussion.

Rev. Dr. Dickson, of Galt, has been unanimously nominated for the moderatorship of the General Assembly by Guelph Presbytery.

The next regular meeting of Guelph Presbytery will be held in Guelph on 20th March, at 10.30 a.m.

The committee of Guelph Presbytery to which was referred the "Psalms in Meter" reported, calling attention to some of the leading features of the book, but expressing satisfaction with it.

Guelph Presbytery, having considered the proposal for providing a woman's fund out of which the expenses of commissioners to the General Assembly be paid referred the scheme to the congregations as the fund must be raised by contributions from them.

Mrs. (Rev.) John Currie, of Belmont, met with a serious accident the other day. While descending some steps at the manse, she slipped. One wrist was broken and the other badly strained. Mrs. Currie will be confined to the house for some time.

At the annual meeting of Chalmers' church, London, interesting reports were presented from the various branches of the work, showing the progress of the year. The total membership now stands at 132, and the total receipts for the year at \$1,901.73. The congregation is looking forward to the erection of a more suitable place of worship, and vigorous efforts are being made to raise the necessary funds.

At the annual meeting of Knox Church, Guelph, the pastor, Rev. R. W. Ross, was presented with a check for two hundred dollars and his salary increased to eighteen hundred per year.

At the annual meeting of Chalmers Church, Guelph, a letter was read from their first pastor, Rev. Thomas Wardrope, D.D., who is now with his family in the east, regretting his absence. In thirty-six years this is the first occasion that the doctor has been absent from this gathering.

The first monthly meeting of the Women's Home Missionary Society of Knox Church London, was held in the Lecture room on Monday evening 22nd inst. In the absence of the Rev. J. G. Stuart, through illness, Mr. Thos. Alexander presided. The Rev. Dr. McLaren, General Secretary of Home Missions, lectured on the work of the North West, especially among the foreigners, and made a strong and earnest appeal for sympathy and support for the men and women doing such heroic work as they do. A contribution was given to aid in furnishing the new wing of the hospital at Teulon. The society is named after the late Andrew Thomson, long known in London as a devout man and highly esteemed elder of the Presbyterial church.

Presbyterial Church, Paris, (Rev. R. G. MacBeth, Pastor). Annual meeting held on January 23rd and much enthusiasm prevailed. Income in all departments showed marked increase and nearly \$3,000 had been paid in interest and principal on church debt which is now comparatively small. Last year monthly missionary envelopes had been introduced instead of collectors. This led to a considerable increase, the missionary givings being over \$1,700, including special to fields. All monies are raised by free-will offering and this year a special system of envelopes covers all the funds. Membership is 581 a net increase of 36. The outlook is bright for the future. Young people's work, senior and junior is specially flourishing.

MONTREAL.

The thirty-sixth annual meeting of St. Mark's Presbyterian Church was held in the lecture hall on Wednesday evening, Jan. 24. The Rev. G. F. Kinnear presided. Reports were read from the kirk session, the board of management, the Sunday School, the Chinese school, the Ladies' Aid Society, and the Girls' Sewing Circle, all of which were very satisfactory, and all of which had closed their books with balances in hand. The total receipts for the year were \$2,020.28. Thirty-eight new members had been received. Messrs. Johnston Murdoch, Edward Jones, A. Reaper, William Murdoch and Robert Wilson were elected to replace the retiring members on the board of management and Messrs. J. N. Doyle and A. L. Walker were re-elected auditors.

The St. Lambert congregation held its annual meeting 17th Jan. On the whole the best ever held, an increase of four or five families. Last year a deficit of \$118 was passed to 1905. For the past six years there has always been a deficit in ordinary revenue. A special effort was made this year to wipe it out. A special offering was taken up on a Sabbath of \$64.00, and a donation of \$95.00 given, over and above all by a few generous friends, giving a clean sheet for '06. In January '05 the congregation agreed to give a monthly offering to the schemes of the church to be sent quarterly to Dr. Warden. The ladies undertook to receive the offering monthly at their homes so as not to interfere with ordinary revenue. \$160.00 were thus received increased by W.M.F.S. by \$80, Ladies' Aid by \$75, by King's Daughters by \$40, by S. S. by \$30, A grand total for schemes of \$300.

The first annual supper of the congregation of McVicar Memorial Church was held in the basement of the new church building on Wednesday evening, Jan. 24. Over one hundred members sat down to supper. After the same had been attended to the Rev. D. J. Graham called the meeting to order for business, when reports from the various societies were read and adopted. The session reported the membership to be a hundred and seventy, and requested the election of four additional elders. The total receipts for the year were \$2,908.50; and after the claims were met there was a cash balance of \$83.55. Pleasant incidents of the meeting were presentations to the pastor, in slight token of appreciation of his faithful services, and to Miss Graham, the organist. The following officers were elected: Managers, Messrs. H. Macpherson, A. J. Coughtry, J. W. Riva, R. S. Muir, A. Torrance, R. C. Binning; president, Mr. A. A. Scott; treasurer, Mr. J. T. Gladston; secretary, Mr. J. W. Riva; auditor, Mr. Barrington; congregational secretary, Mr. Kennedy. The new church is about completed, at a cost of \$18,000, of which amount \$6,000 remains to be paid.

After due examination the name of Mr. G. W. Rose has been forwarded by Guelph Presbytery to the General Secretary on Home Missions, with the recommendation that he be assigned work in the mission field.

The last meeting of Whitby Presbytery was held at Bowmanville. There were present five ministers and nine elders. Rev. Hugh Munroe, of Bowmanville, was elected moderator of Presbytery for the current year. In connection with mission work reports were given from several of the congregations of the visit of one of our foreign missionaries. There is but one augmented congregation in the Presbytery and for this congregation a continuation of the grant was asked.

The 24 German missionary societies have about 1,000 missionaries in 15 stations; 2,500 schools with 120,000 scholars, and about 460,000 professed Christians, of whom about 20,000 were baptized by Pastor Paul, of Lorenzkirche.

HEALTH AND HOME HINTS.

A good china cement is made by mixing with a strong solution of gum arabic and water enough plaster of Paris to make a thick paste. This should be applied to the broken edges with a camel-hair brush.

The lid of a teapot should always be left so that the air may get in; slip in a piece of paper to keep it open. This prevents mustiness. The same rule applies to a coffee-pot.

Hair brushes in daily use should be washed at least once a month. Put a little ammonia into the water, and dip the brush—bristles only—into this. Dry the brush in the open air.

Yawning for health is advocated by a German professor of gymnastics. He maintains that deep yawning, practised as a regular exercise, is the cheapest and surest road to perfect health. The expansion of the breast bones and the stretching of the arms which accompany a whole-hearted yawn, together with the filling of the lungs, form a splendid daily exercise.

Cure for Night Sweats.—This complaint may be cured by sponging the body with salt water, and patients who are suffering from fevers may be made cool and comfortable by frequent sponging with soda water. In all cases where there is liability to chill during the sponging one limb or a small portion of the body should be sponged at a time, and then covered up before the next portion is touched.

German Potato Cakes.—Pare and grate raw six large potatoes, add two eggs, one pint of milk, pepper, salt and a tablespoon of sugar, one-half pint of flour and one teaspoon baking powder; drop the batter by the spoonful on a hot greased griddle as for pancakes. Serve hot with butter and salt, or with stewed fruit.

Baked Bacon.—If you find fried bacon objectionable and indigestible, try this way: Place thin strips of bacon, after removing the rind, on a broiler. But the broiler above a pan so that the grease will not touch the bacon, and put it all in a hot oven; turn the broiler once. The oven should be hot enough to cook it in five minutes. The bacon is then so crisp and so greaseless that it can be eaten with the fingers.

Cream.—Beat the yolks of six eggs with half a cupful of powdered sugar; add a pint of rich milk. Set over the fire and stir until very hot, but not boiling; take off and let cool. Cut up one-fourth pound of citron. Ornament the sides of a mold with candied strawberries and leaves cut from thin sheets of lemon jelly. Stir two tablespoonfuls of melted gelatin into a pint of whipped cream; add to the custard with the chopped citron; pour into the mold and set on ice.

Milk Toast.—The very best way to make milk toast is by the time-honored recipe handed down from our grandmothers. They browned and buttered the toast, setting it aside to keep hot while they heated and stirred smoothly together over the fire one tablespoonful each of flour and butter and one-quarter teaspoonful of salt to each cup of milk. The hot milk was added and all cooked to a smooth, slightly thickened cream. Then the slices of toast were bathed in the liquid just long enough to soften them, before the whole was dishied and sent in to the table. This, it may be repeated, is the best way, but, if the milk is rather limited, an allowable variation is to add a pinch of salt to each slice of toast, pour boiling water quickly over, and then replace it with the hot-thickened milk on the platter on which it is to be served.

Stammering is almost unknown among savage tribes.

Sweet clover, placed in a room, will drive away flies, as they seem to have a deep dislike for the plant, and quickly make their escape from any place in which a quantity of it is kept.

SPARKLES.

"Say, pa, what's 'mutum in parvo'?"
"Those three dumplings you have just eaten."

He—"Who is that pretty woman talking to the captain?" She—"Oh, that's one of the lieutenants' wives." He—"Indeed! How many wives has the lieutenant?"

When Sir Walter Scott was at school a boy in the same class was asked by the dominie what part of speech with was. "A noun, sir," said the boy. "You young blockhead!" cried the pedagogue. "What example can you give of such a thing?" "I can tell you, sir," interrupted Scott. "There's a verse in the Bible which says, 'They bound Samson with 'withs.'"

A new story is being told of Adam Smith. He made an offer of marriage to a lady, but was refused. The next day she met him in Princess street, Edinburgh, and asked the philosopher if he remembered her answer. He said he did. "Well," the lady remarked, "I was only joking." "You remember what I asked?" he then said. "Of course." "Well," Smith replied, "I was only joking too."

Anxious Father—"I beg your pardon, young man, but would you mind letting Helen go to bed, and having me sit up with you the rest of the night?"

"What do you most desire for Christmas, Miss Mabel?" "Oh, George, this is so sudden." "Why—what do you mean?" "Why, of course, I want you!"

Jones—"Do you think that the perils of Atlantic travelling have been entirely done away with?" Brown—"Well, not entirely; three men I know got engaged to girls on the voyage across."

Husband (impatiently)—If the fool-killer would strike this town he would find plenty of work to do.

Wife—Is there such a person, dear?
Husband—Of course there is.
John (with anxiety)—Well, I do hope, John, that you will be very careful.—London Tit-Bits.

Young Housekeeper (timidly)—Isn't fourteen cents rather high for turkey? I am quite sure the price across the way is only thirteen.

Butcher—With feet on?
Young Housekeeper—No. I think the feet are cut off.

Butcher (with a superior smile)—I thought so. When we sell a turkey, ma'am, we sell it feet and all.—Collier's.

Rev. Russell Day, a famous Eton master, once ordered a boy to stay after school; but when the hour came, he himself was in a better temper. "What may your name be?" Mr. Day asked of the prepitor. "Cole, sir," replied the boy. "Then, my friend," said Mr. Day, "I think you had better scuttle."

"Tis weary watching wave by wave,
And yet the Tide heaves onward;
We climb like corals, grave by grave,
That pave a pathway sunward;

We are driven back, for our next fray
A newer strength to borrow,
And where the Vanguard camps to lay
The Rear shall rest tomorrow!

Bullets made of precious stones are rarely used, but during the fighting on the Cashmere frontier, when the British troops defeated the rebellious Hunzas the latter fired missiles formed of garnets encased in lead.

The Chinese detective force is a secret body, and the best organized in the world. Its members keep an eye on every man, woman, or child, foreign or native, throughout China, and, in addition, watch each other.

A MOTHER'S DUTY.

She Should Carefully Guard the Health of Her Growing Daughter—Her Future Happiness Depends Upon the Change from Girlhood to Womanhood.

Every mother should watch with the greatest care the health of her growing daughter. She is a girl to-day—to-morrow a woman. The happy health of womanhood depends upon this vital change from girlhood. When nature makes new demands upon her blood supply, you must build up her blood with Dr. Williams' Pink Pills. Her system is unequal to that strain if her back aches, if she is pale or thin, dull-eyed or languid. Dr. Williams' Pink Pills will give her new, rich, red blood and tide her over the crisis. Dr. Williams' Pink Pills will make her development perfect and regular—they will make her a strong, happy, graceful woman. Miss Enderine Vilandre, St. Germain, Que., says: "While attending school my health began to give way. I suffered from headaches and dizziness, my appetite left me and I grew pale as a corpse. As the doctors did not help me any my father got me a supply of Dr. Williams' Pink Pills. Before I had used two boxes there was an improvement, and when I had taken a half dozen boxes I was again in perfect health. I believe all weak girls will find new health if they take Dr. Williams' Pink Pills.

Thousands of growing girls, and thousands of women owe health and happiness to Dr. Williams' Pink Pills. They keep the blood rich and pure and regular. They banish headaches and dizziness and backaches, and they bring the rosy glow of perfect health to pale and sallow cheeks. But you must get the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

STRANGERS IN CHURCH.

Several years ago two strangers, well-dressed young men, entered a church in a small town and seated themselves in an empty pew. Presently an elderly woman, the owner of the pew, came to the door and motioned to them to come out until she could pass to the farther end. They were offended at her discourteous manner and marched angrily out of the church, refusing to listen to any invitation to remain.

A few years afterward the Queen of Holland, being an invalid, visited the city of Heidleberg, Germany, for medical treatment. While there, she went each Sabbath to a modest little church, occupying the back seat in order to escape notice.

One day a scholarly-looking man, plainly dressed, came into the church and took a seat near the pulpit. A few minutes later a haughty German woman swept up to the pew and, seeing a stranger in it, ordered him by an imperious gesture to leave it.

The stranger quickly obeyed and, going into one of the seats reserved for the poor, joined devoutly in the services. After they were over, the lady's friends gathered around her and demanded whether she knew who it was she had treated so rudely.

"No; some pushing stranger," she replied.

"It was King Oscar of Sweden," was the answer. "He is here visiting the Queen."

Her mortification may be imagined. A correspondent who was an eye-witness of both of these scenes, sends the story to us and asks, "Which played the more manly part, the two vain young men or King Oscar?—Ex.

It is a good deal better for the Church to enter politics than it is for politics to enter the Church.

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.

GEO. DUNCAN,

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

GRAND TRUNK RAILWAY SYSTEM MONTREAL TRAINS

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

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

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

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

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

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

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

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

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

New York and Ottawa Line.

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

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Fitch	5.47 p.m.
9.33 a.m.	Corwall	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.
7.39 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.06 p.m.

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



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS

SYNOD OF THE MARITIME PROVINCES.

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

P. E. Island, Charlottetown, 6 Mar.
Pleaton, 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.

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

SYNOD OF TORONTO AND KINGSTON.

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

Lindsay, Lindsay, 10 Dec., 11 a.m.
Toronto, Toronto, Monthly, 1st Tues.
Orangeville, Caledon, 14 Nov., 10.30.

Barrie, Barrie, 6 Mar., 10.30.
Algoma, Thessalon, 6 Mar., 8 p.m.
North Bay, Burks Falls, Feb. or Mar.
Owen Sound, O. Sd., 6 Mar., 10 a.m.
Saugeen, Mt. Forest, 6 Mar., 10 a.m.
Guelph, Guelph, 20 Mar., 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

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

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

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

SYNOD OF MANITOBA AND NORTHWEST.

Superior, Winnipeg, Coll., 2nd Tuesday, 21 Mo.
Portage-la-P., Gladstone, 27 Feb., 1.30 p.m.
Arcoia, Arcoia, 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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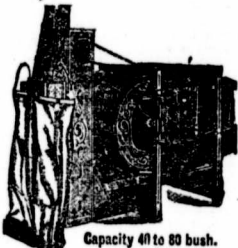
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Cleans Wheat, Rye, Timothy, Clover, Millet, Oats, Barley, Flax, Peas, Beans, Corn and all seeds.

Large Hopper, Screw Feed easily regulated. Agitator prevents clogging and distributes grain evenly on screen.

Lower Shoe keeps screens clean—no other mill has this.

End shake and adjustable side shake (three widths).

Sixteen screens and riddles, grading anything from fine seed to coarse grain. Screens janned—can't rust.

Saves screenings for feed. Works easily and smoothly, combines simplicity with longevity.

The Chatham Fanning Mill will pay for itself over and over in one year. It is the greatest economizer and profit-builder on the farm. It ensures bigger crops of better grain.

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We send the Chatham Fanning Mill to any farmer on receipt of his order, at once, without any cash down, and the most liberal terms of payment.

WRITE FOR PARTICULARS and Free Book, "How to Make Dollars out of Wind."

We can supply you quickly from our distributing warehouses at Calgary, Brandon, Regina, Halifax, Chatham, Factories at CHATHAM, ONT., and DETROIT, MICH.

CHATHAM FARM SCALE



Three Styles

Capacity 2,000 lbs.

You need a Scale on your farm. You need it right now—to-day.

Every day you put it off you lose money. Suppose you sell some hogs at 5 cents a pound, and trust to your dealer's scales, which are 1/20 out. That means a loss to you of 50 cents on every 200 pound hog.

Then you sell 100 bushels of grain at 75 cents. This dealer's scales are only 1/40 out, but your loss is \$18.75 on the deal.

The loss on a few transactions of this kind would buy a dozen scales.

When crops are poor you need every cent they are worth. When they are good you can't afford to throw money away.

You need a scale on your farm at all times. The less you think you can afford it, the more you need it.

The important point is to get the right scale. The Chatham Farm Scale is built in three styles, each one strongly and honestly built, ready to stand the roughest kind of usage.

Capacity 2,000 pounds—sufficient for all farm uses. The knife edges are of oil-tempered tool steel—practically indestructible—insuring absolute accuracy no matter how constant the use.

The Chatham Farm Scale is easily convertible into a useful truck. By moving the lever you throw the weight off the knife edges on to the solid frame of the truck. This preserves the knife edges and gives solidity to the truck. When you move the lever to adjust itself without any trouble to you. It is the only scale made in Canada that will do this.

The Chatham Farm Scale is absolutely accurate. Before we ship a Chatham Farm Scale it is thoroughly gone over by the Government Inspector. If it is absolutely accurate he stamps each poise and balance with his official stamp and gives us a certificate of accuracy which goes with the scale.

We will ship a Chatham Farm Scale anywhere in Canada. Don't send us any money. Just send in your order and we'll send the scale as fast as the railroad can get it to you. Our terms of payment are acknowledged to be the most liberal ever offered. Ask your neighbor.

Send us your name and address on a post card and we'll mail you our booklet about the Chatham Farm Scale.

Time may mean considerable loss of money to you. Why not send the post card to-day, while you think of it!

Chicken raising a very easy and simple way of adding to the farm's cash profits.

CHATHAM INCUBATOR



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

Poultry raising pays.

People who tell you that there is no money in raising chicks may have tried to make money in the business by using treading hens as hatcheries, and they might as well have tried to locate a gold mine in the cabbage patch. The business of a hen is—to lay eggs. As a hatcher and brooder she is outclassed. That is the business of the Chatham Incubator and Brooder, and they do it perfectly and successfully.

The poultry business, properly conducted, pays far better than any other business for the amount of time and money invested.

Thousands of poultry raisers—men and women all over Canada and the United States—have proved to their satisfaction that it is profitable to raise chicks with the Chatham Incubator and Brooder.

The Chatham Incubator and Brooder is honestly constructed. There is no humbug about it. Every inch of material is thoroughly tested, the machine is built on right principles, the insulation is perfect, thermometer reliable, and the workmanship the best.

The Chatham Incubator and Brooder is simple as well as scientific in construction—a woman or girl can operate the machine in their leisure moments.

Our proposition is this: We will ship you the Chatham Incubator and Brooder, freight prepaid, and

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