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WEDNESDAY, JAN. 30, 1907.

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THE HEAVENLY VISITANT

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He was the Prince of Glory
In the land of cloudless day;
But His eyes were wet with dimming
tears,
And there He would not stay.
For He had heard the story
Of sorrow upon the earth,
And its voice of woe was in His ears
Amid the angel's mirth.

So down He came in pity,
And with mortals made abode;
And where'er He found an open door,
He brought the peace of God.
In hamlet, field, and city
He vanquished disease and sin,
And He told glad tidings to the poor,
If they but let Him in.

And in His ancient pity
The immortal Son of God
Still walks on the earth and takes His
stand
Where grief has its abode.
In hamlet, field, and city
There are still disease and sin;
And there still is healing in His hand
For all who let Him in.

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BIRTHS.

At the Manse, Strathroy, on Jan. 16th, to Rev. and Mrs. W. J. Knox, a son.

At Beaverton, on December 26th, to Rev. Mr. and Mrs. D. W. Best, a son.

MARRIAGES.

On Jan. 17, 1907, at St. James' Square Church, Toronto, by the Rev. Alfred Gandler, B.D., Jean Hutton Ewing, Seaforth, Ont., to John Ferguson MacLaren, Toronto.

At the residence of the bride's father, on Jan. 1, 1907, by the Rev. N. Waddell, B.D., Mr. John R. Knowles, of Aurora, Ont., to Miss Jessie C. Proctor, of Charlottenburg, Glengarry.

In Knox Church, Sapperton, New Westminster, B.C., on Dec. 29, 1906, by the Rev. Donald McKenzie, T. Bennett Green, M.D., C.M., resident physician at Lillooet, to Mary Seane Lloyd, daughter of the late Duke Lloyd, of Stouffville, Ont.

At the residence of the bride's mother, Manitick, Ont., on Dec. 31, 1906, by the Rev. Thomas A. Mitchell, Ernest Albert Howes, of Guelph, Ont., to Nora Kathleen Lindsay, of Manitick.

On New Year's Day, 1907, at the residence of the bride's mother, Belmont Cottage, Martintown, Ont., by the Rev. J. McCood, Lorna A. Smart, only daughter of Mrs. Irvine, to W. Revitt Parlow, second son of the late E. D. Parlow, of Ottawa.

At "Duldreggan," L'Orignal, Ont., Jan. 10th, 1907, Jane Louisa, daughter of the late John Buchanan, and grand-daughter of the late Hon. Alexander Grant.

At Alexandria, on Dec. 25th, 1906, by Rev. David MacLaren, William McGregor of Dalhousie Station, to Catherine, youngest daughter of Robert McNeil.

At the Manse, Parry Sound, on Jan. 8th, by Rev. S. Childerhose, John Malkin to Capt. Lulu Wilkins, both of Parry Sound.

At the residence of Mr. Jos. Hanna, on Dec. 25th by Rev. S. Childerhose, John W. Campbell of McDougall to Alice M. Thompson of Parry Sound.

DEATHS.

At her home, 43 Parke Ave., Ottawa, on Jan. 19, 1907, Grace Robertson, wife of I. R. Read.

At Cannington, on Jan. 6th, 1907, to Mr. and Mrs. Tom A. Wilson, a son.

At his late residence, 95 D'Arcy street, Toronto, on Jan. 16, 1907, Daniel John O'Donoghue, in his 62nd year.

At Winnipeg, Man., on Jan. 12, 1907, Jeanie Fletcher, in her 81st year.

On 10th January, 1907, William John Robinson, of Toronto, aged 69 years.

At Howick, Que., on Jan. 20, 1907, Mary Adams, widow of the late William Robertson.

At the residence of her niece, Mrs. A. Robertson, 221 Carlton St., Toronto, on Jan. 19, 1907, Mary Forman, relict of the late James Forman, in her 84th year.

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NOTE AND COMMENT.

The late Baroness Burdett-Coutts by her will, which was signed in 1888, left all the property at her disposal to her husband, who is her sole executor.

Dr. Chapman, the widely known evangelist, predicts a great revival on this continent. He says he "expects to see America shaken from coast to coast by the greatest revival the world has ever seen." The Lord grant it speedily.

Congregationalist returns show that there are 4943 churches, branch churches and mission stations in Great Britain, containing 1,793,503 sittings. The roll of church members this year is 498,916, with 738,210 scholars and 67,961 teachers in the Sunday school.

The Rev. Hugh Black, who recently came to Union Theological Seminary, New York, where his work in large part is to influence young men to take up the ministry as their life work, has entered upon a tour of the colleges and universities, which will take the most of his time into the spring.

Need for missions. India's population is 250,000,000. These have but one ordained missionary to every 350,000. China's population is 382,000,000. They have but one ordained missionary to every 500,000 of population. Japan has 38,000,000; of these, 30,000,000 have never heard the gospel.

A Chicago pastor who has ministered successfully to one church for twenty-five years, and has a membership of eight hundred, being asked if preaching needs to be changed to suit what are called changed conditions, replied: "Not a bit. Adapt your preaching to the human heart, that never changes. The main trouble is not with the head, but with the heart. Sin in the heart is the source of error in the head."

Rev. David Rowlands, principal of the Congregational Memorial College, Brecon, a director of the London Missionary Society, and a governor of University College of Wales, Aberystwyth, and University College of South Wales and Monmouthshire, Cardiff, died at Brecon on the 6th inst. He was in the foremost rank among the Nonconformists and bards of Wales, and was a well-known author.

The Rev. Dr. James Orr, professor of theology and apologetics in the Free Church College, Glasgow, will deliver a series of ten lectures in New York, beginning April 9th, on the "Doctrine of the Virgin Birth." The lecturer comes under the auspices of the Bible Teachers' Training School, and the lectures will be given in the Fifth Avenue Presbyterian Church.

Owing to the excessive rains and consequent failure of the crops, the famine in the North, or Anhui, province in the east of Honan, and in the whole north of Kiangsu, is worse than at any time during the last forty years. It is estimated that four million persons are starving. Tens of thousands are utterly destitute and are wandering over the country. The danger is increased by the activity of the secret societies, as the wanderers are gladly joined by them in order to obtain rice. About 50,000 refugees have reached the vicinity of Nanking in a pitiable condition. The authorities are unable to cope with the situation.

A minister, speaking of the results of a revival in his town, said: "Before the meetings I did not like a certain minister here and probably he did not like me. Now I love the fellow." The revival that sweeps away old differences and knits broken friendships is a good thing and manifestly the work of God's Spirit.

Says the Canadian Churchman: "It is a plain duty of the Church to discourage, and if need be, denounce extravagance. Poverty, debt, and dishonour dog the footsteps of the extravagant liver and false pride is the false light which lures him on to a fore-doomed shipwreck of hope, happiness, and life.

The fight in the Church of England against ritualism goes on. The Archbishop of Canterbury and other bishops have united with the Bishop of Bristol in expressing disapproval of "the English Hymnal," which contains several hymns of praise to the Virgin Mary, which, says the archbishop, "expresses doctrines contrary to the express teaching of the Church of England."

Walking along the street one day, a gardener passed a heap of rubbish, partly burned, thrown into the road. He noticed a root that seemed dead and withered, but he took it home, examined it, and tended it after planting. It prospered and grew, till, after years of care, a majestic vine covered with clusters of grapes was the result. No one is so dead in trespasses and sins but may, under the Gardener's care, become a fruitful vine. No human life is hopelessly lost while the love of God seeks the unsaved.

Dr. Theodore L. Cuyler, of Brooklyn, N. Y., perhaps the most widely-known and truly beloved minister of any church on this continent, celebrated his eighty-fifth birthday on Thursday, January 10. Dr. Cuyler is still in vigorous physical and mental health, writes for multitudes of the religious papers of the country, and is the cheery, optimistic exponent of the Gospel that enriches both youth and old age that he has always been. We wish him still a few more happy returns on this side of the river.

The Belfast Witness regrets that the pictorial publications in England have quite unintentionally, no doubt, done injustice to the government of France in the crises in that country. They picture the venerable Cardinal Archbishop of Paris being taken from his palace, and conveyed under police protection to a friend's house, where he is finding temporary shelter. It is all very melodramatic, and appealing to public sentiment. But it is quite misleading to the public judgment, and gives a false impression, says the Witness. The French clergy were willing to obey the law, and adjust themselves and the Church to the new conditions, which are not hard conditions at all. Then the Pope, acting it is said, by the bad advice of Cardinal Merry del Val, commanded the French clergy to disobey the law and defy the Government. Thus M. Briand, the Minister for Public Worship, had no option but to carry out the law which sequesters all priests' houses in case of disobedience. We may sympathize with an azeed clergymen compelled to leave his mansion, but we must also sympathize with an enlightened and progressive nation trying to obtain its liberty, freedom from the control of a foreign High Priest, a yoke which England had to shake off three hundred years ago.

The following is the testimony of Rev. John Somerville, D.D., to the value of the local option law in Owen Sound: "I am satisfied with the results in Owen Sound. The bar has been banished, and the gain is simply unquestionable. With the passing of the bar-room, the treating system, the cause of so much drinking and drunkenness, is gone. Hotel accommodation has not suffered in the slightest, and, in fact, no good or necessary interest has been affected detrimentally."

The apportionment of churches and masses between the litigant Communions ordered by the Royal Commission is being carried out, says the Belfast Witness, but with considerable friction. We seldom refer to this unhappy divergence, because we believe the irritation will subside through time, and all Scottish Presbyterians ultimately combine in one Communion. As one result of the allotment the United Free Church is called upon to build seventy new churches in the Highlands for the custe-d congregations. We observe an idea is suggested that instead of building churches for these small congregations a number should be grouped together, with one minister in charge, who should see to the supply of ordinances to that district, employing elders and lay preachers. Something of this business-like economy of resources might be a great advantage in Church management not alone in Scotland, but elsewhere.

"The Bishops as Legislators" is the title of a book which has recently appeared in England. It was written by Mr. Clayton with a preface by Rev. Stewart Headlam, both Episcopalians. The book presents to the public a record of the speeches and votes of the Bishops in the House of Lords in the nineteenth century, showing fully how all through this period they have consistently opposed every important measure for the extension of civil and religious rights, and for the furtherance of humaner legislation and social reforms. In noting this publication the Belfast Witness says: "The attitude of the Bishops in the House of Lords towards the Education Bill is forcing the question upon the minds of many thoughtful men—Episcopal and non-Episcopal—Should the Bishops be in the House of Lords at all? Many feel and say that their presence there is an anachronism. They are not hereditary legislators. The are not there by the will of the people. They are there by a fluke, representing partly the Prime Minister who appointed them and, chiefly, like Demetrius of Ephesus, their own order." Our Belfast contemporary further says: "How they got a place in the House of Lords at all is a mystery; but why they are kept there, in our free country, where class privileges are not supposed to exist, where Episcopalians and non-Episcopalians are supposed to have equal legal rights, is a greater mystery." The probable outcome of the present agitation against the House of Lords will be: (1) The removal of the Bishops from the House of Lords, (2) Disestablishment. It will take time, no doubt, to bring about so desirable a reform, but it is bound to come. The Witness raises the war cry in the following terms: "And so the cry should be all over the three kingdoms, Remove the Bishops from the House of Lords, remove them in the interests of fair play, of religious freedom; remove them as an unjustifiable anachronism; remove them, because they have been the oppressors of a free people, and the opposers of needed reforms, and of civil and religious liberty."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE OUTLOOK AND THE RESURRECTION.

By J. R. JACKSON.

The doctrine of immortality criticized and condemned editorially in the New York Outlook, some time ago, namely, that after death the soul sleeps or is non-existent, and that life and immortality can only be associated with the body, has never been held by the churches of Christendom, nor by anybody, so far as I know, except the infinitesimal sect of the Christadelphians and a section of the Adventists. The doctrine defined and defended by the Outlook, that death and resurrection are simultaneous and synonymous, is not the doctrine of the Scriptures, the texts cited in support of it being witnesses against it. That portion of the scriptural doctrine which affirms that the blessed dead are more than ever alive within the veil, and which is proclaimed as a special discovery of the Outlook and its friends, has always been clearly held and taught by the orthodox churches. But this is not the whole teaching of the Scriptures and the churches on the question. The Presbyterian shorter catechism speaks as follows: "The souls of believers are at their death made perfect in holiness and do immediately pass into glory, and their bodies being still united to Christ do rest in their graves till the resurrection. At the resurrection, believers being raised up in glory shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity." To the same effect are these sentences from the Anglican burial service: "Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful after they are delivered from the burden of the flesh are in joy and felicity. . . . In sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, who shall change our vile body that it may be like unto his glorious body, according to his mighty working whereby he is able to subdue all things to himself."

The position of the creeds of Christendom respecting immortality is summed up in the above extracts. The orthodox view of the resurrection is first distorted and caricatured by the Outlook and then pronounced unscientific, impossible and pagan. Not only so, but the Scriptures are brought into requisition to contradict the original doctrine and to establish one which they know not. The well known words of Jesus, to the dying thief, "To-day shalt thou be with me in paradise," are quoted to prove that death is the only resurrection. But they plainly prove the opposite. The resurrection of Jesus is everywhere stated to have been on THE THIRD DAY, and his departure into paradise had taken place two days before. The resurrection of the penitent thief is yet in the future, as it is written "Christ the first fruits, afterwards they that are Christ's at his coming." In neither case, therefore, was death and entrance into paradise identical with resurrection. The case of Lazarus of Bethany is similarly treated. Jesus said "thy brother shall rise again." But upon the Outlook's theory he should have said "thy brother HAS ALREADY RISEN"—death and resurrection being one and the same. The answer of Martha was in strict accordance with the words of Jesus on earlier occasions. "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (John v. 28, 29.) "Everyone which seeth the Son and believeth on Him hath everlasting life, and I will raise him up at the last day." (John vi. 40.) What she apparently did not take into account was that Jesus himself was the life and resurrection of the dead, and could therefore manifest his divine power at any time in advance of the general resurrection. Another passage in the same connection was merely repeated and confirmed by the Outlook is "He that liveth (the Outlook

substitutes the word loveth) and believeth in me shall never die." But this is only half the passage, the whole teaching of which is that believers in Christ who die shall rise again, and that believers who have not died before the resurrection day shall never die at all. This is borne out by other unmistakable statements, e.g., "We shall not all sleep but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

Now, as the editor of the Outlook very well knows, there are scores of such passages in the Gospels, Acts and Epistles, and they are in no wise contradicted or annulled by the many others which speak of our departing and being with Christ, as both are equally scriptural and true. But the two are distinct both in date and nature. The term "resurrection" is never once applied in the Scriptures to the apparition of the spirit from the body but always to the reunion of the spirit with the body. This surely proves that death and resurrection are NOT "the same phenomenon." "How are the dead raised up, and with what body do they come? Foolish fellows! then sowest not that body that shall be, God giveth it a body as it pleaseth him." These words of the Apostle, quoted with approval in the Outlook article are a sufficient answer to its objections to the resurrection as unchristian and impossible, and were doubtless addressed to parties with the self-same views.

Ottawa, Canada.

NOTE.—The foregoing observations were sent first to the New York Outlook, but publication was declined—for obvious reasons. The main objection to the Outlook article referred to is not its denial of a bodily resurrection so much as its misrepresentation of historic and current Christian belief on the subject, and the wresting and twisting of holy scripture.

COLLEGE REFORM IN SCOTLAND.

There is an interesting movement in Scotland to co-ordinate the Divinity Halls of the Established and the United Free Churches. At present the Establishment has four Divinity Halls, with sixteen Professors, besides Lecturers. In the United Free Church are three theological colleges with adequate staff. All these men are teaching practically the same subjects, and none of the Halls is over-attended by students. The remedy proposed is thus outlined in a Scottish paper—"Clearly the question of amalgamation and reconstruction must be faced. The first step undoubtedly must be the amalgamation of our duplicate divinity halls. Let the Theological Faculty of Edinburgh University and the New College coalesce. Let the various subjects be divided more equitably among the professors, so that each professor will be able to deal thoroughly with one or two departments of his special field. Let other branches of theological learning be included in the curriculum. Let the same amalgamation and reconstruction take place also in Glasgow and Aberdeen. The Theological Curriculum must become less rigid. Account must be taken of the individual bent of our students. Nor should our students be compelled to begin and finish their studies at the same college. We might profitably take a lesson in this matter from our German friends. A student taking part of his education in another land, and at an ancient University gets a wider horizon of thought and sympathy.

MARKS OF THE TRUE REFORMER.

The country has been passing through an era of reform. Almost all phases of our complex life have been feeling the effects of it. Much has been accomplished, but much remains to be done. Evils that might have been abated have been stances, because of the radicalism of the remedies proposed. Reforms that have been deferred because of the moral inertia of the people or because the reforms were complicated by association with other issues.

It is the reaction that follows an unsuccessful effort to secure improved social order and earnestness of those who have been enlisted in the good cause. Every movement that shows promise of success attracts to itself a crowd of camp followers. They are not interested in the core nothing about the moral aspects of the questions involved. But they see a chance to be on hand to pick up something for themselves out of the victory. A temporary reverse of the movement, scatters these adherents, and their real want of conviction and zeal is disclosed. It is as the men who are as steady under defeat as they were valorous in the assault who are the real reformers and the hope of the future.

For it is a mark of the true reformer that he does not regard a moral issue as settled by the "count of heads and the clack of tongues." Majorities are not decisive in determining questions of right and wrong. History is one long illustration of this. It was a majority in Israel that rejected Samuel and did drive Elijah into hiding, that contemned the preaching and warnings of the prophets. It was a majority that stood before Pilate's judgment seat and shouted "Crucify, crucify." A majority was for Diana when Paul preached in Ephesus. A majority count denounced Luther at the Council of Constance and disowned Luther at the Diet of Worms. It is the voice of the people in their passing verdicts on men and measures that come before them, were the voice of God, every great movement that has lifted the world a step higher would have stood condemned. Nothing is more striking than the reverses of history, the ultimate triumph of popular judgments, the ultimate triumph of men and causes that at one time seemed to go down in irrevocable defeat.

"For Humanity sweeps onward; where today the martyr stands, On the morrow crouches Judas, with the silver in his hands; Far in front the cross stands ready and the crackling fagots burn. While the hoisting mob of yesterday in silent awe return To glean up the scattered ashes into History's golden urn."

Knowing these facts of history, a true reformer does not misread Talleyrand's political maxim that "Everybody is wiser than anybody." He knows that nearly every great reform has first gotten itself incarcerated in a single soul, then in a few choice spirits, before it has become a common blessing. His convictions have not been formed with his ear to the ground to catch the popular sentiment on the matter in hand. They have been fixed by the deliverance of his own enlightened reason and instructed conscience. The popular judgment has had nothing to do with creating them, and it is powerless to change them. He is as fully persuaded of the righteousness of his cause in its hour of defeat as he was when his hopes of its triumph were high.

And that means that the true reformer has the grace of continuance. He does not belong to that man and it is powerless can "haul out glittering phylacteries upon public platforms and carry a banner in the van amid throbbing drums and a tempest of cheers, and then suddenly weaken and grow limp. He can go on working when the cheers have died away without "bat-

ing one jot of heart or hope." He knows that no great reform that has been dependent on retaining the good will and allegiance of great masses of the people has ever run a career of uninterrupted success. It has had its times of ebb as well as flow, its defeats as well as its victories. He can possess his soul in patience, therefore, under reverses. He knows "how to wait, how to accept defeat gracefully, how to bow to the inevitable fact, in sure hope of a better future." He is willing to go down with his cause, but not to betray or deny it. And this is why the true reformer commands the respect and confidence of his fellow-men, even when he is in a forlorn minority, and why his name becomes an inspiration to posterity.

"To side with Truth is noble when we share her wretched crust

Ere her cause bring fame and fortune and 'tis prosperous to be just;

Then it is the brave man chooses, while the coward stands aside

Doubting in his abject spirit while his Lord is crucified.

And the multitude make virtue of the faith they had denied."

And all this means that the true reformer must be a man of faith. He must believe that this world is not adrift without rudder or pilot. The man who does not believe in God or in his interest and hand in human affairs, cannot endure this waiting-tost. And, indeed, why should he? The optimism which is one of the first elements in the equipment of the reformer must base itself on faith in an overruling providence, in a moral order in the world, in a personal God whose throne is inhabited by righteousness and judgment. This faith is the warrant for his hope, for his patient continuance in well-doing. He has an unflinching confidence in the ultimate triumph of the right because he has faith in God.

"Count me o'er earth's chosen heroes—
—they were souls that stood alone—

While the men they agonized for hurled
the contumelious stone.

Stood serene, and down the future saw
the golden beam incline

To the side of perfect justice, mastered
by their faith sublime."

—Lutheran Observer.

A PASTOR'S WIFE HIS ASSISTANT.

In these days, ministers who have charge of large churches are often provided with assistant pastors. What better assistant can an overtaxed minister have than his own wife? Leslie's Weekly tells of a case and shows how it works:

Ministers' wives are often obliged in addition to their household duties, to busy themselves greatly with church affairs. Clergymen are paid and respected for their services, but the work of their betterhalves is too often accepted by the congregations as a matter of course, and without even thankful appreciation. One minister's wife, however, has recently taken a very progressive stand in this matter. She is Mrs. George R. Robbins, whose husband is pastor of the Lincoln Park Baptist Church, at Cincinnati. Mrs. Robbins believes, and justly, that a laborer deserves a wage, and so she has had herself officially recognized as the pastor's assistant, with a salary. The other day she completed her first month of service in her new office, and if she did not fully earn her no doubt moderate stipend, our judgment of values is at fault. During the period named Mrs. Robbins, toiling in the church's behalf, wrote 650 letters, got out 650 circulars, made sixty calls, was at the church for three hours, four nights each week, persuaded fifty delinquent members, to renew their envelope subscriptions, had charge of the juvenile choir, superintended the primary department of the Sunday School, attended church four times on Sunday, sometimes led the Sunday meetings after church, and also looked after the carpets and other furnishings of the edifice. The club of Baptist ministers' wives at first declined to frown on Mrs. Robbins' acceptance of pay, but her example is likely to be followed by many others.

PRESBYTERIAN CHURCH IN IRELAND.

By the Rev. Samuel Prenter, D.D.

There is at the present time in Ireland an almost universal feeling of nervous suspense in reference to the immediate future. Nobody appears to be confident about anything. It is quite natural that the churches, which really carry the fortunes of the country, should experience most deeply this feeling of apprehension. The Roman Catholic church, now more highly organized than ever before, is far from jubilant at the prospect of more political experiments, and stands crestfallen before the stream of emigration which is depleting her ranks, and the increasing divisions which are widening the gulf between the laity and the hierarchy. The Church of Ireland is certainly counting on contrary winds, and is bravely preparing herself for what may turn out to be a losing struggle. The Presbyterian church, which is the most centralized and least scattered of the three leading denominations in the country, is perhaps the least given to apprehension and foreboding. The province of Ulster contains ninety-six per cent. of the total number of Presbyterians in Ireland, and in any trial of strength in the future this sturdy province, which is usually represented as the thumb closing down upon the four fingers, is quite conscious of her own capabilities. The other four per cent. of Irish Presbyterians, who are sprinkled like rain drops upon the sea over the South and West of the country, find it difficult to resist the grave fears which have taken possession of their neighbors. At the same time, long experience of Irish life, a healthy stoicism regarding the future, and, above all, faith in God which is not easily shaken by mere political or even ecclesiastical considerations, inspire the little Presbyterian communities of the South and West with both courage and hope.

For many years Irish Presbyterians have been steadily increasing the compactness of their church organization. The church has followed her members to the very remotest parts of the land, and provided them with religious ordinances. The result is, that at present the life of the church is one, and, to a very considerable extent, the robust courage of Ulster is imparted to and shared by the four per cent. who live outside of Ulster. And contrariwise those Southern Presbyterians though so small in relative proportion, exercise an immense influence on the whole thought and life of the church. They enlarge her outlook; they bring her alongside Irish as distinguished from Ulster life; they remind her constantly that her mission is to the whole country instead of to a province; and their congregations are her forefeelers by which she is able to approach and lay hold of the national life. Nothing in Ireland counts for so much as courage, and it is just because I find that a reasoned courage burns at the heart of Irish Presbyterianism that I cannot bring myself to be a pessimist in reference to her immediate future.

At the same time there are facts in the public life of the country, which might, in the long run, overpower even the highest courage. The most serious fact in Ireland is that England has discovered the art of governing Ireland, through the Hierarchy of Rome. This discovery has not been patented by either party in the State, but it is the common property and achievement of both. It is simply the line of least resistance, and the result is that by almost imperceptible degrees the priest has been placed in supreme power over things educational, things administrative, things industrial, and things political. The priest now occupies the place of the old Irish landlord, and he is not an improvement.

Lord Acton said of Ireland a few years ago, "the people are so demoralized, both clergy and laity, that we may be prepared to see the best scheme utterly fail." Rome never improves; and the dreadful menace to Irish Presbyterianism and to Irish Protestantism is Rome. What Goldwin Smith said a generation ago, viz., that Rome was dead at the heart but alive at the extremities, applies with extraordinary force to Ireland now. Rome is a living power in Ireland, pursuing her own ideal of spiritual and civil supremacy with relentless and remorseless devotion. The policy of England, not so intended doubtless, has been to facilitate her ambition, and Rome has taken advantage of it to the full. The social annals of Ireland, from county to county and district to district, the quiet oppression, the undisguised antagonism to all Protestant interests, and the gathering up into one ecclesiastical hand of all political and administrative power, do not surprise any who have made the genius of Romanism a subject of study; but for the free-born Englishman, these annals would appear simply incredible and impossible. This is the central danger of Irish life; and it is in presence of this danger that the Presbyterian church has to do her work. That work is the work of Christ, preaching a pure Gospel, circulating the Word of God, as she has opportunity amongst the Irish people, taking her share in foreign fields for the Christianizing of the world. No doubt in this work she has her shortcomings and limitations, but in her college equipment, in her pulpit efficiency, in her evangelical spirit, and general loyalty of her people, the Irish Presbyterian church stands well. It seems to me that Christ has set before her an open door that no man can shut. She has had an honorable history in Ireland for more than three centuries, and has passed through the fiery furnace of persecution. I believe that she has a great work to do still in Ireland, and all she asks is a free field and no favor. The church in Philadelphia was upheld by the assurance: "Because thou hast kept the word of my patience I also will keep thee from the hour of trial which shall come upon all the world." —British Weekly.

MUSICAL NOTES.

The congregation of St. Andrew's church Carleton Place, are fortunate in securing the services of Mr. Laphorne, as organist and choirmaster. Mr. Laphorne is from Plymouth, Eng., and is a worthy addition to the already large number of Old Country organists in Canada. Mr. Laphorne follows Mr. Herbert Wildgust, who has gone to Winnipeg.

Mrs. Blight has resigned the position of organist and directress of the choir at Bloor street Presbyterian church, Toronto. Mrs. Blight is noteworthy as being the first lady to take up organ work in that city. She has filled the post to the satisfaction of all for some twelve years. In this connection I understand that the managers contemplate dividing the work, but in the writer's opinion, this would be a great mistake, as it is next to impossible to get two people who will work harmoniously together for any length of time.

Mr. Wm. H. Galbraith, of Knox Presbyterian church, Queen street west, Toronto, has resigned from his position as organist and it is his intention to give up church work altogether.

C. J. L. R.

"Prototypes of Some of Thackeray's Characters," which is the leading article in *The Living Age* for January 12, is written by Lewis Melville, the biographer of Thackeray and will delight all lovers of the genial cynic.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

NOAH SAVED IN THE ARK.*

By Rev. J. W. Macmillan, B.A., Winnipeg

Remembered, v. 1. There are all sorts of memories. There is the useless memory, which is pretty certain to forget. There is the capricious memory, of which you can never tell whether it will do its duty or not. There is the nick-of-time memory, which almost forgets, and arrives with a flying leap at the last moment, leaving you with a shudder, because you were so nearly disgraced. But the divine memory is of the sort that "neither slumbers nor sleeps." God "remembers His people as a mother remembers the babe in her arms, because it is impossible that her love should be forgotten." "God's remembering of us is the natural claiming of our own life by His as true part of His own."

Every living thing, v. 1. The modern nature student tells us that all the quarrelling between man and the beasts is man's fault. Mr. C. D. Kellogg, the "Bird Man," spends most of the year in the woods without a weapon, and is never attacked by the wild beasts. Mr. Ernest Thompson Seton declares that a wolf will not attack a human being, and claims that none of the stories to the contrary will bear investigation. Such men as these argue that man and the lower creatures ought to be friends. Would it not be fine, if we could go into the woods and look at our leisure upon all the animals going about their daily business, instead of our approach being the signal for every living thing to run to hide?

The fountains . . . of the deep, etc., v. 2. "The great fire of London burnt up the city," says Macaulay; "but it also burnt out the plague." God's judgments are often remedial. When you have an aching tooth, the dentist sometimes puts you to a great deal of pain; but he does it to heal the ache. He is not on the side of the pain, but is its most effective, because its most intelligent enemy. God is trying to bring men back to Himself, by setting Himself against their self-injurious wishes. To find punishment in your pathway, when you have done wrong, is to make sure that God is on your track to bring you to a better mind. The ark, v. 4. In some parts of the Fraser valley in British Columbia you may see skiffs tethered to the back doors of houses which are miles from the river. If you are very much of a "tenderfoot," you will probably laugh, for the boat looks so foolishly useless. But if you come back when the June sun is melting the snows on the mountains, and swelling the river to four times its original size, and the high tides of the ocean are damming this immense stream, and driving it upon the land, you will see that the boat at the back door is a wise precaution. So, many things seem foolish in the days of preparation, which are recognized as wisdom afterwards. The lessons of childhood are justified in the temptations of adulthood.

A raven, v. 7. There are some people like ravens. They would rather fly on weary wings over a waste of waters, than return to the safety and peace of the ark. The raven nature is not so much independent, as foolishly anxious to assert its independence. It delights in show-off. Now, people do not go through the motions of eating in order to show that they know how to eat. Nor do they run and skip on the street to inform the public that they possess those

accomplishments. Surely it is enough to know ourselves independent, without constantly posing and boasting about it.

God spake, v. 15. God has many ways of speaking. Every one may hear Him, for He has a language suited to all capacities. The only people who do not hear God speaking are those who will not listen. As long as Samuel got out of bed and ran to Eli, whenever he heard the voice that spoke in the stillness of the night, he learned nothing; but when he answered the Lord, "Speak, for Thy servant heareth," he received the message.

God spake, v. 15. God says much more to us than He did to Noah. We have the Bible, which contains His word. We have the gift of His Son, who is the Word of God. We have the Holy Spirit, who will guide us into all truth. We have, too, the testimony of countless generations of holy men whose lives speak of God's wondrous grace. How much more responsive should we be to God's invitations and commandments than the people who lived in the dim dawn of the ages!

Go forth of the ark, vs. 15, 16. The Bible is not merely history: it is revelation. Many people look upon it as a "Memorandum book," noting that God did this and that during the centuries of the past. But it is something far more precious than that; it is a picture of what God is doing every day and amongst all peoples. He has a thousand ways of protecting the righteous, as He kept Noah safe through the Flood. All the forces of nature are under His control. He rules as King in all human affairs, legions of bright angels are ever ready to speed swiftly hither and thither on His errands of mercy. This is the secret of the only real joy and peace—to know God, not merely as One who had dealings with men of a long time ago in a far-off land, but as the ever-present and most loving Father.

LIGHT FROM THE EAST.

By Rev. James Koss, D.D., London, Ont.

Flood—All Eastern nations, except the black races, have some traditions of a flood; but these do not all necessarily refer to the same event. Those of the Babylonians and the Hebrews evidently come from a common source, and perpetuate the memory of a catastrophe unique in human history. It has been conjectured that the earth, in process of cooling and solidifying, threw off a ring of aqueous vapor, which formed an equatorial girdle, as Saturn's rings do, a few hundred miles from the earth's surface. For some reason its equilibrium became unstable, and it descended in overwhelming torrents on the tropical regions of the earth. The result was a flood of unprecedented volume, which abated as the water flowed away to the ocean. While the depth of the water on the Babylonian plain was sufficient, owing to its configuration, to overtop the mountains and to sweep the whole race away, the entire flood would raise the ocean only a few inches, or feet, at the most. If such a ring existed, it must have appeared like a graceful arch of light across the sky, and after its collapse the rainbow, somewhat similar in shape, was a reminder of it, and a pledge that there could not be another deluge from the same cause.

Some men think they are making a great success of life when they are piling up money. But that very thing may be, and often is, an unfailing index of failure.

PRAYER.

O God, the Protector of all who trust in Thee, without Whom nothing is strong, nothing is holy, we would in Thy strength begin the new-born year. May it be to us and ours a year of blessing, of progress, and of peace. Increase and multiply upon us Thy mercy, that Thou, being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal. Lead us daily to the fountain of life, and feed our souls with bread from heaven, so that we may go on from strength to strength. We have not passed this way heretofore. Holy Father, be Thou our strength and Song, so that we may walk before Thee in the land of the living. Our needs are great, but Thy power is greater. May Thy Holy Spirit ever be our Teacher and Comforter. Both in shaded and in sunny hours may the Angel of Thy Presence be with us to counsel, to protect, and to cheer. We ask all through Jesus Christ our Lord. Amen.

The workman, while engaged in his labor, sees but a small part of the palace he is building. Its walls may shut him in, but as he bends over his task he sees them not. Its workmanship may be the admiration of other eyes, but his hand is toiling everywhere, maybe in some dark chamber, and in the concentration of his hand upon his work the beauty of yesterday's labor is forgotten. It is but little of what we build that we see. We behold only that which is immediately before us. But there are noble deeds which we have long since forgotten, kind words which have passed into the lives of others, acts of charity once performed and still seen by our Father in heaven, but unseen by us in some unfrequented chamber of our lives. Build each day well and the structure at the last will be both beautiful and complete.—United Presbyterian.

TRANSFORMED BY LOVE.

A Christian grows lovely by just loving—by going on in love of Christ. It has been fabled from old times that the graceful swan changed from a most ugly bird into its present beauty merely because of its constancy to its mate. But, oh, how Christian fact is sure to outrun classic fable! The soul grows wondrously lovely just by loving, by pouring out its affection, and all the more so when the object of its affections is the Lord Jesus Christ, the "one altogether lovely." We "behold His face," Jesus' face, "as in a glass, and are changed into the same image, from glory to glory, even as by the Spirit of the Lord." But the result is permanent. The soul gets more and more set in the way of holiness, in the beauty with which holiness brings. "Beloved now are we the children of God, and it is not yet made manifest what we shall be. We know that if we shall be manifested we shall be like Him; for we shall see Him even as He is; and every one that hath this hope set on him purifieth himself, even as He is pure."—G. B. F. Hallock.

"Young men and women, cling to the old family Bible." Civilization is founded on it, and civilization has a sure foundation. The old Bible is sacred with many a precious memory. Fathers have put it into the hands of their boys as they have sent them out into the storms of life. Mothers have put it into the hands of daughters, and it has taught them how to live true lives and die in holy places.

*S.S. Lesson, February 3, 1907.—Genesis, 8 : 1-16. Commit to memory vs. 1-3. Read Genesis, chs. 6 to 9. Golden Text—The salvation of the righteous is of the Lord.—Psalm 37:39.

CHRIST AND CHILDREN OR CHILDREN AND THE CHURCH.

By L. M. ZIMMERMAN, D.D.

The necessity of spiritual cleansing is apparent. Not only did Israel of old need such a cleansing, but every one that comes into the world. The babe as well as the adult needs it, for all are conceived and born in sin. And, for all God, through his Son has made provision for the cleansing, for atonement was made for the sins of the whole world for the aged and the young, for every one. And, if the provision is such as to provide for the chief of sinners, those from age who are steeped in sin because of their transgressions, then surely that same provision includes little children. "And they brought unto him also infants," we read in Luke xviii. 15, but when the disciples saw it they were displeased, for doubtless they could not understand how infants could be brought into the church and become part of it; but we are told that Jesus called the parents with their infants, saying: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Luke xviii. 16. Try as we may to explain away facts, nevertheless facts remain, and infants were brought to Jesus when he was on earth, and he blessed them. I am afraid some to-day do not see as much in children, infants, as did our Saviour; for while they agree that infants are good enough for heaven, they are unwilling to grant them good enough for the church here on earth. If half of the population die in childhood, shall we allow them to die outside the church? Has God not made provision for these dear little ones?"

Christians in the early church would have been horrified to think of a Church where children were not a part of it, and do not the parents of to-day want their children to be a part of the church to which they belong? If the child is good enough for heaven in the case of its death, then why not good enough for the church; and if not good enough for heaven, then why not allow it to have the spiritual cleansing provided for and bring it into the church, not that the child may bring something to the church, but that in the baptism of the child it may receive a gift from God? If when the four men brought the paralytic to Christ and because of their faith the paralytic was healed, why not recognize the faith of the Christian parents as backed up by the Christian Church, and back of all the divine command to bring infants unto Christ for spiritual cleansing? Will we take the opinion of men in preference to the command of him who came into this world to enlarge the rights of little ones? If under the Old Testament dispensation children were admitted, why not under the New dispensation? Why first allow the devil to have the child?

How much better therefore to bring children to Christ, and then by careful instruction and spiritual guardianship, "bring them up in the nurture and admonition of the Lord," until the time of their majority, when of their own free will and accord they will for themselves stand before the Church and God and there re-affirm their baptismal covenant, and personally confess Christ as their Saviour. In this manner, it is possible to keep the child unspotted from the world, and have it grow up and never know the day when it was not a Christian.—Lutheran Observer.

Lutheran Observer:—"In spite of his years, Dr. Cuyler is still hale and hearty. Deafness is his most grievous affliction; otherwise, as he himself says, he is as sturdy and vigorous as ever. He is a striking illustration of the words concerning the righteous: "They shall bring forth fruit in old age; they shall be full of sap and green." If the success of a man is to be measured by the multitudes that rise up and call him blessed, then Dr. Cuyler has all of it that heart could wish."

SPARKS FROM OTHER ANVILS.

Herald and Presbyterian:—"When the spies came back from Canaan they brought fruit with them that satisfied the people that Canaan was a good land. People like good things to eat. There is much good food in the Gospel. The minister who can feed the people well is the one who will do them good, and will allure them heavenward."

Micmacan Presbyterian:—"So far as the saloon is concerned, reason, facts, history, and revelation unite in proscribing it. It is the Ishmael of society, the breeder of crime, the enemy of the church, the vestibule of hell and a powerful ally of Satan. Indisputable facts, cool reason, and an awakened conscience will throw it down and sow its foundations with salt."

Presbyterian Standard:—"A great German critic read the book of Ruth through four hundred times in the Hebrew language before he was willing to comment upon it. Suppose our Sunday School teachers and preachers and religious leaders were as careful as that. One thing is sure, if that were the case, Sunday School lessons and sermons would not be as dry, as they sometimes are."

The Westminster (Philadelphia):—"The growing practice of lynching is also subversive of government. Lynching is anarchism. It sets aside the constituted official and substitutes the lawless mob. The crime may be nameless but death without law is murder. David had the greatest provocation to kill Saul, but anarchism was foreign to his nature. The king was the expression of law and to strike him was to strike at the authority above him. That lesson must be learned by both anarchist and mob before we can hope for the dawn of better things."

Wireless telegraph Two N. Y. Christian Intelligencer:—"The times call for united and sincere supplications for God's blessing on the young men and young women who are in course of intellectual training for life's tremendous responsibilities. Our Churches and all Christians should bear this subject upon their hearts. Since the tendency is so powerful to ward a purely secular and materialistic philosophy of life, when money making and worldly pleasure and ambition present themselves as the object of endeavor, it is of supreme importance that in the seats of learning Christ and the Christian living should be exalted and spiritual aims be made paramount. This can only be through the baptism of the Holy Spirit, and this must come in answer to prayer."

Referring to the "difficulty" between a British governor and an American Admiral in a neighboring colony, the Scottish American sanely remarks: "As for the incident at Kingston between the Governor there and Admiral Davis of this country we are not disposed to attach any importance to it whatever. The Yankee tendency to "run things", wherever he is, is proverbial, and, while giving him credit for the best of intentions, perhaps the Admiral was trying to run things at Kingston, without awaiting any invitation or request from the Governor to do so. It must also be remembered that it was against international law for armed alien troops to land there; and the United States sailors at Kingston were armed."

"The story goes around that a miserly man insisted that he was a proportionate giver, and explained later that he gave in proportion to the amount of religion he possessed. If most people only gave as their souls prospered it is to be feared that most of our missionary societies would report a larger 'aching void' in the treasury than they do now."

WHAT C. E. MEANS TO ME AND THE WORLD.

Christ's Endeavor means to each one of us personally all that Christ and his work implies. It means that we shall make the will of Christ, our will. That all our desires shall center in him. That as he loved righteousness so shall we love it; that as his one great desire was to do the will of his Father, so our wills must be directed to the same end. Self-denial, self-sacrifice, a thirsting after the higher and better things that lie beyond us, must be the law of our life as it is of our being. To this end we must seek to know him as he is; to understand his mind and will concerning us, and to bring ourselves into sympathetic contact and communion with him, by studying his word and teaching as it has been revealed to us in the gospel of his grace, and frequently praying to him for that enlightenment upon our pastor, the Holy Spirit alone can give, and that strength which comes only from a close walk and communion with him. The Word of God is the mirror which reflects Christ into our hearts; and the more faithfully we study that word, the more clearly is Christ revealed to us, and the more completely are we transformed into his divine likeness. By prayer we bring ourselves into his presence, make known our wants and our needs to him, and through it we receive the help and strength, in which the performance of every duty becomes easy and every victory over sin and Satan is achieved.

What It Means to Our Church and Society.

It means much. It means a faithful, intelligent and continuous doing of its work. If we love God and delight in his will, we shall love also his work, and give ourselves cheerfully to it. The church should be the better for our being in it, and so it will be if we are true to our duties there. We ought to be ready to take part in all its exercises—to give as well as to receive. We should know the joy of what it is to make others better than they were, to help to strengthen them and fit them better for their fight. Often our mere presence in a meeting, is a source of inspiration to others, though we may not open our lips. When we are necessarily detained from coming in person to a meeting, let us at least send a word of greeting, to show that our hearts are there and that we are with them in spirit. It will attest our interest, and perhaps that written message may do more than even our presence could have done:

"God moves in a mysterious way,
His wonders to perform."

The Source and Strength of Doing

All the promises which the Christian Endeavor makes are made in the strength which Christ imparts, and he must look to him for help to faithfully perform them. This he is invited and encouraged to do. He is bidden to trust in him; to lean confidently upon him. We have but to trust and believe and he will do the rest. We are to be willing to bear any burden, to do any duty, perform any work, as Christ may appoint us, and lo, the shame of it all becomes pleasure, and the pain of it joy and peace. Let us take up each duty as it comes to us, trusting in Christ. He is with us in whatever that duty may be, and with his help, encouragement and strength, every burden will be light, and every temptation will grow weak, and we shall be more than conquerors through him who loved us, and gave himself for us.

Too much care cannot be exercised in keeping clean the ordinary house broom. It is a fertile breeding place for the germs of gripple, smallpox, scarlet fever, and other diseases.

Our greatest glory is not in never falling, but in rising every time we fall.—Confucius.

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Michael MacDonagh's article on "The Lords as the Supreme Court of Appeal," in The Living Age for January 12, will be read with special interest in view of the recent exercise of those special functions of the House of Lords in the review and reversal of the decision of the lower tribunal in the famous West Riding case, which arose under the Education law.

We are in receipt of the Canadian Almanac for 1907, a handsome, well-printed volume of nearly 500 pages. It is interesting to note that this is its jubilee year. For sixty years this highly useful publication has paid its annual visits to the business offices and homes of the Canadian people, and the improvements made in each successive issue fairly indicate the progress of the country. It would take a column of space to merely mention the useful features of this invaluable handbook. No intelligent person—no business man, especially—can afford to be without the Canadian Almanac. It is a credit to the country. The Copp, Clark Company, Limited, Toronto.

Miss Helen B. Robinson, 6 Bolton avenue, Toronto, has a large number of magic lantern slides illustrating the daily life of the people in our various Foreign Mission fields. Each set of slides is composed of between sixty-five and eighty views, including maps and missionary hymns. A lecture prepared by one of our missionaries and explanatory of the slides accompanies each lecture. About an hour is needed for showing the pictures and reading the lecture. We think this an easy and useful method of interesting congregations in mission work; and a note to the above address will bring full particulars.

THE ANNUAL MEETINGS.

Most of the annual congregational meetings have now been held, and the congregational work of the year again set in motion. These meetings are necessary and useful, but possibly their usefulness could be further extended. Sometimes there is a congregational tea, giving opportunity for social intercourse. In most cases, where the relation of minister and people is pleasant, there is a good deal of mutual admiration, not to say all-round complacency; under which circumstances one is apt to learn that our congregation, our minister, our choir, our tea-meetings, are "the best ever." Sometimes the main emphasis of the annual meeting is laid on the finances; a quite important matter, too. None of these things are amiss, in due proportion, but sometimes too little emphasis is laid on the results spiritually—that for which the congregation is supposed to exist. It is quite possible for a congregation to be noted for its music, to be quite esthetic in its tastes as to furnishings, millinery and rhetoric, to be also a pleasant enough social club—and at the same time, as to real Christian work, or true spirituality, to be as sounding brass or tinkling cymbal. Wherefore, while annually taking stock financially and numerically, let stock be taken also as to growth in the things of the spirit.

LOCAL OPTION.

The recent results in local option contests throughout Ontario are encouraging. In the first place, in nearly half the contests the prohibition of liquor selling was carried with the required three-fifths majority. In a considerable majority of the remaining contests, a majority was cast in favor of local prohibition; but unfortunately, a three-fifths majority had been enjoined by the Ontario Legislature. All the attempts to repeal previous votings in favor of local prohibition were defeated. It is now proposed to press for legislation to carry a local option by-law by a simple majority; on the principle that there is valid ground for giving two votes of an elector who favors the liquor traffic the same weight as three votes of those who believe the liquor traffic to be evil, only evil, and that continually.

The project has been again revived of the long-discussed all-British mail route from London to the Far East by way of Canada. Plans are being prepared for presentation to Parliament at an early date. It is now proposed that a new port should be established at Blacksoil Bay, in the extreme north-west of Costa Mayo, and a railway ferry from Stranraer (Scotland) to Larne, or Belfast, passengers and mails being carried from London to the steamer's side without change. It is claimed that the use of twenty-five knot steamers will bring Halifax within four days of London, and that the voyage to Hong-kong and Australian ports will be materially shortened. It is said if the plans mature the Canadian Pacific Railway Company is likely to be prominently identified with them.

HON. MR. LEMIEUX'S BILL.

A remarkable bill has been introduced by Minister of Labor Lemieux. It is intended to prevent all strikes and lock-outs, and from a labor standpoint is one of the most important bills that has ever been up for consideration before the House of Commons.

Under it boards of conciliation and investigation may be constituted, one member being selected by each party to dispute and the third by the two so appointed or by the Minister of Labor. Full powers regarding the summoning of witnesses are conferred on these boards. Until disputes have been referred to the board and fully investigated, it is made an offense either to lock out or to strike. After the board has made its recommendations the parties are free to accept or reject its findings.

A special provision makes it an offense for any person to incite others to declare or continue a strike or lockout prior to, or pending a reference of a dispute to a Board of Conciliation and Investigation.

It is made an offense for employers to declare a lockout simply because any of their employees are members of a labor organization. Similarly, it is made an offense for employees to strike simply because an employer employs non-union men.

As the bill has the support of the labor representatives and practically all the Government supporters, it is almost sure of passing, though it may be slightly amended. A vital point about it is that the Boards of Conciliation will have power to summon witnesses, take evidence under oath, compel the production of documents, and to commit for contempt.

REVIVAL IN INDIA.

The unique and powerful revival which swept over Wales has been repeated in far-off India, the movement having spread from province to province; and according to present indications, it will re-appear in China the coming year. Indeed, in Chih-li, where the governor has recently introduced radical changes in methods of education, there has been already a powerful revival among the medical students and the people at large. The American Presbyterian mission in Shantung has been greatly stirred, and through a thickly inhabited district continuous meetings have been held. Old divisions have disappeared, and new converts in considerable numbers have been gained. Confession of sin has been made by those seeking peace, and hundreds have attended sunrise prayer meetings. Some of these services have continued for hours without a break, so profound was the feeling of those present. At one station of the China Inland Mission three hundred converts have been baptized. Certain persons of high social standing who have hitherto kept aloof, have surrendered to the power of the Spirit, and the work appears not to have spent its force but to have just begun. The missionaries earnestly ask the prayers of all God's people that now China is awakening to many possibilities hitherto ignored, this vast multitude may not be left unconscious of those spiritual interests upon which all true civilization rests.

GIPSY SMITH'S PREACHING.

One of the finest natural orator-preachers is Gipsy Smith, the English preacher at present addressing great crowds in the United States. In clearness and simplicity of language he is even likened by some to John Bright. Withal, he is a sincere, unaffected, modest man. A very comprehensive appreciation of the spirit of the Gipsy's preaching—it is not true, by the way, that he wants to be called Mr. Smith—may be had from this quotation:

"The world must have Jesus Christ,—not Christ in the Bible, not Christ in morocco covers, not Christ in the recesses of your pillared Gothic architecture, not Christ in your ceremonies, not Christ cribbed and confined in creeds, not Christ locked in the communion cup, but Christ alive in the hearts of this generation. I read of Christ first not in your Bible but in the life of my Gipsy father, converted 'under the old act,' a conversion that made him a new man. A Christ thus lifted up will indeed draw all men."

Perhaps the most remarkable thing yet to record of Gipsy Smith is that in his meetings he doesn't want to be "the whole thing." He would repudiate both the slang and the idea. In his noon meetings it was his special request that a local pastor should speak for ten minutes preceding him each day, in order that people wouldn't come to hear him alone.

And each day he took his theme from the theme of this local predecessor. The expertness and clarity with which he thus followed quite extemporaneously the ideas of another, illustrated both the alacrity of his mind and the humility of his spirit.

SUCCESS IN PREACHING.

Rev. Geo. Jackson succeeded in Edinburgh, the city of great preachers, he is now equally successful in Toronto. Both cities are Presbyterian, and Mr. Jackson is Methodist. Why successful? The reply is thus given in a contemporary, and it is a lesson for all preachers—"Mr. Jackson is achieving in Toronto the same remarkable success that attended his ministry in Edinburgh, and it is the same kind of success, for he is attracting the man in the street, the thinking youths, the journalists who are not accustomed to pay much attention to preaching. A writer in 'The Toronto News,' says that Mr. Jackson produced as great an effect with as little noise as any preacher who ever stood in a Toronto pulpit. 'When one sees how he grips his great audience, when one sees how they hang on every word of this weak-voiced man, one is constrained to wonder why ministers are ever guilty of bellowing and bawling.' As for the preaching, says the same writer, it was not exactly hell-fire, but it was just as comfortable. 'It was the final judgment, and not all the physical terrors that might have been depicted could have added to its impressiveness.' Toronto has discovered that Mr. Jackson is a man with a message—an old message restated in terms that suit and attract the modern mind, and his great church is consequently crowded at every service."

DR. WILFRED GRENFELL DECORATED.

The roll of one of the great Orders of British chivalry has been honored by a name that will stand well among those of the greatest that bear it company. Dr. Wilfred T. Grenfell, the great missionary of Labrador, has been made a companion of the Order of St. Michael and St. George. The honor bestowed by King Edward is a worthy recognition of the services and self-sacrifice of a man who has carried the Gospel to the people of the bleak coasts that stretch to the frozen north for a thousand miles above the Gulf of St. Lawrence and to the countless fishermen of the fleets of many countries that sail along the shores during the summer months.

The Order of St. Michael and St. George was founded by the Prince Regent, afterwards King George IV., in 1818, to commemorate the British protectorate over the Ionian Islands.

The Labrador Mission was established thirteen years ago, after Doctor Grenfell had examined the conditions surrounding the fishing fleets, and the coast country and its inhabitants. The mission was placed under the Royal National Mission to Deep Sea Fishermen, in which Queen Victoria took a warm interest.

The work is one of the most heroic in the history of missions. In its service, in the first twenty-two years of its existence, fourteen ships, with their crews, were wrecked in the fearful wintry gales that sweep the icy waters of the North Atlantic; but as brave men have gone brave men have taken their places, and the work goes on with increasing vigor and increasing results.

COMPARATIVE STATEMENT

Receipts to January 26th, 1907.

From the sub-joined statement it will be seen that very large contributions are required before the year closes for Home and Foreign Missions, Augmentation and French Evangelization, if the committee on these funds are to keep clear of a deficit. The Home Mission committee asked for \$10,000 more than last year, and the General Assembly in addition instructed it to pay travelling expenses of the wives of ordained missionaries to their fields of labor and also the expenses of students on their return to college. The amount required this year is fully \$15,000 more than last. Up to the present the receipts are less than those of last year. Many of the large congregations have not yet sent in their contributions to the schemes so that it is impossible at this date to make a reasonable estimate of what may be expected for the year. We would request that returns be made as early as possible. The books will be closed on Thursday, February 28th, 1907.

| | Receipts to Jan. 26, 1907 | Still required before Feb. 28, 1907. |
|---------------------------------|---------------------------|--------------------------------------|
| Knox College..... | \$1,745 96 | \$11,254 04 |
| Queen's College | 809 49 | 7,100 51 |
| Montreal College | 454 41 | 4,545 50 |
| Manitola College..... | 1,512 98 | 1,087 02 |
| Home Mission | 60,764 25 | 89,005 75 |
| Augmentation | 10,568 17 | 34,000 83 |
| Foreign Mission | 41,919 43 | 70,000 57 |
| Widows and Orphans | 3,699 13 | 12,300 87 |
| Aged and Infirm Ministers | 5,291 08 | 14,708 92 |
| Assembly | 1,847 00 | 6,153 90 |
| French Evangelization | 6,830 53 | 13,169 47 |
| Pointe-aux-Trembles | 4,380 55 | 12,119 45 |

JOHN SOMERVILLE,
Interim Treasurer.

Presbyterian Church Offices,
Toronto, Jan. 28th, 1907.

MONTREAL.

At the recent anniversary services in connection with St. Gabriel Church an interesting part of the proceedings was the presentation to Mrs. Campbell of a beautiful pendant brooch, consisting of an amethyst set in pearls. An address was also presented to Dr. Campbell from the members of the congregation conveying a resolution to present him with an oil painting of himself. Dr. Campbell has been the honored pastor of this church for more than 40 years, and in various capacities he has done much helpful work for the Presbyterian Church in Canada, especially as one of the Clerks of the General Assembly ever since the Union of 1875.

At Farnham, Que., Mr. W. S. McCorkell, in behalf of the congregation, presented Rev. M. F. Boudreau with a purse of money, at the same time speaking of the pleasant relations which have ever existed between pastor and people, and expressing the hope that Mr. Boudreau might long retain his connection with the church. In his reply, the pastor thanked his congregation for their kindness, stating that he had greatly enjoyed his work both at Farnham and Farnham Centre. Farnham Centre people also made a similar presentation.

Rev. Dr. Fleck presided at the annual meeting of Knox Church. The number of members at the end of the year was 784, the largest in the history of the congregation. All the reports presented were very encouraging. The bazaar held by the ladies netted the handsome sum of \$950. Mr. James Kent's term of office as chairman of the board of managers having expired Mr. J. R. Binning was elected to the office. The following gentlemen were elected managers: Messrs. John Bailie, J. J. McGill, James Kent and Walter Paul. Mr. J. McD. Hains was re-elected treasurer.

The receipts in St. Gabriel church amounted to \$5,147. For missions and charitable purposes \$681 had been raised. The number of families in the congregation was 235, beside 69 single persons. There had been an addition of 48 to the communion roll, which now numbers 536. Rev. Dr. Robert Campbell, now in the forty-first year of his pastorate at St. Gabriel, took a hopeful view of the situation. He thought they had "turned the corner." He had much praise for Mr. Woodsie, who for the past year has acted as assistant pastor. The officers elected were: Chairman of the board of managers, Albert E. Taylor; secretary, Mr. J. T. Adamson; treasurer, Purvis McDougall. To fill the vacancies on the board of trustees there were elected Messrs. J. T. Adamson, D. McLaren Brophy, James Cooper and Purvis McDougall.

The annual meeting of the Valleyfield church (Rev. John E. Duclos, B.A., pastor) was held on January 16th. The reports presented by the different societies were encouraging, the gross receipts showing \$2,525.67. The year 1906 was marked by an unusual missionary interest. In February the Rev. Mr. Griffith, missionary from Honan, China, addressed the congregation, and Dr. McDonald, B.A., of Valleyfield, was ordained missionary to Macao. The contributions to missions were \$407.10. The officers elected on the board of management were Messrs. John Lowe, James Robb, J. A. McDonald, John McMeekin, H. A. Wilson, Thomas Marriot and Wm. Scott. The congregation then voted an increase of salary to their pastor. A pleasant feature of the meeting was the presentation to the congregation of a handsome pine organ, at a cost of \$2,000, by Mr. James Robb, mayor, in memory of his late wife, who was a former member of the choir. The beautiful gift was gratefully received and properly acknowledged.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

HOW MISS MARGARET WAS KEPT

"Madam, you are on the wrong train."
The young woman looking up from her little volume of Browning very suddenly, felt a shiver go down her spinal column.

"What shall I do?"
"Get off at the next crossing and walk over to the other station and get a train back."

"Is it near?"
"No."
"In what direction?"
"I don't know."

He pulled the bell rope and this pretty girl in the neat shirtwaist suit was put off. It was a very disagreeable sensation to be "put off."

Miss Margaret Leonard stood by the track with her trim umbrella and heavy shopping-bag and looked after the vanishing rear car. Her dainty boots looked out of place on the dusty road. Curiously enough, her verse that morning had been "He shall give His angels charge over thee to keep thee in all thy ways."

Strange sort of "keeping", to be dumped in the ditch in a strange country. One person was in sight, and toward him Margaret moved gratefully, he was the gateman, smoking an old clay pipe. She smiled on him so brightly that he could not answer her question for a full minute, but he took out his pipe and stared hard at the sweet face.

"Will you please direct me to the Cross Valley station?"

"Do you see that yaller house?"
Margaret shaded her eyes and saw it, far away across the fields.

"When ye git there, ye'll see the station."

She was going on with a "thank you, sir," when she stopped with a sudden thought. Perhaps it might be an opportunity to say a word for her Master. Oh, no; after all, it would be out of place, and she did not want to pass for a preacher. But still she hesitated. "I remember one time," she said pleasantly, "when I asked someone the way to heaven, and the answer was just as easy to understand as your answer to-day. It was my Sunday school teacher, and she told me to take Jesus Christ for my best friend, and obey His Word. That was simple, wasn't it? And I've been a pilgrim toward heaven ever since."

"Huh," grunted the old man, not unpleasantly, looking at her admiringly, "and I reckon ye'll git there; it's made for sech like folks as ye."

"It is made especially for you, I think," she said gently, looking at the scarred hands, "because you have worked so hard, and grown to tired and have found that this world has lots of trouble in it, and isn't a good place to stay forever, and so you need the rest and comfort of heaven, don't you, truly, now?"

The old man had laid his pipe down on the stool and was blowing his nose vigorously with his old bandanna handkerchief, as the sweet voice talked on. But he only said:

"You'll lose your train, miss, an' if I could git away, I'd carry that thar bundle over for you."

He was thinking to himself: "Well, now, if she ain't a queer sort o' person! I'd like to go 'long to the good place with her. I'm going to think more about it. Wish I'd lived better."

"Oh, the train, to be sure. Thank you. Good-bye," and the young woman grasped her bag, hoisted her umbrella, and, with a little prayer for the old gateman in her heart, started down the cinder path.

Miss Margaret Leonard could not help noticing that it was a rare June day.

"Then, if ever, come perfect days," she murmured, "even if one does get

put off," and as a sweet song-bird above her warbled forth rapturously and sang itself away up into the infinite blue of heaven, she thought of Browning's bird, of which she was reading when the conductor startled her so, the bird which "wings and sings," and shows how body helps soul and soul helps body. She was sure that Browning's thought was true, and that the singing of her soul was helping her body "to wing" that afternoon, else she would be more tired with her heavy bag along that dusty path.

The "yaller house," looked still far off and unattainable like the pictures of the Celestial City in "Pilgrim's Progress." However, a certain turn brought it near, and there, set out in the middle of the field, stood a little dry-goods box of a station. It actually contained two rooms, a tiny ticket agent's room and a waiting room.

There was one other passenger, a young man with fine clothes and a dreadful cough. When she went in, he was studying a railway map on the wall, probably trying to find some country where he might get a new pair of lungs. When he had finished tracing his railway line on the Western map, he lay down on the bench and covered his face with his hat.

Margaret noticed the fine lines of culture and the high-born air, although his face was thin and sunken and anxious.

The ticket agent was a girl who did not have a large business, and so she ventured to solicit Miss Margaret's patronage.

"I have a ticket, thank you," answered Miss Margaret, not feeling a bit sociable on the ticket question and wondering if she looked as though she had been "put off" a train that day. Soon an old lady came in with her cap-basket and bouquet and bundle. She looked about the room in a very sociable way and evidently wanted to visit, but the young man had covered his face and the young lady was reading a book.

She seemed attracted to the reading matter tacked on the wall, and soon she appeared at the ticket window.

"Miss, what are these verses out here? I declare I left my specs in the stand drawer, an' I can't read a word of 'em."

The ticket girl looked out, and frowned and turned away as though she did not hear, or was too busy to stop and read placards for an old lady who had left her spectacles in the stand drawer. Margaret put up her book hastily, as the old lady faced about with a disappointed air.

"Oh, may I read them for you?" said the kind voice.

"Yes, yes, read on," said the old lady, brightening, and looking Miss Margaret over curiously.

They were Scripture verses which some benevolent society had tacked upon the wall. And Miss Margaret began reading in her sweet, clear voice:

"Thine eyes shall see the King in His beauty; they shall behold the land that is very far off. And the inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him. And they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever."

Very early in the reading the hat was slowly raised, and the big sunken eyes opened. What sort of girl was this, reading the Bible in a public place to an old woman who had forgotten her spectacles? He listened and looked. Not a syllable of all the blessed words escaped him. If he had ever known them, it was so long ago that he had forgotten them entirely. He noticed the neat, fine figure and the dainty boot and beautiful face, and wondered if that was the sort of girl who read the Bible and was familiar with such things as these.

He was glad there were several verses and that she read them slowly. He confessed that it was not a bit disagreeable, and then, the voice was so musical.

The old lady sat down on the seat and was looking straight up into the young woman's face, while two fugitive tears rolled down from the faded blue eyes. And when the sweet voice read the last verse, she murmured:

"Yes, yes, to be sure," and wiped her eyes meditatively, "Them's blessed verses, young woman, and I'm a-going there," and she settled back on the old bench with a look of sweet content.

"Yes, indeed," answered Miss Margaret, as she took her seat and opened her book, "the best of it all is—it's true."

Just here, the train whistled, and the depot trio boarded it.

The young man took a chair in the parlor-car, and, in a few days, was landed in a far Colorado city, where he failed to find the strength he sought, but where he opened the old, old Book, new to him, and read again and again the blessed words which the sweet voice had brought to him that June day in the dingy little station at Cross Valley.

And Miss Margaret went back to the city to start her journey again next day, never knowing how safely and divinely she had been kept in all her ways.—Onward.

ANCIENT EMBALMING.

Myrrh, which was fabulously supposed to be the tears of Myrrha, who was turned into a shrub, was a plant of handsome appearance, with spreading, fernlike foliage and large umbels of white flowers. It was found principally in Arabia and Abyssinia. In early times the perfume distilled from it was greatly in requisition for embalming.

Herodotus gives a detailed account of the ancient mode of embalming, which is perhaps more instructive than pleasing. After the body had undergone such preparation, which, to spare your feelings, will not be described, it was filled with powdered myrrh, cassia and other perfumes. It was then steeped in natron, a strong solution of soda, for seventy days. After this it was wrapped in bands of fine perfumed linen, smeared with aromatic gums.

Not only people were thus embalmed, but the crocodiles of Lake Moeris, which, after their mummification, were decorated with ornaments and jewels and laid in one of the subterranean passages of the great labyrinth with much pomp and display. The sacred cat, ichneumon, and other cherished animals, devoutly worshipped by the Egyptians were embalmed with scrupulous and fanatical care. On days special to the memory of the dead the mummies were newly sprinkled with perfume, incense was offered before them and their heads anointed with fresh oil—in the same spirit as we lay new blooms upon the graves of our dead.

To keep wooden bread boards in good condition, scrub them with sand or salt instead of soap.

HONEST WITH HIMSELF.

Little Frankie was forbidden to touch the sewing machine, and as he was generally a pretty obedient boy, his mother, auntie and his auntie's friends were much surprised one afternoon to find the thread badly tangled and the needle broken. Frankie was, without doubt, the culprit, and he was called before the family tribunal of justice.

"Frankie, did you touch the sewing machine?" asked mamma severely.

"Yes, mamma," was the tremulous answer. He was such a mite, so frail and delicate, so utterly helpless as he stood before us all with parted lips and big, frightened eyes, our hearts went out to him in pity.

"Now, Frankie," continued his mother, "you know I said I would punish you if you disobeyed me, and I shall have to keep my promise."

"Yes, mamma," came a trembling whisper. Surely the little fellow was punished sufficiently, and yet we realized that justice must be enforced.

"It's a very long time since you forbade him to touch the machine—perhaps he forgot," suggested the aunt.

"And if he forgot, that would make a difference, would it not?" I ventured to suggest.

"Certainly," answered his mother; "did you forget, Frankie? I know my boy will speak the truth."

There was a pause, and in that pause there was a struggle between the right and wrong; and then came the answer with a passionate cry, as though the struggle was almost beyond his puny strength: "Oh, mamma, mamma, I did remember. I shan't make believe to myself!"

Brave boy! How often we children of a larger growth lack the courage of being honest with ourselves.—New York Observer.

THE SUNSHINE GIRL.

One day everything seemed to go wrong with Helen. To begin with, when she got up in the morning she put the left shoe on the right foot; then she tangled the shoe laces, and broke one in her hurry. She was late for breakfast, so her oatmeal was cold, and just as she was ready to go to Nannie Gray's to play for an hour, it began to rain, and she had to take off her hat and jacket and stay at home.

"There never was such a day" she cried. "Everything is wrong."

"I'll tell you how to make everything right," said her grandfather.

"How, grandfather?" asked Helen, who felt sure that he could do almost anything.

"Just be a sunshine girl."

"Grandpa, how can I if it's raining?"

"The rain needn't make any difference with you," he replied.

"How do I begin?" asked Helen.

"First, you learn the rule for sunshine."

Helen was smiling already. "I can't go to play with Nannie, 'cause it's raining; but I can do something better right now," cried Helen, when she had finished writing down her grandpa's rule. "I can begin a birthday present for grandme, and you can take it home to her next week when you go."

"Of course I can. That's just the thing for you to do."

"And do you suppose she'd like a motto, painted with pretty letters on cardboard?" asked Helen.

"I suppose she'd be delighted," replied her grandfather. "And if you will paint it, I'll have it framed."

"And the motto that Helen chose was: 'When things go wrong, smile, and find a better way.'—Selected.

There is a famine in several provinces of China owing to the excessive rains, and the consequent failure of the crops. It is estimated that 4,000,000 people are starving.

TIT FOR TAT.

(Lippencott's)

"Hullo, little girl! will you tell me the news?"

For I haven't had time to examine the papers;

And I'm anxious to know how a tiny mite views

The ubiquitous blot of political expers.

"Has anything happened that's funny or queer?"

Do you favor the party they claim is elected?

Are the words of the editor, think you, sincere?

Has the weather come round as the Bureau expected?

"O, ess, I will tell on the news," she exclaimed;

And thus from the paper inverted she read:

"The wicked old sparrow,

Wif his bow and his arrow,

Has shooted that poor little Cock Robin dead."

"An' den," she continued, "the awfulest fng

Has happened; you never could guess if you'd try;

Poor little Jack Horner,

He sat in a corner,

And there wasn't a plum to be found in the pie.

"An' dis is the reason poor coggie got none;

Old Towser," she read, "was the victim of theft—

Taus old Muvver Hubbard

She went to the cupboard,

An' he eated and eated till nuffin was left.

"An' Little Boy Blue went wif Little Bo Peep

To see the old lady that lived in ashoe,

Wif Little Miss Netticoat

In her white petticoat,

An' the longer she stood, why, the shorter she grew.

"An' Daffy down-dilly has come into town,

An Tom, Tom, wif piggy is off on a run;

An' I'll tell on a story

About Jack and Menory;

An' now I dess, mister, my story is done."

The unity of the Australian churches is nearer than a year ago. A conference of Anglicans and Presbyterians arrived at a series of conclusions, which, while sidetracking the crucial difficulties, connected the historic episcopates.

Among the members of Marylebone Presbyterian church, London, much sympathy is felt for Mr. A. Rolland Rainy, M.P., and his family, in the bereavement they have suffered by the death of Principal Rainy so far from home.

The Shah of Persia died on the 8th inst., at the age of 53. While the Shah has always had strong leanings towards Russian rule, it is not considered that his death will in any way affect the present conditions in Central Asia, as Russia and British authorities are believed to have entered into an agreement to maintain them as they are.

Dr. Francis Robertson MacDonald, a lineal descendant of the MacLans, chiefs of Glenoe, died on the 2nd inst. He went to Inverary about half a century ago, and was medical attendant to the late Duchess of Argyll. On her death he was appointed private secretary to the late Duke, continuing in this office until the Duke's death.

There is said to be a movement among influential Jews in Great Britain for the organization of Jewish members of Parliament into a special committee to watch over the interests of their coreligionists. It was first suggested by the operations of the Aliens Act. Other measures especially affecting the Jews are the Education Bill, the Sunday Closing Bill, and the Naturalization laws.

A MOTHER'S PRIDE.

A mother's greatest pleasure is in seeing her little ones bright, playful and healthy. The well child is a blessing to the home, but the sick child is a regular little tyrant. A few doses of Baby's Own Tablets will make the sickly child well, or an occasional dose will prevent sickness. There is nothing to equal these Tablets as a cure for stomach and bowel troubles. They make teething easy, break up colds, expel worms and cure simple fevers. Baby's Own Tablets are sold under the guarantee of a government analyst not to contain one particle of opiate—they never do harm—always good. Mrs. G. M. Kemp, Carleton Place, Ont., says:—"I have given Baby's Own Tablets to my little one since he was a week old, and have found them a splendid medicine. At eleven months he weighed over twenty-six pounds." The Tablets are sold by druggists or by mail at 25 cents a box from The Dr. Williams Medicine Co., Brockville, Ont.

OUT OF THE WAY NOTES.

One ton of coal yields nearly 10,000 feet of gas.

Westmorland is the most thinly populated English county.

Of blind people there are eleven men to every nine women.

A train exerts a greater strain on an iron bridge when going quickly than when going slowly.

The shipyards of Great Britain, combining their resources, could turn out a big steamship every day of the year.

A large herd of European bison is still preserved by the Czar of Russia in the Imperial forest of Bielovege, in Lithuania, and numbers something like 700.

June is the calmest month in the year, there being, on an average, ten June gales in fifteen years. July comes next with eleven, while August has thirty-two in the same period.

A sparrow, which built a nest under the roof of a house in Yorkshire, used three hairpins, one and a half yards of string, sixteen small pieces of paper, half a shoe lace, two match sticks, and half a telegram form as building materials.

The Australian jungle fowl, instead of a nest, builds a huge earth mound, often fifteen feet in height, with a circumference of 150 feet. These mounds are under cover, and are so enveloped in foliage that, in spite of their size, they can scarcely be discovered.

People marvel at the mechanism of the human body, with its 246 bones and sixty arteries. But man is simple in this respect compared with the carp. That remarkable fish moves no fewer than 4,396 bones and muscles every time it breathes. It has 4,320 veins, to say nothing of its ninety-nine muscles.

Out of the way notes.

CANADA TRAIN DE LUXE.

The "Intercolonial Limited" is the appropriate name by which one of the swiftest trains of the Grand Trunk Railway System is known. In addition to the many Canadians who traveled by this flyer its passengers include men and women of international reputation, for the reason that it merits its world wide reputation as the train-de-luxe of Canada. When we recall that the Grand Trunk is Canada's double track railway between Montreal, Toronto, Hamilton, Niagara Falls and other principal cities, and that its roadbed is the best in the Dominion it is certainly a matter of congratulation. This great system is the longest double track in the world under one management. The "International Limited" leaves Montreal every morning at 9 o'clock, and runs over the splendid double track system from Montreal to Chicago, its stops being limited to the chief points along the route. It is the finest and fastest train in the Dominion, where it is known as the "Railway Greyhound of Canada."

Those who travel should not miss the opportunity of riding on this train when they are going West. Through sleeping cars, cafe and library cars are part of the equipment of this magnificent train.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

In the absence of Rev. W. A. McIlroy, Rev. Dr. Moore occupied the pulpit of St. Andrew's church last Sunday.

Rev. Dr. Barclay, of St. Paul's church, Montreal, was the preacher in St. Andrew's church at both services last Sunday.

The popular pastor of Old St. Andrew's, Toronto, took both services in Bank street church on Sunday, Rev. Mr. Turnbull preaching in Toronto for Rev. Dr. Milligan.

Rev. Dr. Armstrong presided at the 33rd annual meeting of St. Paul's church. From the reports presented it was shown that activity and progress was prevailing in every line of church work. The treasurer's statement, as read by Mr. Wm. Whillans in the absence of Mr. George Lindsay, showed a substantial credit balance. Over \$4,000 was the total subscribed to the sustentation fund and other church schemes. Mr. Geo. Lindsay was re-elected treasurer, and Mr. John McKinley assistant treasurer. The three retiring members of the temporal committee, Messrs. W. J. Irvine, E. S. McPhail and George Lindsay, were re-elected. A cordial vote of thanks was tendered the organist and choir for their valued services during the year. Freed from debt, St. Paul's is sure to give a good account of itself in coming months.

At the annual meeting of St. Mark's church, the pastor, Mr. Vessot, gave a general report which proved very encouraging. The average attendance had increased. Fourteen members were added, seven of them being on confession of faith. There is a good spirit among all the members and there are great hopes for the coming year. The treasurer, Sergeant E. Joliat, reported that \$354 had been received and the expenses including \$200 toward the pastor's salary, amounted to \$352, leaving a balance of \$2.00. New sheds had been put up by the people at the cost of \$50 for material, besides the roofing paper generously given by Mr. Charleson. A move was made to secure additional funds to increase the library. Dr. Bell Dawson, who is deeply interested in the Sunday school work, headed a list of subscriptions. A few friends followed and an appeal was made to the congregation, which was generously responded to and sixty-five French books were ordered from France. Twenty English books had been given by friends, but more are needed soon.

McKay church had a prosperous year, as the various reports presented last evening at the 31st annual meeting of the congregation showed. Rev. P. W. Anderson, the pastor, presided and there was a good attendance. The report of Session indicated a membership of 272, 24 having joined during the year. There were two deaths. Those of Mrs. T. C. Keefer and Mr. R. Cowan. The managers' statement, which was presented by Mr. T. Rankin, indicated that the total receipts for the year were \$3,252.05 and the total expenditure \$2,723.43, leaving a balance of \$528.62. Of this balance \$238.99 had to go to missions, so that the net balance for sustentation was \$289.63. But as \$175.54 had been carried over from last year, the surplus was \$114.09. The envelope collections amounted to \$1,950.17, and the plate collections to \$404.03. During the year \$120 had been paid on a lot next the church. The reports of the various congregational organizations were most encouraging. The Sunday school, W. F. M. S., Y. P. S., the Ladies' Aid and the choir; all reported an advance on prev-

ious years. The four retiring members of the board of management, Messrs. Gordon C. Edwards, John Graham, Geo. Lipsey and Fred English, were re-elected and two new ones were chosen, Messrs. N. C. Neate and Stewart Stratton.

LONDON AND VICINITY.

Rev. A. Henderson, of London, dispensed communion at Mount Brydges recently, in the absence of Rev. Mr. Leitch.

St. George's church, a little suburban congregation, Rev. Hector Mackay, B. A., pastor, has also had a favorable financial report, the revenue for the year amounting to over \$1,400. The Sabbath school with its 100 or more scholars, the Mission Bands and Ladies' Aid Societies all by their reports indicate that this is a live congregation, and doing good work at London Junction.

Knox church, London, Rev. J. G. Stuart, B.A., pastor, has held its annual meeting and been gratified by receiving a very encouraging report. There are no deficits, no debts, except what remains on the property, and that was reduced last year to \$5,000. Ordinary revenue amounted to \$3,110 for current expenses. About \$100 were expended on lecture hall improvement, and about \$500 contributed to missionary and benevolent objects.

New St. James', though one of the oldest congregations and for a number of years in a somewhat discouraging condition, has renewed its youth since the removal of its place of worship to its present site on Oxford street. It owns one of the finest church edifices in the city, and is rapidly adding to its membership as the locality is being built up and settled. Last year's revenue amounted to \$5,000, and the incoming year is likely to see the completion of the seating of the gallery which was recently put in. Rev. Thos. H. Mitchell is the pastor.

King street church, London, has had a very prosperous year under the pastorate of Rev. Jas. Rollins. In membership 94 were received during the year,—about one-third of the number on profession of their faith,—raising the present total membership to 427. Weekly offerings totalled nearly \$2,000, and contributions to Missions to \$360, while the mortgage debt has been reduced by nearly \$700. A pleasant feature of the annual meeting was the presentation to the pastor of a fine silk set of pulpit robes, and to his wife a handsome mahogany rocking chair. Altogether this appears to be the best annual report from a financial point of view ever submitted to King street congregations, the total revenue from all the organizations aggregating nearly \$4,000.

On Wednesday, the 23rd day of January, 1907, was celebrated the twentieth anniversary of the ordination of six elders in St. Andrew's church, viz., Messrs. Alex. Fraser, Robert Allen, C. R. Somerville, Thomas Bland, A. S. Macgregor and Geo. W. Armstrong. All the above elders with their wives and the present pastor and Mrs. Ross, were entertained by Elder and Mrs. C. R. Somerville at their residence. After a very hospitable supper the company adjourned to the drawing room and after devotional exercises addresses of a reminiscent nature were delivered by the elders and pastor. The evening was one of interest and profit, and all retired having received an impulse to continue with renewed vigor to serve the Lord Christ. Feeling reference was made to the late pastor, the Rev. I. A. Murray, who conducted the ordination service twenty years ago.

WESTERN ONTARIO.

Rev. Dr. McLennan, of Tiverton, has been preaching at Embro.

Mr. J. B. Paulin, of Knox College, Toronto, has been preaching very acceptably in St. Paul's church, Ingersoll.

Rev. Kenneth Macdonald conducted the services in Duff's church, Morristown, last Sunday.

The next meeting of Orangeville Presbytery will be held in St. Andrew's church, Orangeville, on Monday and Tuesday, 11th March, at 10.30 a.m.

On Sunday last Rev. H. Dickie, B.A., of Chalmers church, Woodstock, preached anniversary services in the Motherwell church.

On leaving Westminster for London, Miss Flora McColl was presented by her Bible class in St. Andrew's church, South Westminster, with a Teacher's Bible in handsome binding.

The introduction of the envelope system into Knox church, Guelph, has increased the receipts for the year by 40 per cent, and the trouble and labor of raising the money has been reduced to a minimum.

Norwich church, Rev. J. A. McConnell, pastor, has had a good year. Over 40 new members were added to the roll, and the congregation is free of debt. The receipts for the year amounted to \$2,200, and the expenditure to \$2,070, leaving a balance on the right side.

On a recent Sunday, Rev. J. C. Sycamore, of Hamilton, exchanged pulpits with Rev. A. L. Howard, and preached anniversary services in Knox church, Cayuga. The entertainment on Monday evening was a great success, and from the services and social the sum of \$140 was realized.

On the fiftieth anniversary of their marriage, which occurred a few days ago, Rev. Dr. and Mrs. McMullen, of Woodstock, had a number of visitors at the manse, who called to offer their congratulations on the happy occasion. The ladies of Knox congregation, to commemorate the event, presented Mrs. McMullen with a beautiful gold brooch set with an amethyst and bearing the inscription "1857-1907" in pearls. It was accompanied with a purse of gold, and an address expressive of the deep esteem in which Mrs. McMullen is held by the donors.

It is noted in the local press that Rev. J. A. R. Dickson, D.D., has been minister of Central Church, Galt, for a period of more than 27 years, during all of which time the growth of the congregation has been steadily increasing. At the recent annual meeting the membership was stated to be 795, after a thorough purging of the roll. The Central church contributed for all the purposes during the year the handsome sum of \$12,517.93, out of which \$2,585.81 was devoted to missionary purposes. The church has its own missionary. Rev. Mr. Mitchell, in Honan, China, and contributes \$500 towards the support of two missionaries in the Northwest. In the session's report fitting acknowledgment is made of the generous gift of a chime of ten bells by ten families in the congregation. "Being a memorial chime, they will be cherished as a sacred possession, and will ring out their music for the heart for many generations."

A singular species of acacia, which grows in Virginia, Nevada, shows all the characteristics of a sensitive plant. When the sun sets, its leaves fold together, and the ends of the twigs coil up like a pig-tail. If the latter are handled there is evident uneasiness throughout the plant. Its highest state of agitation is reached when the tree is removed from the pot in which it is matured into a larger one. It has scarcely been placed in its new quarters before the leaves begin to stand up in all directions, like the hair on the tail of an angry cat, and soon the whole plant is in a quiver.

EASTERN ONTARIO.

Rev. E. J. Shaw, of Winnipeg, has been preaching in the Avonmore Church.

The Rev. D. G. McPhail, B.D., of Pincher Creek, Alta., occupied the pulpits of Kempville and Oxford Mills churches last Sunday.

At the annual meeting of the Napanee congregation it was decided to purchase an individual communion set; and the minister was voted \$50 addition to stipend.

The call to Rev. Millar, of Hawkesbury, from Kempville, was set aside by the Brockville Presbytery, so that the congregation is still hearing candidates.

Rev. J. G. Greig, of Wemyss, accepts the call to Cumberland and Rockland. Rev. D. Currie, M.A., of Knox Church, Perth, was appointed interim moderator during the vacancy, to whom applications for a hearing should be addressed.

Rev. G. A. Woodside, of St. Andrew's Church, Carleton Place, has been called to Division Street Church, Owen Sound. The stipend is \$1,800 a year, with a large church and congregation. Mr. Woodside's decision will not be known for a few days.

His many friends here, says the Kempville Telegram, will be pleased to learn that Rev. John Chisholm has been placed in charge of a church at Rocanville, Sask. He has also the supervision of all the work of the church in the new towns along the Kerkilla branch of the C.P.R.

On the 17th inst., Rev. W. A. Morrison, of Dalhousie Mills, was called upon by representatives of Peveril and Cote St. George sections of the congregation, who presented the pastor with a handsome sleigh robe, and Mrs. Morrison with a china tea set. The gifts were accompanied by an address read by Mr. K. J. McCuaig, in appreciation of Mr. and Mrs. Morrison's many good qualities, which had greatly endeared them to the people. Mr. Morrison responded in happy terms.

The aggregate amount of money raised by St. Andrew's Church, Arnprior, amounted to \$5,449.27. The present membership is 429; and during the year the pastor attended 24 funerals, 8 marriages and 45 baptisms. It was decided to augment the retiring allowance of Rev. Mr. MacLean by \$145, making it \$545 instead of \$400. The minister, Rev. W. W. Peck, is to be congratulated on the intelligence and liberality of his people. The new managers are Mr. R. Milne, Mr. R. Tait, Mr. N. Campbell, Dr. MacKay, Mr. G. J. S. Milne and Mr. J. W. Fraser. A feeling that good steady work had been done pervaded the annual meeting and the congregation faces the future in an optimistic spirit.

The annual meeting of Calvin Church, Pembroke, was held on the evening of January 9th. There was an unusually large attendance. The Rev. Dr. Bayne, pastor, presided, and Police Magistrate Mitchell, the veteran secretary, was at his post. Reports showed a successful year's work and an advance all along the line. The roll stands at 423, an increase of 43 for 1906. The families 1,000 number 222; S. S. scholars and teachers 265. The church property is valued at \$35,000, with no debt. Ordinary revenue \$3,240; for missions, \$1,200; for pipe organ, \$961; for cemetery fund, \$322. The Sunday school had the best year in its history of 56 years, and has now the care of all the Chinamen in town, besides supporting a pupil at Pointe aux Trembles, aiding the Sick Children's Hospital at Toronto, Sailors' Mission, etc. Pembroke is a growing town of nearly 7,000 population; but Calvin Church has, for 20 years, grown faster proportionately than the town. At this meeting a balance on hand was reported for every fund.

Of Salem Church, Summerstown, it is said that in many respects the past year was the best and most prosperous in the history of the congregation. At the annual meeting encouraging reports were read from the session, the auditors, the treasurer of the congregation, the Ladies' Aid Society, the Sunday School, the Woman's Foreign Missionary Society and the Y.P.S.C.E. E. E. Chafee and N. Oxley were re-appointed S.S. superintendent and assistant superintendent respectively.

The anniversary services recently conducted in St. Andrew's Church, Carleton Place, by Rev. R. Laird, M.A., of Queen's, were highly successful in every respect. The Herald speaks of both sermons as able efforts. In the morning he spoke of the great need of the church to-day as "Enthusiasm for the Multitude." This, he said, was the secret of Christ's earthly service. He was "compassionate, knowing the immortal worth of man, because down in the nature of the most degraded he saw remnants of the image of God. In the evening the theme was "Reverence." The flippancy and scorn with which men treated sacred things was effective in reducing the standard of manhood. It is a noticeable fact, said the preacher, that people who lose reverence for sacred things are lower in their ideals and satisfied with lower standards of life.

At the annual meeting of Knox Church, Cornwall, it was reported that during the five years of the present pastorate there have been 39 deaths and 60 removals by certificate, and the total additions 140. The congregation have paid the remaining \$1,000 debt on the church building, bought and paid for a manse property costing \$4,000, raised \$10,000 for ordinary current expenses, and given \$3,500 for missionary and charitable purposes. Every society reported increased work and offerings over preceding years. The session consists of Rev. R. Harkness, moderator; Dr. Algire, clerk; Messrs. Hill Campbell, John Hall, John Bowle, Robert McKay, Wm. Dingwell and J. P. Watson. The managers are Messrs. A. E. MacLean, chairman; F. Bisset, secretary; M. Herdison, financial secretary; J. F. Smart, treasurer; P. E. Campbell, Wm. Pollock, James Gardner, Alex. McCracken and Carl Anderson. The purchase of a new date.

TORONTO.

Rev. W. Meikle has been conducting a series of evangelistic meetings in Cooke's Church. Dr. Palmer and the Alexander choir led the congregational singing.

The reports presented at the annual meeting of St. Giles' Church (Rev. Mr. Herbison, pastor) were quite encouraging. The total membership is 601, an increase of 355. The receipts amounted to \$5,340.00.

Victoria church, Toronto Junction, by its reports at annual meeting, exhibits growth and prosperity. The number of new members received during the year was 150. The net gain in membership was 62 and the present number on the roll is 657. Receipts for missions amounted to \$798.67. The ordinary revenue amounted to \$4,411.35.

Cooke's Church continues to grow and prosper. Rev. Alex. Ester, the present pastor, seems to have inherited the popularity of his predecessor — Rev. Dr. Patterson. The net gain in membership was 1741—leaving the roll at 1,447 — a large number of people for one minister to look after. The treasurer, Mr. James Allison, reported the total amount raised during the past year as \$15,913.91, including \$5,000 paid off on the mortgage. The amount given for mission schemes of the church was \$1,668.59, but a number of the organizations of the congregation gave to other mission funds.

Rev. W. A. Wilson, M.A., of Indore, Central India, will be home on furlough in the spring. He and Mrs. Wilson are coming a year before his time is up, but his return is due to the ill health of the latter. Mrs. Wilson is a daughter of the late Principal Caven.

All departments of the church at Weston, as reported at the annual meeting, showed considerable progress. The total revenue for all purposes amounted to \$2,640.95. That for missions was \$496.64. The congregation voted to add \$100 to the salary of their pastor, Rev. R. M. Hamilton, making it \$1,100.

At the annual meeting of Fern avenue church, the financial statement showed receipts for the year of \$2,500, and after all disbursements a small balance was found on the right side. It was decided to proceed with the purchase of the lot on Roncesvalles avenue, and to proceed with the necessary work preliminary to the erection of a new church on that site.

At the annual meeting of St. Mark's church receipts for general purposes of \$1,486.52 and expenditures of \$1,486.23 were reported. The session's report showed the congregation membership as 114, while four members by certificate and nine by profession of faith have since been added. The pastorate has now been vacant for two months and no call has yet been extended.

The Deer Park congregation reports total receipts for the year of \$6,286.92. The church addition cost \$2,249. After paying all accounts, a balance of \$117 is on hand. The pastor's salary was increased from \$2,500 to \$2,750 by a unanimous vote. The membership is now 392, and the sitting capacity has been increased by 300.

The Session of Central church reports a slight advance in membership, the present number on the roll being 715. The total amount raised for the year for ordinary revenue and for the church debt was nearly \$10,000. The following gentlemen were elected to the board of management: Messrs. Thomas McMillen, Duncan Donald, Charles B. Petry, A. H. Jeffrey, Robert Mills, T. R. Glover, R. Bannerman and Donald Bain. The total amount raised for all missionary and benevolent purposes was \$4,785.

The recent successful opening of the new church at Kew Beach must have been very gratifying to the congregation. The new structure cost \$16,000, and has sittings for 500. The estimated value of the property is \$20,000, upon which there remains a mortgage of less than \$3,000. Rev. J. W. Bell, the pastor, has been in charge for the past six years. The elders are John Lowden, Alexander, White, Ward, Bain and Wingate. The managers are John McGregor (chairman), and Messrs. Gardiner, Lowden, jr., Sinclair, Smith, Carlyle, Jacquith and Kennedy. The trustees are C. T. Lyon, J. Price, H. Alexander.

On Saturday was laid the corner stone of what is expected to be the finest church edifice in Canada. His Honor Lieutenant-Governor Clark handled the trowel. Rev. A. B. Winchester, pastor of the church, Rev. Principal MacLaren, Rev. D. Somerville and other prominent clergymen, representing the Anglican, Methodist and Congregational denominations, took part in the proceedings. The inscription cut in the stone was "Knox church, first Presbyterian church in Toronto, erected in 1821, re-erected 1847, re-erected 1907." The sealed lead casket contained the history of the church from its organization, current literature and coins. The cost of the church, including school room and land, will be \$210,000. At the opening services on Sunday, Rev. W. A. Mellroy, M.A., of Ottawa, preached morning and evening, and Rev. W. F. Wilson, of Trinity Methodist church, in the afternoon.

HEALTH AND HOME HINTS

Salt is good for children, and you should make your little people eat a certain amount of it with their food. Salt helps to keep the blood pure, and to prevent constipation. It is also good for the digestion.

Carrots.—This vegetable is not to be despised. They may be boiled and pickled like beets, or cut in slices and browned on a hot buttered griddle. Also, they can be mashed and seasoned with salt pepper and one cup of cream. Serve very hot.

Yorkshire pudding—Two cupfuls of flour, into which have been stirred, and then sifted with the flour, a teaspoonful of baking powder and one of salt. Mix to a soft batter with two cupfuls of milk. Beat four eggs light and whip into the batter with quick, upward strokes.

This is always served with roast beef. When the beef is done, transfer it to a heated dish, and keep hot over boiling water. Pour off the fat from the top of the gravy left in the dripping pan; turn the batter into the pan, set back in the oven and bake quickly to a delicate brown. Dish the meat and lay the pudding, cut into squares, about it in the platter.

Suet Crust—A delectable suet crust for either meat pie or apple pudding is made with two cupfuls of finely chopped suet, three cupfuls of flour, a scant teaspoonful of salt, and a pinch of soda. Sift the flour, salt and soda together, and rub in the suet thoroughly. Then add enough water to make a dough. Roll it out in a thick sheet and place in the centre thinly sliced tart apples which have previously been sweetened. Draw the edges of the dough together and tie up the pudding in a well floured cloth. Boil steadily in boiling water for three or four hours. Serve with any preferred sauce. This crust is especially good for beefsteak pie.

Groom's Cake—One half cupful of butter, one cupful of sugar, one cupful of candied cherries cut in two, one cupful of milk, one cupful of chipped citron, one half cupful of chipped candied pineapple, whites of five eggs beaten stiff and dry, one and three fourths cupfuls of flour, three fourths pound of cocoanut, one teaspoonful baking powder, one half teaspoonful almond and one teaspoonful rose extracts. Dredge the fruit in the flour; cream the butter and add the sugar and cream both together; add the milk, then the fruit, extracts, and lastly the stiffly beaten eggs. Bake in loaf and ice when cold.

Sweet Potato Salad—Slice cold boiled sweet potatoes that have been carefully pared, adding a tablespoon of minced parsley, two finely chopped hard boiled eggs, a little onion juice, and seasoning to taste with salt and a very little cayenne. Prepare the following dressing: Beat the yolks of two eggs, adding two tablespoons of olive oil, and half a tablespoon of cold water; place in the upper part of the double boiler and cook until of the consistency of boiled custard; remove from the fire, and stir in a pinch of powdered mace and pepper, a saltspoon of salt, a few drops of lemon juice and a tablespoon of chopped gherkins and capers. Arrange the salad in a mold in the salad bowl and pour over the dressing, garnishing with stuffed olives and slices of pickled beet.

TOBACCO HABIT.

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

LIQUOR HABIT—Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a cure certain.

Address or consult Dr. McTaggart, 75 Yonge street, Toronto, Canada.

SPARKLES.

Wife: I'm sorry to see you come home in such a state as this, Charles.

Husband: I knew you would be sorry, Carrie, and that's why I told you not to sit up so late.

Schoolmaster: "Anonymous" means without a name. Give me a sentence showing you understand how to use the word.

Small Boy: Our new baby is anonymous.—Chums.

Two officers were sent to arrest a Quaker; his wife met them at the door and said, "Walk in, gentlemen; my husband will see thee."

After waiting some time they got impatient and called the woman saying, "You said we would see your husband presently."

"No, friend," she replied; "I said he would see thee—he did see thee, did not like thy looks, and went out by the back door."—Ladies' Home Journal.

Caller: "Miss Millicent plays wonderfully on the piano." Grandfather Grevious: "Yes; it sort o' runs in the family. By jucks, you'd ort to 'ave heard me play 'Ole Dan Tucker' an' 'Ole Bob Ridley' on a jews-harp when I was a boy!"

"They say those costly Pomeranian dogs make excellent watchdogs." "Yes, a friend of mine had a fine Pomeranian in the house the other night when burglars broke in." "Did they steal anything?" "Nothing but the dog."

As showing the influence of action, Miss Booth related an amusing tale about her first experience in cleaning the room of a sick person. She used so much warm water it soaked through the floor upon the family below. The reward of her deed, however, was in the patient's utterance: "I believe in her religion. She don't talk; she does."

The office boy had pried the first page by dropping the form down two flights of stairs.

"I wish," murmured the gentle editor, "that you had broken the news more gently."

"You'll find there are no fish in that pond!"

"What did you tell us for? Now you've spoiled my day's fishing."

"But why have you broken your engagement?" "Well, I simply couldn't marry a man with a broken nose." "Ah, I wonder how he got his nose broken, poor fellow!" "Oh, I struck him accidentally with my brassie when he was teaching me golf."

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RHEUMATIC AGONY.

Nothing Reached the Root of the Trouble Until Dr. Williams' Pink Pills Were Used.

"I suffered almost untold agony from rheumatism. For several weary months I was confined to bed. I had the best of medical treatment, but nothing seemed to reach the root of the disease until have completely restored my health." This strong emphatic statement is made by Mrs. Edna Morrill, of Woodstock, N. S., a lady who had practically been given up as incurable by doctors. She used Dr. Williams' Pink Pills. These further says: "I suffered for over two with every movement. Finally the doctors told me the trouble was incurable. One day I was advised to try Dr. Williams' Pink Pills and I decided to do so. Presently the pains were not so severe, and I began to feel myself gaining. Shortly after I was able to go about, and in less than three months I was perfectly well. For this condition my thanks are gratefully due to Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills cured Mrs. Morrill by driving the rheumatic poison out of her blood. They actually make new blood. They don't act on the bowels. They don't bother with mere symptoms. They go right to the root of the trouble in the blood. That is why they have cured the worst cases of anaemia (bloodlessness) headaches and backaches, kidney trouble, indigestion, neuralgia, nervousness and the special ailments of girls and women whose blood supply becomes weak, scanty or irregular. Sold by all medicine dealers or by mail at 50c a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

BRITISH AND FOREIGN.

Jedburgh had no delivery of letters for four days during the snow storm.

Britain is now spending over sixteen millions yearly in the relief of its poor.

The number of Red Indians in the States has decreased 30 per cent in 15 years.

Picture postcards with photographs of the late Principal Rainy are already on sale.

There died at Dundee on the 30th ult. Mr. Andrew Smith, who for sixty years was secretary of the Scottish Male and Female Yearly Society.

At Inverary a short midnight service was held in the Parish Church preparatory to the opening of the New Year.

A Bute man who attended a Gaelic concert recently was heard to express a "wonder if Heaven will be like this."

The winter resorts among the Alps are more crowded than in summer, and about 80 per cent of the visitors are Anglo-Saxons.

Rev. James Gibb, assistant in the Wynd Church, Glasgow, has been elected minister of the United Free Church at Rosneathy.

There are said to be 6,000 cases of scarlet fever and diphtheria in Chicago, and the authorities are seriously thinking of closing the public schools.

The entire male population of the little town of Port Republic, N.J., has sworn off from the use of tobacco. This is the result of a religious revival there.

The late Dr. John Kelman, senior minister of St. John's United Free Church, Leith, was largely instrumental in bringing Messrs. Moody and Sankey to Scotland on their first visit in 1874.

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CANADIAN PACIFIC

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

b 8.15 a.m.; b 6.30 p.m.

VIA SHORT LINE FROM CENTRAL STATION:

a 6.00 a.m.; b 8.45 a.m.; a 8.30 p.m.; b 4.00 p.m.; c 6.35 p.m.

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

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

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

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

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Through Sleeping Cars.

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

Pembroke, Renfrew, Arnprior and Intermediate Points.

12.10 p.m. (Week days)

Algonquin Park, Parry Sound North Bay

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Trains Leave Central Station 7.50 a.m. and 4.55 p.m.

And Arrive at the following Stations Daily except Sunday:

| | | |
|------------|---------------|-----------|
| 8.50 a.m. | Finch | 5.47 p.m. |
| 9.55 a.m. | Corvallis | 6.24 p.m. |
| 12.55 p.m. | Kingston | 1.42 a.m. |
| 4.40 p.m. | Toronto | 6.50 a.m. |
| 12.30 p.m. | Tupper Lake | 9.25 p.m. |
| 6.57 p.m. | Albany | 5.10 a.m. |
| 10.00 p.m. | New York City | 8.55 a.m. |
| 5.55 p.m. | Syracuse | 4.45 a.m. |
| 7.30 p.m. | Rochester | 8.45 a.m. |
| 9.30 p.m. | Buffalo | 8.35 a.m. |

Trains arrive at Central Station 11.00 a.m. and 6.25 p.m. Mixed train from Ann and Nicholas St. daily except Sunday Leaves 6.00 a.m. arrives 1.05 p.m.

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Money received on Deposit. Interest allowed at the rate of 4 per cent. from date of deposit. If you want to avail yourself of this exceptionally good investment, write to us for full particulars.

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 WHITFORD VANDUSEN, President. W. PEMBERTON PAGE, Manager
 AMBROSE KENT, Vice-President.

BRANCH OFFICE: BELLEVILLE.



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

ANY open numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 20, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

The homesteader is required to perform the conditions connected therewith under one of the following plans:

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

THE Dominion Life Assurance Co.

Head Office, Waterloo On.

Full Deposit at Ottawa.

Paid-up Capital, \$100,000.

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

—I added a greater proportion to its surplus last year than any other.

AGENTS WANTED.



NOTICE TO ARCHITECTS

Designs for New Departmental and Justice Buildings, Ottawa.

EXTENSION OF TIME

THE time for receiving competitive designs for the proposed new Departmental and Justice Building at Ottawa, is hereby extended from April 15 to July 1, 1907.

By order,

FRED. GELINAS,

Secretary.

Department of Public Works, Ottawa, January 24, 1907.

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

“There is No Excuse”

wrote recently one of the best-known literary women in New England, “for this continent mis-understanding the other, so long as it reads ‘Littell’s.’” One important mission of

The Living Age

still affectionately known to many of its readers as “Littell’s,” from the name of its founder, is to acquaint American readers with the course of English thought and European affairs. This is done by reprinting without abridgment the most important and interesting features of the leading English periodicals.

Published weekly at Boston.—More than 3,300 pages each year.—Annual subscription post-paid, six dollars.—Trial subscription, three months, one dollar.—New subscribers, who subscribe now for the year 1907 will receive free the remaining numbers of 1906.

Send postal card for a special offer to clergymen.

The Living Age Co.

6 Beacon Street. Boston, Mass.

PRESBYTERY MEETINGS

Synod of the Maritime Provinces.

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

Synod of Montreal and Ottawa

Quebec, Sherbrooke, Dec. 4.
 Montreal, Knox, 11 Dec., 9.30.
 Glengarry, Van Kleeckhill, Nov. 13.
 Ottawa, Ottawa Bank St. Ch. Nov. 6th.
 Lan, and Ren., Carl. Pl., 27 Nov.
 Brockville.

Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11 a.m.
 Peterboro.
 Lindsay.
 Whisby, Whitby, Oct. 16, 10.30.
 Toronto, Toronto, Monthly, 1st Tues.
 Orangeville, Orangeville, 13 Nov.
 North Bay, Sundridge, Oct., 9, 2 p.m.
 Algoma, Bruce Mines, 20 Sept., 8 p.m.
 Owen Sound, O. Sd., Dec. 4.
 Sauguen, Arthur, 18 Sept., 10 a.m.
 Guelph, in Chalmers' Ch Guelph, Nov. 20 at 10.30.

Synod of Hamilton and London.

Hamilton, Knox Church, 6th November, 10 a.m.
 Paris, Paris, 11th Sept., 10.30.
 London, London, Sept. 4, 10.30 a.m.
 Chatham, Chatham, 11th Sept., 10 a.m.
 Stratford.
 Huron, Clinton, 4 Sept. 10 a.m.
 Maitland, 10 Sept.
 Paisley, 14 Dec., 10.30.
 Sarnia, Sarnia, 11 Dec., 11 a.m.

Synod of Manitoba.

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

Synod of Saskatchewan.

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

Synod of Alberta.

Arcola, Arcola, Sept.
 Calgary.
 Edmonton.
 Red Deer.
 Macleod, March.
 Synod of British Columbia.
 Kamloops, Vernon, at call of Mod.
 Kootenay.
 Westminster.
 Victoria, Victoria, in February.

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and 49 Crescent Street,

MONTREAL,

QUÉ

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

—Harper's Weekly

THE NEW YORK TIMES

"All the News That's Fit to Print."

Gives more space to news than any other New York newspaper. It gives impartial news free from bias. It goes into houses that bar other newspapers.

The London Times Cable News appears in this country exclusively in THE NEW YORK TIMES. No other American newspaper exceeds THE NEW YORK TIMES in the presentation of Domestic or Foreign News.

The New York Times Is Now Appearing Every Sunday Improved & Enlarged

with an illuminated PICTORIAL SECTION OF EIGHT FULL-SIZE PAGES, embracing pictures of prominent people in society and public life, news reviews and incidents of the important events of the day.

The Magazine Section accompanying the SUNDAY TIMES presents a variety of interesting illustrated features and a unique selection of the best stories about men and women of prominence.

The New York Times Saturday Review of Books

which accompanies the Saturday Edition, is the recognized authority to which the public looks for the first news of books.

THE Weekly Financial Review, In the Monday Edition,

gives a weekly review of current prices of stocks and bonds; also the dealings in securities, including high and low prices—comprising a compact and convenient reference publication for investors and others interested in financial matters.

ORDER THROUGH YOUR LOCAL NEWSDEALER.

or mailed direct from office, as per following rates:

SUBSCRIPTION TERMS:

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| By Mail. | |
| One Year, Sundays included | \$5.50 |
| Six Months, Sundays included | 4.35 |
| Three Months, Sundays included | 2.25 |
| One Month, Sundays included | .75 |
| Per Week | .17 |
| Daily, without Sunday, per year | 8.00 |
| Daily, without Sunday, six months | 8.00 |
| Daily, without Sunday, three months | 1.50 |
| Daily, without Sunday, one month | .50 |
| Daily, without Sunday, one week | .12 |
| Monday, with Weekly Financial Review, per year | 1.00 |
| Saturday, with Section Devoted to Review of Books, per year | 1.00 |
| Sunday, with Pictorial Section, per year | 2.50 |
| Postage to foreign countries for Daily and Sunday editions, add | \$1.05 per month. |

Newsdealers who are not receiving THE NEW YORK TIMES—Daily and Sunday editions—should order a regular supply at once. Write for terms. Address Circulation Manager.

THE NEW YORK TIMES
TIMES SQUARE, NEW YORK.

5,000 NEW SUBSCRIBERS

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

EXTRAORDINARY OFFERS

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

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

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

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

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

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

Address, DOMINION PRESBYTERIAN,
Ottawa, Canada.

PUBLISHERS: FLEMING H. REVELL CO.

The Spirit World

By JOSEPH HAMILTON

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

PRICE \$1.50 POST PAID

William Briggs

29-33 Richmond St. West, TORONTO



TENDERS FOR DREDGING.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Dredging St. Mary's River, Sault Ste. Marie, Ont.," will be received at this office until Monday, January 21, 1907, inclusively, for dredging in the St. Mary's River at Sault Ste. Marie, Ont., according to a plan and combined specification and form of tender to be seen at the office of J. G. Sing, Esq., Resident Engineer, Confederation Life Building, Toronto, on application to the Postmaster at Sault Ste. Marie, District of Algoma, Ont., and at the Department of Public Works, Ottawa.

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

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, for six thousand dollars (\$6,000.00), which will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By order,

FRED. GELINAS,

Secretary.

Department of Public Works,

Ottawa, December 28, 1906.

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

TENDERS FOR INDIAN SUPPLIES.

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

Forms of tender containing full advertisement with authority of the Department will not be paid, particulars may be had by applying to the undersigned, or to the Indian Commissioner at Winnipeg. The lowest or any tender not necessarily accepted.

J. D. McLEAN,

Secretary.

Department of Indian Affairs,

Ottawa.

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

Director:
John W. Jones,
President.
John Christie,
Vice-President.
A. T. McMahan,
Vice-President.
Robt. Fox,
Dr. F. R. Eccles.

NO SAFER place.

deposit your savings than with this company.

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

THE CANADIAN SAVINGS AND LOAN CO.

M. H. ROWLAND,
London Ont. Manager