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MARCH 14, 1906.

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MARRIAGES.

In Port Hope, Feb. 14, by Rev. H. E. Abraham, Mr. Charles Henry Moise, Toronto, and Miss Ida J., daughter of Mrs. H. McElroy, Port Hope.

At the residence of the bride's parents, on Feb. 28, 1906, by the Rev. D. A. McLean, Tara, James E. Miller to Mary Dornan, eldest daughter of Charles Dornan, all of Annabel.

At the home of the bride's mother, Mrs. S. J. Strathern, 90 Mutual street, Toronto, by the Rev. A. L. McPayden, B.A., Alce Mayabell Strathern to James W. Sim, of Grenfell, Sask., formerly of Uxbridge, Ont.

On Feb. 28, 1906, at Durham, Ont., by the Rev. Wm. Farquharson, Margaret Webster Crawford, of Durham, to Mr. John S. Mortimer, of Winnipeg.

On Feb. 27, 1906, at Ormstown, by the Rev. D. W. Morrison, D.D., Thomas M. Fraser, Rosevein Manitoba, to Henrietta Elizabeth, second daughter of Mr. John Coulter, Rosevein.

At St. Steven's Church, Winnipeg, on Feb. 21, 1906, by the Rev. C. W. Gordon, J. P. Crosby, eldest son of J. W. Crosby, Point Fortine, Ont., to Allice Collins, of Manotick, Ont.

On Feb. 21, 1906, at the residence of the bride's father, 339 St. Clarence avenue, Toronto, by the Rev. Dr. Turnbull, of West Presbyterian Church, Lillian A., second daughter of J. W. Dill, to Mervyn J. K. Allen.

DEATHS.

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

In North East Hope, on March 3, 1906, Donald McTavish, aged 86 years.

At Port Hope, March 1, John Hoard, aged 95 years. Suddenly, on Feb. 28, 1906, at his residence, 85 Artillery street, One-hoe, Dr. George Stewart, D.C.L., F.R.C.S., in his 57th year.

On March 3, in Puslinch, Malcolm McNaughton, in his 87th year.

In Oshawa, on Feb. 27, Alex. McLaughlin, aged 85 years.

In Oshawa, Feb. 25, George Edwards, aged 84 years.

On March 5, 1906, at 101 Mackay street, Mary Ann Patton, widow of the late Charles Alexander, aged 72 years.

At Avonmore, on Feb. 28, 1906, Mrs. Angus McKinnon, aged 97 years.

At 97 Spadina avenue, on Sunday morning, Jan. 4, Kate Westlake, beloved wife of Frank Yeoh.

At Sutton, on Feb. 11, 1906, W. H. Summerfeldt, aged 88 years.

At the residence of her son-in-law, Dr. Henderson, 414 Albert street, Ottawa, Janet Ferguson, relict of the late John Smith, orphaned, in her 84th year.

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

ARCHITECT.

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NOTE AND COMMENT.

It is good to note, says the Lutheran Observer, that the representatives of America and England at the conference on Moroccan reforms at Algiers, were not present at the bull-fight given in honor of the conference on a recent Sunday. In view of the too general tendency on the part of many public men to fall in with the customs of the countries in which they happen to be, especially in the matter of disregard of the Sabbath, it is refreshing to learn of the stand which these men took.

Although Church and State have now been formally separated in France it is estimated that the French government will not be able to greatly reduce its present budget of \$7,500,000 annually for the maintenance of worship. According to the provisions of the new law the French government will continue to pay for life a number of pensions, in lieu of salary, to members of the French clergy, besides temporary pensions to clergymen who continue in their present charges for periods of from four to eight years.

In a sermon on "Why the Masses in New York are Poor," Rev. Dr. M. C. Peters said: "It is estimated that New York spends \$1,000,000 a day for liquor, most of it bad, which amounts to more than half as much as the amount required to run the entire Government of the United States. The annual liquor bill of New York is more than the entire amount received for tariff. The interest on the city's annual drink bill at 4 per cent. is nearly equal to the income of all the universities and colleges in the United States." The liquor traffic produces very much the same results in all great centres of population.

The "Family Worship Union" is an association recently founded in Great Britain for the purpose of spreading and reviving family worship in the homes of the people. A writer in the London Presbyterian, noting the organization of this association, says: "It is feared that, to a very large extent, the practice is falling into disuse in many of our families, which I am sure you will agree is much to be deplored in every way." The same thing can be said of conditions in many parts of Canada. The "strenuous life"—the rush for wealth and improvement in material conditions generally, is driving family worship out of the homes of the people. When this good old custom becomes a thing of the past, the result can hardly fail to be unspeakably hurtful to the cause of religion.

The Belfast Witness quotes an eminent Englishman, Dr. Timothy Richard, one of the foremost authorities on China and the Chinese, as being rather an alarmist about China's future. Our contemporary says that probably no European living knows better the Chinese mind to-day, nor the measures necessary to meet the new conditions which have arisen than Dr. Richard. The people are waking up, are at the parting of the ways, and that vast country may be lost for Christ and Christianity unless Christian Europe and America act very wisely. He counsels peace and goodwill, fair and honest dealing in all international relations. He says the missionaries are working mostly among the poor and uneducated. The better classes are becoming anti-foreign owing to the threatened encroachment of their country among the Western Powers; anti-foreign feeling easily becomes anti-Christian. These are points to be weighed well by our statesmen and Churchmen. China, in the opinion of that paper, is one of the greatest fields for missions on the face of the globe.

The appointment of John Morley as Secretary of State for India is a matter of especial significance to the opium reform. It is understood that Mr. Morley took this place in the British Cabinet with the distinct understanding that the British Government should take an advanced stand on the opium question. Mr. John E. Ellis, the new Under Secretary, is of like mind. He hates the opium as well as the liquor traffic. For years he has been a contributor to the funds of the Anglo-Indian Temperance Association.

In a recent public address Governor Folk of Missouri drew attention to the significant fact that to-day every State in the American Union except ten is prosecuting corrupt officials. This does not mean, says Governor Folk, that men are getting worse, but it shows that men are getting better. The people will no longer tolerate the things they used to submit to in silence. If this spirit of civic righteousness now abroad in the land does not die out, we may hope to pass from an age of sordid commercialism into an age of high ideals, from evil to good, and from darkness into light. Even now gold is not worshipped with the same devotion as of old. The effort is becoming more and more evident that the people are striving to get right and to stay right, rather than to get rich and stay rich. It might be a good thing of the same new-broom-sweeping-clean should visit Canada.

A recent Washington despatch notes an important decision just given by the U. S. Supreme Court, when unanimously it laid down the new principle that railroads cannot deal in the commodities which they haul over their lines. The decision, it is pointed out, falls principally on the railroads which directly or indirectly own coal mines and sell their products, but if the courts sustain the claim of the Inter-State Commerce Commission that private car lines are common carriers the principle laid down to-day may also include them, so that the owners of refrigerator cars would be prohibited from using their own cars for the transportation of their products. The decision as to coal alone, however, removes what is acknowledged to be one of the greatest evils in the matter of railroad rates. It also enlarges considerably the power of the Inter-State Commerce Commission.

An interesting article, written by a Frenchman, recently appeared in the London Times, dealing with the separation of church and state recently effected in France. Among the points made by the writer the most important is that the Separation Act, while evidence of a revolution in France more profound than that of 1789, is not to be understood as a revolt against God or religion. It is, rather, against that clericalism which during these last decades has been waging war without cessation against the government of the country, and which has, in the endeavor to overthrow it, associated itself with the most violent and disreputable movements. France, the writer declares, is endeavoring to create a new conscience for herself. Roman Catholicism, as at present administered, is condemned by the country, not only for its intrigues, but for its moral inefficiency. The younger generation of Catholics, both clerical and lay, are themselves acutely sensible of this, and there is preparing in the Church itself a vast movement in the direction of moral and intellectual reform. A new Catholic review called *Demain* insists that Christianity, if it is still to subsist in France, must disassociate itself from all the reactionary parties, whether political or intellectual.

Sir Alfred Thomas (Baptist), leader of the Welsh Parliamentary Party, speaking at Bangor, Eng., said that one of the first questions Welshmen expected the Government to deal with was the amendment of the Education Act, and another was the disestablishment of the Church. He was glad to find that religious equality was to be put almost foremost in the Liberal programme.

The late Dr. J. A. Gordon, at an anniversary meeting of a missionary union some years ago, is reported to have said: "Preach or perish; evangelize or fossilize!" In commenting on the words The Christian Herald, of Detroit says:—"The meaning is plain and true. In order to self-saving an individual, a church, a denomination, a Christendom must be actively engaged in saving others. Take it in the case of the least unit mentioned, the individual, it is evident, both as a matter of Christian philosophy and as a fact of observed experience, that any follower of Jesus who so far misses the spirit of his Master as to be concerned for his own soul alone will not only cease to grow in grace but will also relax his grip on the essentials of the faith."

The Agricultural Commissioner of New York State says there are 20,000 farms for sale in that commonwealth, on which 50,000 laborers could find work. The New York World noting the fact says that farm-laborer immigrants need not go West when such chances exist for their gaining an independent living within a few hours of the great metropolis. The New England States have made special efforts to attract immigrants to such farms, and with gratifying success. The World says New York must follow suit. We venture to suggest that in view of the rush of people to the Canadian West, the older provinces will soon have to do something in the same line to secure settlers for "abandoned" farms, which are growing in number under the caption of farms for sale.

The Herald and Presbyterian says it has always regarded the "European Sunday" as only half a Sunday—people, especially Catholics, going to their church in the morning, and observing only the earlier portion of the day. That paper, however, takes occasion to point out that there is a growing respect for the Sabbath on the Continent of Europe. Governments are beginning to recognize the economic advantage of one rest day in seven. In Germany the Sunday train schedule is continually being reduced. In France and Italy there is much less work on Sunday than a few years ago. In England, of course, Sunday has always been observed more fully than in the United States. The English and the Scotch are the greatest Sabbath-keeping people in the world, which is doubtless one reason for their success. While this latter point is true generally, the fact cannot be winked out of sight that in Great Britain, Canada, and the United States, the "Continental Sunday" under the influence of mammon-worship and pleasure-seeking, is gradually becoming a regrettable force. While there is a growing respect for the Sabbath on the continent of Europe, it is not reassuring to find that "the greatest Sabbath-keeping people in the world" should be drifting from their moorings and showing a disposition to be content with the "Continental Sabbath." The drift in that direction has become very pronounced in recent years. If "the greatest Sabbath-keeping people in the world" desire to preserve their reputation and to maintain the principles underlying the Sabbath institution, they must take a firm stand against the secularization of the Lord's Day.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSCHRIST AND THE COMMON
PEOPLE.

"And the common people heard Him gladly."—Mark xii. 37.

Society to-day is very much like what it was in the time of Christ. It then and now ignores the people. It exploits them for its own ends, but otherwise will not touch them. Society in Christ's day found no difficulty in ruling the people from above, and it did so by steadily refusing them their rights and liberties; but times are changed, and the people are no longer to be treated as dumb driven cattle. Still society continues to divide them into higher, middle and the lower classes; but Christianity knows no such distinctions. Jesus Christ never treated them in such a fashion, though He had to face and defy society in His sympathetic treatment of the people. Officialism was rampant in His day, and when it found that it could not use Him for its own purposes it turned fiercely upon Him. It is sad to think how officialism has ground down the people and persecuted them. We see in Russia, in her wild welter of revolution to-day, the frenzy and ruin that the official classes there have produced; for it is really they, in the long-drawn tyranny and oppressions, that are making the country such a scene of strikes and plunder, murder, and rebellion. Just as it was in the time of our Lord, so it is now in a new movement, the people find their opportunity, and they do not hesitate to seize on it. Ever since John the Baptist preached that the Kingdom of God is at hand, the people have been coming to their own, and it is they that in the long run won everywhere against officialism, and they are sure to win in Russia, too.

When the official class everywhere in Judea turned its lip in scorn and hatred against Christ, the people drew closer and closer to Him. They were quick to recognize that He belonged to their side of the House of Israel, and He was always at home among them. Did not that sturdy son of the people, Abraham Lincoln, say, "The Lord prefers the common people, that is the reason why He has made so many of them." Considering that Jesus Christ was one of themselves, and that he had been brought up in a humble home it was natural that He should find His work among them, and that they should find their friend and leader in Him. The people love to follow their leader, and how trustful they have been of their leaders, even those of them who have sold their lives and liberties for a mess of pottage. But at last they had found a leader they could implicitly trust, and they gave themselves heart and soul to Him. He had nothing to say against the Roman Government, nor the institutions of his country, nor the services of the temple and synagogue, but He had everything to say against the intolerance of the priesthood, the insincerity of Phariseism, and the hollowness of public worship, and the people followed Him with hearty sympathy in this line of teaching.

It must be remembered, too, that when He came to closer quarters with the people themselves, He did not spare them nor flatter them, nor pander to vitiated tastes and habits: He simply told them the plain, unvarnished truth. It was His candor that won their confidence and affection. Nor did the Son of Man make any attempt to amuse them. He Himself was no ascetic, and there was no note of asceticism in His teaching, for He came eating and drinking, and sharing with them in the common joys and sorrows of life; but He would not at any point lower His ministry to that of a mere entertainment for the people; and what delighted Him was to find that the

people were in full sympathy with the higher ideals of His life and work; and this comes out so strikingly in the case of the Samaritans, when they said unto the woman, "Now we believe, not because of thy saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." The impression is abroad to-day that you need not expect to draw the masses to the Church, unless you provide amusements for them. Hence it is that we are getting up institutional Churches, and all kinds of intellectual and social enjoyment in connection with them. We are not condemning them, but what we wish to say is that we do not find such things in the programme of Christ. All that He did was to identify Himself with the people and sympathize with them, and they came in crowds everywhere to wait upon His open-air ministry. The people were so receptive not only on account of the correspondence and affinity between Him and them, but because He brought them a Gospel they could understand, and that they so much needed, and wherever this old Gospel is preached in our day, it has still its old power and attractiveness.

The people found Jesus Christ so interesting, because He was so deeply interested in them. What leader had ever come so near to them as He did? He entered in every case into their lives and thoughts, sorrows and sufferings, as if He was a member of their family; and, indeed, who had sympathy and compassion for the multitude in its units as He had? He blessed the children, He healed the sick, He opened the eyes of the blind, He fed the hungry, and He brought the dead to life again, and what form of service and sacrifice was there that He had not given on behalf of the people? for He "Himself took our infirmities and bare our sickness," and when the people in their dumb, silent way came to understand this, no wonder that they welcomed Him and heard Him gladly.

Then, too, He was as winsome in His teaching as He was in His person. The people had found that life was one long, unending struggle with oppressions, from the Roman Government in taxes, and the Pharisee with his traditions, that ground the very soul out of them. There was no sense of joy in life, and no pleasure in the work of their hands. Christ came into their every-day life with His message. It was a sincere, plain, and homely statement, but in telling it He laid hold of the life around Him—its paths and patience, its sea and fishing, its sowing and reaping, its poverty and wealth, its men and women, its fields and trees, its sheep and goats, its lost coin and its lost son, and He made a new use of them, and brought new meaning out of them. The people had found nothing but toil and drudgery in their pursuits and occupations, but when Christ touched them, throwing the light and life of eternity around them, they became symbols of higher and better things. When the people found them throbbing with spiritual lessons and relations, they saw a new dignity in labor, and found a new value in life. The teaching of Christ had spread a renewing and uplifting influence everywhere around them. "He made God real, truth living, duty absolute, forgiveness actual, help present, life joyous, and eternity itself a welcome light on the path of death." It was surely the right thing when "All bare Him witness and wondered at the gracious words which proceeded out of His mouth."

Sorrow is sometimes the covered way through which we walk into the kingdom that never grows dim.

"NEITHER SCIENTIFIC OR
CHRISTIAN."

In a recent sermon, founded on Timothy I., 20, Rev. Dr. Lyle, of Hamilton, said: It was in 1806 that Mrs. Mary Baker Glover Eddy gave to the world what she was pleased to call her final revelation of religion which was to supplant Christianity, and her advocates are pleased to say it is not only a revelation of religion, but it is science and philosophy as well. Voltaire said of Rome that it was neither holy nor an empire, and some say of Christian Science, and with equal truth, that it is neither scientific, Christian nor philosophical. What was its message of science? Mrs. Eddy made it a fundamental principle that there was no matter; that what mortal mind sees, tastes, touches and smells is but really a belief. She insists on the nothingness of matter not as an axiom, but as a fundamental truth. In other words she would have us believe that the city of Hamilton is only a dream, the Dominion of Canada merely existing in belief, and the whole universe only a delusion. She also makes the astounding statement that it is a waste of time to study modern science. She would have us believe that senses deceive us, that our inferences are untrue, that we are the victims of worldly illusions, and that we are doomed to believe in the existence of things which do not exist. Is a doctrine scientific which denies that facts given in experience are untrue? If so, then all science is untrue. Dr. Lyle thought the title Christian Science had been used by Mrs. Eddy for her teachings because she realized the value of having a good name. The reality of the material world was the largest factor in man's experience.

What is her philosophy? The work of philosophy in all ages, from the time of Socrates, has been to bring about a final unity of the universe and of God and man. How does Mrs. Eddy get to the final unity of God and man? Her definition of man is that he is the infinite expression of the infinite mind, that he is co-existent, co-eternal with God. In simple English this meant that man is as big as God in these three things. In one part of her book she declares that the soul of man is God, not that it expresses God. Her contention is that mortal existence is a dream and she solves the problem of science and philosophy by saying there are no such things and they never existed. She is compelled to blot out the earth and sky and deny everything but the existence of God himself. What a ridiculous belief this was.

As to her religion she herself describes it as the last and final one, and Dr. Lyle added he hoped it would be of the kind. Her description of God showed she was a pantheist, which she was at great pains to deny she was not, like the thief who hoped to draw attention from himself by his cries of "Stop thief!" She identifies God with nature, which is the belief of the pantheist. She describes God not as a person, but as a divine principle, mind, truth, love, etc. She puts principle first, however. Dr. Lyle did not hesitate to say that Mrs. Eddy was either greatly deceived herself or she was trying to deceive others.

What does she think of Christ? She says that Jesus and Christ are not to be regarded as one person, for Jesus is the man and Christ is the principle. Was not this deception from first to last?

It could not be denied that she had cured many people, but should she claim a monopoly of divine healing on these grounds? The Roman Catholic Church, the Greek and Mormon Churches had records of healing that would bear

comparison with Mrs. Eddy's, and they did it as good and as honestly. What they had healed was what Mrs. Eddy had healed, cases of hysteria in its many forms, diseases, the creatures merely of a disordered imagination, and which had no real existence. Other cases had perhaps been healed by Mrs. Eddy, but these were cases which nature itself would have cured if left alone. The skilled surgeon and physician of to-day was merely using his skill to give nature a chance. The medicine of to-day was the study of nature. All nature healing was divine healing. Mrs. Eddy, however, did not advise her followers to fight shy of a surgeon in case of broken limbs, although she went so far as to say that ultimately these could be cured without the aid of skilled physicians. If Mrs. Eddy's system was right why could she not cure them now?

Dr. Lyle related several instances to show the influence of mind on matter and vice versa recorded in journals of medical research.

A medical journal had given several reasons for the existence of Christian Science; the religious craving of the hysterically inclined; a love of mystery; a love of pleasure. To these Dr. Lyle thought another should be added—a love of money, which was the root of all evil.

In conclusion Dr. Lyle asked his hearers to have nothing to do with a system of religion founded on hysteria, a system that did not touch faith, that denied the existence of matter and of body, that said God is equal to man and man equal to God, and that the realities of life were but dreamings. Why did men believe in it? For the reason that there were those morbidly and hysterically inclined who craved for such things, to help out a jaded life, as a drunkard had recourse to liquor. There were enough facts around us and at our command to satisfy without believing in a mass of contradictions and babblings in a science so-called.

KINGSTON.

This court met on the 6th inst., and had a session next day. Twenty-four clerical members were present, with three elders. Revs. W. Shearer, and A. M. Currie had been inducted into Picton and Deseronto, respectively, since last quarterly meeting. Quite a number of reports were presented, and a large amount of business was transacted. Rev. D. M. Solandt, of the Congregational Church, Kingston, applied to be received into the ministry of the Presbyterian Church. A committee appointed, reported very favorably; and the proper steps were taken to bring the application before the General Assembly. The report on Statistics showed an increase of living on the whole, and addition of eighty-four families. The sixteen mission fields are doing well in the circumstances as are also the augmented charges; yet requiring the usual assistance. The principle of paying commissioners attending the General Assembly was approved. Y. P. Societies are increasing and prosperous. Church Life and Work was well reported on, but Sessions and church members ought to take a greater interest in the questions proposed by the Assembly's Committee. Sunday Schools are not increasing in number nor attendance. Pastors and Superintendents are asked to give more, and in getting up reports, to take up the teacher's training course, and also with elders to take more interest in the home department. The Presbytery cordially approved of the proposal to oppose any change in the law relating to horse-racing at agricultural fairs. Commissioners to the General Assembly were chosen as follows, viz: Revs. Messrs. McConnell, McQuarrie, Laidlaw and McNinn, by rotation, and Principal Gordon, Dr. McTavish, and H. Gracey by ballot. Also seven elders were chosen. Rev. Henry Gracey was unanimously nominated as Moderator of the next General Assembly.

QUEBEC.

The Presbytery of Quebec met in Chalmers' church, Quebec, on the 6th and 7th March. Home Mission, Augmentation and French Missions Conventions submitted their reports, and grants for the preceding six months were passed, and recommendations made for the ensuing year. Calls for supply of preaching came from unexpected quarters (Church of England, and Congregational), and the Presbytery took steps to give effect to the appeals. Much consideration was given to the necessities of small communities and scattered families far removed from church centres, and impossible of being ministered unto by those in charge—because of the distances. The Presbytery ultimately resolved to appeal to the General Assembly's Home Mission Committee to furnish the means to support a missionary giving his time to these destitute localities. Two mission stations were advanced to the status of congregations, viz., Sootstown and Grand Mere. Rev. R. Mackenzie and Rev. J. R. MacLeod were appointed moderators of these, respectively. The Presbytery sustained a unanimous call from the congregation of Hampden, to Rev. R. MacLean, Valleyfield, P.E.I. Rev. A. Paterson, M.D., was re-appointed to Lake Megantic. The following were appointed commissioners to the General Assembly, viz., Messrs. J. Mackenzie, J. R. MacLeod, W. W. MacCaug and A. T. Love, ministers; and Jas. Muir, Jas. Davidson, R. Stewart and H. Morrison, elders. Reports on Church Life and Work, Sunday Schools, and Y. P. Societies were submitted, respectively, by Messrs. E. Macqueen, P. D. Muir and H. Carmichael. The new metrical version of the Psalter was approved, with a view to its being incorporated in the Book of Praise. J. R. MacLeod, P. Clerk.

"CONSIDER HER WAYS."

Nature has so nicely balanced and adjusted all her mechanism that it would be dangerous for us to blot out any species of animal or plant, however useless or noxious we may think it, had we the power. The white ant is reckoned one of the pests and plagues of tropical regions, so greedily does it devour every vegetable and animal substance that comes in its way, eating down huts and houses, laying waste everything in its path, and rendering many a region unfit for human habitation. But now Dr. Arthur J. Hayes, who has recently visited Abyssinia, in his book, "The Source of the Blue Nile," records his opinion that it is to the white ants that the mud spread over the Nile delta in the annual floods owes its wonderful fertility. His theory is that the productive property of the Nile mud is due to the work of the white ant in the western borderland of Abyssinia. Darwin showed that our soil is the product of the humble earthworm, and thus this lowly creature is one of the great benefactors of the world. The white ant is now placed in the same light, and if it were blotted out of Nature's complex and delicate organism Egypt might become a sterile desert. Perhaps the pestiferous little brown and black ants also have their beneficent mission, and even spiders, wasps and mosquitoes may have their necessary place. If we could exterminate mosquitoes we might eradicate the yellow fever, who knows what new evil might thereby be let loose upon the world? At least, the ant holds its place as a teacher of the race, and we may still go to this humble creature to "consider her ways and be wise."

The Youth's Companion says: "One of the lawyers who spoke at a meeting in London of the Royal Courts of Justice Temperance Society said that, if England were to turn sober, the legal profession would be ruined. The medical profession also would lose hosts of patients. This should be stored in the memory side by side with the English.

BRITISH AND FOREIGN.

Rev. Mr. Burnett, St. David's, Glasgow, is asking for a colleague and successor.

The representation of Scotland in Parliament is made up of 48 Liberals, 12 Unionists, and 2 Labor members.

Belfast, as in the industrial centres on the Clyde and elsewhere, has profited by the abnormal demand for new shipping during the past year.

Dundee U. F. Presbytery estimates that in the city 100,000 are connected with churches, and 70,000 are not.

Mr. John Kelly, a farmer, died at his residence, St. John's Point, Killough, county Down, Ireland, on the 18th ult., aged 108. He recorded his vote in the last election.

Lady Hermione Blackwood has been elected president of the Ulster branch of the Irish Nurses' Association. She is herself a thoroughly trained Queen's nurse.

Edinburgh is considering a proposal to lay out a space as tea garden and winter garden where music will be furnished.

"The Master of all of us," as R. L. Stenson called Mr. George Meredith, celebrated the 78th anniversary of his birth on the 12th ult.

Nearly one-half the working women in London are domestic servants, of whom there is one to every twenty persons in the population.

Duncan Rose, Glenferries, who enjoys the distinction of being the smallest voter in Britain, is only 3 ft. 4 1/2 in. in height, and is 47 years of age.

Sufficient money has been subscribed to provide a salary of £200 per annum for five years for a lecturer on Celtic languages and literature at Glasgow University.

Sir Walter Scott and Allan Ramsay, in Prince's street, are to be scraped and filed, and afterwards re-polished. The other monuments in Edinburgh are getting a general overhaul.

It is probable that the Rev. Alexander Connell, of Regent Square, London, will be appointed to succeed Dr. John Watson ("Ian MacLaren") as pastor of Sefton Park Presbyterian Church, Liverpool.

The Earl of Minto, Viceroy of India, shot his first tiger in the Daltongpi district the other day. The animal measured nine feet from the snout to the end of the tail.

It is a notable fact that in proportion to its population New Zealand despatched more troops to South Africa than all the forces and reinforcements embarked from the United Kingdom.

Britain's population is nearly twenty millions less than that of Germany, and the export £50,000,000 more. Britain's population is half that of the United States, and her export trade is equal to theirs.

There are upwards of seventy lady students at the Horticultural College, Swanley, and some men are also employed, yet the ladies take their full share of the work, even to stoking the fires and taking Sunday duty.

Cawdor Castle, Nairnshire, is one of the most picturesque castles the Highlands can boast. It remains—the exterior, at least—the feudal stronghold, moated, with massive defensive towers, that it was when built six centuries ago.

Snuff-taking is a common habit among certain classes of the London poor. It shows its effects in rambling speech, pallid aspect, and dejected demeanor, resembling the symptoms of the morphia taker. The practice is especially common among women.

The Cathedral of Roeskilde, where the remains of King Charles of Denmark are laid to rest, has been for about nine centuries the regular burial-place of Danish monarchs, princes and princesses. From the monuments within its walls it would almost be possible to frame a chronological table of the royal line of Denmark. It might be styled the Westminster Abbey of the Danish nation.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

TEMPERANCE LESSON.*

Who Hath Sorrow? v. 29. A lady who opposed the strict temperance principles of Governor Briggs of Massachusetts, went at a party, at his suggestion undertook to talk over the ramblings of her acquaintance and note the effects of intemperance among them. After half an hour she returned, her eyes filled with tears, exclaiming, "O, Governor Briggs, how could you ask me to do such a thing? I am appalled. It is dreadful to think, that I do not know a family that does not number one victim; and some have had all their brightest and best fall by it—fathers, husbands, children. It is too dreadful to think of. I will never ask you to drink wine again, or call you fanatical for not taking it."

Contentions, v. 29. The quarrelsome courage of a man in drink often leads to unexpected disasters. An eccentric old clergyman told how once, when a mere lad, he became intoxicated. He took a sled, and ascended a high hill to have a good slide over the snow. He saw a cow before him at the bottom lying down, and said to himself that he could hit that cow as easy as not, and knock her into a thousand pieces. He struck the cow, as he intended, but instead of demolishing her, she came near knocking him into nonentity. He was effectually sobered, and never afterwards was drunk.

Wounds without cause, v. 29. Have you even seen a drunken man gaze at his bleeding hand in stupefied wonder? He has no idea what caused the wound. He did not intend to get hurt. In fact he intended to procure himself pleasure rather than harm. Yes, and deeper wounds than an abrasion of the skin or a blackened eye, are gotten in the same heedless way. When he is bankrupt and no one will trust him, when his children are ashamed of him and he has become the butt of the town's ridicule, he can look upon his wrecked and shameful career with the same stupid wonder.

Look not thou, v. 31. In the British Parliament a member moved to appoint a commission to investigate the cause of intemperance among the people. Another member arose and said he thought he could tell them without a commission: it was drinking. This being a clear statement of the cause, a clear statement of the cure would be a stop drinker. And he might have gone a step farther, and advised every boy in the three kingdoms not to play with the temptation to drink.

Look not thou on the wine, v. 31. There are three things in life, says a famous college president, that young men should aim at. First, at becoming wholesome, vigorous animals. Strong drink will not help them here, for every one knows that it causes weakness and disease. An insurance company would rather take a risk on the life of a total abstainer than of even a moderate drinker. Secondly, at acquiring a strong mental grip. There is no help here in drink, for it dulls and confuses the mind, and helps to fill asylums for the insane. Thirdly, at earning a good reputation. Certainly intoxicants afford no help here, for they produce all sorts of crime, and bring many users to the jail or the penitentiary. Not one of these three objects is easy to win. It is not good sense to make the task harder, by yielding to a power that will not help us, but will surely hold us back?

At the last, v. 32. The test of any process is its result. The wheat tests the separator; the flour, the mill; and the bread,

*S. S. Lesson—Proverbs 23:29-35. Commit to memory v. 31. Read Genesis 9:18-27. Golden Text—At the last it biteth like a serpent and stingeth like an adder.—Proverbs 23:32.

the baking. The finished product of the drinking process is the drunkard, revolting, diseased, miserable. All earth's joys have become impossible to him, and heaven's are forbidden. The Japanese have a proverb. "First, the man takes a drink, then the drink takes a drink, then the drink takes the man."

He that lieth in the midst of the sea... upon the top of a mast, v. 34. Drink makes idiots of the brightest and cleverest. It is like a wicked magician who could take the intelligent look from a boy's face, giving it instead a vacant, stupid stare. Intoxicants can make a gibbering fool of the keenest and most capable youth. The change comes quickly and surely. But to get back the old quickness and strength of mind, ah! for that, many a drunkard would think no price too great. Why should anyone give himself a task so hard, so impossible but for the grace of God?

I felt it not, v. 35. Pain is man's friend. It is the warning that danger threatens. If you could not feel fire, your hand might be burnt to a crisp without your knowledge. If you did not feel a prick on the skin, you might some time carelessly sever an artery. Pain is your corps de scouts in a hostile country. Destroy your power to feel pain, and you are helpless to a host of foes. Anything that dulls pain is not to be trifled with. A narcotic or opiate should never be administered except in cases of extreme need, and then only by a qualified physician.

Seek it yet again, v. 35. So overpowering is the thirst! A reformed drunkard used to say, that there had been times when his craving was so uncontrollable that, if he smelt the door of a saloon and there was a gatling gun firing through that door, he could not help attempting to enter.—Yet he had found One who was stronger than his thirst, and the power of Jesus Christ had set him free from his bondage.

OUR TITHES.

"What we are waiting for and longing hopefully to see is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ; for that day, when it comes, will be the morning, so to speak, of the new creation. That tide-wave in the money power can as little be resisted, when God brings it, as the tides of the sea; and like these also, it will flow across the world in a day." Oh, for the uprising of this tide! In the history of America there have been many revivals, and each has had its own distinctive peculiarities. There has been a revival marked by attention to the preaching of the Word; there has been a revival like that in 1858 in New York, marked by a wonderful outpouring of prayer. Each has had its own peculiarity. What I would like to see now is a revival that shall be marked by Christian giving, by sacrifice for Christ. I say sacrifice. Men wait until the cup is full and they give the overflow to Christ, and call that sacrifice, forgetting that the whole contents of the cup are His. We hear a great deal of systematic benevolence. I wish it were more systematic—and of the Lord's portion; but what is the Lord's portion? The Old Testament tithes? No, no; the New Testament tithes consist of the whole ten parts; the New Testament Levites are the whole Church; the New Testament priesthood are the universal priesthood of believers; and the New Testament tithes is all that a man has. So let us look at ourselves as stewards."

Rev. Wm. M. Taylor, D.D.

TEMPTATION AND TRIUMPH.

By Alderman Armstrong, London.

God by anticipation prepares His people for coming trial—and temptation. He often permits what He does not approve but only when He is assured that no risk is involved. There was little, or no risk, in the case of Abram and Job; none in the case of Christ. The prior preparation for the temptation of Christ is stated in the 16th and 17th verses of the 3rd chapter of Matthew. The baptism; the heavens opened; the descent of the Holy Spirit and the divine acknowledgment: "And, lo! a voice from heaven saying: This is my beloved son in whom I am well pleased."

None of God's children need stand alone when trials and temptations assail them.

The temptation of Christ was an event of infinite significance. It was a conflict between good and evil; between the forces of deliverance from spiritual bondage and the forces of spiritual destruction; between the powers of light and those of darkness. It was an event which called forth the divine Trinity. The arch enemy of mankind, the arch rebel and usurper—Satan—exerted his most artful wiles to gain his unworthy ends.

God the Father acknowledged the sonship of Christ. Christ the incarnate Son was the subject of temptation. The Holy Spirit exercised His peculiar office, descended like a dove and lightened upon Him; fulfilling His special work "led" Christ into the wilderness—the scene of trial and triumph! These three, Father, Son and Holy Spirit are one; a trinity in unity combined in activity of purpose.

The Devil, the evil one, Satan the great adversary.

It has been advanced that the temptation of Christ was merely in vision; a mental influence under which He decided upon the motive and method of accomplishing His life's work. This cannot possibly be! The plan of salvation was not devised after the incarnation, but was among the eternal decrees and purposes of God. Moreover we cannot suppose that Christ was in a comatose condition for a period of forty days, the time He was in the wilderness. It was rather a period of preparation for the tremendous issues that were soon to be contested. Forty days in the wilderness fasting, with wild boasts for companionship, but at the same time in spiritual communion with His Father, who imparted strength, physical and spiritual, for the prospective and anticipated experiences.

Satan takes advantage of weakness; and Christ, humanly speaking, was exhausted both mentally and bodily, yet He was prepared by the meat He had to eat "which ye know not of," for His answers to His adversary: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," this was the sequence.

The scriptures relate many paradoxes—fasting to secure strength. When I am weak then am I strong.

Forty days fasting was a wonderful preparation for spiritual conflict and temptation. We have the record of two other men fasting for a like period.

Moses: Ex. 34:28. And he was there with the Lord forty days and forty nights: he did neither eat bread nor drink water."

Elijah: 1 Kings, 19:8. "And he arose and did eat and drink and went in the strength of that meat forty days and forty nights into Horeb the mount of God."

Christ: Matt. 4:2. "And when He had fasted forty days and forty nights he was afterwards hungered." These all were representative men! Representatives of the three great divine dispensations for the restoration of fallen man to the favor of God.

Moses the representative and head of the dispensation of law. "During forty days the Lord had spoken to him in Mount Sinai," obtaining directions for a divine work. Elijah, the representative and head of the dispensation of the prophets, was in preparation for a divine commission. Christ, the representative and head of the dispensation of the gospel of the grace of God, preparing for the great work of human redemption.

These three great representatives met on the mount of transfiguration: And behold there talked with Him two men, which were Moses and Elias; who appeared in glory, and spake of His decease which should be accomplished at Jerusalem. Luke 9: 30-31.

The theme of celestial and terrestrial Saints is the same—the crucifixion and death of the world's redeemer. This incident shows the conscious existence in a future state of those who have passed through this transitory life. That men exist and take an interest in human events after they have ceased to participate in its activities.

The temptation of Christ suggests the subtlety of Satan's devices. To prove His divinity he must create. If thou be the Son of God command that these stones be made bread.

It, again, thou be the Son of God, show it by testing His providential care. Cast thyself down. Christ now exposes Satan's intrusive presumption and declares His divinity: Thou shalt not tempt the Lord Thy God.

Foiled twice Satan now appeals to earthly power and glory. Promises a universal sceptre for an act of worship. Giving what he only held as a usurper, not by right but by rebellion. Devil worship would bar the possibility of universal dominion. And in this again the devil seeks to frustrate the divine plan; for Christ shall hold universal sway and the Kingdoms of this world shall become the Kingdoms of our God and of His Christ.

Christ's temptations were a signal victory over His adversary. In every case He triumphed. It teaches us to be well posted in "What is written." With this weapon we can resist the devil and he will flee from us as he did from Christ; and God's angels will come and minister unto us.

PRAYER.

O most merciful Lord, grant to me thy grace, that it may be with me, and labor with me, and persevere with me even to the end. Grant that I may always desire and will that which is to Thee acceptable, and most dear. Let thy will be mine. Grant to me, above all things that can be desired, to rest in Thee, and in Thee to have my heart at peace. Thou art the true peace of the heart, thou its only rest; out of Thee all things are hard and restless. In this very peace, that is, in Thee, the one Chiefest Eternal Good, I will sleep and rest. Amen.—Selected.

Central Presbyterian Society at large must be leavened with saving truth. The conditions that menace public welfare are anti-Christian—crime, vice, betrayal of trusts, avarice. Christian principle is the remedy for it all. The Gospel is mighty through God to the pulling down of strongholds. To this end its truths must be believed and lived, and so impressed on the public mind and inwrought into the public conscience as to shape sentiment, control conduct and regulate public life. The religious newspaper may speed this beneficent work and consecrate its resources wisely to this cause.

MISSIONS IN INDIA: STATIONS AND METHODS.*

Matt. 28: 16-20

1. Stations.—Missionaries ordinarily begin work in cities, which are the centres of influence. But when that is found impracticable, a point of lesser importance is chosen, with the ultimate object of taking possession of the city as the strategic point. In India nine-tenths of the people live in villages, and yet there are a considerable number of cities. Six of these have been occupied by our missionaries in Central India, as follows:

1. Indore. Has a population of 83,000, and differs from other cities named in that it is the capital of a feudatory state, which means that it is not a British possession, but has a British Resident representing the Crown. In Indore we have our College, Girls' School, Women's Hospital and Widow's Home.

2. Mhow. A city of 27,000, and has in it 5,000 or 6,000 British soldiers, and is, therefore, a camp town. The Boys' Orphanage is located here, in which most interesting industrial work has been developed. The boys manufacture carpets and rugs, which find a ready market in Bombay, while some of them have been sent to England. These are pronounced of high quality. Besides carpet-making, carpentry, shoe-making, etc., are taught.

3. Neemuch. Here there is a population of 20,000. Recently a spiritual movement has begun amongst the Chamars, a low caste, amongst whom mission work has been done for twenty years. The present prospects are brighter than ever before. The Girls' Orphanage is at Neemuch, and the work amongst the girls has been peculiarly encouraging.

4. Rutlam. This city lies about half way between Indore and Neemuch, that is, about eighty miles from each. The population is 31,000, and the city has been characterized as one of the cleanest in India. The printing press, which is one of the industrial departments, is established here.

5. Ujjain. This is one of the "holiest" cities, and it is thought that whoever dies there is sure of salvation. For that reason many pilgrims visit the city. The population is 30,000. We have a hospital here, and also a Blind School, which is one of the most interesting and pathetic departments of our mission work.

6. Dhar. Miss O'Hara founded this mission in 1895. It was opened more rapidly than any other of our missions. In six weeks from the time it was visited by Mr. F. H. Russell and Dr. Buchanan, property was secured and the mission established. There are 18,000 souls in this city. It stands at a higher elevation than any of the others, and is surrounded by a number of artificial lakes. A Leper Asylum, referred to again below, has been recently established at Dhar.

7. Amkhat. This is a rural district amongst the Bhils, who number 218,000. Dr. Buchanan entered upon this work in 1897, and 325 have been baptized. Being a rural mission makes it more difficult to get at the people, but develops a more robust Christian character, because of the independent life of the farming community.

II. Methods.—1. Language.—The first duty of every missionary is to acquire a working knowledge of the language of the people. At the end of two years, if he is a successful student, his mastery of the language is supposed to be seasonably satisfactory. It is, however, a life study for a foreigner to become proficient in the use of a foreign tongue.

2.—Preaching. As soon as the missionary is able to do so, he begins to tell the story of the gospel. In some cases this is done with three months' study. In a new mission the missionary takes

his stand on the streets, and speaks his message to all who will listen. At first he chooses some quiet street, where the audience may be smaller, but the distractions will be less. Later, he will stand in the bazaar, which is the market place, and where the crowds assemble.

3. Itinerating. The people of India live chiefly, as has been said, in villages of varying size, from 200 to 400 people. All the missionaries at suitable seasons of the year visit these villages, spending sometimes a week at one centre, and making excursions each day to villages within that area.

4. Churches. As a few converts are gathered in any community, they are immediately organized into small congregations, and then begins regular congregational work, with all the departments, such as Sabbath services, Sunday school, Young People's Society, visitation, etc., as in our own Canadian churches.

5. Native Pastors. It is never expected that missionaries will be able to overtake all the work in any foreign country. When, amongst the Christians, any men or women are found of special gifts, they are placed under training, and enlisted in the service of the church. A consecrated native ministry is the ambition of every missionary.

6. Educational Work. Our mission schools in Central India are of three grades, namely: (1) Primary Schools, corresponding to our Public Schools. (2) Anglo-Vernacular Schools, where the pupils begin the study of English; (3) High School and College, where the course of study is parallel to that of our High Schools and Universities. In all the grades the Bible is taught, the chief aim being the conversion of the pupils and their upbuilding in Christian character.

To meet the need of trained teachers, Normal Classes have been established in connection with the Indore College. A number of the pupils in the Girls' School have successfully passed examinations qualifying them to become teachers.

7. Medical Work. The medical missionary, like the evangelist, itinerates, and administrators aid to all who come, at the same time seizing the opportunity of giving the message of the gospel. Disease does not, however, yield to a single treatment. It becomes necessary to establish a dispensary, to which patients can come and receive medicines from day to day, and a hospital, where patients can be kept and treated until health is restored. When in the hospital, every effort is made to bring them under gospel influence, and many of them leave, not only cured in body, but also in soul.

8. Lepers. In Ujjain a number of lepers have been treated, and some special provision made for their comfort and welfare. Recently a Leper Hospital was erected at Dhar. The missionaries at Dhar will take the oversight of the institution, whilst the funds for its support are furnished by the Leper Mission. There are 500,000 lepers in India, and it is hoped, that, by segregation, as in Europe, it will be possible eventually to exterminate this terrible malady.

9. Literature. As the natives have no literature of their own, and as large numbers are receiving an education, it is necessary to provide as soon as possible a literature that will develop their characters. To that end a large amount of printing is being done throughout India, and our Mission Press in Rutlam has contributed great quantities of tracts and other literature.

Daily Readings.—M.—Another kingdom, Dan. 2:26-45. T.—The kingdom expanding, Matt. 13:31-33. W.—Not with observation, Luke 17:20, 21. T.—Progress amid persecution, Acts 13:44-52. F.—Power to bear witness, Acts 1:1-8. S.—A growing cause, Ezek. 47:1-6. Sun. Topic.—Missions in India: Stations and Methods. Matt. 28:16-20.

Sunday in Heligoland begins at 6 p.m. on Saturday, when the church bell is tolled, and ends on Sunday at the same hour. In former years no vessel could leave port between these hours.

*Y.P.S. Topic for 25th March. Contributed to East and West by Rev. R. P. MacKay, D.D., F. M. Secretary.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, MARCH 14, 1906.

The Lord's Day Bill, as introduced by the Minister of Justice, is quite comprehensive, and appears to fully carry out the views of the Lord's Day Alliance as often expressed in these columns. Mr. Fitzpatrick deserves credit for his promptitude in bringing the bill before parliament.

No more informing account of the aims and methods of the Russian Socialists, and the share they have had in the recent upheavals has been written than that contained in *The Living Age* for February 24, in an article reprinted from the *Contemporary Review*. It is plain that the writer has inside sources of information.

We learn that an overture will come up through the Presbytery of Paris to the Assembly which has in view the opening of negotiations and conferences with all interested bodies in order to bring about a consolidation of the women's missionary societies, home and foreign, into one great organization for the women of the church. We shall publish a copy of the overture in an early issue. The question is an exceedingly important and far-reaching one, and was discussed with great earnestness in the Presbytery, the general feeling being strongly in favor of the object aimed at, if the details of amalgamation can be settled.

The Minister of the Interior will introduce a bill this session for the creation of forest reserves on Dominion lands. In the reserves proposed to be set aside there are about 17,000 square miles, and the principal forest areas are: Moose Mountain, Saskatchewan, 160 square miles; Beaver Hills, Saskatchewan, 267 square miles; Rocky Mountain Park, 4,500 square miles; Turtle Mountain, Manitoba, 110 square miles; Spruce Mountain, Manitoba, 255 square miles; Riding Mountain, Manitoba, 1,685 square miles; Duck Mountain, Manitoba, 1,307 square miles; Long Lake, British Columbia, 118 square miles. It is intended that any order-in-council creating a forest reserve shall have all the permanency of an act of parliament, and cannot be amended or repealed save by order of the house. The proposed measure is a very important one; and action is not being taken any too soon. In carrying through such a measure Mr. Oliver will doubtless have the cordial assistance of both sides of the house.

CLOSE OF CHURCH YEAR.

It is very gratifying to note that the church year closes with all the funds—excepting the Aged and Infirm Ministers—out of debt. Even the fund which is the exception is in a better position by \$2,000 than it was last year. The deficit now is \$4,000, while a twelvemonth ago it was \$6,000.

This is the best year the church has had yet. The receipts over and above last year are about \$42,000. The deficit in the foreign mission fund, amounting at the beginning of the year to \$20,000 balance stands to the credit of the fund, in addition to the raising of the \$90,000 needed for the carrying on of the foreign mission work, besides the \$140,000 required for home missions.

The estimates were considerably above those of last year, being \$393,500. The contributions in 1904-05 exceeded those of the previous year by \$40,000.

THE GOSPELS UNSCATHED.

Dr. Sanday's "Life of Christ" (new edition) contains the following—"The turrace has certainly been heated seven times over, and yet this group of facts, the common matter of the Synoptic Gospels, remains substantially unscathed. Of course, it, too, has been questioned, and it is being questioned still in some quarters, but not by a sane criticism or a criticism really founded upon knowledge. The criticism of which I have been speaking—that of von Soden and Johannes Weiss and Bousset—is sane, and it is founded upon knowledge. It seems to be safe to say that what these men do not question will never be questioned with success. Doubts may be raised, but they will never permanently hold their ground. We have, then, I cannot but think, in the criticism of these men an irreducible minimum. And that minimum, I must needs think, is an Archimedean point, grant us so much, and we shall recover what ought to be recovered in time." Now, remarks the Belfast Witness, Dr. Sanday is an expert in scholarly criticism and his conclusion is the more valuable that well-informed criticism leaves the Synoptic Gospels "unscathed."

The United Free Church is well served in weekly and monthly magazines, but in the daily Press full justice is not done to its news. At present, in the Scottish daily Press, one finds a large space given to Episcopalian, and even Roman Catholic, news. The Church of Scotland, too, receives a very fair share of attention in the ecclesiastical column of such papers as "The Scotsman." But the United Free Church is kept, or keeps itself, in the background. This is a matter that ought to be remedied.

Principal Gordon, of Queen's University, is strongly in favor of church union. In a sermon preached in a Methodist church in Kingston he said that the Methodist movement in its time brought into prominence truths that had been in abeyance. But these very principles, to voice which the religious movements had their origin, have become the common property of all the Protestant churches. The Presbyterian and Congregational churches were at one in doctrine, and in polity nearly so, and as to Methodism there was a similarity between it and the other churches in doctrine, administration and church government. The old views on the sovereignty of God and freedom of man, characteristic of the Presbyterians and early Congregationalists and Methodists, are no longer devisive, because all three recognize that both views have a basis in Scripture.

Application will be made at the present session of Parliament by Queen's University for an amendment to its royal charter and subsequent acts of Parliament to provide for the election of five members of the Board of Trustees by the University council, in addition to the five members now elected by the council.

A very significant question is often discussed, namely, why fewer men than women attend church or take part in religious work of various kinds. The answers are various. Into these it is not necessary at this moment to enter. It is not alone a Canadian problem, but is being wrestled with vigorously in the United States. It may be profitable and fully worth the space to give some particulars of a recent remarkable conference at Pittsburg, Pa., where some eight hundred members of the United Presbyterian Church—mostly laymen—were assembled. It was a sort of Presbyterian business men's convention. A missionary convention held by the United Presbyterians in December, 1904, had resulted in a plan for forming a "Men's Missionary League" in every congregation—the idea being to duplicate among the men the local missionary auxiliaries so common among the women. But not more than forty such societies have been formed in the intervening year, and it became evident that a broader base of operations was needed. So this business men's convention was called, and the unexpectedly large attendance, all of a purely voluntary and non-official character, seemed to indicate that the sentiment in the church was well prepared for the idea of a larger lay participation in active church work. A spirited programme lasting through two and a half days, treated at large the practical problems of lay usefulness. Not only was there a remarkable series of "hard-headed" speeches from leading United Presbyterian elders, but from the Presbyterian Church Dr. S. C. Dickey, of Indianapolis, and Dr. Maitland Alexander, of Pittsburg, and from the Baptist Church Dr. O. P. Gifford, of Buffalo, were heard in stirring addresses. When the time came for the adoption of the constitution, all in attendance felt that a tremendous latent force was to be given shape by the plans formulated. It was resolved to call the organization the "United Presbyterian Men's Movement," and an executive council of fifteen was appointed to direct it. Of this council, Major A. P. Burchfield, of Pittsburg, was chosen chairman, and Mr. J. Campbell White, who as agent of the ways and means committee of the General Assembly, was the chief spirit in calling together the business men's conference, was employed as the general secretary of the movement. A constitution was also adopted for the local organizations, which are to be officially called leagues, but may be locally known as clubs, associations or brotherhoods, if preferred. The article on membership reads: "Every male member of the church shall be asked to take some active personal part in the work of the church, and all so doing shall be reported as members of the Men's League." It is provided that a local board of supervision shall assign each member to some one of the departments of service which the league shall undertake to work. Each member of the board shall be the representative of one such department; there shall be as many supervisors as actively operated departments. Where the full scheme is realized, there will be departments at work to promote the following interests: The distribution of religious intelligence, regular weekly offerings for both congregational and missionary support, according to scriptural standards, friendliness towards strangers, habits of personal and family prayer and Bible study, individual Christian work with outsiders and new converts, neighborhood work among foreigners and others, general and regular attendance at church service, civic reform, help for sick and poor, and work among boys. Each department is to have its own officers. The executive committee took enthusiastic measures to spread the organization throughout the church.

The *Living Age* for March 3rd reprints from Blackwood's a gossip and entertaining article "In and about a German Town" by the same writer whose recent description of a rest-cure pension in Germany was greatly enjoyed.

SPARKS FROM OTHER ANVILS.

Michigan Presbyterian: Advice chills and the world has more than it needs. Example inspires and the world has never had enough.

Christian Register: If religion has any reality, it is the most important thing with which human society can concern itself.

Cumberland Presbyterian: The fact that a man's conscience approves his course in life is not valid evidence that that course is right. Even chronometers sometimes fail to keep correct time. Even conscience may be erroneous or inactive.

Herald and Presbyter: The Christian life is natural and healthful. The unconverted condition is abnormal, as is sickness to the physical life. It would be just as unnatural to lie burning up with fever year after year as to live on in an unrepented and unsaved life. And yet there are many persons who think they would have to give up too much in case they should become Christians.

Western Christian Advocate: For our part we devoutly wish that, if it is not too late, the rationalists might make out with the words "higher criticism," bag and baggage. It is they who have brought the term into such unsavory repute, and made it seem synonymous in many minds with a species of infidelity. If now it could only be willed to them in fee simple and forever, and leave the truly believing and constructive scholars who are in our orthodox schools to be known simply as students or investigators of the Scriptural literature, it were a consummation devoutly to be wished.

Presbyterian Witness: A good creed is not enough. It must be reduced to practice. A Scriptural faith is one thing; the living it out is quite another. Truth must take possession of the life as well as of the mind and the heart. God, as well as man, honors him who is true to faith.

United Presbyterian: Life is not by what we possess, but by trust in every word of God; strength will be given for the hour of trial, angels minister to us only when we are in the line of duty; the kingdom and the crown are won only in the worship and service of God. The answer to every temptation is, "It is written," and I will obey the Word of God, even though it leads to Gethsemane and the cross.

Sunday School Times: To take time for needed prayer is not only to use that time profitably, but it is sure to save time later. It is often hard to realize this truth at the moment; but there are many who can bear witness to it a truth. When one is faced by a day in which tasks are heavy and crowding, it is natural to grudge the giving of a minute to anything but those tasks. Yet the very pressure of a crowded day is added reason for giving time, at the start of the day, to prayer — more time, indeed, than one would on a day less burdened. This need has been well phrased in the words, "when it is hardest to pray, pray hardest!"

Lutheran Observer: It is a gloomy heresy that would shut out faith in God from the cares and problems of our daily lives in the world. It is irrational to suppose that if God cares for us at all, he can be indifferent to what necessarily enters so largely into our living in the world and that brings to us such weighty responsibilities and so many keen anxieties. If a human father does not regard the troubles of his child, superficial and ephemeral though he knows them to be, too insignificant to be taken up to be solved by his larger wisdom, we cannot suppose that our heavenly Father's heart is less tender and kind. Certain it is that the Bible represents his providence as detailed and particular, and embracing within its scope the minutest things of our lives. We are of more value than the sparrows, yet even a sparrow cannot fall to the ground without his notice.

PRESBYTERY OF BRUCE.

Presbytery of Bruce met in Paisley, March 6, Rev. R. T. Cockburn, moderator, Rev. J. C. Robertson, General Sabbath School Secretary being present was asked to sit and correspond. Reports were read on Sabbath Schools, Congregational Returns, Church Life and Work, and Young Peoples' Societies. The standing committees for the ensuing year were appointed, of which the following are the conveners: Finance, Mr. Nichol; Home Missions, Mr. Mahaffy; Sabbath Schools, Mr. Brown; Congregational returns, Mr. Cockburn; Superintendence of Students, Mr. McKinnon; Church Life and Work, Mr. Wilson; Young People's Societies, Mr. Atkinson. The Assembly's report on travelling expenses of Assembly commissioners was adopted with the following modifications, in Article 3, section (6) these words were struck out, "And only then the portion that is in excess of \$10. Dr. McLennan reported for the committee appointed to consider the proposed new psalter, and the following recommendations were adopted:—(1) That the Presbytery of Bruce expresses its satisfaction with the effort to revive the use of the whole psalter in the service of praise. (2) That the Presbytery also expresses its great satisfaction with the work of the joint committee, and prays for the Divine blessing to rest upon their laborers in this important service. Report of the committee on Beneficence was left over until meeting of next Presbytery. The following were appointed Commissioners to the next meeting of the General Assembly: Ministers, Dr. McLennan, T. Wilson and John Anderson, and Elders from Underwood, Hanover and North Brant. Mr. Brown read a letter from Rev. Mr. McKerral, of Lucknow, stating that the Presbytery of Maitland had arranged to hold a summer school for the purpose of promoting Sabbath School work, and also stating that it is the desire of the Presbytery of Maitland that the Presbytery of Bruce should co-operate in the work. A motion was passed acknowledging the invitation of the Maitland Presbytery, and leaving the arranging for attendance in the hands of the Sabbath School committee. Presbytery adjourned to meet again in Paisley on the third day of July next, at 10.30 a.m.—J. Johnston, Clerk.

Mr. Goldwin Smith contributes to the Manchester Guardian an interesting letter on the Reform of the House of Lords. "The House of Lords," he said, "had a power of resistance to change, too often and too flagrantly misused, so long as it was backed by the strength of the landed interest in the House of Commons. The strength of the landed interest in the House of Commons is now so reduced that it can no longer afford its representatives in the House of Lords anything like the same measure of support. A change, therefore, is inevitable if the balance of the Constitution is to be preserved. In some way or other, if the balance of the Constitution is to be preserved, the House of Lords must become a Senate, with authority resting not on feudal tradition but on a rational foundation. Lord Rosebery would appear to be the man, now that he is in other respects at leisure, to take in hand the regeneration of the House of which he is a most distinguished member. If the Conservative party looks to substantial interests it would support him in the attempt."

The World Almanac and Encyclopedia for 1906 is a wonderful compendium of useful information. Its six hundred pages cover a wide range of subjects, and every page appears to be edited with ability and good judgment. While the United States naturally claims the larger share of space, much of interest pertaining to Canada, Great Britain and other countries is also given. Price 25c. Address: The World, New York City.

NOTE AND COMMENT.

The Christian World thinks that the "best club a man can devote his time to is composed of himself, his wife and a little child." A sensible suggestion.

The Advance says that Chicago needs parents more than police to look after the young people at the dance halls. Rather it needs parents to keep them at home.

Mr. John Watson ("Jan MacLaren") has been widely criticized for saying, "One ought to guard the secrets of his confessional, even though he has to lie bravely to save them from curiosity." Now it turns out that he did not write "lie bravely," but "die bravely." The "lie" was only in a printer's error.

It is a great pity, says the Southwestern Presbyterian, that the American Bible Society departed from its time honored principle of publishing only the Authorized Version, without note or comment. It has brought upon itself many adverse criticisms by issuing an edition of the Revised Version which many think unfortunately gives unwarranted support to certain denominationalisms.

There are 108,000 Indians in Canada. They cultivate 50,000 acres of land; they have 38,000 head of cattle and 33,000 horses. The total producing value of these Indians is over four millions. There are 298 schools devoted to their education. Of these forty-four are undenominational, 104 are Roman Catholic, eighty-eight are Church of England, forty-six are Methodist, fifteen are Presbyterian and one is conducted by the Salvation Army.

Any of our readers contemplating a trip to Europe, should procure a copy of "Europe on \$4.00 per day; How to do it," by A. Rollingstone. Published by the Rollingstone Club, Medina, N. Y. Price 50 cents. The information furnished is exceedingly valuable; and to any one visiting Britain and the Continent for the first time, this booklet will prove a useful companion.

Even a man with the radical views of Rev. Dr. Minot Savage—who has been preaching in Calvin's pulpit in Geneva, Calvin not being alive to stop him—feels called upon to rebuke in a sermon preached recently the "mushy indifference" of the age. Rev. Jenkin Lloyd Jones, of Chicago, some years ago, attacking the same sort of molluscous indifferentism, said: "Next to being Servetus, who was willing to be burned for his convictions, I would rather have been John Calvin, who was willing to burn him!" The moral of this is clear, says Zion's Herald—Be something! Have some convictions. Stand for the truth as you conceive it. Become a strong factor in shaping the world's thought and destiny.

According to the recently published work of Professor Kattenbush, as we learn from an exchange, the total number of Protestant Christians in the world is 180,000,000. He divides them into 56,000,000 Lutherans, 29,000,000 Anglicans, and 100,000,000 other distributed among a large number of denominations. Among the 83,000,000 people of the United States he puts down 66,000,000 as Protestants, a somewhat different estimate from that which Abbe Klein, of Paris, received on the authority of the Catholic dignitaries in New York, who assured him recently that "half the inhabitants" of the United States were Catholics. The United Kingdom, according to Professor Kattenbush, has about 37,000,000 Protestants out of a total population of 41,500,000. Sweden and Norway have about 7,000,000 and Russia, 6,000,000 Protestants. Hungary has more Protestants than Holland, and Denmark more than Switzerland. He estimates the adherents of the Protestant churches in the British colonies (and mission stations) at 14,000,000. This includes Canada and Australia. The Roman Catholic Church he puts down as having 250,000,000 adherents, and the Greek Church about 110,000,000. These figures are based upon very careful studies.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

TESTING A GRANDFATHER.

Mary Elizabeth stroked the neck of the little white horse with timid, tentative fingers, as if she feared that at her touch this fairy steed might unfold hidden wings and fly forever beyond mortal ken. The more prosaic admiration of a fat, rosy little maid at her side voiced itself loudly, enthusiastically, but the Boy was not satisfied.

"Grandad gave him to me," he answered proudly. Then, eyeing a downcast face keenly, he continued, tentatively, "I've the best grandfather in all this town."

Instantly every drop of blood in Mary Elizabeth's loyal heart flashed into her cheeks.

"You haven't—mine's the best!" she cried.

"Huh!" retorted the Boy, scornfully. "My grandfather was a contractor in the army, an' yours is nothing but a musician. An' we don't none of us like his pieces, nether."

Mr. Courtney Owen, a composer of classical music, in very truth fell far below the village standard of a successful man. When rumors of his somewhat more than national reputation reached the ears of his fellow-citizens, they were wont to demand of each other in wide-eyed amazement, "What in time can folks find to like in them meachin' kind o' pieces without a mite o' tune to 'em?" While the army contractor, having by dubious methods amassed a large fortune during the civil war, stood high in popular esteem as a man of unquestionable financial ability.

"Well" faltered Mary Elizabeth, at last, "maybe my grandfather isn't so smart as yours, but he's a lot kinder. Mercy, I just guess he is!" she exclaimed, inspired by a sudden recollection. "My grandfather'd never whip me the way yours did you the day you broke the parlor window, playin' ball."

She shuddered as she recalled a scene of which she had been a terrified spectator when a furious, purple-faced man had laid his stick across the Boy's shoulders. "Pooh, that was nothing," the Boy returned, nonchalantly, "an' anyhow, I'll bet your grandfather'd do the same to you if you broke one of his windows. But girls are such 'fraid cats they never get into mischief."

"He wouldn't!" flashed Mary Elizabeth, "I couldn't be so naughty that my grandfather wouldn't love me; if I broke every one of his windows he'd just be as kind as ever."

"Dare you to, an' double dare," yelled the Boy, tauntingly.

For an instant Mary Elizabeth hesitated.

"'Fraid cat! 'fraid cat! You know he'd whallop you, good and plenty," jeered her tormentor.

Without a word Mary Elizabeth turned and led the way through the old-fashioned garden where she and Nellie Ingraham had played so happily all the summer day. They had set a trap for the brown bees in the guise of a quaint lacquered box filled with blossoms, fondly hoping to obtain thereby rich stores of honey; they had made "ladies" of crimson hollyhocks; wreaths of purple harkspur, and buried their laughing faces so deep in the hearts of white lilies that their noses looked as if they had felt the golden touch of King Midas.

Now Nellie clutched the brief skirts of her friend, beseeching her to desist from her rash purpose; but there was no one else to interfere, for all the grown-ups, including the servants, had

gone to attend the funeral of a neighbor as was the simple village custom.

With passionate determination Mary Elizabeth picked up a large stone and sent it crashing through one of the cellar windows. Even the Boy stood aghast as the sound of breaking glass smote the peaceful air of the neighborhood. But Mary Elizabeth continued her work of destruction with fanatical eagerness. The cellar windows were in ruins, and she had sent a heavy missile hurtling through the bow-window of the library, when the horrified countenance of Katy, the cook, who had hastened home in advance of the rest, appeared above the hedge that separated the two gardens.

"May the Lord in pity look down upon us this day!" she wailed, swooping down upon the culprit.

The Boy threw himself into his saddle and melted away as swiftly as if the little white horse had been indeed a winged Pegasus; Nellie Ingraham fled across the street sobbing violently, while Katy hauled home her charge and locked her into the attic, a place whose dim and shadowy recesses were fitted to bring the criminal to a sense of guilt.

But Mary Elizabeth, "her mind conscious of rectitude," remained obdurate even when confronted by a fearful mother and an irate father, although with the inarticulateness of childhood she failed in her attempt to explain the motive that had prompted her naughty deed.

"O Mary Elizabeth, don't tell me that you broke those windows just because your grandfather is so kind and good that you believed he wouldn't punish you!" implored Mrs. Carr.

"If ever a child deserved a whipping it is you, Mary Elizabeth," Mr. Carr declared sternly. "I only hope your grandfather will agree with me, but we've promised to leave your punishment to him, and he wishes to see you at once."

The culprit with downcast head retraced her steps along the box-bordered garden walks and entered a white cottage, where she found the old housekeeper sweeping up fragments of broken glass.

"It's lucky for you, miss," snorted Miss Durbin, angrily, "that there ain't no bears round here such as there was in the time o' Elijer, fer them children that got et up was saints an' angels sot up agin a little girl that's broke the widders of the best gran'ther that ever lived."

"That's why I did it," said Mary Elizabeth, stonily.

Amazement banished every particle of expression from Miss Durbin's winter-apple face as she gasped, feebly, "Well, if I die I must say—"

Then recovering from the shock of listening to such a brazen confession of depravity, she added with energy, "I've cut a good stout switch from that willer out there, an' I've laid it handy by your gran'ther's elber, 'n ef he don't make no use of it this time, it seems as ef give up I should."

Mary Elizabeth quailed. Not that she feared the physical pain, for the blood of generations of soldiers flowed through her veins, but she felt that if she were obliged to confess to the Boy that her grandfather had failed her trust, life henceforth would be a desert. Blind and dizzy with apprehension, she crossed the hall and entered the quiet, shady room where her judge awaited her. A hand was outstretched to her as she stood trembling on the threshold.

"Now, Mary Elizabeth," said a kind old voice, "come and tell grandfather all about it."

At the sight of the shrunken figure in the great arm-chair, the ice that had gathered about the queer, loyal little heart gave way, and Mary Elizabeth was in her grandfather's arms, sobbing tempestuously as with a world of delicate patience he drew the story from her.

A little later Miss Durbin was displaced to hear the soothing notes of a cradle hymn wafted from the chamber of justice where a poor little penitent, exhausted by weeping, had been laid on a worn old couch and bidden to rest, shrived and forgiven.

It was not long before the brown eyes dropped and the child slept. But from the parted lips still came deep-drawn, quivering breaths, for in her dream Mary Elizabeth was wandering through a bleak world strewn with shattered glass that cut her tender feet, while dear familiar forms stood aloof with stern, averted faces. But as the musician played softly, steadily on, the pitiful sobs ceased, and Mary Elizabeth smiled in her sleep, for she had a vision of an old man resting his wrinkled cheek in the brown breast of a Cremona. In his heart was love unchangeable, and in his faded eyes the look of one who understood.—Mary Barrett Howard, in *Congregationalist and Christian World*.

This is the gospel of labor—
Ring it ye bells of the kirk!
The Lord of love came down from above
To live with the men who work.
This is the rose he planted
Here in the thorn-cursed soil;
Heaven is blest with perfect rest,
But the blessing of earth is toil.
Henry van Dyke.

"There must be no exercise as exercise for the consumption patient," says Eugene Wood, in "Everybody's Magazine." "If you are able and feel like it amuse yourself, but don't take exercise to build up your system. I know, I too have heard those stories about men given up to die, who began work in a gymnasium and by violent exercise entirely recovered their health. You mustn't believe all the physical-culture people tell you any more than all the patent-medicine people tell you. They're both in the miracle business. When the lung tissue is attacked by tuberculosis, it heals, if it heals at all, by this fibrous, scar material filling in the cavity. No new lung tissue is formed to replace what has been lost, and this scar material is useless for breathing. Suppose you had a deep cut in your hand, and you kept working that hand violently, how long do you think it would take the cut to heal up? When exercise is taken or you "expand the lungs," you have to work the lung tissue just as you work your hand, and if it is wounded there will be a much larger proportion of scar material useless for breathing when it does get well. It is the practice now to make the affected lung immobile with strips of adhesive plaster, and to inject it with nitrogen gas, so that the lung won't work."

Pay attention.—At a little school in the North of Scotland the master keeps his boys steadily at their task, but allows them to sometimes nibble from their lunch-baskets as they work. One day, as he was instructing the class in arithmetic he noticed that one of his pupils was paying more attention to a small tart than to his lesson. "Tom Bain," said he, "pay attention, will ye?" "I'm listening, sir," said the boy. "Listening, are ye?" exclaimed the master, "then ye're listening wi' one ear an' eating tart wi' the other!"

A CHEERFUL MISSIONARY.

More than half a century ago a good missionary who was on furlough in America took for his wife a young woman whom her mother described as "just a gay, lighted-hearted girl, full of fun."

When the missionary brought his bride to the annual meeting of the society, just before the couple sailed for Burma, some of the clergymen shook their heads at the appearance of the bride who always wore bright colors and pretty things. "Just look at those curls!" said one. "She seems to be always laughing," said another, and even the author of "My Country, 'tis of Thee" had the courage to ask the husband if he "had not made a mistake."

"No," was the quiet reply, "I have not made a mistake, and you will live to see it." And he did, and told the story himself.

Six years later the missionary died, but the young widow did not give up the work. She went into the jungle, curls and all, and opened a station in what was known as the "Robber District," where there was at first no other white person within a hundred miles. Here she spent the rest of her life. Her cheerfulness, tact and power of adaptation she used to lead men into the light of God, and was wonderfully successful. Hundreds were converted from heathenism, churches and schools were established, and the little jungle village became one of the most successful mission stations among the Burmans.

One of the most remarkable characteristics of her work was her influence with Buddhist priests. More than a hundred of these leaders threw aside the yellow robe of priesthood and became humble Christians, and many of them became also earnest preachers of the Gospel.

Another characteristic of this missionary optimist was her authority. Behind those laughing eyes there was the quality of leadership. She taught the native preachers to preach. Until the British Government was established there she was lawyer and judge among her own people. When the dacoit rebellion broke out she organized her followers for defense, and directed them so well that a reward of ten thousand rupees was offered by the dacoits to any one who would capture or kill Mrs. Ingalls.

Cheerfulness added to fidelity was the secret of the success of this remarkable woman. Her genial way made it impossible for any one to take offense. This quality never failed.

"No, I am not stronger," she wrote in one of her last letters, "but don't worry about me. I have a comfortable home, a good doctor. God knows it all, and my future is safe in his hands."

At the last her repeated request was, "Bury me here in Thongze." So when she "fell to sleep," hundreds of all creeds and nationalities softly passed through the central hallway of her hospitable home, where she lay at rest, and then the voices of those whom she had helped bore testimony to the power of one who had given good heed to the Master's words, "Be of good cheer."—Ex.

Waves travel faster than the wind which causes them, and in the Bay of Biscay, in calm weather, during the autumn and winter, a heavy sea frequently rolls in on the coast twenty-four hours before the gale which causes it arrives.

It is really the Dowager-Empress who governs China, though her son is the nominal ruler. One of her prime favorites at present is an Englishwoman, Miss Kate Carl, the artist. This lady is the first of her nation who has ever stayed within the precincts of the Royal Palace at Peking. She is painting three portraits of the Empress, and the latter has taken the strongest fancy for her, and has actually given her precedence over the Chinese Ministers.

GRANDMOTHER'S COUNSEL

Grandmother says in her quaint old way: "World wasn't made in a day—a day; And the blue sky where the white clouds sit—

Why, the Lord was six days painting it!

"The way isn't sunny;

But don't you fret!

Cheer up, honey—

You'll get there yet."

Grandmother says in her quaint old way: "World wasn't made in a day—a day; The meadow there, where you love to sit—

Why, the Lord took time to carpet it!

"The way isn't sunny;

But don't you fret!

Cheer up, honey—

You'll get there yet."

And still to me in the fields and dells
Her sweet voice rings like a chime of
bells,
And I dream brave dreams as I hear her
say:

"World wasn't made in a day—a day.

"The way isn't sunny;

But don't you fret!

Cheer up, honey—

You'll get there yet."

Atlanta Constitution.

BEAUTIFUL TABLE CUSTOMS.

Quite recently I visited a German widow living in a delightful country seat, with a little son of eight and a daughter of five. As we sat down to the well-spread table, the little boy, folding his hands and closing his eyes, thanked our Father in heaven for the food before us, and asked him to bless it. Then the little girl in childish accents, repeated, "Lord Jesus, be our guest. Come, and this table bless, and do us good." The little ones were taught by their pious mother to think of whom they were addressing.

At several places where we visited in Scotland, the youngest child at the table asked the blessing, and the memory of those sweet, low, reverential, childish voices haunts us yet, as the echo of some rich carol.

In some families there prevails the beautiful custom of joining in the Lord's Prayer at breakfast; and in one that we visited of last summer, this was sometimes omitted, and in its place the twenty-third Psalm recited. For a Sunday morning, after a week of plenty and joy, what can be more suitable?

In other families the silent blessing is the custom; and very touching it is, too, for it seems to make us realize that God is indeed near, when we can give him thanks though our lips move not.—Ex.

OUT-OF-THE-WAY NOTES.

The hair of most dolls consists of that of the Angora goat.

Women are in sole charge of many railway stations in Australia.

Three times as many herrings are consumed as any other kind of fish.

In twelve marriages out of every hundred one of the parties has been married before.

The soldiers of Norway are on an average taller than those of any other country.

The large land crabs found on Ascension Island have been known to steal rabbits from their holes and devour them.

The English walnut is the most profitable of all nut-bearing trees. When in full bearing there is a yield of about 300 pounds of nuts to the tree.

The American authorities have decided to classify edible frogs as "poultry," and make them pay duty as such when imported from abroad.

The modern bullet will pierce the carcasses of three horses in succession at 550 yards; of four at half the distance; and kill a man after passing through the trunk of a thick tree.

MOTHER AND BABY.

Every mother who has used Baby's Own Tablets will tell you that they are the best medicine in the world for the cure of constipation, colic, sour stomach, indigestion, diarrhoea, sleeplessness, teething troubles, and other ailments of children. You can give these Tablets to a new-born baby with absolute safety—they always do good; they cannot possibly do harm. Their use means health for the child and comfort for the mother. Mrs. C. F. Kerr, Elgin, Ont., says: "Baby's Own Tablets are the best medicine I ever used for stomach and bowel troubles, and destroying worms. No mother should be without a box of Tablets in the house." Get them at your druggist's or by mail from The Dr. Williams Medicine Co., Brockville, Ont., at 25 cents a box.

GETTING ACQUAINTED AT HOME.

A young fellow who had got into the habit of spending all his evenings from home was brought to his senses in the following way:

One afternoon his father came to him and asked him if he had an engagement for the evening. The young man had not.

"Well, I'd like to have you go somewhere with me."

The young man himself tells what happened.

"All right," I said. "Where shall I meet you?"

"He suggested the Windsor Hotel at half past seven; and I was there. When he appeared, he said he wanted me to call with him on a lady. 'One I knew quite well when I was a young man,' he explained.

"We went out and started straight for home.

"She is staying at our house," he said. "I thought it strange that he should have made the appointment for the Windsor under those circumstances but I said nothing.

"Well, we went in, and I was introduced with all due formality to my mother and sister.

"The situation struck me as funny, and I started to laugh, but the laugh died away. None of the three even smiled. Mother and sister shook hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated.

I wasn't a bit funny then, although I can laugh over it now. I sat down and she told me one or two anecdotes of my boyhood, at which we all laughed for a little. Then we four played games for a while. When I finally retired, I was invited to call again. I went upstairs feeling pretty small, and doing a good deal of thinking.

"And then?" asked his companion. "Then I made up my mind that my mother was an entertaining woman, and my sister a bright girl.

"I'm going to call again. I enjoy their company and intend to cultivate their acquaintances."—Selected.

TOBACCO AND LIQUOR HABIT.

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75 Yonge Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted.

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CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The concert under the auspices of the choir of St. Paul's church on Tuesday was an unqualified success, both as to attendance and the quality of the programme brought before the audience. Those taking part were: Miss Grace K. Bourne, Mr. S. de la Ronde, Miss Mainguy, Miss E. Bourne, Mrs. Grew and Miss Hopkirk. Miss G. Bourne acted as accompanist. The readings given by Miss Christena A. Cameron, daughter of Rev. A. A. Cameron, of the First Baptist Church, were greatly appreciated. Proceeds in aid of the choir fund.

HAMILTON.

Mr. Bone, the veteran sailor missionary, has been addressing congregations in our city recently.

Rev. Logie MacDonnell will remain for a second year as Assistant to Rev. Dr. Lyle of Central church.

A call from Beverly to Rev. G. M. Dunn, of White Church, was set aside by Hamilton Presbytery.

Erskine church, Hamilton, received into membership at last communion 26 new members, 9 by certificate and 27 on profession of faith.

Hamilton Presbytery has sent to Premier Whitney a protest against any proposed relaxation in the stringency of the laws at present applying to horse-racing at agricultural fairs.

Messrs. Gale and Hatch, evangelists, are meeting with great success in their union services here. The four churches especially participating are Knox Presbyterian, First Congregational, Wesley Methodist, and Gore street Methodist.

Rev. R. McDerment of Locke street Presbyterian church has sent in his resignation to Presbytery. It will be dealt with at a special meeting of Presbytery to be held on Tuesday, March 20th at 2:30 p.m.

Last regular meeting of Hamilton Presbytery was held in Knox church on Tuesday, March 6th. The attendance was one of the largest on record. There was a full docket, it being well on toward evening before the last item of business was dispensed with.

At the meeting of Hamilton Presbytery an interesting paper on Church Life and Work was read by Rev. James Goulay, of Dunnville, who emphasized the great importance of proper home training and home worship. The home, he said, should be made as attractive as possible, to counteract the attractions of the world. Included in Mr. Goulay's address were a number of recommendations regarding church life and work. The paper was sent on to the Synod.

The telephone is making great strides in Afghanistan. The system is now being extended so as to bring the most distant stations into communication with each other. These include Ghazni, Kandahar, Herat, Badakshan, Jelalabad, Khost, etc., and there will also be a connection with Turkestan.

It is claimed that Mr. George Fletcher, who lives in Killee, near Pomeooy, county Tyrone, is the oldest subject of King Edward; but seeing that he says he was born in 1788, he ought to be the oldest man in the world! He has just attained his 118th year.

Sir William Arbuckle, who has given a re-assuring opinion on the native trouble in Natal, is one of the greatest authorities on the colony, for he went there from his home in Scotland when he was little more than ten years old, was the first to plant cane and manufacture sugar there, and has been five times mayor of Durban, besides being a member of the old Legislative Council and being afterwards nominated to a seat in the Upper House under the new Government.

MONTREAL.

Last Sunday evening, in St. John's (French) church, Rev. Dr. Amaron delivered an interesting address on "The struggles and triumphs of the Huguenot Church in France."

The witness of Tuesday had the following news item: Mrs. Abbott Craig, sister of the Rev. W. D. Aard, pastor of Taylor Church, of this city, has been killed in New York by an automobile and her husband is not expected to recover. The big touring automobile which overtook and dashed into their summer, slower-going one, was unharmed, and its occupants flew on without stopping or looking round.

Rev. Alex. Falconer, D.D., of Pictou, whose son is principal of Pine Hill Presbyterian College, was unanimously nominated by Montreal Presbytery as moderator of the General Assembly, and the Rev. F. M. Dewey as moderator of the synod. The following were approved as candidates for license: Messrs. A. D. Rose, F.A., A. D. Mackenzie, M.A., W. L. Tucker, H. P. S. Latreuil, A. Bright, B. A., and M. B. Davidson, B.A.

Montreal Presbytery, at its last meeting, discussed the Sunday newspaper question, and this phase of Sabbath breaking was strongly condemned by several members of the court, Mr. Dawson, Dr. Amaron, Mr. Colborne Heine and others taking part in the discussion. It was recommended that Sunday newspapers should be discouraged by Christian people refraining from purchasing them, and advertising in them, and that the managers of daily journals be written to in the sense of this recommendation.

Montreal Presbytery sends the following as commissioners to the General Assembly: Ministers—Rev. Messrs. Principal Scrimger, Dr. Robert Campbell, John MacLay. By rotation Rev. Messrs. J. R. Dobson, P. S. Vernier, Dr. Jas. Barclay, A. Rowait, R. P. Duclos, Dr. Thomson, Arch. Lee and M. F. Boudreau. Licenses: Messrs. S. R. Clendinning, Walter Paul, William Goodall, David Morrice, Dr. Berwick, J. H. Cayford, Dr. F. W. Kelley, James Templeton, Dr. Ronaldson, S. W. Cuthbert and J. K. McLeod.

In presenting his report in Church Life and Work and Systematic Benevolence to Montreal Presbytery, Rev. Prof. Fraser stated that he had addressed several letters to the various churches enquiring as to what methods of church work in the manner of soliciting subscriptions were being pursued, but in the large majority of cases the answers received were most unsatisfactory, no details being forthcoming. In dealing with systematic benevolence, he quoted St. Paul's Church as heading the list, closely followed by Crescent Street Church. The total amount subscribed in this manner reached \$129,465, more than half of which was subscribed by the two churches already mentioned. With scarcely an exception each church had increased its contribution per family and per member over that of last year. It was pointed out that the method of receiving contributions by means of small envelopes left in the pews was one that yielded general satisfaction.

Rev. G. MacLennan, a graduate of Knox College, who has had a charge in the United States, made application to be received into the Presbyterian church in Canada; and his request will be sent up to the general assembly.

The evil that the world knows about us will not injure us half so much as the evil that we are trying to conceal from the world. Beware of the fire that burns in secret. It will char the whole life and break forth when there is no remedy.

EASTERN ONTARIO.

Rev. P. F. Langill, of Martintown, is called to Vars in Ottawa Presbytery.

Rev. H. D. Leitch filled the pulpit of the Presbyterian church, Vankleek Hill, last Sunday.

Rev. Mr. Solandt, of the First Congregational Church, Kingston, applied to be received into the Presbyterian Church.

Rev. H. Gracey, of Gananoque, has been nominated for the moderatorship of the general assembly.

Last Sabbath Rev. A. G. Cameron of Apple Hill, preached to his former congregation at Vars.

A recent meeting of the united congregations of Coldwater, Fesserton, and Waubashene, a unanimous call was extended to the Rev. A. J. Fowle, of Erin.

Rev. Dr. Torrance, of St. Paul's Church, Peterboro, has been nominated by his Presbytery as the next moderator of the general assembly.

Rev. C. A. Campbell, for eight years pastor of the Lakefield church, has resigned. He will go to the Northwest to labor in a new field.

Glengarry Presbytery nominates Rev. Dr. Falconer, of Pictou, N.S., for the moderatorship of next General Assembly; and Rev. Robert Gamble, of Wakefield, for the Synod moderatorship.

The congregation at Kirkhill have awarded a contract for a new Manse to Mr. John MacIntosh, contractor, of Alexandria. They have about \$3,000 subscribed.

Last Monday, under the auspices of the Woodlands Ladies' Aid Society Rev. T. A. Sadler, B.A., of Russell, gave an "illuminated lecture on Canada and the British Isles," to a delighted audience.

Brother (Rev.) W. C. McIntyre, of Woodlands, who is removing to Barre, Vt., was presented by the members of Wales Lodge, No. 458, A.F. and A.M. with a handsome masonic apron. The presentation was accompanied by an appreciative address.

Glengarry Presbytery adopted a minute expressive of the high appreciation of Rev. H. D. Leitch's work during the nine years of his pastorate at Indian Lands, as well as of the valuable services he had rendered to many of the neighboring congregations during that time.

A deputation from the charge of Lunenburg and Newington was heard by Glengarry Presbytery, asking to have Wiles (now associated with Woodlands), joined to them, as they felt unable to maintain ordinances without assistance from church funds. A meeting of the Presbytery was appointed for Tuesday, March 27, to meet in Knox Church, Cornwall, when all parties affected by this proposed change will be heard.

The Presbytery of Glengarry sustains the call from Sonya to Rev. H. D. Leitch, of St. Elmo. The translation will take place immediately after April 22. Rev. J. A. Gollan, of Dunvegan, will be interim moderator of the session. A call from Hepzibah congregation, Williamstown to Rev. N. Waddell, of Aultsville, was also sustained by the Presbytery, and arrangements were made for further necessary steps.

Much of the time at last meeting of Glengarry Presbytery was taken up dealing with grievances from Moose Creek. A settlement was finally reached in the following agreement, viz.:—Inasmuch as it is mutually agreed by us, Dr. Watts, the Rev. L. Benton and Angus Grant, that all ill-feeling and further proceedings be dropped, and where any unkindness has been shown, that such be forgiven, and that this spirit be considered the condition to the restoration of Dr. Watts to membership in full communion of the church.

Reports of the various standing committees for the past year were heard by Glengarry Presbytery. The report on 'Church Life and Work,' dealt exclusively with the home. It showed from session reports that notwithstanding the fact that much good is being done, parents and guardians need to exercise the greatest diligence in both precept and example for the proper religious training of the young. The Sunday School report showed a fairly good average of work accomplished, but urged sessions and male members of congregations to concern themselves more in this great work. The statistical report showed the largest number of additions to the Communion roll during the past twenty years or more.

WINNIPEG AND WEST.

Kildonan congregation has been celebrating the fifty-fifth anniversary, when the church was crowded with old timers and their friends. Rev. J. H. Cameron, pastor of the church, occupied the chair. Short addresses were given by several of the older members. The first called upon was R. McBeth, who recalled the work of the church in the early days. James Harper, who remembered quite well the erection of the church, also spoke of the work the early Kildonan church had done for the west. S. R. Henderson, Sunday school superintendent, addressed the younger members of the church and was followed by G. P. Munroe with some witty sayings and good words as to the progress of the church. J. Henderson said that he thought there were only about three of the oldtimers in the church at the present time. Many of those he had seen at the last re-union were now laid to rest. He quoted the first text which Rev. Dr. Black used at the opening of the church. Rev. J. H. Cameron, in his address, referred to the way Kildonan was being reduced in size by annexation of Elmwood to Winnipeg, and probably Lincoln and Dominion parks might follow, "but still," he added, "we shall always have a church of historic interest to many people who visit this country many years after us." (George Gunn touched on the life and work of the famous pastor, who laid the foundation of Presbyterianism in the great western part of the Dominion. An excellent musical programme was rendered, and at its close the ladies of the church supplied refreshments. The frequent recurrence of Scotch names on the programme is noteworthy. Even at this late date they are in the great majority—Mathies, Mathesons, MacKays, Hendersons, Munroes, Campbells, Camerons, Stewarts, etc., etc. They are the descendants of a noble band of pioneers, whose influence for good will be felt for generations to come.

When the report of Church Life and Work was under discussion in Montreal Presbytery, Rev. Mr. Dobson made a strong plea for a cleaner and purer home life, and deprecated the inroads made by society, business, and public amusements. From what could be gathered from different congregations, dress, social position and marital success were unduly elevated, and were invading the religious atmosphere of the home. Family prayers and Bible-reading were neglected in many cases. Mr. Dobson dealt with the pernicious effects of liquor, cigarettes, and the theatre, and a strong plea was made for more young men in the churches. Total abstinence was strongly advocated. In this connection the widespread apathy among young men in regard to taking a leading part in church work was the subject of a brief address by the Rev. W. D. Reid. He stated that about ninety per cent. of the clergymen entering the ministry were recruited from the country. This was a great reflection on the city youths. In his opinion parents should be strongly censured for discouraging their children from desiring to enter the ministry, as in many cases, which had come to his knowledge. Money was considered as the great desideratum of success.

WESTERN ONTARIO.

Brantford Presbyterians are likely to establish a church in Eagle Place.

Rev. J. H. Mackenzie, of Shelburne, has been preaching at Collingwood.

Rev. J. A. McConnell, of Creemore, is called to Noewich; salary \$1,000 and holidays.

Rev. P. Nicol, of Newberry, has been appointed moderator of Chatham Presbytery.

Rev. John Lindsay, of Kintore, has been elected moderator of London Presbytery.

The next meeting of the London Presbytery will be held on the first Tuesday in May, at 1 o'clock, at Glencoe.

Rev. Mr. Buchanan, of Jarvis, preached anniversary sermons at Lynden last Sunday week, Mr. Fisher preaching at Jarvis.

In London Presbytery a motion by Rev. Mr. Rollins that all commissioners to the General Assembly be elected by ballot, was defeated by a considerable majority.

The ladies of Knox Church, South London, presented their pastor, Rev. I. G. Stuart, who is rapidly convalescing from his recent illness, with a comfortable lounging robe.

By London Presbytery, Rev. W. J. Clark was appointed to act on the assembly's business committee, and Rev. Dr. McCrae to represent the presbytery on the synod's committee on bills and overtures.

Rev. W. H. Anderson, formerly of Aylmer, but lately of Scotland, is asking through the London Presbytery to be taken back into the church. Application will be made to the General Assembly in his behalf.

At the entertainment given by the Young People's Guild of the Eric's church, Rev. Alfred Fowlie gave an account of his missionary work during the past summer in British Columbia, which proved most interesting. The receipts amounted to over \$20.00.

The report on the state of religion presented to London Presbytery by Rev. W. H. Geddes, of Ailsa Craig, was on the whole of an optimistic character, although carelessness in regard to attendance on the ordinances of religion on the Lord's Day prevails in some places.

The Presbytery of Saugeen has approved of the call from Moorefield to Rev. D. L. Campbell, of Dromore, and his induction was fixed for Tuesday, April 10th next. Rev. John Little, Holstein, moderator, will preside; Rev. Mr. Thomson, of Rothsay, will preach, Rev. J. M. Aull, Palmerston, will address the people, and the Rev. Mr. Cameron, Harriston, will address the minister.

At a meeting of the Alliston congregation last week it was decided to erect a new church on the site of the present edifice. About \$4,000 has been already subscribed and details of the scheme were left in the hands of the managers. The new church, it is expected, will cost about \$8,000.

The augmentation report presented to London Presbytery dealt with the cases of Port Stanley, Tempo and South Delaware, Appin and North Ekfrid. These congregations all receive small amounts from the fund, but their own contributions are very liberal, some members of Port Stanley giving as much as \$50 to the minister's salary.

Rev. Thos. H. Mitchell has accepted the call to St. James' church, London, and his induction will take place on the 12th of April next. Rev. Dr. Munroe will preach the induction sermon, Rev. Dr. McCrae will address the pastor, and Rev. Mr. Rollins the congregation. The stipend promised is \$1,800, with four weeks' holidays.

At the recent meeting of Stratford Presbytery permission was given Shakespeare congregation to moderate in a call to a pastor. This change has been vacant since last October, and up to the present time St. Andrew's and Shakespeare have been parts of one congregation. Now separation has been granted them, and Shakespeare henceforth to be recognized as a self-sustaining congregation.

TORONTO.

Rev. J. H. Lemon, of Laskey, is called to Knox church, Sydenham.

Rev. J. A. Brown, of Agincourt, has been appointed interim moderator at Unionville, vacant through the resignation of Rev. G. P. Duncan.

The Presbytery of Toronto agreed to apply for leave to place Rev. G. G. Shearer's name on the roll as a member in good standing; also to receive Rev. Dr. H. C. Ross of Erie, Pa., as a minister in Canada.

Commissioners to the next general assembly were appointed by Toronto Presbytery as follows: Revs. W. G. Black, J. W. Bell, Alfred Gandier, A. b. Winchester, D. G. Cameron, R. M. Hamilton, Alex. Esler, Wm. McKinley, E. R. Parker, T. McLachlan, Principal McLaren, D.D., and G. M. Milligan; laymen, Wm. Watson, Donald Gunn, A. D. Bruce, D. Morrison, George Keith, J. K. Macdonald, R. C. Jennings, R. McGregor, G. L. Paterson, and three others to be named by the sessions of Weston, Bolton and College-street.

The annual home mission report to Toronto Presbytery stated that the missions of Wychwood and Royce-avenue had become augmented charges during the year. Of the remaining five, Borningside expects soon to have its own pastor. It was recommended that an ordained missionary be sent to Malton, Ont. A generous grant will be asked for Davenport-road mission. It is proposed to try and arrange the Jackson's Point and Brown Hill missions, so as to leave the former alone, attaching the latter to a charge in the Lindsay Presbytery. Among the augmented charges Eglington has decided to stand alone, and assistance will be asked for Mimico, Royce-avenue, Chester, Fairbank, Fisherville, St. Mark's and Wychwood.

VICTORIA, B. C.

The Presbytery met in St. Andrew's church, Victoria, on 26th February, the moderator, Rev. Thos. Menzies, presiding. There was a fine attendance.

Reports from standing committees went to show conditions throughout the Presbytery to be fairly satisfactory. Mission work—Home, Indian and Chinese—for the past six months was carefully reviewed and the necessary estimates and plans for the ensuing six months made.

The following were appointed commissioners to the General Assembly: Revs. Dr. J. Campbell and D. MacRae, and Messrs. A. H. Menzies, President Island, B.C., and Dr. J. C. McGregor, Almonte, Ont., elders. Necessary arrangements were made for the induction of the Rev. J. D. McGillivray, formerly of Lunenburg, N.S., to the pastoral charge of St. George's church, Cumberland.

The synod was recommended to take the necessary steps to bring about its division along provincial lines. The Rev. Dr. Falconer, of Pietou, N.S., was nominated for moderator of next General Assembly.

At the annual meeting of St. Paul's Church, Victoria, B.C., (Rev. D. MacRae, Pastor) reports showed substantial progress in every department. From a weak mission, the congregation has attained a self-supporting position, with entire freedom from indebtedness, the last instalment of \$300 on mortgage to the church and manse board on church building having been paid this year.

London Presbytery appointed the following ministerial members to the general assembly by rotation: Jas. Lindsay, Kintore; W. J. Clark, London; John Currie, Belmont; J. W. Rae, Aylmer; W. H. Geddes, Ailsa Craig; S. D. Jarrison, Wardsville, and T. R. Slearer, Melbourne. The elders appointed were Robert Wood, St. George's Church, London Junction; John Fletcher, Cowal, Eli Davis, Tempo; John Lochore, St. Thomas; Walter Moore, Port Stanley; James McMillan, Westminster.

THE ROAD TO HEALTH.

Lies Through the Rich, Red Blood Dr. Williams' Pink Pills Actually Make.

Common pills purge the bowels. Dr. Williams' Pink Pills make new rich blood. Purging pills gallop through the bowels—tearing the tissues, irritating the organs and weakening the whole system. Dr. Williams' Pink Pills do not purge at all. They're tonic pills, soothing pills, strengthening pills, blood-building pills. Dr. Williams' Pink Pills actually make new blood. That is why they are the only scientific cure for all blood diseases. That is why they cure headaches and backaches, kidney troubles, indigestion, neuralgia, rheumatism, heart troubles, and the special ailments of growing girls and mature women. Purging pills act only on the symptoms of disease; Dr. Williams' Pink Pills go straight to the root of the trouble in the blood—and cure. Mr. John Burke, Elmdale, P.E.I., says: "I think Dr. Williams' Pink Pills the best medicine in the world. I had an attack of pneumonia which was followed by extreme nervousness and rheumatism. I tried some of our best doctors but got nothing to help me until I began taking Dr. Williams' Pink Pills. After taking the pills some weeks I could actually feel the new blood they were making coursing through my veins, and in the course of a few weeks more I was completely restored to health." Remember that it is only Dr. Williams' Pink Pills that can make this new, rich, health-giving blood. Imitations and the so-called "just as good" medicines never cured anyone. Insist on the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper on each box. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

SPARKLES.

"Papa," said Willie, looking up from his book, "what is a linear foot?"

"Why—er—a linear foot," stammered his father, "why—er—it's one that's hereditary, of course. Didn't you never hear tell of a linear descendant?"

"Sav, naw," queried little Ebenazer Cornshucks, "what did the preacher mean yesterday when he sed leave no stone unturned?" "I 'low nebby he meant th' grindstone, my son," replied the old man, "Come with me to the woodshed an' we'll apply th' text."

In a certain parish in Scotland an old man who did not like the minister's preaching said he could do better himself. On hearing this the minister went to his house and asked him to preach the following Sunday. The man was quite agreeable, and appeared in the pulpit on Sunday. Everything went well until he came to the text, which was, "I am the Good Shepherd," and, after repeating this several times, an old woman in the congregation shouted out, "Come awa' doon, ma mannie, an' be content to be a sheep!"

Willie (after church)—Papa, I guess Moses must have eaten too much or something, didn't he?

Papa—Heaven save us, Willie, what a question! Whatever put such an idea into your head?

Willie—Well, the preacher said that the Lord gave unto Moses two tablets.

The doctor's daughter—"Papa, can you fix dolly? I operated on her, and all her utensils are coming out."

"Don't be too much takin' up wit voh own eood looks, sonny," said Uncle Eben. "De man dat makes hay while de sun shines mustn't be skeart of freckles."

Young wife—What's the trouble? Why do you sit on the edge of the chair?
Husband—Well, dear, you know we are buying it on the installment plan, and that's all I feel entitled to.

HEALTH AND HOME HINTS.

A tablespoon of vinegar added to cooking turnips, onions or other smelling vegetables, will kill the smell.

To remove a bad smell from the hands, a garment or any other article, hold the same in the smoke of cornmeal sprinkled on burning coals.

Palms are hardy as house plants, if you get the right kind. Don't overwater; once every three or four days is enough. Stains on matting from grease: Wet the spot with alcohol, then rub on white castile soap; let this dry in a cake and wash off with warm salt water.

Salad dressing without oil. Beat the yolks of two eggs light; add two tablespoonfuls of vinegar, one tablespoonful of salt, and one-half of a teaspoonful of pepper. Cook over hot water until it thickens, and put it away to cool. Whisk one-half a cup of cream; add to the cooled eggs, stirring all the while until well mixed.

Bread Cakes.—Soak a pint of dried bread-crumbs in three cups of sweet milk for several hours, or until thoroughly soft. If the cakes are for breakfast soak over night. When ready to bake, sift a teaspoonful of salt and a heaping teaspoonful of baking powder through a heaping cup of pastry flour and add to the milk and bread-crumbs, together with two teaspoonfuls of melted butter and two well-beaten eggs. Stir the batter vigorously and bake.

Lemon cheese cakes. A pound of puff pastry, two stale sponge-cakes, the grated rind and juice of two lemons, three tablespoonfuls of butter, two eggs. Method—Grate the sponge-cakes, add the lemon rind, juice and sugar, melt the butter in a saucepan, add the sponge-cake mixture, and stir at the side of the fire until hot through; then let it cool. Make some puff pastry and line some natty-pans with it. To the cooled mixture add the eggs well beaten up, fill the natty pans with this, and bake in a moderate oven for about twenty minutes. These can be eaten either hot or cold, but are best cold.

"The use of plenty of milk with tea is a wise precaution and must be regarded as a sound physiological proceeding, since the proteids of milk destroy astringency and probably prevent the otherwise injurious action of tannin on the mucous membrane of the stomach. In the intestinal juice the proteids are separated and the tannin probably combines with the sodium salts. The immoderate drinking of tea is an unquestionable evil, but, on the whole, we are inclined to think that the evils of tea drinking have been exaggerated. The real difficulty is to convince people that a lightly-drawn infusion gives them their money's worth." — London Lancet.

WHAT BLACKENS.

There is an old story about a Greek maiden named Eulalia; she wanted to be friends with Lucinda, a very gay and worldly woman. One day she said to her father, Sophronius, "I would like to call upon Lucinda; may I go today?"

"I cannot allow you to do that, my daughter," replied Sophronius.

"But, father, you must think me exceedingly weak if you suppose I should be injured by going," said Eulalia, crossly.

Her father stooped down and picked up a piece of dirty coal and held it out. "Take that in your hand, my child; it will not hurt you."

She did, and her fingers became smudged. Eulalia did not understand. "Why," she said, "did you give me this? It blackens."

"Yes," came the reply, "coal, when it does not burn, blackens."

Do you see the lesson of the old Greek? Bad company will blacken, even if it does not burn.

Thoughtful Nell—Oh, my! Here's a telegram from Jack of the football team. Bell—What does it say?

"It says, 'Nose broken. How do you prefer it set—Greek or Roman?'"

EARN CASH

In Your Leisure Time

If you could start at once in a business which would add a good round sum to your present earnings—WITHOUT INVESTING A DOLLAR—wouldn't you do it?

Well, we are willing to start you in a profitable business and we don't ask you to put up any kind of a dollar.

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

You Pay No Cash Until After 1906 Harvest.

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

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

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



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

CHATHAM INCUBATOR AND BROODER.

"Yours is the first incubator I have used, and I wish to state I had 52 chicks out of 52 eggs. This was my first lot, truly a 100 per cent. hatch. I am well pleased with my incubator and brooder. THOS. McNAUGHTON, Chilliwack, B.C."

"My first hatch came off. I got 170 fine chicks from 190 eggs. Who can beat that for the first trial, and so early in the spring. I am well pleased with incubator, and if I could not get another money could not buy it from me. Every farmer should have a No. 3 Chatham Incubator.—F. W. RAMSAY, Dunnville, Ont."

"The incubator you furnished me works exceedingly well. It is easily operated, and only needs about 10 minutes attention every day. R. MCGUFFIE, MOOSE JAW, ASSA."

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

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

You pay us no cash until after 1906 harvest.

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

b 8.15 a.m.; b 6.50 p.m.

VIA SHORT LINE FROM CENTRAL STATION:

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

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

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

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

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9.33 a.m.	Cornwall	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	8.10 a.m.
10.00 p.m.	New York City	8.35 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	6.35 a.m.

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

Ticket Office, 55 Sparks St. and Central Station. Phone 18 or 1120.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS

SYNOD OF THE MARITIME PROVINCES.

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

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

Truro, Halifax, 19 Dec., 10 a.m. Lun and Yar.
St. John, St. John, 16 Jan., 10 a.m. Miramichi, Chatham, 17 Dec.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 6 Mar., 4 p.m.
Montreal, Knox, 6 Mar., 8.30.
Glengarry, Cornwall, 6 Mar., 1.30 p.m. Ottawa, Ottawa.
Lan. and Ren., Carl. Pl., 19 Feb., 7.30 a.m.

Brookville, Brookville, 28 Jan., 2.30.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Kingston, 12 Dec., 3 p.m.
Peterboro, Cobourg, 5 Mar., 8 p.m.
Whitby, Bowmanville, 17 Jan., 10 a.m.
Lindsay, Lindsay, 19 Dec., 11 a.m.
Toronto, Toronto, Monthly, 1st Tues.
Orangeville, Caledon, 14 Nov., 10.30.
Barrie, Barrie, 6 Mar., 10.30.
Alcoma, Thessalon, 6 Mar., 8 p.m.
North Bay, Burks Falls, Feb. or Mar.
Owen Sound, O. Sd., 6 Mar., 10 a.m.
Saugeen, Mt. Forest, 6 Mar., 10 a.m.
Guelph, Guelph, 20 Mar., 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 2 Jan., 10 a.m.
Paris, Woodstock, 9 Jan., 11 a.m.
London, London.
Chatham, Chatham, 12 Dec., 10 a.m.
Stratford, Stratford, 14 Nov.
Huron, Seaforth, 14 Nov., 10.30.
Midland, Wingham, 19 Dec., 10 a.m.
Bruce, Paisley, 6 Mar., 10.30 a.m.
Sarnia, Sarnia, 12 Dec., 11 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Superior, Winnipeg, Coll., 2nd Tuesday, bi-mo.
Portage-la-P., Gladstone, 27 Feb., 1.30 p.m.
Arcoia, Arcoia, at call of Mod. 1906.

SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary, Edmonton, Edmonton, Feb. or Mar.
Red Deer, Blackfalds, 6 Feb.
Kamloops, Vernon, at call of Mo.
Victoria, Victoria, 26 Feb., 2 p.m.

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