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OTTAWA, MONTREAL, WINNIPEG. JANUARY 24, 1906.

Single Copies, 5 cents.

A HYMN OF EMPIRE.

By Rev. F. G. Scott, Quebec.

Lord, by Whose might the Heavens stand,
The Source from Whom they came,
Who holdest nations in Thy hand,
And call'st the stars by name,
The ageless forces do not cease
To mould us as of yore—
The chiseling of the arts of peace,
The anvil strokes of war.

Then bind our realms in brotherhood,
Firm laws and equal rights,
Let each uphold the Empire's good
In freedom that unites ;
And make that speech whose thunders
roll
Down the broad stream of time,
The harbinger from pole to pole
Of love and peace sublime.

Lord, turn the hearts of cowards who
prate,
Afraid to dare or spend,
The doctrine of a narrower State
More easy to defend ;
Not this the watchword of our sires,
Who breathed with ocean's breath,
Not this our spirit's ancient fires,
Which nought could quench but death.
Strong, are we ? Make us stronger yet ;
Great ? Make us greater far ;
Our feet Antarctic oceans fret,
Our Crown the polar star ;
Round Earth's wild coast our batteries
speak,
Our highway is the main,
We stand as guardian of the weak,
We burst the oppressor's chain.

Great God, uphold us in our task,
Keep pure and clean our rule,
Silence the honeyed words which mask
The wisdom of the fool ;
The pillars of the world are Thine,
Pour down Thy bounteous grace,
And make illustrious and divine
The sceptre of our race.

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Births

In Carleton Place, Jan. 13, the wife of Mr. J. R. Hamilton, of a son.

In Carleton Place, Jan. 13, the wife of Mr. J. A. McLaren, of a daughter.

At 377 O'Connor street, Ottawa, on the 17th inst., the wife of Cecil Bethune of a son.

MARRIAGES

At the residence of the bride's father, Pembroke, Ont., by the Rev. Robert Smith, assisted by the Rev. Herman Visser, cousin of the bride, and the Rev. Dr. McLaren, Edna May, daughter of Edward Clarke, to James Coull Allan, elder son of James D. Allan, president of the Board of Trade of the City of Toronto.

At Central Presbyterian church, Jan. 17, 1906, by Rev. Dr. McFavish, Jessie Septilla, daughter of Mr. Thos. Fisher, to Frederick C. Godfrey, of Toronto.

On Dec. 27, 1905, by the Rev. T. A. Sailer, at Russell, Ont., Miss, youngest daughter of Mr. and Mrs. Mathew Turnbull, to Dr. D. D. McLaren, of Calgary, Alberta.

On Dec. 27, 1905, at the residence of the bride's parents, Campbellford, Ont., by the Rev. A. C. Reeves, John Wesley Brady, of Seymour, to Gertrude May, daughter of Robert Riddell, Campbellford.

On Jan. 10, 1906, at the 19 Walker avenue, the home of the bride, by the Rev. D. C. Hossack, Mr. L. Prosser, of Jaynosville, Iowa, to Mrs. Christina M. Qua, of Toronto.

On Jan. 3, 1906, at the residence of the bride's father, by the Rev. G. T. Bayne, of Ashton, Ont., the Rev. T. J. Robinson, B.A., of Crossfield, Alta., to Mervy, youngest daughter of Mr. James Boyd, of Vars, Ont.

Deaths

In Almonte, Jan. 3, John Waddell, sr., aged 79 years.

In Carleton Place, Jan. 4, Annie Menagh, widow of Wm. Culbertson, sr., aged 77 years.

At his late residence, 405 Lisgar street, Ottawa, Jan. 17, 1906, John Bruce, aged 55 years.

At Holland's Mills, Que., on Jan. 17, 1906, Janet, beloved wife of Mr. R. D. Ross, and daughter of Mr. J. T. Pattison, 370 Bank street, Ottawa.

At Glen Norman, Ont., on Jan. 11, 1906, Janet Cattanach, relict of the late Donald McRae, aged 77 years.

At Ironside, P. Q., on Jan. 10, 1906, Gertrude Elizabeth, eldest daughter of David and Florence Steele, aged 12 years and 21 days.

At the home of her son-in-law, the Rev. W. T. Allison, Stayner, Ont., on Jan. 9, 1906, Jane Elizabeth Dawson, relict of R. J. C. Dawson, of London, Ont.

At 453 Laurier avenue, Ottawa, on Monday, Jan. 8, 1906, Jean Low, aged 81 years, wife of Mr. John Mather.

At lot 22, Fourth Concession of Kenyon, on Jan. 2, 1906, Mary Macdonald, relict of Rory Macdonald, aged 80 years.

At lot 10, Fifth Concession of Lancaster, on Jan. 2, 1906, Alex. A. Macdonald, aged 81 years.

In the Third Concession of Lancaster township, on Jan. 8, 1906, Miss Annie McRae, aged 70 years.

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

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NOTE AND COMMENT.

Principal Rainy was eighty years of age on Jan. 1st. He was born in Montrose street, Glasgow, on the 1st of January, 1826. At twenty-five he was ordained minister of Huntly, and at forty-eight he became Principal of the New College and leader of the Free Church.

Sir Henry Campbell-Bannerman, the Prime Minister, answering a question the other night said he was not in favor of granting a separate and independent legislative body for Ireland. He had always voted that it be in subordination to the Imperial Parliament.

The closing of the public houses and licensed grocers' shops on New Year's Day in Scotland is acknowledged to have been a success. Scots who were inclined to grumble against interference with old customs admit that the cities, towns and villages were quieter and the great majority of the people happier than under the old conditions.

Canon Hensley Henson, of the Church of England, is the advocate of an altogether new proposition as to church unity. It is that instead of disestablishment there be an extension of the principle of establishment to all the churches, making a State Church of all the denominations. He asserts that the English laity ridicule in their hearts the notion of apostolic succession, and regards the Act of Uniformity as "a barrier to the free actions of Anglicans in their treatment of their fellow Christians."

The secretary of the Scottish Baptist Union was able, at its recent meeting, to report the largest addition to the membership of the Scotch churches they have ever had. It is due mainly to the influence of the Welsh revival, which was mightily felt in a few of the churches. The secretary says the outlook in Scotland becomes increasingly hopeful; that the churches increase from year to year; that the sense of unity and brotherhood grows apace; and that Baptist principles are being more and more recognized by other churches.

Mr. Hall Caine told an interviewer that fifteen years ago he wrote a "Life of Christ." He added—"Not feeling satisfied with it, I put it away in a safe, and it has been lying there ever since. During the intervening years I have had repeated proposals from publishers for this manuscript. One or two of them, in fact, have gone to unusual lengths in order to get it. In one case a publisher sent me a cheque, which I was tempted to keep. I carried that cheque about in my pocket for a month—until the paper began to crack, in fact—and then I sent it back to him. Another publisher sent me an open cheque. That also went back."

John D. Rockefeller regained his health and appetite by drinking a glassful of hot water every morning before breakfast. Had Richelieu taken the same dose at night before going to bed the whole history of France would have been changed. There is much virtue in hot water. It will cure, says the New York Press, nearly every ill, if properly used. Because it is so cheap, and never recommended by a physician, is not a drug nor a patent medicine, the general public overlooks its merit. Inside or outside, mineral or pure, salt or sweet, it is nature's own remedy. Try it for a week. An excellent beverage for breakfast—after you get used to it—is hot water sweetened with sugar. It beats tea and coffee all hollow.

It is not a Nonconformist, but an Anglican clergyman, says the Belfast Witness, who has protested against the Bishops sitting in the House of Lords. Rev. W. J. Spriggs-Smith, Vicar of Terrington St. John, has repeatedly protested against the position of the Anglican prelates as spiritual peers sitting in the House of Lords. He maintains that they have been far from a blessing to the Church itself; and he suggests that if some of the leading Nonconformist ministers "had been in the said House during the last Parliament, acts which the nation devalues to-day might have been otherwise than they are." He adds that "Nonconformist spiritual peers would have been a powerful check to the greed, grasp, and grab of our Bishop." This sturdy East Anglican vicar is certainly not alone among the clergy in his sentiments.

Sometimes it is said, "You can't work up a revival, it must come down," that is it must come from God. There is some truth in the statement. But it is also true that we may at least work up to a revival. When a pastor finds a church in a low spiritual condition, and apparently utterly indifferent to the work of soul-winning, he may deal with them in either of two ways. He may scold them and berate them and tell them as one pastor wrote me that "they are dead and twice buried," and that he will not labor with such a church. Or he may endeavor by earnest pulpit work and by faithful, persistent, affectionate and if necessary, long-continued personal dealing to bring the church into proper working condition. The latter is the better way.

Writing in The Missionary Review of the World of the growth of the missionary enterprise, Robert E. Speer says: "It entered the nineteenth century with 7 missionary societies and left it with 300. It entered with 170 missionaries and left it with 12,000. It entered with an income of \$25,000 and left with \$15,000,000. It entered with 50 translations of the Bible and left with 400. It entered with 50,000 native Christians and left it with 1,500,000. And it is not ending its work. It is only beginning. One of the most significant of all modern developments in the work of missions, indeed, the most significant of all, is the Student Volunteer Movement. No less than 2,357 missionaries have gone out under its auspices since 1892. And there is a new army of noble recruits from our colleges offering for the foreign mission field every year.

The connection between prayer and religious revivals is illustrated by what occurred throughout the world about the time of the Sepoy rebellion in India, or soon after, about fifty years ago. By that terrible rebellion the cause of Christian missions in that country seemed set back so terribly that the hearts of many devoted missionaries quaked with fear. But they looked up to God and were saved from despair. And then they resolved to ask the whole Christian world to unite in prayer to God for the rescue of his work, and the crowning of it with success, and the speedy conversion of the whole world to Christ. Rev. Dr. John Hunter Morrison, of the American Presbyterian Church, then missionary in Louisiana, India, sent the message and, at his request, under God, the hearts of the whole Christian world unitedly arose in prayer to God during that week, and through all the years ever since. That was the origin of the week of prayer which has many times and in many places been fruitful of revivals. And are not the revivals of the present day coming in answer to prayer.

A Scotch minister who has served high English Government officials in his congregation was asked whether he was not "put about" by having in his audience so great a thinker and speaker as Mr. Balfour. He answered "No, I know Mr. Balfour, and if I have a real conviction, and am to express it plainly without any aim at ornament, I feel, when he is present, I shall have an interested, discriminating, and sympathetic listener." This is true everywhere. Great men, as a rule, are not critical hearers in church, so long as the message is the Gospel of salvation through a crucified Redeemer.

In an article in the Herald and Presbyterian on "Sacred Music," the writer contends that the revival of the Wesley's and Whitefield in the eighteenth century would never have swept England and America as it did if it had not been for the singing. Isaac Watts, and Charles Wesley, and Philip Doddridge did as much by their hymns as did John Wesley and George Whitefield by their truly apostolic preaching, to arouse the world. Again, in our own day, the Moody and Sankey movement was popularized and sent all over the English-speaking world by its marvelous music as much as by the great preaching. It may be fair to say that the same thing is true of the Welsh revival under Evan Roberts. When Mr. Stead was asked if the Welsh revival would come to London, he replied, "It depends on whether the people of London can sing or not." We might almost say that every great awakening of the church has depended very materially on the singing.

Evidence accumulates as to the practicability of navigating Hudson's Bay for a large proportion of the year, and now that two or three railways are being projected to reach its coasts, the importance of the question becomes proportionately greater. Early in the spring of last year, an expedition was sent out under the joint auspices of the Mounted Police and the Marine Department, under the command of Major Moodie, and one of the chief objects was to ascertain during what period of the year navigation of the bay is absolutely safe, so far as freedom from ice is concerned. The Major's conclusions are that for four months in the year the Hudson's Bay route is open to ordinary navigation, but that, to make it safe for commercial shipping, it will be necessary to establish coal depots, as well as wharves, together with lighthouses and other aids to navigation.

Dr. Loomis writes from Japan, says the Herald and Presbyterian, that the opportunities for the distribution of the Bible among the Japanese soldiers and other people have been increasing continually, and many most touching stories are told of the readiness and anxiety of the people to secure the Word of God. It is certainly a most opportune time. A missionary who has been visiting the hospital and distributing Scripture among the soldiers writes: "Was there ever such an opportunity for sowing the Word of God? May the Spirit bring it to rich fruition." Miss Howard, of Osaka, writes: "A Christian soldier in the barracks told me that the whole feeling of the army towards Christianity had undergone a change, owing to the work in the hospitals. The soldier now knows something of what Christianity is, and, where before there was opposition, there is now a willingness and sometimes eagerness to hear. Now, although the war is over, the results of our work are far-reaching. The opportunities of reaching the people are certainly exceptional." Surely this is what Christian people have been praying for.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

ALEXANDER McLACHLAN.

By Stewart Hughes.

England has had many poets, while Canada, comparatively speaking, has had very few. Of these I may mention as the greatest, probably, Charles G. D. Roberts and Alexander McLachlan, who is styled the "Canadian Burns."

Mr. McLachlan was born in the year 1818 in the Town of Johnstone, Renfrewshire, Scotland. This town is situated in the valley of the Clyde. Looking across the garden of the McLachlans to the north, one could see that famous and historic mountain Ben Lomond.

During the early youth of Alexander his father died, leaving a young wife and a family of four, there being only one son. Alexander, for a short time supported the family by working in a cotton factory, but, this not suiting him, he emigrated to Canada in the year 1840. Soon after this the poet married his cousin, Clamina McLachlan. For the next few years Mr. McLachlan settled in various parts of the country, namely Downie Township, of Perth County, then North Easthope, of the same county, and Erin Township of Wellington County, where he lived until the year 1877.

In 1862 he was sent to Scotland by the Government under Sir John A. Macdonald to lecture on immigration. This appointment was chiefly made through the influence of one of his friends, the late Hon. D'Arcy McGee, at that time a member of the Canadian Cabinet.

Mr. McLachlan was a splendid lecturer, and his favorite subjects were poets, poetry, famous men, and temperance. I have already written of his trip to Scotland in 1862, but he returned on his own account in 1874. A short while ago I had the pleasure of seeing an old billhead which was a notification to the effect that Mr. McLachlan was to lecture at Kilmalcolm, Scotland, on the subject of Shakespeare. The lecture was to take place on the 27th of November, 1874, and the admission charged was 1s. 6d.

During the first occasion of his trip to Scotland he was presented with a silver-mounted cane by the citizens of his native town, Johnstone. This cane also had the McLachlan coat-of-arms engraved on it, which consists of a group of hounds at rest under some mountain ash, or, as we would commonly call them, rowan trees.

For a very beautiful poem on Burns which was written by Mr. McLachlan in 1886 he received a beautiful medal from the Toronto Caledonian Society. This medal is of several sorts of gold and has a hand-carved laurel wreath around it.

Mr. McLachlan was a man to whom Longfellow could have referred when he wrote about his ideal poet:

Whose songs gushed from his heart,
As showers from the clouds of Summer,
Or tears from the eyelids start;

Who, through long days of labor,
And nights devoid of ease,
Still heard in his soul the music
Of wonderful melodies.

Mr. McLachlan was an ardent lover of nature, but he had not the least knowledge of how to plant flowers or to prepare flower beds. At one time during my youth (of course the earlier part) we had the pleasure of spending a Sunday with the McLachlans. It happened that Mr. McLachlan had a dahlia growing under his study window, which, without deliberation I proceeded to pull up. Mr. McLachlan planted the flower again and, strange to say, it grew.

At another time he was given some pansies. One can imagine, I suppose,

an old gentlemen taking a spade and after digging a hole in the sod, planting the pansies in it. Such was the way in which the poet planted his. He expected them to flourish and naturally was very much surprised when they did not.

If at any time he happened to see anything green sprouting through the ground, he always, as a first consideration, called his wife to see what species of plant it was. If it happened to be a flower the poet promptly gathered all the twigs and branches available to protect it from the chickens, which seem to have a partiality for such things.

In 1877 Mr. McLachlan had moved to a farm in Amaranth, seven miles west of Orangeville. This farm was managed for several years by his son Malcolm, and later by another son, Alexander, who had control of it until his death in 1895. The poet, unable to work the farm himself, moved to Orangeville after the death of Alexander, where he died very unexpectedly in March, 1896. He was buried in Greenwood Cemetery, but his body was removed to the Forest Lawn Cemetery by the St. Andrew's Society of that town in later years.

A very great peculiarity of the poet's was that if at any time he was going to Amaranth station for his mail he always donned his best clothes, but if he was coming to Orangeville it did not matter what old suit he had on. Mr. McLachlan had an old grey Scotch flannel nightcap which he was very fond of wearing all the time. He also had a very heavy head of hair, and he was always afraid of catching cold if his nightcap were not on. Nevertheless, if at any time a visitor were coming his daughters hid his nightcap, but he usually succeeded in regaining it.

Mr. McLachlan had a great liking for wild flowers, although he preferred the pansy. He evidently had severe misgivings as to his place of burial, as this verse tends to show:

In a grave in the forest, when life's
journey's past,
Unknown and unhonor'd, they'll lay me
at last;
Abune me nae bluebell nor gowan shall
wave,
And nae robin come to sing over my
grave.

OUT-OF-THE-WAY INFORMATION.

The Irish prefix "O" is a contraction of *oigha*, "grandchild"; but the Scottish "O," to be found in a few names, is merely a contraction for "of," indicating the place in which the person was born or lives.

The icebergs of the two hemispheres are quite different in shape, the Arctic bergs being irregular in form, with lofty pinnacles and glittering domes, while the Antarctic bergs are flat-topped and solid-looking.

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People who live at high altitudes have weaker and more highly-pitched voices than those living in lower regions. In America, among the Indians living on the plateaux between the ranges of the Andes, at an elevation of from 10,000 feet to 14,000 feet, the men have voices like women, and the women like children, while their singing in a shrill monotone. The Australian native has a weak voice, but can make it carry a long distance.

THE SUGGESTION OF THE AMETHYST.

(By David James Burrell, D.D., L.L.D.)

In one of Canon Wilberforce's sermons on the Symbolism of the Precious Stones in the Foundation of the Heavenly city he calls attention to the significance of the amethyst in these words: "Put aside for a moment the unbroken chain of legend which has clustered round the amethyst and treat it from the matter-of-fact, scholarly point of view. Put imagination on one side and translate the work literally; it can bear but one interpretation; it is a combination of two familiar Greek words; 'a' meaning not and 'methustos' a user of strong drink. What a marvelous prophecy have we here! Uttered twelve hundred years before the perilous art of distillation was invented, it points distinctly to the peculiar and special peril of these latter days."

If the suggestion derived from this particular passage of Scripture be regarded as far-fetched and somewhat fantastic, it will in any case serve to emphasize the validity of other undeniable and irrefutable arguments in behalf of Total Abstinence.

First, the Economic Argument; namely, the use of intoxicating liquor as a beverage does no good.

Its needlessness is sufficient to condemn it. Does it strengthen the body? Does it sharpen the mind? Does it quicken or stimulate the spiritual faculties? Does it contribute to the welfare of society? Does it answer any patriotic end? Does it equip a man for religious work? Does it prepare him for death? Does it give him a better standing at the Judgment Bar of God?

Second, the Prudential Argument, to wit, the use of intoxicating liquor as a beverage is harmful. Now and then a moderate drinker puts up a diaphanous defense; but, as a rule, the case goes by default. Men drink because they want to; that's the rationale of it. Corner them and they will frankly admit it. The average man is too wise to set himself against the testimony of both observation and experience. Everybody knows the "horrors of rum." Ask the doctors; ask the scientists; ask the social reformer. They all tell the same story; the drink habit is an enemy to the physical, mental, spiritual man. It desolates the home, demoralizes society and corrupts the State. It fills our prisons, insane asylums, poor houses and potter's fields; it does evil and only evil, and there is nothing to be said for it.

Third, the Christian Argument; that is, self-denial for the benefit of others. Paul put it on this wise: "If meat make my brother to offend, I will eat no meat while the world standeth." A moderate drinker is either addicted to the habit or he is not. In the former case he should quit for obvious reasons. What a small matter it is for a Christian to give up his glass of wine pro bono publico! Why should he hesitate, in view of the force of example, when he frankly avows that he really cares nothing for it?

A Christian is a separated man; separated from the world by "the mind that was in Christ Jesus," that is, by the spirit of self-denial in behalf of others. To deny one's self the use of the social glass, for the sake of example and in consideration of the frightful evils of intemperance, lays so small a demand upon the soul of a professing Christian that it would appear he should scarcely think twice of it.

OUR IOWA LETTER.

We in the States are watching with interest the progress toward the union of churches, and while we have for a long time been sceptical, we really feel that something may be accomplished. It seems a great sacrifice to give up even the name of Presbyterian, but we remember the name borne by other denominations is just as dear to them. The effort will be a success only as there are mutual sacrifices. Such a union as proposed will be a great gain to the cause of Christ, not only for the work in Canada, but in the United States and throughout the world. Let the good work go on.

Waterloo First Church has called the Rev. Herbert W. Reherd of Bethany Church, Detroit, and he has already entered upon his work. This church has suffered much by the withdrawal of many members in the organization of the Westminster Church on the West Side, but it marks a large step forward in Presbyterianism to have a church on both sides of the beautiful Cedar River. Waterloo is one of the best and most promising cities in Iowa, and our new hospital there is doing well. Rev. W. B. Sanford, for several years the pastor of the Nevada Church, is the first pastor of the new Westminster Church. They hope to build in the spring. Rev. Dr. E. H. Avery, for 18 years the pastor of the Vinton Presbyterian Church, but for the past six years laboring in California, is a delegate to the General Assembly which meets in Des Moines in May. His host of Iowa friends will be glad to see him again. He labored in Iowa for some thirty years. He has been our spiritual father so that we know his worth. The coming of the general assembly marks a most important epoch for the work in Iowa. It will do our own Synod something good and let the state know something more of Presbyterianism, and its influence throughout the country.

Rev. Alex. Corkey, for four years in the Fairfield Church, where occurred one of the greatest revivals in Iowa for some time, has accepted a call and been installed at Osceola, Iowa. Rev. Jas. Corkey of Jefferson has a very prosperous work, and is a sort of bishop of a large district, reaching two distant points on alternate Sabbath afternoons.

Rev. Richard Pugh, who is of Welsh descent, and who once mined coal in this state, has taken charge of the Vail Church. Rev. Arthur W. Miller has gone from the Odebolt Church to Lake City. He is a young man of promise.

Rev. W. H. Jordan, in his fifth year at Carroll, Iowa, has conducted a three weeks' meeting in his church and has met with much encouragement in the attendance of the more distant members who never before thought they could come to evening services, yet they are found there night after night. It is yet too early to tell the results, but some have made decision and others will be gathered in. He goes Feb. 5th to Wall Lake for a two weeks' meeting with a M. E. Church and a Presbyterian Church. Meetings are being held very generally at this time. The Harveys are having some success in meetings in the smaller churches, but the appeal to the unconverted is to the emotions and doubt is expressed as to the permanency of the work. Paul and Jesus appealed to the conscience, knowing that the conscience is always on the side of right. Better fewer conversions and better quality.

Foreign Missions is pushing right to the front in Iowa. Rev. Chas. Bradt is the Western Secretary with headquarters at Chicago, and meets with the committee in Des Moines the 26th of January to further the work.

Rev. W. P. Nichols, one of the youngest men in Iowa, has had charge of the work in Mount Pleasant for over 15 years, and has done a good work. His people who last year gave \$80.00 to Foreign Missions

has this year pledged \$800.00. That is a genuine sign of revival. Clinton and some of the other churches have also taken such forward steps.

Sioux City First Church under the leadership of Rev. Dr. S. D. McFadden, has enjoyed a revival, and has received more than 130 persons into the church. He was assisted in a series of meetings by Rev. C. G. Jordan formerly of the E. Liverpool church, Ohio, who has been very successful in evangelistic work.

Another important change in the ministry in Iowa is that of Rev. Geo. Rourke from Sac City, Iowa, to the church in Marion, Ohio, a church of 700 members. Mr. Rourke is a strong man and has been heard in Toronto several times.

Many are praying for a great revival, and after we heard the report from the great recognition service at Chicago, just before Mr. Torrey began his work in Toronto, we felt rebuked for not having had faith to pray for a world wide revival. Dr. Williams the synodical missionary of Illinois has had 10,000 cards printed with this pledge: "I will pray daily for a world-wide revival until it comes. And I will ask God that he begin the revival with me." If it begins with "me," and means the downfall of "Meism" what a revival the world would have. God grant there may be such a revival and that it may indeed begin with me.

W. H. JORDAN,

Carroll, Iowa.

THE CZAR IN HIS TIME OF TRIAL.

W. T. Stead, who has come into close personal contact with the Czar, gives in a recent article, the following pen picture of the man and the situation:

Since General Gordon stood in guard in the citadel of Khartoum, I know of no human situation so charged with pathos and tragedy, so calculated to thrill the heart of mankind, as that which is presented at Peterhof to-day. The parallel, both political and personal, is terribly complete. The lone, slight figure of the Czar, as he stands alone at Peterhof confronting the ever-rising flood of anarchy, which threatens to submerge Russia, bears a singular resemblance to the far Sudan. The resemblance in height, complexion and color of the eyes and hair is remarkable, but it is still more marked in the supreme and dominating characteristic. Since General Gordon gave me a copy of Thomas a Kempis, as he bade me his last farewell, I have met no man who was imbued to the same extent with the spirit of simple religious faith as the present Emperor. It is the sole secret of the marvelous composure and cheerful calm which is the amazement, the envy, and the inspiration of all those who are admitted to the confidence of the Czar. Call it fatalism, fanaticism, if you will, it has at least secured today for Russia, in the midst of an atmosphere that is hot with fever, one cool head and one stout heart unaffected by the delirium and the terrors of the revolutionary storm. The throne may be reeling, but its occupant is neither sick nor giddy nor afraid. His only fear is that he may fail in understanding what is the will of God. If that be quite clear, then "though He slay me yet will I trust in Him." Nothing is more exact than the parallel between the Czar of the Douma and General Gordon in 1885. Both men began to rule, the one in Russia, the other in Sudan, on very different lines. Gordon was once Governor General of the Egyptian oppressor. Nicholas II, in his tender youth, was made to pose as the inflexible champion of ancient autocracy. Now there is nothing which he is not willing to do to save his people and to save Russia. He has voluntarily limited his autocracy, and he is prepared to go much further in that direction—indeed, to go as far as anyone,—so soon as he

is clear as to his duty. He is a Gordon in his selfless devotion to what he sees to be right. But he has not Gordon's magnificent assurance as to his insight into the divine counsels which was the inspiration of his genius. Neither is he, as Gordon was, a man of restless energy and indomitable will. Hence, his very excessive conscientiousness and natural modesty lead to hesitation, the parent of delay, and that delay, which rendered possible the Japanese war, has been the chief contributing cause to the excessive danger of the present crisis. Allowances should be made for the inertia of the bureaucratic machine. Even Peter the Great could not speed it up beyond a certain point, and Nicholas II has neither the demonic energy nor the ruthless will of his great predecessor.

The pace of reform in Russia in the last twelve months has been abnormally rapid, and neither the Emperor nor his counsellors realized the deadly urgency of instant decision and resolute action. Hence, the avalanche of revolution descending upon the glacier of official routine finds it often easier to destroy and overwhelm than to quicken the speed of the glacial progress.

But although the Emperor postponed till after the eleventh hour the concessions which he had personally assured me, two months before, he was firmly resolved to make, it is still possible it may not have been too late. Round the Emperor now, definitely embarked upon the new era of constitutional liberty, there should rally every man who has a heart to feel, a head to reflect, or wife and children whom he cares to save from the horrors of anarchy.

BRITISH AND FOREIGN.

The legal Frees at Strachur recently formed themselves into a congregation and Rev. Robert Hill was appointed minister, and recently he has been greatly annoyed by the receipt of threatening letters.

The U. S. Presbytery are arranging to celebrate the semi-jubilee of Rev. Mr. McKenzie, Galashiels.

The funeral of Rev. Dr. Stewart of Lovedale took place on the 26th ult. at Sandelskop, Cape Colony.

About 1,200 applications have been received by the Distress Committee, Glasgow, for temporary employment.

There has been sunk between Giffnock and Thornliebank a pit for the Giffnock Collieries Ltd. The depth is 540 feet, and almost the whole of the digging was through solid rock.

A collection of 16,000 postage stamps, and a collection of the agates of Scotland, have been presented to the Royal Scottish Museum.

Liverpool has the longest penny tramway routes of any in the kingdom, some of them nearly three miles long.

It is proposed to establish wireless telegraphy at St. Abb's Head to report the movements of ships entering and leaving the Forth.

Last year there were exported from Campbelltown 1,046,801 gallons of whisky, as compared with 1,096,635 gallons in 1904—a decrease of 49,234 gallons.

"An Alloo boy asked, 'Did you never hear of such a thing as returning good for evil?' The reply was 'No' in Sauchie way."

Miss Ann Sinclair, an aged resident of Nairn, passed away on the 9th inst. at the age of 90 years. Deceased was for 11 years a resident of Toronto, Ont.

All the schools in Falkirk have been closed owing to the prevalence of measles and mumps. In Camelon district the epidemic is quite severe.

In a published work giving a description of Scotland in the reign of Queen Mary it is stated that Stirling was then the fourth town in the country for size.

Lake Morat, in Switzerland, has the curious property, every tenth year, of turning red, owing to the presence of certain water plants, which are not found in any other lake in the world.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE TEMPTATION OF JESUS.

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

Led up of the Spirit (Rev. Ver.), v. 1. There is no shame or crime in being tempted. Evil will present itself to the purest. It is part of the providence of God that we are placed where temptations await us. For no one is good who has had no chance to be bad. There can be no credit except where there might have been blame. Let no one be cast down, then, because evil suggests itself to him. Let him keep his sorrows for his sins. The sin is in yielding. As Luther says, "We cannot prevent the birds from flying about our heads, but we can prevent them building nests in our brain."

The wilderness, v. 1. All temptations are lonely things. The seat of battle is your own heart. A young man may stand between two companies of his friends, one of which is enticing him to sin and the other urging him to resist. His ears are filled with pleadings. They press close to him, and perhaps lay their hands upon him. But, after all, the fight is within. The struggle is between his own good desires and his own evil desires. In silence and solitude these wage a desperate duel for the young man's soul. In the last resort, every man's deeds are his own. And if afterward one lie on an uneasy bed, he may reflect that he has made it himself. And if he overcomes, the victory also is his.

To be tempted, v. 1. There are three characters who have been known to warn others from sin. The first is the sinner whom sin has ruined, and who would save his friends from the same plight. He is like a traveller who has fallen into a ravine and shouts to another whom he hears approaching, "Beware!" The second is the sinner who has been saved. He is like one who, after struggling in the ravine, has gotten out on the other side and calls his warning back. His voice is apt to sound more clearly than that of the man in the ravine. The third is the man who has resisted temptation. He knows what sin is, but he is unharmed by sin. He is like one who stands on the hither side of the ravine to point it out to travellers, to hold them back if they are slipping toward it, and to pilot them safely around it. This One is Jesus, who was "in all points tempted like as we are, yet without sin;" therefore He has the mightiest power to succor those that are tempted.

An hungered, bread, vs. 2, 3. "A man must live," people say.

"But is it so? Pray tell us why Life at such cost you have to buy? In what religion were you told A man must live? There are times when a man must die. Imagine, for a battle cry From soldiers with a sword to hold, From soldiers with the flag unrolled, This coward's whine, this liar's lie, A man must live!"

It is written, etc., v. 4. God's will first and only, even if it should mean death. The shame of cowardice and unfaithfulness is worse than death, as is illustrated in an incident of the siege of Port Arthur related by Mr. Richmond Smith, the great war correspondent. A company of Japanese soldiers refused to move out of the trenches in the face of the enemy's fierce fire, when ordered to do so by their officer. The officer was killed while urging them forward. This was their punishment: They were taken from among the fighting men, and made servants. The

hewing of wood and drawing of water, all sorts of menial tasks, were given them. And each day they were marched to a shrine erected over the body of their dead leader, and listened to the praises of heroism from the lips of a priest of their religion. At last they could bear it no longer, and petitioned to be sent to the place of peril, in the very face of the foe, where every man of them fell fighting bravely.

It is written, v. 6. Any good thing may be misused. The devil quoted the Bible. Food is good, but gluttony is bad. Work is good; slavery to work is bad. Learning is good, but there is much shallow and pretentious learning. And the cure of the misuse of anything is the restoration of its proper use. Our Lord replied to Satan's improper quotation with a text so fit and convincing as to vindicate the power of Scripture quotation. The cure for gluttony is not salvation, but moderation. The cure for overwork is not idleness, but regulated work. The cure for false teaching is not ignorance, but the truth. Like the woman at the Macedonian court who appealed from Philip drunk to Philip sober, we appeal from misuse to the proper use.

Get the hence, Satan, v. 10. Satan knew full well that he had met his Master. A single, short, sharp, decisive sentence, and the victory over the tempter was won. And a like conquest may be ours. Let us—the weakest of us—bid the evil one begone, and back of our words is the power that vanquished him in the wilderness. No one can put up an honest fight against temptation and lose.

PRAYER WHEN THE DOOR WAS SHUT.

I need not leave the jostling world,
Or wait till daily tasks are o'er,
To fold my palms in secret prayer
Within the close-shut door.

There is a viewless cloistered room
As high as heaven, as fair as day,
Where, though my feet may join the throng

My soul can enter in and pray.
No human step approaching breaks
The blissful silence of the place;
No shadow steals across the light
That falls from my Redeemer's face.
One hearkening even can not know
When I have crossed the threshold o'er;
For he alone who hears my prayer
Has heard the shutting of the door.

—Harriet McEwen Kimball.

DANGEROUS TINKERING.

A boy of fifteen years was the owner of a new watch. He was duly proud thereof, and consulted it with frequency. One day it stopped. He opened the case and saw among the wheels what seemed to be a hair. He thought it an obstruction, and with his pen-knife he removed it. Imagine his surprise, the next day, when the jeweller told him he had destroyed the hair-spring, which was essential to the time keeping of the watch. When we see men trying to eliminate passages from the Bible, we wonder whether they are acting with similar ignorance. In discrediting what to them seems a superfluous in the Word of God, they may be taking away some of its most important features.—Selected.

There are those so sharp-sighted that they can discover innumerable blemishes in the most saintly characters, while others are for ever on the lookout for slights and grievances, imagining offences where none were in the least intended. What a mercy for us that Christ does not regard us critically though he sees our every defect! It is not as though he saw it not; he overlooks in love.—J. P. Cowling.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D., London.

High Mountain—From a very early date, tradition fixed the scene of the temptation on the mountain called by the Crusaders Quarantania, and by the Arabs Karantel, about two miles north from the site of Jericho. This mountain rises almost perpendicularly from the plain of Jordan on its west side, and towers gloomy and weird towards the sky. From the fourth century it has been a resort of hermits, who selected this doleful spot to inflict doleful penances on themselves; and many caves and grottoes, some of them artificial, are still occupied by Coptic and Abyssinian recluses. These hermitages are about half way up the cliff and have been ornamented by their successive tenants with frescoes. In recent years the Greek hermits, joined by a number of their brethren, took possession of the summit of the mountain, and with incredible labor in transporting the materials, have built a convent of considerable size on it, with walls all round it to defend them against the Bedouins, who look on all this region as their peculiar property. With this modern addition to it, the whole hill looks like a mediæval fortress looming up against the clouds. It forms a fit setting for the story of the Lesson.—Teachers' Monthly.

CARE FOR THE LITTLE ONES.

It is the duty of the Church to care for the little ones. "Feed my lambs," is just as imperative as "Feed my sheep." There is a great commendation to those who look after the children: "Whoso receiveth one such little child in my name receiveth me." To be much with the little ones brings sweetness and tenderness to our own hearts, and it is the child-soul that makes us great. Some one has told of a picture by Watts in which "an old man, worn and feeble, lies back in his chair, dying. Around him, dropped from his feeble hands, lie all the gifts of his culture. Wearily he fades away amid the wreck of his highest human experiences. Above him a great angel, benignant and strong, bears off his soul in the shape of a little child, soft and white and pure and warm." To have the soul of a child is greater than all philosophy; and to enter the kingdom "as a little child" is worth more than all the joy the arts and sciences can give. And to study the child-life is to win the child-soul. To bring to it God's love is to bring both it and God's love to us. To be in love with the little ones is to live not far from the gates of the blessed. There is no more hopeful field for culture than the heart of "one of those little ones."—Selected.

WE KNOW THE GUIDE.

Out of obedience and devotion arises an habitual faith, which makes Him, though unseen, a part of our life. He will guide us in a sure path, though it be a rough one; though shadows hang upon it, yet He will be with us. He will bring us home at last. Through much trial it may be, and weariness, in much fear and fainting of heart, in much sadness and loneliness, in griefs that the world never knows, and under burdens that the nearest never suspect. Yet He will suffice for all. By His eye or by His voice He will guide us if we be docile and gentle; by His staff and by His rod, if we wander or are willful; any how, and by all means, he will bring us to his rest.—H. E. Manning.

Deliverance from sin means the transformation of life, the awakening or renewal of holy purpose, the control of pure, high, noble motive. The Scriptures express the fact felicitously when they speak of the converted person as a new man.

*S. S. Lesson—Matthew 4:1-11. Commit to memory v. 4. Read Mark 1: 12, 13; Luke 4: 1-13. Golden Text—In all points tempted like as we, yet without sin.—Hebrews 4:15.

STOOPING TO CONQUER.

By the Rev. W. L. Watkinson, D.D.
 "If any man would come after Me, let him deny himself, and take up his cross and follow Me."—Matt. vi, 24.

The race is not to be saved by philosophy, government, or example, but by self-denial pushed to its last issues. As the New Testament boldly puts it, we have redemption only through blood. And it is really surprising how modern thought has vindicated the sacrificial principle, that is, the principle of one suffering for another, of one suffering for many.

Now Christ gave the supreme illustration of this law. He who was greatest suffered for the least; He who was richest paid the price for the poorest. He who was pure itself laid down his life for the guilty, and made His grave with the wicked. And in Christ's Church we find the most sublime manifestations of condescension and sacrifice.

Think of the grave of Henry Martyn in Persia; of John Hunt's in Fiji; of Livingstone and Bishop Hannington dying for Africa; of Damien sleeping with the lepers of the South Seas; of David Hill sacrificed for China; and of thousands more noble missionaries and their wives who counted not their lives dear unto them that they might seek and save that which was lost. The cactus of civilization grows for a generation before it flowers in exquisite personalities like Martyn, Hunt, Hill, or James Chalmers, and when at last we get the precious blossoms we know nothing better to do with them than to drop them in the soiled dust of heathen lands.

We are most like Christ when we stoop most, when we are willing to sacrifice ourselves for those who need us most. The individual is then most Christ-like, the Church is then most Christ-like. And when we stoop to save men we are not always stooping nearly as far as we think. The most abandoned and miserable sinner is mysteriously great—a sun in ruin, the wreck of a star, a moon turned into blood. The same is true of the lowest tribes. Some people talk of heathen tribes as if they might be swept away as dead flies, but the Son of God will condemn us utterly if we despise one of the least of these His brethren.

When you have found the sinner who, according to the estimate of the carnal eye, is not worth saving, you have found a soul that Christ is looking for, and one over which all Heaven will rejoice if you can only save it. The highest must stoop to the lowest, the strongest to the weakest, the purest to the foulest, if we would enter into the joy and glory of Him "Who, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man He humbled Himself, becoming obedient even unto death, yea, the death of the cross."

In Christ self-denial becomes conscious, voluntary, delightful. He entered into all the work of redemption with clearest knowledge, entire sympathy, absolute willingness, overflowing love. And we must consciously, willingly, lovingly serve one another, and serve the world. Self-immolation realizes itself lucidly and joyously in the light and love and liberty of Christ. "Lo, I come to do Thy will, O my God." "I delight to do Thy will, O my God." This was the spirit and language of the Master in the hour of Gethsemane, in the presence of Calvary. And we must not rest until we attain to something of the same conscious surrender and joy. We must find, as our Master did, the highest joy of existence in limiting and renouncing ourselves that we may help and save.

Our service and sacrifice must be real, individual, intense, entering, personally, experimentally into the world's wants and woes. We cannot excuse ourselves by a trifle of money.

Only through sympathy, work, suffering, and blood can the evils of society be removed. There is no option but to follow

Christ. And is it not a mockery to bear the Christian name, and to live the selfish life! Would you be a blessing? Follow your Master in the path of the passion. "For the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

"DWELLING IN TENTS."

By Rev. Prof. J. E. McFayden, B.A.
 "Dwelling in tents, with Isaac and Jacob." Abraham "looked for the city which hath the foundations, whose Builder and Maker is God."

Both the city and the tent have their contribution to make to religion—the city with its suggestion of social activities and obligations, the tent with its suggestion of frailty and change. The one is a prophecy of the heavenly Jerusalem, where men dwell together as brethren in unity; the other is the fragile symbol of our earthly life, which oftentimes seems to have no foundation anywhere, but shifts its place with the changing days, and finally vanishes away. Here, to-day and gone to-morrow; that is the message of the tent. Nothing to do but pull up the tent pins, and the home has vanished as at the touch of a wizard's hand. But by faith Abraham looked for a city; and the city which will comfort the heart that is worn with the changes and disappointments of the tent, is no city made with hands, but rather the city whose Designer and Fashioner is God.

Dwelling in tents, and looking for the city—does not that describe the life of the profounder souls of every age? And into every life, however unreflecting, there comes times when the awful uncertainties which beset us behind and before, and which on the smoother plans of life are so easily and conveniently forgotten, assume an almost ghastly reality. Death makes inroads, numerous and surprising and cruel, upon our friendships. Within a few weeks, friend after friend goes away to the silent land, till we feel that the very ground is trembling beneath our feet. We are so appalled by our impotence to keep with us those whom we love and by their impotence to remain with us, so vexed by the might of powers that we can neither control nor persuade, that we yearn in our anguish for a city with foundations. We need a sight of the city whose foundation is the Rock of Ages.

The city has foundations, the tent has none. The writers of the Bible were haunted by the insecurities of life; they knew themselves to be but pilgrims and strangers, and their life to be but as "a vapor, that appeareth for a little time, and then vanisheth away." But they lifted up their hearts in the thought of the security of the city of God. It was for foundations that they longed, and they found them in the city whose Builder and Maker is God. Every earthly friendship is sundered some day. Sooner or later every fabric raised by earthly hands will totter. But

"They stand, those halls of Zion,
 Conjubilant with song."

That is the vision which can make every man feel secure amid the insecurities. In that he can take refuge when the earth seems to reel and a sense of homelessness gathers about his heart. His citizenship is in heaven; and nothing can rob him of the portion that is laid up for him in the new Jerusalem, the city of the living God that standeth fast forever.

Knox College, Toronto.

DAILY READINGS.

- M., Jan. 29. Our responsibility for gifts. Luke 13: 6-9.
- T., Jan. 30. "Stir up the gift of God." 2 Tim. 1: 1-6.
- W., Jan. 31. Obeying God's call. Acts 22: 1-21.
- T., Feb. 1. Going forward. Heb. 5: 12-16: 3.
- F., Feb. 2. In faith. Num. 13: 26-30.
- S., Feb. 3. Overcoming all. Josh. 14: 6-14.
- S., Feb. 4. Topic—New work we may do "for Christ and the church." Luke 12: 48 (last half); Gen. 12: 1-3; Gal. 3: 9. Christian Endeavor Day. (Consecration meeting.)

NEW WORK.

Some Bible Hints.

The size, the influence, the opportunities, the fame, of Christian Endeavor are all talents for which the Society must give a good account of God (Luke 12:48).

God never blesses any man except with the purpose that he shall be a blessing (Gen. 12:2).

It is already true of Christian Endeavor that in the Society all families of the earth are blessed (Gen. 12:3). Our pledge is repeated in all lands.

Every faithful Endeavorer that has ever lived may help to make us more faithful; and we may increase the faithfulness of all that come after (Gal. 3:9).

Suggestive Thoughts.

If we do not now and then hunt up new work to do, we shall soon cease to keep up the old work.

A true Endeavorer so enjoys Christian work that whatever he undertakes for Christ, however monotonous to others, are often better just because they are new.

The true Endeavorer never asks "Why need I do this?" but always, "What more may I do?"

A Few Illustrations.

A store-keeper knows that if he would attract trade he must constantly get new goods and advertise in new ways. It is so with "our Father's business."

Sometimes a housewife merely re-arranges the furniture, and makes the house look new. So in religious work you may freshen up old tasks by doing them in new ways.

In the modern copybooks they slide the model down just above each line of writing. We must keep close to our Great Example.

In opening up a new ledger a merchant never knows whether it will record failure or success; but we may be sure of the our account with Christ.

To Think About.

Am I satisfied with work with which Christ would not be satisfied?

Am I always trying to better my Christian life?

Have I made Christ a partner in my work?

A Cluster of Quotations.

"Tis the well-doing that meets with a "well done."—Jenning.

Let me be content with no second best. Let me refuse to go to Bethel when the road to Jerusalem lies open.—Smellie.

There are those who do not do all their duty; there are those who only profess to do their duty; and there is a third class, far better than the other two, that do their duty and a little more.—Andrew Carnegie.

Doing is the great thing; for if, resolutely, people do what is right, in time they come to like doing it.—John Ruskin.

Be Proud of It.

Proud of our Society, its splendid history, its world-wide outreach, its glorious future.

Proud of the pledge, its worthy purposes, its definite aims, its courageous words.

Proud of our name, its beauty, its inspiring force.

Proud of our fellowship, those millions of clear-headed, pure-souled, ardent young folks.

Proud of our organization, so flexible yet so strong, so liberal yet so sturdy.

Proud of our possibilities; for if we are true to these five things I have named, what may we not yet accomplish for Christ and His church?

Everything that touches the soul should in some way be made contributory to the soul's advancement. Even the evil may serve as a mould out of which some suggestive thought may grow.

God has many stars for the darkness, but none for the day.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, JAN. 24, 1906.

Plymouth Church, Brooklyn, made famous by the ministrations of Henry Ward Beecher, is reported in straitened circumstances. At the congregational meeting last week, the financial official of the church ascribed the difficulties to the gradual disappearance of the old and wealthy families of the locality who were the mainstay of the church. Henry Ward Beecher's salary was \$100,000 and the church now finds difficulty in paying \$8,000 to Dr. Hillis, an acknowledged leading preacher of the United States.

Accounts are not yet finally settled in connection with the Scottish Church case, but some estimate can be formed of the probable drain that will be made on the Emergency Fund of the United Free Church for legal expenses of one kind or another. It is understood (says the Edinburgh Evening News) that the Free Church bill of expenses which has had to be paid by the United Free Church has amounted to \$35,000, and that the United Free Church legal expenses already paid have been \$55,000. Other expenses are yet to meet, and it is believed that the litigation will cost the United Free Church at least \$125,000.

The Committee on Publication of the Church Federation Conference is soon to issue a volume containing its proceedings, with the full text of the addresses. The addresses made at the Conference were between seventy-five and one hundred in number, the speakers including representatives from practically all evangelical churches. It is expected that the book will be published soon after the first of the new year. It will be a large, octavo volume, beautifully printed and bound, and will contain, besides the addresses, the reports and business of the Conference and portraits of the officers. The price of the Proceedings has been fixed at \$2 per volume, delivered anywhere in the United States or Canada. This price just covers the cost of the book, and those desiring copies should at once send the amount named to William T. Demarest, chairman, 90 Bible House, New York, as the edition is to be limited to the number of copies subscribed for in advance of publication.

TORREY AND ALEXANDER.

The Torrey and Alexander meetings at Toronto have been very successful, deserving the motion of congratulation and confidence unanimously adopted by the Presbytery of Toronto. At this writing, between three thousand and four thousand persons as a result of these meetings have openly expressed determination to follow Christ. An interesting feature of the mission has been the mid-day meetings attended by thousands of business men, listening with impressive intentness.

We observe Dr. Torrey is being bastinadoed by "Higher Critics" for not being "high" enough. It is all, we suppose, a question of degree. It is not necessary to agree with every word Dr. Torrey says, or every note Mr. Alexander sings; but every right-minded person will rejoice that so much good has been wrought by the plain, unpretentious, yet worthy successor of Mr. Moody and Mr. Sankey, who have evident, been instruments of blessing in the case of thousands of souls.

An incidental lesson bears on the power of sacred song in religious work. We venture to say this power is seldom invoked to its full measure of usefulness.

AN ABHORRENT SUGGESTION.

Discussion has taken place over the advocacy of a new way of dealing with the hopelessly insane, the incurably diseased, and victims of accidents who are so badly injured that it is agreed they cannot recover. "Instead of placing them under the care of competent nurses who will endeavor to prolong the lives of such patients they are to be put to death painlessly by the most gentle means which can be employed."

At first it was thought the suggestion was merely a joke or bit of sensationalism, but it appears to have been made seriously. How this fits in with the commandment, "Thou shalt not kill," is not stated. It would be worse than a piece of shocking grotesquerie were it to become the fashion to announce that on such a day Mr. or Mrs. So and So, insane, or hopelessly diseased, would be put to death! And if it became recognized as ethically proper that some authorized Committee of Death should put the hopelessly diseased out of existence, how could the suicide be logically condemned for putting himself out of the way? And are there not many people who could hardly be trusted to decide when some enemy, or some person standing in the way of an inheritance, should be got out of this world?

To regard human life as no more sacred than that of the brute creation, may be "scientific" possibly, though we doubt it, rather is it deeply abhorrent to the Divine Law.

Mrs. Eddy once told us that Adam was derived "from the Latin 'demens,' meaning error;" but that the name should be spelled "a damn." Later she discovered that it came from "daemon, a Greek word." In a later edition she actually finds that Adam is a Hebrew word, though she still "would divide it into two syllables and it reads 'a dam.'" It is hard to say, remarks the Presbyterian Standard, whether Mrs. Eddy's effort at profanity or her success at inanity is more wonderful. And this is the teacher, this ignorant, unprincipled old woman, whom some of the cultured women of America have followed blindly. But the "leading captive silly women" has not been confined to the first century.

An extraordinary case of insanity has occurred at Geelong, writes the Sydney (N.S.W.) correspondent of the "Daily Express." A man while walking in the road was seized suddenly with the idea that he was a motor-car. He began to run about wildly, and under the impression that he was travelling at the rate of sixty miles an hour dashed blindly into trees, fences, and walls. Before he could be restrained, he was black and blue from head to foot.

VARIOUS VIEWS ON UNIONS.

In several widely separated places ministers and members of the three denominations negotiating for union have been interviewed. Below we reprint a number of the opinions expressed.

Winnipeg, Man.

Rev. Thomas Hart, D.D.—"I think the commissioners have acted wisely in drawing up their code of doctrines for the United Church. The name is suggestive. My long residence of thirty-five years in the west has shown the need of union in Christian work. The principles of Christianity have never had a fair deal in Canada. So it becomes the solemn duty of these three churches to so face one another that through the grace of God they may be one in answer to Christ's prayer. I hope I may yet live to see the union completed."

Rev. Dr. G. B. Wilson, of Augustine church—"The union is not likely to be consummated within ten years. As to the layman's attitude a great deal has been taken for granted. No doubt the desire and readiness for union is very evident in the best, but hasty action would only lead to ultimate delay and hinders a good most earnestly to be sought. We are all facing union and steadily drawing nearer to one another."

Rev. J. L. Gordon, pastor of the Central Congregational church—"I read the report to-day with much interest, but failed to get the idea I looked for. The drift and tendency is toward union, both here and in the United States, and I see no reason why the three churches concerned should not be united. The basis of union is the important point, and I shall await the fuller report before expressing a definite opinion on the report."

Halifax, N.S.

Dr. Murray, editor of The Presbyterian Witness, said: "Union may not be in my day, but it is coming. I am very strongly of the opinion that it is coming."

President Forest, of Dalhousie College: "The three denominations are so much alike that it is a shame that they are kept apart."

Principal Falconer, of the Presbyterian College: "To-day in Canada we have the chance of a nation to teach the world the power of dealing with Christian unity."

Rev. Dr. Heartz, President of the Methodist Conference: "This move is the product of the inspiration which has given some of the grandest organizations to the world. It is in harmony with the New Testament. We unite not to a denominational suicide, but to a higher alliance, representing the best things that are in the Congregational, Methodist and Presbyterian Churches. Certain phases may be missed, but who is displeased, as long as Christ's ideas and Christ's doctrines are enlarged?"

London, Ont.

Among the Presbyterian laymen in London, members were found who looked at the subject from different points of view. Mr. Alexander Stuart, K.C., thought possibly each denomination could be benefited by adopting some ideas from the other, but he had doubts if more effective work could be done by union. "Both the Presbyterian and Methodist bodies," he said, "are so large and so vigorous that they do not need combination to give them strength sufficient for their work, and I think there are yet in both churches so many who have a preference for their own that what would be gained in strength would be lost in zeal." He believed the Presbyterian Church, being the most conservative, would not enter the union with sufficient enthusiasm to make it a success. As to the loss of strength by duplication in small places, that might be overcome by local union.

On the other hand, union has a warm friend in Mr. John Cameron, postmaster, elder in the First Presbyterian Church and long identified with journalism in Canada. "The union is in every way desirable," he said. "It will avoid financial waste and busy needless denominational distinctions. It is entirely practicable. There is no more difficulty than was found in uniting separated Methodism and separated Presbyterianism. There are no obstacles that will be insuperable. The gratifying feature of the movement is the co-operation and good-will of clergymen of advanced years who are usually conservative in these matters. The union should take place with the slightest possible delay, because all sorts of desirable undertakings will necessarily be 'hung up' pending the decision as to union. This question once seriously faced had within it the element of inevitability. It could not and cannot be kept back. The laymen with whom I have discussed the matter are almost unanimously in favor of the union. I notice a Montreal clergyman wants to wait for other denominations. I say, let the movement go on; the others can come in later."

Herald and Presbyterian: A writer says that "the doctrine of sin has gone out of fashion." He is mistaken. The doctrine of sin never was in fashion. It is not agreeable to the natural heart, but it is true nevertheless.

News has reached Liverpool by steamship of the murder of Dr. Stewart, of the Nigerian Government, by hostile natives in Southern Nigeria. The body was partially eaten by the murderers. The village where the tragedy occurred is only about two days' march from Calabar.

Men think with interest of their birthplaces. We make long journeys to visit the birthplace of some great man or woman. But the Church is the place where, above all other places, souls are born for the eternal life. Each church has its immortal record. To many each church is, with a peculiar meaning, the house of God and the gate of heaven.—Herald and Presbyterian.

The Interior: The great is always the foe of the little. We have never seen an astronomer playing jack-screws. The multi-millionaire is seldom a dude. Religion has a sobering effect upon any mind simply because it is tremendous—in its themes, responsibilities and effects. When a man becomes a philosopher he ceases to be a buffoon. The man who lives in full view of eternal verities does not need a book of church discipline to forbid his indulgence in certain recreations which enthrall the soul that lives only for to-day. He has gained a new horizon and so lost interest in the old.

The Presbyterians of the United States are taking advanced ground along temperance lines, as the following note, from The Interior, of Chicago, will show: "The appointment a little over a year ago of an official temperance evangelist to agitate against the saloon, was recognized throughout the country as placing the Presbyterian Church in an exceptionally aggressive attitude respecting intemperance. Now the appointment of a second man to the same duty emphasizes more strongly than ever this advanced position of our church. And the meaning of such action is the greater because the representatives chosen for the work are of the best quality that our ministry affords—not headstrong fanatics, but level-headed men of brains, who by splendid service in other lines of church activity have proved themselves not narrow in sympathy, view, or anything else."

It is easier to refute an argument than it is a life.

WORKING OUT SALVATION.

Rev. Professor H. A. A. Kennedy, D.Sc.

Why does the apostle lay so strong an emphasis on the personal nature of this process: "Work out your own salvation to the end, with fear and trembling; for it is God that worketh in you?" Because he knew how much his presence had meant for the Christians at Philippi. The feeling that he was there beside them to advise and direct and confirm, gave them confidence in their new endeavors. And, moreover, they craved a high place in his esteem. That was another stimulus to untiring moral effort.

How shall they fare in his absence? Here is his counsel: "No one can live the Christian life by proxy. You dare not make even your most trusted spiritual guide a crutch to lean upon. Each has his own discipline to face, in which no one else may share. No advance towards God can be made for you by another. The race must be run by one and one, and not by two and two." The danger besetting the Philippians is prevalent in many a Christian career. At the outset you are pledged to face Christ's claims by your parents, it may be, or your minister, or some valued friend. And such encouragement and sympathy can never be too highly prized. But it is only of real worth if it makes you independent of itself. The convalescent who is recovering from an injury to a limb has for a time to lean upon the arm of another, or a supporting staff. To take this position permanently would be to rob muscle and nerve of vigor and energy. In the last resort, the Christian course is a matter before your soul and Christ alone. No one else dare interfere. You must work out your own salvation.

Nor must the activity at any time flag. "To the end," says Paul to his readers. And the hint is of grave importance. There is truth, no doubt, in the great proverb, "The beginning is the half of the whole," and yet how many fair beginnings have come to nothing in the history of individuals. "They are for a season," said our Lord of those hearers whom He compared to the seed sown on rocky places, "they have no root in themselves." The disciple seems about to echo the Master. And as he reflects on the length of the road which must be traversed before the end is reached, he is constrained to add, "with fear and trembling."

There is nothing more remarkable in the New Testament epistles than their unwearied insistence upon a mood of self-restraint and grave soberness. Not for a moment must the Christian be jauntily confident of his perseverance. Temptation is an incalculable force. Sin is a serious business to deal with. They who know themselves will take it seriously. They will remember what it cost the Lord of glory. They will not dare to be satisfied even inwardly. They will be foremost in hesitation to judge other. They will tremble, as well as exult, in presence of the vision of God in Christ. For the vision overawes, even when it heartens and inspires.

And thus it is likely that, when Paul enjoins "fear and trembling," his thoughts are already moving in the direction of the closing words: "For it is God that worketh in you." "Cultivate the mood of sober gravity in the working out of your salvation, not only because your obedience at its best is so imperfect, but also because God is near." His living presence is the answer to our faith. And there we reach the central mystery in the attainment of salvation, the co-operation of the two momentous factors, the Spirit of God, and the will of man. As soon as we try minutely to divide the ground between them, we lose our way. Yet the apostle speaks out of a vivid experience. Every step that we take in the conflict with evil must be our own. But it must be God's also, for our isolated strivings are sadly futile. And the conviction that the holy God has stooped to pity us, and chooses to dwell in our fellowship, may

well purify our lives from every share of reckless levity, while at the same time it imparts the triumphant confidence that in the end we shall reach our goal.

Knox College, Toronto.

OBITUARY.

The Rev. John Morrison, of Cedarville, the last of the charter members in the Presbytery of Sauguen, peacefully passed away to his reward on the 5th of Jan., at the age of 77 years and 9 months. For some years he had been in poor health, but it was not till the past few months that his strength began rapidly to decline, and it became apparent that the end was fast approaching.

The funeral took place on Monday, the 8th inst. There was a service at the house in Cedarville, conducted by the Rev. Geo. Kendall, of North Arthur, in which others took part. The funeral then proceeded to Westminster church, Mount Forest, where a memorial service was conducted by the Presbytery. The Rev. W. G. Hanna, the moderator, presided and preached an appropriate sermon. Many of the brethren of the Presbytery took part in the service. Many came from far and near to pay the last tribute of respect to one who had been so long known and so highly esteemed throughout the community. His body was laid to rest in the Mount Forest cemetery.

Mr. Morrison was born in Uist, Inverness-shire, Scotland. He taught school there for several years, and while thus engaged he established and kept up a Sabbath school. He came to Canada in 1856, and in 1857 and the two following years he taught school in Pashlinch. He then entered Knox college, and in the summer of 1861 he was sent out to do mission work in Proton, then an almost unbroken forest. At that time there were no roads, no churches, no school houses. Barns, private houses and the open air were the places in which the people met for public worship. Mr. Morrison continued to do mission work in this field, in the summer months, during the remainder of his college course.

He was ordained to the ministry and inducted into the pastoral charge of Proton in Jan. 1866. During the early years of his ministry he had six preaching stations, but for many years before resigning his pastoral charge Cedarville and Esplin were his only congregations.

Mr. Morrison was an earnest evangelical preacher and a devoted, laborious pastor. He preached in both Gaelic and English and cheerfully endured, for the cause of his Master, many privations and hardships incidental to pioneer work. He was particular to fulfil engagements and very frequently risked his life rather than disappoint his people.

In December, 1893, the Presbytery reluctantly accepted the resignation of his charge, on account of impaired sight, caused by lightning, though in reality he never gave up work in the congregations; and in the Presbytery, whenever and wherever duty called him, he was incessant in labors, even beyond his strength.

Mr. Morrison firmly adhered to the doctrines and polity of the Presbyterian church and the visible results of the long period of more than forty-four years of devoted service has left the impress of his character and the influence of his teaching on the people and the community at large.

His upright and unassuming manner gained for him a place not only in the confidence and love of his people, but also the respect and esteem of his co-presbytery, who valued him very highly as a brother beloved. He was faithful in his attendance at the meetings of the Presbytery and a valuable help to all that pertained to the work of the church; a help characterized by deep sympathy, sound judgment and wise counsel.

Mr. Morrison was married to the only sister of the late Rev. Daniel Duff, who survives him, also two sisters, who reside in Scotland.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

A QUESTION OF GIVING.

(By "Bennie Brae.")

That Mrs. Robert Emerson was a good house-keeper was acknowledged by all who knew her; her home was a model one to all young house-keepers, and to her neighbors generally, for whose children were better or more neatly dressed than were Mrs. Emerson's? Yet she did all the sewing herself. What linen, or whose collars and cuffs, or white shirt fronts, were whiter or smoother than those worn by the members of the Emerson family, and did not the wife and mother, actually do all the ironing and clear starching at home? And what table was ever more bountifully supplied with tasty and wholesome food than that of the Emerson household, the viands having been prepared by Mrs. Emerson's own hands? Or, in the drawing room, when free from her many family cares, who could entertain with more grace or tact than did Mrs. Emerson? And so it came about quite naturally that should any question arise as to how a certain thing should be done "Mrs. Emerson does it this way" usually settled the discussion.

On a particular afternoon Mrs. Emerson sat with her month's allowance before her, making a careful survey of the weeks to come, and calculating as closely as possible the cost of living. "There," she said to her daughter, who was watching,

"I have set aside the expenses that come every month, that is rent, light, music, school fees, and other items, have left enough for running expenses, and I think your sett of furs may be safely counted on. I always like to have everything arranged first, then I have clear sailing for the month. Run, now, Mabel, it is time for your lesson." And now, just at this time, in the house immediately opposite, young Mrs. Ralph Graham was looking at the windows of the Emerson house, with anxious eyes. In her ears were ringing over and over again the words her husband had said, so innocently, at lunch, "Could you make some lemon pies, dear. My mother made such delicious ones."

"The dear deluded man," she thought, "does he think I or anyone else can make anything taste as good as when he was a hungry young school boy? Nevertheless, I would like to try, and I am sure no one can help me more than Mrs. Emerson. I believe I will just run over and ask." And so a little later Mrs. Graham, having been welcomed most cordially by her neighbor, was listening most carefully to directions as to "how Mrs. Emerson done it," and while chatting merrily and laughing over some of Mrs. Emerson's early domestic experiences and mistakes, they were joined by Miss Hazel Bell, who had just been admitted, and who was soon much interested in the conversation.

"Lemon pies are under discussion," said Mrs. Emerson, with a knowing look at her young guest, "Aren't you interested?"

"I am, indeed," replied Miss Bell frankly; "I have been watching and helping mother quite faithfully and am making good progress. I baked a batch of bread this morning."

"I know you are always interested in good works," continued Mrs. Emerson. "I think you are particularly interested in a home mission just now," with a quizzical look in her eyes.

"No," she replied hastily, but with heightened color, "Foreign missions today, Mrs. Emerson, that is to say, the collection this month is for Foreign Missions."

"Dear me," exclaimed Mrs. Emerson in

dismay. "Is it really time for Foreign Missions again? Surely it is only a couple of months since the last time."

"A full year," said Miss Bell with a faint smile, "and did you not hear the announcement given from the pulpit last Sunday?"

"No, I did not. As I am unable to get out to any of the meetings I do not take much notice of the intimations," she added by way of apology.

"Now, you are giving an argument in favor of my plea that you should join the W.F.M.S. I am certain if you were a member of the society you would not have missed hearing that announcement, and so would not have been surprised today."

"Well, I assure you I am not prepared, as when I was planning my money today I did not take missions of any sort into consideration; but, of course, I will give my mite," said Mrs. Emerson.

After Miss Bell's departure, the conversation lagged a little, as Mrs. Graham seemed to be thinking. Suddenly she asked, "Mrs. Emerson, what is your idea of Christian giving?"

"Well, really," was the reply, "I have never thought very seriously about it; if it is convenient for me to give anything when the collectors call I give, if not—why, then I cannot, that is all," she concluded lightly.

Yet Mrs. Emerson was a professed follower of the Lord Jesus Christ, and had heard of His command to His followers to preach the Word to every creature. But Mrs. Graham was not satisfied, and at dinner that evening she asked the same question, "Ralph, how do you think Christians should give?"

He looked at her in surprise. "So that is what you are puzzling your head about." "I thought you were very quiet, what made you think of it?" But Mrs. Graham was loyal to her friend and adviser of the afternoon.

"But, really," she persisted, "there surely should be some systematic rule carried out, and not give just when we happen to have some spare money, without considering whether the object be a worthy one or not."

"Well, of course you know that the Jews were commanded to give a tenth of their money, and later Paul says we are to give as the Lord prospers us. I think that is about all I know on the subject."

"Ralph," she said earnestly, "we are beginning life together, and we want to begin right. Shall we not, each time the money comes, lay aside some proportion to be used entirely for the Lord's work. I feel strongly on this, and have been thinking in a great deal about it today, and I think we should do something definitely."

"Mother had a verse, I think it was in Malachi, underlined, and opposite it the word 'proved.' Hand me that Bible, please—thanks—yes, here it is, the third chapter, tenth verse, 'Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' Is that what you want, Flo?"

"Yes, that is it, Ralph. We can surely take Him at His word."

"Perhaps you may want something and wish to use that money," he said, watching her closely. "I hardly think it will be a temptation," she answered. "Can we not make some little sacrifice and rejoice in it. You have made me very happy, dear, and I do not think we will regret the step we have taken. There is one other

thing—I would like to join the W. F. M. S.; have you any objection?"

"What makes you think I would object?"

"Is there not a prevalent idea that men do not wish their wives connected with anything apart from the home? I know of cases where the wife may spend her afternoons at the matinee, or other nonsense, and nothing is said about her; but let her join a church society and at once she is neglecting her family. Have you never noticed what a demoralizing effect church meetings have on the home?" she finished demurely.

"My mother," he began, but she interrupted. "Now, Ralph," warningly, "it is not another kind of pie this time?"

"No."

"Nor muffins, nor anything in that line?"

"No, nothing, I assure you."

"Dear me, I am so glad," she said, with a pretty display of relief. "Now, what were you going to say?"

"My mother," he repeated more soberly, "never neglected her home to attend a matinee or other nonsense. She did attend the missionary meetings, however, but her family never suffered. One of her favorite sayings was that to Christ and His work she owed her happy home, and she felt bound to do her part in sending the glad message to women who knew Him not, that they might be lifted from their degradation. She always tried to make her own home happy, and," with a quiver of the voice, "she succeeded. No, I am not ashamed to have my wife belong to the missionary society."

"And now, to change the subject," she said after a pause, "I will give you, not my own, but Mrs. Emerson's word, that the lemon pies I am to make tomorrow will be delicious."

"That's good news," he said with a laugh. "Mrs. Emerson is a fine house-keeper, I hear." "She is," responded his wife promptly. "She fulfills Scripture inasmuch as 'she looketh well to the ways of her household, and eateth not the bread of idleness.'"

"A good manager, too, I believe," he continued.

"Well, she certainly 'managed' to make me think this afternoon," said his wife with a happy laugh; "and to think to some purpose, I believe."

Ottawa, Ont.

GOOD NIGHT.

By Emma A. Lente.

O, toiler, sleep! The weary day is done,
The day so filled with tasks and vexing cares;
And now release it all, and put it by,
And let thy quiet thoughts be of thy prayers.

O, toiler, sleep! The morrow may be full
Of many hard and trying things to meet,
But do not wake and dread the coming day,
New strength will come with need;
Good night, sleep sweet.

There was an increase of more than fifty per cent in the number of college students enrolled in mission study last year over that enrolled in the year preceding. The total was 12,629 students in 1,049 classes, in 373 institutions. The youth of our colleges are keenly alive to the missionary question and the missionary call.

A FEW FAVORITE MISQUOTATIONS.

(C. E. B., in the Manchester 'Guardian.')

The tongue, we often hear is, according to the Scripture, an 'unruly member,' and possibly it is insubordination which leads it to misquote; nevertheless you may search the Scriptures from end to end without finding the passage which so describes it. 'But the tongue can no man tame; it is an unruly evil' (General Epistle of James iii., 8) is the nearest. One of the most general of Biblical misquotations is, or was, 'Charity covereth a multitude of sins,' for the Authorised reading 'Charity shall cover the multitude of sins'; however the Revised Version has 'Love covereth a multitude of sins'; so after all, there was some authority for the emendation. The Prayer-book offers no such excuse for variances; yet nine men out of ten talk in all good faith of a 'just cause or impediment' when 'cause or just impediment' is what is written; and among the lady it is usual to substitute 'for ever after hold his peace' for 'hereafter for ever'.

In secular writings the playful misquoter seeks fresh fields and pastures new, which is his version of Milton's 'fresh woods and pastures new.' Pope, perhaps, affords the finest opportunity. Not only in conversation but in cold print is one told that 'a little knowledge is a dangerous thing.' Pope, who was a man of intelligence and did not write nonsense, has 'A little learning is a dangerous thing.' Butler suffers much in the same way—

A man convinced against his will

Will hold the same opinion still,

whereas in 'Hudibras' we find—

He that complies against his will

Is of his own opinion still,

which is sense. Then of course, there is poor Shakespeare, in season and out. A favorite trick is to leave out a few lines of the 'Tempest' and join the loose ends thus—

And like the baseless fabric of a vision
Leave not a wrack behind.

In case any should cleave to this rendering, it may be as well to give the passage:—
And like the baseless fabric of this vision,
The cloud-capped towers, the gorgeous
palaces,

The solemn temples, the great globe itself,
Yea, all which it inherits, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a wrack behind.

In ordinary conversation the quality of mercy has for many years 'fallen as the gentle dew from heaven.' Shakespeare says 'it dropped as the gentle rain from heaven'; perhaps he was not so ignorant about the formation of dew as his parodists think him. Edwin exclaims to Angelina:—

Parting is such sweet sorrow
'That I could say good-night until tomorrow.

But Juliet, of course said more than that—

Parting is such sweet sorrow
That I shall say good-night, till it be morning.

'Make assurance double sure' is generally improved into 'doubly sure.' The man that hath no music in himself' is generally supposed to keep, or lack, music in 'his soul.' 'Falls like Lucifer, never to hope again,' becomes 'never to rise again,' though we have it on Milton's authority that he was the very first to lift himself from off the burning lake. 'Cleanse the stuffed bosom of the perilous stuff' is rendered, 'pace' Dyce. 'Purge the foul bosom.' We talk between quotation marks of screwing courage 'to the sticking-point,' whereas in 'Macbeth' there is talk only of a 'sticking-place.' Nor certainly did Lady Macbeth cry out in her sleep, 'Out! out! damned spot.' That is a confusion. She said, 'Out, damned spot, out, I say.'

It may be kind to point out to any inclined to pursue this study that 'rich not gaudy,' unless specifically Shakespearean, is by no means a good example. 'Neat not gaudy' occurs in a letter from Charles Lamb to Wordsworth. 'Speed the going guest' (Satires of Horace, II Book, ii.) is

another trap, as 'speed the parting guest' occurs in Pope's 'Odyssey.' Then there are attributed misquotations. Thus writes Byron:—

In 'pride of place' here last the eagle flew, adding a footnote—

In pride of place is a term of falconry, and means the highest pitch of flight (which it does not). See 'Macbeth,' etc.—

An eagle towering in his pride of place. There were giants in those days, but they did not go hawking with eagles. Shakespeare wrote:—

A falcon, towering in her pride of place. But Byron was not always as careful as he might have been. Does he not, in his Paddy Blake's echo in 'The Bride of Abydos,' cry—

Hark to the hurried question of Despair:

'Where is my child? An echo answers

'Where?'
Whereas the echo would have answered 'child?'

We must draw the catalogue to a close; but let us first recall that Nathaniel Lee wrote, "When Greeks joined Greeks, then was the tug of war"; and 'Praise from Sir Hubert Stanley is praise indeed' is a poor substitute for 'Approbation from Sir Hubert Stanley is praise indeed.' Finally, it becomes a duty to ask the commercial traveller to modify his temperance hotel jest. 'Water, water, everywhere,' he exclaims with pathos, 'and not a drop to drink.' Colderidge wrote, 'Nor any drop to drink.'

Great is truth, and mighty above all things. 'Magna est veritas et praevalet, which by the way, is always quoted 'prae valebit.'

A VERY IMPOLITE DOG

A man in New York State is the owner of a small but rare-blooded Skye terrier, named Rex, whose intelligence is remarkable. Some of Rex's bright performances certainly are the result of reasoning power, which used to be regarded as the gift of the human family only.

Rex sleeps at the foot of his master's bed, upon a soft rug of his own. He is a dog of good habits, better behaved than many children, in fact; but, like a child, he insists upon his rights; his own spot before the fire, his own corner of the sofa, his own bed, and, what is most interesting, his own bed-time.

Often in the evening, when visitors remain beyond ten o'clock, Rex enters the parlor, walks anxiously about, lies down in the very midst of the circle with a wearied air that cannot be mistaken. If the visitors still remain, he will rise and yawn, then mildly whine, and with rapidly wagging tail seek his master's side, and look expectantly up into his face, as if to say: "Why don't they go, so that we may retire?"

If all these tactics fail, he will drop his ears and tail, and walk to the door, sometimes giving a sharp, cross bark, his whole manner indicating deep disapproval of such late hours.

Twice in his life he has done more than to hint at his wishes on occasions of this kind. One wet evening a stranger, who was calling upon Rex's mistress, left his rubbers near the hall door. With the privilege of an old friend, his call was extended beyond the hour of Rex's retirement. As usual, the dog displayed his sleepiness and evident opinion that the gentleman was outstaying his welcome, but no notice was taken of him until, with an air of desperation, he marched into the parlor with one of the caller's rubbers, laid it at his feet, and then quickly returned with the other, which he placed beside it. Then, with a triumphant gleam in his eyes, he backed off, and stood looking at the stranger as if to say: "There! Do you understand that hint?"

His next exploit was even more remarkable. On this occasion half a dozen people had been playing whist with his master and mistress. When the game was over, between ten and eleven o'clock, they still stood or sat about the room, engaged in conversation.

Rex was tired, and thoroughly out of humor. No one seemed to give a thought to him, and nothing that he could do attracted any attention. There were too many visitors to urge them all to depart by producing their overshoes, even if they wore them, but a brilliant idea came to him. He dashed upstairs to the sleeping-rooms, seized his master's night-gown, which lay ready for use upon the bed, and, dragging it behind him, spread it at his master's feet in the parlor below, in full view of the assembled guests.

This stratagem was a brilliant success, for, amid shouts of laughter and the consternation of the master, the callers said, good-night.—Selected.

BABY'S TONGUE TALKS.

Little tongues that cannot talk tell mothers just as plainly that their owners are not well. When baby's tongue is white, or coated, or yellow, especially toward the root, it is a sign of stomach trouble, indigestion, cold or feverishness. Baby's Own Tablets act like magic in curing these and the other minor ills of babyhood and childhood. They are as good for the new-born baby as for the well-grown child. Absolutely safe and absolutely harmless. Mrs. C. F. Kerr, Elgin, Ont., says:—"Baby's Own Tablets are the best medicine I have ever used for stomach and bowel troubles and destroying worms. I could hardly feel safe without the Tablets in the house." Sold by all medicine dealers, or by mail, at 25 cents a box, by writing the Dr. Williams Medicine Co., Brockville, Ont.

THE APPRENTICE.

(Charles P. Cleaves, in the 'Outlook.')

God took my tools away,

Bade me seek better.

Where I could carve a scroll,

Said, 'Carve a letter';

When I had wrought in haste,

Said, 'It is vain';

When I had done my best,

Said, 'Try again.'

Is this thy way, O Lord?

So let it be!

By part to purpose led,

I shall know Thee!

Though much I count of worth

Fall to thy fire,

Ever I hear thy voice—

'Son, come up higher!'

Dishonesty in business springs from dishonesty in heart.

The Pianola
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"THE PIANO OF TODAY."

If you have a piano
to exchange we'll give
highest market price for
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The Pianola Piano
plays both with the key-
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CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. Dr. Herridge, of Ottawa, is announced to conduct anniversary services in St. Andrew's church, Perth, on the 11th February.

Rev. R. E. Knowles, preacher and author, of Galt, paid a flying visit to friends in the city on his way home from New York, where he had been the guest of honor at the annual banquet of the Booksellers' League of that city. His St. Cuthbert's of the West continues to attract buyers.

Mr. Donald Guthrie, K.C., Guelph, has received information that his son, Rev. Dr. Donald Guthrie, who has preached with so much acceptance in St. Andrew's church, in this city, has been suffering for about three weeks with an attack of rheumatic fever, which necessitated an operation. He is improving but is still seriously ill.

The Men's Association of the Glebe church elected the following officers for 1906:—President, R. J. Brown; vice-president, A. F. McKenzie; secretary, H. V. Rorke; executive committee, Dr. O. Martin, H. N. Aury, J. L. Johnston, J. Muir, and W. A. Drum; boys' committee, W. E. Allen, H. G. Wood, J. A. Dalglis, A. J. Hendry and Dr. O. Martin.

The reports presented to the annual meeting of St. Paul's church, were all of a most gratifying nature and showed the organizations of the church to be in a flourishing condition, and free from all debt. The receipts from all sources amounted to about \$5,000.00. When the reports had been read and adopted Messrs. J. Dunnet and J. Robertson were re-elected to the temporal committee and Mr. W. Shaw was elected to replace Mr. J. Hodson.

Mr. George Lindsay was elected treasurer to replace Mr. Whillans, and Mr. J. McKinley was appointed his assistant. A special vote of thanks to Mr. Whillans was moved by Dr. J. Thorburn, and seconded by J. D. Anderson, for his efficient services, and was carried unanimously. After the meeting refreshments were served by the ladies.

That the accommodation of the Glebe Presbyterian church is already proving too small for the Sunday school, and will within a very short time prove too small for the congregation, was the most important matter brought forward at the annual meeting held last evening. Progress in every department was recorded. The minister's salary was increased from \$1,350 to \$1,500. Rev. J. W. H. Milne presided over a large attendance, and interesting statistics were provided in the various reports. There are now 220 members on the roll, 21 were added during the year, 7 withdrew by certificates and 2 died. \$328 was subscribed by the congregation to the schemes of the church, of which \$54 was provided by the Sunday school. Mr. A. S. Robertson, the energetic treasurer, stated that the whole income of the church had been \$2,446, and there was a balance on hand of \$187. As to the matter of church accommodation Mr. John R. Reid said he regretted the smallness of the auditorium, and felt it would not be long before more room would be required. An extra Sunday school hall would soon be a necessity. This lack of accommodation was referred to by several speakers, notably by Mr. Denny. The retiring managers, Dr. McElroy, Mr. J. A. Watson and Mr. Lyle Reid were re-elected. The sum of \$25.00 was voted Mr. A. S. Robertson, the treasurer, for faithful services in that capacity for the past five years.

At the annual meeting of Knox Church, there was a good attendance with the pastor, Rev. Dr. Ramsay, in

the chair. Fifteen certificates had been granted to retiring members, while sixteen new communicants had been received on profession of their faith, and ten by certificates. The members now on the roll numbered 405. The expenditure for the year amounted to \$5,612.61 and the receipts, including the thank offering, to \$6,213.63, leaving a surplus of \$601.02. Leaving out the thank offering of \$332.16, which was to be applied to the reduction of the church debt of \$2,000, the surplus amounted to \$268.86. Against this, however, was to be placed the deficit of \$358.27 carried over from 1904, which resulted in leaving a deficit of only \$89.41. The estimated expenditure for the current year was placed at \$5,905. A member of the congregation had suggested that the cost of the new pulpit which it was expected would amount to \$400 might be met by subscriptions, and had generously offered to contribute \$100. The attendance at Sunday School had not varied much from previous years, average attendance 194, and of teachers 26 out of 29. A large number of books is to be added to the library, and a good committee has the matter in hand. Reports from the various schemes of the congregation indicated healthy progress in all directions. The following were elected to the temporal committee: Dr. J. Robertson, C. N. Robertson, J. C. Tully, J. Empey, J. R. Forsythe, R. K. Claire, W. J. Davidson, F. A. Coffin, H. McKay, J. Shearer, jr., H. S. Macmillan, R. H. Campbell, H. S. Campbell, Dr. F. W. McKinnon, B. M. Northrop, W. Graham, S. J. Jarvis and C. Ogilvy.

QUEBEC.

The annual meeting of the Georgetown and English River W. M. S. was held in Knox church, Hoivick, on the 16th inst. The reports were very gratifying, showing that the amount of \$340.95 had been contributed during the year, twelve regular meetings had been held with an average attendance of 31, three bales of clothing made up and sent away to needy mission fields. A pleasing feature of the meeting was the presentation of life membership certificates to Mrs. Whillans and Miss C. A. MacKeracher. Office bearers for the year were elected as follows: Hon. president, Mrs. C. M. MacKeracher; president, Mrs. Kellock; vice-presidents, Mrs. Ogilvie, Mrs. C. M. McClenaghan and Mrs. Jas. Thompson; recording secretary, Miss C. A. MacKeracher; corresponding secretary, Miss Whillans; treasurer, Mrs. Shanks; representatives on the executive, Mrs. J. McKell and Mrs. Cooper.

A correspondent in Bruce Presbytery writes: Union meetings were held in several sections of the Presbytery during the week of prayer and they were marked with a spirit of peculiar earnestness. In some places all the several denominations took part together in the services. In Paisley the Episcopal church was thrown open for the Presbyterian minister to conduct the services, and in turn the Episcopal minister conducted the service in the Presbyterian church. The attendance at these services was the largest of the kind ever held in the village, and surely the advocates of "a larger union" have reason to "thank God and take courage."

Rev. Walter Moffatt, of Chalmers Church, London, gave his lecture, "The Land of Scott and Burns," last week in the Presbyterian church, Bothwell. The edifice was crowded and the lecture was greatly appreciated.

TORONTO.

Rev. Dr. Buchanan, who has been home on furlough, left last Friday to resume his work among the Btals, a tribe of natives who live in Central India.

Mr. Wm. Houston, M.A., has been appointed by the Ontario Government as lecturer on Canadian Constitutional History during the present term at Toronto University. The appointment is a good one; but why not make it permanent?

It has been decided by a committee which met in the office of Rev. Dr. R. P. Mackay, Presbyterian Foreign Missionary Secretary, to hold a summer school at Whitby in July for the cultivation of mission study among the young people, somewhat along the lines of the Silver Bay conferences. The dates will be from the 6th to the 11th inclusive.

Old St. Andrew's church has decided to adopt the individual communion cup, out of deference to those who for reasons of health and cleanliness, refused to drink out of the cup used by others. Rev. Dr. Milligan, the pastor, said that he would not like to take the cup from a communicant whose system was filled with tuberculosis.

The Northern Congregational Church held its annual meeting last night. The mortgage indebtedness of \$10,000 was paid off, \$8,000 in cash in two years by the jubilee fund movement, and the remaining \$2,000 by a loan on current account, forming a floating debt to be paid this year. Besides thus lifting the debt the church raised \$1,191.15 for missionary and other benevolent objects. \$4,500 was collected on account of the jubilee fund. The total receipts were \$9,000.63.

Rev. Dr. Milligan, of Old St. Andrew's Church, celebrated the thirtieth anniversary of his induction by receiving forty-three new members into communion. The annual meeting of the Victoria Presbyterian Church was held tonight. Several hundred members were present. Receipts for the year were \$4,894.75; membership is 590; new members added, 96. The average weekly offering was increased by \$13 per Sabbath, and amounted to \$76.88. The revenue has doubled since 1901, and \$600 has been raised in 11 months for the support of Dr. Buchanan in India; \$640 was raised for the general schemes in aid of the church. The Women's Aid Society raised over \$1200 for a new organ.

At the annual meeting of Cooke's Church, the largest Presbyterian congregation in Canada, most satisfactory reports were presented. The financial statement showed receipts of \$9,339.33, of which \$6,911.11 was in weekly offerings and collections, and expenditures totaling \$9,525.67. Of the latter \$1,500 was paid on the mortgage, \$1,303.02 was interest on the mortgage, \$500.97 was a balance of debt carried over from last year, and \$150.62 a balance overlooked in 1893; there is thus left a small balance to pay of \$186.34. James Alison, treasurer for twenty-five years, continues in office, and John Renne and Charles Miller are elected auditors. The pastor's salary is \$2,300. The church numbers between 1,300 and 1,400 members, and of these some 300 have within the past two or three months subscribed about \$10,000, which will be paid during the next two years, on the church debt of \$28,000. The Missionary Association, including the Women's Home Missionary Society, reported \$1,897.70 paid for missions in the year.

The church that is holding itself aloof from public affairs is possibly holding itself aloof from public duty.

EASTERN ONTARIO

Rev. H. H. Turner, B.D., Kirkfield, has been elected moderator of Lindsay Presbytery.

The next regular meeting of Lindsay Presbytery will be held at Woodville on March 6th.

The Lindsay Presbytery has done a wise thing in arranging for the printing of 200 copies of the minutes for distribution to the elders within the bounds.

Prof. Jordan delivered an instructive and interesting lecture on "Impressions of a Visit to Russia," at the regular weekly meeting of the Y.M.C.A., Kingston. He dwelt upon the cosmopolitan character of the population of St. Petersburg, and briefly described Moscow as "the city of domes."

Mr. Mac. B. Davidson, of Ottawa, a student of Montreal Presbyterian college, occupied the pulpit in Zion church, Carleton Place, on a recent Sunday morning and that of St. Andrew's in the evening, appearing on behalf of the Students' Missionary society, an organization that does much pioneer work for the church.

The following officers were elected at the Y. P. S. C. E., Woodville, for the ensuing six months: Hon. president, Rev. W. Kannawin; president, Miss Theo. Stone; vice-president, Avery Becroft; corresponding secretary, L. J. Gilchrist; recording secretary, Florence Campbell; assistant secretary, W. A. Campbell; treasurer, Jessie Bingham.

During the past two weeks a large number of extra-mural students and others have arrived in the city to attend lectures at Queen's during the present term. The result is that the attendance is much larger than that of last term, which far exceeded that of any previous session in the history of the university.

The recent anniversary services in the Bradford church were a great success. The pastor, Rev. D. N. Morison, was assisted by Rev. Dr. Nelson, of Rochester, N.Y., who preached three times on Sunday and delivered a lecture on Ireland and the Irish on Monday evening. The proceeds amounted to \$91.00. The free-will offering on Sunday was \$265.00.

The (Port Hope) Mill Street Congregation will celebrate their 41st anniversary on Sunday and Monday February 4th and 5th. Professor A. Laird, of the Royal Military College, Kingston, a former pastor will preach at both services, and on the following Monday evening a reception will be held in the Town Hall.

The annual meeting of the Calvin church, Pembroke, was held on Wednesday evening, and was largely attended. The reports indicated a successful year's work. The membership was increased by 28, and now stands at 465. Contributions were increased by over \$800 and the congregation is entirely free from debt. The stipend of the minister, Rev. Dr. Bayne, was increased by \$200.

At the regular monthly meeting of St. John's W.F.M.S., Almonte, the following officers were elected for the coming year: Hon. pres. Mrs. J. Dick; hon. vice-pres., Mrs. D. M. Campbell; pres., Mrs. D. J. Dick; 1st vice-pres., Mrs. Hanly; 2nd vice-pres., Miss Thom; 3rd vice-pres., Mrs. James Robertson; 4th vice-pres., Mrs. W. H. Williams; rec.-sec., Mrs. R. Young; cor.-sec., Mrs. Montgomery; treas., Mrs. A. M. Greig; organist, Miss Duncan.

The tea-meeting in the town hall, Middleville, under the auspices of the ladies of the Presbyterian church, was very satisfactory to the promoters. The hall was filled to its utmost capacity. Rev. W. E. Wallace, the pastor, presided throughout the rendering of a long and varied program. The children of the Sunday school contributed largely to the entertainment and delivered their recitations, etc., in a creditable manner. An address by Rev. J. M. Miller, of Watson's Corners, a Scotch reading by Mr. Wm. Gibson, of Lunenburg, recitations and music made the evening pass quickly and pleasantly.

WESTERN ONTARIO.

Rev. John Ross, D.D., of Brussels, has accepted the call to Port Dalhousie, Ont.

Rev. Dr. Munro, Ridgeway, and Rev. Dr. McCrae, Westminster, exchanged pulpits last Sunday. Dr. McCrae preached anniversary sermons at Ridgeway. Dr. Munro conducted the evangelistic services being held in Westminster.

The Rev. A. J. MacGillivray, pastor of new St. James' Presbyterian Church, London, has left for Vancouver, B.C., that growing city, where he will shortly assume the pastorate of St. John's Church.

Dr. McMillen, the veteran minister of Knox Church, Woodstock, is retiring from active work after 43 years' service on the School Board. The members of the Board passed a unanimous resolution of regret at his resignation and appreciation of his services.

St. Andrew's, London, (Rev. Dr. Ross, pastor), held its 55th annual meeting last week, at which all the reports indicated a prosperous year. The total revenue was \$7,435.36; disbursements, \$7,386.58, and with amount carried forward last year, the balance in the treasurer's hands is \$180.41.

Knox Church, South London: Owing to the illness of the pastor, the Rev. J. G. Sturt, B.A., the public services on Sabbath, the 21st inst., were conducted in the morning by the Rev. Mr. Stewart, of North London, and in the evening by Alderman Armstrong (an elder of the church) who also taught the minister's Bible class.

The annual stock taking of Knox Church, Woodstock, revealed a happy state of affairs. There were total receipts of \$11,085.63; and after paying all debts there remained a balance of \$185.24 in the treasury. Managers elected: J. G. Wallace, A. A. Stewart, Angus Rose, H. Vogan, Geo. A. Bain, Alex. Gardner. Sec-Treas., M. Douglas.

At a special meeting of London Presbytery the call from Arzyle and East Lorne to Rev. A. J. Mann, of Ermosa, was sustained, and if accepted the induction will take place on Feb. 7. Rev. W. Atkinson, of Applin, to preach; Rev. Mr. Malcolm address the minister, and Rev. Mr. Ellison the people.

Though handicapped by the want of a stated pastor, St. Andrew's, Guelph, is still pushing onward. The church debt has been reduced to \$30.00 and will soon be extinguished. Rev. D. Strachan, in acknowledgment of kind services to the congregation, was presented with a cheque for \$100.00 at the annual meeting.

The (King Street Church, London, is steadily growing. The additions to the membership last year were 62, making a total of 381. The aggregate income of the Church was \$3,225. The salary of Rev. James Rollins, the pastor, was increased \$100.00. The following managers were elected: Mr. Geo. Barr, Mr. Alex. Grant, Mr. W. Keith, B.A., Mr. Geo. Prebble.

The reports presented at the annual meeting at Central Church, Galt (Rev. Dr. Dickson, pastor), exhibited a prosperous and harmonious condition of affairs in that congregation, its people well organized and carrying on work in all lines with enthusiasm and aggression. The total membership now stands at 813, a net gain of 52, or one a week during the year. Altogether 87 joined the congregation during the year, but two removed, five died, and 28 received certificates to other congregations. The amount raised for missions and other church schemes was \$2,647.31, the largest in the history of the church, and when to this is added purely local objects, such as the poor Inn, the total is brought to \$2,815.30, while the general income from pew rents, open collections, etc., amounts to \$4,156.92 in addition. A little over \$8,000 was contributed for all purposes. The congregation will again support Rev. Mr. Mitchell as their own missionary in China for the current year, at a salary of \$850.

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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.

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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 outclassed. 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
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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, Chilliwick, B.C."

"My first hatch came off. I got 170 fine chicks from 150 eggs, which 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, Dunville, 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.

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HEALTH AND HOME HINTS.

To clean the ivory handles of knives, mix ammonia and olive oil in equal parts, and add enough prepared chalk to make a paste. Rub the ivory with this, and let it dry before brushing off. Several applications may be necessary.

A soothing drink for a sore throat that is recommended, is made of a pint of barley water brought to a boil over a hot fire, to which is added, while stirring until dissolved, one ounce of the best gum arabic. Sweeten to taste.

Cinnamon cake without eggs, as given by "Martha" in the Chicago Record-Herald, will be welcome when the hens are niggardly in laying. Dissolve one teaspoonful of baking soda in a little hot water; add to it half a cupful of molasses, half a pint of sour cream, half a pound of brown sugar, the grated zest of half a lemon, one rounding tablespoonful of cinnamon, a pinch of allspice and mace and three cupfuls of sifted flour; finally one pound of seeded raisins, cut fine and lightly floured. Bake in loaf or gem pans in a moderate oven.

Some one has said, "An apple a day keeps the doctor away." There is no fruit so healthful as apples, and they should be eaten in some form, either raw or cooked, daily. For a breakfast dish they are very appetizing indeed, especially so served in this way: Put two tablespoonfuls of butter into a frying pan. Fill the pan two-thirds full of sliced apples; cover and let steam and fry for five minutes; add sugar to taste; also two cups of bread crumbs; mix well, cook a short time before serving.

A writer in "Stockman and Farmer" gives a good waterproof dressing for cloth: Stir one ounce of sugar of lead and one ounce of powdered alum into one gallon of rainwater, and when clear pour off the liquid. Soak the cloth in this 24 hours, and when dry it will be found quite waterproof.

Sweet Potato Coffee—If coffee is suspected of being harmful to the nerves it is the part of wisdom not to drink it. Most substitutes are unpeppable concoctions. During the war sweet potato coffee was brought to a rare perfection and is said to be a very palatable beverage. Good Housekeeping furnishes an old war recipe: Pare the potatoes, cut them in small dice and let dry for a day or two. Parch like coffee, grind and put away in a cool, dark place. Mixed with one-third real coffee, the potato coffee was much liked, and even when used alone it was said to be very good. The weak nerved might try this substitute with the certainty that they are getting a drink that is at least unobjectionable.

A "ST. CUTHBERT'S" STORY.

Rev. R. E. Knowles, the author of "St. Cuthbert's," tells a good story in connection with that well-known novel. Rev. Dr. Torrance of Guelph is the Clerk of Synod, an ex-Moderator of the General Assembly, and the best church lawyer in Canadian Presbyterianism. Meeting Mr. Knowles in Guelph recently, the reverend doctor, congratulated him on "St. Cuthbert's."

"I enjoyed it greatly," he said, "but you made one serious mistake. I wish I had seen you before it was published."

"What was the mistake?" said the author.

"Well," replied the doctor very gravely, "Angus Strachan should never have arraigned Michael Blake that way; he should have proceeded by libel in the regular way, according to section 293 of the Book of Rules and Forms."

"Alas!" replied Mr. Knowles, "you're right. I see it all now; but when I described that scene, I didn't have the Book of Rules and Forms beside me."

Do you wish to have a following? Then follow Christ.

SPARKLES.

"My daughter tells me, sir, that you had the audacity to propose to her! What have you to say to that?" "Nothing, sir, except that your daughter had the audacity to accept me!"

An embarrassed young man, who had just been married by a clergyman, not knowing how to express his gratitude in handing over a small fee, said—"I hope to give you more next time."

He—"Why is it that a girl wants to kiss every baby she sees? She—"To show that she is willing to do unto others as she would have others do unto her, I suppose."

George (a visitor)—"What has come over the fine cat you used to have?" The Hostess—"Well, ye see, we've a Hielen' servant that wad speak naething but Gaelic tae the cat, an' the cat didn't like it, so she ran awa'."

"I wish I could live at grandma's all the time," said little Mabel, after being corrected by her mother for disobedience. "Why so?" asked her mother. "'Cause," replied Mabel, "I don't have to mind a word she says."

"So sorry not to have heard your lecture last night," said the loquacious lady. "I know I missed a treat; everybody says it was great."

"How did you find out?" asked Mr. Frockcoat. "The lecture, you know, was postponed."

Mrs. Hiram Offen—That will do! You'll leave on Saturday, and you needn't bother me about a recommendation.

Bridget—Shure, Oi have no intintion of givin' ye a recommendation. Oi'll tell the truth about ye to ivery gurl that axes me.—Philadelphia Press.

A teacher was in the habit of giving to her pupils daily a list of words with their meaning, testing the children's memories the next day. One day she gave the word "plagiarist," defining it, somewhat obscurely, as "a literary thief." The next day the youngest member of the class was asked to define the word. "A plagiarist," said he solemnly, "is a—a—a—literary thief."—Lippincott's Magazine.

BOB WHITE.

There's a plump little chap in a speckled coat,

And he sits on the zigzag rails remote,
Where he whistles at breezy, bracing morn,

When the buckwheat is ripe, and stacked the corn,

"Bob White! Bob White! Bob White!"

Is he hailing some comrade as blithe as he?

Now I wonder where Robert White can be!

O'er the billows of gold and amber grain

There is no one in sight—but, hark again:

"Bob White! Bob White! Bob White!"

Ah! I see why he calls; in the stubble there

Hide his plump little wife and babies fair!

So contented is he, and so proud of the same,

That he wants all the world to know his name:

"Bob White! Bob White! Bob White!"

—Nashville Christian Advocate.

Statistics of the height of women show that those born in summer and autumn are usually taller than those born in spring or winter, the tallest being those born in August. As far as boys are concerned, those who are born during the autumn and winter are not so tall as those born in spring and summer. Those born in November are the shortest, and in July the tallest.

SICK KIDNEYS.

Mean Aching Backs and Sharp Stabbing Pains that Make Life Almost Unendurable.

An aching, breaking back, sharp stabs of pain—that is kidney trouble. The kidneys are really a spongy filter—a human filter to take poison from the blood. But sick, weak kidneys cannot filter the blood properly.

The delicate human filters get clogged with impurities, and the poison is left in the system to cause backaches, headaches, rheumatism, dropsy and fatal medicine I have ever used for stomach and the one sure cure for sick kidneys. They make new, rich blood, which flushes them clean and gives them strength for their work. Dr. Williams' Pink Pills set the kidneys right, and make lame, aching backs strong and well. Mr. George Johnson, of the village of Ohio, N.S., says:—"My son, now eighteen years old, suffered from kidney trouble and severe pains in the back, which caused him many a sleepless night. We tried several medicines, but they did not help him, and he grew so weak that he could not do the work that falls to the lot of a young boy on a farm. We were advised to try Dr. Williams' Pink Pills, and this was the first medicine that reached the cause of the trouble. He took the pills for a couple of months, when every symptom of the trouble was gone, and he was as healthy as any boy of his age. I am satisfied that Dr. Williams' Pink Pills will cure kidney trouble in its most severe forms."

Dr. Williams' Pink Pills actually make new rich blood. In that way they strike at the root of anaemia, indigestion, kidney trouble, liver complaint, erysipelas, skin diseases, neuralgia, St. Vitus dance, and the special ailments of growing girls and women whose health depends upon the richness and regularity of their blood. The genuine pills have the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box, and may be had from all dealers or by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams Medicine Co., Brockville, Ont.

HOI FOR MEXICO.

A number of persons have signified their intention of visiting Mexico on the special excursion which leaves Montreal by the Grand Trunk Railway System on January 29th next, among whom are several clergymen. The many features offered on this tour which are not given by any other is recognized by the traveller, and the knowledge that it is the only one through the "Oldest Country in the New World" covering all the principal points, seems, to have appealed to those who know a good thing. Application to J. Quinlan, District Passenger Agent, Bonaventure Station, Montreal, will secure handsomely illustrated literature and all particulars.

ENLARGING LIFE.

I am quite clear that one of our worst failures is at the point where, having resolved like angels, we drop back into the old matter-of-fact life, and do just what we did before, because we have always done it, and because every body does it, and because our fathers and mothers did it; all of which may be the very reason why we should not do it. There is no station in life and no place of one's home where, if he wants to enlarge his life in caring for people outside himself, he may not start on a career of enlargement which shall extend indefinitely.

The test of a true Persian carpet is to drop a piece of red-hot charcoal upon it, making a singed round spot. If the carpet is one of the first quality, the singed wool can be brushed off with the hand without the least trace of the burn being afterwards discernible. This test is used by the natives themselves.

CANADIAN PACIFIC

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

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

VIA SHORT LINE FROM CENTRAL STATION:

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

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

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

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

GEO. DUNCAN,

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

GRAND TRUNK RAILWAY SYSTEM

MONTREAL TRAINS

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

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

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

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

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

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

All trains from Ottawa leave Central Depot.

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

New York and Ottawa Line.

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

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Fitch	5.47 p.m.
9.33 a.m.	Corwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.59 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 8.35 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St. and Central Station. Phone 15 or 1180.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, 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 situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD TITLES.

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 80 acres substantially fenced.

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 27 Nov.
Inverness, Lake Athol, 14 Nov., 31 a.m.
P. E. Island, Charlottetown, 6 Mar.
Pictou, 7 Nov., New Glasgow, 2 p.m. Wallace.
Truro.
Halifax, 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, Sherbrooke, 5 Dec., 2 p.m.
Montreal, Knox, 12 Dec., 9.30.
Glengarry, Aultville, 4 Dec., 1.30 a.m.
Ottawa, Ottawa, 7 Nov.
Lan. and Ren., Carleton Pl., 28 Nov.
Brookville, Brockville, 29 Jan., 2.30.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Kingston, 12 Dec., 2 p.m.
Peterboro, Peterboro, 19 Dec., 9 a.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, 5 Dec., 10.30.
Algoma.
North Bay, Burks Falls, Feb. or Mar.
Owen Sound, O. Sd., 5 Dec., 10 a.m.
Gaugeon, Harrison, 12 Dec., 10 a.m.
Guelph, Guelph, 21 Nov.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 2 Jan. 10 a.m.
Paris, Woodstock, 9 Jan., 11 a.m.
London, London, 5 Dec.
Chatham, Chatham, 12 Dec. 10 a.m.
Stratford, Stratford, 14 Nov.
Huron, Seaforth, 14 Nov., 10.30.
Maitland, Wingham, 19 Dec., 10 a.m.
Bruce.
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.
Arcola, Arcola, at call of Mod. 1906.

SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary.
Edmonton, Edmonton, Feb. or Mar.
Red Deer, Blackfalds, Feb., '06.
Kamloops, Vernon, at call of Moder.
Victoria, Victoria, at call of Moder.

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undersigned, and endorsed "Tender
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day, January 3, 1906, inclusively, for
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Savings Bank Branch, Ottawa,
Ont., Post Office.

Plans and specification can be
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at this Department.

Persons tendering are notified that
tenders will not be considered un-
less made on the printed form sup-
plied, and signed with their actual
signatures.

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bank, made payable to the order
of the Honorable the Minister of the
Public Works, equal to ten per cent
(10 p.c.) of the amount of the ten-
der, which will be forfeited if the
party tendering decline to enter into
a contract when called upon to do
so, or if he fail to complete the
work contracted for. If the tender
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returned.

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

FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, December 21, 1905.

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