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OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, 23rd JANUARY, 1907.

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SONG AT EVENTIDE

The evening shadows softly fall,
One more day gone, one more night
come,
Into the heart of each and all,
Send, Lord, the thoughts of Heaven
and Home.

O purify our hearts to-night,
From all our sins, Lord set us free,
Into our darkness send Thy light.
Prepare us, Christ, to welcome Thee.

O Thou who art the Truth, the Life,
In pity heal each wounded heart,
Send Thou Thy peace where'er is strife,
O may we know Thee as Thou art.

May we each rest throughout the night,
Securely in Thy tender care,
Knowing, though hidden from our sight,
That Thou, O Lord, art everywhere.
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PHONE 1863.

MARRIAGES.

At the manse, New Glasgow, Que., on Jan. 9, 1907, by the Rev. P. S. Vernier, Robert James Fletcher to Eva G. Morin, both of the city of Montreal.

On Jan. 9, 1907, at Ormstown, by the Rev. D. W. Morrison, D.D., James McLean, of Toronto, to Edna Elizabeth, daughter of Mr. David Chambers.

On Jan. 8, 1907, at Newcastle, by the Rev. A. V. Brown, B.A., Vida Katherine, daughter of Mrs. David Harrison Scott, to Mr. Norman Ferguson Black, M.A., Inspector of Schools, Regina.

At the residence of the bride's mother, Alisa Craig, on January 1st, 1907, by the Rev. W. H. Geddes, Roland D. Craig, to Anne Waters, second daughter of Mrs. D. W. B. Mackay, and niece of Mr. A. W. Smith, Maple Lodge.

At the residence of the bride's mother, Jan. 2nd, by the Rev. G. A. Woodside, M.A., Malcolm M. Knowles, of Lanark, to Carrie E. Anderson, of Carleton Place.

DEATHS.

On Jan. 10, 1907, at his residence, Wyman, Que., Robert Thompson, aged 82 years, 9 months.

At Quebec, on Jan. 10, 1907, Andrew Thompson, in his 78th year.

On Jan. 12, 1907, at Oak Park, near Paris, Ont., Donald Milloy, formerly of Toronto, in his 71st year.

At Glenburnie, Ont., on Jan. 11th, 1907, Felix Keenan, aged ninety-three years.

At Kingston, on Jan. 10, 1907, Hector Kennedy Macdonald, aged eighty-five years.

At Lancaster, on Jan. 4th, 1907, Mrs. James Edgar, aged 90 years.

At Lancaster, on Jan. 4th, 1907, William Dunlop, aged 85 years.

Second Concession, Cornwall Township, on Tuesday, Jan. 8th, 1907, Jane McDonnell, widow of Hugh McDonnell, aged 96 years.

On Jan. 8th, 1907, at the residence of her son, Col. Ruttan, Winnipeg, Man., Margaret Wallace, only sister of the late Judge Pringle, aged 82 years.

At his residence, 158 Borden St., Toronto, on Jan. 8, 1907, Lewis Reford, in his 83rd year.

Suddenly, at Brantford, Ont., on Jan. 8, 1907, Lieut.-Col. Edwin D. Cameron, Superintendent of Six Nations Indians.

At his residence, 217 Laurier Ave., East, Ottawa, James Lindsay, City Treasurer, in his 72nd year.

At Toronto, on Jan. 7, 1907, Capt. William Fenton McMaster, in his 85th year.

On Jan. 6, 1907, at his late residence, 371 Huron street, Toronto, the Rev. Wm. McWilliam, in his 70th year.

In Normandy, on Jan. 4th, 1907, John Robertson, aged 85 years, 6 months, 20 days.

In Egremont, on Jan. 3rd, 1907, Ann Wilson, relict of the late James Wilson, aged 82 years, 1 month, 15 days.

In Arthur Township, Elizabeth Hampson, aged 80 years, 11 months, 12 days.

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NOTE AND COMMENT.

Of the theological students at McMaster University, Toronto, all are Baptists but for—one Presbyterian and three Methodists.

More than four hundred Mohammedan missionaries have been sent out from the Mohammedan cloisters in North Africa during the past year, and one hundred of these are destined for East Africa.

A poor Irishman, who applied for a license to sell ardent spirits, being questioned as to his fitness for the trust, replied, "Ah! sure it is not much of a character a man needs to sell rum."

The party of religious liberty has triumphed in Bolivia. Freedom of public worship is now the constitutional right of all people of all denominations. Protestant missionary workers in Bolivia will be relieved from disabilities and embarrassments which have heretofore hampered.

A German doctor wrote to 150 eminent poets and authors, asking if they found alcohol an aid to their work. He received 115 replies, and all but seven of these were to the effect that alcohol in any shape or form was a hindrance, destroying concentration and playing havoc with mental labor.

The Tokio papers are extremely sore at the poor result shown by the Chinese students who have studied in Japan at the civil service examination which has just been held in Peking. It is stated that the students who received their education in England and America succeed remarkably well in the examination.

The North American Young Men's Christian Associations mark a remarkable showing of development during the first six years of the twentieth century. In this period the membership has increased to 415,000, a gain of 146,000. The property of the association, with \$5,000,000 given for new buildings in the past year, has risen from \$23,000,000 to \$42,000,000.

I believe that the greatest need of this world—the greatest need of the Church of Christ—is Bible teachers," is the assertion of Dr. R. A. Torrey. "I have been a home missionary, and I have been a foreign missionary. I have been a city missionary, and I have been a theological professor, and I think I know pretty well what the Church needs. I have been an evangelist—I almost forgot that. The greatest need is Bible teachers—teachers of the Bible; and in order to be Bible teachers we must be trained for that work. We need trained Bible teachers."

In a thesis before the faculty of the University of Copenhagen, Denmark, a candidate for the degree of doctor of philosophy, gave the following figures as to the cost of alcohol in "blood and treasure" to the people of Europe:—During the past thirty years there died in Europe, as the result of alcohol drinking, 7,500,000 people. This is more than died as the result of all the wars of the whole nineteenth century. In Denmark every seventh man who dies between the ages of thirty-five and fifty-five dies of alcoholism. The annual number of deaths from alcohol in Great Britain, Belgium, Holland, Russia, France, Germany, Scandinavia and Switzerland, he estimated at 200,000. Simply awful.

Dr. Crapsey, late of the U. S. Episcopal Church, is not an authority in theology, but does speak from positive experience as to liturgy and its effect on those who use it. He says: "No one but a minister can know how dangerous to his soul is the constant repetition of the acts of the ritual and the continual rehearsal of the liturgy. Through continual use the words become dulled and actions mechanical."

Some one says that superior manhood or womanhood is as important in a teacher as teaching ability. Indeed, this is the foundation of the highest type of teacher. The tones of the voice, neatness of dress, manner, matter and method, social tendencies, are mirrored to the children, and every night the child goes home more impressed with the silent influence of a teacher than with the contents of the book she studied.

The official organ of the Mormon Church at Salt Lake says that four million dollars spent by Christian people for missions in Utah has all been wasted, or "spent in vain." The Herald and Presbyter disposes of this boast by saying: "So the Chinese Boxers think that money spent for missions in China is wasted. So the Pope thinks of money spent for Protestant missions in Catholic countries, but Mormons, Boxers and the Pope are not competent witnesses in their own cases."

It is announced that Dr. Parkhurst's new Madison Square Presbyterian Church of New York City is to be open for a noon-day service and sermon each day of the week. The sermon is to be but fifteen minutes long, and the whole service is to be short, preceded by ten minutes of music on the organ. Dr. Parkhurst is to preach occasionally. The movement promises to be attractive and to do good, and is a suggestion which might possibly be practicable in a good many places where buildings, in the very centre of large populations, are kept closed from one Sabbath to another.

Spain is beginning to have troublous times in her conflict with the Papacy. Anti-clerical demonstrations are taking place in some of the provinces in support of the proposed Anti-Clerical Associations law, the enactment of which is hindered by grave differences of opinion among sections of the Liberals on the measure. Strange to say King Alfonso has taken a step which seems significant. Against the opposition of the court he has authorized the opening of a Protestant chapel in connection with the palace for the benefit of Princess Henry of Battenberg, mother of Queen Victoria, who is the King's guest pending the confinement of the Queen.

In 1893 an attempt was made to plant the Gospel in Peru by the Regions Beyond Mission. A foothold was secured in 1895 in Cuzco, the capital of the Inca Empire, and in spite of the most bitter and bigoted opposition, which forms a thrilling chapter of modern missions, this strategic centre has been held as is also the city of Arequipa, known as "the Rome of Peru." In each city there is a little church in which the simple evangel of redeeming love is proclaimed. An Inca Indian, named Carlos, is as far as is known, the first Christian convert to publicly proclaim his faith in Christ by baptism. He has become an evangelizing force

They are having a gracious revival in Central Africa. No one knows how it began, but a few lads from the training institution of the United Free Church of Scotland in Nyasaland were moved Christward, and they became the first-fruits of a great harvest. At last report there were well on to two hundred in the inquiry class, and the quiet village prayer-meeting had so grown that it had to be divided into four sections. The light is breaking even in many of the darkest places of the earth.

In an official note issued recently the Pope says: "The comparison between the Prussian cultural law of 1875 and that of the Clemenceau Cabinet, as made in the French Senate, was entirely wrong. The Prussian law, although hard and unjust toward the church, explicitly recognizes the Catholic hierarchy as the foundation of the church, while the fundamental principle of the church and state separation law and of M. Briand's bill is to ignore the hierarchy and to impede in an unjustified manner the ordinary practice of religion."

There is a probability that a great exposition may be held in 1900 without saloons hard by every entrance. The Alaska-Yukon Pacific Exposition, which is to be held in Seattle that year, has as its site grounds belonging to the University of Washington, not far from the University. The State law forbids a saloon within two miles of the University. Seattle has an opportunity now to give to the whole world a grand lesson in the interests of temperance. It is to be hoped that in no way will this law be contravened.

A Roman Catholic paper recently called the Young Men's Christian Association the principal citadel of Protestantism and warned members of the Roman Catholic faith that they are traitors and guilty of the unpardonable sin, if they have any part in such heretical doings. In response to this the Christian Standard pointed out that in a New York Y. M. C. A., which, by the way, is presenting to the homeless young men of the city a magnificent opportunity for self-development, there are many Catholic priests and a large number of Hebrews.

It was said at the State Department, recently, says the Central Presbyterian, that the United States government, through its Ambassador in London, had pledged to Great Britain its support in any steps taken by the British government toward ameliorating the condition of affairs in the Congo. This is the first time that any official announcement has been made, and sets at rest all question as to the stand the United States would take in case it became necessary for one or more powers signatory to the Berlin Treaty to intervene.

A skeptic questioned Emerson as to his belief in miracles. The philosopher smiled and pointed to a fly on the window-pane. Miracles! they are everywhere around us. William Jennings Bryan says that one may drop a brown seed into the black soil and up comes a green shoot. You let it grow and by and by you pull up its roots and you find it red. You cut the red root and find it has a white heart. Can any one tell how this comes about—how brown cast into black results in green and then in red and white? Yet you eat your radish without troubling your mind over miracles. Men are not distressed by miracles in the dining-room; they reserve them all for religion.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

VISIONS OF THE UNSEEN.

Extract from *The Spirit World* by Rev. Joseph Hamilton.

Take some analogies from this lower world, as illustrating the probability that the visions of the unseen that have been vouchsafed to men, were produced by some higher spirit causing a series of images or pictures to pass before the mind while the body was in a deep sleep. The idea is by no means far-fetched or visionary, though at the first glance it may seem so.

Take the simple fact that we can convey ideas through the medium of speech. That is so common an experience that it is no longer surprising. But if we had never known such a thing as language, would we not be astounded at seeing its effects for the first time. To think that by a variety of articulate sounds we can convey, not merely the most common, but some of the most obtuse ideas, is really marvellous.

Now, since mind can thus come into contact with mind, notwithstanding these gross bodies that tend so much to keep us apart, it is surely not unreasonable to believe that in a higher state, where the body is so etherealized as to respond with the utmost alertness to every emotion of the mind, mutual communication may be carried on with a rapidity and accuracy of which we have but a dim suggestion here. One mind may have the power to flash its thoughts on another mind in a moment, and with a vividness and force which to our cumbersome human language is quite impossible. It is easy for me, then, to believe that the objects which saints and seers have seen in vision, were pictures or images of things which superior minds called up and produced at will. And the body being in a trance for the time, the spirit was so far released from the dominion of the flesh that it was plastic enough to receive the impression so conveyed.

Even more wonderful than spoken language is written language in this regard. We can put our thoughts on a sheet of paper; we can present that sheet to another eye; and the thoughts printed on that cold page are flashed in a moment into another brain. Usage has taken off the keen edge of wonder that such a thing can be done. But we may realize how wonderful the thing is by its effect on a savage when he sees it for the first time. To him it is utterly astounding.

Now if such a thing as that is possible to us in this lower life, with all our cumbersome mechanical methods, is it far-fetched to suppose that an angel might produce a similar effect, but in a far easier and swifter and completer way? And that is just what I suppose he really does when he flashes such scenes on the human mind. While the vision, then, is no less real, it is only subjective; the objects discerned have no bodily existence; they are ideas only, embodied in those particular forms. Thus, it seems to me, the Scripture records of visions become credible even to a sceptic, because they are seen to be in harmony with analogy.

As further illustrating this view of the case, take the fact that we can produce images of things by painting. We can paint pictures with so much realism that nature sometimes cannot be distinguished from art. We have read of two of the old masters who were both so eminent in their art that there was a bitter rivalry between them as to which was

to be acknowledged supreme. This contention grew, till at length it was agreed that each should paint a picture on the merits of which the final verdict would depend. So one of them painted a picture of cherries, and painted it with so much realism that even the birds were deceived, and came to feast upon the fruit. That was surely a master stroke, but it was outdone by his rival. He also painted a picture, but he gave it no name. When the time came for the picture to be exposed, he asked his rival to draw aside the screen that hid the picture from view. He stepped forward to do so, when lo! the screen itself was the picture, but painted with so much realism that even the veteran artist was deceived. Such is the perfection to which this art has been developed.

I myself saw in a gallery in Brussels, Belgium, a dog in a corner of the room. My companion and I, wondering what business a dog had to be in a picture gallery, went forward to examine, when lo! the dog was no dog at all, but only the picture of a dog. And I found that our experience was not peculiar, for I met with others who had been taken in by that dog in just the same way. It is wonderful what realistic effects of this kind can be produced.

Now to what do all these remarks tend, and what is their bearing on the question before us? Why, simply this: that if we can put objects on canvas with so much realism, why may not a similar thing be done in a higher state of being, but done by some higher process, and with infinitely more ease and completeness? Painting is a very tedious thing, and a very coarse thing when examined in detail. But if, with all our coarse and cumbersome appliances, we can produce such effects, who can say what an angel might not produce and with what ease and swiftness and accuracy?

Photography gives us a hint of glorious possibilities of this kind in a higher state. By some process more subtle and spiritual than photography, might not some higher spirit cast pictures on the sensitive brain, as we cast them on the sensitive plate? If we knew all, I think we might find that it was a very easy matter to photograph those cattle on Pharaoh's brain, and those seraphim on Isaiah's, and the white-robed throng on John's. And the practical value of this thought is, that it renders the Scripture account of visions distinctly credible on grounds of reason, and thus brings the glory of the unseen more vividly within the realm of faith. This is surely what is needed above all things in this age of worldliness, and materialism. Happy are they whose keen vision can penetrate the dull fog of earth, and like Saint John, see a "door opened in heaven."

At the Chapel of St. Peter in Florence there is a choir of birds, the only one of its kind in existence. The birds—300 in number—are all in separate cages, which are arranged in rows on both sides of the altar. The leader is a girl, who has had the birds under her personal training for over two years. The whole of the musical part of the service is most exquisitely rendered by them. The leader starts each hymn by whistling the first few notes, and then the birds take it up, in obedience to the movement of their instructor's hand.

France has one university student to every 865 of her population; Great Britain has only one in 2,150.

THE POWER OF A QUIET MIND.

In the crowded aisles of the huge department store men and women were pressing eagerly about the counters. Christmas was almost at hand, and many gifts were to be bought for loved ones at home and far away. Many a face was brighter and cheerier than on other days in the year; yet many a face looked out through the crowd with frowns and anxious, troubled glances from eyes that snapped with impatience.

It was a restless, moving crowd, now eddying turbulently where broad aisles crossed, now drifting in long lanes reaching as far as the eye could see, breaking into waves and rapids, flowing hither and thither without a moment's rest.

In sharp contrast to the scenes along the busy aisles was the scene within a small room high up in a corner of the building. There, with a single helper near him, sat a man, who, to all appearances, might be quietly reflecting on a philosophical problem that had just occurred to him. He was talking with a visitor,—talking as though in his home library on a winter's night; talking in a low voice whose cadences betrayed not the least commotion within. He was not wasting words. Every word counted. And there was no hurry, no jostling of unruly thoughts, but a steadiness that told of a curbed and disciplined mind. No man in all the city was more quiet in demeanor, more easily urbane, more orderly and patient in word and look, than this man, whose toiling, driving, overcoming mind had invented the processes, planned the workings, and designed the attractiveness of a colossal, happy, anxious crowd is drawn thither without quite knowledge of a colossal mart where human needs are so met that the restless, happy, anxious crowd is drawn thither without quite knowing why it is so.

That steady, low-voiced, watchful man in the small room is a contradiction to the popular notion of high efficiency. The world looks for bustle and stir beneath the accomplished big result, and measures a man's efficiency by the number of motions he makes, rather than by the number of useful motions he can lead others to make. But the mind that achieves is the quiet mind, the mind that is not flurried by events or its own achieves is the quiet mind, the mind itself an achievement which must precede such work as we may do at our best.

Clear thought is not possible to the mind that is clouded by flurry. The business man who faces a great opportunity cannot lay hold of it with a masterful grip if he allows himself to become too excitedly interested in the gains which he thinks he sees just beyond the stroke. He must steady his thoughts by hard work on the problem before him. The man who faces a crisis in his affairs can easily become helpless by dwelling nervously on the crisis, and fail to win through it, not from lack of average ability, but from sheer lack of steadiness and quiet thinking. The minister may take a sermon-germ, nourish into life, and then kill it by mental uneasiness over what he vaguely fears may be its effect on his people.

Nowhere is the power of a quiet mind more definitely felt than in the home circle. The father who rises in the morning, anxious and not rested, look-

ing ahead apprehensively to a day of events not to his liking, can throw the home life for that day into a fit of the blues which the brightest sunlight cannot drive away. Or, if he chooses, he can quietly go about his day's duties in so steady and hopeful a fashion that his dear ones will share throughout that day the spirit in which he began it. The mother with her crowding duties and numberless interruptions, her countless steps about the house, and with a mind full of the ever-recurring problems of child-training which she is not to discuss wisely before a mothers' meeting, but must settle on the spot,—that mother can by an unquiet mind make needless problems for herself, double her burdens, and ruin the joyousness of life which should be her children's daily portion. Or, she can earn the art of quietness, keep the family in balance by her own poise, and move steadily on from one duty to another, refusing to be deprived of the power which comes with quietness of mind.

What is true of the home where this power is found is true of every circle in life's relationships. Good work and worry do not go together, clear thought and flurry cannot dwell together in the same mind at the same time. And in his plans and purposes for his children God has ever given prominence to the power which comes from a mind steadily holding to its appointed tasks, in restful, yet ever-achieving trust in Him.

When David charged his son, Solomon, to build a house for Jehovah, the God of Israel, he said to him: "As for me, it was in my heart to build a house unto the name of Jehovah my God. But the word of Jehovah came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build a house for my name; and he shall be my son, and I will be his father." And David himself, humbled in spirit, and seeing deeply into life's secrets after many bitter experiences, cried out: "Jehovah, my heart is not haughty, nor mine eyes lofty; . . . Surely I have stilled and quieted my soul; like a weaned child with his mother, like a weaned child is my soul within me. O Israel, hope in Jehovah from this time forth and for evermore."

Thus the Preacher, when he had seen how man is envied of his neighbor for skillful work, which "is vanity and a striving after wind," utters his conclusion: "Better is a handful, with quietness, than two handfuls, with labor and striving after wind." Or, again, "Wisdom is better than strength; . . . The words of the wise heard in quiet are better than the cry of him that ruleth among fools."

When Ahaz was in dire distress in the fear of Rezin and Pekah, Jehovah directed Isaiah to say unto Ahaz, "Take heed, and be quiet; fear not, neither let thy heart be faint, because of these two tails of smoking firebrands. . . . If ye will not believe, surely ye shall not be established." And when the same prophet threatened the people for their trust in Egypt, he reproached them with the charge: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. And ye would not."

The New Testament has a like message again and again, and nowhere more impressively than in the story of the life of Jesus. He was busy, but never hurried; harassed, but never impatient; faced with social and religious problems

of the most complex kind, yet never for a moment other than quietly clear in his answers. He pressed home his message with unparalyzed vigor, disregarding the consequences to himself, save as he needed to secure by reasonable care the opportunity to utter the truth whenever and wherever it would count for the most. The steadiness of Christ among adverse currents even among his enemies; his majestic claim as a storm centre of controversy or bitter hatred; were not to be his achievement alone; such power as this He taught His disciples to gain, and they did gain it, even as we can gain it, through Him. Lacking the power of a quiet mind, which was also in Christ Jesus, we lack what we can have at the cost of letting go our nervous forebodings, our petty, fussy, hurrying anxieties which have no rightful place in the life of any child of God. With a mind at rest in God, and yet working tirelessly at the tasks He has set for us, we shall waste no time or tissue over the things that our un-Christian forebodings create, but we shall work, perhaps for the first time in our lives, with the power of a quiet mind free to do its utmost.

"Dear Lord and Father of mankind,

Forgive our feverish ways!
Redeem us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise.

"Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

"Breathe through the heats of our
desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire.
Speak through the earthquake, wind,
and fire,
O still small voice of calm!"

—Sunday School Times

The Austrian Emperor has more titles than any other monarch. He is a King nine times over and a Duke eighteen times.

It is said that the tusks of no fewer than 50,000 elephants are used annually for piano keys. This includes the piano-making industries all over the world.

Several London big retail drapery establishments keep daily meteorological observations, so as to gauge the effect weather has upon shopping.

If there is any fear that a bed not usually slept in is damp, put a bright looking-glass between the sheets and cover it up. In a few minutes examine it. If its surface is dimmed there is cause for uneasiness.

The strength of hair has been found by a German experimenter to vary greatly with colour. A single black hair supported 4 oz.; one of very dark brown, 3.12 oz.; brown, 3 oz.; but yellow scarcely held up 2 oz. without breaking.

Eighteen miles is said to be the longest distance at which a man's voice has been heard. This occurred in the Grand Canyon of Colorado, where one man shouting the name "Bob" at one end was plainly heard at the other end, which is eighteen miles away.

Staidians and timid ladies alike have long recognized the Bank as the busiest spot in London for vehicular traffic. It is surprising to find from a County Council return that it only just beats the Marble Arch. In one day 22,481 vehicles passed the Bank, and the Marble Arch record was only ten fewer. Knightsbridge, east of Sloane street, was a bad third with 18,762.

The late Rev. Dr. George Matheson (the "blind preacher") left 30,675 pounds sterling of estate.

PRINCIPAL RAINY'S FIRST VISIT TO AUSTRALIA.

At this moment, says the British Weekly, when the thoughts of hundreds in Scotland and in England are turning to that grave by the Southern seas, it is interesting to remember the visit which Dr. Rainy paid to Australia and New Zealand in 1889. He was invited to attend the celebrations in connection with the jubilee of Presbyterianism in Victoria. The chief representative of the Established Church of Scotland was Dr. Macgregor, of St. Cuthbert's parish, Edinburgh, while the Irish Presbyterian Church was represented by Dr. Lynd, of Belfast. Dr. and Mrs. Rainy left Scotland about the beginning of April, and, six weeks later, they landed in Australia. A distinguished company awaited them at Williamstown Pier, Melbourne. Leading public men attended, as well as professors and ministers.

A conversation to welcome Dr. Rainy was held in the Masonic Hall, Melbourne. The audience crowded every part of the large building. Enthusiasm on both sides was unbounded, and the speaking reached a high level. Dr. Rainy's address was described by the papers as statesmanlike and eloquent, with gleams of quiet humor.

Towards the end of July a great meeting was held in the Town Hall of Melbourne to celebrate the jubilee. The audience represented the Presbyterians of the whole country, many delegates having traveled hundreds of miles to take part in this historic scene. Dr. Macgregor on that occasion paid a fine tribute to Principal Rainy. "I have had many kind words spoken of me," observed the minister of St. Cuthbert's, "but there was hardly one that gave me greater pleasure than to find myself bracketed with Dr. Rainy, on the high authority of the Moderator of the General Assembly, as a distinguished man. Not only so, but I have been bracketed as a colleague of Dr. Rainy's. When that news reaches Scotland, it will be a happy day for Scotland. A more welcome message never left the new country to the old."

Dr. Rainy visited the principal towns of Australia, preaching and lecturing to large audiences.

A New Zealand Principal Rainy's wanderings partook of the nature of a triumphal progress. The lectures which were most admired were "Some Phases of Church Life in Scotland" and "The History of the Presbyterian Churches of the World." Colonial Presbyterians will remember that many times on his journey he expressed an earnest desire for reunion among the various sections of the Church of Scotland. He reached home, via New York, early in November, 1889, having been absent from Scotland exactly seven months.

The Church of Rome will do well, says the Presbyterian Witness, to leave France to be governed by her own enlightened and progressive people. Doubtless the present troubles will lead to invaluable reforms. It is deeply to be regretted that good men should suffer loss and be exposed to danger, hardship and want in connection with these revolutions. The past should be forgiven, if not forgotten, and the people ought to free themselves from presumptuous ultramontaniam on the one hand and on the other hand from a flippant anti-Christian rationalism.

A private sanatorium for female inebriates is to be instituted in Greenock. Seaford House, on the Esplanade, is to be put into order for the purpose.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE STORY OF CAIN AND ABEL.*

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

Fruit... flock, vs. 3, 4. Let each one give to God's cause of what he has. The native converts of the South Pacific bring coconuts and sandal-wood. The converts among the Esquimaux bring sealskins and whalebone. Among ourselves there is always a great variety of gifts. Some, who are poor indeed, have nothing but money to give. Others bring gifts of music, and powers of teaching, and tender sympathy, and bold championing of the right. And all of us can bring obedience, without which even the most splendid offering is worthless.

Cain was very wroth, v. 5. People can get as angry about what happens around a church as about anything else. It seems sometimes as if the solemn surroundings serve to heighten the passions of those who quarrel. Religious wars have always been of uncommon ferocity. Envy may be born in a Sunday school. Jealousy may grow in a choir. Even in the missionary societies and governing boards, there may be disputes and dislikes. Thus the stone which should have been made the head of the corner, becomes a stumbling-block and a rock of offence. If we are not made better by our church-going, we are sure to be made worse.

If... well... accepted, v. 7. Not the gift, but the giver. Not the sacrifice, but the spirit which offers it. John Bunyan says, "For it is not a good work that makes a good man, but a good man that makes a good work; the fruit doth not make a good tree, but a good tree bringeth forth good fruit." When payments are made in gold, the stamp on the coin counts for little, unless the weight and quality of the metal are there. No amount of stamping on lead can make it worth the price of gold. God looks always to the heart of the worshipper.

Slew, v. 8. What weapon did he use? Perhaps a club, or a mattock, or a stone. Poor Cain had not many to choose from, living as he did at such an early period of human history. There are many deadly weapons. There is the hate of the heart which Jesus told us was murder. There is the tongue "full of deadly poison." There is ingratitude that breaks hearts. Murder can use refined methods, as well as coarse, and can kill by slow degrees, as well, and as guiltily, as by a sudden blow.

Abel his brother, v. 8. Many crimes that ripen in later years are nurtured in the home. A felon who was executed said, just before the trap was sprung, "If I had learned to control my temper when a boy at home, I should never have come to this." In the home we know each other so well, that all pretence is useless. Hence we are readier to show the ugly sides of our natures. And thus the ugliness gets leave to grow. It should be the very opposite, as everybody knows, and brothers and sisters should set the world the true example of affection.

My brother's keeper, v. 9. In the Red River, last summer, a launch containing a party of picnickers, mostly ladies and children, ran on a sunken pile and upset. Just at the moment of the accident a couple of young men rowed past in a skiff. Instead of coming to the

*S.S. Lesson, January 27, 1907. Genesis 4:3-15. Commit to memory vs. 8-10. Study the chapter. Golden Text—Who-soever hateth his brother is a murderer.—1 John 3:15.

rescue, they threatened one of the drowning victims who caught at the gunwale of their skiff, and went off, leaving these helpless women and children to their fate. Four of them were drowned. That was the spirit of Cain, and how ugly it looks! But is it less ugly, when the souls of our fellow-creatures are in danger, and we pass by unhelping, than when it is their bodies? It is not so glaringly evident; but it is none the less Cain-like.

Fugitive, v. 12. Cain fleeing from—? Just from himself. In Philadelphia, not long since, a young doctor was offered a chance to acquire some thousands of dollars by "graft." He refused, saying in explanation afterwards, "You see, I should have to live long time with myself after it was done." There is nothing surer than that your sin will—not be found out, that part of it is of little importance—but find you out. It may not be to-day, nor next week; but the sad discovery is sure.

Let any... should kill him, v. 15. There is mercy even for Cain, who murdered his brother. Then there is hope for us all. David committed the same crime, and the thief, whom Jesus accepted on the cross, had been man of violent deeds. The obstacles in the way of our getting back from sin to God are of our own making. He never makes obstacles, but is all the while seeking to remove them.

LIGHT FROM THE EAST.

Offering—The feeling of fear and awe and the sense of dependence awakened in man by the thought of the Power behind the phenomena of nature, expressed themselves in the form of a gift of the first and best fruits of the soil, or the most immaculate domestic animals. The conception of a vicarious element in the offering was a later development. Sacrifice was universal in the East in pre-Judaic times. And among many Bedouin of to-day, whose Mohammedanism is more nominal than real, sacrifices are still common. They are offered on the birth of a son, a circumcision, a marriage, or the arrival of a guest. They form a kind of propitiatory prayer for the recovery of the sick and the preservation of flocks and herds. They are used to ensure success on the inception of some enterprise, as the digging of a well, a plundering expedition, laying the foundation of a house, or sealing an important compact. They constitute a thanksgiving for a successful expedition, and a memorial service on the anniversary of a kinsman's death. The owner of the victim slaughters it, pours the blood upon the ground, or smears it on the sacred killing stone, the tent ropes, the door posts, or on the animals or persons to be affected by the sacrifice. The flesh makes a feast for the owner, his family, tribesmen, and guests.

Many men are holding up the candlestick of an inconsistent profession and wondering why they do not shine. Put a candle in it, keep it lit, and you will shine. Christ is the light.

Napoleon in the day of his greatest conquest never won a greater victory than the humble sinner who has surrendered the kingdom of his soul into the hand of the King of all empires.

When men have gotten so far along in the Christian life that they can weep over the sins of a great city, then are they prepared to labor with him who wept over the city of Jerusalem.

FAMILY WORSHIP.

Of all the forms of worship, none, it seems to us, is more beautiful than that which we see around the family altar. As a means of grace it occupies a distinct place of its own. The all-important "quiet hour," when the soul alone, in the presence of God, seeks the Divine blessing and communes as friend with friend, cannot take its place. The hour of public worship, when we meet at the house of God for prayer and praise, cannot take its place, for it stands alone.

It matters not so much at what hour we meet for family prayer, but the morning hours are best. Surely the ideal hour is immediately after the morning meal, when the whole family, including the servants, if there are any, retire to the library, parlor or living room, and after reading a morning lesson from the Word, kneel in prayer, asking the Father's blessing on the new day. The benediction which will rest on each member of that household as he goes out into the world to fight the battles of life cannot be over-estimated.

We wish we might say to every young husband and wife who are beginning life in a new home of their own, "Do not fail to erect the family altar." We had the pleasure recently of being in a home as a guest where morning and evening the young husband and wife knelt at an altar of prayer. It was truly beautiful, and in speaking to them of the wisdom of their course, the husband said: "It seems a little time to give to God in return for what He has given to us." Of course, there are times in our lives when it is impossible to serve this daily practice; but let each family do the very best it can, and often difficulties disappear faster than we imagine they could. We may not be able to choose the morning hour, and each family should observe the hour in whatever manner it chooses—there are no set forms—but family worship must be a scene which angels delight to see.—American Friend.

AN INVISIBLE LEADER.

Saul started out to seek his father's asses and found a kingdom. The treasurer of Candace, queen of the Ethiopians, sought information in the prophecy of Isaiah, and found personal salvation. The disciples went to fish and found the Son of God. How often God leads us by some secular incentive to the place where He has a blessing of an entirely different nature awaiting us! Little did Saul of Tarsus dream when he started for Damascus what would happen to him before his return. Little did Elisha know when he hitched his oxen to the plough that before they were unyoked in the evening the mantle of God's prophet would be placed upon his own shoulders. Little did Gideon know when he went out to thresh wheat in the winepress of the Abiezrite that he would there meet with the angel of Jehovah and be appointed a judge over Israel. How often in the commonplaces of life we meet with God! It is on the way to Gaza; it is on the road to Emmaus; it is by some bush in the desert, or on some quiet evening in the sheep-fold, or when we are pruning our trees. Often it is that the everyday vocations of life have the richest spiritual blessings. He who honestly and faithfully performs his work will invariably find a treasure hid in the field; when he comes to the well he will find a Saviour sitting on the curb.—United Presbyterian.

THE RIGHT KING OF PREACHING.

One is amazed that an ambassador of Christ, especially if he be an able man, should turn from the Gospel to descant upon poets and novelists, upon makers of philosophy or leaders of the democracy, upon the problems of politics or the laws of commerce. One pities the preacher who has so despaired of the Bible that he depends for a message upon the last distinguished name in the obituary, or the last flaming sensation of the week, and is empty-handed if Saturday comes without a death or a scandal. Browning, it is true, always remains a last resort, and Mazzini has for certain a mysterious fascination which never fails, but there cannot be an earthquake every week or a first-rate social crime. When one notices that a school of preachers of to-day include within their commission science, literature, the drama and politics, to say nothing of stranger subjects, and that the only themes which are ostracised are the necessities, the aspirations, the trials and the hopes of the human soul in her religious mood, then he is tempted to be critical. What is this man thinking of who will preach on anything, however tedious or unpleasant, but will have nothing to do with the Evangel? Who ordained him to teach English literature or natural science? Does he really suppose that he can deal with those subjects better than their experts? Will not this man be twice discredited, because he has traveled into another province than his own, and because he is a stranger in it? Must he not be twice condemned because he received a message and refused to deliver it, because men wistfully expected that message at his hands and did not obtain it? There are many lecture-rooms where one can study Wordsworth and Darwin; many meetings where one can hear about education and sensation; but there is only one Christian pulpit where men can be warned against their sins, and comforted in their sorrows, where peace can be proclaimed by the Cross of Christ, and the east-down soul confirmed in the hope of everlasting life. It is a good thing that Christ's minister should be in measure a man of letters to appreciate the construction of the Bible, and a student of philosophy, to grasp the principles of religion; it is a good thing that he be in touch with life, to know how to apply the medicine to its wounds, and that he be a public-spirited citizen to sanctify the commonwealth by the spirit of Jesus. But his first concern and his imperative charge is the eternal welfare of the human soul.—Rev. John Watson, D.D., in the *British Weekly*.

PRAYER.

O Lord, listen to the sighing of those that are ill at ease, to whom day is night, and night is seven-fold in darkness, and all life is a huge burden or a sharp pain. Make us wise, true, noble, gentle, charitable; give us those eyes of sanctified affection which see excellence and not defect in the character of others. Arrest all evil men in evil courses; drive them back in shame, and make them think of God and truth and heaven. Help all good men in noble toil; may their courage never go down, may their hope be as a burning lamp, and may their inspiration be renewed day by day. Be with those in trouble on the sea; with wandering ones in lands faraway; with missionaries trying to turn difficult language into heavenly music by filling it with the gospel of Christ. Thus the Lord put His arms around the little world, and say to us in tones of comfort, the earth is the Lord's, and the fullness thereof, and His the fullness of the sea. Amen.—*British Weekly*.

OUR KNOWLEDGE OF CHRIST.

"I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord" (Phil. 3:8). The word "Christ," what meant it to Paul? Is there a dictionary that tells out its significance in a single line? Can you fathom its import to him at the beginning, midway, and at the end of his journey? Throughout his life the meaning was deepening and broadening and heightening, comprehending all questions, peopling all realms, and filling as a central sun the whole universe of his being with its radiance. No one eye can see the whole ocean at once, so no soul can see the whole Christ. "Truth," says Schiller, "never is, it is always becoming." Not at once and by one glance of the eye do we behold all that Christ is, but incorporating Him, and living out His life, we see more and more with ever-increasing distinctness.—Dr. John Clifford.

THOU ART MY HOPE.

Father, I know not what's in store
For me upon this distant shore,
But I do pray that evermore
My hope may rest in Jesus.

I do not know what days of pain,
What sorrows may my soul enchain,
Or black despair; but my refrain
Is ever hope in Jesus.

Oh! that through this and future years,
While treading through this vale of tears,
Through cloud and sunshine, hopes and fears,
My trust may bide in Jesus.

So may this hope rejoice my heart,
And when life's done, and I depart,
I'll praise the God who did impart
This saving-faith in Jesus.

—Selected.

The promise and hope of youth are not always kept. When Cain was born his mother said: "I have gotten a man from the Lord." But Cain became a murderer and was "a fugitive and a wanderer in the earth." Many a child nurtured in the embrace of love has ended his days in prison or has met death in the electric chair. But the promise of God's still to parents and their children, and the wisdom of Solomon still lies in the admonition, "Train up a child in the way he should go and even when he is old he will not depart from it."—United Presbyterian.

MAKE MY LIFE A LITTLE LIGHT.

God, make my life a little light,
Within the world to glow—
A little flame that burneth bright,
Wherever I may go.

God, make my life a little flower
That giveth joy to all;
Content to bloom in native bower
Altho' the place be small.

God, make my life a little staff
Whereon the weak may rest;
That so what wealth and strength I have
May serve my neighbors best.
—From "Songs for Little Ones."

Who pays the license? The saloon-keeper doesn't pay it. He produces nothing. As far as he is concerned he has nothing to pay it with. Who pays it, then? Those who can least afford it and those of whom it ought to be least expected. The drunkard's family pays the license tax. See the poor woman, pale and wan and wretched, wearing her life out over the washboard. What is she doing? She is paying the license tax. See the little boy going along the street half clad, with his feet protruding through the holes in his shoes, and with degradation written on every line of his face. What is he doing? He is paying the license tax. Why should people have to pay such taxes?

THE CHURCHES AND PROFANITY.

Editor Dominion Presbyterian:—My text will be found in the number of your bright paper for the 19th of December, 1906, first column, last sentence of the fourth paragraph, "We need an anti-profanity society in this city—we need it badly." My friends in this twentieth century of the Christian era, it seems as though the church is, and can do, nothing without a subsidiary society, or "limited liability company." With the number of "churches" to be found throughout the land, why should any city, town, village, hamlet, or community "need an anti-profanity society?" Ought not every congregation to be that? and with as great-aye, greater union and zeal than could be found in any subsidiary or outside organization? If they were, there would soon be little profanity heard in our streets, work shops or homes. The great hindrance to effective Christian effort, as well as the enemy of political uprightness in this our day, is "The Machine." The churches are largely religious clubs and if anything is to be done, from washing "the cup" and communion linen to building a cathedral, combating evil, instructing the young, rescuing the perishing, or even sending the Gospel to the heathen, it is relegated to a small body either appointed or self-selected, termed a committee, a guild, a league, or society, according to the taste of the "promoters." If anything "worth while" is accomplished, the whole club—I beg pardon, congregation—takes the credit and pains to see that "the good work" is duly recorded in the newspapers. If the effort is not "successful," the faddists are reminded that "we told you so"—their zeal had been so manifestly without knowledge that no other result could be looked for. If a tithe of the time now devoted to "running" the "organizations" were given to doing the work of the church with New Testament simplicity and absence of fuss, fathers and mothers might know more of their children and exert a more wholesome influence over their lives and characters in the formative period, thereby doing away with much of "the need" now felt—and felt badly. And pastors—well their visits to the homes might then partake less of the nature of "social calls" upon "the lady of the house," and also serve as a preventive of a large proportion of the aforesaid "needs." Moreover, the economy of time thus effected might enable pastors to devote say half-a-day in each week to visiting the schools, where the law gives them the privilege—denied to laymen—of instructing the children as to what the Bible says in regard to lying, swearing, intemperance, over-indulgence of every sort, impurity and all those evils, the growth of which good men lament, but under existing conditions seem so woefully unable to cast out of our glorious land.

ULSTER PAT.

Dr. James Gale gave the Alma Presbyterians a fine address on "Corea" early last week. Fine lantern slides were shown through the kindness of Rev. Mr. McIntosh, of Elora.

In Chalmers' Church, Woodstock, the total contributions for the year amounted to \$9,936.62. By a unanimous vote the pastor's salary was raised to \$1,500. The membership is now 435.

Central Presbyterians, Hamilton, contemplate the erection of a new church to cost \$150,000. The receipts for the past year were \$14,854.23. The membership is 706. The amount contributed to missions last year was \$6,000.

The Dominion Presbyterian

IS PUBLISHED AT:

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

TERMS: One year (50 issues) in advance \$1.50

Six Months75

CLUBS of Five, at same time \$5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

Sample copies sent upon application.

Send all remittances by check, money order or registered letter, made payable to The Dominion Presbyterian.

Advertising Rates. — 15 cents per agate line each insertion, 14 lines to the inch, 121.2 inches to the column.

Letters should be addressed:

THE DOMINION PRESBYTERIAN,
P. O. Drawer 1070, Ottawa.

C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, JAN. 23, 1907

One of the many pleas that are put forward in behalf of the liquor traffic is that we are lessening the value of hotel property. The facts are not all in favor of this view. One of New Zealand's temperance men, a Mr. Ferguson, member of the Presbyterian Assembly which met in New Zealand last November, told of an hotel which had sold under local option for \$5,500 more than had previously been paid for it, and in Toronto Junction the hotel properties are actually assessed at a higher valuation than they were when they possessed licenses. One by one these bugaboos that have been used by the whiskey party to frighten timid temperance men with are found to be nothing but stuffed scarecrows.

Ring in the New, by Richard Whiteing. Those who read "No. 5 John Street" will welcome a new book by the same author. Interest is very keen to-day in the way "the other half" lives, and Richard Whiteing shows a very accurate and discerning knowledge of the various problems confronting those who have to earn their own living in a city like London. "Ring in the New" is the story of a young girl, orphaned, unworried, unskilled, thrown on the world by her own proud independent spirit, and determined to make a success of life. The discomforts she meets with, the friends she makes, and finally her small successes, are described in an entertaining if not quite convincing way. The author's style is good if somewhat abrupt. One chapter is thoroughly worth while, the one which gives "The Natural History of a Crime," describing the life and character of "The Bloke" from babyhood up to his twentieth year, when he is hanged for a very cold-blooded murder. The Musson Book Co., Toronto.

FRENCH PROTESTANTS

An interesting article in a contemporary gives particulars of Protestantism in France now that it is separated from the State. Protestants, it is true, number when all told, only a fraction of the population of France. Out of nearly 39 millions, about 36 millions are ostensibly Catholic, though of these not more than 4 or 5 millions are reckoned by observant judges as really devout adherents of the Papacy—a consideration which largely explains the comparative sang froid with which the present "persecution" of the Church is being received by the French people as a whole. But there are at least 1,000 Evangelical congregations scattered now throughout this nominal Roman Catholic country, and Protestantism is becoming every year better understood. It is dawning on many minds that it is not an English or German product of recent importation, but represents a cult which had an independent Scriptural origin in French soil, and had identified with it once some of the most brilliant names in French history. The Protestants (Presbyterians, in fact) have compiled with the new conditions, and so secured both money and buildings. The Romanists could have done the same only for the interference of the Papacy. Unhappily there is a minority of Unitarian views who meet in separate synod. But the great majority are Evangelical, who are facing their financial difficulty as fearlessly as Presbyterians did in Scotland and Ireland when thrown on their own resources. Under lead of Pastor Wagner, or Pavis, a movement is being promoted to secure a union, so that the old Huguenot Reformed Church may be once again.

The Christian Guardian calls attention to the following clause in the new Dominion Lord's Day Act, which will come into force on March 1, and which it claims has a very distinct bearing on any Sunday School that uses foreign lesson helps or any kind of foreign Sunday-school periodicals. The clause reads: "It shall not be lawful for any person to bring into Canada for sale or distribution, or to sell or distribute within Canada, on the Lord's Day, any foreign newspaper or publication classified as a newspaper." This clause, our contemporary suggests, was "intended to shut out foreign secular newspapers from being sold or distributed in Canada on the Lord's Day. It was not in the original draft submitted by the Lord's Day Alliance, but was inserted on the initiative of the Honorable the Minister of Justice at that time. Its action was probably foreseen by very few at the time of passing, but it now becomes very clear. It forbids the distribution on the Lord's Day of any foreign religious periodicals, in Sunday-schools or elsewhere. It is well that all our schools should understand this, as otherwise there may be liability incurred through ignorance of the new law. If foreign Sunday-school periodicals are used, the only legal way will be to distribute them upon some week-day." We do not think the clause in question was intended to apply to religious periodicals or Sunday school literature—these come in on week days, and their giving out on Sabbath as a mere matter of convenience can hardly be regarded as infringing either the letter or spirit of the Lord's Day Act. Nevertheless, as attention has been called to the matter, it might be well to have it looked into.

THE DRUG HABIT.

Many of our ministers preach useful sermons on the prevalent evils of the day, but not too frequently. Intemperance in the use of intoxicants is a vice, or disease, that is always present with us. How best to deal with this crying evil is a problem that seems heretofore to have baffled the wisest.

Dr. Lyle, of Hamilton, thinks that drunkenness is diminishing and that the use of drugs is increasing. On this point, in a recent sermon, he said:

"There were a great many people who thought the saloons were the greatest cause of intemperance, but he believed the wine habit was diminishing and was being replaced by the drug habit, which was growing at an alarming rate. It was a well-known fact that many thousands of children were born into the world in an exhausted condition. They would sooner or later resort to the use of drugs. It was against law terrible condition that a remedy had to be found. The cause of the habit was crime, poverty and overwork. Children heard swearing of parents at an early age, and copied their habits. He protested against such example being set before the children. The only effective cure was comfortable homes, with good women to manage them. The man who drank was the enemy of the whole community, and all such made their minds subservient to their bodies. Men had the right to use their senses and appetites; to abuse them was to place a wisp in their hands to drive the soul. Many men toyed with these pernicious habits, but they should remember that habit would break down will it continued. It was terrible that many of our best men should become drug fiends and drinkers. The remedy for the hereditary drug habit was plenty of play grounds for the children. Many, before they were ten years old, had too much work and too little play. He advised wives not to nag their husbands and children. The sole remedy against all this was to be full of the grace of God, which was far better than the gold cure or prohibition, both of which were good in their way."

At a recent meeting of the American Bible League held in Chicago, an address was given by Prof. G. Frederick Wright, indicating the marvelous way in which modern research and investigation are confirming historic statements made in the Bible. Take one incident—the destruction of Sennacherib's army. He says that in this we have a remarkable series of undesigned coincidences in the agreement of the story with the physical conditions involved. The catastrophe occurred while the army was on the borders of the Mediterranean Sea during the siege of Lachish and Libnah. It was in the vicinity of the Serbonian Bog, which in all ages has been noted as breeding pestilence destructive of pilgrims and armies. A plague raged in that region more than once during Justinian's time, and infected the armies of the Crusaders and of Napoleon. It is in the same region that the Philistine epidemic, in connection with the movement of the ark, ran such a curious career in the time of Samuel. Respecting this, it is significant that the Philistines were repeatedly smitten with emerods in the secret parts, and that one remedy proposed by the Philistines was to make "images of your mice that mar the land;" while in the account of the disaster to Sennacherib's army Herodotus states that "field mice poured in upon the Assyrian army" and played an important part in bringing about coincidental allusions, physicians of the present day find indubitable evidence that the tragedies were due to the bubonic plague, which rats play so important a part in spreading.

The divorce and separation statistics of Scotland for 1906 show no appreciable increase over the average for the last decade. The figures for the last six years are:—1900, 178; 1901, 206; 1902, 246; 1903, 228; 1904, 221; 1905, 200; 1906, 201.

FRANCE IN TRANSITION.

The "London Daily News" gives the following—We have received a long letter from the hon. correspondent in England of the "Associations Culturelles" in France, in which the writer describes a movement in the French church, which, "though hardly recognized in this country, is fraught with possibilities of a remarkable nature." For centuries France has rejoiced in the proud title of "the eldest daughter of the church," although she has occasionally showed signs of being refractory. Now it seems that within her heart there is a deep desire finding articulate expression for liberty and truth. According to our correspondent, about 300 priests have adopted the programme of the Catholic Evangelical Reform, framed by Monsiur Felix Millon, himself a converted priest, and till recently the Director of the "Œuvre des Pretres Convertis." A deputation of these liberal priests was in Paris at the end of October, and M. Meillon with them presented an address in the French Parliament to obtain religious liberty in spite of Rome. Of course, these priests are Roman Catholics, yet if properly guided and helped, they cannot fail to see the errors inculcated by the Roman Pontiffs, nor to draw nearer, to the simplicity of the Gospel. Many of these priests already distribute New Testaments among their parishioners, especially on the occasions of first communion and marriage. Such men as these do not wish that the State should confiscate the church buildings and ecclesiastical goods. They feel it insupportable that the dog in the manger policy pursued by the Roman Curia should be allowed to result in driving French Catholics into irreligion, indifference, and Atheism.

PRESBYTERY OF PARIS.

The general passenger department of the Grand Trunk Railway System are in receipt of a letter from a Chicago gentleman who travelled over the Grand Trunk recently, and who speaks in enthusiastic terms of the service he found on the train, especially the dining car service. He says: "It was after about one hundred and twenty people had been served that I could secure a table for myself and a friend in the dining car. Our supper was as good a one as I have ever had on a railway. Our table was so situated that I could make a close observation of the general service, and we were surprised at what we saw. Dishes like sliced tomatoes, ice cream and other delicacies which so much depend upon the way in which they are served, were certainly never put on a table in a more deftly manner. The service was prompt, and everyone connected with it pleasant and agreeable, and I wish to congratulate you on the satisfactory way in which you take care of your patrons."

Rev. Allan Simpson, a retired Presbyterian minister of Nova Scotia, who is at present in Kaslo, B.C., sends the Presbyterian Witness the following description of things in that town: Kaslo, where I am, is a mining town on the west side of the Kootenay Lake, of about 800 inhabitants, and, like all the mining towns of B. C. it is anything but an easy place for ministers. To say nothing of the saloons, and the gambling dens and worse places, the indifference to the Church and her services on the part of the people generally, notably on the part of the men, is to one like myself from the east, something surprising, amazing, astounding. Religion is about the last thing they seem to think of; the Church the last place they seem to go. Fancy, if you can, a church, so-called, without an elder, without a male member, without a man to assist in the Sabbath school, or in a prayer meeting—but such is the Church at Kaslo to which I was appointed a few weeks ago. The people are intelligent, agreeable, kind and all that, want to have a minister among them, and are fairly liberal in his support, but feel themselves under little or no obligation to attend the services he conducts; still less to assume the responsibilities of membership. It is a new phase of church life and work for me, that I scarcely know how to deal with."

ANOTHER LETTER FROM INDIA.

Last week we placed before our readers two letters from Rev. James S. McKay to Rev. Dr. Gordon, Winnipeg. The letter that follows gives something of an idea of Mr. Mackay's own work:

Neemuch, Sept. 19th., 1906.

Dear Mr. Gordon and St. Stephen's Friends:

You will think ere this it is quite time I was remembering you with another letter, and it is quite true, so I shall delay no longer. In my last letter to you I spoke of another possible re-arrangement of our Mission staff to suit the needs of our work. This has now come to pass and I am once more located at Neemuch and very happy to say, with a life assistant, so that henceforth St. Stephen's will have a double interest in India. You doubtless will have heard ere this reaches you that plague has again appeared in parts of our Mission. Indore especially having been visited. For many weeks it has raged with no sign of abating yet, till the death rate has risen as high as 150 per day, producing a condition of wretchedness and sorrow impossible to picture without living in the midst of it. Very heavy rains have prevented people living in huts and temporary houses erected for isolation purposes, so that the only hope seems to be in more favorable weather, as it takes a long time for the dread disease to wear itself out.

In Neemuch we have been much more fortunate, possibly in some measure due to a much lighter rainfall than in other parts of the field. We have not escaped altogether, however, and only last week our oldest Christian worker lost one of his boys by plague after an illness of only a few hours.

With three Hindi services each week in Neemuch, I do not get very much time to go out among the villages, and indeed, for sometime now rains have made travel on country roads well nigh impossible. I try, however, to give part of three days each week to village work for here much more than at home, one must go to the people with the gospel rather than wait for the people to come for the gospel. Very early in the morning most of the village people leave their homes and go to weed their crops in the fields, so that it is difficult to get many listeners at a time. This, however, is not nearly so hard to cope with as the pitiful ignorance and indifference of the people when one does get an opportunity to speak to them. Belief or faith in idol worship with great numbers of them seems to be a thing of the past, though the old customs are still adhered to. The power of centuries of unchecked superstition and sin is not speedily overthrown, however, and even among those who have practically forsaken idol worship it is very difficult to make a favorable impression. Among those who are favorably disposed to gospel influence, many tell us they are obliged to toil daily so long and hard for something to eat, they soon forget the message we give them. And to any person who has lived in India this is too painfully manifest, for millions here have to toil late and early to keep soul and body together. Out of some ten villages visited, in only one was I urged to come back again and tell him more about Jesus. I told him I would come again as soon as I could, and I shall gladly do so, but at the same time one remembers that within a radius of twelve miles of this city there are over 300 villages with a population of from fifty to 500 people each, and our great Word is for them as well as this man and his fellow villagers.

We are always glad for a gleam of light in the thick darkness of heathenism, and one message is of Him who will alone lighten heathenism, yet we more and more feel the need of the

great Spirit of God to move the people to accept it. It encourages us much to know that although so far away you may daily unite with us in beseeching God to incline the hearts of India's host to receive the gospel we seek to give them in their great need.

Wishing yourself and St. Stephen's much blessing, I remain,

Sincerely Yours, J. S. MACKAY.

WESTERN ONTARIO.

The next regular meeting of Guelph Presbytery will be held at Guelph, on 19th March, at 10 a.m.

Major Currie, of Callington, has presented the Duntroon Church with a bell which is now being installed in the tower.

Rev. L. W. Thom, of Flesherton, has intimated his intention to resign at the end of six months, or sooner if convenient to the congregation.

Under the pastoral charge of Rev. Thomas Mitchell, New St. James' church, London, continues to prosper. The receipts totaled \$4,939.95. It was ordered that the managers have the balance of the gallery seated when required.

The receipts of Erskine Church, Hamilton, amounted to \$4,250.09. Membership stands at 704, a net gain of 51. It is proposed to build a gymnasium adjacent to the Sunday school at a cost of \$4,000. A committee was appointed to look after the matter.

At the induction of the Rev. Thomas MacLachlan, as pastor of St. James' Church, Hamilton, Rev. D. R. Drummond, Moderator pro tem of the Hamilton Presbytery, presided, Rev. Dr. S. B. Nelson preached the sermon; Rev. John Young addressed the pastor, and the Rev. Dr. Lyle addressed the people. The utmost attention was paid throughout, and the discourses produced a deep impression. At the close of the proceedings the newly inducted pastor received warm welcome from members of the congregation. The Hamilton Times, says:—"Mr. MacLachlan is a nephew of the late Alexander MacLachlan, a Canadian poet. A cousin, the Rev. Alex. MacLachlan, is president of a Christian College in Smyrna, Asia Turkey."

HAMILTON.

Sherman avenue Presbyterians are laying plans for a new church building. About \$2,500 has already been subscribed.

Rev. S. Burnside Russell, of Erskine church, preached anniversary sermons at Jarvis on the 20th inst. Rev. D. M. Buchanan, of Jarvis, filled Mr. Russell's place in Erskine.

A large number of city ministers turned out at a recent meeting of the Ministerial association to hear Rev. J. A. Macdonald, of Toronto, speak on the subject, "Public Opinion and Public Life."

Annual meetings of the various congregations show that the wave of prosperity is still with us; 1906 has been a year of substantial increase.

Rev. H. B. Ketchen's services at MacNab street church are so greatly appreciated that at the congregational meeting recently held it was decided to increase his salary from \$1,800 to \$2,000.

Mr. H. M. Paulin, of Knox College, has been appointed to take charge of Knox church North End Mission.

The tallest people in the British Isles are to be found in the district of Galloway, in South Scotland, where records of the stature give an average height of 5 feet, 10 1/2 inches. The shortest stature is found in Wales and South-West England. The people of the Midland and Eastern Counties, of Saxon descent, are of medium stature.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE GIFT.

By Evelyn Orchard.

The clear morning light fell somewhat cruelly on her face where she sat between the two long windows writing busily. It was her birthday morning, and her age was fifty-seven. She felt every day of it as she knit her brows and made her pen fly faster as if she were making a race against time. It was ordinary note paper on which she wrote, but the thing seemed to bear the aspect of a legal document.

At a certain sentence she paused, erased it, wrote afresh, and then sat back with a puzzled, even irritated air.

"It doesn't read right," she muttered to herself. "I must try again."

"To Jerome Wheatley, J.P., of Hatherley, Durham, in memory of an episode which I daresay he has forgotten, and to mark my appreciative remembrance of its actual occurrence, on the 15th of March, 1847."

It was here she had paused, and sat back with a puzzled sigh.

"Thirty-three years; it hardly seems worth while to recall or perpetuate it, and yet—"

Her reverie was interrupted by a knock and the immediate entrance of a well-trained servant.

"Please, ma'am, the young person from the Institute has arrived."

"Where have you put her?" enquired his mistress without looking round.

"In the morning room, ma'am."

"You may bring her here in ten minutes' time. How did she get from the station, do you know?"

"Walked, ma'am, and she seems very wet. I have taken her mackintosh to the stillroom to dry."

"Very good; get her some tea, and bring her here in fifteen minutes' time, Jarvis, not a moment before."

"Yes, ma'am." The door silently closed, and Miss Garvice was alone.

She took her pen again and essayed to write.

"To Jerome Wheatley, Esq., J.P., of Hatherley, Durham, the cedarwood box in the bottom drawer of the oak bureau, together with all its contents. Their value to him will entirely depend on his point of view. To me they have been invaluable in the last thirty years, and have aided me to shape my whole life as well as my conduct towards individuals. I can only wish for the cedarwood box and its contents a continued career of usefulness."

She laid down the pen again, folded the sheet, and locked it in the inner drawer of the desk, a frail and dainty thing of satinwood inlaid with mother-of-pearl, a fitting adornment in a lady's boudoir.

When she stood up her tall figure seemed to droop a little, and to be lost in the folds of her velvet tea-gown. Rare lace fell from the neck and about the thin frail wrists, and there was an air of extreme daintiness about her at once pathetic and dignified.

But she looked like a woman walking with the ghosts of another day. Ill-health had blanched her face and whitened her hair, and loosened her hold upon the things of time. But the dominating expression of her face was a harsh courage, rather than that sweetness of resignation which can take the sting from death.

Her own tea was brought, but she had not touched it when the servant announced Miss Ellen Brooke. Miss Garvice turned sharply, and without rising bade her a brief good afternoon.

But her eyes softened insensibly as they fell on the sweet young face and a slight girlish figure in the garb of the Sisterhood whence she had come. It was long since a thing so fair had been seen within the precincts of Porth Hall.

"Good afternoon. How is it you came without letting me know? You would have been met at the station. You must have had a most unpleasant walk."

"Oh no, I enjoyed it. I love the country, and I see so little of it. The wind was glorious. I got a little wet, yes, but it won't hurt me."

"You have a cheerful spirit evidently, invaluable to a person in your profession. Well, I hope they made clear to you the duties you will be expected to fulfil here."

"Yes, Miss Garvice, the Lady Superintendent gave them to me in writing, and sent me here to-day to make sure that everything was right."

"You understand that it is not so much a nurse I want, as someone who is not a fool, and who will see what needs to be done. I warn you that I am not good-tempered, and that as I grow worse in health my temper is not likely to improve."

The young girl regarded her with a touch of compassion in her eyes.

"I hope I shall be a help to you," was all she said, but her voice struck the note of a perfect sincerity.

"And it may be for months; I don't want to change in the middle of the time, perhaps, when I have learned to depend on you. So you had better weigh up the matter well. For a time at least you won't get that practice in your profession which I understand a good nurse is always anxious about."

"I am tired going about from house to house," replied the girl unexpectedly. "In five weeks I have been at as many cases. I should like to settle down for a time, and my people would like it better."

"Where are they?"

"At a place called Hatherley in Durham."

Miss Garvice started.

"Hatherley in Durham! I used to know some people there."

"It is only a small place," replied the nurse, and her face flushed a little.

"If you know people there I ought to tell you that I am not nursing under my own name. I have taken my mother's to please her. My father's name is Wheatley."

"Oh, and why this deception? It is not a very promising beginning, Miss Brooke."

"My father is not well off. He has had many troubles," said the girl, and her eyes grew very soft and tender. "Some of us had to go out and help. But my mother did not like the idea of people knowing what we did, and to please her I took another name. It can't make any difference to my capability, Miss Garvice. It was only a private reason after all."

She added this, fancying some hardening in the old lady's face.

"It doesn't sound well, it's shame over honest work, in which there never can be any shame. So it was for your father's sake, he has been a good father to you then?"

"The very best," replied the girl, and the ring in her voice was almost passionate in its intensity.

"And your mother?"

The girl hesitated, and did not answer.

"I don't ask out of curiosity, but because through such questioning we

may arrive at a better understanding of one another. Have you had a happy home?"

"My father has done his best to make it so for us," she replied, struggling with her reluctance to draw aside the veil. "But—but I am afraid he has not had a very happy life."

"The girls are pretty evenly divided in this world, as you will learn when you are old like me. To some wealth, to some power, to some fame, and to a very few happiness, which is the greatest of all gifts. Then what is your real name?" asked Miss Garvice sharply.

"Edith Wheatley."

Scarcely a tremor crossed the old lady's impassive face.

"How soon can you come for good—to-morrow, or can you stay now, and have your things sent down?"

"I can stay. My box is ready at the Institute to be lifted, though the superintendent told me I should have to come back."

"I will telegraph to her; and listen, I prefer that you do not mention to your people at home the name of your employer. Can I believe that you will respect my wish?"

"Yes, madam, if you desire it."

So the compact was made, and Edith Wheatley took up her position under Miss Garvice's roof. She was there just nine weeks, and when she went in one morning to her usual duties, she found the old lady had entered on her last sleep. A genuine regret was in her heart as she looked upon the placid face, from which kind death had smoothed away all the lines. For she had been very kind to her, displaying fitful gleams of tenderness which had served to bind the girl's heart to her in strong bonds.

That morning she wrote to her father and told him the name of the woman in whose house she had lived during these weeks, feeling that Death had absolved her from the promise that had been faithfully kept.

She was surprised when, late next day, he came to answer her letter in person. Loving him so dearly, she could gather from his face, even in the surprise of her greeting, that something had deeply moved him.

"You are surprised to see me, Edie; it was your letter that brought me. Can I see Miss Garvice?"

"Yes, father; you knew her then? Somehow I do not feel surprised."

He bowed his head and followed her to the upper room where the lonely woman lay in the majesty of death. His shoulders heaved as he stood motionless by the bed, and after a long silence, he bent down and pressed his lips to the cold white hand.

"She was the only woman I really loved, Edie," he said, as they turned to go. "It's all you need know. Thank God, she will know everything now, all the misery and the agony I could not explain."

When they descended the stairs a servant met them, saying that Mr. Tressillian, the lawyer, hearing that Mr. Wheatley was in the house, wished to speak with him.

Wheatley was quite conscious of the lawyer's keen swift scrutiny as they met on the floor of the library.

"Good evening. I am glad you have arrived. I suppose you have been aware for some time that you are a considerable beneficiary under Miss Garvice's will?"

"I hear it now for the first time, sir, and I sincerely hope it is not true," replied Wheatley, with a touch of passionate sincerity which duly impressed the lawyer.

"The will has been made some time; originally she left to you only a certain cedarwood box and its contents, but only last week she had the box destroyed, and I had to add a new codicil to her will. It leaves to you a sum of £10,000, half of which is to be devoted to paying off the mortgage on your estate, and the other half to be invested for your daughter, Edith, of whom Miss Garvice had become very fond. And there is a letter for you. She gave it into my keeping."

He took it from his pocketbook and passed it over. As Wheatley took it his hand shook, and he pushed his fingers unsteadily through his grey hair.

"I suppose I cannot repudiate this legacy, to which I am in no way entitled?"

"You can refuse it, of course; but as it involves your daughter likewise, I hardly think you are entitled, and further, I don't think you will wish to refuse it, after you have read the letter."

Wheatley put it in his pocket and passed out with curious far-away expression on his face.

He would be alone with his gift from the grave.

GRANDMA'S NEW GAME.

"Grandma, will you give Archie a lunch pretty soon? He wouldn't eat a crumb at breakfast," said mamma.

"Yes," grandma answered, "I'll attend to him."

After a while she went out into the back kitchen, where she found him rigging his boat.

"Come and get a lunch, Archie," she called.

The boy looked up and answered: "Can't, grandma; this ship has to sail for Cuba to-morrow morning, and her rigging isn't in shape yet. Haven't time to eat, and don't want anything anyway."

"Grandma went away, but after a while she came to the door and looked in.

"I've thought of a nice new game for you," she said.

"All right, I'll come," said Archie; and, laying his boat aside, he came running to the door.

"What is the game, grandma? No, I don't want anything to eat!" he exclaimed, as she came out of the pantry with a plate.

"Do you remember the poor man who came to the door the other day and asked for some breakfast?" she said.

"Oh, yes; and he sat down in the steps and ate it. Wasn't it queer?"

"How would you like to play you are a poor, hungry boy, and come begging for some food?"

"All right; shut the door, grandma."

Presently there came a knock on the door, and when it was opened a doleful voice said:

"Please, lady, I'm dreadful hungry. It's been most two weeks, I guess, since I had anything to eat."

"What would you like?" asked grandma, trying hard not to smile.

"Oh, anything that's handy. I like cream puffs best."

"I guess I will fix a sandwich for you. Will you come in and eat it?"

"Why, no, grandma," cried Archie, forgetting himself; "don't you know they always eat it outdoors?" Then, remembering, he added, "Thank you lady, my shoes are not clean. I'll eat it out here."

So he sat and kicked his heels against the steps and ate the sandwich to the very last crumb. Then grandma brought out a glass of milk, which he drank; and then, pulling off his cap, he said, "Thank you, lady; I've had a good square meal. I shall call here the next time I come around." And he ran off to finish his boat.—Exchange.

The man whose special mission in life seems to be to keep tab on the follies of his neighbor is a fit subject for the city missionary.

ANIMAL FRIENDS IN CAIRO.

Good donkeys are very valuable in Egypt, and are capable of carrying astonishing loads. I have often seen them look like perambulating stacks of berclime (Egyptian clover), a head, a tail, and four feet being nearly all that was visible; and more often than not, one, or perhaps two small children will be perched on the top of this weird erection. The following I believe authentic story will prove what even the smallest donkeys, when sound, are capable of carrying:

Two fat sheikhs, riding a diminutive steed, arrived at a ditch with banks so steep that the animal was quite unable to negotiate them. The riders thereupon dismounted, and one of them, picking up the tiny animal, carried it across. Both then remounted and rode off.

I wish an officer of the S. P. C. A. had been there! Is it astonishing that under such conditions the poor beasts soon have trouble with their legs?

A cruel trick of the donkey boys is to tie up the animals' heads with their bridles by running the latter through a ring in the saddle, and tying them up so tight that the poor things cannot move their heads at all, thus leaving them to the mercy of the flies and very often causing the bit to cut great gashes in their jaws. The boys say they do it to prevent the animals fighting and wandering, but it is in reality with the object of saving themselves trouble. One of my steeds was a small donkey with a most uncomfortable trot, much like those we see constantly in England; while another was a fine racing donkey of the true Egyptian breed, with easy paces and very fast, who on more than one occasion easily beat a carriage which I was accompanying. I fear the race will deteriorate, as around Cairo the wealthy natives are gradually substituting the carriage and pair for the humbler ass.—Cyril T. Morrison, *The Animal World*.

THE LITTLE WEATHER MAKER.

With an ugly frown, as cross as a bear's, lagging her steps as a tortoise would, Dorothy Dee came down the stairs.

She couldn't, she wouldn't, she said, "be good."

Outside the sun shone over all, on the glistening grass, with its dew of pearl.

"But inside," said mother, "the rain does fall."

"If I hear no laugh from my little girl."

Another morning the clouds hung low; rain fell in torrents, the sky was dull;

But as Dorothy down the stair did go, you could hear her laughter, gay and full.

"Ah," said her mother, with hearty cheer; "I'm glad such a happy child to see;

"It shines inside when you laugh, my dear,

"You make my weather, Dorothy Dee!"
—By Mary Barling Street, in Exchange.

John Ruskin in counting up the blessings of his childhood, reckoned these three for first good: Peace—he had been taught the meaning of peace in thought, act and word; had never heard father's or mother's voice raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated obedience—he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, faith—nothing was ever promised him that was not given; nothing ever threatened him that was not in fact, and nothing ever told him that was not true.—Hurlburt.

CHILDHOOD AILMENTS.

As a remedy for all the ills of childhood arising from derangements of the stomach or bowels Baby's Own Tablets have no equal. You do not have to coax or threaten your little ones to take them—children like them. The ease with which they can be given as compared with liquid medicines will appeal to every mother. None is spilled or wasted—you know just how big a dose has reached the little stomach. And above all mothers have an absolute guarantee that the Tablets contain no opiate or poisonous soothing stuff. They always do good, they cannot possibly do harm. Mrs. Edward Donovan, St. Agatha, Que., says:—"I am delighted with Baby's Own Tablets. I know of no medicine that can equal them in curing the ills of young children." You can get the Tablets from any druggist, or by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

CALLING THE ANGELS.

"Deed, mamma, we didn't mean to be fussy," said one of a bright-eyed little group; "but we're so many of us together that if one of us says just a teeny-weeny mad word, all the rest must say one, too; and then how can we stop?"

"I think I know a good plan for getting stopped," said mamma. "There are some little angels that just hate fusses, and if you will call one of them he will fly right away with the ugly words."

"But how can we call him?" asked another.

"Listen now, and I'll call one," and the mother began to sing:

"There is a happy land,
Far, far away."

In a minute five little voices joined hers, and when they had sung the last "aye" every face was bright and smiling.

The next day mother heard a clatter in the nursery, and presently one little voice piped up:

"Little drops of water,
Little grains of sand."

The verses were sung all through, but some of the voices kept up the debate as well.

No sooner had "Drops of Water" died away than another voice began. "Where oh, where are the Hebrew children?" and as none of them could keep from singing that chorus, no more fussing was heard.

"But it took two of the angels, mamma, for that job!" said one of the mamma's boys afterward. Do you not think mamma's plan was a good one?

WHY MARRIAGE ALTERS NAME.

It is not easy, said an antiquary, to trace the origin of the custom by which a woman, on her marriage, changes her maiden name for that of her husband. So far as can be ascertained it originated with the Romans, and became common after the invasion of England. Before then a married woman would probably have been known as, let us say, "Rowena, wife of Hereward." But with the Romans the title was shortened. Thus, Lucretia, having married Claudius, would have been simply "Lucretia of Claudius." But even in England the custom was not universal, for there are instances on the records of centuries ago of wives retaining their own surnames. Even to-day, as is well known, many a lady retains her maiden name, and even (on occasion) compels her husband to adopt it, too! The only piece of law on the point, so far as we know is the decision of a judge in the reign of Queen Elizabeth, that a woman on her marriage loses all the title to her former name, and must take that of her husband. In Scotland it is sometimes the custom of a wife to revert to her own surname on the death of her husband.

The cenotaphs which love has left are more enduring than those erected in the valley of the Nile.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. D. J. Craig of McLaren Presbyterian Church, who has been holding evangelistic services in St. Andrew's church, Cantley, for the past two weeks, conducted the service at Kirk's Ferry last Sabbath evening. A large congregation was present.

Rev. J. H. Turnbull, attending the meeting of the Foreign Missions committee of the general assembly in Toronto, will occupy the pulpit in St. Andrew's church of that city next Sunday, Rev. Dr. Milligan preaching in Bank street church, and will give a lecture to the Young People's Association next Monday night.

At the thirtieth annual meeting of Erskine Church, the pastor, Rev. A. E. Mitchell, stated that the growth of the congregation had been remarkable during the past year. The number of families is 336; membership, 641. The total revenue was \$9,200, of which \$800 was paid to missions. It was decided at an early date to hold a purely social re-union at 6 o'clock in the evening, free from "bothersome business discussions." This congregation has the largest Sunday school in the city.

In view of the growth and prosperity of Bank street Church, as shown in all the reports presented at the annual meeting, it was decided to increase Rev. Mr. Turnbull's salary to \$2,400. The managers, through Mr. S. Stewart, reported the sustentation receipts to have aggregated \$6,144.99. This year's estimate, including the increased salary allowance, was placed at \$6,560. The officers elected were: Treasurer, W. E. Gowling, re-elected; treasurer of mission fund, John Fraser, re-elected; auditors, J. D. McGregor and R. L. Tanner; trustees, William Stewart and Robert McGiffin; managers, T. S. Kirby, D. B. Gardner, George N. Hutchison, D. T. Masson, for five years; A. Richards and William Bailey for two years, and R. S. Simpson for one year.

Knox congregation at the close of 64 years, finds itself in a most satisfactory condition. The pastor, Rev. Dr. Ramsay presided, and Mr. J. C. Tully acted as secretary. Mr. B. M. Northwood read the financial statement, which showed a balance of \$357.39. The receipts amounted to \$5,736.41, of which \$4,943.10 was collections, and the disbursements were placed at \$5,379.02. The mission schemes realized \$1,155.04. Mr. B. Chisholm stated that this surpassed the previous year by \$143.74. The total of the W. F. M. S. Sunday school, Presbyterian guild and mission band, with what was given outside of the congregation, aggregating \$2,500.61. The pastor, in his report upon the Sunday school, laid great emphasis upon the necessity of having an up-to-date hall. Many of the teachers and scholars had an unbroken record of attendance. The average attendance was 210, the maximum being 235. Mr. S. J. Jarvis, superintendent, placed the credit balance at \$100. The total expenditure had been \$325, of which \$127 was for benevolent purposes. The surplus will be largely used in restocking the library. The election of officers resulted: Temporal committee, Messrs. W. N. Barry, S. J. Jarvis, H. S. Campbell, Dr. McKinnon, C. N. Robertson, B. M. Northwood, C. Ogilvie, F. A. McDermid, J. McJanet, E. H. Miles, Dr. Robertson, T. W. Graham, Geo. Hay, Jr., J. McMartin, F. A. Coffin, M. McMillan, J. M. Empey and J. C. Tully; elders, S. J. Jarvis, H. S. Campbell, Dr. McKinnon, B. M. Northwood, J. McJanet and W. Graham; auditors, Chas. Robertson and T. W. Alexander.

The annual meeting of Stewart Presbyterian Church was held on Monday evening, January 16th. There was a good attendance of members and the business was despatched expeditiously and harmoniously. The managers, treasurer and officers of the various societies of the congregation had very encouraging reports to present, indicating wonderful progress and activity in the congregation during the past year. As a consequence the meeting was in excellent trim. The board of managers reported that the sustentation fund (including the balance of \$149 from the previous year) amounted to \$3,296—an increase over the previous year of \$634—and the year closed with a balance on hand of \$309. The contributions to sustentation fund averaged \$59.55 per Sabbath. For the current year the managers call for contributions to the amount of \$5,140. The pastor's salary was increased by \$100, making it \$1,600. All the congregational societies reported balances on the right side of the ledger, and all will enter upon the work of the current year with renewed zeal and earnestness. The total income of the congregation from all sources, including subscriptions paid into the building fund, amounted to \$7,829. The net increase in membership was 75, the roll now standing at 410, as compared with 335 at the close of the previous year.

EASTERN ONTARIO.

Rev. Mr. Bright declines the call to Knox church, Peterboro'.

The Rev. W. L. Atkinson, of Warsaw, has accepted a call to Mansfield, Orangeville Presbytery.

Rev. W. W. McCuaig, of Montreal, was the guest of his aunt, Mrs. Charles Stewart, Stewart's Glen, last week.

Through the Rev. R. B. Nelles, Mr. J. L. Thompson, of Port Hope, has presented the Knoxville congregation with a handsome pulpit Bible.

The free-will offering of the Russell church entertainment amounted to \$132. When to this is added the Sunday collections, make a total of \$252.

The congregation of Omenee, Lakevale and Mount Pleasant have issued a call to the Rev. Harris Peckover, of Sunderland. The salary is fixed at \$600, with a free manse.

The annual meeting of St. John's and St. Andrew's churches, Almonte, were held on Wednesday evening, and reports from the various organizations in both churches were satisfactory. St. John's reports 130 families on the church roll, with a membership of 300, and St. Andrew's 112 families, with a membership of 271. The managers elected for St. John's were Messrs. James Robertson, W. C. Young, Adam Johnston and W. H. Williams, and for St. Andrew's, Messrs. John Yuill, W. C. Pollock, P. Cochran and J. Beaton. Mr. Peter McCallum was appointed treasurer of St. Andrew's church in place of Mr. Black, resigned.

The present membership of St. Andrew's, Renfrew, is 450. The total receipts from all sources amounted to \$7,082.28. "Forward" is the motto for 1907. The following officers were appointed: Managers, Messrs. John Mackay, G. McIntyre and M. McKinnon re-elected for three years, and Mr. A. D. Wishart for one year to complete Mr. R. C. Timmin's term; auditors, Messrs. O. Wright and Geo. Eady, jr.; hospital board, Messrs. J. E. Pedlow, W. E. Smallfield resigned and W. A. Mackay; seating committee, Messrs. W. M. Dickson, Jos. McQuade and M. McKinnon; ushers, Messrs. O. Wright, J. McQuade, W. M. Dickson, R. D. Scott, R. C. Wilson, Wm. Stewart, John Anderson, D. McPhail and W. D. Ross.

WINNIPEG AND WEST.

All the organizations connected with St. Giles' church appear to be in a healthy condition. The membership stands at 321, after an addition of 132 names to the roll during the year. The total receipts for all purposes were \$5,268.97.

Augustine, under the pastoral charge of Rev. Dr. Wilson, is doing well. The membership is now 472, a net gain of 87 during the year. The total receipts amounted to \$14,210.47, with an aggregate expenditure of about an equal amount.

During the past year there were added to the membership of St. Stephen's church (Rev. Dr. Gordon, pastor) 116, leaving the roll at 498. The minister's salary was increased to \$3,000. The treasurer's statement showed receipts totalling \$7,890.73.

Rev. and Mrs. J. R. Robertson, and wife at Revelstoke, B.C., were presented with a handsome buffet and six dining room chairs, also a five o'clock tea table and numerous articles of cut glass and linen from the members of Knox church congregation in that town as a Christmas gift.

All the reports presented to the annual meeting of Knox church indicated continued and increasing prosperity. The total receipts for the year from all sources amounted to \$20,137.50. The members of the congregation are congratulating themselves on having secured the services of Rev. D. M. Solandt, B.D., as assistant to Dr. DuVal.

The financial statement of Point Douglas church showed receipts of \$221.50 and a corresponding expenditure. The liabilities of the ordinary fund are placed at \$161, with a bank balance of 97 cents. The total assets are placed at \$42,000 and the total liabilities are \$20,967. The pastor, Rev. D. Munroe, is successfully ministering to an attached people.

The annual financial statement of Westminster showed receipts from all sources aggregating \$15,738.30. The pastor's salary has been increased by \$500; and the retiring allowance of Rev. Dr. Pitblado is to be continued until 1st April, 1908. The congregation also remembered their late pastor and wife by sending them a congratulatory message to their home in San Diego, Cal.

At the annual meeting of St. Andrew's church the treasurer's statement showed receipts as follows: Board of managers, \$7,951; session, \$1,456; Ladies' Aid Society, \$977; Sabbath school and Bible class, \$1,561; Sherman street mission, \$382; Women's Foreign Missionary Society, \$251; Young People's Societies C. E., \$396; Young Men's Union, \$337; Home Mission Society, \$43; total, \$13,267. The total assets are \$54,300, and liabilities \$19,486.

In the course of a recent sermon Dr. DuVal spoke of the acceptance of the position of assistant pastor by the Rev. D. M. Solandt, M.A., and B.D., of Queen's University, to whom he referred as a man of high character and marked accomplishments as well as being also a man of great personal courage, of whom it is related that he was the first to respond to a call for volunteers upon the occasion of the wreck of the Scotsman at Belle Isle, a few years since. Mr. Solandt's many friends in Ottawa and Kingston will learn with pleasure of his acceptance of the assistant pastorate of Knox church, Winnipeg—a position which gives him ample field for the exercise of his varied gifts.

We notice that he has already called a meeting of the young people for organization purposes. We shall be greatly disappointed if Mr. Solandt does not prove himself a great influence for good among the young men of the prairie city.

In every way the annual meeting of St. Andrew's church, Perth, was a gratifying success. A pleasant feature of the proceedings was an appreciative reference to the services of Rev. James Cormack, who took the pastor's duties while Rev. Mr. Scott was doing the work laid on him by the General Assembly. This historic congregation shows no signs of old age. All of its activities display youthful enthusiasm and Christian optimism.

TORONTO.

In the young congregation of Chester the receipts were \$1,152.34; disbursements \$1,150.08.

The Bible Class of Westminster Church presented Rev. Dr. Neil with mission oak arm chair upholstered.

On Thursday of this week Rev. Frank Roe, recently from Scotland, will be inducted to the charge of Unionville.

The Eglinton congregation, while planning to 'wipe off' a small mortgage of \$700.00, are looking forward to the erection at an early date of a new edifice.

Port Credit Presbyterians, besides carrying on the ordinary work of the congregation, have completed the building of a manse at a cost of \$3,000.

By additions of 79 new names the membership of Queen street east Church is now 423. The contributions from all sources for the year totalled \$4,266.27.

Westminster Church reports receipts of considerably over \$20,000, including \$5,500 raised by the missionary association. The indebtedness on building fund has been reduced to \$19,700.

The membership of Cowan avenue Church is now 388, showing a gain of 57 during the year. Rev. P. M. McDonald's salary has been increased to \$2,000. The total receipts from all quarters amounted to \$4,846.60.

Wychwood congregation, only organized two years ago, has now 215 members—an increase of 99 during the year. Rev. W. A. McTaggart is pastor, and the future of the congregation is full of promise.

The membership of College Street congregation is now 1,03, and the treasurer's statement showed receipts of \$12,033.75. It was reported from the managers that the mortgage debt had been reduced to \$32,000.

The total receipts for the year as shown at annual meeting of Dover Court congregation were \$8,891, which include sale of the old church building at \$473. It was decided to increase the salary of the pastor, Rev. J. Wilson, by \$150.

The total receipts of Avenue Road Church amounted to \$9,466; and the membership is now 311. The mortgage indebtedness has been wiped off. A good move was increasing the minister's salary to \$1,800.

Bonar Church received 101 new members, 32 of these being from the Sunday school. The communion roll now stands at 532. Total receipts from all sources were \$5,592, leaving a balance on hand of \$326. The minister's salary was increased by \$300.

In spite of the handicaps of being without a pastor during the past twelve months, the reports of St. Enoch's Church showed that its affairs are in a flourishing condition. Total receipts were about \$7,000. Rev. W. B. Findlay of Niagara Falls South, is under call to this charge.

The Rev. Harold M. Clark, Presbyterian missionary to Honan, left Toronto on 12th inst on his way back to his field of labor. He came to Canada a few weeks ago alone, but he returns to China accompanied by a young lady, who, until a few days ago, was Miss Lillian O'Donnell of Doaktown, New Brunswick. The missionary and his wife will sail for Seattle on Jan. 22.

Knox congregation—soon to move into their up-town church home—has increased the minister's salary, making it \$4,000. The reports submitted to the annual meeting were of a satisfactory character. This congregation treats its treasurer decently, voting him a bonus of \$300.

St. John's congregation is preparing to build a new church, and have in cash and available subscriptions the sum of \$12,000. The membership is 580, an increase of 76 during past year. The gross revenue, without including contributions towards building fund, was \$7,295.46. Rev. McP. Scott has surrounded himself with a band of earnest workers, and anything they undertake will be accomplished in good time. Already the congregation sustains three missionaries in the foreign field.

The membership of the Bloor street church is now over 1,000. The pastors salary was increased to \$3,500. All the schemes of the congregation, the reports showed, were in a satisfactory condition.

The total contributions of West Church for the past year amounted to \$8,301.25, of which the sum of \$2,372.11 was disbursed for missions. Rev. W. A. Wilson is supported by the congregation as a missionary at Indore, India.

In St. Andrew's, King street, the reports presented of the year's work were most satisfactory. The collections for the year in the church proper were \$10,058.40, and the total contributions for all purposes \$15,638.95, a considerable advance on last year. There was a gain in the number of communicants on the roll, the total being 530.

The congregation of Erskine Church celebrated the banner year in its history. The entire mortgage debt, amounting to \$2,400, has been discharged. The receipts from all sources amounted to over \$11,000, of which \$3,163 were for missions. The report of the Session showed additions during the year of 127, withdrawals 119, leaving the present membership at 747.

The membership of St. Paul's Church increased to 413, there having been 128 new members added during the past year. Receipts from all sources were \$7,594.03; disbursements, \$7,394.03, leaving a balance of \$200. The ordinary receipts, namely, envelope and open collections, totalled \$3,273, and \$2,600 was paid into the building fund, while the revenue derived from the associations in the church amounted to \$1,560.

The past year has been a good one in every respect for Old St. Andrew's. It was decided that in order to mark the thirtieth year of Dr. Milligan's pastoral the mortgage amounting to \$15,000 should be wiped off. This was more than accomplished, and \$500 was added to Dr. Milligan's salary, making it \$4,000. The total receipts for the year amounted to about \$30,000.

Chalmers' Church people may well be proud of the excellent showing made by the congregation at the annual meeting. The keys of the new Sunday school, costing \$16,000, were handed to the pastor, Rev. H. A. MacPherson, to whose salary \$100 was added, making it \$2,400. The total membership is 1,297. The year's receipts show:—Building fund, \$6,908; all other revenue, \$11,838; expenditure, \$15,155. The mortgage has been reduced to \$21,000.

The receipts of St. James' Square Church amounted to \$20,862.21, including \$10,973.27 of ordinary revenue and notwithstanding an extra expenditure of \$3,242.58 for redecoration, etc. The year was closed with a balance of \$186.14. Some time ago the Young Men's Club started a mission west of Toronto Junction, and now the pastor, Rev. Alfred Gardner is urging that they erect a building and support a missionary at that point. This will no doubt be done at no distant date. To plan is with the pastor of St. James' Square to carry out. Although now a "down town" congregation St. James' Square people show no signs of weakness or decay. The present membership is now 773.

At the annual meeting of Parkdale Church it was shown that the revenue amounted to \$15,588.91, made up as follows:—Envelope offering and other collections \$11,745.13; missionary offerings \$2,334.06; Sunday school \$941.89; Ladies' Aid Society, choir, Y. P. Guild, Y. M. Association and Boys' Club \$567.90. The revenue of the church last year was \$891.17 more than in the previous year. The debt was reduced by \$2,000. The membership, 1,181, was increased by 138 in the year. A new organ pulpit and choir platform are being installed at a cost of \$5,000. The energetic pastor, Rev. A. Logan Geggie is greatly encouraged in his work.

LONDON AND VICINITY.

The season for annual meetings is now on, and congregations are being interested in past progress, present conditions and future prospects as may be indicated by the various reports submitted.

First Presbyterian church, London, met last week, the pastor, Rev. W. J. Clark, in the chair. Mr. Lawrence Gibson, clerk of session, in his statement, reported increase in members, there being now a membership in full communion, of 529. Gratifying reports were received from the Board of Managers, Treasurer A. M. Hamilton, the Sabbath school General and W. F. Mission Societies, Ladies' Aid, Women's H. M. Circle and Mission Bands, all of which showed a satisfactory condition of things, and hopeful outlook for the future.

St. Andrew's church, London, has also had a prosperous year. The commencement of the meeting held last week was made exceedingly pleasant by the presentation of a nurse to the pastor, Rev. James Ross, D.D., and of another to Mr. C. E. Wheeler, the organist. Both of these were surprises of a most gratifying nature. The report of the managers showed everything in a very flourishing condition, and Treasurer Macintosh reported an increase in general revenue of about \$500, with a handsome balance of over \$2,300. Over \$5,000 has been paid on the new school house which was built a year ago. It is believed a similar amount will be clipped off this mortgage next year. Mr. I. G. retires from the trusteeship, which he has held efficiently for many years, and is succeeded by Mr. Alex. Calder.

Passing from the city to the country, reports come of a no less gratifying nature. Chalmers' church, Dunwich, a little congregation of staunch Presbyterians, held its annual meeting last week. Besides contributing generously to the current revenue, meeting all the requirements of the year, with something over, they gave to the schemes of the church somewhere between \$6 and \$7 per family—a noble example to others quite as able. Rev. S. Lawrence is pastor.

The sister congregation, MacBride, in the same charge, shows an equally gratifying state of things, having contributed a rate of \$18.40 per family for ordinary purposes, and a rate of \$5.25 per family for the schemes of the church. All this has been done besides carrying a decent balance over to the new year. It is true that farmers are enjoying good results for their labor and good markets for their produce, but it is a good sign of inward grace when we see these tangible indications of a correspondingly increasing liberality in regard to the things of Christ's kingdom.

QUEBEC.

The annual meeting of the Georgetown and English River W. M. S. was held in Knox Church, Howick, on the 15th inst. During the year the amount of \$372.84 had been raised, and large bales of clothing sent to the schools at Pointe aux Trembles, and two French Protestant missionaries in the city of Montreal. Two new members were added—Mrs. E. G. Sills, of Belleville, and Mrs. George McClenaghar. The following were elected office bearers for the year: Hon. president, Mrs. C. M. MacKeracher; president, Mrs. Whillans; vice-presidents, Mesdames J. McKeil, William Ogilvie and J. C. MacKeracher; recording secretary, Miss C. A. MacKeracher; corresponding secretary, Mrs. Kellook; treasurer, Mrs. Shanks; representative on executive, Mrs. C. M. MacKeracher and Miss C. Tait.

HEALTH AND HOME HINTS.

Drying the face hurriedly coarsens the skin. Pat it gently until dry.

Instead of keeping parsley in water, which often turns it yellow, put it in an air-tight jar in a cool place. This will keep it fresh for some time.

Rub a drop of olive oil on knives and forks that are to be put away, and they will retain their brightness, and be found free from rust when required again.

A soiled black coat can be quickly cleaned by applying with sponge strong coffee containing a few drops of ammonia. Finish by rubbing with a piece of colored woollen cloth.

Once a day is quite enough for the average woman who has reached forty to eat meat. Most women eat far too much as they get on in years, and as a result lose their complexions and their figure.

Parsnip Croquettes.—Boil a number of parsnips until tender; drain and wash, then season with salt to taste, add a beaten egg and a small quantity of flour to make a stiff batter; drop a spoonful on a hot griddle and fry in some melted butter.

Pastry Toast.—Cut stale sponge cake in inch slices, toast golden brown and cut in two-inch squares. Beat to a froth one-half of a tumbler of quince jelly, and when very light add gradually the stiffly whisked whites of two eggs. Heat this on the pieces of toast, and top each with half of a candied cherry. Serve with cream.

Egg Biscuit.—Mix and sift well together one pint flour, one-half teaspoon salt, one teaspoon sugar, one teaspoon baking powder. Beat one egg, add one-half cup milk, stir into dry mixture, adding more milk if necessary to mix to soft dough. Turn out on board, knead for a moment, cut into circles, place one inch apart on greased pans. Brush with little beaten egg, and bake in very hot oven.

Rolled Jelly Cake.—Four eggs, two-thirds cup powdered sugar, two-thirds cup pastry flour, one-quarter teaspoon salt, one-half teaspoon baking powder. Beat egg yolks and sugar till light. Add mixed dry ingredients; then stiffly beat on whites. Mix lightly together. Bake in thin sheet in quick oven. As soon as done turn quickly on a towel wrung out of water, spread with jelly, roll up, and dust with powdered sugar.

Stuffed Apples.—Cut a slice from the top of tart apples and scoop out the core and part of the inside, leaving a fine shell. Mix the scrapings of this rind with equal parts of chopped raisins and almonds. Refill and replace the top and bake, basting often with a thin syrup of sugar dissolved in a little hot water. Serve cold, heated with whipped cream, flavored with orange or almond.

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Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive, home treatments. No hydrothermic injections, no publicity, no loss of time from business, and a certainty of cure.

Consultation or correspondence invited.

"I wis hearin' ver minister on Sunday." "Whit dae ye think o' im?" "His mairner's magnificent, bit his mairter's una meedloere."

SPARKLES.

Doctor—"There is one thing more. Your wife must not speak another word to-day. Tell her that." Patient Husband—"W would you mind telling her yourself?"

Ambling Andrew—Turn back, pal, turn back! This town you're a comin' to is awful.

Chilly Nyles—Wot's wrong with it? Ambling Andrew—W'y, everybody keeps a dog, there's three cooking schools, a soap factory, an' the town's name is Bath.

"Have you ever looked death in the face?" asked the beautiful young widow. "Yes," replied the Major. "I once put on a cotton-trimmed suit and played Santa Claus among a lot of lighted candles."

A pompous clergyman was examining a class of small children in Bible knowledge, and sternly asked the question, "Who made the universe?" The children were frightened, and no answer seemed forthcoming. At length one urchin timidly replied, "Please, sir, it wasna me."

"I'm going to be a deaconess when I get big," declared a little girl in a home where the deaconess was calling. "If you do," her mother cautioned, "you will have to go away from home and study for two years."

"Shall I, Miss Morse?"

"Yes, that is what I had to do."

"Well, then I'm not going to be a deaconess at all; I'm going to hunt me a man and get married."

A well-known cleric, who was noted for his absent mindedness, was engaged to preach in a church in a neighboring city. He had purchased a new hat for the occasion. The young man who was to escort him to the church met him at the railway station. Upon meeting him, he said, after what the parson thought a rude stare:—"I beg your pardon, sir, but your hat—"

"Oh, yes; never mind the hat," the clergyman interrupted, and proceeded to ask some questions. The people they met stared and smiled. "Strange how many people notice when one has got a new hat," thought the parson. The church was reached, and the worshippers approaching naturally turned to observe the noted preacher. His host met him at the vestry door to welcome him, but hesitating, said, "Pardon me, but pray why do you wear your hat so?" The title was doffed, and the outside found to be still covered with white paper which the absent-minded divine had forgotten to remove!

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TORTURING SCIATICA.

A Severe Case Cured by Dr. William Pink Pills.

Fierce darting pains—pains like red hot needles being driven through the flesh—in the thigh; perhaps down the legs to the ankles—that's sciatica. None but the victim can realize the torture. But the sufferer need not grow discouraged for there is a cure—a sure cure in Dr. Williams Pink Pills. These pills make new blood, this new blood feeds and strengthens the nerves and frees them from pain. The pain is banished to stay banished—the cure is complete. Mr. Chas. B. Maclean, a prosperous farmer near Brockville, Ont., has been cured of a severe case of sciatica and wishes other sufferers to hear of his cure that they may benefit by his experience. He says:—"For upwards of five years I was a periodical sufferer from sciatica. In the morning while getting up I would be seized with agonizing pains in my hips. Sometimes these pains extended down one leg, sometimes down the other; often down both. The pain was terrible. Imagine the agony caused by a red hot spike being driven through the flesh. That was just my feeling when the sciatica was at its worst. Often while carrying water to the horses the pain became so acute I had to drop the pail in the middle of the yard. I followed doctor's treatment but with slight relief. I then tried rheumatic plasters and liniments but these did not help me at all. Then I decided to give Dr. Williams Pink Pills a trial. At first they did not seem to help me but as they had been so highly recommended I resisted in the treatment and gradually noticed a change in my condition. The pain became less severe. I felt stronger and my appetite improved. I think I used the pills about four or five months before I was completely cured, but though that was two years ago I have not since had the slightest return of sciatica. I think Dr. Williams Pink Pills are a marvellous medicine and so does my wife who used them as a blood builder. She says they have no equal and never wearies of praising them to her friends."

Good blood is the secret of health—Dr. Williams Pink Pills is the secret of good blood. That is why they cure sciatica, rheumatism, St. Vitus dance, heart palpitation, indigestion and the ailments common to women and growing girls. Sold by medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams Medicine Co., Brockville, Ont.

BRITISH AND FOREIGN.

The library of the Edinburgh Working Men's Club contains 10,000 volumes.

In many Irish counties the distress of the neasants is said to be extreme.

Dublin Distress Committee have decided to give employment to 250 men, making close upon 400 in all.

One thousand troops have returned to Turkey out of 4,000 sent two years ago to suppress an Arab revolt.

The Rev. Andrew Gray, Greenock, has been appointed assistant in Greenside Parish church, Edinburgh.

Trypsin, the new remedy now on its trial for the cure of cancer, was first suggested by Dr. Beard, of Edinburgh.

Lord Dundonald, formerly commanding the Militia in Canada, has been promoted to a lieutenant-general.

Rev. Alexander Connell, of the Sifton Park church, Liverpool, is preaching with much acceptance to a large congregation.

Premier Sir Henry Campbell-Bannerman said Principal Rainy's death was a heavy loss to Scotland, for he was the foremost living Scotsman.

A movement has been started to erect a drinking fountain in every town in the kingdom as a memorial to the late Sir Wilfrid Lawson.

CANADIAN PACIFIC

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

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

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 8.30 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 1.10 p.m.; b 5.00 p.m.

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

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

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8.30 a.m. (daily) 3.30 (Week days) 5 p.m. (daily)

MONTREAL 3 HOUR TRAINS

5 p.m. (daily)

New York and Boston
Through Sleeping Cars.

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

Pembroke, Renfrew, Arnprior

and Intermediate Points.

12.10 p.m. (Week days)

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Through Cafe Sleeping Cars to New York Daily.

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Trains Leave Central Station 7.30 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.
9.35 a.m.	Corwall	6.24 p.m.
12.55 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	8.50 a.m.
12.80 p.m.	Tupper Lake	9.25 p.m.
8.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.85 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.25 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.55 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 8.00 a.m., arrives 1.05 p.m.

Ticket Office, 65 Sparks St. and Central Station. Phone 10 or 100.

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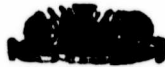
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WHITFORD VANDUSEN, President. W. PEMBERTON PAGE, Manager
AMBROSE KENT, Vice-President.

BRANCH OFFICE: BELLEVILLE.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any open numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 24, 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, at the extent of one quarter section, of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements 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 (3), (4) or (4) must cultivate 20 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privileges 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, 1899.

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. COBY,

Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of a class 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.
Inverness.
P. E. Island, Charlottetown.
Pictou, New Glasgow.
Wallace.
Truro, Truro, 18th Dec., 10 a.m.
Halifax.
Lun and Yar.
St. John.
Miramichi.

Synod of Montreal and Ottawa

Quebec, Sherbrooke, Dec. 4.
Montreal, Knox, 11 Dec., 9.30.
Glenarry, Van Kleekhill, Nov. 18.
Ottawa, Ottawa Bank St. Ch. Nov. 6th.
Lan. and Ren., Carl. Pl., 27 Nov. Brockville.

Synod of Toronto and Kingston.

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

Synod of Hamilton and London.

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

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 10 a.m.
Rock Lake.
Glenboro.
Portage-la-P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

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

Synod of Alberta.

Arcoia, Arcoia, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod, March.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod. Kootenay.
Westminster.
Victoria, Victoria, in February.

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TENDERS FOR DREDGING.

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

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

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works for six thousand dollars (\$6,000.00), which will be forfeited if the person tendering 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 be not accepted the cheque will be returned.

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

By order,
FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, December 28, 1906.

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

TENDERS FOR INDIAN SUPPLIES.

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

Forms of tender containing full advertisement without authority of the Department will not be held, particulars may be had by applying to the undersigned, or to the Indian Commissions at Winnipeg. The lowest or any tender not necessarily accepted.

J. D. McLEAN,
Secretary.
Department of Indian Affairs,
Ottawa.

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

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