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A thousand years doth Nature plan
Upon the making of a Man;
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To find the patient strong, and true;
She rears the surge of seven seas,
Rearing an humble Socrates;
She burns a hundred years of sun,
Sealing the soul of Solomon.

A thousand years doth Nature plan
Upon the making of a Man;
She sees the ages dawn apace,
Ere Moses rouse his shackled race,
Or Homer or sweet Shakespeare sing,
Beside his deep eternal spring;
The centuries rise in reverence when
Buddha doth come unto his men.

A thousand years doth Nature plan
Upon the making of a Man;
She fills his heart with fire and faith,
She leaves him loyal unto death;
She lights his lustrous, loving eye
With flashes of immortality;
She adds one more undying name
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January 1, 1905

NEW INSURANCE WRITTEN

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INSURANCE IN FORCE.

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BI THS.

At Sawyerville, Que., on Feb. 24, 1906, a son to the Rev. Mr. and Mrs. W. F. Tanner.

DEATHS

At the residence of her daughter, Mrs. J. L. Coutts, St. Thomas, in her 78th year, Agnes, beloved wife of George Strathdee, of Dorchester Station.

At 92 Niagara street, Victoria, B. C. on the 4th of February, 1906, Walter Clark, millwright and engineer, brother of Mr. Wm. Clark, 79 St. Patrick street, and Mrs. (Rev.) L. Perrin, Wroxieter.

On the 28th February, Nora, only daughter of W. Thompson Smith, Manager of the Traders' Bank of Canada, Strathroy, aged 25 years.

MARRIAGES

At the manse, Campbellford, Ont., on Feb. 28, 1906, by the Rev. A. C. Reeves, B.A., William John Watson to Blanche May Hay, both of Seymour, Ont.

At Brockville, on Feb. 27, 1906, by Rev. R. E. Tanner, Roland Edward Yates, of Shawining Junction, Que., son of H. Yates, of Cornwall, to Miss L. Scott, of Brockville, daughter of Mr. Scott, of Hamilton.

At the residence of the bride's parents, Ventry, on March 1, 1906, by Rev. James Buchanan, of Dundalk, Miss Christina McGuire, youngest daughter of Mr. and Mrs. Hector McGuire, to Mr. Peter McPherson, youngest son of Mr. Alex. McPherson, Cedarville.

On March 1, 1906, at Glenburnie Farm, Vaughan, Ont., by the Rev. T. McLachlan, Bolton, Nelson S. Helen A., youngest daughter of Robert Mitchell, Weston.

On Wednesday, Feb. 22, 1906, by the Rev. P. McNabb, of Kilsyth, Miss Margaret Kinchen, daughter of Mr. A. Kinchen, of Derby, to Mr. George Elson, of Owen Sound.

At Wyoming, March 1st, at the residence of the bride's parents, by Rev. John Rennie, of Sarnia, Donald Mackenzie, of East Williams, to Janet Stewart, third daughter of Angus Stewart.

At the residence of the bride's father, Chingacousy, Peel county, on Wednesday, Feb. 22, by Rev. M. McGregor, of The Presbyterian, David Simpson Larmour, of Yorkton, Assn., to Annie, eldest daughter of Mr. John Cumberland.

At the residence of the bride's parents, Holland Landing, Ont., on Feb. 15, 1906, by Rev. W. N. Carr, John W. Carr, of Dundalk, Ont., and Sarah A. McEachern.

On Tuesday, Feb. 28, 1906, at the residence of the bride's parents, Lyn, by Rev. Wm. Knox, Miss Alma Edith Purvis, eldest daughter of Mr. and Mrs. N. C. Purvis, to Geo. W. Smith, of Buffalo, N. Y.

At the residence of the bride's parents, Cumberland, Ont., on Feb. 7, 1906, by the Rev. A. D. MacIntyre, Harry Grant Langford, of Ottawa, to Emma Hall, of Cumberland, Ont.

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Note and Comment.

It is proposed, says the London Lancet, to attempt a new departure in the treatment of tuberculosis by sea voyages. A large sailing vessel will leave England about the end of this month for a long voyage in warm latitudes, and will be prepared to convey a number of consumptives, inebriates and "other invalids."

Samuel Smith, an English M.P.,—so the London Presbyterian tells us—has just published a "Confession of Faith," in the very words of Holy Scripture. Our contemporary endorses the author's production and ability by saying: "Mr. Smith's rise experience and prolonged reflection on high themes, together with his loving acquaintance with the Bible, give to his effort a special value. It deserves a wide circulation."

The downfall of the Combes government in France is thus explained by the Belfast Witness: "M. Combes and his partners endeavoured to elio the wines of the Roman clericals and the Religious Orders—a work in which they had the sympathy of all Protestants. But, un- known,ly, the impression was created that the Combes Administration was becoming hostile to Religion itself, anti-Church as well as anti-clerical. That negative and unchristian position led to the downfall of the Ministry." However, the new Government declares itself willing to continue on modified lines the policy of M. Combes.

Prince Gustavus Adolphus, the eldest son of the Crown Prince of Sweden, is one of the most interesting of the visitors to Cairo. He has the frank, unconventional manners characteristic of the descendants of the great Bernadotte, and rumour mentions his name as the future husband of Miss Alice Roosevelt, the daughter of the President of the United States. One of ths young Prince's uncles, Prince Oscar, delivers addresses at meetings of the Salvation Army; and another, Prince Eugene, lived for many years as an art student in the Latin Quarter of Paris. He now earns an income of about £2,000 a year by his brush.

A pastor of one of the leading Baptist churches of Ontario recently told the Canadian Baptist the delight that was being derived in his church from the use of the Hymnal. Each Sunday evening a service of song of ten or fifteen minutes in length is held just preceding the usual service. By this means the congregation is becoming familiar with new hymns and new tunes, and at the same time there is the enjoyment and profit of a delightful spiritual exercise. The editor suggests that if more convenient the sacred song service could be held at the close of the regular service and the ends desired could be as well attained. A service of sacred song might be regarded by some as an innovation, but there can be no doubt of the value of such a service to aid in evoking a devotional spirit. The Gospel in song is often very effective.

Rev. Silvestry Horne, an English clergyman, in a recent address, enumerated as the chief items in the program of a living Christianity, the following: "The unity of the Churches, a Christianised Empire and World, better Christian people, redemption of the individual, equality of opportunity to all men, the proper housing of the poor, a living wage for all, and the reduction of the temptations to indulge in drink. All these and other reforms, said Mr. Horne, must be founded on the principle of applying the laws of the Kingdom of Heaven to earth. The Belfast Witness endorses the program in the following terms: "The key-note is true and right—namely, the applying the laws of the Kingdom of Heaven to earth. As we have in our manufactures what is known as Applied Science, so we need Applied Christianity in daily, secular life."

The statement has recently been published that the Rev. E. Crummy, a minister of the Methodist church, is to be called to Cooke's Church, Kingston, the church of which lately the Rev. Alexander Laird was pastor. We have not yet, says the Halifax Presbyterian Witness, a "mutual eligibility" act allowing the Methodist to call Presbyterian ministers or Presbyterian congregations to call Methodist ministers. This proposal to call Mr. Crummy may lead the way! If union is to be attained "mutual eligibility will prove a preliminary step.

The Christian Observer, in sneaking of the evangelistic services being held in Louisville, Ky., notes the interest in the meetings which is being manifested by the daily press, and the faithful reports given, makes this practical suggestion: "If the newsmen themselves would become soundly converted, and cease publishing Sunday editions, and if the people of the churches would also become so soundly converted that they would not read the Sunday paper, we would rejoice all the more." That would be good for the newsmen reading public and good for the newspapers themselves.

The Marquis of Winchester, though dowered with but few acres—they are barely 5,000 all told—is setting a worthy example to his brother lords in his practical handling of the unloved problem. He has drafted a small battalion of the "masterless men" of Southampton to his estate at Amport St. Mary's by Audover, and has there, after ascertaining by special inquiry the special fitness of each, set them to work at painting and decorating, carpentry and joinery, fence making and tree planting, and such other industry as they can compass.

The British and Foreign Bible Society has sent the following paragraph to the London Times: "A unique experience befell a missionary in Japan while he was engaged in distributing the Bible Society's Gospels among the Japanese troops. Near the garrison town of Zentsu one of the officers had his men marshalled into a Buddhist temple, where, by permission of the authorities, not only were the Gospels distributed to the men, but it was specially asked that an address should be given. 'Take your own time,' said the commanding officer. 'We shall be glad to hear you.' And for nearly half-an-hour the men listened to an address concerning the object of the distribution and the nature of the Book that was being distributed. The speech was made in front of the Buddhist altar, the high priest being present, in addition to the other priests connected with the temple." Truly these are the days of wonderful happenings.

Rev. Dr. Armitage, pastor of St. Paul's Anglican church, Halifax, N.S., recently preached on the dangers of city life, noting two especial dangers—the want of home life and the life of the streets. On the former point he said, among other things: "A leading London journalist declared a few years ago, that of all the dangers to men, this is the most subtle and ruinous. You naturally expect me, perhaps, to give some more sensational danger than this, or to say something more startling, or to refer to something requiring a more alarming description. This is all so commonplace. It would be easy enough to tell of gross temptations, to describe sights and scenes of a harrowing description. But just here we have the root of the matter. Provide good homes in Halifax, give us ideal homes for all our young men, and three-fourths of their temptations would vanish. There are two difficulties; one where there are homes, but the young men are allowed to live, as if they had none; the other connected with the 1,500 Protestant young men of Halifax, who are living in boarding houses, often, no doubt, comfortable, but lacking the watchful parental eye, the kindly sympathy and fellowship of family life. There is work here for Christian people along the lines of kindly interest and hospitality. And there is work for the church, to provide social attractions, and to minister to the life of the whole man."

Commissioner Booth Tucker, foreign secretary of the Salvation Army, recently arrived in England from a visit to the continent. He reported to General Booth distinct evidences of a remarkable revival of religion wherever he went. The countries included France, Holland, Denmark, Sweden, and Norway. During seventeen days he took part in meetings at which 381 men and women publicly sought salvation. Commissioner Booth-Tucker says that the news of the revival and interest in religion in London is being chronicled by the Press.

A little over a year ago it was announced in a cable despatch that King Edward had cheerfully sanctioned the proposal made by some army officers who were total abstainers, that they should be permitted to drink the toast of his health in cold water. And now comes the news that the German emperor has followed the example of his uncle, King Edward, it also permitting army officers to drink toasts in cold water. It seems a trivial thing and yet it is deeply significant—an indication that German, saturated and soaked with beer, is turning towards temperance. Nobody would be injured and many might be helped if Canada's Governor-General should imitate the example set by King Edward and Emperor William.

Rev. T. Richards has been thirty-five years a missionary in China. He is at present in England and expresses—first, his firm belief in the Chinese and their evangelisation; and second, his opinion that efficiency will not be secured unless and until missionaries are trained specially for the work. He says—"There is not a single un- dated college in the world to-day for the preparation of missionaries." This much to be deplored, says the Belfast Witness. Because a missionary worker in the East needs a very specialised equipment. He needs a knowledge of Eastern systems of religion, with their vast antiquity and immense complexity. He needs also adjustment of his mind to the peculiar mental habit of Oriental peoples. Mr. Richards says the Chinese are disposed to borrow their future civilization from Japan rather than from Great Britain. That constitutes a danger until Japan is itself Christianised.

Under the caption of "The Coming Revival," the Christian Guardian referring to the religious revivals which are taking place in Great Britain and some parts of the United States, asks:—"Why should we not have in Toronto a similar work of grace? The signs of the times are auspicious. In a goodly number of our churches awakenings are taking place; many have been converted; the spirit of prayer and supplication and expectancy is growing; congregations are large; sermons that bear on the great questions of sin and salvation are listened to with deepest interest; and in several of the churches there have been extensive revivals." And why should we not have a similar work of grace in Ottawa? Let the Lord's people lay hold of the promise "wherever two or three are gathered together in my name there am I in the midst of them." God's presence in a praying assembly means blessing.

Many English people may not know that the Welsh collier always speaks of his comrades who work along with him in his own section in the pit as his "buddies"—("pals" is the English equivalent perhaps in the vernacular of the street. "Buddies" are very loyal to one another and if one of their number is in trouble, or is being bullied by others, his "buddies" always rally to his aid. The London correspondent of the Methodist Times makes the above as introductory to one of the most pathetic interruptions of which he had ever heard in a revival service. A minister was dwelling very vividly on the Saviour's sufferings, and picturing the scene between Gethsemane and Calvary, when they scooped at Him and spat upon Him. A young collier was so moved and exclaimed passionately, "Oh, where were His buddies?"

Such was this rough pitman's commentary on Matt. 26:58. "Then all the disciples left Him and fled."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE WELSH REVIVAL.

By G. Campbell Morgan, D. D.

If you ask me the meaning of the Welsh revival, I say, it is Pentecost continued, without one single moment's doubt.

But let me speak of the thing itself.

I left London on Monday, reaching Cardiff at 8.30 that evening, and my friend who met me said to me, "What are you going to do? Will you go home, or will you go to the meeting?" I said, "What meeting?" He said, "There is a meeting in Roath Road Chapel." "Oh," I said, "I would rather have a meeting than home." We went. The meeting had been going on an hour and a half when we got there, and we stayed for two hours and a half and went home, and the meeting was still going on, and I had not then touched what is spoken of as—it is not my phrase, but it is expressive—the "fire zone." I was on the outskirts of the work. It was a wonderful night, utterly without order, characterised from first to last by the orderliness of the Spirit of God.

But it is of Tuesday that I would specially speak. I was the whole of that day in Clydach Vale, spending eight hours in actual meetings, and the rest of the time in the company of Evan Roberts, whom God has so wonderfully raised up. Arriving in the morning in the village, everything seemed quiet, and we wended our way to the place where a group of chapels stood. Oh, these chapels through Wales! Thank God for them! And everything was so quiet and orderly that we had to ask where the meeting was. And a lad, pointing to a chapel, said, "In there." Not a single person outside. Everything was quiet. We made our way through the open door, and just managed to get inside, and found the chapel crowded from floor to ceiling with a great mass of people. What was the occupation of the service? It is impossible for me to tell you finally and fully. Suffice it to say that throughout that service there was singing and praying, and personal testimony, but no preaching.

It was a meeting characterized by a perpetual series of interruptions and disorderliness. It was a meeting an absolute order. You say, "How do you reconcile these things?" I do not reconcile them. They are both there. I leave you to reconcile them. If you put a man into the midst of one of these meetings, who knows the language of the Spirit, he will be struck by this most peculiar thing. I am speaking with diffidence, for I

have never seen anything like it in my life; while a man praying is disturbed by the breaking out of song, there is no sense of disorder, and the prayer merges into song, and back into testimony, and back again into song for hour after hour, without guidance. These are the three occupations—singing, prayer, testimony. Even Roberts was not present. There was no human leader.

In the afternoon we were at another chapel, and another meeting, equally full, and this time Evan Roberts was present. He came into the meetings when it had been on for an hour and a half. I went with him, and with the utmost difficulty we reached the platform. I took absolutely no part, and he took very little part. He spoke, but his address—if it could be called an address—was punctuated perpetually by song and prayer and testimony. And Evan Roberts works on that plan, never hindering any one. As the result of that afternoon I venture to say that if that address Evan Roberts gave in broken fragments had been reported, the whole of it could have been read in six or seven minutes. As the meeting went on, a man rose in the gallery and said, "So and So," naming some man, "has decided for Christ," and then in a moment the song began. It was a song of praise because that man was born again. There are no enquiry rooms, no penitent forms, but some worker announces, or an enquirer openly confesses Christ, the name is registered, and the song breaks out, and they go back to testimony and prayer.

In the evening exactly the same thing. I can tell you no more, save that I personally stood for three solid hours wedged so that I could not lift my hands at all. That which impressed me most was the congregation. I looked along the gallery of the chapel on my right, and there were three women, and the rest were men packed solidly in. If you could but for once have seen the men, evidently colliers, with the blue seam that told of their work on their faces, clean and beautiful. Beautiful, did I say? Many of them lit with Heaven's own light, radiant with the light that never was on sea and land. Great beautiful magnificent, poetic men by nature, but the nature had slumbered long. Today it is awakened, and I looked on many a face, and I knew that men did not see me, did not see Evan Roberts, but they saw the face of God and the eternities. I left that evening, after having been in the meeting three hours, at 10.30, and it went on packed as it was, until an early hour next morning, song and prayer and testimony and conversion and confession of sin by leading church members publicly, and the putting of it away, and all the while no human leader, no one

indicating the next thing to do, no one checking the spontaneous movement.

Now, for one moment let me go a step further and speak just a word or two about the man himself. Evan Roberts, is hardly more than a boy, simple and natural, no orator, no leader of men, nothing of the masterfulness that characterized such men as Wesley, and Whitefield and Moody; no leader of men. One of the most brilliant writers in one of our morning papers said of Evan Roberts, in a tone of sorrow, that he lacked the qualities of leadership, and the writer said if but some prophet did now arise he could sweep everything before him. God has not chosen that a prophet shall arise. It is quite true. Evan Roberts is no orator, no leader. What is he? I mean now with regard to this great movement. He is the mouth-piece of the fact that there is no human guidance as to the man or organization. The burden of what he says to the people is this: It is not man, do not wait for me, depend on God, obey the Spirit. But whenever moved to do so, he speaks under the guidance of the Spirit. His work is not that of appealing to men so much as that of creating an atmosphere by calling men to follow the guidance of the Spirit in whatever the Spirit shall say to them.

I do not hesitate to say that God has set His hand upon the lad, beautiful in simplicity, ordained in his devotion, lacking all the qualities that we have looked for in preachers, and prophets and leaders. He has put him in the forefront of this movement, that the world may see that He does choose the things that are not, to bring to nought the things that are, the weak things of the world to confound the things that are mighty; a man who lacks all the essential qualities which we say make for greatness, in order that through him in simplicity and power He may move to victory.—Christian Intelligencer.

In a recent sermon "Jan Maclaren" maintained that woman is, as a rule, less just than a man. "Criticise one she likes, and all the nation in her nature will be roused, and justice will, on occasion, be held of no account. It is not that men are better, but they are calmer, and have not perhaps the same power of passionate devotion. I would hear of all women not to be less loyal, less lavish in their affection, but fiercer, more willing to do justice to those they dislike, and should all I would beseech them never to persuade a man to a act of injustice or cruelty."

Some men are so good that they think the devil gives all his personal attention to tempting them.

Rev. W. J. Dawson, of London, who is to tour the United States under the auspices of the Congregational Evangelistic Committee with the object of awakening new evangelistic zeal among the churches, began his new American work with a two days' conference with ministers of all denominations in the city of Pittsfield, Mass. The general drift of what his message to American Christians is to be, was indicated in two addresses—the first on "The Evangelism of Jesus," and the second on "Personal Evangelism." The following characteristic sentences are quoted as significant of his spirit and standpoint: "A Christianity that does not evangelize has lost not only its right to live but the very means of its existence. A revival is dependent upon the spirit of prayer. The prayer meetings of the Church must restore prayer to its dethroned place of pre-eminence. The minister of a parish must be his own evangelist and preach for a verdict. Christians must do personal work. The present faith of the church in the deeper spiritual and eternal verities, is abiding, and it may accept the results of reverent scientific criticism with no diminution of its faith in Jesus Christ as a Saviour to the uttermost."

Dubuque Seminary, which educates for the German Presbyterian ministry is making strenuous effort for a new building. There are 27 German Presbyterian churches in Iowa, the fruit of this school's work. The faculty is composed of seven strong men, one of them, Dr. McClellan has been blind since he was eight years of age and yet has done a great work. Beside his pulpit and class work he has prepared a life of Christ which is studied in the class room. 30 German and 2 Bohemian students are enrolled. "One could start from Dubuque in a carriage, sleep every night in a German home, in every township in Iowa," says one of the Professors.

The Fort Dodge church has just completed a chapel costing \$4,250.00 in the east part of the city where institutional work will be carried on. It seats 350 persons, and has a gymnasium in the basement, reading room and kitchen. The church has also spent \$2,100 in improvements, walks and pavements, besides calling a pastor for its work in India. Rev. Phil. C. Baird is the pastor. We are reminded of Rev. Dr. C. E. Bradt of the First Presbyterian church of Wichita, Kan., which is doing such a large work in foreign fields. At a recent Sabbath morning service the pastor suggested to his people that they call another man to do his local work while he gave his whole time to visiting the churches and stirring up an interest in foreign work, the Wichita church to pay his salary. The prospects are good for this to be accomplished by that enterprising church of 1,300 members.

Perth Congregational Social.

On Monday evening the Perth congregational social was largely attended by country and town people. Refreshments were served in the lecture room from six to eight o'clock, after which the congregation went into the church where the rest of the programme was carried out. As soon as the pastor took the chair, Mr. Malloch went forward and read an address which expressed the warm appreciation by the people of the work done by Mr. and Mrs. Currie in the congregation. As the address was being read Mr. Isaac Ferrier came forward with a presentation of a fine cabinet of solid silver which Mr. Currie was asked to accept from the congregation in behalf of himself and his wife. Mr. Currie replied expressing deep gratitude to devotion to his partner and himself.

Addresses were then delivered by representatives of the societies of the church. Mr. James Allan, the treasurer and S. S. superintendent, who has been member of the congregation for the sixty years of its existence, gave an interesting and brief sketch of the history of the congregation; Mr. J. G. Campbell, representing the Board of Managers; Miss Wodden, the W. P. M. S.; Mrs. J. A. Allan, the General Society; Miss Josie Armstrong, the Mission Band; Mr. Lindsay Sinclair, the Young People's Society, and Mr. J. A. Allan, the session, gave addresses indicating the work done by the congregation through these organizations and the greater possibilities within reach of the church through larger co-operation on the part of all.

Miss Martha Armour by a solo and Mr. Edmiston by a reading gave pleasing variety to the programme.

The chairman remarked that three of the members who sat at the first communion table are still active members of the church. These are James Holliday, ninety-one, John Riddell, eighty-four, and James Allan, eighty-two, years of age. A very enjoyable evening was closed by singing "O God of Bethel" and the benediction. After the close a large number of those present went forward to view the handsome gift that was going to the manse.

Resignation of Rev. Dr. McLean.

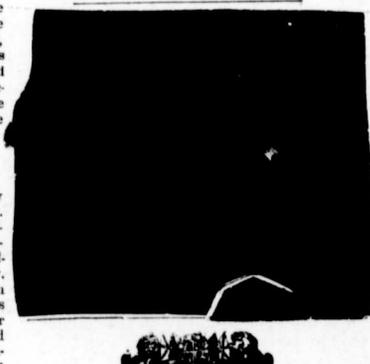
At the meeting of the Lanark and Renfrew Presbytery in Carleton Place last Tuesday, Rev. D. J. McLean, for 34 years pastor of St. Andrew's Church, Arnprior, presented his resignation. The Arnprior Watchman gives the following interesting facts about his life: "Rev. Donald McLean was born on Nov. 1st 1837, in Cape Breton, N.S. He is a son of Rev. Aeneas and Catharine (McLean) McLean. The former was a native of Inverness-shire, Scotland, and the latter of Cape Breton. Mr. McLean's father was for many years Presbyterian minister at Dalhousie Mills, and Court St. George in Glenary County, and died June 10th, 1855. His mother died a few years ago at Lancaster, Ont. Mr. McLean's early education was received at the Williamstown and Cornwall, Ont., Grammar schools. He entered Queen's University, Kingston, in 1852, and graduated in arts in 1855. He then taught in the Grammar school of Williamstown for several years, and returned to Queen's University to complete his theological course, from which he graduated in theology in 1862. He was ordained February 11th, 1863, by the Presbytery of Bathurst, and inducted into the pastorate of St. Andrew's Church, in Kitley Township, Leeds County, Ont., where he remained about two and a half years. He then had charge of the congregations of Middleville and Dalhousie about five and a half years, and was inducted into the pastorate of St. Andrew's church, Arnprior, April 11th, 1871. Since that time the church has greatly prospered. The church property consists of a beautiful stone edifice, and a manse in keeping with the surroundings. Mr. McLean was elected moderator of the Synod of Montreal and Ottawa in 1880, and has always taken a deep interest in the home mission work of the Presbytery of Lanark and Renfrew.

- A little bit of Patience often makes the sunshine come,
- And a little bit of Love makes a very happy home;
- A little bit of Hope makes a rainy day look gay,
- And a little bit of Charity makes glad a weary way.

MOTHER'S ADVICE.

"I would advise mothers to stop dosing their little ones with nauseous castor oil and soothing stuffs, and use only Baby's Own Tablets." This is the advice of Mrs. Joseph E. Harley, of Worthington, Ont., who has proved the Tablets the best medicine in the world for the troubles that afflict young children. Mrs. Harley adds:—"My little one has had no other medicine but the Tablets since she was two months old, and they have kept her the picture of good health." These Tablets are good for children of every age, and speedily cure all stomach and bowel troubles, break up colds, prevent croup, expel worms and allay the irritation of teething. And you have a solemn guarantee that there is not a particle of opiate or harmful drug in this medicine. Sold by all dealers or sent by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

The mission of our Methodist brethren in Chentu, China, is developing most hopefully, and the Christian Guardian urges the establishment of a college. Already there are prosperous schools in which English is taught.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Western Block, alterations and additions," will be received at this office until Wednesday, March 15, 1905, inclusively, for additions and alterations of the Western Block, Departmental Buildings, Ottawa, Ont.

Plans and specifications can be seen and terms of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures; and, that if called upon to enter into contract, they will be bound to complete the whole of the works within eighteen months from the date of acceptance of tender.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent, (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering decline to enter into contract when called upon to do, 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, February 28, 1905.
Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLEHEALING OF THE MAN
BORN BLIND.

And as Jesus passed by, he saw, v. 1. Touch the furthest extremity of the body, and by marvellous telegraphy of the nerves the sensation is instantly transmitted to the brain. More wonderful than this is the line of communication between all suffering ones and the compassionate heart of the Saviour. No pain can torture our bodies and no sorrow can rend our hearts, which He does not feel, and in which He will not bring to us help and comfort.

Who did sin, this man, or his parents, that he was born blind? v. 2. We may be greatly puzzled by our own sufferings and the sufferings of others. But of some things we are very sure. We know that God is full of power, so that He can bring good out of evil. We know that He is wise, and has some plan in which suffering has a place. We know that He is good, caring for the smallest of His

right hand told him the injury received when a boy had made him the man he was. It turned him from manual labor to study, and he became one of Canada's greatest public men. "The works of God" were "made manifest" through his suffering; and we may be sure that God is waiting to use every untoward happening that comes into our lives to reveal His divine power and grace.

The works of Him that sent me, v. 4. God is the great worker. He is unceasingly active. The Bible opens with the story of His tremendous work of creation. It pictures Him as continually caring for every living creature. Most glorious of all is His wonderful work of redeeming the world. And He invites us to co-operate with Himself in accomplishing this supreme design. There is no room for sloth or indolence in the service of God. It calls for the exercise of all our energies. It offers opportunities for the boldest enterprise. Brains and enthusiasm will find their fullest

scope in the greatest of all undertakings, the salvation of the world.

I am the light of the world, v. 5. When Highland chieftains in days of old would summon their clansmen to battle, fires were kindled on one hill-top after another, until the signal could be seen in the remotest hamlet. There is no rest for the followers of Jesus until the light that He gives is carried to the furthest corner of the world.

"The beam that shines from Zion Hill,
Shall lighten every land."

Go, wash in the pool of Siloam, v. 7. People often long for some proof that the grace of God has really come into their hearts. They are not very likely to get this by sitting still and wishing for it. The surest way to win the assurance so much desired is to take some plain, direct command of Christ, and set about obeying it. In the very act of doing this, we shall become conscious of strength not our own. We shall recognize with joy that the all-powerful Saviour is working in us.

He went, washed, came seeing, v. 7. "Faith cures" are often understood to be cures wrought without the use of means. But surely it is true faith that leads one to use remedies which God has placed within his reach, while he looks for the divine blessing with them. The truth is that health and every good thing in life has, like a coin, two sides. On the one hand, it is God's gift, and on the other, the result of our own effort. And, to use a familiar saying, we should work as if everything depended on us, and trust as if everything depended on God.

I am he, v. 9. Yes, and there are many who can look back upon a sinful life, and say with tears of sorrow, "That is the kind of man I once was. But"—and this it is that fills them with undying gratitude—"the Man that is called Jesus, opened my eyes to see my folly and sin, and trusting in Him as my Saviour, I was delivered from my evil ways."

I went, washed, received sight, v. 1. This statement of the blind man illustrates the chief point of superiority in Christianity to all other religions. Some of them, like Confucianism and Buddhism, have excellent systems of morals. But they give no power for the good life which they require. On the other hand, the religion of Christ, not only teaches what we ought to do, but also takes the weakest of us and gives us strength to obey its precepts. It not only commands but, at the same time enables.

If we would mix a little more of heaven with our dull and stupid lives, religion would not seem so verdureless and bleak.

TO-MORROW.

"Do not say the better lies behind,
The better in the present lies,
The better in the present lies,
The future with the best to fill.
"The fruitful past is but a seed-time,
From which the golden harvests spring;
The blessed deeds of yesterday,
Shall all a richer morrow bring."

ARE YOU TIRED?

Are you weary of your labors?
Does your work seem hard today?
"I toil longer than my neighbors!"
Grumbling often, do you say?
Learn of God's most humble creatures;
Make the bees and ants your teachers—
Busy toilers, silent preachers—
And, glad-hearted, work away!

THE EFFECTIVE SERMON.

The sermon that is after a soul is like the Master, "filled with compassion." It will have in it what was in Christ's eyes when he looked on Peter, with the curses and denials scarce off that poor disciple's lips. I will have in it what was in Christ's voice when he stood weeping over Jerusalem and said: "How often would I have gathered thy children together, as a hen gathereth her brood, under her wings, and ye would not." The severest rebuke will get its chief severity from this deep undertone of divine compassion. And whether it be warning or entreaty, command or invitation, the terrors of the law or the forgiveness of the gospel, the pathos of a suffering and beseeching and pursuing love will bathe it all, and make it clear that if the sermon does not bring the prodigal home it will be because he preferred to trample on his Father's heart, and murder mercy.

Brethren of the ministry, what are sermons to "the times," compared with sermons to the eternities? Sermons of instruction are indeed priceless. But the gospel is not simply food for the saints. It is a cry of alarm. It is a word of rescue. It is a call to repentance. If sinners are not brought to Christ how can they be built up in Christ? Let it never be forgotten that souls are before us every Sabbath—sinful, unsaved, perishing, lost souls. Men of God, "throw out the lifeline!"—Herrick Jackson.

All windows open on sacred scenes. The Meccas and Jerusalem of our worship are not walled cities; they are invisible and inward sources of inspiration. And yet it remains true that this principle of the outlook of the soul, the habitual frontage of one's life and thought, is still the most preliminary question of religion. Just as your home or room is valuable as it looks south or north, as it faces sunny fields or sunless alleys, so the first principle of the mind or soul is that it shall face the right way; and the difference between spiritual health and spiritual disease is often not so much a matter of opinion or creed, as of spiritual frontage.

Y. P. S. C. E. TOPIC.

For March 19, 1905.

Glorifying God in Our Daily Work.
Mat 5: 13-16; Rom. 12: 11.

Of all ways of glorifying God, the best is to do it in connection with one's daily life and work. God manifests His own glory chiefly in this way, not so much in the miraculous and supernatural, as in the standing wonders of His every day activities. "Day unto day uttereth speech, and night unto night showeth knowledge," Ps. 19: 2. The abiding charm of Jesus' personality and the influence of His name do not rest so much upon His miracles as upon His daily living and daily dying among men.

We have not sufficiently emphasized this way of glorifying God. We have been slow to perceive the glory of the common place; we have drawn too hard and fast the line between the sacred and the secular. We have treated religion too much as a thing of times and seasons, of special acts and states of experience, instead of an influence that permeates and influences all of life. Too often have we lost sight of the Master's "Inasmuch" (Matt. 25: 40), and the great apostle's, "Whatsoever" 1 Cor. 10: 31.

This view of glorifying God introduces a new motive into all service, and, as quaint George Herbert says, "makes every action fine." It dignifies and ennobles the meanest occupation, and gilds with a new glory the ordinary highways of human activity. The growth of this idea will accomplish more for fidelity and effectiveness in service than all the rules and safeguards which human ingenuity can devise.

And men are coming round now to regard this as a test of a man's religion. "If religion is not good for everything, it is good for nothing," is a motto of the modern mind. The critical eyes of the world are not content with prayers and subscriptions and church-going as evidences of faith. In addition to these, they watch for patience, honesty, fidelity, and thoroughness in the prosecution of one's daily work.

This is a way, moreover, in which average Christians can glorify God. It lies ready to our hand, requiring no special gift and demanding no extra time, and affords an opportunity continuous as the livelong day. The testimony, borne to Christ in this way is quiet and unobtrusive, and the influence exercised, most convincing and abiding, because indirect and unconscious.

It is often the case, however, that this way of glorifying God requires the greatest grace. The unromantic and unappreciated character of our daily round of duty requires that we understand the saying of the Master, "If any man will come after Me let him deny himself, and take up his cross daily, and follow Me, Luke 9: 23.

Daily Readings.—M.—Religion in little tasks, 1 Sam. 16: 10-3. T.—Neglecting no talent, Matt. 25: 24-30. W.—A faithful servant, Luke 12: 42-48. T.—Peaceably, Matt. 5: 21-26. F.—Honestly, Luke. 19: 7-10. S.—Using every chance, Matt. 25: 4-17. Sun. Topic—Glorifying God in our Daily Work. Matt. 5: 13-16; Rom. 12: 11.

A VACATION OPPORTUNITY.

Conference for Leaders Silver Bay on Lake St. George.

The Young People's Missionary Movement announces the dates of July 21-30 for the Annual Conference of Young People's Leaders, to be held at Silver Bay on Lake George, N.Y.

Among the speakers that the Committee is able to announce at this time, are Hon. Samuel B. Capen, Pres. John F. Goucher, Bishop James M. Thorburn, Mr. Robert E. Speer, Mr. John R. Mott, Dr. F. Mason North, Dr. Stephen J. Herben, Mr. John Willis Baer, Dr. William M. Bell, Dr. A. L. Phillips, Dr. E. E. Chivers, Dr. R. P. Mackay, Dr. T. H. P. Sailer, Messrs Von Oden Vogt, Harry Wade Hicks, Don O. Shelton, S. Earl Taylor, John W. Wood, Harry S. Myers, Edmund D. Soper and Dr. F. C. Stephenson.

The program of the Conference is so arranged as to combine the largest possible benefit from Bible study and conference, with large opportunity for the out-of-door recreation that is essential in the vacation plans of the average Christian worker.

The first half hour of each day will be spent in quiet devotional Bible study under the leadership of Bishop James M. Thorburn, of Indiana, who has consented to serve as the Conference pastor. This will be followed by an hour of conference concerning approved methods of work in churches, Sunday Schools and Young People's Societies. The third hour of the day will be given to home and foreign mission study classes. At eleven o'clock each day there will be platform addresses by prominent speakers, on missionary or devotional themes. The afternoon will be devoted entirely to rest and recreation, with an almost ideal environment of mountain and lake. The evening hour will be occupied by an open air vesper service, followed by denominational group meetings, where denominational representatives may formulate plans for the work of the ensuing year.

The purpose of this conference is to enable young people's missionary secretaries and leaders in Sunday school and young people's work to spend the day in uninterrupted conference and prayer in preparation for the work of the ensuing year. The conference is intended as a training school for the better equipment of leaders in the work of local churches and Sunday schools. Missionary Secretaries and other leaders bear testimony to the fact, that during the past two years these conferences have exerted a most pronounced influence upon

the missionary activities and general spiritual life of the churches.

It is expected that denominational missionary secretaries for young people's work, and national, state and district officers of Sunday school and young people's organizations, will be present. In addition to these, a special invitation is given to churches, Sunday schools and young people's societies, to send one or more of their strongest young people as delegates to the Conference.

Additional information concerning the Conference may be had by addressing your Denominational Missionary Secretary in charge of Young People's Work, Rev. R. P. Mackay, 89 Confederation Life Building, Toronto, Ontario.

Faces have an influence that words can never have. The eyes, the brow, the lines of the whole visage, speak out as the tongue can never speak. The face is not merely physical; it changes inevitably as the inner man changes. Hard thought, evil desires, selfish ambitions, show through the countenance as in no other way. And the influence of these inner thoughts and purposes of ours is felt by those who merely look at us. It is not enough that we should have a care about words and deeds as influencing others; the very countenance itself, lighted from within, should speak forth a clean, wholesome message to all who look us in the eyes.—Great Thoughts.

Rev. W. Wilberforce Smith, of New York, is the newly elected president of Coe College, the strongest Presbyterian institution in Iowa. He succeeds Rev. S. B. McCormick, D. D., now the chancellor of the Western University of Pennsylvania, who for nearly five years led the college to its present excellent condition, both as to endowment and as to its standard of college work. Dr. Smith is a young man, and will find ample opportunity for work, and a fine body of men both lay and clergy, as his loyal supporters.

Maintain a holy simplicity of mind and do not smother yourself with a host of cares, wishes or longings, under any pretext.—Francis de Sales.

FOR DAILY READING.

Mon.—Seasoned with salt (Col. 4: 1-6.)
Tues.—Guarded lips (James 3: 1-13).
Wed.—Without guile (1 Peter 2: 13, 21-25).
Thurs.—Fearless to confess (Acts 26: 24-29.)
Fri.—Wise in defense (1 Peter 3: 13-16).
Sat.—Honest, clean, and kind (Eph. 4: 22-29.)

Under the Patronage of His Excellency the Governor General.

The Fifth Annual Meeting of the Canadian Association for the prevention of Consumption and other forms of Tuberculosis. Will be held

On WEDNESDAY, MARCH 15th, 1905

AFTERNOON:—Railway Committee Room, House of Commons. 3 o'clock.

EVENING:—Normal School Assembly Hall, 8 o'clock.

Lecture by Dr. Adami, Montreal, on ADAPTATION and TUBERCULOSIS.

W. Moore, Sec.

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C. BLACKETT ROBINSON Editor.

OTTAWA, WEDNESDAY, 8th MARCH, 1905

Opportunity For Other Things.

The Dominion Presbyterian does not despise political parties, recognizing that under government by party, notwithstanding the turmoil of freedom, Great Britain has thrived for centuries, and British Colonies for generations. But a comparative lull, as between political parties, has also its compensating usefulness; such a lull we in Ontario are likely now to have for some fairly considerable time. Where political parties are of nearly equal strength, the alternate hopes and fears of the contestants, like two evenly matched cricket clubs, keep up a feverish excitement. But the one government at the Dominion Capital has now a very decisive majority, while the new government of Ontario is proportionately strong in the legislature at Toronto: so for several years to come, though political interest may continue, the main struggle has been, in each House, settled for the time being.

That being the case, perhaps the energies of many good Christian men—and the best church workers are often men of pronounced political views—might now be diverted for a while a little more strongly in the direction of congregational religious work.

A GOOD MOVEMENT.

Toronto has a Municipal Reform Association, which deals with the number of liquor licenses, cigarette selling, demoralizing posters, and the election of Christian men as aldermen. The organization has already done much good, and will do more. In supporting candidates, where practicable partizanship should be disarmed by nominating an exactly equal number of superior men from each side of politics, and not too many. To plump for a few good men is better than to dissipate force by attempting too much.

IAN MACLAREN ON THE PLACE OF REVIVALS IN RELIGION.

In a sermon in England recently, Dr. Watson pointed out that revivals had their due place as a vivifying force in religion. "When I see a rough man moved by the spirit of religion, I am deeply stirred; a man that no preacher following the line of ethics could reach, from whom many an utterance of mine from this pulpit would glance off like spray from the face of a rock! He will sing hymns, well, that is better than the songs of a music hall; and I would rather hear him speak the name of God in prayer, even though that prayer be offered up in public, than hear him blaspheme in an oath! And," continued the preacher, "you will not change my opinion in the slightest degree by pointing out that many who are singing hymns today are in the public-houses tomorrow. Is it not the same everywhere? In a year of renaissance in literature are there not many books written that you would not wish to preserve on your shelves? All those who went out from Egypt were not good people, were they not 'a mixed multitude'? You will not alter my views till you can prove that no good has been done by these great movements. Moses, John Baptist, Luther, Wesley, Moody—have not these men changed the face of the land?"

WHY IT WAS DONE.

Prof. Charles Wagner gives the following account of how he came to write "The Simple Life":—

"The way I came to write 'The Simple Life,' was an accident. At a wedding we were seven. There were the groom and bride and the witnesses, six, and the pastor seven. I talked to them about the home, the fireside, and their manner of life; just to the six. One of the six was a daughter of a public man, a politician. After a few days she came to me and said:—

"I wish you would talk at my wedding just as you did at the wedding of those working people."

"I said, 'I cannot talk at your wedding like that. There will be two thousand people at your wedding.'

"Well, she said, 'you just talk just like that.'

"So I did; and in the audience there was a publisher. There is always a publisher in every audience. And he wrote me that he would like to publish my talk. That came like an inspiration to me. I had never thought of writing a book on the simple life, but so the book was written, and it has spread all through France and Europe and this country."

Cook's Church, Toronto, begins with a people's song service at 6.50 p. m.

There is a good deal in the papers about the amount of money raised by various congregations. What about the results of the year spiritually?

We direct special attention to the advertisement, in an other column, of the Fifth Annual Meeting of the Canadian Association for the prevention of Consumption and other forms of Tuberculosis, next Wednesday, 15th inst. There will be two seditious one in the Railway Committee room, House of Commons, at 3 p. m.; the other in the Normal School Assembly Hall, at 8 o'clock. The subject to be brought before the meetings is most important to the well-being of the state, and there should be a large attendance of our citizens on this occasion. The meetings are under the patronage of His Excellency the Governor-General.

A CURE FOR THE BLUES.

A doctor who has made a specialty of nervous diseases has found a new remedy for "the Blues." As no drugs are administered, he has felt safe in experimenting with at last half a hundred melancholy patients, and now declares himself thoroughly satisfied with the good results of his treatment. His prescription reads something like this: "If you keep the corners of your mouth turned up you can't feel blue;" and the directions for talking are: "Smile, keep on smiling; don't stop smiling."

It sounds ridiculous, doesn't it? Well, just try turning up the corners of your mouth regardless of your mood, and see how it makes you feel; then draw the corners of your mouth down, and note the effect, and you will be willing to declare "there's something in it."

The doctor treats his nervous patients to medicine when necessary, but when the case is one of pure melancholy without bodily ill, he simply recommends the smile cure. He has the patient remain in his office, and smile—if it isn't the genuine article it must at least be an upward curvature of the corners of the mouth—and the better feelings follow inevitably. The treatment is followed up regularly, and the patients all testify to their good effect. It takes considerable persuasion to induce some of them to apply the cure, and of course, the greater number of patients are women; for when a man is blue he is bound to be blue, in spite of everything, but a woman is more easily persuaded to try to find a cure.

His discovery grew out of an experience in his own home. His wife was of a nervous and rather morbid temperament, and when in a despondent mood he would ask her to "Smile a little," until the saying came to be a household joke. But it brought about good results, and then came the inspiration to try the same cure upon others.—Chicago Times.

It is odd and sometimes melancholy to see a man trying to "make up his mind" when he has no material on hand to work with.

THE LOCAL OPTION CAMPAIGN.

Rev. Mr. McArthur, the Presbyterian minister of Cardinal, gives the following interesting account of the campaign in that town:

"The Local Option Campaign in Cardinal, Ont., was a splendid victory. The W. C. T. U., of which Mrs McArthur is President, got the petition up and presented it to the village council. The request was granted. The failure of the Local Option by-law in Iroquois—just five miles distant, and which was lost by a minority of five votes—gave confidence to my, a failure for us was predicted on every hand. I took the campaign in hand, directed all movements, hunted up all favorable voters, at home and abroad, went about with a winning look, told everybody we were going to win, no public meetings, no outside help—quietly I went from home to home, aided by the Methodist minister. I had three horses at work on the day of voting. I watched the voter's list, and saw that every vote was polled. When there was a difficult case, I went out myself. Our women voters stood loyally by us. I am now convinced that Local Option can be carried in almost any village if properly managed. Our majority was nine, and nine spoiled ballots. We are now laying our plans for enforcing it when it comes in force, and we must do it, and we can do it, or in three years loose it. There is to be a recount this week, before Judge Macdonald, of Brockville, and there will be an attempt at protesting, but I think without success."

A curious optical illusion is described by a scientific gentleman. He took a sheet of paper, and, having made it into a tube, applied it to his right eye with his left hand. He kept both eyes open, and looked at a small object not far away. He was unable to see the object with his right eye. His left eye perceived the object, but it seemed to be looking through a hole in his left hand—the one that was grasping the paper tube. The hand appeared to have a very clearly marked hole in it.

It is not to be denied that the Torrey meetings in Liverpool encountered at first a good deal of quiet opposition from certain elements in the English Presbyterian Church, but that friction seems to have been entirely allayed before the close of that remarkable mission. The lord mayor of Liverpool gave to Dr. Torrey and his able helper and singer, Mr. Alexander, a public luncheon in the town hall of the city on the eve of their departure to London. The lord mayor is the superintendent of the Sefton Park Presbyterian Sunday School, the church whose pastor is the famous Dr. Watson, otherwise Ian MacLaren.

Dr. Watson had published in The Liverpool Daily Post, a few days before this public reception, a letter highly commending Dr. Torrey and his work in Liverpool to which Dr. Torrey feelingly referred when speaking at the lord mayor's table. Praise of the revival from one differing so widely from its leader in theological opinions, was praise from an unexpected source. At the same farewell function the rector of Liverpool gave a "Godspeed" to the evangelists upon the part of the Church of England, and Rev. J. H. Atkinson, upon the part of the Free Churches, expressed grateful acknowledgment of what had been accomplished. It would seem from this that the evangelists have wholly won the sympathy and good will of those who regarded them and their methods originally with suspicion.

One of the most imperative needs of our times is quietness. Hurry and worry and din are characteristic evils of our modern life. From the time our eyes open in the morning until they close at night, the tendency of things is to constant whirl and excitement. For this reason life is robbed of some of its sweetest and most noble charms. Besides we fail to appreciate and live amid its larger and deeper meanings. Along the margin of the river which bears the timber from the hills, the boats of commerce to sea, there are quiet places here and there where the waters seem to turn aside to rest. And just here they take on their greatest beauty and chiefest charm. Here the flowers crowd down to view themselves, here the cattle come to drink, and here the sun by day and the stars by night find their peaceful dwelling place. Beside the tumultuous current of our everyday life we need more places of stillness, that we may learn better to reflect and more to embody the glories of earth and heaven. We need to spend more time in the valley of quietness where flows the still river of God, and where peace abides and waits to minister to all our needs.

Cheese dishes are to be commended because they are nourishing and not unhealthful. There is an air of festivity about the Welsh rarebit which has made it many friends. This receipt is good for mild rarebit. Melt half a tablespoon of butter, add half a teaspoonful of cornstarch, and half a cupful of thin cream. Cook for two minutes, and add a half pound of mild cheese broken in small pieces. When smooth season with salt, mustard and pepper. Serve on toast. To make this better up to the masculine taste, transform it to a Golden Buck by dropping on each slice of toast a poached egg. Eggs scrambled with cheese are delicious. To make this dish you need do nothing but add bits of mild cheese to your ordinary receipt for scrambled eggs. Cheese fondu is light and is a good supper dish. Melt a tablespoon of butter

in a pan, add to it one cupful of milk, one cupful of bread crumbs, two cupfuls of cheese, grated or broken in bits and season with mustard, salt and red pepper. Stir constantly and just before serving add the well beaten whites of two eggs.

HEALTHY LUNGS.

Depend Upon Rich, Red Blood—Poor Blood Means Weak Lungs and Fatal Consumption.

Every drop of blood in the body must go through the lungs. That is why the lungs are helped, and healed, and strengthened with the great blood-builder, Dr. Williams' Pink Pills. They fill the veins with pure, rich red blood that gives health and vigor to weak lungs. That is the way Dr. Williams' Pink Pills brace the lungs to throw off bronchitis and heavy colds. That is the way Dr. Williams' Pink Pills build up the lungs after an attack of la grippe or pneumonia. That is the way Dr. Williams' Pink Pills have saved hundreds in Canada from consumptives' graves. No other medicine does this work so speedily and so well. Mrs. Jane A. Kennedy, Douglstown, Que., says: "My sister, a young and delicate girl, took a severe cold when about seventeen years old. Nothing we did for her seemed to do any good, and we feared she was going into consumption. Often after a bad night I would get up early to see if she had spit blood during the night. A friend strongly urged me to give her Dr. Williams' Pink Pills, and within a month from the time she had begun their use, she had almost recovered her health. Under the continued use of the Pills she is now well and strong."

Dr. Williams' Pink Pills not only make weak lungs strong, but they cure all troubles arising from a poor or deficient blood supply, such as anaemia, indigestion, rheumatism, neuralgia, general weakness, St. Vitus dance, headaches and backaches, kidney troubles, palpitation of the heart, and the special secret ailments of young girls and women. Insist upon the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. Sold by medicine dealers everywhere, or by mail at 50 cents a box, or six boxes for \$2.50, by writing The Dr. Williams' Medicine Co., Brockville, Ont.

Jimmy's father had told him that, should his teacher have occasion to cane him, there would be trouble, and this knowledge gave Jimmy confidence. "Father," he said one evening, "you know you said there would be trouble if teacher caned me?" "Yes." "Well, he did cane me today. When are you going up to see him about it?" "My son," said his parent, "I never go back on my word. I said there would be trouble for someone, and there's going to be. Fetch the strap, and come up to my room."

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

The Weak Brother.

Deacon Wilder drove leisurely along; that is to say, he let the old white horse jog along much as suited him, while the deacon was lost in thought of a soberly pleasant kind. He was thinking as he made the daily trip to the post-office and store, of the sermon of the day before.

"A good sermon—a fine, good sermon, full of good sense and Christian doctrine," said the deacon to himself, after the manner of those who think aloud.

"The Weak Brother," he called it. It was a searching discourse, sure enough. I guess I wasn't the only one who was set to thinking whether I'd always seen and done my duty by them as are not so well fixed in the faith as I be. I don't know—there's so many things to look out for and keep in mind—I'm afraid I've mostly looked out to keep myself in the straight and narrow way, and looked to others to do the same for themselves. I've been in fault there, I'm free to confess; now I've had my eyes opened to my duties. But I don't just know whom I've neglected, either. I'll have to keep on the watch now, thought, and see if I—"h'm" and the good old deacon's meditations were brought abruptly to an end by something his keen old eyes had espied down the road ahead of him.

It was the figure of a man, not young, nor yet old, shabbily dressed, walking with ambitionless, slouching footsteps, and carrying in his hand a small basket.

"Ben Loomis," said the deacon to himself, "going to the store. Or that's where he's headed for just now, to judge by the basket. But I wouldn't be afraid to guess that he will stop at the tavern this side of the store; and by the time his errand is done there he won't have any money or brains left for the store part. He's about the most worthless man about here, I do think. With his brains and good education—better than I ever could get—he might be rich and respected today, instead of a drunken loafer 'half the time."

Had not he, Deacon Wilder, as much interest in this poor, outcast, weak brother as others? Had he ever taken pity upon the man and tried to help him, help himself in any of his times of repentance and attempts to reform?

Then the old white horse was started out of his lazy amble by a smart gathering up of the lax lines and a decisive "Get up here—get up. We've taken it easy and jogged along comfortably enough, you and I. Get up," and the old horse increased his speed obediently. It was but a moment or two before the slouching

figure was overtaken. The deacon pulled up with a hospitable salutation: "Hullo, Loomis! Going to the store? So am I. Get in; plenty of room; might as well ride as walk, eh?" and his cordial words and hearty laugh were not to be resisted.

Loomis looked up at him with gray eyes which had once been called "fine," and their first sullen resentment was covered up by surprise and something else, something softened and almost grateful.

The deacon did not miss that expression, but he did not betray the fact. He only started in to talk in a neighborly, friendly way, as he would have talked to almost any man but Ben Loomis before today. Today he felt that he must be more entertaining and friendly toward him than any other.

And then—he had not intended this, but it seemed to start of itself—he found himself talking of the subject that had filled his mind a few minutes before—the sermon. The deacon was a good talker, and the man beside him listened in silence, yet showed by his expression that he was interested. It was a long time since he had heard a sermon at first hand. There had been a time, but that was long past; and he listened to the kindly voice and the good words with a curious stirring of long-sleeping feeling.

The deacon paused at length, and then ended by saying, reflectively, "I'm an erring mortal myself, I know, but I tell you, a talk like that makes a man feel that it is not enough to be looking after yourself alone, but that he must get up and be about the business of looking after the weaker brother, 'for whom Christ died,'" and he looked thoughtfully off between the old white horse's ears.

"And so one man takes it upon himself to look after, to see that one of these weak brothers is gotten safely past the tavern," and the gray eyes were fine with feeling now.

The deacon flushed at the other's easy application of the sermon to the case at hand. "Well I—you see, Loomis," and he turned to look squarely into the other's face, "I haven't done my duty by you, or any one else tempted more than I am. I'm sorry I have not seen it more clearly before, but if you will let me now, and in future if you will look to me and come to me when you need help—" "I will, Deacon Wilder. And I thank God, and you whom I believe he sent after me today, for your help and your offer. You did not know—how could you?—that I had just given up the last shred of hope, the frail straw which I have clung to all these awful years. I am weak, oh, so weak. But I have tried—nobody knows how hard—to

reform. You who have seen the small results and the failure at the end of each effort, will never know the fight I made before I went down, 'each time. I have been sober for a week. Today I felt that I must drink or go mad. I started out with this basket making an errand to the store an excuse to get away from the house. But I was going to the tavern, and felt that I did not care what became of me if only I might drink, and drink. You don't know the struggle, deacon; and under all was the thought that no one cared—"

The deacon interrupted him, "I care, and Christ cares, my brother; never say or feel that. I am the one to blame; help me to make it right by letting me help you."

"I will. I won't give up the fight. I've been trying in my own strength. Now I'll look to the Lord to help me—through you, if that is to be the way," and the two clasped hands over the compact.

And Deacon Wilder was not to be disappointed. In after years the weak brother to whom he had first held out a helping hand stood an honored man among men once more, a living testimony to the power of God and the fellowship of man.

HOW TO TRAIN GIRLS.

Years ago, before Ella Wheeler Wilcox gained her reputation she won a prize for the question, "What shall we do with our girls?" Here is the pith of her essay:

"The foundation of society rests on its homes. The success of our homes rests on our wives. Therefore, first of all, let us teach our girls to be successful wives. Begin in their infancy to develop their characters. Teach them that jealousy is an immorality and gossip a vice. Train them to keep the smallest promise sacredly, and to speak to people only as they would speak to them. Teach them to look for the best quality in every one they meet, and to notice other people's faults only to avoid them. Train them to do small things well and to delight in helping others; and instill constantly into their minds the necessity for sacrifice for others' pleasure as a means of true development. Once given a firm foundation of character like this, which the poorest as well as the richest parents can give to their girls, and no matter what necessity occurs, they will be able to rise above it."

When baking potatoes, prick them deeply with a fork before putting them in the oven. They will cook better and quicker for the pricking.

SOME CALLERS OF MINE.

"Now don't be in a hurry. When I go to your house I stay two or three hours."

I looked at my pleasant little friend made some trifling excuse for leaving. I could not tell her that I was trying to set her an example in the matter of calls; that my pleasure in seeing her at my home was always tempered by the thought that she was good for a two hours' sit.

She is a dear little woman, possessed of many lovely qualities. She is kind-hearted, sweet-natured, unselfish and generous. I like her immensely,—for an hour at a time. How well I remember the summer day when I had spent the morning and the first hour of the afternoon over the ironing board. I had just gone upstairs for a much-needed rest when the door bell rang and Mrs. Butler was announced. There was nothing to do but dress quickly and go down to the parlor to be entertained until tea-time, with a detailed account of Mr. Butler's new business venture, Rob's college triumphs and Jennie's headaches, followed by a lengthy discussion of aids and means whereby the Ladies' Aid Society could raise money to buy a new carpet for the church. All of which interests me ordinarily, but that day my head buzzed and my back ached, so that instead of polite responses to the steady flow of Mrs. Butler's conversation, it is a wonder I did not cry out, "Why did you come so early? I could have enjoyed this if I had had a rest first." Well, well, I must not scold any more about my good friend. She is a much better woman than I am, only I have more sense about making calls. I know that a breezy little chat of twenty minutes or half an hour is refreshing to both caller and hostess, but a long-drawn-out effort at "making talk" is exhausting to both.

Another point in making calls is timeliness. Just when my potatoes are ready to be mashed, it is not an unmixed pleasure to hear the cheery voice of Mrs. Vance in the hall, "Tell your mother I want to see her just a minute." And of course I leave everything to see my dear missionary co-worker and hear a letter from our presbyterial secretary. One-minute lengths into ten, as we talk it over. I hear my husband come in, and a faint odor of scorched potatoes disturbs by equanimity. It requires an effort not to appear ready to have Mrs. Vance depart. I hasten to the kitchen to find my meat dry and potatoes hopelessly burned. Mrs. Vance has a cook at home, her husband is not in business, and she does not realize how much ten minutes, just at dinner time, means to me. But she might. I sometimes think a little consideration would teach her to keep away at meal time. I could tell about the gossip caller, the doleful caller, the stupid caller, but forbear, lest your attention should be diverted from the worst offenders—the caller who stays

too long and the caller who comes at dinner time.—Presbyterian Banner.

THE QUEEN CHAMELEON.

The wonderful changes of color which chameleons are able to display have always made these creatures famous. The way in which it is brought about is interesting. The outer layer of the skin is colourless, but beneath this, at varying distances from the surface, are certain iridescent cells, then some containing drops of oil, others with crystal granules, and still others with brownish and reddish pigment. When the crystal-filled cells are brought near the surface, they reflect the light and make the creature very pale—almost white; the oil-drop cells, in turn, cause a yellow colour; when all the pigment is forced upward a dark hue is imparted to the skin, and, when the light is diffracted through the yellow oil and iridescent cells a green tint results. These pigment cells are under the control of the chameleon and thus he can copy his surroundings so perfectly and immediately that when one portion of his body is in shadow and the other in sunshine he is bi-coloured, the dividing line corresponding to the edge of light and shade. There are many more strange things about a chameleon, but the tongue and the eye seem beyond belief in a living creature. The former is club-shaped at the tip and covered with a sticky substance. Ordinarily when a chameleon opens its mouth the tongue is not especially conspicuous, but when six or seven inches from a fly this organ will be shot forth so quickly that the eye can scarcely follow it, and with unerring aim strikes and snatches the fly down the chameleon's throat. The secret of this little bit of magic is the elastic stem or base of the tongue, which telescopes upon itself when not in use. Remarkable, indeed, is a creature with a tongue which can be thrust out a distance equal to the length of the entire body of the animal. Mythology itself can offer little that is more extraordinary.

THE "ST. CATHARINE'S WELL."

The devotee of the strenuous life in either business or society can find rest and recuperation by bathing in the healing waters of the "St. Catharine's Well." A modest outlay will enable you to rejuvenate without traveling abroad in search of health. A temperate climate, pleasant surroundings, skilled attendants and homelike environment will be found by visiting the Welland, St. Catharines,—a happy combination of sanatorium and family hotel conducted on the most approved therapeutic lines. Physicians and nurses, sun rooms, roof promenade, golf links, library, music room, &c among the features. Long distance telephone in each room. Apply to G. T. Bell, G. P. and T. A., Grand Trunk Railway System, Montreal, for full particulars.

A Little Life Saver.

Baby's Own Tablets have saved many a precious little life. They are the best medicine in the world for all stomach and bowel troubles, simple fevers and teething troubles, and they contain not one particle of opiate or harmful drug. Mrs. Elbridge Lowe, Sheet Harbor, N. S. says: "My baby was always sickly until I began giving him Baby's Own Tablets, but they have changed him into a fine, big healthy child. I am never without the Tablets in the house." The Tablets can be given with perfect safety to a new born babe, and are good through every stage of childhood. If you do not find the Tablets at your medicine dealers send 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., and get a box by mail post paid.

YOUR LIGHT.

The headlight on an engine is a small lamp, backed and set forth by a burnished reflector. Then it casts forth its brightness, pointing out and illuminating the way for the speeding travellers. Your lamp may not be large, but if you will put behind and about it the burnished reflector of a consistent, consecrated life it may shine forth into the darkness, guiding hurrying pilgrims through the night.—Bishop Fowler.

When baby pulls at his ear or cries sharply and presses his head against his mother let her beware of earache, a common but dangerous complaint in very young children.



SOLE AGENTS

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CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

The Halville congregation has extended a unanimous call to Rev. R. McKay, M.A., B.D., graduate of Queen's. There is some uncertainty of the acceptance of this call, as another has been extended to him from the congregation of Maxville.

Rev. R. Bertram Nelles, who is at present in charge of the Mill street Presbyterian church, Port Hope, has received a call to become the regular pastor of that congregation.

The 33rd annual meeting of the Prescott Presbyterian church was held in the lecture room of the church on Wednesday evening, February 22nd. Dr. Stuart, the popular pastor, made a brief report of the progress of the congregation. Although during the past year a number had been called away and some had left the town, there still was a slight increase in membership, the roll now having 176. The treasurer, Mr. J. K. Dawsley, reported a balance on hand and in many respects an increase in the receipts.

At the last meeting of the Lanark and Renfrew Presbytery, Dr. Crombie, the veteran clerk of the Presbytery, announced that he would not again appear at the meetings of Presbytery in the capacity of clerk. A large committee was appointed to arrange for a becoming celebration of the jubilee of Dr. Crombie at the next regular meeting of the presbytery, to be held in Smith's Falls, and the people of the town are to be invited to co-operate with the presbytery in this matter. The dates fixed for this meeting and celebration are May 23 and 24 next, the presbytery to meet in St. Andrew's Church at 2 o'clock, p.m., and for the evening meeting in St. Paul's Church, and if business require it in St. Paul's Church on 24th May.

Rev. E. S. Logie, of Winchester, preached in St. Andrew's Church, Almonte, on the 19th ultimo.

The Glangarry Presbytery was to meet in St. John's church, Cornwall, on Tuesday, March 7, at 1:30 p.m.

Mr. Ormiston of McGill College, Montreal, occupied the pulpit in the Maxville church very acceptably on the 26th February.

At a full meeting of the Brockville Presbytery, held at Winchester, the following protest was introduced by the Rev. John Chisholm, of Kemptville, and unanimously passed, the clerk being instructed to send copies of the same to the House of Commons and Senate of the Dominion: "This Presbytery of Brockville begs to exercise the right to address the Parliament of Canada in humble protest against any legislation establishing a system of Separate schools in the proposed Provinces of Saskatchewan and Alberta, asserting that in our judgment Separate schools are detrimental to the interest of our national life, whereas national schools bringing all the divers elements of the newer districts under common educational influence, are a means of us desire to enter our most emphatic protest against imposing any constitutional limitations upon the prospective provinces, of which their people have not been freely consenting parties." are detrimental to the interest of our national schools bringing all the divers elements of the newer districts under common educational influence, are a means of developing a sense of Canadian citizenship. And we desire to enter our most emphatic protest against imposing any constitutional limitations upon the prospective provinces, of which their people have not been freely consenting parties."

At the regular meeting of the Presbytery of Lanark and Renfrew held on the 28th ultimo in Carleton Place, the following were appointed commissioners to attend the meeting of General Assembly next June in Kingston: Rev. W. T. B. Crombie, M. D. M. Blakely, M. Currie, G. A. Woodside, M. H. Wilson, and Dr. Bayne. Elders—I. Crain, A. G. Farrell, Smith's Falls, Dr. Mann, Renfrew; A. Johnston, Pembroke; J. McDougall, Blakeney; Dr. Carmichael, of Kingston was nominated as moderator of the Assembly, and Dr. Kellock, of Leeds, as moderator of the Synod.

Rev. Dr. Moore of Ottawa occupied the pulpit of the Russell church on the 26th February, preaching on the importance of attending divine service.

Rev. A. S. Ross, B.A., of Westboro occupied the pulpit in the Methodist church, Russell, on the last Sunday of February.

An interesting program was given at the missionary entertainment held on the 24th February in St. Andrew's church, Carleton Place. Among those taking part in the program were the following: Mrs. C. W. Young, Miss Cornish, Miss Helene Allen, Miss McDougall, Miss Irene Syme, Miss Jessie Arthur, Miss Sadler and Mrs. John Stewart. The choir also rendered several selections.

On Monday evening, March 2, a concert was given by the Bible Class of St. Andrew's church, Gananoque, which proved a great success. Thirty-five people took part and the music and other numbers were much enjoyed.

Owing to the inclemency of the weather on Friday 24th February the Wilton Sunday school social was postponed till the following Monday, when a very pleasant evening was spent, an excellent programme being furnished by members of the Sunday school.

WESTERN ONTARIO.

Dr. Margaret Macleary, of Indore, India, in an interesting address on Mission work, gave a graphic description of the dreadful sufferings of the people in Central India during the famine, and told of the thousands of deaths from the plague. In one district near where she is stationed, four thousand out of seven thousand died from the disease. Among the number were two missionaries from Canada, Dr. Geo. Menzies and Mrs. Baird-Harcourt. From the famine the Missionary Society saved 2,000 children and these are now being educated and cared for in orphan and industrial schools. They are being taught to make Persian and Turkish mats, and are very apt in needle work. In the district in which Miss McKellar has been stationed there are 500 communicants and over 500 baptised adherents. These Christian natives have promised one-tenth of their earnings to Christ and the last year she was there they gave 1,419 rupees, which amounts to \$500.

Rev. Dr. McMullen, Knox church, Woodstock, referring to the death of Rev. Dr. Smita, Galt, who had been moderator of the General Assembly two years before he himself occupied that position, said it was a solemn fact that only two who preceded him in the moderator's chair were now living.

It is with deep regret that the congregation of Gibraltar part with Rev. J. H. Borland, who has been their pastor for a number of years. The reverend gentleman preached his farewell sermon on Sunday last, when there was a large congregation present. To his new charge he is accompanied by the best wishes of the people there.

On Sunday morning, February 26, at St. Andrew's Church, Stratford, Rev. E. W. Fanton, preached a memorial sermon to the late Wm. Taylor, who passed away during the previous week.

The contracts have been let for a new church for the Presbyterians of Kilmartin. The church will be 50x65 feet, of red pressed brick and will seat about 300. The cost of the building will be about \$5,000.

Rev. A. B. Winchester, of Toronto, addressed the Y.M.C.A. of Stratford, last Sunday afternoon.

Rev. R. Aylward, B.A., of Parkhill, preached in Knox church, Stratford on the 26th February.

On the evening of March 1st, a farewell reception and entertainment was held at the Owen Sound Y.M.C.A., at which refreshments were served, and a general good programme was furnished. Mr. John McQuaker, president of the Association, occupied the chair. The special feature of the evening was the presentation of a gold watch, chain and locket to Mr. R. J. Kiak, who a few weeks ago tendered his resignation as secretary, which position he had occupied with great acceptance for the past four years. The watch bears the inscription, "Presented to R. J. Risk by officers and members Y.M.C.A., Owen Sound, 1905," and the locket is also engraved with his initials. Mr. A. F. Armstrong, made the presentation, while Mr. W. C. Anderson read an address. Mr. Risk expressed his sincere appreciation of the gift, and brief addresses were also given by Mr. Jas. Clark, a member of the Bible class, and by Messrs. Wm. Douglas, C. A. Fleming, and Dr. R. Howey. At the last meeting of the Auxiliary on Friday last, Mr. Risk was presented with a \$10 gold piece in a silk pouch. The address was read by Mr. McQuaker. The presentation made by Mr. Armstrong.

St. John's congregation, Bradford, have just closed a most successful year, and the Treasurer's statement shows a balance on hand in the General Fund to the amount of \$107.38. A summary of the report gives the following figures: Contributed to the general fund \$13.13; Contributed to the building fund \$37.01, to Mission Schemes \$45.45, by W.F.M.S. \$11.05, by Sunday School \$20.88; to Bible Society, etc., \$10—total \$717.52. All three congregations in the pastorate in a healthy condition financially, each showing a large sum towards building funds and for other purposes.

At the meeting of the Sarnia Presbytery, held in St. Andrew's Church, Sarnia, last week, a call from Bridgen to Rev. Walter Reid, of Weston, was presented, and accepted by that gentleman; induction to take place on Tuesday, March 28, at 2 o'clock p.m. The Rev. John Eadie, of Point Edwards, made application for leave to retire from the active duties of the ministry. The Presbytery agreed to forward his application to the General Assembly. The Presbytery resolved to nominate Rev. Dr. Denny, of the U. F. College, Glasgow. The following ministers were elected as commissioners to the General Assembly for the current year: Revs. J. R. Hall, H. Currie, E. C. Currie, E. B. Horne. Four elders were also appointed as commissioners.

At a meeting held in the parlors of St. Andrew's church, London, last week, it was decided to take a church census in that city within a short time. Mr. F. Yellowlees, of Toronto, one of the three secretaries of the Ontario Sunday School Association, had been invited, and the matter was talked over with him. After the census proposition had been gone into thoroughly it was decided to call a meeting of all the churches in the city, Protestant and Catholic, as well as all superintendents and assistant superintendents of Sunday schools, to be present at St. Andrew's church, on the evening of March 7, at 8 o'clock, for the purpose of deciding when to take the census. The opinion was expressed last night that the census will probably be taken early in April. In order to secure the information sought, it will be necessary to secure at least 530 enumerators, and these must of course, be supplied by the churches. The enumerators will all begin work the same day, each with a certain district to cover and each will complete his work on that day. They will visit every house in London, and will ascertain the denomination of each family, the number of persons in each household above and below 18 years years of age, how many of these attend church regularly, etc. The information will be written on specially printed cards, and these cards will be sent to the pastors of the denominations to which the people claim to belong, or desire to belong to. Thus the number of church-going as well as non-church-going people in London, will be ascertained, almost to an individual.

The Mission Band of Stanley street church, Ayr, gave an enjoyable social on February 23. Games, refreshments, and a fine musical and literary program made the evening pass most pleasantly.

Rev. J. C. Wilson, B.A., of Acton conducted services in Churchill on the 26th February.

THE WORLD OF MISSIONS.

The Church Missionary Society is about to build and equip at Khartoum in the Sudan a girls' school, which will be a worthy memorial of General Gordon.

Poor people in Japan frequently use a piece of oiled paper instead of an umbrella, spreading it over their heads when it rains. A large piece of this paper only costs a shilling.

One thousand Chinese Bibles and Testaments have been distributed this year among the post office clerks in China. Each volume was separately addressed, with a personal letter from the members of the International Christian Association of Postal, Telephone, and Telegraph Clerks. The books were distributed through the British and Foreign Bible Society, which paid one-half of the cost of the gift.

The Alake, or highest king, of Lagos, West Africa, has visited England and paid his respects to the Church Missions House, London, thanking the Society for benefits conferred upon his people. On returning home, though not credited as personally a Christian, the Alake attended a thanksgiving service which he had requested should be held in church, before he entered his own residence. The church was filled by Christians, Mohammedans and Heathen.

A missionary, writing from Kokura, Japan, describes a service with the wounded in hospital there. When permission was given the condition was laid down that there must be neither a long sermon nor loud singing. The Japanese ladies of the three Christian churches—Methodist, Baptist, and Episcopal—sang to the soldiers, and a Southern Baptist Convention missionary did the preaching. The officer who gave the qualified permission listened throughout, and then declared it so good that such a service might be held every day. One does not know whether to be most pleased at the softening of the Japanese through need in a great crisis, or at the union of the Christian denominations in a purpose to use for the Master the opportunities of the crisis.

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Does your Jewelry look soiled or discolored, and if so, do not delay but bring your repairs to us, and we will give you an idea of the cost of the repairs before anything is done on same.

A. ROSENTHAL & SONS,
By Special Appointment, Jewelers to
Their Excellencies, Lord and
Lady Grey.

DELICIOUS SUPPER DISHES.

By Miss Dora M. Morrell.

For those suppers which one prepares quickly either to end an evening's entertainment or for the regular meal, a number of appetizing dishes not too well known, may be prepared, nor is it necessary to have a chafing dish for their cooking. Anything which may be cooked in a chafing dish may as well be cooked on a kerosene, gas or coal stove. Any of the creamed dishes are readily prepared even by an inexperienced cook. The basis of all of these is a cream exactly like that for creamed toast. It is made by melting a spoonful of butter in the pan, adding a tablespoonful of flour and stirring this to a smooth paste. This paste is then thinned to proper consistency by the addition of cream, milk or even water. If the latter is used, much more butter must be allowed.

Sometimes the cook has a good deal of difficulty in making the paste come smooth. She may, if she prefer, mix her flour first with enough cold water to get the lumps out, then turn it into boiling water and let it thicken. To this is added the butter and seasoning. Once the cream is made which may be a day before it is wanted, if it is kept in a cool place—one is ready for creamed fish, sweetbreads, veal, chicken or turkey, oysters, clams, lobsters, potatoes, celery, turnips, or eggs.

Curry powder for seasoning will make a curry of any of these, but for a curry the sauce is not as thick, and usually one adds boiled rice to it. For nearly all articles to be cooked in a curry or a cream sauce, all that is necessary is to add the meat or vegetables to the warmed sauce and let it heat up. This can be done with no danger of scorching by setting into a kettle of boiling water or by using a double boiler.

Sweetbreads to be served must first be blanched by simmering in hot water for ten minutes and then standing in cold water for the same length of time. Break them up after they are blanched and bring to a boil in the cream. Serve on points of toast. This is a good rule to follow in serving all creamed dishes. Before the maid goes for her Sunday out, she can prepare the sauce and then it will be nothing to have the remainder of the dish prepared. Curry should not stand for any length of time.

Another delectable dish for a supper is made from five eggs, a small box of sardines, one tablespoon of butter, the juice of half a lemon, salt and cayenne to taste. Bone the sardines and flake them with a fork. Melt the butter, lay the sardines in it until they are hot, then add the beaten eggs and when they are set stir in the lemon juice, and salt and pepper. Try this receipt sometime when you want something new, substituting salmon for the sardines. 'Tis my own invention, and I assure you it is good. Somewhat similar is a salmon omelet which you may make by heating stiff

the yolks of three eggs to which you will add three tablespoonfuls of milk. Add the same amount of minced salmon and season. Cut into this the well beaten whites of the eggs. Cook until brown, double and serve at once. Omelets need the smoothest of iron pans and enough butter to insure their easy removal from the bottom of the pan. This receipt may be followed for other omelets. Chicken or veal in place of the fish is delicious. Don't be afraid to experiment with such materials as you have at hand.

Shrimps a la Newburg deserve to be better known than they are. Either fresh or canned shrimps may be used, there being the advantage of the latter that they do not spoil so readily. The little black spots removed, down the back should be removed. Cook the shrimps in a tablespoonful of butter for three minutes with half a teaspoonful of salt, a few grains of cayenne and a teaspoonful of lemon juice. Remove the shrimps, keeping them warm. Make a sauce by adding to the pan in which the shrimp were cooked half a tablespoonful of butter with the same amount of flour mixed into it, half a cupful of cream and two yolks of eggs. Add the shrimps and flavor with lemon. Serve on toast points.

RULES FOR DOLLS.

A wooden-headed doll should be careful not to hit her head against her mother's, lest she should hurt her.

"A wax doll should avoid the fire, if she wishes to preserve a good complexion.

"Often an old doll with a cracked head and a sweet smile is more beloved than a new doll with a sour face.

"It is a bad plan for dolls to be stretched out on the floor, as people may tread upon them; and a doll that is trodden on is sure to go into a decline."

Madge was reading these rules to her dolly, with a very sober face. Then she laughed.

"Dolly," she said, "it's funny; but I really believe these rules are more for me than they are for you."—Sunday School Advocate.

Effort is being made to stir up Presbyterians in Iowa to greater interest in educational work. Synod's committee says: Men who are short on faith and long on startling statements should be allowed to practice but not to preach. Liberty does not mean license either in the pulpit or private life. Sincere men full of faith, we need. Shall we not educate sons and daughters in schools where men believe and trust God? The ministry comes from the small colleges. We owe a debt of gratitude to them which we can only pay by meeting their needs. As ministers, as churches, let us be loyal to these institutions and these men of God in charge of them. Again I say: Let us be loyal.

PRESBYTERY MEETINGS.
SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney.
 Inverness, Whyocomeagh.
 P. E. I., Charlottetown, 3 Feb.
 Pictou, New Glasgow.
 Wallace, Tatamagouche.
 Truro, Truro.
 Halifax, Halifax.
 Lunenburg, Lunenburg.
 St. John, St. John.
 Miramichi, Campbellton.
SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Que., St. Andrew's, 14th
 Mch., 9.30.
 Montreal, Knox, 7th Mar., 9.30.
 Glengarry, St. Elmo.
 Lanark and Renfrew, Zion Church,
 Carleton Place, 21 Feb.
 Ottawa, St. Paul's, 7th Mar., 10
 a.m.
 Chester, Feb. 23.

SYNOD OF TORONTO AND KINGSVILLE.
 Peterborough, St. Paul's church,
 Peterboro., 14th March, 9 a.m.
 Whitby, Oshawa, 18th Ap'l, 10 a.m.
 Toronto, Toronto, Knox, 2 Tuesday,
 monthly.

Lindsay, Cannington.
 Orangeville, Orangeville, 7th Mar.
 Barrie, Barrie, 28th Feb., 10.30.
 Owen Sound, Owen Sound, Mar. 7.
 Alcona, Billard River, March.
 North Bay, Huntsville, 7th Mar.,
 10 a.m.
 Sauguen, Mt. Forest, Mar. 7.
 Guelph, Fergus, Melville Church,
 21 Mch., 9.30. Conference pre-
 vious day, afternoon and evening.
SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, Hamilton, Mar. 7,
 10 a.m.
 Paris, Paris.
 London, St. Thomas, 7th Mar., 10.
 Chatham, Chatham, 7th March,
 10 a.m.
 Stratford, Knox, Stratford.
 Huron, Seaforth.
 Sarnia, Sarnia, St. Andrew's.
 Sarnia, Sarnia, St. Andrew's, Mar.
 7.
 Maitland, Wingham, 7 Mar., 10 a.m.
 Bruce, Paisley, 7 Mar., 10 a.m.
SYNOD OF MANITOBA AND NORTHWEST.

Fortage la Prairie, 28th Feb.
 Brandon, Brandon.
 Superior, Port Arthur, March.
 Winnipeg, Man., Coll., 2nd Tues.,
 11-mo.
 Kock Lake, Pilot Mt., 2 Tues. Feb.
 Glenboro, Trehearn, 3 Mar.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Canville, Feb., '05.
 Regina, Regina, Feb., '05.
SNOD OF BRITISH COLUMBIA.
 Calgary.
 Edmonton, Strathcona.
 Kamloops, Vernon.
 Kootenay, Fernie, B.C.
 Westminister, Chilliwack.
 Victoria, Nanaimo, 21 Feb.

CANADIAN PACIFIC.

TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL VIA NORTH SHORE FROM UNION STATION:
 a 8.15 a.m.; b 8.20 p.m.
 VIA SHORT LINE FROM CENTRAL STATION:
 a 5.00 a.m.; b 8.45 a.m.; c 3.30 p.m.; d 4.00 p.m.; e 8.25 p.m.

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:
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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 28, which has not been homesteaded, or reserved to provide woodlots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.
ENTRY.
 Entry may be made personally at the local land office for the District

in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the District in which the land is situated, receive authority for some one to make entry for him. A fee entry, of \$10 is charged for a homestead 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) or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence 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 household, 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 township or an adjoining or connecting township.
 A settler who avails himself of the provisions of clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.
 Every homesteader who fails to comply with the requirements of the homesteader 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 the three years, before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give six Commissioners of Dominion Lands, months notice in writing to the 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 Northwest 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 lands 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 Lands Agents in Manitoba or the Northwest Territories.

W. W. CORY,
 Deputy Minister of the Interior.
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 Toronto, on Tuesday, 14th March at
 9.30 a.m.

Applications for appointments
 should be addressed to the Rev. Dr.
 McLaren, Confederation Life Build-
 ing, Toronto, and Presbyteries' half-
 yearly and yearly schedules should be
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 Sound, before Thursday, 8th March.
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