

# Dominion Presbyterian

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OTTAWA, MONTREAL, WINNIPEG.

MARCH 7, 1906.

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## THE ANGELS OF GRIEF.

BY JOHN G. WHITTIER.

With silence only as their benediction,  
God's angels come  
Where, in the shadow of a great affliction,  
The soul sits dumb!

Yet, would I say what thy own heart  
Our Father's will, [approveth :  
Calling to Him the dear one whom He  
In mercy still. [loveth,

Not upon thee or thine the solem angel  
Hath evil wrought ;  
The funeral anthem is a glad evangel—  
The good die not !

God calls our loved ones, but we lose not  
What He hath given ; [wholly  
They live on earth, in thought and deed, as  
As in His heaven. [truly

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**BIRTHS.**

At Blakney, eb. 15, Mrs. A. N. Young, of a son.  
 At Appleton, Feb. 18, Mrs. J. A. Turner, of a son.  
 At the Manse, Dalhousie Mills, on Feb. 3, 1906, the wife of Rev. W. A. Morrison of a daughter.  
 At 149 Crescent Road, Rosedale, on Feb. 23, to Mr. and Mrs. John Turnbull, a daughter.

**MARRIAGES.**

At the residence of the bride's father, on Feb. 21, 1906, by the Rev. G. Whillans, Donald A. McEwen to Elizabeth Morrison, daughter of Donald McCalg, both of Georgetown, Que.  
 At the Manse, Manotick, Ont., on Feb. 21, 1906, by the Rev. Thomas A. Mitchell, Archibald B. Rowat, of Manotick, Ont., to Minna B. Gilchrist, of Buttertut, Wisconsin.  
 At St. Mark's Church, Kinnear's Mills, on Feb. 13, 1906, by the Rev. J. C. Tannar, pastor, Albert Austin, eldest son of Thomas Frizzell, to Margaret D., youngest daughter of Samuel Noyent, all of Leeds, County of Megantle.  
 At the Manse, Dunvegan, on Feb. 21, 1906, by Rev. K. A. Gollan, Hugh MacIntosh, of Gapeview, Sask., to Miss Tona Campbell, of Dunvegan.  
 At Tara, Ont., on Feb. 20, 1906, by Rev. E. A. McEwan, William J. Gartshore, of Parry Sound, to Miss Therese Williamson, formerly Matron at the Parry Sound Hospital.

**DEATHS.**

On Feb. 19, James Bowes, of Carleton Place, aged 90 years.  
 In St. Catharines, Jean Hisk, wife of John Henderson, Principal Collegiate Institute.  
 In Perth, on Feb. 15, Agnes McDougall, relict of the late Francis Hall, aged 84 years.  
 In Thorold, on Feb. 23, Geo. Gray, in his 84th year.  
 On Feb. 21, 1906, in Toronto, William Thomson, in his 82nd year.  
 Suddenly, on Wednesday afternoon, Feb. 21, 1906, at her residence, 39 Lakeview Avenue, Toronto, Mary T., beloved wife of Geo. Smith.  
 In Fenelon Falls, on Feb. 13, 1906, Sarah Jane Smith, relict of the late Duncan Macdonald, aged 74 years.  
 At Iroquois, on Feb. 27, 1906, Margaret Bailey, relict of Solomon Doran, and sister of Mrs. William Colquhoun, Cornwall, aged 80 years.  
 At Athol, on Feb. 14, 1906, Miss Christy McKecher, daughter of the late Alexander McKecher, and sister of the late ev. Colln McKecher.  
 At Wadena, Mich., on Feb. 13, 1906, Mrs. Lachlin W. McKinnon, formerly of Alexandria, aged 83 years.  
 At Quebec, on Feb. 10, 1906, George Gibson Bremner, aged 85 years, a native of Arbroath, Scotland, and for the past 64 years a resident of Canada.

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J. D. McLEAN,  
 Secretary.  
 Department of Indian Affairs,  
 Ottawa, 3rd February, 1906.

N. B.—Newspapers inserting this advertisement without authority of the Department will not be paid.

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## NOTE AND COMMENT.

In answer to a query, Berry, formerly the English executioner, states that not one of the 500 persons whom he hanged was a total abstainer.

Mr. G. W. Stephens in the Quebec Legislature last week declared that in no other place on the continent did illiteracy exist to such an extent as in the Province of Quebec.

Two hundred sailors will leave England by the C. P. R. liner 'Lake Manitoba' on March 12 for Vancouver, as an experiment of the Admiralty to find out how quickly, in case of necessity, troops could be transported to the Far East.

An order was made by Justice Warrington, in London, the other day, for the distribution of an estate that had been in the Court of Chancery for 400 years. In that time its value had increased threefold.

The most effective way to provide against the threatened coal strike, says the Boston Morning Star, would be for Congress to put foreign coal on the free list where it belongs. It is a universal fuel and the duty on it operates mainly for the benefit of the mine owners while they are freezing the public.

The Dominion Inland Revenue Department recently issued an important bulletin showing the large amounts of alcohol in various widely-advertised patent medicines, in some as much as forty per cent, raising the question whether they can be legally sold by druggists without a liquor license.

For slandering the German Governor of the Cameroons in West Africa, King Akwa has been sentenced to nine years' penal servitude, while other chiefs have been condemned to term varying from one to seven years for similar offences. What thin-skinned people—or is it excessively important?—the average German officials must be, not excepting the Kaiser himself.

An Anti-Opium Campaign has been begun in England by Dr. Sidney L. Gulick, author of the well-known work on the "Evolution of the Japanese, social and psychic." Dr. Gulick comes "to tell Englishmen how the Japanese regard the opium traffic carried on by the Government of India." The opium traffic is going on at Manila, but the United States has not opened an anti-opium campaign.

When opposing the United States Senate Chinese Exclusion Bill in 1882, the late Senator Hoar, a great statesman, as well as a Christian gentleman, said, that "just so surely as the path on which our father entered one hundred years ago led to safety, to strength, to glory," so surely would the path on which the nation then proposed entering bring them "to shame, to weakness, and to peril." That prophecy seems likely to have fulfillment.

How the rank of millionaire may be attained by men of moderate means is shown by the life of the late Judge Tuley, of Chicago, says the Michigan Presbyterian. When he died a few weeks ago the press acknowledged his services to the city, his rectitude, integrity and devotion to duty, and one paper referred to him as a new kind of millionaire—"the man with a million friends." He died a comparatively poor man and yet without riches he won the affection of the people.

The King of Greece having expressed his willingness to accept a copy of the Bible in remembrance of his recent visit to England, the Bible Society has forwarded to Athens the Society's "Jubilee" English Bible, in four volumes—similar to that presented to Queen Victoria at her first Jubilee—and also Nestle's Greek Testament, both suitably bound for presentation to His Majesty.

The Christian Guardian was surprised to learn the other day that the English Wesleyan Missionary Society is doing aggressive work among the cosmopolitan population brought together by the Panama Canal scheme. The Society has missionaries stationed at both the ocean termini of the canal—Colon and Panama—and there are six centres of work along the route. The Wesleyan Church has been working on the Isthmus for the past twenty-three years.

British temperance leaders are rejoicing in the downfall of the Balfour Ministry and cordially greeting their successors. Temperance has at least four stalwart friends of temperance in the new cabinet. Sir Henry Campbell-Bannerman, John Morley, Sir Robert Reid, and John Burns. As late as December 21 the new Prime Minister, Mr. Campbell-Bannerman, addressed a meeting at Albert Hall, London, in behalf of local prohibition.

At a recent meeting of the Presbytery of Manchester (England) the following resolution was carried unanimously:—"The Presbytery of Manchester desire to offer to the Rev. Dr. McLaren their heartiest congratulations on his having, in the providence of God, attained his eightieth birthday; and to express the earnest hope that he may be long spared to reap the fruits of his labors as a preacher of the Gospel and an expositor of Holy Scripture, as well as to enjoy the esteem and affection of his innumerable friends and admirers throughout the world."

The following paragraph from a correspondent who was in Shanghai during the Chinese riots before Christmas, is interesting in view of the Changpu disturbances, says the British Weekly:—"No lady or gentleman went out for two whole days except under escort, and then only to get to a place of safety. A number of ladies and children living four miles out took pillows and rugs, and stayed in the County Club, guarded by the European police. We were ordered to the Cathedral if the Chinese attacked the settlement. Though Christmas was so near at hand, no one had any heart to make preparations for it, and we went out in twenties, near alone, to what festivities there were, in high-necked dresses and boots in case of surprise."

The Congress of the United States has now a bill before it proposing to form a new state out of Oklahoma and Indian Territories. The bill contains a clause providing for absolute prohibition in the new state for twenty-one years and "thereafter, unless the people decide otherwise by an amendment to the constitution." The Indian Territory has been under a prohibition law for many years. The Christian Intelligencer states that "the prohibitory law has operated with complete satisfaction in the Indian Territory, and is desired by many in the territory of Oklahoma, and if these territories are formed into a State with a prohibitory clause in the enabling act to run for twenty-one years, it will be quite likely to obtain indefinitely, as the people will be willing at the expiration of that period to let well enough alone."

A physician in search of remedies for human ills finds that laughter stands very high in the list of prophylactics. The effect of mere cheerfulness as a health promoter is well known, but an occasional outburst of downright laughter is the heroic remedy. "Laugh and grow fat," rests on a sound philosophical basis. Portly people are not given to laughter because they are fat; they are fat because they laugh.

The Presbyterian Banner, of Pittsburg, intimates that a reaction has set in in some parts of the United States against Sunday work on the railroad, and that the movement in that direction is growing. A Western paper says that "the entire St. Paul railroad system has made a new regulation that Sunday shall be a day of rest as far as possible. Sunday excursions will be discontinued, as well as extra trains that day, and freight crews will be instructed to make headquarters by Saturday night." General Passenger Agent Miller says the road is doing this because he thinks its men are entitled to a rest, and because the Sunday traffic is a risk for which the returns are not adequate. This sort of thing," continues the newspaper, "seems to us to be a great sign of the times. The sign is that we are coming to the age of wisdom, the time when we learn that there are limits to human nature, so that the level best, the greatest average, is to be had by reversion to moderation." The railway companies of Canada should take the hint.

We note that in some religious journals, doubts are being expressed as to "the practical and permanent results of the vast and impressive gatherings which the methods adopted by the evangelists"—Dr. Chapman, Dr. Torrey and Mr. Alexander, Dr. Dawson and others—"and of the expressions of interest and decision which have been evoked." In discussing the question of "practical and permanent results" the New York Christian Intelligencer says:—"That much good has been accomplished, that the desired effects have not been entirely wanting, will not be disputed, but that there has been great exaggeration in reporting results, and that in many cases the after fruitage has been far less than was expected, is equally indisputable. The unanimous decision of the pastors of San Francisco, after a study of the outcome of the evangelistic meetings under Dr. Chapman, at Oakland, Los Angeles, Portland and Seattle, not to co-operate in a similar campaign in their city, is one of several instances." And yet in another article the same paper endorses the plan of special services, at which there should be "a waiting for God's message," the condition of hearing His voice being "a consecrated heart," adding: "In this truth of consecration we have the history as well as the prophecy of the Church of God. A consecrated soul is the Bethany of the Holy Ghost. A consecrated Church is the Kingdom of God in power upon the earth. A consecrated ministry, upheld by a consecrated laity, is the divinely-appointed keeper of the keys of the kingdom of heaven. Consecrated lips persuade sinners. Consecrated hands minister to the needy. Consecrated money bears the message of Christ to the ends of the earth. Consecrated time holds eternal rewards. Consecrated talents develop into divine powers. The Church needs nothing more than entire consecration to God; the spirit of God will accept nothing less. Shall this need be met? When this uplift and consecration of Christian lives comes into action there will be genuine revivals of religion wherever the living Gospel is faithfully preached. Then we shall understand the force and beauty of the Scripture declaration: "He that winneth souls is wise."

SPECIAL ARTICLES

Our Contributors

BOOK REVIEWS

GWALIOR PRESBYTERIAN MISSION.

Short Story of Its First Year.

The birthday of the Gwalior Presbyterian Mission may be kept on October 13th, as it was on the evening of that day, that Dr. and Mrs. Wilkie publicly received their "God Speed" from the friends, whose representatives among the dark and neglected men and women of Gwalior they were prepared to be. They sailed the next afternoon.

They passed through Scotland just in time to be present, Friday, October 29th at the last meeting held by the United Free Church in the New College, Edinburgh: to be stirred by Dr. Rainy's "quiet, pathetic enthusiasm;" and to watch the "fitting" the next day.

On the King's birthday they left Port Said for their sail on the Suez Canal. Dr. Wilkie writes: "We were soon passing through the land of Goshen, that once gave such rich returns to its millions. (A few flocks of pelicans represent these millions now.) About half way along the Canal we came to Ismailia, very near to the buried granaries that were almost certainly put up by the Israelites. . . . As I came to Suez I was more than ever made to realize that it is the probable crossing-place of the Children of Israel. . . . The journey through this land of sacred associations has stirred up many memories and solemn reflections."

A month later our missionaries were in the city of Gwalior, watching for an opportunity to obtain sanction from the Maharajah for the prosecuting of the work in his territories, especially for the securing of a house as a dwelling place and a centre of operations.

The Prince had appeared first in a very gracious attitude. Dr. Wilkie writes from Gwalior, December 8th, "Yesterday I was able to see him for a short time. He was at the railway station amidst his officials, but as soon as he saw me he came over, invited me to take a cup of tea with him, and talked about the college at Indore. When I inquired if he could give me a corner in his territory, he asked me to come and see him later at Gwalior."

So at the Residency, Gwalior, during the next month, our missionaries waited the pleasure of the great man who feels so important, and yet who, all unknown to himself, is just working out the purpose of the One "in whose hand his breath is." While there waiting Dr. Wilkie had already two native Christians, Joshua and another man, breaking ground in and around Goona, Jan. 5th. "Yesterday I was permitted to see the Maharajah, and regret to say that he will not give us any footing in his territory. He gave no reason for this, nor was he at all willing even to see us." Yet the great man only closed a door that God meant to be closed, that our missionaries might be free to enter in at another door that He had himself, in the meantime, thrown wide open.

During that month of waiting Dr. Wilkie had spent a few days at Allahabad, where the first General Assembly of the newly formed Presbyterian Church in India had met Dec. 19th. While there Dr. Henry Forman, an honored member of the well-known missionary family of that name had sought him out, and urgently invited him to come and work as a brother with him at Jhansi, which is in British territory, and yet only a few miles east of the Gwalior boundary.

As soon as the Maharajah closed the door against the direct occupation of his

territory, Dr. Wilkie was free to accept, subject to the approval of his Board, the repeated and most cordial invitation of Dr. Forman to locate with him at Jhansi. Thus God has led to brotherly relations with a brother indeed, and to the occupancy with him of a large, growing, and needy city, where British law prevails, and yet commanding easy access to Gwalior territory, and so to the steady prosecuting of the work there.

Then Dr. Wilkie went down to Goona to join his native workers. January 13th, just three months after the farewell meeting, he writes: "I have been cheered to see how well those simple Christians have been carrying on the work."

He tells of one old man, the leader of his caste people, "who came forward, and in the most solemn way put his hands on the heads of his two boys and said, 'These are your disciples, and I we in this house are your brothers. This is the truth, and we want all the people to know it.'" He tells also of a "holy man," leader of one of the idolatrous sects, who was much impressed.

For two months more he and his native helpers, now reinforced by the voluntary coming of Gokal and Ramlal, two of the famine boys itinerated among the villages around Goona. They also took exploratory journeys to other Gwalior towns, watching which would be the best region for the reopening of the work when the hot season which must shortly drive them all to seek better shelter from the blazing Indian sun than tents could afford.

The four very hot months, from the middle of March to the middle of July, have been spent at Jhansi, at first doing some Mohalla, or caste work in the city, and school work among the children. But as the heat at last got too severe for that, the native workers, men and women of them, were gathered into a Summer school for Bible study, reading in speaking study of the best methods, mutual edification and prayer. This has proved a means of grace, a means of intellectual growth and a means of unification among the different workers, so constantly separated during actual work, which has been much appreciated at Jhansi, and probably the Summer school will recur at intervals with growing profit.

It is early to speak of results, as these must always be tested before they are counted. But there are some things for which we "thank God and take courage." The Gospel has been lived and preached in more than thirty towns and villages in Gwalior territory, especially around Goona. Many Bible portions and other small books, as well as Christian leaflets, have been sold among the people. During one journey to Jhalra-Patan, more than 900 books, and 1,200 leaflets were scattered. "The seed is the word." The blessed Gospel has also been lovingly lived and taught in several large Mohallas in Jhansi, and planted to some extent in the minds of not a few school children there. One convert, a promising young Brahmin, has already been baptized, and six of those interested in the Goona district have retained their interest during the four months' absence of their teachers, and are still holding to their profession and asking to be baptized, the old caste leader who offered his two sons as disciples, and the holy man before mentioned being two of the number. Then it is not a small matter that twenty of our native believers are in active training as Christian workers, and in social training as a Christian community.

"The Lord hath been mindful of us; He will bless us." Amen.

Note.—This sketch was written for the September number of the Journal of the Gwalior Presbyterian Mission, as that was the first number of its second year. Those wishing to keep in close touch with Dr. Wilkie and his work should subscribe for the Journal; 50c. per single copy; 25c. each in clubs of six or over; papers sent to one address. Apply to (Mrs.) Anna Ross, 38 Collier St., Toronto.

TORONTO.

Next October Dr. Milligan will complete thirty ears of fruitful service in old St. Andrew's pulpit, Toronto.

That the excellent work being done by Rev. H. A. McPherson in Chalmers Church is appreciated is evidenced by the increase of his salary from \$2,200 to \$2,400. The congregation is steadily growing.

The pressing need of men for the ministry in this country was the subject of Prof. Ballantyne's address at the conference between Knox College students and faculty last Friday.

Rev. Mr. Gandier, pastor of St. James' Square Church, was present at tea at Knox College on Monday, and gave an address on "Young People's Organizations."

The New Brunswick delegates to Nashville paid a visit to Knox on Monday. They received a hearty welcome and an exceedingly pleasant day was spent together, the visitors being present at luncheon and delivering addresses.

The nominations for the annual election of officers of the Missionary Society of Knox College were held on Tuesday, and the nominees for the presidency are D. S. Die, M.A. and J. A. Shawcross, M.A. As the nominations at the Theological and Literary Society were held last week, the election of officers for both societies is now before the students and a good deal of electioneering is being done.

Mr. T. A. Lyle presided at a pleasant meeting of Avenue Road Presbyterians, when the pastor, Rev. W. J. Stenham, who recently delivered a call to St. Mark's Church, Montreal, was made the recipient of a purse containing \$150.00 in gold. Mrs. Stenham was also made the recipient of a number of sterling silver pieces, valued at \$100, by the ladies of the church. Addresses were delivered by Dr. McTavish, Dr. Neil, Dr. Wallace, Prof. Ballantyne, Prof. McFadden and Rev. A. E. Geggie. It goes without saying that the members of the congregation are greatly pleased at Mr. Stenham's decision.

Deep satisfaction was expressed by pastor and people at St. James' Square Church at the reports presented. The ordinary revenue account showed receipts of \$7,437.63, all of which was expended, exceeding \$365.96 transferred to the repair fund, almost wiping out a liability of \$863.43 incurred for repairs to the lecture room and parlors. It was decided to proceed this year with the redecoration of the church interior and other work at an estimated cost of \$2,500. The session reported that the present membership was 718, a net gain of 42 over Jan. 1st, 1905, and the largest in the history of the church. The retiring managers, Messrs. Bruce, Bulk, Gordon, Grant, McIntosh, Nain and Watt, were re-elected, as were the auditors, Messrs. W. M. Douglas and W. Cowan.

Some of the trees bear fruit; rosy apples, luscious pears, ruddy plums and cherries, are all there.

## THE UNCHANGING CHRIST.

"Jesus Christ, the same yesterday and today and for ever."—Heb. xiii. 8.

The Epistle to the Hebrews is written in the spirit and atmosphere of change. It was a transient time, and people did not know what was going to happen, and they had the feeling in any case that it was the unexpected that would happen. Christianity had produced a great revolution, and it was all the more effective and permanent that it was so quiet, gradual and unseen. Indeed when this epistle was written people were only beginning to realise the true revolutionary character of Christianity. It was everywhere dissolving old institutions, dissolving old landmarks, and finding only shadows in what had been hallowed in the worship of God for long centuries. It saw in the heavens and the universe only the outer garments of the Almighty, in the temple and its services a passing phase of the religious life, in the Levitical priesthood the promise and prophecy of the universal priesthood of believers, and Judaism itself as the shadow of the good things to come in the Gospel. The result at first was very disappointing and unsettling, and to have the old house of their faith and worship, where their forefathers found such rest and comfort, pulled down about their ears, was very alarming. This Epistle is full of the signs of distress and doubt everywhere; and amidst such perplexities and changes the writer feels that it is no easy matter to reassure his readers.

In all great movements it is so important to get to what is the heart of the movement, otherwise we shall never understand it. We often wonder how it is that people living in the thick of a great revolution are quite unconscious of it. We saw that in our late election; we see it everywhere on the pages of history. Carelessly we look at the preparatory indications of its coming, and when it comes we have no clue to its interpretation. That is why people were so bewildered and confused by the sweeping changes that Christianity produced. They could not understand it, but had they studied its character and traced its movements they could easily have seen to what it was tending, and where its strength lay. As it was, some thought it could not exist without the Mosaic ritual, the Aaronic priesthood and temple service; while others, who had caught a deeper glimpse of its purpose, thought the life and power and greatness of Christianity lay in its miracles, doctrines and teachers; but they, too, did not know where the heart of the Gospel was—it is in "Jesus Christ, the same yesterday, and today and for ever." It was in Him and in Him alone, their deliverance and security were to be found. There is always the danger in a great spiritual crisis of resting on someone else or something else, rather than on our Saviour. We see that all around us in the worship of our fellow-countrymen; and it is because they have not yet found the one Life, the one only Centre, and the one only Personality of the Gospel.

We are so prone to take part of the life and work of Christ for the whole of it; and hence it is that we often talk as if justification by faith, the atoning work of the Cross, or eternity of punishment, constituted the whole of Christianity, whereas we are only getting to the heart of it when we know that "Jesus Christ is the same yesterday and today and for ever." To these Hebrew Christians all seemed to be going—the world itself in the new teaching had become fleeting phenomena, the garments of Judaism had perished, the worship of the temple had ended in bankruptcy, and the old religion had been found empty of all reality and even their beloved teachers were dead, and even it sometimes looked as if the new religion would follow in the tracks of the old, and that nothing would be left with them amidst the persecutions and changes that had come upon them. But the writer of

this Epistle assures them that there is no need to despair, and that all is working according to God's plan for "the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain"—"Jesus Christ, the same yesterday and today, and for ever."

It was surely well calculated to reassure these good people that are addressed here, to know that Jesus Christ was always the same. We are so changeable and uneven, the circumstances of life are so lumpy and broken, and its ties and associations so uncertain, that it is always such a comfort and help to know that there is one—our dear Saviour—always the same. But sameness becomes so dull and monotonous, and we are always trying to escape from it as if it was a kind of prison life. We change our clothes and food, we change our houses, we change our studies and pursuits, and even our friends and our theories of life, to avoid it; and nothing in the long run wears us so much as sameness. How, then, is it that we never weary of Christ? He is ever the same to us. We change to Him, but He never changes to us. The truth is that while He is the same, we never find sameness in Him. It is only small people, small things, and small ways and ideas that produce a wearisome sense of sameness; but great men and big events and big ideas never do so. While Christ is the same in His essence and character, the infinite in His Divine nature and the unmeasurable expansiveness of His human life, make Him ever different and new and changeable in His manifestations and movements and actions. Like the light, He is ever the same; and yet never the same in influences and results. We know how differently the light affects everything wherever it comes, and yet it is always the same in itself. So it is that while Jesus Christ is the same in His personality, love, sympathy, power and holiness, He is so varied in His revelation and dealings with us, that we can hardly sometimes believe that He is the same old Saviour at all.

Nor does time nor eternity alter this Divine and human sameness in Jesus Christ. It is the golden thread that runs through yesterday, today, and for ever. Whether we interpret these three manifestations in the widest or narrowest sense, the result is the same. The scene changes from yesterday till today, and from today till the future; but Jesus Christ is still the Unchanging One. Whether "yesterday" is the period before creation, or the dispensations of Old Testament times, or the Incarnation and the ministry of Christ, or our own lifetime, or a twenty-four hours; and "today" creation itself, or the New Testament period, or the time of opportunity and blessing for all of us; "for ever" is common to all of them, and the point to which they are all tending; for at last all will gather around His throne, and at His feet, who is "the same yesterday, and today and for ever."

H.

## TOLERATION FOR JEWS.

Two hundred and fifty years ago, under the influence of Oliver Cromwell, England granted toleration to the Jews. The anniversary has been kept at London, when interesting speeches were made. The chairman, Mr. Lucien Wolff, the Jewish historian, emphasized the fact that the re-settlement of the Jews in this country upon a basis of freedom was due to Oliver Cromwell, who was practising religious liberty forty years before Locke wrote his famous essay. The highest note, however, was struck by Mr. Blyde, M.P., who claimed that the history of the Jewish nation had affected the whole of mankind in all ages. He said—"The Jewish literature and religion had for thousands of years been the most powerful factor in the life of civilized mankind. . . . Greek literature had never at any time laid hold of the whole mass of mankind as Jewish literature had from the fifth to the sixteenth centuries."

## NEW WESTMINSTER PRESBYTERY.

The quarterly meeting of this Presbytery met in St. Andrew's church, the Rev. R. J. Wilson acting as moderator. The question of establishing a ladies' college on the coast was discussed, the Presbytery seeming disposed to recognize the necessity which exists for such an institution, and a strong committee was appointed, with Rev. J. A. Logan, of Eburne, as convener, to deal with the matter. A circulating library will be established within the bounds of the Presbytery, by means of which the best theological literature will be in circulation among members. The Presbytery complimented the congregation of Wharmack on the publication of a volume on Presbyterianism in the early days on the Fraser river. Rev. Dr. Alexander Falconer was nominated for the moderatorship at the next general assembly, and the following commissioners were appointed to attend the meetings of the assembly at London, Ontario: Ministers, R. J. Wilson, Dr. McLaren, J. R. Wright, A. S. Grant, A. J. Logan. Elders, Jas. McQueen, J. H. Bank, Alexander Philip, Alexander Duff, A. S. McGregor.

The annual meeting of the Westminster W. F. M. Presbytery was held in St. Andrew's church, Vancouver, and was opened with prayer, after which Mrs. R. A. Wilson, wife of the pastor of the church, warmly welcomed the visiting ladies. Mrs. Macaulay, of Ladner, having replied, Mrs. Henderson, acting president, read a letter of greeting from Mrs. Logan, president, and one from the honorary president, Mrs. Scouler, who is at present in Hamilton, Ont. "The Regions Beyond" was a most interesting and admirable paper, which was read by Mrs. McAdam. Mrs. Creelman, Vancouver, also read an able paper on the subject of "Mission Band Work," in which the ladies of the Presbytery are so much interested. The question box was put in charge of Mrs. McLean and Mrs. Draney. The questions discussed dealt chiefly with the work of the Mission Band, one of the questions being whether, in view of the many churchless foreigners arriving in Canada daily, Canadian church missionary work should not be confined to the heathen at home and the exploitation of the foreign field be left to the churches in the older countries. A portion of the afternoon was devoted to music. A missionary hymn, arranged as a part song, was sung by the children from the Mission Band of St. John's Presbyterian church, the Misses Doris Grainger, Agnes Daimier and Margaret Cockburn taking the principal parts, while a Japanese lady also sang. A hearty invitation was received from St. Andrew's church, Westminster, asking the Presbytery to meet there next year. At six o'clock, Mrs. McNaughton, president of the St. Andrew's Auxiliary, invited all the ladies present to sit down to "high tea," which was much enjoyed.

At the evening meeting, which commenced at 7.30 p.m., and was largely of a popular character, the moderator of the Presbytery conducted devotional exercises and the corresponding secretary read her report. Rev. Mr. McGillivray, pastor of St. John's church, gave an address, an anthem was rendered by St. Andrew's Choir and Mrs. Knox Wright and Miss Jessie Stark sang solos.

The following are only a few of the titles recently applied to the Free Church party:—Wee Frees, Little Legals, Reactionaries, Separationists, Halsburgians, Schismatics.

One of Glasgow's legislators at the Town Council meeting recently declared that something or other "would come in our lifetime, and perhaps before it."

The marriage of Lady Mary Hamilton to the future Duke of Montrose will establish a record in one respect, inasmuch as three generations—grandmother, mother and daughter—will have married present and future dukes.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE FACTS OF THE QUARTER.

(By Professor Matthew B. Riddle, D.D., L.L.D.)

The lessons for this year are from the Gospels according to Matthew, Mark, and Luke, which are called synoptic Gospels, their authors being properly termed the synoptists. These terms are used because these Gospels proceed on a common outline, or synopsis. Hence the facts of this quarter to not include any matter peculiar to the Fourth Gospel, covering almost an entire year. As frequently stated, it is here accepted that our Lord's public ministry included four Passovers, only the last one being mentioned by the synoptists.

**Lesson 1.—The Shepherds Find Jesus:** At and near Bethlehem, a small place about five miles southwest of Jerusalem. The year was quite probably year of Rome 749,—that is, B. C. 5, but the time of year is altogether uncertain. For convenience the traditional day, December 25, may be accepted. Dionysius Exiguus placed the birth of Jesus on December 25, 754, that is, five years later than the probable date. But he reckoned A. D. 1 from March 25, 754. For a full consideration of the question "Why Was A. D. 1 Called B. C. 5?" see *The Sunday School Times* of February 27, 1904.

**Lesson 2.—The Wise Men Find Jesus:** These Magi—according to tradition, three kings, named Caspar, Melchior and Balthazar—probably came from Persia, led by a star. They were Gentiles, but sought a "born King of the Jews." Inquiring at Jerusalem, they were sent to Bethlehem, and again guided by the star. In the house where they found the young Child and his mother, they presented their offerings. The traditional date of the Epiphany, or manifestation of Christ to Gentiles, is January 6; but this is too early. A more probable date is early in February, year of Rome 749,—that is, B. C. 4.

**Lesson 3.—The Boy Jesus:** After the flight into Egypt Joseph went to Nazareth in Galilee. In his thirteenth year Jesus went to the Passover at Jerusalem; being now a "son of the law." He tarried behind in the Holy City, where Joseph and Mary found him in the temple, a ready pupil among the "doctors." The date is April, year of Rome 762,—that is, A. D. 9.

**Lesson 4.—The Baptism of Jesus:** After eighteen years of quiet subjection in Nazareth, Jesus, now "about thirty years of age," came to the Jordan where John the Baptist was preaching and baptizing. He, too, was baptized, though John demurred. Visible and audible signs were given to attest his person and mission. The place may have been near Jericho, according to tradition, or farther north, nearer to Galilee, beyond the Jordan. The probable date is January, year of Rome 780,—that is, A. D. 27.

**Lesson 5.—The Temptation of Jesus:** The forty days' fast immediately followed the baptism, and at its close the three temptations occurred. The order of Matthew is to be preferred. The traditional and probable scene of the fasting and of the first and third temptations is a mountain near Jericho, called Quarantania. The period covers February and the early part of March, year of Rome 780,—that is, A. D. 27.

**Lesson 6.—Jesus Calling Fishermen:** In the year that intervened after the temptation, our Lord spent from April to December in Judaea. His public ministry in Galilee began shortly afterwards. The event immediately preceding the call of the four fishermen was the rejection

at Nazareth. The pair of brothers had known Jesus previously, but were now called to follow him continuously. The place is on the lake near Capernaum, and the date probably in the latter part of February, year of Rome 781,—that is, A. D. 28.

**Lesson 7.—A Day of Miracles in Capernaum:** Probably on the Sabbath day following the call of the fishermen. The incidents narrated are: the healing of a demoniac and the amazement of the people; the healing of Peter's wife's mother; many cures in the evening. Capernaum was in Gennesaret, on the northwest shore of the lake, not far from the mouth of the upper Jordan. Time: February, year of Rome 781,—that is, A. D. 28.

**Lesson 8.—Jesus' Power to Forgive:** After an interval, probably of some weeks, spent partly in retirement and partly in a preaching tour, Jesus returned home to Capernaum. A paralytic is let down through the roof on account of the crowd. Jesus heals him, making this the proof of his authority to forgive. The date is March, year of Rome 781,—that is, A. D. 28.

**Lesson 9.—Jesus Tells Who are Blessed:** Matthew was called just after the healing of the paralytic. The second Passover (John 5) followed. The controversy about the Sabbath, beginning at Jerusalem, was continued in Galilee (see Lesson 2, Second Quarter). Withdrawing first to the lake and then to a mountain in Galilee, probably the Horns of Hattin, Jesus chose the Twelve, and then "on a level place" (Luke) spoke the Sermon on the Mount. The date is in the spring, probably May, year of Rome 780,—that is, A. D. 28. The lesson describes the ideal citizens of "the kingdom of heaven."

**Lesson 10.—The Tongue and the Temper:** The lesson is from the Sermon on the Mount, part of an exposition of the true requirements of the law, which Jesus came to "fulfil," that is to set forth more fully. The place and time are the same as those of Lesson 9.

## MORNING HYMN.

By Rev. Joseph Hamilton.

Eternal Father! Throned in heaven high,  
Yet to thy feeble children always nigh;  
We rise to bless thee for the morning light,  
And all thy tender care throughout the night.

Strong Son of God! Who ere creation's  
morn,

Before the angels or the worlds were born,  
To die for sinners was ordained, O may  
Thy precious blood wash all our sins away.  
Spirit divine! Thou fruit of life and fire,  
With heavenly zeal our hearts and lives

inspire;  
Guide, guard, control; allay our needless  
fears,

Revive our hope, and wipe away our tears.  
Thrice holy Trinity! Thou Three in One,  
Whose love eternal, like the circling sun;  
Sweeps round our sinful world; for this  
we pray,

That all the world may see a heavenly day.

## ONE CONVERT A YEAR.

A "call to the converted" was issued by the Brotherhood of Andrew and Philip, the other day, which contained one suggestive statement which should stir us up to activity. If there were but one Christian in the world in this year of grace 1905, and if this year he or she, were to win one friend only to Christ, and if, during 1906, each were to win one convert, and so on, each new and old convert winning one person to the gospel each year, every man, woman, and child in the world would be Christianized by the year 1936. That's all; but isn't it enough to set everyone to work?

## LET YOUR MODERATION BE KNOWN.

Moderation is "sweet reasonableness" and something more, even "considerateness." This most excellent gift should be earnestly coveted by all who desire to do the work of Christ in the spirit of Christ. So far as "forbearance" expresses its meaning, it is a virtue which needs to be developed to intensity in those whose temperament impels them to assert their principles to the extremest limit, to contend to the uttermost for everything that is "in the bond," and to speak slightly of those who are said to be content with half measures because they prefer to work for a good which is right rather than to strain after a good which is higher, but more remote—not beyond the grasp of their desire, though to their thinking beyond their reach. "The forbearing man," says Aristotle, "is he who does not insist on his rights to the damage of others." Moderation prompts to the tempering of strict justice by considerations which may lead to what we suggestively call equitable concessions. From Christian service the spirit of vainglory and of partisanship will be exercised when "intense moderation" is our animating motive. With Clement "this gentleness and equability, this 'sweet reasonableness' was a passion." It will always commend Christianity to them that are without. Clement asks: "Who did not admire your sober and forbearing piety in Christ?" Wesley's desire should be ours: "I want an even strong desire, I want a calmly fervent zeal." Moderates who are not intense need to be reminded that "considerateness" is an active grace and prompts to energetic conduct. If extremists who lack moderation are in danger of becoming faddists, moderates who lack intensity are in danger of becoming eiphers. Nor can those who are content to be non-combatants complain that they do not count. The principle underlying "moderation" is the repression of self-assertion; and this is no mere passive virtue. "Even Christ pleased not himself," and Christ-like deeds are the outward and visible sign that the inward life is dominated by that "intense moderation" which puts effectual restraint on the clamorous demands of self.—J. G. Tasker.

## ARE YOU BECOMING BETTER?

Is life decreasing or increasing? It is growing richer or poorer. The ordinary cheap philosophies assume that life is like a fire which speedily reaches the fullness of its heat, and then fades till it goes out. The high philosophy which gets its light from God, must move from richness into richness always. All we believe is but the promise of the perfect faith. All we do is great with its anticipation of the complete obedience. All we are but gives us suggestions of the richness which our being will attain. Those moments make our real, effective enthusiastic life. They create the fulfilment of their own hopes and dreams. O, cherish them! O, believe that no man lives at his best to whom life is not becoming better and better, always aware of greater and greater forces, capable of diviner and diviner deeds and joys!—Phillips Brooks.

The French Protestant Mission in Basutoland, South Africa, have 30,000 Christians connected with their churches, and the cost of sustaining their work among the 300,000 pagans remaining, for the past year was \$25,000. This went wholly for the support of the stations and the white missionaries, for the native Christians gave \$20,000 for schools and for evangelization in more than 200 out-stations.

# THE DOMINION PRESBYTERIAN.

## GUIDANCE IN THE FUTURE.

In almost every life there are times when we must cast ourselves wholly on God's promise and go out into some unknown future. To all of us there is in life an element of uncertainty. We cannot tell what shall be on the morrow. The curtain that hangs there no man may push aside. God's hand must draw it when and how he will, and what is beyond it we shall see only as we go forward. But to win or lose what lies out there we must risk what seems to us the uncertainty. Abraham must give up his country and his kindred, and resting on the promise face the unknown. He is giving up a certainty and going out "not knowing whither." Moses and his future indicated, but it was one for which he felt himself wholly unfitted, and one which must unfold wholly under a divine mind. To reach God's purpose we must submit to his generalship. That which is intangible and shadowy will resolve itself into definiteness and light. David cannot have the throne till he leaves his sheep. Elisha cannot have the mantle of the prophet of God until he bids good-bye to the oxen. There is indeed a blessing in the lowliest of toil, if that is where the Lord has laid our future. The shepherds of Bethlehem found this to their unspeakable joy. And the fishermen found it true at the Lake of Galilee. But the fishermen must leave their vocation while the shepherds must abide in theirs. In one case the blessing comes by leaving, in the other the blessing by remaining. It may have been as hard for the shepherds to go back to their trade as it was for the fishermen to leave theirs. In both cases comes the question of the divine guidance in reference to our future. It would never have done for Moses to have stayed right with his sheep and spent his days there at the backside of the desert. It would have been an unspeakable loss to the world.

"Had Mosaw failed to go, had God Granted his prayer, there would have been

For him no leadership to win;  
No pillared fire; no magic rod;  
No wonders in the land of Zin;  
No smiting of the sea; no tears  
Ecstatic shed on Sinai steep;  
No Nabo, with a God to keep  
His burial; only forty years  
Of desert, watching with his sheep."

## PRAYER.

We have come to the living water. Lord, evermore give us this water, for it alone can quench the thirst of the soul. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. The river of God is full of water. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. We have hewn out unto ourselves cisterns, broken cisterns, that can hold no water. We ourselves condemn them; we know we ought not to have done this, and having done it we have but shown our own folly. Now we come to the living well. Every preacher Thou hast sent into the world has returned again to Thyself, saying of earth and time, "Vanity of vanities; all is vanity." Knowing this, we come to our Father's house, where there is bread enough and to spare; and we would eat at His bidding, and be satisfied with His bounty. O that we were always wise! then we should have no care, no burning, fretful anxiety consuming the life and making us writhe in pain; we should now be in heaven; we should now be reaping the deeper things of the revelation of God; we should now be lifted up into that holy unconsciousness that cannot tell whether it is in the body or out of the body, for the whole creation glows like heaven. But we are still upon the earth, and in the earth, building upon the earth, struggling upon the earth. Truly Thou didst make man out of the dust of the ground.

## A STRIKING COMPARISON.

(By C. H. Wetherbe)

I am sure that the most Christians in our day do not often consider the very great difference between the general condition of civil government and general society in the first days of Christianity, and the state of things in our own land and day. Christianity began under conditions and difficulties which cannot be adequately described by us. One feature of the situation is stated by Rev. James M. Gray, of Boston, as follows: "Take the case of the treatment of slaves prior to the incoming of the gospel. Among the Romans it was the custom to put their aged and useless slaves to perish on an island in the Tiber, drown them as food for their fishponds, or pit them against wild beasts in the amphitheatre. And these slaves, moreover, were not even of a darker color or inferior race than themselves, but prisoners of war who were their physical and intellectual equals." And women and children were treated more like beasts than human beings should have been treated. But a great change has been produced by the power of Christianity. It has not been moral philosophy, nor a mere humanitarian gospel, but the purest Christianity that has effected a widespread transformation.

Dr. Gray says: "To-day, slavery is dead, or dying, the world over. When parental affection in individual cases fails to protect and educate children, the law of the land steps in to do so. Women are emancipated legally, morally and intellectually. The individual man is more and more regarded as superior to rank, learning, or wealth, and respect is paid to him as man wherever found. There are, of course, exceptions to this rule, but they prove the rule." Many people talk of the propriety of going back to New Testament times, and they speak of them as days which ought to be reproduced in our time; but we are seeing a vast advancement beyond the apostolic period.

## LIVE IN THE SUNSHINE.

Margaret E. Sangster.

Live in the sunshine, don't live in the gloom,  
Carry some gladness the world to illumine,  
Live in the brightness, and take this to heart,  
The world will be gay if you'll do your part.  
Live on the housetop, not down in the cell;  
Open-air Christians live nobly and well.  
Live where the joys are, and, scorning defeat,  
Have a good morrow for all whom you meet.  
Live as the victor, and triumphing go  
Through this queer world, beating down every foe.  
Live in the sunshine, God meant it for you!  
Live as the robins and sing the day through.

## DAILY READINGS.

M., Mar. 12. Conduct towards brothers, 1 John 3: 14-17.  
T., Mar. 13. Towards our enemies, Rom. 12: 14-21.  
W., Mar. 14. Towards the poor, Dent. 15: 7-11.  
T., Mar. 15. In prayer, Luke 18: 9-14.  
F., Mar. 16. In business, Rom. 12: 3-13.  
S., Mar. 17. In doing things, Jas. 1: 22-27.  
S., Mar. 18. Topic—Christ's Life, III. His summary of conduct: the Sermon on the Mount, Matt., Chapters 5, 6 and 7.

The Scotch Presbyterian Missions in India, reports revivals in Sialkot, Gujrat, and several other places. The annual fall conventions have been attended by great numbers and resulted in Pentecostal blessing.

## CHRISTIAN CONDUCT

### Some Bible Hints.

The sermon on the Mount is the proclamation of the Kingdom (Matt. 5:3, 10, 19, 20, etc.). Have we yet really heard the proclamation and heeded it?

This sermon is an appeal to the heart out of which alone are the issues of life (Matt. 5: 3, 8, 22, etc.). It cannot be understood by the head alone.

The sermon calls for inner religion, and scorns the mere externals (Matt. 6: 1, 5, 7, 16, etc.). No amount of mere bus would meet one of its requirements.

The sermon not only requires results, it furnishes power (Matt. 7: 7, etc.). Were it not for that, it would be the most discouraging piece of writing in the world, instead of the most encouraging.

### Suggestive Thoughts.

"But I say unto you"—that is Christ's word; and whatever men, or passion, or self-interest say must be forgotten.

This life is given us to lay up treasure in heaven; our hearts will always follow that they really treasure.

The habit of judging others harshly is one of the most dangerous of habits because we are so sure to pride ourselves upon it.

We are to do to men, not what we would foolishly like to have them do to us, but what we should be wise in desiring for ourselves.

### A Few Illustrations.

Hearing Christ's savings and doing them are as inseparable as a voice and an echo.

The Sermon on the Mount is the business manual of "our Father's business."

The Beatitudes are a list of the world's richest gold mines.

The precepts of this sermon are like the seven primary colors, capable of painting all beautiful lives that can be lived.

### To Think About.

Am I trying to follow the pattern set me in the Mount?

How often do I read the Sermon on me in the Mount?

Would it not be a great advantage to commit the sermon to memory?

### A Cluster of Quotations.

Still through our paltry strife and strife  
Glow down the wished ideal,  
And longing molds in clay what life  
Carves in the marble real.

J. R. Lowell.

Christ's first call was, Get yourselves changed, and all the things that stand around you will be changed.—W. B. Wright.

It is the fashion to talk about "muscular Christianity." I will declare what requires Christian muscle—it is the living up to the Beatitudes—George D. Boardman.

Christians are the Light lighted; Christ is the Light lighting.—Augustine.

### Join the Church.

Many thousands have been led by the Christian Endeavor pledge to join the church, as part of the "whatever He would like to have them do."

When it comes to the question, "Do you not think Christ would be glad if you joined a church?" no one can honestly say No.

Do you say you are not good enough. The church is for those sinners that need Christ's help.

Do not say you have doubts on Christian teachings. Do you doubt in regard to essentials, or non-essentials? Have you ever really tried to have those doubts removed?

You want Christ to confess you in heaven. He will not unless you confess Him on earth. Do you know a better way than by joining His Church? Do you really know any other way?

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OTTAWA, WEDNESDAY, MARCH 7, 1906.

Absence of rain and the consequent failure of crops in India is causing grave anxiety. Already a condition of famine has been declared in several districts.

Rev. Professor Orr is a teetotaler. On one occasion he took a stimulant to ward sea-sickness, and it made him worse. Naturally the Professor neither "tastes, touches, nor handles."

Much interest is shown in the return of the Earl of Aberdeen to Ireland as the Lord-Lieutenant. He has high aspirations for the welfare of the Irish people, and is extremely solicitous to secure their goodwill.

It has taken the United States Senate fifteen years to decide to pass a Bill forbidding the adulteration of foods, drugs, medicines and liquors. The bill passed on the 22nd inst. by a vote of 63 to 4.

It may be true, as suggested by the Christian Intelligencer, that mammoth evangelistic gatherings, with all the paraphernalia of organization, great choirs and elaborate preparations, do not give the practical and permanent results in a revival which are desired and expected, but there can be no doubt that genuine, whole-hearted surrender to the power and workings of the Holy Spirit, faithful persevering prayer and earnest personal effort wisely directed, will bring rich spiritual results. These are the key notes which Dr. Torrey, Dr. Chapman and other evangelists are pressing upon the attention of Christian people. "He that winneth souls is wise."

Some attention is being given in Toronto to the proposal for the formation of an Anti-treating Society, says The Pioneer. It was proposed some time ago in a letter to the Toronto News by Major Murray, one of the License Commissioners, who resigned his position because of the government's unfair treatment of Inspector Hastings. The movement is finding favor with a good many people. It is not new. A similar method was tried some years ago, but was short lived. If the new movement becomes popular it must accomplish a very great deal of good. The personal method of abstaining from treating is in harmony with the opportunities for treating. We believe the Alliance plan is more practical, but we shall hail with delight any help to the temperance cause that comes from the success of Mr. Murray's scheme.

### THE SOVEREIGNTY OF CHARACTER.

This volume of 360 pages, comprising some ninety-three short chapters on the every-day teaching and doing of the "Son of Man," cannot fail to prove a fascinating book, replete with interesting and instructive presentations of Christ's character and teaching. Each chapter is a beautiful pen-picture of the teachings and incidents, including the miracles, recorded by the four evangelists, and based on single texts from those portions of the New Testament. The author says: "Our theme has been approached here necessarily from the human view-point and with the attitude of loving discipleship. Learning of Jesus and living in the light of His Word, we shall not fail of strength, courage, and fidelity in this life in the concrete, and beyond all this we shall have an inspiring consciousness of the beginnings of a larger experience in the life which has no boundaries." Here are a few paragraphs from the chapter on "Birth from Above":

"The psychology of the new birth is very obscure. Statements about this experience are so often indefinite and inaccurate that while we may know the experience itself we cannot give any formal description of it. One chief feature which characterizes every birth from above is the consciousness of a world of spiritual environment. It is an unseen world, albeit it is a world of wonderful illumination, and 'light' is the best term with which to describe the new consciousness itself from a psychological view-point.

"A second feature of the birth from above is the flood of joy which so often irradiates the soul when the new life enters. This may not be felt immediately, but sooner or later there will be some accession of feeling and joyous satisfaction as the result of the soul's newly-found environment.

"A third feature, which is an essential part of the new birth, is the great moral uplift which ensues. So great is the impression received that some profound ethical change is sure to occur. So Jesus said, 'Ye shall know them by their fruits.' The character of this moral change will be determined by the tendency of the individual conscience, which is largely the product of education and heredity.

"It will be seen that these three features of change have their seat respectively in the mental, emotional and moral natures. The head has more light, the heart more feeling, and the hand new impulses to righteous endeavor.

"Can the new birth be hastened by the individual? It certainly can. There may be obstacles. Thus, though Jesus taught the lesson of the new birth to this eminent Pharisee (Nicodemus) we have no evidence that the latter experienced at this time any change corresponding to regeneration. The experience will be greatly hastened by earnest conversation with persons who have entered into the spiritual environment, especially if such conversation is a discussion or a study of the life of Jesus.

"The distinction between regeneration and conversion, though so vital, is often lost sight of in indefinite thought and inaccurate statement. The wind bloweth where it listeth and we cannot tell whence it cometh and whither it goeth; but we can sail into the open sea where the spiritual breezes prevail and then fly with the winds of God whither they may take us.

"This is the primary lesson in the school of Christ, who was the life, the truth, and the way. This is the first step in the path of spiritual attainment having entered which there is no end but eternal progress."

"The Sovereignty of Character: Lessons from the Life of Jesus of Nazareth. By Albert D. Watson, M.D., author of The Sovereignty of Ideals. Toronto: Wm. Briggs.

### PRIESTISM.

It is within living memory that the priest has shown his face and lifted up his head in the congregation of professed Protestants, whether in Britain or America. Fifty years ago, the Anglican clergy, as a body, would have resented the appellation. As the Rev. G. M. Royce—for many years rector of the American Church in Munich—says in the "Nineteenth Century," "Not until the second quarter of the nineteenth century did any considerable portion of the English clergy assume priestly functions. . . .

Most persons past fifty now living can well remember when the term priest was seldom if ever applied either in England or America to clergymen of any Protestant Communion." Now, all this is changed. Ever since in the early thirties of the nineteenth century, when Newman and Pusey, and Keble began their work of sapping and mining the English Church there has been a marvellous craving, on the part of multitudes of illiterate and immature Anglicans after priestism, a burning thirst to be known and recognized as parish priests. And all this side by side with a claim to Apostolicity.

Now all scholars ought to know—as Mr. Royce reminds his readers—that Christianity, like Judaism, begins without a priesthood; that not till the third century till the time of Cyprian, do we meet with the priest or see him coming into prominence and power. He says there are some who see the priestly character and function in the Apostolic Church. But he adds and truly, no disinterested person would support such a contention. He might have added that the whole of the Epistle to the Hebrews conclusively takes the feet from under any such contention. Mr. Royce calls attention to the significant fact that in the office of the Holy Communion, as set forth in the book of Common Prayer, the words curate, minister, and priest are all used interchangeably. This must be gall and wormwood to those would-be sacrificing priests who are now making such a stir over and fight for their sacrificing vestments, that they may, as they say, rightly observe the Communion, or as they say, offer the Holy Sacrifice. The man has read the New Testament to little purpose who has not learned therefrom that it is through the Word read and preached—that it is by the foolishness of preaching, and not of priestism or priestcraft—that it pleases God to save them that believe. Even before the departure as a system of the Levitical and priestly ceremonial of the Jewish Church was made to see the superiority of the prophetic office to the priestly. Witness the summary manner in which Micah, the representative prophet, deals with the priest and his sacrificial offerings—"Wherewith shall I come before the Lord and bow myself before the High God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams or with ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" No, says the prophet, have done with these substitutes for personal righteousness. "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, to love mercy, to walk humbly with thy God."

As Mr. Royce truly says, Moses calls Israel a "nation of priests," thus destroying at one stroke not only the intermediary character of the priest, but all class distinctions; a point like this, as doubtless many of our readers will remember, to which Bishop Lightfoot, in his famous essay, attached to his work on the Epistle to the Philippians, gives due prominence. Those who affect to be sacrificing priests should bethink them whether they are not usurping the office of the one great High Priest of our profession, and, as far as their poor efforts go,



throwing discredit on the one great sacrifice which needs no additions to it of human manufacture to enable it to put away sin. It is, indeed, a psychological mystery how a follower of Christ can receive and believe the doctrine of a human priestism.

### GOING TO THE PEOPLE.

Of Dr. M. a little group of his friends, says the Chicago Interior, were speaking with some concern. He was looking haggard; they said his age and his hard work were evidently beginning to tell on him.

But when Dr. M. himself appeared, he was as sprightly as a boy. He had suddenly grown ten years younger. He had been out to the stockyards holding meetings among the workmen.

"Yes, it did take a pretty strong stomach where I was today," he said. "Yesterday there was an arrangement for the men to stop work while we held the meeting, but today the arrangement had not been made, and they told me to go ahead right there in the middle of the butchering room. There was quite a space in the centre of the room where a hundred or so gathered around me, but the floor was sticky with blood there and everywhere, and on both sides of me while I was talking, the cattle came sliding down to the slaughterers, and men were driving their long knives in the throats of the beasts, and the blood was spurting out in great streams. Every man in my audience wore red-stained clothes.

"But I preached, and I don't believe I ever had quite so good attention anywhere else. It was astonishing, considering the surroundings. I have done a good deal of street preaching in my time, and almost always in a street crowd one sees some faces that are defiant. They look as if they would like to say, 'What business anyhow have you got coming around here and talking to us?'"

"But in this packing house audience I didn't see a face that wasn't friendly. And nobody fidgeted around. They simply listened like men that want to hear. Afterwards they came up and got the 'Gospels of John' that I offered, and put them away in their pockets. Most of them probably couldn't read the book, but they all have children at home who can read English.

"Don't you know, I think there is something different in the air? I think the Lord is giving us a chance with these people; he is tuning them to be disposed to listen. It was splendid."

### BRITISH AND FOREIGN.

Holland is, on the Continent, the only country loyal to the principle of Free-trade.

Japan proposes paying off the country's debt in 30 years at a rate of £11,000,000 a year.

It is estimated that there are in Russian jails at the present time 75,000 political prisoners.

China's latest reform scheme is to transform the historic examination halls in Peking into a military school.

Statistics show that 140,000 children in Belgium—over 13 per cent. of the population—are without any education.

New Zealand is doing well. The Government accounts for the present financial year will show a surplus of more than \$3,500,000.

In Paris on Burns Night about 150 Scots and their friends met in the hall at 5 Rue du Colisee, under the auspices of the Church of Scotland, 17 Rue Bayard.

Rev. David Hall, Mossvale U. F. Church, Paisley, has been granted leave of absence from March till October to go to Cape Colony.

The schemes of the U. F. Church have received £2,000 from the estate of the late Mr. Wm. Meikle, Dalnabor, Crief.

### DR. TORREY AS A "VOICE" TO GOD'S PEOPLE.

Isa. 40: 3-11—Dr. Torrey has been amongst us, "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight in the desert an highway for our God." "In the afternoon meetings he certainly pressed this word upon God's people. He told us plainly that without this "highway" the Lord cannot come in His reviving power. Some of us are feeling keenly the human hopelessness of getting that highway really ready. We better study the six promises that follow the verse about the "highway," and take hold of them in prayer, and then God's strength will be perfected in our utter weakness, and the "highway" will be got ready, and used as well; for these six promises are doubly signed by Him whose word they are, that they may be forever trusted with the most exuberant confidence.

1—"Every valley shall be exalted." The great yawning chasms that keep even God's real people apart shall be filled up. Amen.

2—"Every mountain and hill shall be made low. The obstacles and mountain impossibilities shall 'skip like rams and leap like lambs' out of the road. Amen. It is "the Presence of the Lord" that does this. Psa. 114.5, 7.

3—"The crooked things shall be made straight." There are "crooked things," grievously crooked things, amongst us, along with which the Lord can neither walk nor work. But the third promise sings out, "These shall be made straight." Amen.

4—"The rough ways shall be made smooth." Luke 3:4. There are rough selfish, thoughtless, hurtful ways amongst us whereby we hurt one another, and that "oneness" that means a "highway" is hopelessly marred. But this glorious promise reads, "These shall be made smooth." Amen and amen. Shorter Catechism. Answer 107.

5—"The glory of the 'highway' is ready there is no trouble about the Royal Coming of the King. The glory of Jehovah shall be revealed. "It shall be so revealed to His now waiting and expectant people that they shall see it. Then "he that is feeble amongst us shall be like David, and the house of David as God." Fancy what sort of a church that will be when the feeble amongst us shall be like David going out to meet Goliath, just because we have "seen the glory of our God." That was the sole secret of the giant looking so small to the stripling. As soon as the "highway" is ready, this will be.

6—"Something else will happen then. "All flesh shall see it together." Sinners cannot help seeing the glory of the Lord when His People are full of it. But how can a Christian whose daily complaints is that he cannot see it himself be greatly used in showing it to another? When the glory of our Divine Lord and of His Divine Word are "revealed" to His waiting and expectant people, then, and not till then, will it become visible to the great groaning world, whose salvation must wait until Christ's people "see the glory of their King." Take notice, the special "glory" that will shine out first will be His absolute faithfulness to His published Word. He "magnifies His Word above all His name," even as any honorable man does. When His people see that, then the world will see Him.

Do we now see "the glory of the Lord" so shining out of these six promises that we can go to work with good cheer "preparing" this "highway" depending on that Divine faithfulness for their glorious fulfilment? If these promises are the foundation of our courage, we may work expecting supernatural supplies according to these seven great promises.

1—Supplies according to the values of the blood of Christ in the sight of His Father. Does not expectation consciously grow as we look at that?

2—Supplies according to the volume of love in the heart of the Father Who "spared not His own Son, but delivered Him up for us all." Think of that.

3—Supplies according to the power of the Holy Ghost, the Holy One of Israel the Zeal of the Lord of hosts to work in and by us all what Jesus Christ has wrought out for us. What shall we expect as we look at that?

4—Here is another sort of measure, not infinite, but very great. Supplies according to our need in His sight.

5—Supplies according to the need of the cause and honor of Jesus Christ. How much will satisfy us as we think of that?

6—Supplies according to the needs of the perishing multitudes in Christian and in heathen lands. These six promises meet all that need.

7—And this is the top rung of the ladder. Supplies according to the three Covenant promises given to us as the fruit of the death of Christ. The New Testament, the dying bequest of His love, to which we felt heir at the first Communion Feast. 1 Cor. 11: 25: 15: 17. Compare Heb. 8:6. The three Covenant Promises to which we so felt heir are to be found Heb. 8:10-12.

"Prepare ye the way of the Lord. Make straight in the desert an highway for our God." Then "the glory of the Lord shall be revealed, and all flesh shall see it together for the mouth of the Lord hath spoken it." Amen and amen.

The great coming revival will begin by God's people singly and in groups, becoming "prepared" and expectant "highways" along which the glory of the Lord shall come, and shine out upon others.

Pentecost could not come until there was a company of "prepared" believers, all with one accord in one place," praying, expecting, rejoicing in the sure hope of the promised "Coming." That expectant company was the "highway" along which "the Lord God came with strong hand" to do His mighty work. Without that "prepared" highway, He could not have come.

Dr. Torrey's message to us all is "Prepare ye an highway for our God." This paper in leaflet form can be obtained from (Mrs. Anna Ross, 38 Collier St., Toronto.) Price 10c per doz.

### LOYALTY TO YOUR CHURCH.

Loyalty to one's church is more rare than it should be. It is so easy to stay away if the music or the sermon or the members or any one of a dozen things do not suit our fancy. Some young people wander from one church to another till they lose the home feeling entirely. The minister can not suit every one and it may be your ideas are all wrong anyway, so why expect him to cut his sermons according to your pattern? Blessed be the faithful men and women who loyally stand by their church through evil as well as good report, and are ever ready to do what they can for their Master! If there are squabbles in the choir, they do not enjoy spreading the dirt news abroad, and if some one happens to say an unkind thing about them, their feelings are never ruffled to the degree that they demand a letter so they can enter another church.

Every congregation has members who might be improved, but "all we like sheep have gone astray," and it is well to remember that before running to the minister to tell our troubles. Form the habit of being in your place every Sunday and always being ready to speak a good word for the church and its work. Ruskin says if you steadily do your duty you will come to enjoy even the hard things before long, and that is the way with going to church where everything does not exactly suit. Little things that annoy are soon lost in the greater benefits derived from the worship, and you will speedily find yourself wondering why you ever made any objections.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## JOHN'S FIRST BALL GAME.

By Angelina Tuttle.

"Please, mother, I want exceedingly to go."

"Exceedingly, you dearest wee man?" repeated Cousin Constance, and she kissed John for the twenty-seventh time that day.

She and mother were pinning on the violets which father and Mr. Stuart had brought home, and taking last looks in the hall mirror at the fastenings of their blue veils. Sam and the horses were at the door, a large blue flag decorated with a white Y floating from the back seat of the carriage.

After they had driven away, John went to the back window and cried. Some one else was crying. Eli was wailing and moaning in a way to make the neighbors frantic. He sat in the next back yard, tied to a clothes-line post.

"Poor Eli," said John drying his eyes to look at the dog.

Eli was a very stylish young bulldog. He was brindled brown and black and had white spots. One half of his face was white, the other half brindled. The white half had an eye with pink lips and the brindled half had an eye finished in black. His collar was so wide and so studded with brass nail heads as to give Eli quite a dudsish air. He had come to New Haven with his master the night before.

Eli cared nothing for travelling eighty miles on account of a Yale-Princeton football game, but he adored his master and wished him never more than ten feet from his nose. When he saw John at the window he put his head on one side and looked friendly and inquiring. Then he cast his homesick gaze up at the high brick building on one side, at the lines of unfamiliar windows on another, and about back fences he had never seen or smelled before, and a long drawn, yelping arose from his heart.

John went around and found Kate. "Please put on my coat," he said. "I think I'll go out and see Eli."

"Eli, indeed, and who was telling yo the name of the crathur, Swateheart?" "The man who owns him. He is coming to Yale next year."

"Wall, sit on the next steps and don't lay a hand nare the howlin' base," cautioned Kate.

"O, he won't hurt me," John called back.

Eli appeared social. He came and smelled John's hand, then he tugged at his chain and wagged his tail beseechingly. Finally he sat down again and whimpered and trembled.

"Poor Eli," said John. "I was homesick once. 'It's worse than measles, isn't it?'"

At that Eli came near and sat down and laid his broad head on John's little knee. He whimpered softly, and trembled and shook with longing.

"Want to walk around the yard a little, Eli? You can walk in this yard and in mine and in Mrs. Camp's. She won't care."

So John unfastened the chain, keeping hold of the small bar at the end.

But what a whirlwind Eli he had let loose! The dog yelped for joy and sprang up and around and all over John till, being but small and slight for a five-year-old, the boy had hard work to keep on his feet. He was glad when Eli stopped thanking him. Up the steps dashed the dog, then, as the door did not open to let him in, he dashed down again. It took him less than a minute to make the round of his yard and John's and Mrs. Camp's. After that he made a bolt for a back gate.

"Wait, Eli. Please, Eli. Mother doesn't let me," wailed John; tugging at the chain. But out they both went, around the alley and into the street. Eli tugging ahead like a small locomotive and John pulling back hard as ever he could.

The street was deserted, but at the corner were plenty of people, all hurrying in the same direction. No one noticed John and Eli. Maybe the dog felt in his bones which way his master had gone, for he determinedly took the course other feet were following.

John wished with all his heart that Eli were safely back, tied to his lonely clothes-line post, and he intended to hang on to his end of the chain till he could somehow bring it about. Finding his hand growing tired he linked the chain about his belt, and so ran on, hoping to see his own policeman, and saying over and over, "953 Forest Street. We're not lost, 953 Forest Street."

Presently they were in the thick of such a gay crowd—pretty girls, with either violets or yellow chrysanthemums—ever and ever so many young men, all the city seemed pouring out West Chapel Street. Long rows of trolley cars, and barges crowded with messengers, automobiles, carriages, bicycles, big vans and sidewalks full of people, with blue Yale flags and black and yellow Princeton flags sprinkled over all and gaily flutter.

Eli led gallantly ahead, and many were the smiles and jokes as he and John trotted past. No one guessed that there was no older person looking out for the droll pair.

"It's mo'n forty miles out there, I guess," panted John. "I hope we'll find father all right. He'll bring Eli back for me."

His feet were feeling as if they could not take another step, but it was no use to tell Eli. So finally they arrived at the big fence, and the packed-in crowd, alive with its chatter and stir and jollity. Through the crowd ran Eli nosing everywhere, and trailing John after him as a needle trails the thread in and out.

Some watching angel must have been guiding the brave and faithful that day, for amid all the thousands of young men there Eli did finally run straight against his master's feet.

"Don my word, here's Eli," ejaculated the young man. Then he and all his friends broke into a laugh, for when he pulled the chain there, on the other end, was John, John, flushed and lived and ready to cry, but trying to be brave and act a man's part.

"How do do, young man? How did you come?" asked Eli's master, and the people laughed again.

John looked up as steadily as he could. "I told Eli he could walk in our yard and in his and in Mrs. Camp's. I didn't know he could pull so. But when I find father he'll take Eli back and tie him up where he was."

Pleasure seemed to think this funniest of all, but a lovely lady stooped down and hid John's face in her soft furs and said in his ear, "Never mind, you precious boy. We will take care of you, and as soon as the game is over we'll take you and Eli home all safe."

Then with John's hand held fast in hers she asked Eli's master to take the dog to their man. Soon a tall gentleman picked John up and they all went in through the big gate. When they were in their seats John looked about a big open space walled in with people enough to make three cities full. It was no use looking for father. He sat and watched the Yale men and the Princeton men running and tumbling

and struggling, and he heard yells and calls and hoarse shouting till his ears ached. So he leaned against the lovely lady and had a most comfortable nap among her furs and yellow roses.

A terrific shouting, louder than any before, awakened him. The tall gentleman held him right up on his shoulder where he could see everything, and told him to wave his yellow flag with all his might.

Finally they rode home in a big yellow automobile with Eli sitting upon the back of the chauffeur's seat wearing nine black and yellow flags all stuck about his collar. When they came to 953 Forest Street, father and mother were just getting out of their carriage and their eyes grew round and astonished at seeing John there in the big yellow automobile, carrying a great yellow chrysanthemum in one hand and waving a yellow and black flag with the other. Even Eli was excited and stood up on all four legs and barked till his master's came reached over and thumped him. That made Eli sit down and run his red tongue about his jaws to say he knew he had been behaving silly.

As the automobile rolled up to the curbing, Eli's master sprang out and John's father came forward and for three minutes everybody smiled and bowed and said polite things till again the men's hats were lifted, the auto coughed and jerked and went clucking away.

Then came the dreaded moment when father turned to look down at John and say, "Well, young man?" in that distressing way which always gave John queer feelings down his back. But mother stooped down so that she was just the right height for John's arms to slip around her neck.

"Where have you been, my boy?" she cried and her arms trembled so that John was sorry.

"To the ball game with Eli. But truly, mother, I didn't mean to."—The Congregationalist.

## THE IDEAL GARDEN: A DREAM.

I dreamt that I was transported to the Ideal Garden. I know it is the Ideal Garden because I have never seen another like it. I found myself standing in the centre of a green lawn, more beautifully soft than any other I have ever seen. Many paths led away from this lawn to different parts of the garden, each path being bordered by a different kind of flower.

I go down one edged with roses, of all colors and kinds. Suddenly before my eyes is a lovely lake, edged with water lilies both yellow and white. Its depths swarm with gold fish, and swans glide majestically on it, and I can see a lovely waterfall which falls, with a musical ripple, from a high cliff.

I see afar a shady glen, and hasten to it, for the weather is warm. When I reach the glen I find it carpeted with violets, and shaded with delicate lime and silver birch, of all trees the most beautiful.

Larks are singing in the sky and thrushes in the bushes. Tall ferns wave their delicate fronds over the paths as I go on. I turn down another path, and find another kind of view. Here the ground is laid out in neat beds with soft lawn between. I do not stay long here, but wander off in another direction to where a large glass building shows above the trees.

One candle may light a thousand, so one good life may fill a neighborhood with light and still shine as brightly as before.

## HOW HUMMING BIRDS HATCH OUT

William Lovell Finley, the new naturalist-photographer, writes as follows:

"At first the little capsules of eggs had a wonderfully delicate flesh tint of pink. Then, one morning, I stood over the nest like Thomas of old. Some one had replaced the eggs with two tiny black bugs! It might have been a miracle. There was a tiny knob on the end of each little bug that looked as if it might be the beginning of a bill. Each little creature resembled a black bean more than a bird, for each possessed a light streak of brown down the middle of the back. They couldn't be veins, for they were pulsing with life in a lumpy sort of way. I went frequently to look at them. In a few days the little nestlings began to fork out all over with tiny black horns, until they would have looked like prickly pears had they been the right color. At the next stage each tiny horn began to blossom out into a spray of brown down, the yellow at one end grew into a bill, the black skin cracked a trifle, and showed two eyes. It was hard to see just how these black bugs could turn to birds, but day after day the miracle worked till I really saw two young humming birds.

"When I first crawled in among the bushes close to the nest the little mother darted at me and poised a foot from my nose, as if to stare me out of countenance. She looked me all over from head to foot twice, then she seemed convinced that I was harmless. She whirled and sat on the nest-edge. The batlings opened wide their hungry mouths. She spread her tail like a flicker, and braced herself against the nest-side. She craned her neck, and drew her dagger-like bill straight up above the nest. She plunged it down the baby's throat to the hilt, and started a series of gestures that seemed fashioned to puncture him to the toes. Then she stabbed the other baby until it made me shudder. It looked like the murder of the infants. But they were not mangled and bloody; they were getting a square meal after the usual humming-bird method of regurgitation. They ran out their slender tongues to lick the honey from their lips. How they died it! Then she settled down and ruffled up her breast feathers to let her babies cuddle close to her naked bosom. Occasionally she reached under to caress them with whisperings of mother-love."

## A CASE OF SUSIE ADAM.

Betty is seven years old, dearly loves her school teacher, and when at home talks extensively of the matter of her classroom.

"Lots of the boys and girls hate quotations, but I like it awfully," she volunteered once.

"And what do you mean by 'quotations'?" asked an inquisitive elder.

"Why, don't you know? It's something the teacher writes on the blackboard, and you learn it, and it helps you all the week; and then the teacher asks you for it, and on Friday you go to the platform and say it."

"Oh! Well, make believe this is Friday, and do it for us now."

Quite charmed, Betty rose, mounted an imaginary platform, gripped her little dress, gave a serious courtesy, and said, with loud and elocutionary distinctness, "Susie Adam forgets Susie Adam."

"What if she does? Let her. Give us the quotation!"

"What! Say it again."

"Susie Adam forgets Susie Adam," repeated Betty, worked up and threatening to become warlike.

Neither questioning nor expostulating availed against this statement concerning Susie, and not until the teacher herself was interviewed did the mystery resolve into "Enthusiasm begets enthusiasm."

No man can wish himself into happiness.

## THE INNER LIGHT.

A famous lady who once reigned in Paris society was so plain when she was a girl that her mother one day said, after gazing at her for a long time with a distressed expression, "My poor child, I fear it will be very hard for you to win love in this world—indeed, even to make friends."

It was from that hour that the success of this woman, known to the world as Madame de Circourt, dated. For a little time she took the matter sorely to heart. Then, humbly, but sweetly and untiringly, she began to be kind—kind to the pauper children of her native village, to the servants of her household, even the birds that hopped about the garden walks. Nothing so distressed her as not to be able to render a service.

As the years wore on, her good-will toward every one made her the idol of the great city which was eventually her home. Although her complexion was sallow, her gray eyes small and sunken, yet she held in devotion to her some of the most noted men of her time. Her lifelong unselfishness and interest in others made her, it is said, irresistible, and young and old forgot the plainness of her features in the loveliness of her life.

Count Tolstoi was so plain as a boy that his mother said to him:

"You know, Nikolinka, that no one will love you for your face, and therefore you must endeavor to be a good and sensible boy."

Tolstoi said when he was an old man that all through his life these words had helped to keep him true to what is most worth while in human character.

"I knew when my mother spoke them," he said, "that I should without fail become a sensible boy."—Youth's Companion.

## MOTHERLESS.

"It's the loneliest house you ever saw.

This big gray house where I stay;  
I don't call it livin' at all, at all,  
Since my mother went away.

"Four long weeks ago, an' it seems a year;

'Gone home,' so the preacher said,  
An' I ache in my breast with wantin' her,

An' my eyes are always red.

"There are lots of women, it seems to me

That wouldn't be missed so much,—  
Women whose boys are about all grown up.

An' cousins an' aunties an' such.

"I tell you the very loneliest thing,

In this great, big world to-day  
Is a boy of ten, whose heart is broke,

'Cause his mother is gone away."

Few people perhaps realize how rapidly the "Cape to Cairo" railway—which some years ago seemed a Utopian scheme—is being pushed along to completion.

The British South Africa Co. has received information that the railroad has been brought up to Victoria Falls—the line now stretching a distance of over a thousand miles from Cape Town.

The sections of the huge, sinble, span bridge, which is to carry the railway across the Falls, are on their way out from England, and it is expected that the structure will be completed before the end of this year.

Meanwhile, the line will be taken on hundred miles further north, to Kalamo. The completion of this railway will be accompanied with vast changes for better or worse for Africa.

Unless Christian people bestir themselves to do more than they are doing now in foreign missionary work the changes will be for the worse. Mere "commerce" never civilized anybody, much less Christianized anyone.

Joy and sorrow are such near neighbors that it is sometimes hard to run a line fence between them.

## BABY'S SMILE.

Baby's Own Tablets has a smile in every dose for the tender babe and the growing child. These Tablets cure indigestion, wind colic, constipation, diarrhoea, and feverishness, break up colds and bring natural, healthy sleep. And the mother has the guarantee of a government analyst that this medicine contains no opiate, narcotic or poisonous "soothing" stuff—it always does good and cannot do harm. Mrs. Joseph Ross, Hawthorne, Ont., says: "I have used Baby's Own Tablets and find them just the thing to keep children well." You can get the Tablets from any medicine dealer or by mail at 25 cents a box from the Dr. Williams Medicine Co., Brockville, Ont.

## A DIVINE VOCATION.

The following from the Montreal Witness gives expression in fitting terms to a truth that cannot be too frequently reiterated at the present time:

"The King says he often works twelve hours a day, and he is past the age at which our modern socialists would have put him on a pension. We have known the King to do continuous work for weeks together at a rate of taxation on his physical powers to which a twelve-hour work day at regular work would be child's play. All know how the Emperor of Germany works. Broadly, it may be said that every man who accomplishes anything in the world works at least twelve hours a day, and a great deal of it at problems which take it out of a man as no assigned task could. But what is more important than the fact that the King is an intense worker, is the true idea of work which he holds. No greater curse could come upon a people than to regard work as an evil. The King extends his sympathy to the unemployed because they are shut out from the joy of work. To those who do not look on work in this way life is not worth living. They must spend their hours seeking happiness where none is to be had. Every man was sent into the world to serve his fellow men, and except in doing that he can have no real joy. Every man has a calling—a divine vocation wherein he can serve his fellow men, and woe to him who does not find that vocation, and work at it for all he is worth, not for himself but for what he can do for men. Woe to him who thinks he gains something by doing less work, or—more criminal still—worse work, than he can do in his calling. It is not thus that any happiness can be got out of life. It is not thus that men get on in life. It is the man who does all he can get on, and who gets the opportunity to do more. We congratulate the King on having learned life's secret, and we heartily pity those who have not."

Benjamin Franklin once said, "The noblest question in the world is, What good may I do in it?" To raise the inquiry is to face the duty.

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CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

At St. Andrew's, last Sunday morning, the following were ordained and inducted to the eldership, viz., Messrs, George I. Dewar, R. A. A. Johnston, Judge MacTavish, W. T. Macoun, Dr. R. S. Minnes and W. Strachan.

A pleasing incident in the services at Stewarton church last Sunday was the baptism of two young Chinamen, first-fruits of the Mission school in connection with the congregation. The school now numbers upwards of twenty, the majority of whom are faithful in their attendance and very diligent students. They are also very much attached to their teachers.

The attendance at the annual entertainment of Mackay Street Sunday school was the largest in its history, over 600—scholars and friends—being present. From 6.30 to 8 p.m., tea was served, after which an excellent concert was given, in which every class took part, from the infants to the Bible students. A feature of the evening's happy gathering was a presentation to Rev. F. W. Anderson, the pastor, by the members of the Bible class. The management of all the details for the evening's work was successfully taken by the following officers and staff: Superintendent, W. B. Garvock; secretary-treasurer, J. Rankin, and assistant, W. Slinn; teachers, Rev. P. W. Anderson, Bible class; Misses L. Rennie and M. Dawson, infant class; Misses Clements, Slinn, Ryan, Wilson, Sherwood, Putnam, A. Gordon, Edith Cowan, J. Rankin, B. Elliott, E. Rankin, I. Elliott, Mrs. Craig, Messrs. Wood, Wm. Gerard, T. Rankin, A. E. Stitt and Wm. Lunan.

The new Erskine church was crowded at both services on Sunday as on the opening ones a week before. Rev. W. D. Reid, B.D., of Montreal, officiated both morning and evening, delivering forceful sermons each time. In the evening he took as his subject, "The Man God Calls a Fool," based upon the parable of the rich man who made up his mind to eat, drink and be merry for the rest of his life as he had such a store of wealth. In the course of his remarks, the preacher claimed that business to-day in our so-called Christian nations, was carried on in a perfectly pagan manner. He believed it never would be conducted according to Christ's ideas until co-operation replaced competition. He also made a reference to a great Montreal manufacturer, a millionaire well known for his gifts to education and hospitals, which was not at all complimentary. He said this man when the time came each winter, when work was hard to get, cut his employees' wages \$2 a week. While he did this in his business he poured out his money to colleges and hospitals, posing as a philanthropist. The fierce onrush of business to-day was the sign of an inveterate hunger man was trying to satisfy. This could not be satisfied. It was the soul that required food not the material side of man, and this could only be given it by development of the spiritual side of man's life.

The annual meeting of St. Andrew's church congregation was held last evening in the Sunday school hall and was largely attended. The meeting was a most harmonious and businesslike one, the various reports being read and carried with little discussion. On all sides the church showed marked progress, but especially so in the treasurer's report, that of Mr. George S. May. His statement showed the church to be free of all debt, a mortgage of \$10,000 held by Mr. James Manuel being fully paid up. The year in fact was the most gratifying in the church's history. The report of the Kirk Session was presented by Mr. F. P. Bronson. It gave a general review of

the year's work in the church, bringing in all societies in connection with it, and referring to their work in the most flattering terms, especially that of the Men's Association. It also made reference to the loss sustained by the church in the death of several of its leading members and elders, the latter including Mr. William Wyld, Mr. J. A. Gemmill and Lt.-Col. John Macpherson. At the beginning of last year the membership was 604; net additions 29; making total number on roll at date 633. The amount received from sale of Glebe lots belonging to the church during the year was \$20,275. The income of the H. M. Society was \$2,737. The reports from W. F. M. S., Ladies' Aid and Y. P. M. Society were all most encouraging. The attendance at the Sunday school was not quite as good as last year. Mr. Gibson attributed the falling off in attendance to the fact that the scholars now lived too far from the church and attended a nearer Sunday school or else did not go to any. As a remedy for the latter cause he proposed inaugurating a home department, and that to do this new workers were necessary. These he thought, with such a strong Men's Association and the new elders, could be easily secured. The total receipts of the schedule fund were \$4,003.80. Included in the allocations were \$1,600 to the church expenses; \$1,000 to the home missions; \$300 to augmentation of ministers' stipends; \$200 to the foreign missions; \$83 to French evangelization; \$80 to Queen's University; \$25 to Manitoba College; \$25 to Montreal Presbyterian College; \$884 to the widows' and orphans' fund; \$398 to the aged and infirm ministers. The balance for the year was \$880. The balance at the beginning of the year was \$1,360.

## EASTERN ONTARIO.

Zion Church, Carleton Place, is to be enlarged and improved.

The Rev. Mr. Campbell, ororo, preached most acceptably in the Presbyterian Church, Fesserton, last Sabbath.

Rev. W. W. Peck, of Arnprior, was elected Moderator of the Presbytery of Lanark and Renfrew.

Rev. Mr. Craig, of Aylmer, who was visiting Rev. Mr. McKay, of Maxville, assisted at the special services in the Presbyterian Church on Monday and Tuesday of last week.

Rev. Mr. Moore, of Braeside, preached in St. Andrew's Church, Pakenham, on a recent Sunday, Rev. R. Young, B.A., taking Mr. Moore's work at Braeside, Sand Point and Dewar's.

The Rev. Mr. Campbell, Guthrie, the Rev. Mr. Elliott, Midland, and the Rev. Mr. Bremner, Bracebridge, have been assisting the Rev. Mr. Haig in a series of revival meetings at Esson Church, Oro, during the past three weeks. These meetings have been well attended and considerable spiritual awakening has resulted.

The annual meeting of the Victoria Harbor congregation was held on the 20th ult. The various reports read showed that the church was in a very flourishing condition financially. They have built a fine manse, costing over \$2,400. Seven have joined the church on profession of faith. The Women's Foreign Missionary Society has 29 members; they raised \$64 for building fund; \$84.32 for missions and other purposes. Miss E. Smythe, secretary; Mrs. A. Huston, treasurer. The congregation appreciating the good work done by the Board of Management the past year, re-elected them by acclamation. Chairman, F. C. Waldie; A. Huston, secretary; I. Wardell, treasurer; managers, J. Duckworth, P. Schissler, N. McMillan, A. Jones, S. Hill, Jos. McKendry, J. E. Smythe and Ed. Crooke.

At the recent meeting of the Presbytery of North Bay in St. Andrew's Church, Burks Falls, there was a large ministerial and lay representation, among them the following: Revs. J. Johnson, North Bay; C. Childerhose, Parry Sound; Dr. Findlay; J. Steel, Callander; R. V. McKibbin, Magnetawan; George Lamb, Sundridge; R. McNabb, Powassan; J. Rodgers, R. J. Sturgeon, Burks Falls; S. McClellan, Huntsville; Messrs. Aberdeen, Howard, Wilson, etc. Interesting reports were submitted of the work done by the churches within the bounds of the Presbytery, showing an increase. A committee was appointed to arrange for the erection of a church and manse at Cobalt. The new Psalter prepared by Drs. Greig and Dey was submitted for examination and its adoption in the service of praise in the Presbyterian churches recommended. Delegates were elected to represent the Presbytery at the next General Assembly to be held in June. The Presbytery was loud in its congratulations to the members of St. Andrew's Church and congregation on the completion of their handsome house of worship. Members of the Presbytery were afterwards entertained to dinner and tea by the ladies of St. Andrew's, a hearty vote of thanks being tendered them for their hospitality.

In Knox Church, Perth, Mr. Rickwood gave an excellent address on "Congregational Singing." He spoke of the important place music held in religious services and cited the Torrey-Alexander meetings in England and more recently in Toronto, to show the wonderful power of song in great religious movements. It is difficult to say whether the singing was not a more powerful agency than the preaching in gathering such immense audiences for a whole month two or three times a day in Massey Hall. Mr. Rickwood said the congregation should not look upon the choir as leaders, but rather as supports to the congregational singing. All without exception should sing and should sing together. Anyone who has a voice for speech can sing and ought to do so. The congregation should not be a note behind the choir or organ; all should be sung promptly together and continue singing till the hymn is finished, as this leads the one next in position to stop likewise. There should be distinct articulation so that the words may be clearly heard. Nothing goes so far to create brotherly feeling in a church as hearty congregational singing. When God has given us talents we should use them and what better use can we make of the talent of song than employ it in praising God. The address proved very interesting and helpful and was highly appreciated by the fine audience that heard it.

Rev. W. R. Cruickshank, of Montreal West, has resigned the pastorate there to take up new and important work in connection with Presbyterian extension in the suburbs of the city of Montreal. The resignation has been accepted by the Presbytery, and Mr. Cruickshank enters upon his new duties at once. The Witness says: It is proposed to call a general meeting of all the official members of the Church in Montreal and its immediate vicinity at an early date, when the pressing needs growing out of the rapid expansion of the city's population will be presented, and plans for meeting them discussed. The details for the arrangement of this meeting were assigned to a committee, with the Rev. John MacKay as convener, to co-operate with Mr. Cruickshanks.

The Belfast flax spinning mills are enjoying a period of unusual prosperity.

## THE DOMINION PRESBYTERIAN.

### WINNIPEG AND WEST.

The death is announced of the wife of Rev. T. R. Peacock, of Miami, Man., after a painful illness.

Rev. W. B. Cumming, B.A., former minister of the Carberry church, is visiting in Winnipeg after spending several weeks in the east.

Hon. W. R. Motherwell has been chosen by the Presbytery of Qu'Appelle to represent that body at the general assembly to be held in June.

St. Andrew's church, Holland, rendered vacant through the retirement of the Rev. John Wells, has extended a unanimous call to the Rev. J. R. Frizell, of Whitefoot, Sask.

At the annual meeting of the Prince Albert church, reports of the various societies were read and adopted, showing the finances and work in a vigorous condition. Managers were elected as follows: Messrs. O. B. Manville, J. P. Laurie, A. Marquis, John Crawford, Ushers—J. B. Kernaghan, A. Haldenby, A. Marquis, J. P. Laurie, Auditors—J. E. Bradshaw, S. McLeod. The pastor, Rev. C. G. Young, B.A., is doing excellent work in this growing field.

At an enthusiastic meeting of the members of Elmwood congregation it was unanimously decided that they would become self-sustaining and ask no assistance from the boards of the church. This congregation was formed, but two years ago with a few members and now has 166 with an attendance of about 200. During the past two years the present church has been erected and should the membership continue to grow it is contemplated that an addition will have to be made to the present edifice.

At the James Robertson auxiliary in St. Stephen's church, Winnipeg, Mrs. Perry gave one of the most interesting home missionary addresses ever delivered in this city. Mrs. Perry told in an easy conversational style about the home mission work in Gleggarry and the Scottish Highland settlements of eastern Canada in her youth, and gave a graphic account of her experiences and observations in the very heart of the home mission work in British Columbia. She was followed by Mr. D. Melvor, of Manitoba college, who spoke on his work at Winnipegosis among the fishermen. He too, told some good stories, not without humor, but he impressed deeply upon the James Robertson auxiliary the necessity of standing by the work inaugurated by the great home mission apostle.

The reports presented at the second annual meeting of the Dufferin avenue church, Winnipeg, gave evidence of progress. The total receipts from all sources for the year ending Jan. 1, 1905, were \$1,243.32, while last year they were \$746.35. The members in full communion last year were one hundred. There were added during the year one hundred and thirty; ninety on profession of faith and forty by certificates from other churches. Two were removed by death, and sixteen, the majority of whom left for other parts, received certificates of good standing. The present membership is two hundred and twelve. The most gratifying feature is the large number coming by profession of faith. It was unanimously voted that the pastor's salary be raised to \$1,000, and a month's vacation be given him; after which also a vote of thanks was given, showing their appreciation of his good work throughout the year.

Rev. D. B. Cameron told Dundee Presbytery on the 7th inst., that "ministers of unendowed chapels were severely handicapped, and exposed to the temptation of employing methods degrading to themselves and unworthy of their sacred calling in order to add to their incomes."

A great strike is threatened in the principal shipyards and engineering works in Belfast. The men demand an increase of 1s. per week on their wages.

The Glasgow Herald fears a revival in female snuff taking, but a correspondent hopes that ladies will not be so easily led by the nose.

### WESTERN ONTARIO.

Mrs. Lindsay, of Princeton, has presented the church there with three handsome chairs for the pulpit platform.

Rev. Dr. Fletcher of Hamilton, preached at the preparatory service in the Caladonia Church last Friday.

Rev. John Thomson, M.A., of Ayr, conducted preparatory services at Drumbo and Princeton.

At the last communion in Chalmers Church, London, nine new members were received into church fellowship.

Rev. J. T. Hall, of Rockwood, conducted the services in Chalmers Church, Guelph, last Sunday, in the absence of the pastor.

Rev. W. J. Dey, M.A., of Simcoe, preached annual missionary sermons at Blackheath and at East Seneca, last Sunday.

Rev. James Abrey preached at the preparatory service in King Street Church last Friday evening. Nineteen new members were received.

Rev. J. G. Stuart, pastor of Knox Church, South London, is convalescing at his home after a six weeks' illness from acute pneumonia. He is looking forward to taking the communion service in his own church next Sunday.

It is announced that Mr. R. B. Cochrane, M.A., a member of the graduating class of Knox College, has accepted the position of assistant at Knox Church, Woodstock. Mr. Cochrane is a son of the late Rev. Dr. Cochrane, of Brantford, so long the indefatigable Convener of the Home Mission Committee of our Church.

Knox Church, South London, on Sabbath, March 4th, the morning service was conducted by the Rev. James Abrey, pastor-elect of Granton Church, who spoke upon the wisdom of seeking first the highest and holiest—the kingdom of God and His righteousness as a guarantee and security of the lesser and more temporary blessings. In the evening the subject was occupied by the Rev. W. I. Clark, who discoursed on God over-ruling the national and personal affairs of men for their benefit and His own glory. The congregations were large and the services profitable.

At a farewell reception in the lecture room of the church on the eve of their departure from Ridgetown, Rev. Dr. and Mrs. Munro were presented with an address, accompanied with a purse of gold. Mrs. Munro was also the recipient of a beautiful fern bowl and pedestal from her Sabbath school class. Their daughter, Miss Florence, was also kindly remembered by her Sunday school class of girls with two massive vases.

The induction of Rev. Gustavus Munro, D.D., the new pastor at Bethel and Bryanston, took place on Thursday, Feb. 1st, in Bethel Church. Rev. Alexander Henderson, Clerk of the London Presbytery, presided. Despite the weather, a large number witnessed the ceremony. The sermon was preached by Rev. E. L. Pidgeon, of Knox Church, St. Thomas. Rev. W. J. Clark, of London, addressed the minister, and the Rev. Mr. Craw the people. Following the induction, short addresses were given by Principal D. E. Merchant, Rev. Mr. Collins, rector of Birr Anglican Church, and others. Among those present was Rev. Gustavus Munro, of the Chatham Presbytery, a son of the new incumbent. Rev. Dr. Munro has until recently been in charge at Ridgetown and for a number of years prior to that was pastor of Knox Church, Embro.

Over three thousand souls have been won to Christ in the powerful revival which has visited the Welsh Mission in Assam, and still the movement is not spent.

Here grow lilies, now tall white Arum lilies and now lilies of the valley, almost hidden in their leaves. Yonder are blue forget-me-nots by a bed of hyacinths.

Around the cottage clings jessamine and purple clematis. In the shade of the trees grow wood anemones.

### MONTREAL.

The senate of Montreal College has unanimously decided that the degree of D.D. should be conferred on Rev. P. H. Hutchinson, M.A., of Huntington. The honor is well deserved.

The Rev. Professor E. A. Mackenzie, of the Presbyterian College, gave a helpful address to the McGill Y. M. C. A. on the subject of "Spiritual Knowledge," in Strathcona Hall, last Sunday afternoon.

Mr. D. Norman MacVicar, of MacVicar & Herriot, architects, has been secured by the authorities of the Montreal Presbyterian College for a series of lectures to the students on ecclesiastical architecture.

The Rev. Mr. Hutchinson and Mrs. Hutchinson gave a very pleasant "At-Home" to the young people of the congregation on the evening of the 28th ult. It was largely attended, the guests enjoying themselves with music, songs games, etc. The manse was tastefully decorated with flags, Chinese lanterns, and plants, and presented a cosy appearance. Luncheon was served at ten o'clock. The singing of "Auld Lang Syne," and the National Anthem brought the enjoyable event to a close.

The Cote des Neiges congregational social, held on Tuesday evening of last week was most enjoyable and was successful in every way. The Rev. James Steven, the pastor, presided, and by his genial manner and kindly address contributed largely to make the social pre-eminently sociable. The church was crowded to excess, many being unable to get sitting accommodation. After an excellent programme had been submitted, all were invited to partake of the tea, coffee and other good things provided in abundance by the ladies of the congregation.

After over thirty-one years of faithful service, Mr. E. C. Hutchinson has resigned from the position of superintendent of St. Andrew's Church Sunday School, Westmount. A few evenings ago he was the guest of the teachers and scholars at a largely attended social held in the lecture hall of the church. A programme of vocal and instrumental music was provided, and the children were entertained to refreshments. At the conclusion of the programme a presentation was made and an address read to the retiring superintendent by Mr. Duncan McCormick, K. C. Among other interesting things the address said: "Surely a record of forty-five years of unremitting Sunday-school labor is one that, if it can be inscribed on the earthly roll of honor, will, we reverently and sincerely believe, also find everlasting inscription on the heavenly roll of the Master who said, 'Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of God.' But there is more in this record than a mere first glance reveals, and in literal truth it may be said that the mission Sunday school established in 1860 is the living seed from which the two flourishing congregations of Melville and St. Andrew's have sprung, and that in Mr. Hutchinson we not only had a veteran Sunday-school teacher, but the father or one of the fathers of Presbyterianism in Westmount as well." Mr. Hutchinson feelingly replied to the address and presentation, heartily thanking the teachers and scholars for their kindly remembrance of him on this occasion. He reviewed the growth of St. Andrew's Sunday-school, and referred to the fact that he had taught many of the parents of the children now attending the Sunday-school. He spoke of the many years he has spent in Sunday-school work—years, he said, that would always be remembered by him as the happiest of his life.

A London paper the other day informed us that there are no less than a round hundred of barristers in Parliament.

A London weekly periodical states that Edinburgh would be none the worse if all the staves there, save Sir Walter Scott's were removed.

## PURE RED BLOOD.

## Is Necessary to Health, Strength and Happiness.

Pure, rich, red blood is what is needed by every woman, young or old. Thin, weak, watery blood is the cause of all the headaches—all the weakness and weariness, all the dizziness and fainting spells that afflict girls and women. The only thing that can help you is Dr. Williams' Pink Pills. These pills make new, rich, red blood, that gives new life and strength to every organ of the body. In this way they make pale, feeble girls develop into healthy, happy women, and for the same reason bring ease and comfort, and regularity to women at all ages of life. Miss J. Dietrich, St. Clements, Que., is one of the happy thousands made well and happy through the use of Dr. Williams' Pink Pills. She says: "I tried several medicines, but got nothing to help me until I took Dr. Williams' Pink Pills. I was subject to palpitation of the heart, throbbing in the head, and dizziness and fainting spells. I had no appetite and was weak, pale and discouraged when I began the use of Dr. Williams' Pink Pills. Six boxes of these have made me feel like an altogether different person, and have given me new health and strength."

Rich, red blood is the true secret of health and strength, and it is simply because Dr. Williams' Pink Pills make new, pure blood, that they cure such troubles as anaemia, loss of appetite, indigestion, neuralgia, rheumatism, St. Vitus dance, partial paralysis, kidney troubles, and the special ailments that only women-folks know. But you must get the genuine with the full name, "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. If in doubt, send to The Dr. Williams Medicine Co., Brockville, Ont., and the pills will be mailed at 50 cents a box, or six boxes for \$2.50.

## HOW TO TEACH YOUR DOG TRICKS

The first thing to do if you wish to teach your dog tricks is to learn how to keep your own temper. A dog is different from a boy, for a dog always wishes to obey and please his master. Sometimes this is not the case with a boy. To beat a dog severely is mere cruelty—a couple of smacks with the open hand if he misbehaves, is quite enough to make him understand he has displeased you. A puppy's education should begin when he is about four months old, and the easiest trick to start with is to teach him how to fetch. His lesson should not last longer than ten minutes, and the best time for it is before his dinner, for then he is hungry and eager to earn the bits of biscuit which you must keep ready to give him every time he does what he is told. His first "book" should be an old slipper. Put it in his mouth, and then drag him across the room while you say, "Bring me the slipper—bring me the slipper! Good dog! Bring me the slipper!" When you have dragged the dog with the slipper in his mouth, across the room, give him a bit of biscuit, and pat and praise him. Do this five or six times, and do not be disappointed if the puppy does not quite understand what he is to do. Next day he will be probably much quicker, and after two or three more lessons he will not require you to touch him at all, but he will carry the slipper quite of his own accord across the room. Should he, however, drop the slipper when half-way across, scold him, and put the slipper in his mouth and, make him carry it all the way across the room before you give him his reward.

A pleasant duty fell to Consul Lay. In publicly addressing Lo Cheung Shing, the man who saved Miss Patterson at the risk of his own life, the Consul said, "Your brave, noble deed was the one bright spot in that dark day." Mr. Lo is forty years old, is employed in a rice shop, never professed Christianity and was never employed by the missionaries.

## HEALTH AND HOME HINTS.

A spoonful of grated horse-radish will keep milk sweet for days.

The fibre of a baked apple will not cook evenly unless the core is removed.

A spoonful of vinegar put into the water in which meat or fowls are boiled will make them tender.

Hard water may be softened by adding borax to it. This will also whiten the clothes without injuring their textures.

The white of an egg rubbed upon the seats of leather chairs will brighten and improve them wonderfully.

Ammonia is better than borax in the water used for washing gray hair, as it does not impart the yellowish tinge resulting from the continued use of borax water.

Tea Cakes.—Two and one-half cups of flour, two teaspoons cream tartar, one egg (not beaten), half cup sugar, two teaspoons melted butter, one cup milk with one teaspoon soda dissolved in it, a little salt; beat all together; bake in gem pans and eat with hot butter.

Nut Frosting.—Use one cupful of confectioners' sugar and extract to suit the taste, or simply coconut, if preferred. Add cold water to make it soft enough to spread. This frosting will never dry or crack. Add half a cupful of prepared coconut, or half a cupful of chopped nut meats.

Escalloped Potatoes.—Pare and slice thin, potatoes enough to fill medium sized pudding dish, cover with cold water and let stand three or four hours. Drain and dry on a linen cloth; grease the dish and add alternate layers of potatoes and cracker crumbs, butter, pepper, salt and a little sugar; then pour in one pint of milk and bake. Cover the dish one hour, then open it, and brown daintily.

Grape Frappe.—One pint of grape juice, one cupful of orange juice, and the juice of two lemons are required. Add two cupfuls of granulated sugar and four of water. Boil the sugar and water fifteen minutes, and add the fruit juice. Strain, add a quart of ice water, and more sugar if necessary. Remember that ices are sweeter before they are frozen than afterwards. Do not freeze too hard.

Fomentations of hot or cold water are often very useful and every one should know how to give them. A flannel cloth may be folded, wrung out of hot or cold water as is desired, and applied directly to the skin. It is much better after wringing out the flannel as dry as desired, to fold it in a dry flannel cloth of one or two thicknesses before applying it to the patient. A little time is required for the heat of the fomentation to penetrate the dry flannel, and thus the skin is allowed an opportunity to acquire tolerance for the heat, and a higher degree of temperature can be borne than if the moist cloth is brought directly in contact with the surface. The outer fold of dry flannel will also serve to keep the cloth warm by preventing evaporation.

Dr. Schumacker, for years principal of Blair Hall, in New Jersey, had one standard of right and wrong for his students. When the boys or girls came to him with the question, "Is it right or wrong for us to do this?" his reply was ever the same: "If there be a question in your minds whether a course be right or wrong, do not follow it. If a thing be questionable, young people had best let it alone."

Increase in the ratio of the insane to the general population, as shown by statistics of the New York State Commission in Lunacy, is a startling feature of the 17th annual report. The population of the State was 8,066,672, and the insane under treatment in the different institutions amounted to 27,300, a ratio of 1 to 290 persons.

## SPARKLES.

—Sunday school teacher: Tommy, doesn't your conscience tell you when you have done wrong?

Tommy: Yes, ma'am; but it doesn't tell my mother.

The Vicar: Jane, do I not hear a male voice in the kitchen?

Servant: It's only one of my brothers, sir.

Vicar: I was not aware you had any brothers, Jane.

Servant: Neither was I until this morning, sir, when you said in your sermon we was all brothers and sisters.

"And now," asked the master, "what country is opposite to us on the globe?" "I don't know, sir," answered the pupil addressed. "Well, if a hole were bored straight through the earth and you were to go in at this end where would you come out?" "Out of the hole, sir," replied the youngster, confident that he had found the correct answer.

A Parliamentary candidate was being heckled on the subject of poorhouses. "Our poorhouses are like jails in the inside," persisted the heckler. "Oh, no," protested the candidate. "But it's 'Oh, yes!' In the inside our poorhouses are worse than jails." "I defer, sir, to your superior knowledge of the inside of jails," was the soft answer which squashed the heckler.

"O my friends!" exclaimed the orator, "it makes me sad when I think of the days that are gone, when I look around and miss the old familiar faces I used to shake hands with!"—Modes and Fabrics.

Don't look before leaping when an automobile comes scorching your way.

"I see where a man has invented artificial lamb chops."

"Pooh! that's nothing. I've been eating substitutes for a long time."

"What were they?"

"Mutton."

At a church in Scotland, where there was a popular call, two candidates offered to preach. Their names were Adam and Low. The last preached in the morning and took for his text, "Adam, where art thou?" He had an excellent discourse, and the congregation were edified. In the evening Mr. Adam preached and took for his text, "Lo, here am I!" The impromptu and his sermon gained him the church.

Both Alike.—A reverend D.D. was lately calling on a "Paisley bodie." Tam by name, a very well known character. Tam had a jug beside him, and the parson, observing it, asked what he had in the jug. "It's a sopp of yill," says Tam. "And how many have you taken to-day, now, Tam?" asks his reverence. "Oh, weel," says Tam, "this is jist my fourth pint." "Your fourth pint!" says the minister; "I don't believe I could drink four pints of water in a day." "Neither could I, your reverence," quoth Tam.

Saloon-bred crime is at flood-tide in Chicago. The city treasury is empty. The police department cost the people last year \$4,000,000. The saloons paid to the city \$3,750,000. In order to pay this and thrive, every saloon that gave \$500 for a license must have taken in during the year from three to four times that amount in trade.

The Salvation Army has specially chartered the steamship Kensington of the Dominican Line, for three voyages with emigrants this season, and it is expected that she will carry her full complement of 1,500 passengers on each voyage.

# CANADIAN PACIFIC

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

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

VIA SHORT LINE FROM CENTRAL  
STATION:

a 5.00 a.m.; b 8.45 a.m.; a 3.50  
p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, AL-  
MONTE, ARNPRIOR, RENFREW  
AND PEMBROKE FROM UNION  
STATION:

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

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

GEO. DUNCAN,

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

# GRAND TRUNK RAILWAY SYSTEM

## MONTREAL TRAINS

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

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

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

All trains 8 hours only between  
Montreal and Ottawa.

For Arnprior, Renfrew, Egan-  
ville and Pembroke:

8.20 a.m. Express.  
11.50 a.m. Express.  
8.00 p.m. Express.

For Muskoka, North Bay, Geor-  
gian Bay and Larry Sound, 11.50  
a.m., daily except Sunday.

All trains from Ottawa leave  
Central Depot.

The shortest and quickest route to  
Quebec via Intercolonial Railway.

Close connections made at Mont-  
real with Intercolonial Railway for  
Maritime Provinces.

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cy.

## New York and Ottawa Line.

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

And Arrive at the following Sta-  
tions Daily except Sunday:

8.50 a.m.	Finch	5.47 p.m.
9.35 a.m.	Cornwall	6.24 p.m.
12.55 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 p.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.35 p.m.	Rochester	8.45 a.m.
9.80 p.m.	Buffalo	8.55 a.m.

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

Ticket Office, 85 Sparks St. and  
Central Station. Phone 18 or 190.



# THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the  
North-West Territories, excepting 8 and 28, which has not been home-  
steaded, or reserved to provide wood lots for settlers, or for other  
purposes, may be homesteaded upon by any person who is the sole head  
of a family, or any male over 18 years of age, to the extent of one  
quarter section, of 160 acres, more or less.

### ENTRY.

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

### HOMESTEAD DUTIES.

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

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

(2) If the father (or mother, if the father is deceased) of any person  
who is eligible to make a homestead entry under the provisions of  
this Act, resides upon a farm in the vicinity of the land entered for by  
such person as a homestead, the requirements of this Act as to resi-  
dence prior to obtaining patent may be satisfied by such person residing  
with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second  
homestead, the requirements of this Act as to residence prior to obtain-  
ing patent may be satisfied by residence upon the first homestead, if  
the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land  
owned by him in the vicinity of his homestead, the requirements of this  
Act as to residence may be satisfied by residence upon the said land.

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

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

The privilege of a second entry is restricted by law to those settlers  
only who completed the duties upon their first homesteads to entitle  
them to patent on or before the 2nd June, 1889.

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

### APPLICATION FOR PATENT

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

### INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

## PRESBYTERY MEETINGS

SYNOD OF THE MARITIME  
PROVINCES.

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

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

Truro,  
Halifax, Halifax, 19 Dec., 10 a.m.  
Lynn and Yr.

St. John, St. John, 16 Jan., 10 a.m.  
Miramichi, Chatham, 17 Dec.

SYNOD OF MONTREAL AND  
OTTAWA.

Quebec, Quebec, 6 Mar., 4 p.m.  
Montreal, Knox, 6 Mar., 9.30.  
Glengarry, Cornwall, 6 Mar., 1.30 p.m.  
Ottawa, Ottawa.

Len. and Ren. Carl. Pl., 19 Feb.,  
7.30 a.m.

Brockville, Brockville, 29 Jan., 2.30.

SYNOD OF TORONTO AND  
KINGSTON.

Kingston, Kingston, 12 Dec., 2 p.m.  
Peterboro, Cobourg, 5 Mar., 8 p.m.  
Whitby, Bowmanville, 17 Jan., 10  
a.m.

Lindsay, Lindsay, 19 Dec., 11 a.m.

Toronto, Toronto, Monthly, 1st Tues.  
Orangeville, Caledon, 14 Nov., 10.30.

Barrie, Barrie, 6 Mar., 10.30.

Algoma, Thessalon, 6 Mar., 8 p.m.

North Bay, Burks Falls, Feb. or Mar.  
Owen Sound, O. Sd., 6 Mar., 10 a.m.

Saugene, Mt. Forest, 6 Mar., 10 a.m.

Guelph, Guelph, 20 Mar., 10.30 a.m.

SYNOD OF HAMILTON AND  
LONDON.

Hamilton, Hamilton, 2 Jan., 10 a.m.

Paris, Woodstock, 9 Jan., 13 a.m.

London, London.

Chatham, Chatham, 12 Dec., 10 a.m.

Stratford, Stratford, 14 Nov.

Huron, Seaforth, 14 Nov., 10.30.

Maitland, Wingham, 19 Dec., 10 a.m.

Bruce, Paisley, 6 Mar., 10.30 a.m.

Sarnia, Sarnia, 12 Dec., 11 a.m.

SYNOD OF MANITOBA AND  
NORTHWEST.

Superior.

Winnipeg, Coll., 2nd Tuesday, bi-mo.  
Portage-la-P., Gladstone, 27 Feb.,  
1.30 p.m.

Arcoia, Arcoia, at call of Mod. 1906.

SYNOD OF BRITISH COLUMBIA  
AND ALBERTA.

Calgary.

Edmonton, Edmonton, Feb. or Mar.

Red Deer, Vernon, 6 Feb.

Kamloops, Vernon, at call of Mo  
Victoria, Victoria, 26 Feb., 2 p.m.

THE

## Dominion Life Assurance Co.

Head Office, Waterloo On.

Full Deposit at Ottawa.

Paid-up Capital, \$100,000.

This Company offers insurance in  
a separate class to total abstainers  
—thus giving them all the advan-  
tage their superior longevity entitles  
them to. Its security is unques-  
tionable, its ratio of assets to lia-  
bilities is unsurpassed in Canada,  
save by one Company (much older).  
—I tadded a greater proportion to  
its surplus last year than any  
other. AGENTS WANTED.

MARRIAGE LICENSES

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JOHN M. M. DUFF,

107 St. James Street and

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# LITTLE WORK

The Dominion Presbyterian is  
seeking a reliable agent in every  
town and township in Canada.  
Persons having a little leisure  
will find it worth while to com-  
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