

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG. JANUARY 17, 1906.

Single Copies, 5 cents.

Trust in God.

Life's bitter trials, earth's despair,
The darkest sorrows crush me not;
To Thee my weight of woe I bear,
Great God, Thou guardian of my lot,
My bosom finds in Thee alone
Its grandest strength, its sweetest balm,
And sheltered by Thy mighty throne,
I conquer, I am brave and calm.

I know Thy mercy changest pain
To joy and blessedness and peace;
All worldly loss is holy gain—
A rapture that can never cease,
With thanks I taste Thy bounteous store,
Though oft my cross may heavy be;
I, like a little child adore,
For Thou, my Father, leadest me.

Bright hope sustains and comforts all
Who see Thee, Lord, in faithfulness;
Not cruel death can them appall,
Nor make Thy mystic transports less.
O, Father, I shall ever praise
Thy wisdom, Thy salvation great;
With voice eternal as Thy days
Proclaim Thou art compassionate.

—“Hymns of Denmark.”

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MARRIAGES

On Jan. 3, 1906, at the residence of the bride's father, 337 Johnston street, Kingston, Ont., by the Rev. Dr. M. Macgillivray, Lottie Irene, second daughter of D. F. Armstrong, to Carl B. Kramer, of Dansville, N. Y.

At the residence of Mrs. Wm. Carmichael, mother of the bride, on Dec. 27, 1906, by the Rev. G. Williams, assisted by the Rev. J. M. Kellock, John Harrington to Annie Eliza, daughter of the late John Ritchie, both of Georgetown, Que.

At Barrie, on Dec. 27, by the Rev. Dr. McLeod, Presbyterian minister, Annie Lawson to Robt. Dedman, both of North Bay.

At St. Andrew's Manse, Keewatin, Ont., on Wednesday, Dec. 20, 1906, by Rev. J. W. Little, Miss Jane Stevie to Mr. J. J. A. Morrison, both of Keewatin.

At Edlington, Ont., on Jan. 3, 1906, by the Rev. J. C. Tibb, Anna Currie Blong, daughter of Mrs. Margaret Blong, Kennington avenue, Edlington, to Andrew Fullerton Macallum, C.T.

On Christmas Day, 1905, at the residence of the bride's parents, Oakland, Cal., by the Rev. William Jones, William John Horner, son of Mr. J. M. Horner, of Quebec, and Amelia Theresa Kuss, eldest daughter of Mr. P. N. Kuss, of Oakland.

On Jan. 8, 1906, at 119 Wilbrod street, Ottawa, A. T. Grant, son of the late D. Grant, of Masham, Que.

On Jan. 8, 1906, at Pittsburg, Pa., John McDougall, formerly of the firm of McDougall & Logie, Montreal.

Poacefully entered into rest, at his late residence, 3rd Concession, St. Louis de Gonzague, Que., on Dec. 23, 1905, William Black, aged 76 years and 2 months.

On the South Branch, Charlotteburg township, on Jan. 2, 1906, John R. Grant, aged 87 years.

Suddenly, at his home, lot 15, Fourth Concession of Kenyon, on Dec. 28, 1905, Peter Kennedy.

At North Lancaster, on Nov. 30, 1905, Rachel Boyd, beloved wife of Peter McGregor, aged 76 years.

At Glen Norman, on Dec. 28, 1905, Mrs. McGregor, widow of Donald McGregor, aged 96 years.

At Alexandria, on Dec. 22, 1905, Miss Monica McDonald, sister of Donald McDonald (Grove).

At MacCormick, Glenarry, on Dec. 20, 1905, Archie McMillan, aged 39 years.

At lot 22, Fourth Concession of Kenyon, on Jan. 2, 1906, Mrs. A. J. Angus (Mason) McDonald, aged 80 years.

At Brodie, Glenarry, on Jan. 2, 1906, Mrs. Roderick McRae.

At lot 15, Third Concession of Kenyon, on Dec. 30, 1905, Annie Cameron, daughter of Hugh Cameron, and wife of John D. McDonald, aged 38 years.

At Maxville, on Dec. 31, 1905, Mrs. Joseph Pilon, aged 90 years.

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

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

FRED. GELINAS,
Secretary.

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NOTE AND COMMENT.

In the jubilee year of the World Alliance of Young Men's Christian Associations it reports organizations in fifty countries and a membership of 693,736.

A conference was recently held in Peking, China, to discuss the federation of Christian Missions in that country. At that conference, which was merely deliberative, nearly a dozen Christian organizations were represented.

The German Government has issued a notification that from January 1st, until further notice, all goods imported to Germany from any part of the British Empire, with the single exception of Canada, will be subject to the favored nation treaty.

The stand taken by the pastor of Queen street Baptist church, St. Catharines, in refusing an offer of \$5,000 a year in order to stay with his church, at a salary of \$1,200 a year, will give food for thought to those who assert that a minister's field of labor is determined by the almighty dollar.

The Federation Conference in New York commits itself to the proposition that public school children should be dismissed from their secular studies each Wednesday afternoon in order that they may attend religious instruction in their own churches. The Interior thinks this a grave error.

Dr. C. A. Clinton, of the San Francisco Board of Education, says: "Cigarette-smoking blunts the whole moral nature. It has an appalling effect upon the whole system. It stupefies the nerves. It sends boys into consumption. It gives them enlargement of the heart, and it sends them to the asylum."

There is building upon the Clyde, Scotland, a new missionary ship, costing twenty-four thousand dollars, for the Southern (U. S.) Presbyterian Board of Foreign Missions. When completed and teeted, the boat will be taken apart and shipped by freight to the mouth of the Congo, upon which river it is to ply between the mission stations of the Board.

The factories of St. Petersburg have been closed by the owners until after January 22nd, as a result of threats of violence in connection with the celebration of the anniversary of "Red Sunday." The situation remains serious along the Siberian Railroad and in Caucasia. Martial law has been declared along the 1,800 miles of the railroad between the Ural Mountains and Lake Baikal.

At least four elders connected with the North London (England), Presbytery as aspirants for Parliamentary honors, being candidates for constituencies in the Liberal interest. Mr. A. Rolland Rainy and Alderman Robson (Mayor of Kensington) are seeking seats north of the Tweed; whilst Mr. Robert Whyte, and Mr. C. Williamson Milne are contesting Kingston-on-Thames and South Paddington respectively.

Another union of churches is proposed. A joint committee of the Methodist Protestant, Congregational and United Brethren Churches will meet at Dayton, Ohio, February 7, 1906, to take formal action on the consolidation of the three denominations, which each separately has approved. The Congregational church has a total membership of 600,000, the United Brethren Church has 300,000 members, and the Methodist Protestant Church has 200,000 members.

It was said in Paris that the change in the British Ministry did not affect England's attitude toward France in Morocco and that she would continue to support the French claim to the right to police Morocco, which is considered the only point on which there is any likelihood of a deadlock between France and Germany. Italy has joined the Powers supporting the French programme in Morocco. There is believed to be little danger of aggression on the part of Germany.

An eminent American doctor says: "We look upon the cigarette as a leading demoralization of the last twenty-five years." According to the Philadelphia "Times," several leading physicians of that city "unanimously condemn cigarette smoking as one of the vilest and most destructive evils that ever befell the youth of our country;" declaring that "its direct tendency is a deterioration of the race." One of these physicians affirms that within a single week he had two patients who had been made blind by cigarettes.

The colored cartoons in the Sunday papers, says the "Ladies Home Journal," should be investigated by a society for the prevention of vice or a commission in lunacy rather than by people interested in art. They are not art, nor even decent caricature, but a low order of horse-play fitted to the barroom rather than the family circle. Children should not be allowed to "watch eagerly for these papers." The blame rests with the parents. They can keep the yellow journals out of their houses as readily as immoral books or immoral people, if they wish.

An amended regulation of the British postmaster-general affecting picture post cards is announced. Picture post cards sent to places abroad are no longer debarred from bearing a communication on left hand half of the address side, and, so far as the British post office is concerned now pass at the post card rate. The concession has been accepted by Austria, Belgium, Denmark, Egypt, France, Germany, Holland, Hungary, Portugal, Russia, Sweden, Switzerland and Tunis. It is not, however, universally accepted, and no guarantee can at present be given that such cards will be allowed to pass at the post card rate in countries other than those mentioned. Cards of the kind described will not be allowed to pass as post cards in Japan, Spain or the United States.

Ministers may come and ministers may go, but the predominance of the Scotsman in high office remains as pronounced as ever. The King takes leave of one Prime Minister and sends for another, but both are Scotsmen, says the Stirling Observer, and even if the choice had fallen upon the ex-Liberal Premier it would, in this respect, have been the same. Scotland in fact is so pre-eminently represented in the present Government as in the last, and several of its members who are not of Scottish birth will sit in the House of Commons as Scottish members. Nor is the Scottish invasion of high office confined to the State, seeing that the Archbishop of Canterbury and the Archbishop of York are both Scotsmen bred and born. To Sir H. Campbell-Bannerman has been accorded for the first time in history the distinction of ranking next in precedence to the Archbishop of York. Hitherto the title of Prime minister has had no official standing. It was "constitutionally unknown," but it has now been defined by the King's proclamation, and in future the Prime Minister will enjoy the high precedence of ranking next to the Archbishop of York.

It is reported that the Vatican is negotiating for the reception of an Apostolic delegate at Tokio, and that a Buddhist mission is contemplated for the Japanese in Chicago. They are equally fitting from the standpoints of those who are projecting them, but each seems equally an anachronism from every other point of view. Buddhism and scarcely live in Christian America, and it is equally vain to think that even the shadow of Rome's temporal power can find lodgment in the great Empire of the East.

Henry Ward Beecher once said that he never liked to run races with himself by trying to do more any one year than he had ever done in any preceding year. There was some good sense in the remark. The Herald and Presbyterian endorse Beecher's view by saying: "Each day and each year should be lived and filled in an earnest and conscientious way. The one who does his whole duty, each year, in a wholesome and hearty way, will probably find himself growing in efficiency and in accomplishment each year. But if each one is full of what is good it matters little which one is the best."

An exchange says that the desire for foreign books is so great in China to-day that the missionary is pressed upon by the crowds, eager to get his Bibles and other publications, and the press at Shanghai is six months behind in its orders. The entrance of God's Word given light, and creates an appetite for more of sacred truth and instruction. The Bible in a heathen country will create a demand for a hundred copies, one tract a craving for numberless "portions" of the blessed Book. Herein lies a strong incentive to the distribution of religious literature among the needy, backward peoples of the earth.

Iceland has "no jail, no penitentiary; there is no court and only one policeman. Not a drop of alcoholic liquor is made on the island and its 78,000 people are total abstemious since they will not permit any liquor to be imported. There is not an illiterate on the island, not a child ten years old unable to read, the system of public schools being practically perfect. There are special seminaries and colleges, several good newspapers, and a printing establishment which every year publishes a number of excellent books on various lines." Such is the report brought by Northern travellers of this incomparable and ideal land. It speaks with a mighty voice for Prohibition.

This is what that veteran publicist, Prof. Goldwin Smith, has to say on the subject of church union: "Whether even the three Convention Churches will succeed in effecting an organic union may be doubtful; there are great difficulties of a practical kind to be overcome. But if we may judge by the report of the convention, the spiritual union of three great Protestant and Trinitarian churches is in a fair way of accomplishment, and this is no small gain. In the manifold differences are softened and the creeds are as far as possible rationalized, though fundamental orthodoxy is still maintained. So far as the Protestant and Trinitarian Churches are concerned the differences were originally to a great extent matters of personal or local accident, and were stereotyped by political power. The movement in its present stage excludes the Unitarians, as of course it does the Roman Catholics and that section of the Anglican Church which is sacerdotal and sacramental. But once on foot it may go far."

A legacy of love to the worthy is better than a fortune to the spendthrift.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE GREAT BOOK.

There is a literature whose mastery of antiquity is such that over its portals are inscribed the words, "In the beginning," and whose welcomes to investigation and profit in the wealth which it discloses are fittingly set forth by the concluding of its message in the word "freely." Its left hand is thus seen to lay hold of earliest truth, and its right is extended to dispense to the latest need.

It speaks as if it never told all that it knows. It seems to shape an orb of truth the shining from which goes back before all creation, out beyond all dream, down beyond all hope and up into all glory—the orbit of which is fitted to the life of every man.

It speaks to tell what is most needed. It is a law with which to fence the precipice. It is a gospel with which to paint the fence so that it may be easier seen, better preserved and rendered beautiful. The fence is decorated with rubies. It deals with public life. The nation, the city, affairs health and morals of the public are here the objects of law, correction, sympathy and blessing. It addresses the race, the tribe, the community as a whole.

Not content to deal with the public life only, it follows the individual into the minor character. It singles out the poorest and vilest as well as the most lofty and refined, and placing an estimate great and high upon each and both, it deals with the secret things of the body as well as those of the spirit. It talks to him within his inner character a whispered message, which behind all external act and form finds its way into the very core of his conscience.

With a strange abandon to its mission, this book reveals no fear in the presence of either antagonists or competitors. As if it disregarded all that might be said or done in opposition to its words, it tells of weakness as of strength, of darkness as of light, of failure as of victory, regarding the existence of its opponents only by the mercy and comparison with which it seeks their ignorance to cure. It accounts for wars and advocates for peace, it tells of sin and champions holiness, it paints at large the awfulness of death, yet urges provision therefor and gives eternal life. It mentions very few other books which bid for claim with or against its own, yet ever again it digs the grave and buries deep the things, of such it has slain, or sends its light to render luminous the flickering taper set for truth in ancient books. With a "thus saith the Lord," it clears the way for its increasing possessions of witnesses out from the mist and down the brightened centuries.

Its abstruse teachings find a swift ascent because its plainer truth are borne upon such sympathy, such openness of speech, such love. The reader, like a child whose mother never deceived him, looks into the clouds content to say, "So many days have never failed to shine their brightness forth upon me, though I do not see the sun as yet, that rustle I have heard before, and with confidence I know truth's day will dawn through all those mists."

Science here is knowledge otherwise unobtainable, except when the character of man is viewed; then every little blade of grass, or hair, or wing of bird, must be explained, until man has enough to guarantee his mastery and peace. To the perishing, the material, the thing, it offers least of all. To deathless, regal principle it brings a treatise all its own. It seems like higher science. To deeper depths and loftier heights it leads the

way, never to report a guess. It sees the invisible, declares the divine; its laboratory is eternity. Such wealth of simplicity here abound that whole infinities of truth are lispd in little paragraphs by infant lips, while uttered by the mentally infirm, their messages have been known to send a new discovery to the lost and benighted listeners.

The very aged, and even the semi-comatose, have gathered hence expression of their peace and joy. "The Lord is my Shepherd," "Jesus wept," "Come unto me," "My grace is sufficient," "I know in whom I have believed," "In the beginning God," and "I will never leave thee," these are but a few kernels from the granary of plain, food-fitting truths for simple minds of which this book gives such an immense supply. Acceptable and understandable like water, air or food, these precious simplicities are offered here.

This book is highest literature. It is also alphabet. Its simplicity ends before it wearies us, and its abstruseness charms rather than distracts us. How serene its beamings, how terrible its thunderings. Its scope is adequate. From "Greatness," by Henry Ostrom. Chicago: The Winona Publishing Company.

VERACITY AND THE SIN OF LYING.

The God whom we worship is "The God of Truth." He loves truth and hates falsehood. "Lying lips are an abomination to the Lord." He desires truth "in the inward parts;" truth in thought, feeling, intention and purpose.

Truthfulness is the basis of excellence in character and the bond of civilized society. The spirit of the oath of jurisprudence should pervade all life, character, and conduct, viz., "The truth, the whole truth, and nothing but the truth."

The law of veracity forbids us to utter anything as true knowing it to be false, and more than that, it forbids us to utter as true, what we do not know to be true, or intentionally to state what is true in such a way as to create a false impression. What a happy world we would have were this law carried out. "Wherefore putting away lying speak everyone truth with his neighbor."

From what motives do men lie. From self interest, to gain money or win a position. From vanity to appear richer, wittier, higher on the social scale than they really are. In some cases life is a "lying lie," a struggle to keep up false appearances. Some lie through the desire to please. It is lying in an amiable spirit, but lying all the same.

The worst lies are those of malice, envy, jealousy, and hate, told with desire to injure, to stab, to kill. These are satanic lies.

Cowardice is the parent of many lies. "The fear of man bringeth a snare."

Many lie through mere carelessness in regard to truth. They do not think. They repeat what they do not know to be true, repeat rumors, opinions, possibilities, as truths.

Oh for simple truthful lives! Truthfulness should be the mark of every man and woman. "Surely they are MY PEOPLE Children that WILL NOT LIE."—"Piths and Points" from St. Paul's Pulpit.

The Prince of Wales has been riding on an elephant. That in itself is not a sensational circumstance, but it means much to India. To the Oriental mind the Prince of Wales is at home when he finds himself on the back of an elephant. As the future Emperor of India that is his right place.

THE FORESTRY CONVENTION.

The time has arrived when something emphatic, something absolutely constructive, has got to be done to save Canada's forests for those who are to succeed us. The forestry experts have done good work, the Canadian Forestry Association has done wonders; but the conscience and the interest of the public as a whole still need to be awakened. Forestry is not an academic subject; it is one upon which the very existence of the Dominion as a rich and productive country may well depend. In such a spirit as this, brimful of the surpassing importance of a matter which calls for the best brains and the most industrious talent of our land, was the great convention held in Ottawa last week, a gathering called together by Sir Wilfrid Laurier, and rendered representative by the presence of Lord Grey, and of such men as Gifford Pinchot, chief of the United States Forestry Bureau; Henri Joly de Lotbiniere, President of the C.F.A.; Dr. Bell, of the Dominion Geological Survey; E. Stewart, Dominion Superintendent of Forestry; Dr. Fernow, of Cornell; and three or four hundred delegates from all parts of Canada representing the forestry, lumbering and agricultural interests of the country.

The danger looming before our boasted resources unless something is done to check the ravages of greed and carelessness, is admirably expressed in the following paragraph from the address of Mr. Stewart, Dominion Superintendent of Forestry:—

Denude the eastern slope of the Rocky Mountains of its forest growth, and as sure as result follows cause you will destroy the great rivers that have their sources there. You will create a raging torrent for a few weeks in the spring, and after that a water famine. You will destroy the North and South Saskatchewan, the Athabasca, and the Peace Rivers, and you will make a desert of our new Western Provinces. Your irrigation canals will be raging torrents for a short time, and devoid of water when it is required. You will simply bring about a condition of affairs which anyone can see to-day in southern Europe, in northern Africa, and in Asia Minor, where large areas of country once fertile are now, owing to the denudation of the timber on the mountain sides, practically a desert.

And His Excellency was able to supply from his own experience a verification that the arid conditions of these deforested regions had not been over-drawn:

I have myself seen in India, Asia Minor, in Greece and Italy extensive tracts of territory once inhabited by a strenuous, prosperous, numerous population, and now reduced to the misery of a barren desolation by the unregulated deforestation of their lands by a blind and selfish generation, which had no regard for posterity, nor eyes for anything but their own immediate requirements. Gentlemen, there are no more melancholy reflections than those suggested by the sight of a country once rich and equipped with all the majesty and panoply of power which has become a waste and a desert through the reckless imprudence of its own people.

These countries had no previous experience to guide them, no history to show them the results of an unsparing use of the forests beneath their eyes, and so they cut them with lavish hand. But shall we in Canada, who have this experience, and can read this history, and have had repeated warnings—shall we make the same terrible and fatal blunder?

Mr. Gifford Pinchot, after asserting that forestry was more closely involved in the prosperity of the American continent than in any other area on the face of the earth, and referring to the alarming conditions brought into view by the growing scarcity of wood, not only to the manufacturing industries, but to the very basic existence of agriculture, outlined the principles on which the Washington Forestry Bureau was doing its work, one of which was that every man, woman and child in the United States should understand that forestry means something to every home.

This is what it means to Canadians also; the future of our forests is of pressing importance, not only to lumbermen, and manufacturers, and farmers, and railroads, but it means something to every individual in our country.

THE POWER THAT SAVES.

The simplicity of preaching through Christ is the instrumentality of soul saving.

Ideas wield immense power, brilliant thoughts excite a magic influence, and profundity sways. But these do not save. The superiority of the Bible lies not in its ideas. True, it contains the sublimest ideas, the profoundest thoughts, the utmost eloquence of human language. But it is not upon its literary or intellectual character that it rests its claim to the homage of mankind. Indeed, you may study the Scriptures for threescore and ten years, and be the best among biblical scholars, and at last be a castaway. The history of preaching proves that it is not the ideas of the Bible that save. Read the sermon of Peter on the day of Pentecost, and it will not strike you as sparkling with ideas; it will not astonish you with its profundity. The sermon of Paul on Mars' Hill stands higher on the intellectual and philosophic side; yet it made but few converts. Why? Because the power of thought is not the power that saves.

Not the most intellectual books have been mainly blessed in the salvation of souls. Not twenty people probably would point to the Analogy by Bishop Butler as the means of bringing them to Christ; and yet no book perhaps displays more solid intellectual power. I never heard one ascribing his salvation to this great book of profound ideas. But read "The Dairyman's Daughter," by Leigh Richmond; or "Jane the Young Cottager"; or "The Anxious Inquirer," by John Angell James; and you do not find the millionth part of the mental power that you find in the Analogy. Yet there are thousands to-day who trace their salvation to these books, which are great only in their simplicity. This is what is meant by the foolishness of preaching.—F. C. Jones.

THE GOSPEL OF THOUGHTFULNESS.

Seeking others' comfort and weal, making others happy and glad. Not our own, but others. This is a divine art, this is a gift of the Holy Ghost. Not to be ministered unto, but to minister. Not self-consideration, but for the glory of God in the good of others. Thoughtful kindnesses, going about doing good. Looking out for the interests of the people. Jesus filled with the Holy Spirit manifested this spirit, making the parents' happy by receiving and blessing their children, showing his interest in the child he had restored to life by saying, "She is hungry." When the multitudes were famished for food, he not only fed them abundantly, but set them down in grassy places gently. He sent out his disciples by couples. He wrote in the sand to ease the mind of an accused woman, and to relieve her of embarrassment. He mentioned "And Peter" so kindly; he said, "Mary," so sweetly. Little things so full of power, of beauty, of blessing, come through thoughtfulness, the gift of the Holy Ghost.

OBITUARY.

At Dundalk, on 21st December, Mr. M. A. Wilson McGregor, the beloved wife of Mr. P. McGregor, J.P. passed away after a few days' illness, at the age of 70 years, 6 months and 18 days. Deceased had never been of robust health, lately, however, her heart which had troubled her at times became unusually weak, and it soon became evident to her friends that she was reaching the end of her journey.

Mrs. McGregor was born in the township of Nelson, Halton County, of Scotch parents. Her married life covered a period of nearly 45 years, the larger part of which was spent in Cedarville and Dundalk. She was recognized by every one who knew her as possessing a refined Christian character, bright and hopeful; and even when suffering from extreme weakness she was mindful of the wants and feelings of others.

Her home was ever open to students and ministers who either spent the summer or gave supply at Dundalk and other surrounding congregations in that part of Orangeville presbytery. She was ever interested in Home Missions, and this interest was deepened by her having a niece Dr. Jean Down, in Honan; and a nephew Rev. W. A. Wilson, M.A., in India.

Mrs. McGregor read the letters of these and other missionaries with great delight, and it gave her the keenest pleasure to have them when on furlough, visit at her home. She was largely instrumental in organizing the W.F.M.S., in her own church at Dundalk in 1885, and was one of its first officers.

The funeral was held on Christmas day to allow the absent sons to reach home. Appropriate services were held at the home conducted by Rev. Walter Carr, of Cockstown, assisted by Rev. Mr. Wellwood, of Dundalk, after which the remains were interred in Maple Grove cemetery. The townspeople showed their sympathy with the bereaved husband and their respect for the deceased by attending in large numbers. She leaves a loving husband, two sons Wm. W. of Calgary and John R., of Gore Bay; also three daughters—Jennie and Mary at home, and Mrs. (Rev.) J. A. Ross, Essex. Besides her own family of two sisters and a brother, Mr. W. Wilson, an elder in St. Paul's church, Hamilton, mourn their loss.

MINISTRY OF LITTLE THINGS IN THE SICK ROOM.

One of the luxuries of invalid life is a flannel wash-cloth. To a sensitive person who dreads and shrinks from the touch of a wet linen or cotton cloth, the substitution of a wash-cloth of soft baby flannel will oftentimes serve to render the bath agreeable, if not positively enjoyable. It should be made of two or three thicknesses of the flannel lightly tacked together, and should not be larger than the nurse's hand can hold.

Another desirable article for one who is long confined to the bed, is a light print wrapper, to be worn through the day instead of a night-dress. One who has tried it says that the first of many reasons for appreciating it is that it enables her to put her arms outside the bed-clothes, or step from the bed to the chair, without having any of that undressed feeling she is always conscious of when clad in a night-dress. To insure its being comfortable and in no way burdensome, it should be cut by the nightdress pattern. In cold weather it may be worn over the night-dress.

A little thing which has long made a bright spot in one sick room is a tiny bunch of flowers, in a small vial, fastened to an invisible tack in the head-board of the bedstead, just over the invalid's pillow. The vial is suspended from the tack by means of a thread tied round its neck. The flowers conceal the thread and the tack, and not seldom hide the vial also. The little bouquet is so very small that even in winter it may be renewed, day by day, from window plants.

BRITISH AND FOREIGN

The Earl of Elgin is the first Scotsman to hold the office of Secretary for the Colonies.

Hon. Edward Blake has accepted the nomination of Longford Nationalists.

All the streets of Trim, Co. Meath, have now their names painted up in Erse characters.

A Dublin doctor lately sent in a bill to a lady which ran thus—"To curing your husband till he died."

A Glasgow man has been awarded £15 damages against a dentist for undue laceration of his gum while he was having a tooth extracted.

In Edinburgh Free Church Presbytery there are 20 congregations, and 10 are without ministers.

Hon. Hugh F. Elliott of Corwar (a brother of Lord Minto) is to contest North-East Lanark in the Unionist interest.

The White House up to date has cost about \$3,000,000 of which nearly one-third has been paid for furniture and interior decorations.

Sheffield is the only town where the notification of cases of consumption is compulsory.

From the Transvaal the annual yield of gold is expected in the course of five years to reach anything from £30,000,000 to £40,000,000.

Extremes cold being experienced in the mountains above Rome has driven the wolves in large numbers almost to the very gates of the city.

Mid-Lothian is in the happy position of having no one in the county who is qualified to be treated under the Inebriates' Act.

Five Hundred packages of Canadian turkeys were landed at Liverpool on December 10th for Christmas consumption.

In 1894 England imported from Boston alone 520,015 pairs of boots; Scotland, 50,000; Ireland, 82,540 pairs.

The new institute which has been erected in Queen street, Paisley by the local Doaf and Dumb Mission was opened on the 21st ult. by Lady Glen Coats.

On the western moors of Ardsnachan a pair of golden eagles have been seen. Such birds appear occasionally in different parts of Ardsnachan.

Penalty postage between the United Kingdom and Fowat, which came into force on December 15 has already led to an increase in the number of letters sent.

According to the annual report of the Irish Registrar-General, no fewer than 182 centenarians died in Ireland last year, and 211 persons over ninety-five years.

The British flag has been hoisted by the cruiser Cambrian on the Ashmore Islands, between Timor and King's Sound, on the north coast of Western Australia.

Rev. John Lewars, Kircaldy, has been inducted as colleague and successor to the Rev. Alexander Oliver, D.D., of Regent Place W. F. Church, Dennistown.

Mr. David MacBryne, long known in connection with the West Highland steam packet service, is retiring owing to advancing years. His eldest son David succeeds him.

Aberdeen had a record year in fishing. During 1905 there were landed 88,000 tons of fish, of the estimated value of £885,000. The ship-builders also had a good year building new trawlers.

An original Secessionist at Kilwinning has protested against the use of uninspired hymns and musical accompaniments in religious exercises in schools. He wants the children to sing Psalms without accompaniment.

Lord Dalmeny was asked the other night if "was in favour of altering the King's title to Edward Seventh of England and First of Scotland" and replied that he thought it was a question for the Patent Office.

Sir A. Jones says that no man who eats a lot of fruit can drink a lot of intoxicants, and £100,000 worth of bananas spread over England every week would do more to keep down the drink bill than legislation or temperance lectures.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE BAPTISM OF JESUS.

By Rev. J. W. MacMillan, M.A.

The beginning, v. 1. The Belloves one day gave a long-drawn sigh. "What is the matter, friend Belloves, that you seem so sad?" said the Hearth. "I have toiled to no purpose," answered the Belloves in a dejected tone. "Haven't succeeded in kindling the fire, is it?" asked the Hearth. "That is the cause," replied the Belloves, "after all my blowing there is no flame. In fact the more I blow, the darker it appears." "Perhaps," said the Hearth, "it requires something more than you blowing to quicken. Let some one kindle a fire, and then your blowing will make it burn brighter." Make a start. You must be born again, before you can grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Of the gospel, v. 1. It is a wonderful story, the story of the wheat. Away out on the Western prairies the seed is cast into the black soil to die. But out of its death, the harvest springs up, first green and then golden. Then the reaping time comes, and the grain is carried across the continent and over the ocean, to feed the hungry multitudes of the old world. There is a spiritual parallel to this thrilling story of nature. God's Son came into the world and, like the seed, He was buried in death. But He rose again, and has become the Bread of life for the world's teeming millions. What joy, to have this living Bread, and to carry it to others!

Make His paths straight, v. 3. In a school for deaf mutes a bright boy was asked, "What is truth?" He answered by drawing a straight line on the blackboard. He was asked again "What is a lie?" and drew a wavering and crooked line. The straight path may be the hard path—it goes right over the hills and down the gullies—but it is the shortest and surest route to the journey's end—the only path for the man who would do his duty.

In the wilderness, v. 4. The hardest part of a true and brave life is at first. Law comes before grace. John, rough and terribly plain-spoken, comes before the mild and kindly Jesus. It is hard to resist the devil, but easy to watch him flee from you. Repentance, contrition, reformation, are the most difficult enterprises one can venture upon. But these accomplished, we reach the green fields and still waters of the divine pasturage, where goodness and mercy follows us continually.

Mightier than I, v. 7. He is the hero who can overcome his mood, and do the thing he does not want to do. Suppose, that, like John, you expect that your work will soon be over and yourself disregarded. Why, if the work is worth doing, have courage to persevere. Suppose that you feel indisposed to effort. Don't wait for the moment of inspiration to come, but set to work doggedly. Duty is its own sanction. John was like a star doomed to extinction, which refused to quiver and wane, but shone with undimmed lustre until the very moment that it was lost in the dawning day.

With water . . . with the Holy Ghost, v. 8. There are miles of difference between "would be good" and "could be good." Some desire only John's baptism of cleansing, and some seek besides Jesus' baptism of inspiration and energy. Some-

*S.S. Lesson, January 28, 1906, Mark 1: 1-11. Commit to memory vs. 10, 11. Read Matthew 3: 1-17; Luke 3: 1-22. Golden text—Prepare your hearts unto the Lord, and serve him only.—1 Samuel 7: 2

times one sees this sign, "Room to let, with power." That is the pace to set up your machinery, which without power to drive it will be useless. "The whole task of conduct is to translate opinion into practice." But, as the oxygen and hydrogen need the touch of the electric spark to be combined into water, so it is the power of God's Spirit that can convert our good intentions into holy deeds.

Jesus . . . was baptized, v. 9. No one can afford to be above his work. He that came to save from sin was "numbered with the transgressors." It is only in day dreams, when we forget the toil in the expected reward, that noble living seems all sweetness and light. That man who is decorated with the Humane Society's medal once risked his life to save another's. That great statesman was once a poor student, grinding at his books in a garret. That sweet-souled saint has resisted hundreds of temptations to retfulness and complaining, before he attained to victorious contentment.

A dove . . . a voice, vs. 10, 11. The Father shows His approval of His children's obedience: He would be a strange Father if He did not. Sometimes it is in the success of their efforts, as when a missionary sees his dusky parishioners coming. And constantly His Spirit witnesses with our spirits that we are children of God. He stood by Paul in the night on that ill-fated ship, which was soon afterwards wrecked on the coast of Malta. He confirms the faith of every one who does His will. It was His own blessed Son who said, "I know My sheep, and am known of Mine."

FAITHFULNESS.

Is it not faithfulness to our conceptions to be lured away from the action due to them or their support by any pleasure or any fancy, or by the desires of ambition, of society, or the world? No; whatever your profess, cling to it with all your soul. Whatever ship you sail in, fly your flag; and let all the world know clearly under which banner you sail the seas. There is no indifference, no to and fro, where there is faithfulness. As a man clings to his wife, so should he cling to the truths, forms, and faith which he has chosen. Let him marry, let him be faithful all round to his faith. That constancy, that faithfulness, is what moves the world. By that, the ideas we think worthy and precious are spread far and wide for the use and good of men. By that religious, political, social, moral, artistic, educational societies win their way, and there is no other way the wit of men can compass. By that, also, we ourselves attain slowly the most noble of all the virtues for the practical strength of character in man or woman—the virtue of enduring faithfulness. Have convictions and cling to them. Gain principles of faith, of morals, of human action; love them earnestly, and shape them into undeviating action—Stopford A. Brooke.

Bright as is the sun, and the sky, and the clouds, green as are the leaves and the fields, sweet as is the singing of birds, we know they are not all, and we will not take up with part for the whole. They proceed from a centre of love, which is God, but they are not his fulness; they speak of heaven, but they are not heaven; they are but as stray beams and dim reflections of his image—crumbs from his table.—John Henry Newman.

Salvation precedes spiritual culture. To feed the sheep is well, but the sheep that is drowning needs first of all to be taken out of the water.

PENTECOST.

Marvelous was that first revival that set the Christian Church on fire, marvelous in its simplicity and in its results. The church in Jerusalem had almost none of the things we think essential. It had no building, no pipe organ, no choir, no deacons, no elders, not even a pastor! All it had was about one hundred and twenty members, mostly poor people. What could be done with such a church, what pastor in our day would fire a call to it? Yet that church kindled a fire that illuminated all the centuries and became the model church for all time. What did it have besides these one hundred and twenty members? It had unanimity: "They were all with one accord in one place." Not one member absent, not one vacant seat. What interest did that manifest, they were one organized desire and cry. How hard it is to get even a respectable fraction of our people present with one accord at a prayer meeting or even at a church service. They are absorbed in business or fashion or are indifferent to religion, and our churches contain many vacant seats, every one of which is a break in the current of religious interest. If we could only get all our members in one place it would be a great revival in itself. These one hundred and twenty members were in one place with one accord in prayer. They had thus continued in prayer for days, and their united, crying hearts were an urgent appeal to heaven and a congenial soil on which the refreshing of the Spirit must easily and plentifully fall. This condition of united, persistent, strenuous prayer was the one cause of the Pentecostal shower that flooded the place and started streams of spiritual life down through the centuries. We run to fine churches and choirs and pipe organs, to richly stained windows and scarlet-cushioned pews, to artistic singers and eloquent preachers, and then we wonder why we do not have full churches and a powerful revival of religion. The true reason is that we are not all with accord of prayer in one place. Other thoughts are in our minds, and sometimes there are strained relations and social distinctions among us that forbid the presence and work of the Spirit. We are ever in danger of the old Pharisaic heresy of putting too much stress on the externals of religion and losing its inner spirit. We trust in our church organization and machinery and fail to fulfil the one conditions that brought upon this little, unorganized, poverty-stricken church the greatest blessing of history. In every church we can be all with accord in one place, if we only will. Let us fulfil this plain and simple condition, and there will descend upon us a flood of the Spirit that there will not be room to receive.—Presbyterian Banner.

The commendation of missionary work by those in high position competent to judge of its value, goes on uninterrupted. At a banquet given by the Ministerial Association of the City of Mexico to United States Ambassador and Mrs. Conger, recently, Mr. Conger paid a high tribute to the missionaries laboring in China, of whom he said, "They are a body of men and women who, measured by the sacrifices they make, the trials they endure, and the risks they take, are veritable heroes. They are the pioneers in all that country. They are invariably the forerunners of Western civilization."

Rev. F. B. Meyer says of Evan Roberts, the Welsh evangelist: "He is a pure, transparent soul; he is as humble as a little child. I never thought anyone could keep so unsophisticated and pure amidst all the homage which is rendered to him."

MISSIONS IN FORMOSA.

(By Rev. J. B. Fraser, M.D.)

Formosa is an island about 250 miles long from north to south, by 60 or 70 wide, lying some 80 or 90 miles off the south-east coast of China, and divided almost equally between the temperate and torrid zones by the Tropic of Cancer. It was called Formosa ("beautiful") by the Portuguese, and this is no misnomer. The western side of the island is composed of plains and plateaus rising in terraces from the coast to the foothills of the mountains range near the eastern side, between which and the sea there are in a few places narrow but fertile valleys; but for the most part the east coast is singularly steep and precipitous.

The island was originally peopled by Malays, who during the last 200 years have been gradually dispossessed of their lands and driven back to the mountains by colonists from the mainland of China, opposite. The process still continues, resulting in raids by the Chinese, in which the aborigines are shot like wild beasts, and in "head-hunting" by the natives, no young man being considered of any account among them, till he has one or more Chinese heads to his credit, as trophies.

It was to this part of China that Rev. G. L. MacKay, the first foreign missionary of the Western Division of the Presbyterian Church, in Canada, was providentially led in 1872. He selected the northern portion of the island as his field (the English Presbyterian church occupies the southern portion), and chose as his headquarters Tamsui, where, on the north bank of a fine river about half a mile wide and a mile from the open sea, stand the fine premises of the Canadian Presbyterian Mission.

The island, with its tropical climate, is rich in resources, agricultural and mineral, and still exports considerable timber from the densely wooded mountains, as well as large quantities of sugar, rice, tea, indigo, and camphor, extracted from the branches and waste of the camphor tree. There is on this account better ground for the expectation that the native church will be self-sustaining and in its turn undertake foreign mission work in some other field.

The progress of the gospel has been somewhat hindered by the diversity of the population. Of the total 3,000,000 perhaps 2,500,000 are Chinese, about 100,000 "whan," or barbarians, as the Chinese call them; perhaps 200,000 "Sek-whans," ripe or cultured barbarians; and the remainder Japanese, who have been since 1894 the rulers of the island and are rapidly on the increase. The work has been further hindered by the climate, which, with its long continued and excessive heat and dampness, undermines all but the strongest constitutions, and has necessitated the early retirement of several earnest workers. Notwithstanding these drawbacks, however, the Formosa Mission has been one of the most successful of our church, largely because of the singular intensity and persistency of its first missionary, who for nearly thirty years scarcely halted or rested in his efforts to win North Formosa for Christ. Despite the opposition of the first years, the bitter contempt of the proud literati, the difficulty of securing comfortable shelter, the weakening and depressing effects of malarial fever, in singularly malignant form, the isolation of the initial years, when he laid the foundations single-handed, the difficulties of the spoken language with its different dialects, and of the written and printed language, which have baffled many an able man—before Dr. MacKay was two years in Formosa he had gathered a band of native Christians, and had made a good beginning in the training of native helpers.

* Y.P.S. Topic, for Jan. 28, 1906.

His work began in 1872, and ended with his lamented death in 1901. His death was a great blow to the native church, for, though there had been a succession of colleagues and helpers, there was but one MacKay—Kai-Bok-su: Kai—Pastor as they lovingly called him, who was their spiritual father, their confidant and counsellor, their ideal and inspiration.

In giving so large a place to the pioneer, those who were his helpers should not be left out of account, especially the Rev. Wm. Gauld, B.A., and Mrs. Gauld, who have been thirteen years in the field, with one furlough. Mr. Gauld has sought to continue and develop the mission along the lines laid down by Dr. MacKay, and has won for himself in large measure the confidence of the heathen, as well as of the native church. Others who were of some help were the Rev. J. B. Fraser, M.D., who, with his wife and three young children, reached Tamsui in 1874. While learning the language, Dr. Fraser superintended the building of the mission houses, and had charge of the mission hospital, but was compelled through the loss of his wife to return to Canada at the end of 1877. Early in 1878 he was succeeded by Rev. K. F. Junor, who gave early promise of successful work, but succumbed to the climate in his fourth year, and returned to Canada in broken health which he was long in recovering. In 1883 Rev. John Jamieson and his wife were sent to Dr. MacKay's assistance, at his own request. Mr. Jamieson found great difficulty with the language, fell into ill health and died after some years. In 1902, the year after Dr. MacKay's death, Rev. Thurlow Fraser, B.D., and Mrs. Fraser went to Mr. Gauld's help. Mr. Fraser who entered on his work with great health completely failed, and he in turn was compelled to retire and return. Rev. Dr. and Mrs. Ferguson, Rev. Milton Jack, Miss Kinney, B.A., and Miss Connell, sent in response to Mr. Gauld's urgent and repeated appeals for reinforcements, sailed for Tamsui on Oct. 2nd last, Dr. Ferguson to have charge of the Hospital at Tamsui, and Misses Kinney and Connell of the Girls' School, in connection with which Mrs. Dr. MacKay and Mrs. Gauld have rendered valuable service.

In addition to nearly 60 native churches with nearly 2,000 communicants, for which, however, there is not yet an adequate supply of well-qualified preachers, there are at Tamsui commodious and sanitary mission houses, a hospital a Girls' School, and the Memorial Oxford College, all substantial and suitable buildings, so that it may be questioned whether any of our other missions are in this respect more fully furnished.

Daily Readings.—The wilderness made glad, Isa. 35: 1-10. T.—Exalted among the heathen, Ps. 46: 1-11. W.—Reigning over the heathen, Ps. 2: 1-12. T.—The isles afar, Isa. 66: 19-24. F.—Debtor to all, Room. 1: 1-17. S.—The missionary spirit, Acts 20: 17-27. Sun Topic—Missions in Formosa. Acts 8: 5-13.

THE PRAYER FOR PARDON.

The best remedy for a prayerless spirit is prayer. He who takes no pleasure in communion with God needs, most of all, to commune with him. He needs to realize the sinfulness which hinders such communion. Feelings of pride and self-sufficiency vanish when one feels the presence of God. Job said: "Now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." The first prayer as one realizes his true relation to God is that of the publican, "God, be merciful to me, a sinner."

"The devil never takes a vacation." Of course not. If he did the world would be better off.

HUMAN OPINIONS..

By C. H. Wetherbe.

God has said that His thoughts concerning the affairs of His Kingdom and His dealings with mankind are vastly different from those of men. He never allows any human being to dictate to Him the way of managing His own affairs. He is the supreme Governor of all things in heaven and on earth. But many people assume to know what God ought to say and do. A Presbyterian minister of Milwaukee, in a recent article in *The Interior*, says: "What is the truth in regard to the end of those who reject the gospel? Is it eternal torments? Does Christ teach that? It is inconceivable that Christ should teach eternal torments and yet his apostle Paul in his many epistles and addresses never use any expression like it. Paul says of the enemies of the cross of Christ, 'Whose end is destruction,' but he never says eternal torments or uses any like expression. Paul says of God that he will render 'tribulation and anguish upon every soul of man that doeth evil,' but he does not say that anguish is eternal nor that it is after the destruction of the wicked. And so with the teachings of the apostle Peter." This is a sample of human opinions with respect to God's dealings with ungodly ones who die un-saved. That man puts his own construction upon God's words, and gives them such meanings as accord with his own opinions of what ought to be done with continually unrepentant sinners. He makes the word "destruction" to mean total cessation of existence, just as all annihilationists do, whereas God has not used the word in such a sense. Christ did not, so far as the record shows, use the phrase, "eternal torments," but He certainly conveyed that meaning in His parable of the rich man and Lazarus. He also meant the same thing in the words, "eternal punishment." And God, in speaking of the finally lost ones, says: "The smoke of their torment goeth up for ever and ever, and they have no rest, day or night." These are the thoughts of a God who is above all human opinions.

PRAYER.

Grant me, I beseech Thee, Almighty and most Merciful God, fervently to desire, wisely to search out, and perfectly to fulfil, all that is well-pleasing unto Thee. Order Thou my worldly condition to the glory of Thy name; and, of all that Thou requirest me to do, grant me the knowledge, the desire, and the ability, that I may so fulfil it as I ought, and may my path to Thee, I pray, be safe, straightforward, and perfect to the end. Give me, O Lord, a steadfast heart, which no unworthy affection may drag downwards; give me an unconquered heart, which no tribulation can wear out; give me an upright heart, which no unworthy purpose may tempt aside. Bestow upon me also, O Lord my God, understanding to know Thee, diligence to seek Thee, wisdom to find Thee, and a faithfulness that may finally embrace Thee. Amen.—St. Thomas Aquinas (1225-1274).

Dr. John Watson, in reviewing his thirty years in the active ministry, says, in his papers on "What Might Have Been," that, if he had it all to do over again, he would preach shorter sermons, he would pay more attention to his language, he would be more comforting, and he would preach Christ more earnestly. Most ministers would say the same thing essentially.

The preacher who has the most success in his ministry is the one who, like Moses, goes up into the mountains of meditation with God and talks with him face to face and comes back to his people with his face aglow with the memory of the conference.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, JAN. 17, 1906.

Principal Peterson of McGill, is mentioned as probable successor to the late President Harper, of Chicago University.

Vancouver capitalists are considering the advisability of establishing an industry at Nanaimo to cure herring. Practical instruction is now being given to the people of that section by Scotch experts, who pronounce the fish of fine flavor and quality, fully equal to Scotch and Norwegian brands.

A fire broke out in the Windsor Hotel, Montreal, shortly after six o'clock last Friday night, destroyed the dining-room and ladies' ordinary, flooded halls and corridors, and did altogether \$300,000 damage. Mr. Weldon, the manager, and W. Demers, a kitchen employee, were badly hurt by the falling of the ceiling. The three hundred guests happily escaped without accident.

The announcement that the Pennsylvania Railway Company is preparing to do away with steam engines and to use electric motors exclusively throughout the entire system, presages the end of the age of steam and the coming triumph of electricity. The statement may seem startling at first, but as a matter of fact the railroads have been experimenting with electric engines for some time, and their eventual use was a foregone conclusion. Not only in the matter of speed, but in every other respect electricity has the advantage over steam as a motive power.

During the past week some notable specimens of Canadian woods were to be seen in front of the main entrance to the parliament buildings, which served as an object lesson in connection with the Dominion forestry convention. Sections are shown of one tree which was over six feet in diameter. Some of the sections of white pine are particularly fine examples of this most valuable of Canadian woods. Sir Wilfrid is to be congratulated on the success of the convention. It can not fail to be productive of much good, and will help to greatly increase public interest in a subject of vital interest to the future welfare of the Dominion.

We are requested to state that all money promised to the Rev. Wm. Shearer for the Building Fund of the Pointe-aux-Trembles Schools should be sent to his new address, Picton, Ont., as soon as possible.

The supreme court of New Brunswick has unanimously decided that Miss Mabel French is not a person entitled to be admitted an attorney-at-law. Miss French passed all her examinations for attorney in a brilliant manner, but the chairman's casting vote, decided to oppose her admission to the bar.

Last year Andrew Carnegie gave away \$14,000,000, raising his total benefactions to \$113,582,633. Mr. Carnegie's wealth may consist of a considerable proportion of "unearned increment," but that is the rule with all great fortunes. That Mr. Carnegie is giving so much of his portion back to the public is to his credit; and yet in many cases even those who accept his money meanly sneer at the man and his motives.

A Swiss life insurance company has agreed to insure members of a railway men's temperance society for four percent, less than the premiums charged to non-members; and a Swiss accident insurance company which for some time has made a rebate of ten percent, to total abstainers is so well satisfied with the result that it will make the rebate 15 percent, after 1905. A Canadian company for a number of years gave a preference to total abstainers, with gratifying results. The company a couple of years ago amalgamated with another, and we cannot say whether the preference is still continued. There is no doubt that the total abstainer makes the best risk.

It is intimated by the Post Office Department that the new issue of the Post-office Guide, about to be published, will contain an amended regulation of the British Postmaster-General affecting picture post cards. Picture post cards sent to places abroad are no longer debarred from bearing a communication on the left-hand half of the address side, and, so far as the British Post-office is concerned, now pass at the post card rate. The concession has been accepted by Austria, Belgium, Denmark, Egypt, France, Germany, Holland, Hungary, Italy, Luxembourg, Mexico, Norway, Portugal, Russia, Sweden, Switzerland and Tunis. It is not, however, universally accepted, and no guarantee can at present be given that such cards will be allowed to pass at the post card rate in countries other than those mentioned. Positive information has been received that cards of the kind described will not be allowed to pass as post cards in Japan, Spain or the United States.

The Rev. Dr. E. E. Strong, secretary of the American Board of Foreign Missions, has given out his annual report for the year 1905, which contains some interesting figures. It shows that there are 6,003 men and 5,154 women missionaries, 65,286 native laborers and 1,325,845 communicants at the 20,641 stations and outstations. This is an increase in the last year of 103,732 communicants. There are 901,112 persons under instruction. The total income of all societies in the United States, Canada, Great Britain and Continental Europe is \$15,151,368; of those in the United States alone, \$7,060,701. The secretary says in his report that the promise made last year by the Turkish government that it would give the American educational and religious institutions the same privileges that have been granted to those controlled by Europeans, has not been fulfilled, and that the Porte has declined also to fulfill the stipulations made. "It is not to be supposed," says Secretary Strong, "that our government will fail to insist upon the fulfillment of these stipulations, which are essential to the maintenance of the institutions of the American board already established in the Turkish empire."

"CHRISTIAN ENDEAVOR" ALIVE.

The twenty-fifth anniversary of the founding of the Society of Christian Endeavor occurs February 2, 1906. It will be commemorated by 70,000 societies with nearly three and one-half million members. While the first enthusiasm has undoubtedly died down in some of the larger American cities, it should be known that during the last two years forty-six states and territories of the United States have increased their membership, as have three provinces of Canada. But it is abroad and upon mission fields that the most rapid recent progress has been made. During the past year the Fiji Islands have been added to the territory of the organization. There is a Christian Endeavor Society in every church in the Marshall Islands,—these with those in the Caroline Islands making thirty-four. During the past year the society entered the Madeira and Balearic Islands. There are large societies already in the Gilbert Islands. Brazil has sixty-two societies, with 2,000 members. The All-European Convention which was held last year in Berlin will be repeated, July 28 to August 1 of the present year, in Geneva, Switzerland, where the World's Christian Endeavor Convention will also be held at the same date.

A CANADIAN VIEW.

A contemporary writes: Canada is interested in noting how the United States governs the Philippines. It gives an indication of ability to work in new spheres. One of the faults is excessive patriotism. For example: When the United States people arrived at Manila they found several British firms established there, with large fleets of steam launches and barges with which to discharge the large ocean steamers lying in the bay. The liberty-loving American at once announced that only boats flying the American flag and of American registry could carry on business in that harbor. The consequence was that the British firms had to sell out or appear to sell out to Philipinos and have their vessels registered in the names of Columbia's yellow citizens. At the city of Victoria, on the Island of Hong Kong, six hundred miles away, there are American firms with American launches flying the United States flag and carrying on exactly the same business under the protection of Great Britain. The contrast is remarkable. Moreover, no British subject is allowed to own agricultural or mining lands, and these, too, have had to be registered in the names of Philipinos. The object lesson will not be lost on Canada.

This is the way that Prof. Goldwin Smith, a veteran publicist and thoughtful student, views the Chinese situation: The awakening of China may now apparently be regarded as a fact. The boycotting of American goods was the first practical sign. There is an end then of treating the Celestial Kingdom as a hunting ground for Western powers, of carving it out into "spheres of influence," making opium was upon it and then plundering it under the pretence of indemnity. The first consequence is not unlikely to be the loss by the Indian government of the revenue from the opium trade, on which its exchequer largely relies. Another probable consequence is the entrance into the labor market as competitors with our artisans of four hundred millions of intensely industrial people, content with the lowest wages, and not given to strikes. A third consequence, in case China should develop as a military power, will be danger to the Indian Empire from the East, far more real than is or ever has been that of Russian invasion from the north. It is against this probability that the new treaty with Japan is intended to guard. Futile, probably, if the four hundred millions become military, the precaution will prove."

ANOTHER CREED.

Christian Observer, Louisville Ky.

Last week we published the doctrinal statement which is proposed as the basis of union between the Presbyterian, Methodist and Congregational Churches in Canada. This week we print the additional sections of this proposed basis of union relating to Polity, The Ministry and Administration. The whole, we have no doubt, will interest many of our readers.

It will be at once observed that the statement of doctrine published last week follows pretty closely the lines of "The Brief Statement" adopted by resolution of the General Assembly of the Presbyterian Church, North, in 1902. "The Brief Statement" has sixteen articles, the Canadian has nineteen. Four or five of the articles at the beginning are almost identical in both Statements. In other cases the articles are transposed, and their contents are considerably modified by addition, omission and change. Then the Canadian adds three new chapters, and a good deal of new matter. A careful comparison of the two is very interesting, as we have here a definite attempt to make a new creed.

We think the Canadian statement an improvement on the other in several respects. The articles on Grace, Faith, Repentance, Justification, Regeneration and Sanctification, are all improved. The articles on the Sacraments are decidedly better, and the new chapters on the Ministry and Church Order are also a great gain. The omissions at one or two points also please us.

On the whole, this new set of articles represents, in a moderate form, the Reformed type of doctrine. To us it seems remarkable that the Methodists should have approved of these articles; but the Methodism of Canada has always been of the Wesleyan, rather than the Remonstrant type. It in some cases the strong points of Calvinism have been toned down, almost the whole of Arminianism has been toned up.

In the doctrinal statement what we most miss is any allusion to the covenant principle, and a statement of imputation. The covenant principle may not be necessary to the Reformed theology, yet when there are so many references in the Scriptures to the covenant of grace, as the basis of our recovery from sin, any adequate doctrinal statement should make some allusion to it. It surprises us that, in connection with baptism, there should be no explicit statement in regard to its proper scriptural mode, especially when the three churches all practise baptism by affusion. There are other minor defects to which we need now allude.

We think that some of the chief practical difficulties in the way of the proposed union will arise from Polity and Administration. The proposals made upon these topics are rather confused, and the terminology is certainly rather clumsy. There are not a few points where a good deal of discussion will be necessary to clear the way for any well defined basis of union. It seems that the practical necessity of some sort of union presses very hard in the wide and rapidly growing North-west; and there is reason to believe that these practical considerations, more than anything else, are impelling the movement for union forward.

We shall watch with interest the outcome of these union proposals. At this distance we cannot be very sanguine of the proposed union coming into effect for a long time; but the question is up, and earnest and influential men are leading in it. We cannot but feel that the Presbyterians will concede or lose most, because they hold most that is definite, both as to doctrine and polity.

A plan of federation would probably be much better than organic union for these three Churches. Each Church would

maintain its autonomy. No troublesome problems of doctrine, or of polity, or of worship would come up. And no controversy about property could arise under federation.

SOUTH AMERICAN PROTESTANTISM.

The climate and soil of South America, says Rev. Dr. Henry K. Carroll, are quite equal to those of North America. Of the fifty-six millions living south of the United States, Central and South America, all but fifteen millions, who are Portuguese or Indians, speak the language of Spain. Each country has its own peculiarities of dialect, but any one with a good knowledge of colloquial Castilian can travel freely or preach acceptably in any of these countries. Revolutions are becoming less frequent, and governments are more stable because more just. In Chile and Argentina at least, the people are beginning to value the principles of self-controlled freedom. There are but few communities in which Protestants are now molested, and the leading men in Valparaiso and Buenos Ayres have been educated under Protestant instructors. Methodist and Presbyterian colleges are profoundly affecting the new generation in the most progressive of these communities. More and more the attention of Americans is being turned to the opportunities for commerce, trade and mining in this "neglected continent," and Protestants have missions in every capital which will serve as nuclei for evangelizing outlying districts when the churches in the United States and Canada are fully awake to South America's opportunities.

From advance sheets of the official Catholic directory published in Milwaukee, it is found that the total Catholic population of the United States is 12,651,944, an increase of 189,151 over the previous year. The total number of Catholic priests, including secular and regulars is 14,481, an increase of 627. There are in the United States one papal delegate, one cardinal, fourteen archbishops, ninety bishops, and twenty-one abbots.

The January number of the Cosmopolitan (New York) opens with an interesting illustrated article called "Out With a Moving Picture Machine," by Theodore Waters. Then follows the translation of a poem by Maxim Gorky—"Son of the Storm-Petrel"—a fine swinging half dozen stanzas. An extremely readable article is one by George H. Guy on Electricity's Farthest North." Several good short stories go to make up an excellent opening number for a new year.

Southern Presbyterian: The use of a book of worship has a tendency to break up the concentration of attention on one subject. The printed prayers are not likely to be relevant to the theme of the sermon. Probably, while most excellent in matter, they are divergent from the theme of the sermon. A thoughtful minister will consider his prayer, will determine what class of petitions shall be prominent, at the time when he prepares his sermon. The use of a form of prayer discourages him from this. A thoughtful minister will adapt his prayer to the spirit of the hearers as he reads it in their eyes and in their general bearing. A set of printed prayers is inconsistent with this.

Christian Observer: It is important and as great an achievement for a little boy or girl to commit to memory the Westminster Shorter Catechism as it is for the capitalist of large experience and ample means to build a railroad. And the advantage to the individual in intellectual and religious development from the study of this manual is as great as the improvement to the community resulting from the railroad.

When men model from broken matrices they will follow false ideals.

SPARKS FROM OTHER ANVILS.

Presbyterian Standard: Our ideals can not be placed too high. They should be so high above us that our eyes and hearts are kept lifted.

Presbyterian Witness:—The best thing we can do for the world is to bring it into obedience to His holy law—to revive the true religion, to stay the swelling tide of scepticism and worldliness, and make this beautiful world still more beautiful through the influence of the Spirit of God.

Herald and Presbytery:—The mission of the Church is to preach the Gospel, and the Gospel is the power of God unto salvation and sanctification. It is the "corrective" of all evil. It is the strongest weapon against intemperance, licentiousness, oppression of the poor, abuse of children, civic unrighteousness, and in favor of every true reform.

Christian Observer:—For your motto during the coming year take the golden rule, and seek to live up to it for Christ's sake, for God's glory, and for the good of others. Life is worth living though it is earnest and real. Yes, life may have music and sunshine in it, even though it has its trials and its tears, for the trials may put a deeper pathos into the music, and the sunshine may stretch the rainbow of joy across your fast falling tears.

N. Y. Christian Intelligencer: If we have interpreted the signs of the times aright, an ardent desire is prevalent among the churches for the spread of the blessings of a downright, old-fashioned revival of religion from border to border of our beloved land. This will come to pass, through the baptism of the Holy Spirit, if the conditions entailed upon the church by the command of the Lord of Hosts be fulfilled, and the people of God everywhere earnestly pray and labor for it.

Sunday School Times:—God knows when to send the shadows. The fact that they would never be of our choosing is good proof of our need to trust him. But no shadows ever yet closed so completely about a life that there was no light to be seen. There is brightness in the past, in the present, and in the future, for us all. If the year is not commencing as brightly as we had hoped, let us think of the blessings that God sent in the year that is past, and remember that God's best for his children is always ahead.

Christian Guardian:—Revivalists probably will have their weaknesses, and some of them may have their fads. But if a revivalist is to succeed in his work he must stand upon the Word of God and proclaim it for all it is worth. Let these critics show the work they originate and promote. Let them compare the achievements of their vaunted erudition, with the marvellous results of Moody's labors, or Torrey's labors, and they will find their littleness in startling contrast with the grandeur of the soul-saving evangelists God has honored.

Can an Baptist:—We can think of nothing more likely to awaken the prayerful interest of the people to the needs of their fellowmen than the fervent and intelligent pleading of their minister in the public sanctuary in behalf of the unsaved, and we wonder that so many pastors do not feel the responsibility of leading their people in besieging the throne of grace to the end that the salvation of God may break out on the right hand and the left. And not only in the pulpit should prayer be made along this line, but also in the quiet of home and close, and by men and women, of all classes, who do not occupy positions of leadership. When prayer has prevailed among the people of any church or community, revivals have been the invariable result, and men, women and children, have flocked into the kingdom.

No man need fear the darkness who carries a lamp in his hand.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE KNIGHTS OF THE SNOWY FLEECE.

Howard closed his book, saying: "What splendid fellows the Knights of the Golden Fleece were! I suppose even the boys were brave when they might some times become knights. There's no such chance nowadays."

"But a boy can be brave now, and a knight, too, if he will," his mother said, adding with a smile: "If it keeps on snowing, you'll have a chance to be a Knight of the Snowy Fleece, and that takes considerable courage."

Howard knew that for he had not found it easy to get up early and shovel out paths. There was plenty of it to do next morning, for the snow was deep on all the walks. As he slowly tugged it from the front steps, Charley Wade came out of the house across the street with his shovel and called grumblingly: "This is only the beginning of our all-winter job! I wish it would fall in the road."

"But the road would have to be cleared, you know," Howard laughed, "Doesn't it look pretty in the run, so white and fleecy?"

He suddenly remembered what his mother had said, and an idea popped into his head. He plunged across the street through the snow. "Say, Charley, let's be knights—Knights of the Snowy Fleece! We can go on knight errantry, helping folks; there's plenty of it. It takes old Mr. Blake half a day to clear his walks when the snow is like this, and sometimes it makes him sick. We can—"

"So we can, easy!" Charley interrupted, eagerly. "Knights of the Snowy Fleece? How splendid! Come on!"

They joined forces, talking happily, and soon the walks at both places were clear. It took only ten minutes for each to consult his mother, and then, with shovels on their shoulder, they marched away.

Round the corner Joe Williams was pottering at his walk. "Knights! Hurrah, but that's fine!" he cried, when they had explained. "And we'll have to be it all winter. There's Stacy Arnold just getting out of work; let's tell him."

So two more knights immediately joined the Order of the Snowy Fleece. They made short work of Joe's walk, and then the four fared forth in search of adventure and renown.

They halted at Mr. Blake's, and attacked the fluffy enemy so vigorously that he soon retreated, beaten. They hardly listened to the thanks of the old people, but shouting, "We're going to do it all winter!" hastened on their conquering way.

Widow Brown's little girl was trying to sweep a path to the well; the knights set to, and again achieved a victory, answering the widow's thanks with the assurance that they would look after the walks every time it snowed. They pressed on and halted uncertainly in front of a house set back from the street with a very exclusive air.

"They haven't anybody to help them," Stacy said, "and haven't much money to hire with."

"And Miss Lizzie's poorly, and Miss Katherine has to do everything; my mother said so," Joe added.

"They don't like boys very well, but I guess that's because they haven't any at their house and don't know much about them," said Howard. "Let's clear the walk in front of the house, and we can ask them to let us do the rest."

Miss Katherine opened the door when they knocked, and surveyed, with surprise, the four knights who stood in line bearing their arms proudly.

"The snow is so deep this morning that we came to clear your walks for you. We're Knights of the Snowy Fleece, ma'am," said Howard, bravely.

"Accept my grateful thanks, kind sirs, for coming to the rescue of damsels in distress. We are surrounded by the enemy and there is so much of him this morning that I had not dared to venture forth," Miss Katherine gravely curtisied in stately style while she made this speech.

"Oh, Miss Katherine, have you read about the knights?" Howard cried, delightedly.

"Indeed I have, and admired them very much," she replied. "But I think I like these new-fashioned knights just as well! What a pretty name you have! 'Knights of the Snowy Fleece!' That makes snow-shoveling fun. I've a great mind to help you on the back walks."

"Oh, no! Let us do it, please, and all winter, too," said Joe.

"Many thanks! It's a pleasure to be rescued by brave knights any time," she laughed.

"You see, it was just because we didn't know her," Stacy said, as they fell busily to work.

They assented, and marching on, charged upon the snow piled on the walks of a neighbor who had a long way to go to his work, and whose family of children were too small to chore.

It wasn't long till all the boys in the neighborhood were Knights of the Snowy Fleece, with a "grip" and a "password."

One evening, to their surprise, they all were invited to Miss Katherine's where they popped corn and pulled taffy. When they went away Miss Lizzie, who painted presented each one with a snowy badge on which was a knight in full armour, with the colors of his "lady fair" on his arm—Selected.

YE ALSO HELPING.

Once a little stream was heard complaining. "What is the use," it said, "of my flowing this short distance year in and year out? I'm not needed to water this little valley, for the rain falls in abundance and blesses the grass and the flowers. The trees sink their roots deep and hit their branches high, and the birds come and sing to them and nest in them and man rejoices in their shade. As for me, the thick growing underbrush and the low hanging branches of trees shut out my view. I flow over the rough stones and they hurt me. I'm tired and helpless and ready to die." Just then a woodman came along. He cleared out the undergrowth and cut down the low hanging branches, and the little stream saw the mighty river flowing by, bearing proud vessels on its bosom. And ere it could recover from its amazement, the river cried: "Ah, little stream, how happy you should be. For you are one of my many little friends that make it possible for me to carry commerce from port to port and bless the life of man." Then the little stream returned to its task humbled and rejoiced—its life tributary to that greater life of which it formed a part.—H. K. Denlinger.

The ancient Thracians believed that it was a sadder thing to be born than it was to die; and therefore upon the advent of a little child into this world they met to lament its unhappy lot and to recount the many ills to which it would be subject in life. But at death they met to rejoice over its freedom from life's ills and to felicitate each other on its unalloyed bliss in the life beyond.

THE LAND O' THE LEAL.

The claim is made that the song was written by Burns on his deathbed, writes Mr. D. M. Henderson, in the Scottish American Journal, as a tribute to his wife, and that she sent it forth anonymously, changing the "Jean" to "John." Is this at all credible? Would not Jean Armour have been proud of such a tribute? and would it not have rejoiced her heart to have her name go down to all posterity thus beautifully linked to her great husband? To this there can be but one answer, and such a theory of the origin of the song will not stand one minute's calm reflection.

What is this song—"The Land o' the Leal"? It is almost a hymn. If we should hear it sung as a solo in church some Sunday morning few among us would be shocked. As we listen to the words of calm, unwavering faith a vision of a realm of future blessedness and peace opens to us; as we hear words of comfort and cheer spoken, not by the living to the dying, but by the dying to the living, we are moved to say—"Let me die the death of the righteous, and let my last end be like his." "The Land of the Leal" is the expression of a mind thoroughly imbued, and in sympathy, with the orthodox conception of the future life and the ministry of angels, and assured that for it death is the entrance to eternal happiness. It is not belittling Burns' religious nature to say that he was not given to expressing himself in conventional phrases, and was by no means so orthodox as the wording of this song would indicate. And what, as a plain historical fact, was Burns' state of mind upon his deathbed? He was indulging in no dreams of heaven; no angels appeared to him beckoning him upward, but the blue devils of poverty and care were hounding him. Not the "bonnie bairn" gone before filled his thoughts, but the helpless handful his Jean would now have to fend and battle for alone. "Your task is near done now, Jean!" Oh, if he could have thought that his mind might have been easier—but the pitiful letters he wrote to friends at the time showed that he, at least, was not blind to the facts.

I do not know if Lady Nairne wrote the song—she was a likely person to do it, but no argument built on the "letter that killeth" will establish a claim for Burns' authorship.

A PERFECT SOAP.

In his fascinating book, "New Games and Amusements," Meredith Nugent gives a scientific recipe for a soap-bubble solution which will produce remarkable bubbles. In the astonishing tricks which he describes and pictures, the bubbles are not blown with pipes but with funnels or cornucopias. Here is his recipe:

Fill a quart bottle half full of distilled or soft water, and sift into it four-fifths of an ounce of pure Castile soap powder. Allow the powder to dissolve thoroughly, then add one-third of a pint of pure glycerin, mix thoroughly and let stand until all bubbles have disappeared. Use the solution in a temperature of sixty-five or seventy degrees. After the solution has been used a few times, or if it fails to produce satisfactory bubbles, it may be freshened up by adding a little more glycerin. With this solution gorgeous bubbles can be made which will last from five to thirteen minutes. By heating the water in the first place, the solution can be made in a very short time.

ORDERING SUPPER UNDER DIFFICULTIES.

Among the humorous situations described in "A Yankee on the Yangtze" is the following, when the traveller tried to get a meal in a Chinese town at the end of a hard day's journey:

"I ordered supper by drawing a picture of a pig, but they went off and returned with a piece of sooty meat which once belonged to some wild animal and had been hanging by a string in some smoky place. Was it tiger, leopard, or cow? I know not. Then my artistic pride was aroused. The very idea that I should draw a picture of a pig and not have it recognized by 'Pigtails' was 'enthusing.' Then I gathered myself together and drew another picture of a pig. I was getting hungry, and in my despair I did my best, and I am no mean artist; but they were perplexed more than ever. Then I pointed to it and grunted, but of no avail.

"By and by I crowed like a rooster, or as nearly like it as possible, but I struck a new species which they had never heard. I next tried drawing an egg and crowing, but that failed, too; so I returned to the picture of a pig, and made motions as if rooting in the ground. Whereupon a man ran off and came back with a chunk of pork.

"But how much did I want. I made signs by pointing to the table where the visitors would sit. They understood there would be three, but would they eat as much as natives? Then off a fellow ran, and came back with scales. All this in my private room. With a knife they indicated whether it should be cut latitudinally or longitudinally; so I made a gesture, and the knife went through after a long discussion. It was weighed, and signs made how much, but I failed in reading their well-meant antics. All the while the greatest humor and desire to help me prevailed."—Ex.

TREES CAN TALK.

A tree is all ears and tongues, and by means of every leaf and twig and root it may receive or transmit messages by air or earth.

The discovery that trees can talk was made inadvertently by army officers signaling officers in the course of some experiments for improving the field telephone system of the army. In laying some telephone wires it was found that a tree was an especially good conductor of an electrical current. The idea of utilizing trees in wireless telegraphy instead of the tall masts (that had heretofore been used was thus hit upon. There are better able to catch and send the electric waves, in that they have a multitude of antennae in the twigs and leaves of their outspreading branches. As a consequence of these experiments a wireless system of tree telegraphy has been introduced into several armies, compelling, other and issue commands and take orders, if need be, even in the midst of battle.

The signalling man can thus rush to the nearest big tree and communicate his message. He needs only to pierce its bark with a nail and to connect the nail with his instrument to be able "to speak into the tree;" and as he flashes word after word into its great heart he sets every woody fibre pulsating and every twig and leaf shouting. In this way the tree which he has made his confidant proclaims his words to all the other trees for miles around, and sets their fibres throbbing with the same electrical vibrations.

If any other tree, therefore, is equipped with a receiving instrument for wireless messages, this apparatus will immediately begin to tick off the words of the message and thus tell to a trained human ear that may be listening what all the tree tops are chattering about.—Science Siftings.

ORIGIN OF THE NAMES OF FABRICS.

Muslin is named for Mosul, in Asia, Serge comes from Xerga, the Spanish for a certain sort of blanket.

Bandanna is derived from an Indian word signifying to bind or tie.

Calico is named for Calicut, a town in India, where it was first printed.

Alpaca is the name of a species of llama from whose wool the genuine fabric is woven.

The name damask is an abbreviation of Damascus; satin is a corruption of Zaytoon, in China.

Velvet is the Italian vellute, woolly, and is traceable farther back to the Latin vellum, a hide or pelt.

Shawl is from the Sanskrit sala, which means floor, shawls having been first used as carpet tapestry.

Cambrie comes from Cambrai, gauze from Gaza, baize from Bajac, dimity from Damietta, and jeans from Jean.

Blanket bears the name of Inomas Blanket, a famous English clothier, who aided the introduction of woollens into England in the fourteenth century.—Phila.

WHAT SHE WANTED TO DO.

Little girls sometimes wish they were princesses, and nothing to do. Little princesses sometimes wish they were just ordinary little girls, and could do commonplace things.

One day, Queen Victoria, when a little girl, visited her aunt, the Duchess of Clarence. Her aunt, wishing her to have a good time, said: "What would you like to do? What will be the greatest treat I can give you?" The little princess showed the tiresomeness of her royalty by answering: "Aunt Adelaide, if you will only let me clean the windows, I'd rather do that than anything else I can think of now."

The sister of Joy is Patience. Patience always ends in bringing Joy, but Joy will not stay where Patience is not. An impatient spirit spoils the sweetest possibilities of happiness, for, as Ruskin truly says, "Patience lies at the root of all pleasures, as well as of all powers."

A WORD TO THE PRAYER MEETING LEADER.

No! we don't like that either. Don't like what? We don't like anybody to ask a brother to offer a word of prayer. To ask a man to say a hasty word to the Lord belittles prayer. If you want a man to pray a short prayer, then pick out a short-prayer man. If the time is limited, excuse the long-winded brother for that occasion, or else, take your own medicine, and do the short prayer part yourself. When a brother asks us to make a short prayer, we get scared at once lest we go beyond his notion of shortness, and we feel that the congregation is watching us to see how long we will take. It gets to be a habit with some preachers to ask for brief prayers, or "a word of prayer"—we do not like it. At the same time, dear long-winded suppliants, take not this as a vindication of you.—W. E. H. in Baptist Argus.

Glasgow, the second city of the British Empire, is at a standstill so far as her population is concerned. According to Dr. Chalmers, the Medical Officer of Health for Glasgow, the population in the municipal area in June last stood at 785,474, as compared with 785,465 in June of 1904, showing an increase of only 9 persons within the twelve months. The number of inhabited houses has also decreased by 114, the figures being 162,888 for last year, as compared with 163,002 for 1904. In other words "Suburbia" is attracting a large percentage of the city's toilers. Men are beginning to find that, while Glasgow is a fine place to work in, it is more pleasant, and even less expensive, to reside in the suburbs.

BABY'S HEALTH.

"When a child is well, give it no medicine," is a wholesome adage. But at the first sign of trouble the careful mother will give Baby's Own Tablets, which promptly cure indigestion, colic, constipation, diarrhoea, simple fevers and teething troubles. They contain not one particle of opiate or poisonous "soothing" stuff, yet they give refreshing sleep because they remove the cause of sleeplessness and the child awakens bright and well. Mrs. F. McIntosh, Wabigoon, Ont., says: "Baby's Own Tablets wrought a wonderful change in my little one. When he was two months old he began to fail and cried almost night and day. But after giving him the tablets he grew well and is now a bright, laughing baby, who scarcely ever gives any trouble. The Tablets are everywhere. All druggists sell these Tablets or you can get them by mail at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville, Ont.

FICKLE AND FOND.

Once when a gentleman named Murray was crossing the Pyrenees, his guide's dog took such a fancy to him that it refused to go back with its master. At the inn where the traveller intended to spend the night, a boy arrived, sent by the guide to claim the dog. The creature followed the boy for a few yards and then returned to the inn. This happened again and again, and at last a strong cord was fastened around the dog's neck, so that the lad might lead it home. This he did for some distance, but when the dog found it could not get away, it jumped on the boy, knocked him down, dragged the cord from out his hand, and bolted back to Mr. Murray. In face of such marked signs of attachment, the traveller bought the dog, which at last reached Scotland, where it became a great pet in the Murray household.

GRAND TRUNK DINING CAR SERVICE.

A prominent M.P., who lately returned from an extensive trip in the west, when leaving a Grand Trunk dining car last week, said: "This is the best meal and the finest service I have had since I left Canada."

When you next visit Montreal, Detroit, Chicago, Buffalo and New York try the luxury of a first-class meal, served in first-class style, in a beautiful car, while travelling at a sixty-mile gait over a splendid double-tracked modern railway, such as the Grand Trunk.—Kingston Whig, Nov. 22, 1905.

The Pianola Piano

"THE PIANO OF TODAY."

If you have a piano to exchange we'll give highest market price for it.

The Pianola Piano plays both with the keyboard and automatically. Come in today and try one yourself.

J. L. Orme & Son

189 Sparks Street,

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The pastor, Rev. J. H. Turnbull, presided at the annual meeting of the Bank street church, which was well attended.

Encouraging reports were received from the various organizations. The financial report was specially gratifying, showing a balance of \$29.50. This means that the finances were about \$180 better than last year as a deficit of about \$150 had been wiped out. The following officers were elected: Treasurer of church funds, Mr. W. E. Gowling, vice A. H. Brown, resigned; members of the managing committee, Messrs. A. H. Brown, H. C. Ellis, F. O. Hutchinson, J. H. Dewar, T. S. Kibry and W. Hardie; chairman of managing committee, Mr. D. B. Gardner; secretary of managing committee, Mr. S. Stewart.

There was a good attendance at the annual meeting of Stewarton church. After Rev. Mr. McIlroy conducted devotional exercises, Mr. J. G. Pelton was called to the chair, when the best reports in the history of the congregation were presented for consideration. The report of the Kirk session gave the membership at 333—a net increase of 38 over the previous year.

The financial report was most gratifying. The receipts from all sources amounted to \$3,866; and the total expenditure to \$3,717, leaving a balance on hand of \$1,499. The congregation very heartily voted an addition of \$300.00 to the minister's salary, making it \$1,800; and an increase of \$175 was voted to the choir.

The reports submitted to the twenty-ninth annual meeting of Erskine church indicated a prosperous year for this vigorous and growing congregation. The meeting was opened with devotional exercises by the pastor, after which Mr. James Baxter, chairman of the Board of Management, took the chair. The session report stated that the present membership of the congregation was 512, of which number 124 had been received during the past 12 months. The report of the Board of Management presented by Mr. C. R. Johnson showed the receipts for the year from ordinary sources to have been \$4,075, while the expenditure was \$2,775, leaving a surplus of \$1,300. Mr. John F. Stewart was re-elected treasurer of the congregation, and Mr. Hugh McGillivray, treasurer of the mission fund. Four new elders, in the persons of Messrs. Dr. Whitton, James Montgomery, D. C. McBurn and George Burns were named. In token of appreciation of his earnest work in behalf of the church, the pastor, Rev. A. E. Mitchell's salary was increased by \$300, making it now \$1,500 and manse. The pastor expressed his thanks and congratulated the congregation on the year's success, the total receipts being \$6,106.

At the Annual Sunday School Festival, recently held, in St. Andrew's Church, Three Rivers, the pastor (Rev. J. R. MacLeod), in the name of the congregation, presented Miss Isa Houston with a purse containing a neat sum in gold, expressive of the congregation's appreciation of her services as organist. In making the presentation the pastor made mention of Miss Houston's usefulness serving at the organ at the Sunday services, the Sunday School and the weekly meetings, and of the efficiency with which she controls the pipe organ.

Christian Work: No good reason can be urged for allowing drinking resorts to remain open until unreasonable hours, and the law which permits it is simply a concession to a business which already enjoys far too many privileges under the law.

EASTERN ONTARIO.

The 25th anniversary of the Gibraltar congregation was celebrated Sunday, Rev. J. A. Cranston, M.A., of Collingwood, preaching at both services.

Rev. Dr. Campbell, of Perth, conducted anniversary services in Ross Presbyterian church on Sunday of last week.

Rev. Dr. Bayne, of Pembroke, conducted anniversary services in Beachburg on a recent Sunday.

Rev. M. H. Scott, M.A., of Hull, conducted the anniversary services in connection with the Kinburn church on January 14th and 15th. His work was greatly enjoyed.

Mrs. Strachan, the wife of the pastor of St. John's church, Brockville, has presented the children of the Sunday school with handsome picture buttons having a view of the church, along with a suitable inscription.

Rev. A. L. Geggie, of Toronto, conducted anniversary services in St. Andrew's church, Smith's Falls, on a recent Sunday, and addressed a "gathering of the clans" in the town hall on Monday evening. Mr. Geggie, either as preacher or lecturer, is sure of a warm welcome wherever he goes.

At the annual meeting of the teachers and officers of Knox Church Sunday School Lancaster, held at the home of Mr. Alexander Dickson, many encouraging reports were submitted, and the following officers were re-appointed: Superintendent, W. J. Scott; Assistant Superintendent, J. McL. Sutherland; Secretary-Treasurer—A. Dickson.

The attendance at the annual meeting of Knox Church, Perth, was good and the reports presented very satisfactory. James Allan, the treasurer, made one of the best financial statements. The total amount raised by the women of the congregation was \$665.33. The total amount given for missionary and benevolent purposes was \$1,443.93, showing an advance of \$192.79 over last year. The total amount raised for all purposes amounted to \$3,679. Three members were removed by death and 16 by certificates, twenty-five were admitted on profession of faith and nine by certificates.

The annual meeting of St. Andrew's church, Almonte, was quite successful in every respect. The new members of the board of managers are Messrs. Alex. Metcalf, Chas. Simpson, M. R. McFarlane, and W. H. Black. Mr. Black was re-elected secretary-treasurer, Mr. Grey caretaker, and Messrs. A. C. McPhail, W. H. Wylie and Wm. Torrance a board of audit.

The anniversary services in connection with St. Andrew's church, Carleton Place, were observed on Sunday and Monday and were highly successful in every respect. The preacher of the day was Prof. D. J. Fraser, M.A., L.L.D., of Montreal, who made a most favorable impression upon his hearers, with his two splendid discourses. On Monday evening the church was again comfortably filled, when excellent programme was introduced by the pastor, Rev. G. A. Woodside. Thereafter the ladies served refreshments.

The annual report of Knox church Sunday school, Cornwall, read by the secretary, Mr. Wm. Dingwall, at the recent New Year's entertainment, showed that the average attendance during the past year was 153. The total amount raised was \$371.00. There was a staff of 29 officers and teachers, and 900 volumes in the library. The Chinese department contributed \$16.55, besides giving to the support of mission work in China. Ever since the year 1888 the school has supported a pupil in Point aux Trembles school each year, in that time contributing \$900.

"From Coast to Coast," was the subject of a very entertaining lecture delivered at MacLaren Hall, Alexandria, on Friday evening of last week, by the Rev. A. G. Cameron, of Apple Hill. The lecture was under the auspices of the Young People's Glee Club, and there was a very fair attendance. The lecturer gave a most interesting account of our Dominion and brought before his audience a large number of lime light views of many of the principal buildings and points of scenery along the line of the Canadian Pacific Railway from the Atlantic to the Pacific.

The entertainment in connection with Salem church, Summersown, was a great success. Mr. Chafee, superintendent of the Sunday school, occupied the chair and a lengthy and varied programme was carried through by the children. A very pleasing item was the presentation of diplomas and certificates granted by the General Assembly for the memorizing of scripture and Shorter Catechism. There were seven diplomas and three certificates making ten in all for Salem church Sunday school for the year 1905. The names of the recipients are: For catechism—Miss Lucy Graham, Miss Agnes Lindsay, Miss Isabella Catherine Doull, Miss Anna Mc Gregor (teacher). For memorizing scripture, 200 verses—Miss Lillie Cameron (teacher), Miss Aggie Chafee, second year of course, "Red Seal"; Thomas J. Coppinger, third year of course, "olden Seal." This little lad has taken all the diplomas offered by the Assembly. The following young children have taken certificates:—Margaret Chafee, Cuyler Matheson, Renwick Matheson. The prizes offered in the Pastor's Bible Class for the past year were awarded to Messrs. William McLean, Dawson Matheson and Miss Eva Loynachan. The chairman, in the name of the congregation of Salem church, presented the minister and his wife with a sum of money as a token of their good will.

THE LATE JOHN MORRISON.

Mt. Forest Confederate:—On Friday evening last there passed away at his residence, "Rosebank," Cedarville, the Rev. John Morrison, much beloved by the people with whom he had so long mingled and to whom he had so long ministered. He had been in infirm health for years, but during the past few months his strength had rapidly declined. The Rev. John Morrison was born in North Uist, Inverness-shire, Scotland, in the spring of 1828. He came to Canada in 1856 and taught school for three years, 1857 and following, in Puslinch, after which he entered Knox College as a student in that field. After his induction he ministered to the two congregations with great zeal and success for nearly thirty years, going in and out among the people in their sorrows and joys, preaching the Word of God faithfully in both Gaelic and English, and marrying, baptizing and burying parents, their children and their children's children. About twelve years ago, a flash of lightning having destroyed his sight, which in time very partially returned, he retired from his active ministry, but retained his connection with the congregation, and was a regular and useful member of Saugeen Presbyterian. In 1871 he married the only sister of the late Rev. Daniel Duff, who survives to mourn her husband's loss.

Rev. W. B. Cumming preached his farewell sermon in Knox Church, Carberry, on Sunday evening, 7th January, to large congregations and on Tuesday following left for the east where he will spend the winter.

WESTERN ONTARIO.

The Rev. J. C. Robertson, the S.S. Secretary addressed the Presbytery of Paris at its meeting last week and made a very favorable impression by his evident enthusiasm and mastery of the work.

Five ladies of Zion church, Brantford, have presented a handsomely carved pulpit to the congregation. The ladies did the carving themselves, and a very creditable piece of work it is.

Mrs. W. A. Mackay whose husband, Rev. Dr. W. A. MacKay died in Woodstock recently, will spend the winter at 83 Walmer Road, Toronto. Miss Mackay will attend St. Margaret's College.

The anniversary services of Conn church were held last Sunday. Rev. John Little of Holstein was the preacher. The tea-meeting on Monday evening was quite a success.

Paris Presbytery has sustained the call from Chalmers' Church, Woodstock, to Rev. Henry Dickie, of Toronto. Rev. Dr. Hutt, moderator of session, on behalf of Mr. Dickie accepted the call, and his induction will take place on 8th Feb.

We regret to notice that Rev. Dr. Somerville, pastor of the Division Street Church, Owen Sound, has been compelled to go abroad on hospital medical treatment, and has been granted a month's leave of absence.

Rev. Dr. Munroe, of Ridgeway, has accepted the call to the pastorate of the churches of Bethel and Bryanston, London Township. The induction will take place early in February.

Police Magistrate Bartlett, of Windsor, recently celebrated his 84th birthday and received many congratulations. We believe he is one of the oldest magistrates in the province; and for many years he has been a familiar figure at meetings of the General Assembly, always taking an active and intelligent part in the work of that venerable court.

Rev. T. A. Cosgrove of Newark, Ohio, was a visitor with friends in town for a few days, says the St. Mary's Argus. He attended service at the First Presbyterian church last Sunday evening and at the close of the service was invited forward by the pastor, the Rev. A. MacWilliams. Mr. Cosgrove responded with a short address expressive of his best wishes for the welfare of his former congregation.

During Lord Strathcona's visit home he sent a handsome cheque to the Rev. R. G. Macbeth towards a memorial portrait of the Rev. James Nisbet to be placed in the Gallery of Manitoba College at Winnipeg. In forwarding the cheque His Lordship, who knew well the stirring history of the early days, paid a warm tribute to the life and work of our first missionary to the Indians of the North West.

The annual meetings of the Hyde Park church, Komoka and St. Paul's, West London, held last week were the most successful in the history of these congregations. The income exceeded the expenditures by \$250. The missionary contributions were \$160. By the Ladies' Aid in two of the congregations the handsome sum of \$320 was realized. The new members added were 35. As was fitting and proper the salary of the pastor, Rev. Dr. Nixon, was increased.

At the annual meetings of the Missionary Association of Chalmers Church, Guelph, with a good attendance, the contributions reported amounted to \$2,380, the largest in the history of the association. The officers for the year are:—

Hon. presidents, Rev. Dr. Wardrope, Rev. Dr. Torrance, Rev. R. J. M. Glassford and members of session; president, D. Young; vice-president, D. D. Christie; secretary, Miss Cochran; treasurer, Miss Yule; committee, Mesdames Auld, Glassford, Christie, Kennedy, Macalister, Campbell, Alex. White, Miss Maggie McDonald, Messrs. R. L. Torrance, G. W. Walker, John Yule, G. C. Creelman, J. I. McIntosh, P. Anderson.

By a vote of 80 to 46, taken on two consecutive Sabbath days, the congregation of Chalmers church, Elora, gave a final and decidedly negative answer to the proposal for union of the two Presbyterian congregations in the village. Until those who are interested in the scheme go to work in some other way than heretofore, a project that is distinctly desirable in the abstract will never become an accomplished fact. In other words the union feeling must become very much stronger before these two congregations can be brought together.

The people of the Paris congregation have sent a handsome silver Communion set to the Rev. D. D. McLennan's field in Alberta. They have also furnished a ward in the Telon Hospital and are sending a large bell out to Dr. Buchanan in India to call the natives to school and church. This congregation now raises all its funds by direct and voluntary giving and the year 1905 shows an increase in all directions. Envelopes in a neat calendar case are used for all the funds that are raised and the spirit of liberality has grown in a marked degree.

WINNIPEG AND THE WEST.

At the recent meeting of Winnipeg Presbytery a letter was read from Rev. E. D. McLaren, Toronto, asking for the names of additional home mission fields which might be assigned to individual donors who have promised to provide the necessary funds to supplement the givings of mission congregations. It was agreed to furnish a list of such fields.

Rev. Dr. A. M. McClelland presented a presbyterial certificate from Toronto, and was received as a minister resident within the bounds of the presbytery and under its care.

The session of St. Paul's church, Morris, transmitted the name of Mr. J. S. Campbell as a representative elder; and the session of Augustine church, Winnipeg, transmitted the name of Mr. Geo. H. Grieg. These names were added to the roll as representative elders.

Rev. Dr. Bryce presented a call from the congregation of Oakville addressed to the Rev. N. Stevenson. This call was supported by Mr. D. A. Moore, representative of the congregation. Mr. Moore represented it as the unanimous and hearty wish of the congregation to have the services of Mr. Stevenson. The presbytery, on motion of Dr. Hart, seconded by Dr. John Hogg, sustained the call; thanked Dr. Bryce as moderator, and ordered that the call be sent to Mr. Stevenson for his decision. In case of his acceptance it was arranged that the induction take place on Thursday, Jan. 25, at 3 p.m.; that Rev. J. Hay preach, Rev. Dr. Hogg preside and address the minister, and Rev. J. M. Niven address the congregation.

Rev. Dr. Bryce presented the following report from the home mission committee, making the recommendations: 1. That in regard to the application of the Gretna congregation for a loan of \$500, the committee while sympathizing with the congregation in its energetic struggle to maintain ordinances, advise that the manse be sold for the purpose of readjusting the finances of the congregation, and that the presbytery give the necessary authority for this step. The presbytery is pleased to hear of the interest in religious life which has been exhibited by the congregation during the past year. 2. That Riverside be placed on the list of regular mission stations, and that surely be given by the home mission committee of the presbytery until March 31, 3. In order to meet the debt still remaining on the manse at Little Britain, the presbytery give authority for the sale of the old manse and the application of the proceeds to the debt aforesaid. 4. That the congregation of Little Britain and Union Point be visited in connection with the supply of religious ordinances.

MONTREAL.

The Nazareth Street Mission Sunday School recently celebrated their forty-seventh anniversary by holding a concert and festival. Mr. R. S. Auld, the Mission superintendent, presided. A tea for the children occupied the first part of the evening enjoyably. After a few opening remarks by the chairman, the Rev. Mr. Mackay spoke to the scholars and teachers, emphasizing the great need of good men and women in the world at the present day. The Rev. Mr. Henderson, Mr. John Currie and Mr. Walter Paul, all spoke briefly, congratulating the school on its steady progress. The Rev. Dr. Fleck presented the prizes which had been won by the scholars during the past year. Mr. R. S. Auld, on behalf of the members of the mission and the many friends connected therewith, presented the missionary, Mr. J. Corder, with a well filled purse of gold, and Mr. J. C. Kennedy, jr., read an address from the members of the mission to Mr. Corder.

Mr. Corder made a suitable reply, thanking Messrs. Auld and Kennedy for their very flattering remarks, and others for their contributions towards the testimonial, which would be highly appreciated.

The Maisonneuve Church held its annual meeting on Monday evening of last week. The pastor, the Rev. Peter A. Walker, presided. All the reports of the year showed a very encouraging increase. There have been twenty-three additions to the membership. The financial receipts are much in advance of any other year. During the evening, the pastor had the pleasure of setting a match to the mortgage, which has been against the property for the past fifteen years. A vote of thanks was extended to Mr. David Yule and to Mr. James R. Lowden for their generous aid in removing the debt. Mr. W. W. McClelland and Dr. R. Ashton Kerr were elected managers for three years; Mr. James B. Campbell and Mr. R. B. Maw for two years. Mr. Jas. B. Campbell was re-elected financial secretary for the ensuing year. Last Sunday evening the Rev. Principal Scrimger conducted re-opening services.

At a large congregational meeting, with Rev. Dr. Scott, moderator, presiding, a unanimous call was extended to Rev. J. P. Stephen, Toronto, to succeed Rev. Prof. Mackenzie as minister of St. Matthew's church, in this city. Representatives to prosecute the call before the Montreal Presbytery were chosen as follows: Messrs. T. Losey, Dr. I. C. Sharp, W. A. Kneeland, R. W. Glass, H. N. Chauvin, and S. W. Cuthbert, and to prosecute the call before the Toronto Presbytery, Messrs. S. W. Cuthbert and H. N. Chauvin.

The call was unanimously signed and the congregation will now anxiously await the result. The hope is expressed that Mr. Stephen will accept the call, as the church is an important one and is teeming with much young life.

HO! FOR MEXICO.

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

The pastoral call hath its victories no less renowned than the pastor's study. But where either is neglected both are affected. The personal call is the key which unlocks many a door to meditation.

USEFUL AND CURIOUS.

The Queen's favourite flower is the lily of the valley.

The first English steel pens were sold at thirty shillings each.

It is a curious fact that there has never been a Duke or Lord of London.

A foot of newly-fallen snow leaves only an inch of water when melted.

Perambulators are not permitted in the chief shopping streets of Berlin.

It takes from six to eight years for the antlers of a stag to attain their full size.

In New Zealand two persons working together constitute a factory in a legal sense.

Deafness is more common in cold countries than in warm climates, the ear being very sensitive to atmospheric changes.

One test for distinguishing diamonds from glass and paste is to touch them with the tongue. The diamond feels much the colder.

Among female Moors birthday celebrations are unknown. A Moorish woman considers it a point of honour to be absolutely ignorant of her age.

A Frenchwoman may become a doctor, a lawyer, or a member of the Board of Education. She may even be decorated with the Cross of the Legion of Honour; but she may not witness a legal document.

The Moors are usually inveterate coffee-drinkers, and a medical writer states that their sight usually begins to fail at the age of forty, while many are blind at fifty. Excessive use of coffee is always given as the cause.

Animals have a language composed of signs or sounds expressing sensations, passions, but never ideas. So this language excludes conversation, and is limited to signs of joy, grief, fear, anger; in fact, all the passions of the senses.

The sea cucumber, which is composed of a curious jelly-like substance, can effectively conceal itself from danger by squeezing the water out of its body, and forcing itself into a narrow crack—so narrow as to be invisible to the naked eye.

Every morning, on rising, a person should go to the window and breathe the fresh air as deeply as possible, then slowly exhaling it. This is one of the best ways of expanding the chest and keeping in health, according to a famous doctor.

The holly attains its greatest beauty in Britain. Though it is found in all parts of Europe, in America, China, and Japan, and stretches right away to the southern Caucasus, it is only a shrub in these countries; while with us it is a tree.

Bloodhounds are usually credited with being savage in disposition. This is a wrong idea, for bloodhounds are not, as a rule, cruel. They are simply trained to follow a scent, and their mission is to track, not to injure, a fugitive. Escaping people are rarely injured by the pursuing hounds.

The sowing of railway embankments with poppy seeds is strongly advocated by experts, as, when once established, this prolific plant covers the soil with a network of roots that prevents it from being washed during heavy rains, or from upheaval in spring, when frost has affected the ground.

Sir Henry Campbell-Bannerman is one of six members of the House of Commons—five Conservatives and one Liberal—who began their Parliamentary career in the year 1868, and have sat continuously ever since.

The corporation of Nottingham had decided to spend £10,000 in restoring Nottingham Castle. The fortress is associated with many outstanding events of English history, and is to be preserved as a national monument.

An English barrister, arguing before the criminal court, says "Answers," remarked with much solemnity to the presiding justice: "My Lord, there is honor among thieves." The justice looked at him severely. "There is gold in sea water," he replied, "but it can not be extracted in profitable quantities. Go on, sir."

HEALTH AND HOME HINTS.

"One of the greatest purifiers," said the careful housekeeper, is "whitewash." "Yes," answered the cynic, "it is good for anything from a damp cellar to a tainted bank account."

Always allow cold water to run over sardines before using them for sandwiches or serving them whole. The oil used to cover them is rarely of the best, and sometimes it is positively bad. The delicate flavor of the fish is not affected by the cold water.

Fig Sandwiches—Remove stems from figs and chop finely, or force through a meat chopper. Put in double boiler, and a small quantity of water, and cook one hour. Season with lemon juice, cool, and spread between slices of buttered bread.

Potato Border—Place a buttered egg cup on small saucer, build around it a wall of hot mashed potatoes, and garnish with potato forced through a pastry bag and tube. Remove cup, fill potato border with creamed fish or chicken, and garnish with parsley.

Always dry potatoes well before frying them, and see that the dripping has a faint smoke rising from it before putting them in. They must be drained on paper, when a nice bright brown, and dusted with salt and pepper. They are always great favorites, and make a nice change from the everlasting boiled potatoes, cooked, alas! so often badly.

Ginger Custard Sauce—Mix half a teaspoonful of cornflour with two tablespoonfuls of ginger syrup, add a well-beaten egg and one and a half gills of sweet milk; stir constantly over a slow fire until it thickens.

French chalk rubbed in lightly will remove grease spots from velvet; or the chalk may be dropped on and allowed to remain for twelve hours. To restore the pile on velvet hold it very taut over the steam from a pan of boiling water, keeping the right side on top and having some one beside you to brush the pile up with a stiff whisk until it looks as it should. If this part of the work is carefully done the results will be most satisfactory.

Health Food Bread.—One cup warm wheat mush, quarter cup brown sugar, half teaspoon salt, one tablespoon butter, one yeast cake dissolved in one-quarter cup luke-warm water. Flour. Mix ingredients in the order given, using enough flour to knead. Knead, cover, let rise, shape, put into buttered pan, cover, let rise again, and bake in a hot oven.

Winter House Plants.—With a smattering of floral knowledge, most people feel that without a south window and a deluge of sunlight it is impossible to grow plants with any degree of success. Experienced growers will not agree to this, for while they will admit that the light and sun through a south window are very desirable, they are quite willing to place their floral favorites in any available window, provided there is a fair amount of light obtainable. It is possible to do without sunshine for a long time in the plant window, but a good supply of clear daylight is essential.

A PRIVATE TRAIN THROUGH MEXICO.

A beautiful trip,—all the month of February in Mexico, the oldest country in the New World,—is being organized by the Grand Trunk Railway System leaving Montreal in special sleeping cars on the "International Limited," 9:00 a.m., January 29th, 1906. These cars will be attached to the private train leaving Chicago the following morning. Perfect arrangements. Rate includes everything. Train under special escort of the best authority on Mexico. Finest train in the world. Best and only thorough tour of Mexico offered. Particulars and descriptive matter from any agent of the Grand Trunk Railway System or from J. Quinlan, Bonaventure station, Montreal.

CRIPPLING SCIATICA

A Sure and Certain Way to Cure this Terrible Torture.

There is just one sure, scientific cure for sciatica, rheumatism, lumbago, neuralgia, headaches—you must drive the pain from your blood and nerves with Dr. Williams' Pink Pills. Liniments never cure nerve and blood diseases. Dr. Williams' Pink Pills strike straight at the cause because they actually make new blood. Through the blood they conquer the painful poison, soothe every ache and pain. Mr. Thos. J. Etsell, Walkerton, Ont., says: "When I began using Dr. Williams' Pink Pills I had been off work for three months. The cords of my right leg were all drawn up and I could only limp along with the aid of a stick. The pain I suffered was terrible. Only those who have been afflicted with sciatica can understand the misery I was in both day and night. I took six boxes of Dr. Williams' Pink Pills before they helped me, but after that every day saw an improvement, and by the time I had used fifteen boxes, every vestige of the pain had disappeared. I have no hesitation in pronouncing Dr. Williams' Pink Pills the best medicine in the world for sciatica."

Every dose of Dr. Williams' Pink Pills makes rich, pure, health-giving blood. That is why they cure headaches and backaches, indigestion, kidney and liver troubles, anaemia, heart palpitation, and the ills that afflict women only. But be sure you get the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. Imitations are worthless—often dangerous. All medicine dealers sell these pills or you can get them by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

SPARKLES.

An Englishman's attempt at the pronunciation of one of the places that want the Glasgow Corporation tramways to come to them was "Don't-touch-her." It was Duntocher he meant.

Orator (excitedly)—"The British lion, whether it is roaming the deserts of India or climbing the forests of Canada, will not draw in its horns or retire into its shell!"

Flannery—"What's the matter wid ye, Mike?"

Finnigan—"Tis near kilt I was be fallin' down an open coal hole."

Flannery—"Well, well, 'tis too bad they can't invent a coal hole that'll stay shut whin it's open."

"Yes, she's made a name for herself."

"In what way?"

"Why, she used to be Ellen Cummins Brown. Now she is Allen Comyns Browne."

Lady (at bookstore)—I want to get a good novel to read on the train—something rather pathetic.

Salesman—Let me see. How would "The Last Days of Pompeii" do?

Lady—Pompeii? I never heard of him. What did he die of?

Salesman—I'm not quite sure, ma'am—some kind of an eruption, I've heard.—Harper's Weekly.

"Oh, Johnny," said the Sunday school teacher, "you mustn't take money from the plate. Why did you try to do such a thing?"

"I thought you said it was for the heaven, and maw says I'm one."

"That umbrella of yours looks as though it had seen better days." "Well, it certainly has had its ups and downs."

A publisher advertises: "The Wives of Henry the Eighth. Third Thousand." Surely there is some exaggeration here.—Punch.

CANADIAN PACIFIC

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

b 8.15 a.m.; b 6.20 p.m.
VIA SHORT LINE FROM CENTRAL STATION:
a 5.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:
a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.

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

GEO. DUNCAN,

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

GRAND TRUNK RAILWAY SYSTEM

MONTREAL TRAINS

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

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

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

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

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

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

All trains from Ottawa leave Central Depot.

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

New York and Ottawa Line.

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

And Arrive at the following Stations Daily except Sunday:

| | | |
|------------|---------------|-----------|
| 8.50 a.m. | Finch | 5.47 p.m. |
| 9.23 a.m. | Cornwall | 6.24 p.m. |
| 12.53 p.m. | Kingston | 1.42 a.m. |
| 4.40 p.m. | Toronto | 6.50 a.m. |
| 12.50 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. |
| 7.39 p.m. | Rochester | 8.45 a.m. |
| 9.30 p.m. | Buffalo | 8.35 a.m. |

Trains arrive at Central Station 11.00 a.m. and 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 1180.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 9 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

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

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

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

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1888.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 27 Nov.
Inverness, Lake Abnatis, 14 Nov., 11 a.m.
P. E. Island, Charlottetown, 6 Mar.
Picton, 7 Nov., New Glasgow, 2 p.m. Wallace.
Truro.
Halifax, Halifax, 19 Dec., 10 a.m. Lun and Yar.
St. John, St. John, 16 Jan., 10 a.m.
Miramichi, Chatham, 17 Dec.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 5 Dec., 2 p.m.
Montreal, Knox, 12 Dec., 9.30.
Glengarry, Aultsville, 4 Dec., 1.30 p.m.
Ottawa, Ottawa, 7 Nov.
Lan. and Ren., Carleton Pl., 28 Nov.
Brockville, Brockville, 29 Jan., 2.30.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Kingston, 12 Dec., 2 p.m.
Peterboro, Peterboro, 19 Dec., 9 a.m.
Whitby, Bowmanville, 17 Jan., 10 a.m.
Lindsay, Lindsay, 19 Dec., 11 a.m.
Toronto, Toronto, Monthly, 1st Tues.
Orangeville, Caledon, 14 Nov., 10.30.
Barrie, Barrie, 5 Dec., 10.30.
Algoma.
North Bay, Burks Falls, Feb. or Mar.
Owen Sound, O. Sd., 5 Dec., 10 a.m.
Saugen, Harrison, 12 Dec., 10 a.m.
Guelph, Guelph, 21 Nov.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 2 Jan. 10 a.m.
Paris, Woodstock, 9 Jan., 11 a.m.
London, London, 5 Dec.
Chatham, Chatham, 12 Dec. 10 a.m.
Stratford, Stratford, 14 Nov.
Huron, Searford, 14 Nov., 10.30.
Maitland, Wingham, 19 Dec., 10 a.m.
Bruce.
Sarnia, Sarnia, 12 Dec., 11 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Superior.
Winnipeg, Coll., 2nd Tuesday, 11-mo.
Portage-la-P., Gladstone, 27 Feb., 1.30 p.m.
Arcola, Arcola, at call of Mod. 1906.
SYNOD OF BRITISH COLUMBIA AND ALBERTA.
Calgary.
Edmonton, Edmonton, Feb. or Mar.
Red Deer, Blackfalds, Feb., '06.
Kamloops, Vernon, at call of Moder.
Victoria, Victoria, at call of Moder.

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Sealed Tenders addressed to the undersigned, and endorsed "Tender for Metallic fittings for Post Office Department, Ottawa, Ont." will be received at this office until Wednesday, January 3, 1906, inclusively, for the construction of metallic fittings for Savings Bank Branch, Ottawa, Ont., Post Office.

Plans and specification can be seen and forms of tender obtained at this Department.

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

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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FRED. GELINAR,
Secretary.

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

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