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WEDNESDAY, 16th JAN., 1907.

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## MARRIAGES.

At the residence of the bride's parents, 4 Grange road, Toronto, on 28 December, 1906 by Rev. T. Crawford Brown, M.A., Janet Lindsay, second daughter of John King, K.C., and Mrs. King, to Harry Morrison Lay of the Canadian Bank of Commerce, and son of the late Horatio Nelson Lay, C.B., of London, England.

At the home of the bride's father, Cambridge, on December 27, 1906, by Rev. A. C. Wishart of Brussels, Ont. Harry H. Turnbull of Brechin, to Helen S., second daughter of Wm. Kean Esq., Portage Road.

On Dec. 12th, 1906, at the residence of the bride's father, by Rev. Malcolm McKinnon, B.A., Gertrude Bolton to James Duncan.

On Dec. 18th, at the home of the bride's parents, Vancouver, by Rev. Dr. Fraser, David Thompson, book-keeper B. C. Sugar Refinery, to Gertruda Gordon.

At the residence of the bride's father, on Jan. 1, 1907, by the Rev. N. Waddell, B.D., Mr. John R. Knowles, of Aurora, Ont., to Miss Jessie C. Proctor, of Charlottetown, Glenagarry.

## DEATHS.

At Ottawa, on Dec. 31, 1906, Wm. McFadzeen, aged 80 years and 10 months, father of Mrs. A. Campbell, 139 Bessmer street.

At Beaverton, Dec. 28th, 1906, Angus Gillespie, aged 73 years.

At Moose Creek, Ont., on Dec. 28th, 1906, Thomas Dey, aged 62 years. "God's finger touched him, and he slept."

At his late residence, 'Burnside,' Almonte, Ont., on Jan. 3, 1907, Jas. Hamilton Wylie, son of the late Hon. James Wylie, aged 81 years.

On Jan. 1, 1907, at the residence of his daughter, Mrs. H. C. Hooken, 563 Enclid Ave., Toronto, Gregory J. Page, in his 86th year.

At Quebec, on Dec. 31, 1906, Mrs. S. Peters, widow of the late Simon Peters, Esq., in her 85th year.

At 67 Lowther Ave., Toronto, on Tuesday, Dec. 4, 1906, Rachel Cotton, widow of John Martin, in her 82nd year.

At 57 Marlborough Ave., on 5th, Dec., Charles Reid, in his 82nd year.

At Westmount, on Jan. 3, 1907, Samuel Goulding Haskett, in the 82nd year of his age.

At Upper Ormstown, on Dec. 13, 1906, Miss Mary MacDongall, in her 70th year.

At the residence of her son, at Caledonia on Dec. 5th, 1906, Margaret Briggs, relict of the late Charles Atkinson, in her 83rd year.

At Aultsville, on Dec. 26, 1906, Mary Pospet, widow of Phillip Aguirre, of Finch, aged 95 years.

On the North Branch, Charlottetown Township, on Dec. 30, 1906, Mrs. Alexander McKay, aged 84 years.

At 236 Bloor street east, Toronto, on Jan. 1, 1907, Sir William Pearce Howland, P.C., C.B., K.C.M.G., in his 96th year.

On Monday evening, Jan. 7th, 1907, Captain William Fenton McMaster, in his 85th year.

At Moose Creek, on Dec. 28, 1906, Elizabeth Emburg, relict of Louis Raymond, aged 84 years.

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## NOTE AND COMMENT.

The British authorities estimate that 500,000,000 picture post cards will pass through the post office of the United Kingdom this year. A good many people must receive more picture post cards than they really care for.

The Home Mission Board of the Presbyterian Church, New York, is having a church constructed for Panama. The building will be shipped in sections. A parish house will also be sent. The church structure is to cost \$10,000.

President Roosevelt has given the "toughs" of San Francisco, who have been assaulting the Japanese in that city that if the police are not able to protect the persons and property of Japanese, he will use all the forces of the United States, both civil and military, which he can lawfully employ to fulfil treaty obligations.

Dr. W. T. Grenfell, whose work in Labrador has attracted so much attention in recent years, has received from King Edward the decoration of St. Michael and St. George, an honor given only to those who distinguish themselves in the life of the British colonies. It is an honor well bestowed, and particularly notable in that it is ordinarily given for work of so different a character.

A despatch announces the death in London on Sunday of Baroness Burdett-Coutts, the richest woman in England, and one of the most noted of British philanthropists. She had been ill since Christmas. The Baroness was born April 26th, 1814. She was the only peeress who received her title in recognition of her services and as a mark of esteem from the late Queen. King Edward described her once as, "after my mother the most remarkable woman in England." Her remains will be interred in Westminster Abbey.

According to Bradstreet's report published in New York on Thursday the cost of living as represented by the price of leading and essential articles of food has made the astonishing advance of twenty per cent. in the last year. According to these remarkable figures, the cost of foods, clothing and building material has gone up one-fifth since Dec. 1905. Flour is the only commodity that has shown an actual decline, and even that has meant nothing to the consumer, for the price of bread has remained the same.

In response to a request for a message for each of the provinces sent out by the Montreal Star, Hon. D. C. Fraser, Lt. Governor of Nova Scotia, gave the following:

"Let every Canadian join in heartfelt thanksgiving for our mercies, our successes, and the favor bestowed by Providence in the year closing. Let the goodness of the past make us feel our dependence while nerving us to greater efforts for ourselves and our country in the coming year. We ought to stand on the firm ground of moderate attainments in wealth, wide advancement in knowledge and sure aim in character building. Let not our growth awaken a wild plunging into speculation, nor the curse of wanting to get rich quickly. May our failures teach us wisdom and our success modesty, but above all let us never forget that the man who lives for himself, forgetful of his neighbors and his country, will fail as man and be forgotten as a Canadian."

Christian Missions started with 120 despised Galileans. Now there are 120,000,000 of Protestants, who have in their power all the resources of the world.

A peculiar revival work is carried on in the trains of the Great Eastern Railroad in England. A band of workmen from Edmonton Station, once the most turbulent on the road, enter the compartments in the morning train on which the workmen come into London, and talk with their fellow workmen, sing praises and give testimony. The results are remarkable and appear in the better lives of the men.

The glucose trust in the United States has been compelled to pay fines to the amount of half a million dollars for selling candies containing glucose. It may be that glucose is a healthful article of diet, but the citizens of the Republic think they should know what they are eating. If glucose is bad for the citizens of our great southern neighbor, can it be good for us? Overy? How much glucose have Canadian children consumed during the Christmas festivities? Whose business is it to see about this? Is he looking after his business?

There is evidently an almost world-wide religious movement. Sweden is greatly awakened. The prayer meetings are crowded; the largest halls are filled with earnest worshippers. In the capital and in the smaller cities there is a remarkable interest. Reports of the spiritual awakening in China continue to come. In some places where there was formerly the most bitter opposition there are many converts and at the meetings there is an almost ecumenical descent of the Spirit. One college with two hundred students reports that all but four are now avowed Christians.

A journalist from India, who is touring the world and has visited Canada, speaks to the Montreal Witness about the treatment accorded to East Indians who had come to British Columbia. He considered that these people had been maliciously and maliciously treated in British Columbia. The charge against the Indians was that they were ignorant and criminal, which he says is a gross libel. They were good workers and most of them had served in the British army, while as to their physical fitness for Canada, "People here seem not to know that the mountains regions in India are colder than Canada," he said, "and that in India we have the highest mountain in the world." Discussing affairs in India, he remarked that there was a strong movement towards self-government similar to that possessed by Canada, but at the same time there was the greatest loyalty to England and particularly to the King, for the Indians hold the sovereign sacred. There are in India 321,000,000 of people and from twenty to thirty millions of these are highly educated.

The American Tract Society has received from the Rev. C. S. Lecheret, General Agent of the Religious Tract Society of Paris, France, a report relative to the critical condition now existing between church and state in the French Republic. The report says: "It is much to be desired that Christian friends in Europe and America would consider well the present religious situation in our country. Many sagacious men think that we are on the eve of great events. The Catholic Church is about to enter into a conflict with the Republican government. Millions of the French Catholics, who are only Catholics in name, openly condemn the pretensions of the Pope, and are ready to separate themselves from their church. Our Society should circulate 10,000 and 100,000 times more tracts. Many Catholics have lost their prejudices against Protestantism. They know us, and esteem us more highly and would come to us in throngs if a general movement was started. Evangelical Protestants rejoice in the separation of church and state and hope for great results from it."

The "American Hebrew" animadverting on Dowie's insanity remarks: "The fate of the prophet Dowie is certainly dramatically effective, though it was probably not unexpected by those who have watched the man's career. There was evidently a strain of insanity in the presumption with which this impostor dealt with the associations most sacred to Jew and Christian. The daring assumption of Elijah's mantle would by itself be enough to indicate this, but his whole career was a striking proof that vulgarity in religion is as unsubstantial as in other spheres of life. It may dazzle for the moment, but the ways of the Lord are steadfast."

Here is something from a Philadelphia paper which is worth reading at this season of the year:—"The cold, raw days of winter are particularly conducive to the spread of this disease, not because they are cold and raw, but because people insist upon shutting themselves up in superheated rooms without proper ventilation. It has been definitely proven beyond the slightest doubt that no single cause is so conducive to the spread of tuberculosis as overheated offices and overheated and ill-ventilated living and sleeping rooms. A "baked" atmosphere causes loss of vitality, weakens the resisting power to disease and brings all the physical forces to a condition where the slightest exposure to the chill outside air invites an attack of disease upon throat and lungs."

A "preacher in politics" in earnest is the Rev. Dr. Henry A. Buchtel, chancellor of the University of Denver and governor-elect of the state of Colorado, says the Cumberland Presbyterian which approves the choice in emphatic terms:—"His choice as chief magistrate of the state was one of the remarkable and, we believe, happy results of the recent elections. Why should a preacher not be in politics? The only reason we can discover is because he interferes somewhat with the plans of the people who make their living in ways which depend largely upon keeping good men out of politics and political offices. If a man is called to the service of God and his fellow men, we see no reason why he should not serve them in public office, if it becomes apparent that he is called there to. Nor can we see why election by a state is not as much of a call as election by a congregation. The preachers of Old Testament times had a way of meddling in politics, much to the chagrin of the political bosses of those days, and much to the benefit of the people."

As we grow older it seldom happens that we stop to think or name over the particular mistakes or shortcomings of the vanishing year, but a general feeling of dissatisfaction, a consciousness that the gifts and pleasures, the benefits and blessings of the year that is going out at the door, have not been duly appreciated, impels one to exclaim:—"Forgive me, ere you go."

With faltering tread across the glittering snow.

It is a sad but very human fact, that in thinking of time that is past, its thoughts, its motives and its deeds, it is regret, sorrow and a wish that things could have been otherwise, that mainly arise to the surface. Self-praise or gratulation rarely dominate such reflections.

## THE LORD'S PRAYER VI.

### "Deliverance From Evil"

By Rev. Professor Jordan, D.D.

And lead us not into temptation, but deliver us from evil.—Math. VI. 13.

"Thine is the kingdom, the power and the glory, for ever and ever, Amen." These noble words are a fitting conclusion to any hymn or prayer which we may utter at the throne of Almighty God, but we do not think that they formed part of the prayer as it fell from the lips of our Lord. It does not occur in St. Luke's version and only in some manuscripts of St. Matthew's gospel. It does not come within the scope of these papers to discuss such matters at any length. We simply mention it here because we are thus led to regard the words of our text as the last petition of the Lord's prayer. We do not really lose anything, as we have already dealt with those thoughts of God's kingdom and glory which are brought before us in the beginning of the prayer.

This prayer has a comprehensive outlook. It appeals to memory which deals with the past, to faith which deals with present realities, and to hope which looks forward to future blessings. The prayer is in this respect an epitome of the well-balanced life of a healthy soul. We are all influenced by our circumstances and dispositions; but if our experience is fresh and full it will look in all these varied directions. One man is always looking to the past, praising the "good old times," and saying, "Oh that I were as in months past." Religious experience with such a man is too much a thing of memory which gives his life continually a backward look, thus deadening faith and crippling hope. He talks too much of what has been instead of what is. He sings now and then, "O happy day that fixed my choice on thee, my Saviour and my God," but does not ponder as deeply as he ought that other saying of the same poet, "High heaven that heard the solemn vow that vow renewed shall daily hear." Then there is another man who lives too much in the present. He regards religion not only as a living present sensation, lively enjoyment. He does not draw as much upon the past as he might do, or plan for the future with strenuous resolution and fervent hope. This kind of life is apt to be too dependent upon outside influences, and to seek the forms of ministry which kindle the most present excitement. This is not the life of deep thought or vivid imagination, but of changeable emotion. It has its own flower and fruits but does not strike roots deep down or send out its branches wide into the heavens. There is still another type in the man who lives too much in the future. He is always going to do great things. Some little he has done and something he now feels, but this is as nothing compared with what he may do to-morrow. He is always expecting some great opportunity, and feels sure that he will rise to it. There is much that this man might do now out of which probably great things would grow, if he would only take a firmer hold of the present. I do not say that any of us is exactly like any of these types of men, but I do say that there is a predominant influence in each life, and we are in danger of being made one-sided by it. We may make too much of memories of the past, or depend too much on present stimulants, or speculate too largely in future possibilities. Our life needs to be a continuous life, well linked together. When we look at the past we must not not simply our little successes which flatter our pride but also our failures and sins which make it important for us to cry, "Forgive us our debts as we forgive our debtors." If our souls are alive memory will act as a quickening influence on conscience. In our present life we must cultivate an intelligent faith which ex-

pects God in various ways to give his children bread. Thus all our moments of worship and hours of work may be spent in his presence. In our dreams of the future we must not only cry in a general way for the coming of the Heavenly kingdom, but must cast ourselves upon our Father's care in these words, "Lead us not into temptation but deliver us from evil." This petition suggests many practical thoughts as to the religious experience of a godly soul. Only a few can be dealt with now.

I. We have in this closing petition a practical application of the opening words of the prayer. We learn to say "Our Father" and to fill our minds with thoughts of his goodness and glory in order that we may come devoutly to him for practical, personal guidance. We are not to sing in vague rapture but to accept as sober truth the words:

"He leadeth me, Oh blessed thought,  
Oh words with heavenly comfort  
fraught.

Whate'er I do, where'er I be.

Still 'tis God's hand that leadeth me." If we are believers, if we have entered into the spirit of the prayer for forgiveness and for daily bread, we may expect God to take us by the hand and lead us through life's difficulties. There is great comfort in this thought. We feel that we are not an atom in the great mass of humanity to be whirled hither and thither by wild, lawless forces. We are children, and although our father's family is large He can understand the need of each one. This fact that God can guide the individual soul has always been largely dwelt upon by the inspired writers. They were not content to rejoice in belonging to a God-guided nation and to say "He took not away the pillar of cloud by day nor the pillar of fire by night from before his people." They went on to declare that "the steps of a good man are ordered by the Lord and he delighteth in his way." The psalmist, weary with his weakness, and perplexed with the problems of life, was ready to despond, but when the cloud passed away from his soul he reproached himself and found rest in the thought, "Thou shalt guide me by thy counsels and afterward receive me to glory." If we lose this truth religion has no reality and life has no meaning. There is legitimate and inspiring comfort in placing over against the uncertainty of the future the certainty of God's love. Is not life full of change, can we tell what may happen to us? Riches may fly away, business may become bad, health may suddenly break down, friends may be quickly torn from us, our little ones may be left helpless in this cold world. There are many who often have thoughts of this kind. These are also haunted with fears concerning their own strength and stability. They tremble lest they should fall from Christ and bring disgrace upon his cause. We cannot pooh-pooh such fears—they are too common and too real to be lightly charmed away. We must meet them with this great fact of God's constant leadership of love. "Nothing can separate us from the love of God" which is in Christ Jesus. How does a child act? It throws all the future on father and mother, and that is right in a child. The father's heart would be grieved if his child went abroad with all kinds of fears about to-morrow's life. In the spirit of obedient love we ask God to guide our life, and we must be consistent by placing often before our over-anxious souls the fact of our Father's love. We place over against our own unfaithfulness and the faithlessness of men the faithfulness of God. "He is faithful that promised."

He has promised to guide us with his eye. He promises not to put upon us a burden of temptation too heavy for the strength he gives. God does not bless us because we are worthy, but because we are needy; and he is ever seeking to make us more worthy and more prepared for his fellowship. This should give us hope for the future. Our life is not altogether in our own hands. He who knows all the secrets of our hearts and controls all the forces of the universe is our guide. We can look up to him and say:

"Leader of faithful souls and guide

Of all who travel to the sky,  
Come and with us, even us, abide,  
Who would in thee alone rely,  
On thee alone our spirits stay,  
While held in life's uneven way."

II. There is comfort for us in this general fact that we may ask God to guide our moral life; but there is helpful instruction when we examine this request more minutely. We desire to be guided away from temptation and to be delivered from evil. The most spiritual truth needs to be dealt with according to the laws of common-sense. I met a statement recently to the effect that this prayer, offered so piteously by many souls, is never answered. The heavens are dumb and men are left to wander in paths beset by temptation. How strange that those who tell us that nothing can be known about God and religion should know so much! Let us look reasonably at this. We do not think of asking God that the whole set of conditions under which we live should be changed. Our Lord was too much a child of God to offer any such request or to teach it to us. When praying for his disciples he did not ask that they might be taken out of the world but that they may be kept while in it, that is, guarded from its wickedness. It is because this life is a probation, a place of frequent temptation, a moral battle-field, a spiritual school—it is because we know life to be this and expect it to continue such, that we offer this prayer, "Lead us not into temptation but deliver us from evil." We do not mean to imply that God tempts men, though it may be well that he should lead some men through trying ordeals for their own good and the good of others. Then he stands ready to help the lowly, trustful soul. Weapons are furnished wilewith we may meet the evil one, and angels minister to us in moments of weakness. We who are fathers know that we cannot keep our children in a glass case to keep them from temptation. We cannot allow them to go out alone into the world until they know something of its dangers, and we try through years of quiet teaching to prepare their minds that they may choose the good part. We do not believe that there is sin in being tempted. "Is is one thing to be tempted, another thing to fall." The fiercer the temptation the greater the joy and reward if it is resisted and conquered. Our Saviour was tempted and did not sin. The temptations that assailed him were exceedingly subtle, but he met each one of them by manifestations of childlike confidence in the Father.

Where the mere fact of being tempted may be no proof of sin the kind of temptation may show where we are in the spiritual life. Our Saviour's temptations were not coarse, vulgar ones, swear or kill, and had to struggle constantly against such things it would of course show that we were very low down in religious experience. But it may be possible to make too much of that; for, while the forms of our temptation change with our changing life, the spirit to which temptations successfully appeal is the same—the spirit of selfish greed, of presumptuous pride or vain unbelief. What then do we make of this petition? We do not profess to fathom it and put its precise meaning in a few clear cut sentences. We believe, however, that the prayer indicates the spirit of strength. It teaches



that if we would sail safely over the troubled sea of life, avoiding the rocks and sands, we must cherish a firm and constant conviction of our ignorance and weakness and an unshaken faith in the guiding presence of God. We, if we are wise, will distrust our own powers and shrink from temptation. Pride goeth before a fall, but humility is the secret and strength and the condition of spiritual success. There is such a thing as a manly self-reliance which is quite in harmony with trust in God. There is also such a thing as a cringing sanctimoniousness which apes humility. This is hateful to God and disgusting to men. Because counterfeit humility is such a cold, sickly thing, and makes shallow observers disoriented with religion, we must not despise the genuine spirit of humility which knows the sad possibilities of human weakness, and so shrinks from all needless temptation.

The spirit in which the purest, bravest men have lived has been this, "Lead us not into temptation"; that is, such men when displaying great power in the face of the foe and great calm in hours of danger and excitement, have trembled secretly in the presence of God and cried to Him for grace that they might not be overcome. In the early history of the Christian Church there are numberless instances of the fact that men who rashly or with some slight touch of vanity sought the martyr's crown, often broke down when the trying ordeal came, while others who modestly shrank from prominence and could not face danger until they were convinced that the call of God clearly urged them in that direction, were patterns of gentle courage. Self-confidence has often proved ruinous to a man's spiritual life. This prayer calls us from a shallow trust in self to a deep restful trust in God. Peter learned this lesson through much bitterness of soul. He ventured boldly into the midst of enemies and came out with a black stain upon his soul. His bitter tears were not soon dried, the pangs of conscience were not easily assuaged. I knew a man once in mon form of temptation. He had placed himself in a perilous position so that another fall would not only do harm to his soul but would bring immediate punishment in this world. I urged him to bind himself by the help of God not to tamper with his worst enemy. He would not bind himself, he was strong, he could conquer it. Soon after he fell once more and his position was taken from him and the fruits of many years' toil utterly and irrevocably lost. Would that in the depth of his soul he had learned to cry, "Lead me not into temptation." The man who sincerely offers that prayer to Heaven will not recklessly play upon the edge of a precipice. This matter is very little affected by difference of creed. Men as different as Calvin and Wesley agree in this, that we need a constant realization of the guiding presence of God and a constant dependence upon his grace. The great prophets and heroes, the saints, ancient and modern, have bowed as children in God's presence. We sometimes wonder at the rare courage and consistency of a man like Daniel. We must not forget that he prayed three times a day to the Lord his God. Another important fact is that if God leads us into dangerous circumstances we may have confidence that he will bring us out. He will bring us out purer and stronger than we went in. He will with the temptation make a way of escape. If we go into temptation we may expect to be left in the lurch; if we are not utterly abandoned we must pay dearly for our experience, our knowledge of good and evil.

This thought of depending upon the grace of God has been like many of the deepest truths caricatured and ridiculed. This grace has been represented as a magical, mysterious, uncertain influence that knows no law, so that you "can never be certain for twenty-four hours whether a man may be angelically good or diabolically

bad." We are, however, coming to know that among the wildest winds there is law, though not a law that you can make or that any parliament of man can make. So there is law in the realm of grace, the law of God's deepest wisdom and love. There is uncertainty in human life because of our ignorance of men's inward lives. There is no uncertainty about God's love. He will keep those who trust him. Our belief in grace need not hinder us seeing the continuity and progress in the moral life of men. We have no difficulty in accepting the old saying, "No man suddenly became very bad." We may even take the other side and say that no man suddenly attains to pure life and perfect character though he may suddenly so trust in God that he receives within himself a new power of life. When there is a terrible breakdown or a scandalous exposure in a man's life we conclude that there has been an inward deterioration. To talk of a man turning from angelically good to diabolically bad in a few hours is to ignore the difference between character and conduct. Conduct helps to make character. A good man may in an unguarded moment do an evil thing, but it is his goodness as any depth, if the love of God has been a real power with him, the whole current of his past life will rise up against him. Instead of being cunning or brazen he will be penitent and conscience-stricken, and the very fall may be used of God to make him more humble and trustful, so that henceforth he may be more truly in the spirit of this prayer, "Lead us not into temptation."

III. Let us learn from this simple prayer the true nature of salvation. There are many things which we count evil, which are not evils. The text does not refer to these. Poverty, pain, lingering sorrow, or sudden calamity—we must avoid these so far as is consistent with duty. But the prayer does not deal directly with these. They are only counted evils when they lead us into sin. Thoughtful, devout souls have been able to say to God in the deepest spirit of reality:

I thank thee more that all our joy  
Is touched with pain,  
That shadows fall on brightest hours,  
That thorns remain,  
So that earth's bliss may be our guide  
And not our chain;  
For thou, who knowest, Lord, how soon  
Our weak heart clings,  
Hast given us joys tender and true,  
Yet all with wings,  
So that we see gleaming on high  
Diviner things."

No, it is not against the sorrows of life that the prayer is directed, but against its sins. Salvation is not deliverance from hell, though that comes out of it. Our Lord teaches us not simply to shrink from the thought of torment but from the thought of wickedness. We may still carry in our bodies and souls memory of wrong-doing though the bitter sting is taken out of it. Salvation is the deliverance from wickedness. The cry of the awakened soul is, O God, deliver me from the wickedness which degrades and defiles. Deliver me from the wicked one who would lead me astray, from the wickedness which would separate me still more from God and cut me off from the fellowship of pure, good men. You know what it is that causes misery here. A very great proportion of pain, of discord, which makes a hell upon this earth comes through wickedness, through greed, through lying, through dishonesty, through false pride, through impurity—this is what we pray to be delivered from and to be delivered from it not simply in its coarse, vulgar forms but in all the subtle ways which ensnare the soul. In our Lord's day there were many who wished to be delivered from outside oppressions; from the inconvenience of poverty, from the trouble of the tax-gatherer, who were careless about the deliverance

from evil. When they were offered freedom through the truth they said in a boastful spirit "We were never slaves to any man," and were met by the reply "He that committeth sin is the servant of sin." What we cry for is deliverance from slavery, entrance into the liberty of God's dear children. If the Son shall make us free we shall be free indeed. That Son has taught us to pray, and in his name we cry to the Father to deliver us from evil.

#### BRITISH AND FOREIGN.

The Inverness Courier has entered on the 90th year of its existence.

Switzerland's revenue from tourists last summer was \$25,000,000.

The Prince and Princess of Wales are to be asked to lay the foundation stone of the new Edinburgh Art School.

Glasgow ladies and gentlemen have started a company having for its object counter attractions to the public house.

The 28th ult. was the anniversary of the fall of the Tay Bridge, that memorable disaster occurring on the 28th December, 1879.

Rev. Murdo Mackenzie, Inverness, has accepted the Moderatorship of the Free Church.

At Christmas a severe snow storm prevailed in the north of Scotland. In Orkney and other places roads were blocked.

There were 72 lynchings in the United States last year, and one of the victims was a woman, while two of the men were white.

The Free Church congregation in Elgin have acquired the small church in South street which was used by the United Presbyterians.

The death is announced of Rev. Wm. Young, who has been for the last 32 years minister of Parkhead United Free church, Glasgow.

Queen Victoria Eugenie of Spain has ordered that at her expense 1,000 rations are daily to be given to the poor during the winter season.

The opposition to the ritualistic innovations in Parish church of St. Columba, Elgin, has found expression in a petition to the Kirk session.

Dublin public houses were closed on Christmas Day, and this resulted in a great decrease in the number of crimes dealt with at the police courts.

For the suppressing of the recent native disturbances it is estimated that the Natal government will have to pay the piper to the tune of \$3,500,000.

Efforts made by reform societies to get a law abolishing barmaids have disclosed the fact that 27,000 girls are employed in barrooms in the United Kingdom.

Rev. Dr. Norman Macleod, on retiring from Inverness High Church, has been presented with a silver centrepiece, and his wife with a ruby and diamond bracelet.

The most mixed population in the world is probably that of British Guiana. There is an admixture of French, Dutch, Spanish, British, coolie and Indian blood.

"Gramy Craske," the oldest living Salvationist, who has never entered a train, has just celebrated her hundredth birthday. She has lived all her life in Norfolk.

The Japanese are fond of bathing. In Tokio there are 800 public bath-houses, in many of which a person can obtain a bath, hot or cold, for a sum equal to one half-penny.

At present there is one liquor shop for every 83 persons in France. In Paris, where there are 615 miles of street, there are over 3,000 liquor-selling places—nearly 54 to a mile.

Rev. Dr. Mackenzie, Kingussie, has on his jubilee and retirement been presented with \$5,000, his wife with a gold pendant set with pearls, and his daughter with a gold watch-bracelet.

Three memoirs of the Baroness Burdett-Coutts were published in her lifetime. A London correspondent states that the authorized biography of this remarkable Englishwoman will probably be written by her husband.

The Royal Humane Society's certificate has been presented to a boy aged twelve, son of a lieutenant, for plunging into the Thames and rescuing a three-year-old child which had fallen into deep water and was being carried away on a strong tide.



## GOOD RESOLUTIONS.

With what sublime independence time disregards our artificial dates. The sun shines on without noticing our clocks and calendars. The earth declines to heed our tears at the closing of an old year, and our smiles at the opening of a new one. We may not close the books of one year, lock them away in the closet and begin life anew so as to escape the past. Life is one unbroken current, flowing ever to its ocean destiny. Yet this marking of the passage of the years is not wholly in vain. It is a period for profitable reflection, and not a time for idle tears and vain regrets. An honest review of the days that are past may be full of profit. There have been experience of blessing, of struggle, of denial that have left their deposits on the soul to enrich its future harvest. It is the highest wisdom to review the past in such a way as to make it a valuable asset for the future. It is a good time for resolutions. Let the cynic mock and say that half of the new purposes will be broken before a month elapses. Perhaps so. It will be better to break nine and keep one than not to resolve at all. All of us hope and live for better things. If the past year has been good, the next may be better, and we ought to be better as knowledge increases, experience widens and grace multiplies.—Central Baptist.

## MADE BY MISTAKES.

Mistakes made in the honest effort to do something worth doing need give us no concern. We may be sure that God allowed them, and is ready to take his share of responsibility for them. A small boy was helping his father make a path. A wheelbarrow loaded with dirt stood on the hillside above them. It was just balanced as it stood. Whoever lifted the handles would need to look carefully or it would topple over. The little boy, desiring to help, undertook to lift it. The father saw it all but said nothing. The little fellow lifted the handles and over went the whole load. As he saw what he had done he burst into tears. Then a sense of honorable innocence came over him. He had done his best. He did not know what was going to happen. His father knew and though a word would have stopped it had said nothing. "Father," cried the little fellow, "that was your fault too. You knew what was going to happen and you let me do it." The father felt at once the justice of the boy's view and he spoke to the boy in loving recognition of the fact. We may be sure that God is educating us in the same way and that He doesn't mind the mistakes. Doubtless He rather likes them, as this father was rather pleased with the upset load, because by them He is training us. We make mistakes. God lets us. That is the way He makes us.—S. S. Times.

There is no more uncomfortable person to live with than the one who, while abstaining from the wine-cup and all other forms of gross excess, is yet intemperate in his life. The unbridled tongue, the spirit of jealousy and pride that have full sway, the anger that is never controlled, the appetite for pleasure that is given first place in the life—these are common forms of intemperance that dwarf lives into meanness and unloveliness. And it is against these kinds of intemperance that Christians must exercise all their powers of will and grace.—William T. Ellis in Philadelphia Presbyterian.

A jelly-fish has its place in the universe as well as an angel; but God never intended that they should change places. An heir of heaven will look after the kingdom of heaven, but invertebrata will remain in the sea.

## OTHERS BENEFITTED.

By C. H. Wetherbe.

The man whom God enriches with His merciful bounties thereby becomes a benefit to those around him who are not Christians. In many instances recorded in the Bible it is stated that certain ones were blessed for the sake of some true believers whom God had particularly favored. While Joseph was at Potiphar's house, as a captive servant, the blessing of the Lord was plainly upon him, and upon the work that he did. Concerning the situation it is said: "And it came to pass, from the time that he made him overseer in his house, and over all that he had that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house and in the field."

The Lord was with Joseph in gracious power, and those who were associated closely with Joseph were also benefitted, even though they were ungodly people. That benefit was so marked that Potiphar and others readily saw it. It must have made a great impression upon them. Such a thing was entirely new to them. When Potiphar bought Joseph he got a far better bargain than he had any expectation of receiving. And one point in this connection is noteworthy, and that is, when an unconverted man gets into his home a genuine child of God he obtains a person who is worth to him and his household a great deal more than his bare physical services are worth. A blessing thereby comes into the home, for God is with His servant to prosper him, and others through him.

We also see that it is highly important for a true believer to live up to his principles wherever he may be placed. Joseph was the same God-fearing and obedient believer in Potiphar's house that he was before he went there. His surroundings were not then as congenial to him as they were in his old home; indeed, they must have been very unpleasant to him, yet he stood true to God and duty. It was because of that attitude that God blessed him, and that blessing was a distinct benefit to others around him.

## BEST WAY TO GET ON.

A young man once wrote the celebrated Thomas Carlyle, asking his advice about the best way to get on. The following was the quaint answer: "Study to do faithfully whatsoever thing in your actual situation you find, either expressly or tacitly, laid to your charge. That is your post; stand in it like a soldier. Silently devour the many chagrins of it, as all human situations have many, and see that you aim not to quit it without doing all that it at least requires of you. A man perfects himself by work much more than by reading. They are a growing kind of men that can wisely combine the two things—wisely, valiantly, can do what is laid to their hand in their present sphere, and prepare themselves withal for doing other wider things if such be before them."

Every young man should remember that cleverness will not take the place of energy. Perseverance will win where smartness will go to the wall.

The "wonder" of the humble shepherds did not prevent them from publishing abroad the great truth of a Saviour born among men and for men.

A movement is on foot for a union of the churches throughout South Africa.

He who sat by the well of Sychar turns the windlass at the waters of everlasting life, and his word to us all is, "He that drinketh of the water that I shall give him shall never thirst."

## MORE THAN CONQUERORS.

\*C. E. To'ple for Sunday, Jan 20, 1907.—Gen. 3:46; Matt. 26:41; Rom. 8:37.

LIFE'S BATTLEFIELD: It is given to few men to be great conquerors on the battlefields of this world. Alexander the Great was one, and yet when the whole world lay prostrate at his feet and cursed his dominion, he sighed that there were not other worlds for him to conquer. But there is a battlefield in this world for every man, and one, too, where he is called to be, and may be, a conqueror. It was the Saviour himself who said, "I send you forth as sheep among wolves"; only the sheep and the wolf are both within us. And so the war goes on—the same enemy; the same warfare.

GOD OUR STRENGTH: If we would be conquerors in the great battle of life, we must learn this truth, that human strength is weakness. Before adversity, or affliction, or passion, it fails and disappoints our trust. And the greater our confidence, the greater our disappointment. When we think we stand, we are weak. When we think we stand, we are to take especial heed lest we fall. Peter, boasting of his fidelity and love, was weak; Peter, weeping bitterly, was taking hold on strength. It is only when we know that we are weak, that we are really strong. That which causes us to trust in ourselves is a source of weakness. That which drives us to the Lord, points out the path of strength and victory. Without Christ men can do nothing; opposed to Christ, they are as chaff before the whirlwind. Every hope fails when we trust in the might of our own strength. The pinnacles of our self-confidence are the slippery places whence we slide to dangerous falls, and every effort and struggle but completes our downfall and ruin. And it is only when we turn in brokenness of spirit to the Lord that we find help, and strength, and salvation. It is only in God, and through Christ, we conquer. Let us not attempt to fight this battle alone. Alone we can never conquer. Satan is no match for Christ, but he is more than a match for us. Stand fearless with God. Stand alone with Him, if need be. One man with Christ standing by his side is invincible, unconquerable. He is strong in God's strength, and in God's faithfulness to his promises, and, having done all, "shall stand."

VICTORY THROUGH CHRIST: Christ has conquered sin, and showed us how to conquer it also. By the same strength of love and patient endurance by which He saved you on Calvary, He will come into your lives and hearts, if you will let Him, and train your saved life into perfectness of grace and glory. He has conquered sin for you, so that you may not be the servant of sin any longer. And now He is pleading for you in His great love that you give Him entrance into your hearts, that His victory may be complete. His first victory will be all in vain, unless you take Him to be your king and dedicate yourselves to Him in a new life of obedience. Then will you indeed be more than conquerors in and through Him. Above all the din and conflict of this world, hear the words of Christ: "Be of good cheer; I have overcome the world." May we too come off conquerors!

Whatever convulsions may come to this world two things will remain—God and ourselves. The soul is not changed by the earthquake or the fire. The body may be torn from it, as an outer robe is swept away in the gale, but the true self, the self that God knows and that He loved and loves still, is not carried off by the hurricane or ground beneath the avalanche. That remains.

"Unhurt amid the war of elements,  
The wreck of matter and the crash  
of worlds."



## The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

TERMS: One year (50 issues) in advance . . . . . \$1.50  
Six Months . . . . . .75

CLUBS of Five, at same time . . . \$5.00

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

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

Sample copies sent upon application.

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

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

Letters should be addressed:

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

C. BLACKETT ROBINSON,  
Manager and Editor.

OTTAWA, WEDNESDAY, JAN. 16, 1907

This year Young People's Day will be observed on the 3rd of February. Those desiring copies of the special services for that occasion may obtain as many as can be used, and without charge, by applying to Rev. Dr. MacTavish, the committee's convener, Kingston, Ont. Send in your order at once.

We note that some of the daily papers are devoting attention to the question of the profanity which has grown to be so offensive an evil in society, and which has been frequently referred to in these columns. "Because of swearing the land mourneth," said the prophet in ancient times. The prophet's diagnosis is just as true and applicable today as it was 2,500 years ago. Recently the Montreal Star drew attention to this widespread evil which is declared to be the reverse of either sensible or clever, but on the contrary shocking and ungentlemanly, offensive, vulgar and cowardly. The Halifax Recorder reproduces the scathing comments of the Star and endorses them, suggesting that a crusade against the evil should be inaugurated as one that ought not any longer be tolerated in decent, self-respecting society. The Halifax paper says: "Much can be done by educating the youth of our land in our schools, and instilling in them a taste for the use of pure language. But much of the good work of teachers is set at naught by those who in public places set a bad example, and the sorry part of it all is by men who should practise better things." It is a good thing to see the secular press taking a hand in this fray.

## THE DOMINION PRESBYTERIAN.

### A GREAT PRESBYTERIAN GONE.

Rev. Robert Rainy, D.D., principal of New College, Edinburgh, the chief theological seminary of the United Free Church of Scotland, died in Australia a fortnight since, having gone there seeking change and rest. The foremost man in his denomination, upon him had fallen leadership in troublous times. He was moderator of the Free Church General Assembly in 1887, and became the first moderator of the United Free Assembly after the re-union, for which he wrought zealously, had been accomplished. When the decisions of the court went against the legality of that union he was made moderator again an unexampled honor, conferred because only he was felt to possess the statesmanship needed to guide the united body through its new trials. He appeared for the church before the House of Lords and presented the case intrusted to him with rare tact and force. In all subsequent steps he was first and foremost, his leadership being welcomed without dissent by those who recognized his judicial gifts and theological learning. He lived to see the substantial fruits of victory assured to the church; but his health had broken under the strain, for he had lived beyond fourscore years. For forty years he was connected with the theological training of the Free Church ministry, and for thirty-two years he was principal of the seminary. Dr. Rainy was the son of Harry Rainy, M.D., professor of forensic medicine in the University of Glasgow. He was called to the pulpit of the Free High Church, Edinburgh, when he had been but three years out of school. He wrote a large number of theological and historical articles for the reviews, and various volumes of his upon history, criticism and doctrine are found in all serious libraries. His death will be deeply felt in the homeland where he was universally beloved and respected.

### SCHEMES OF THE CHURCH.

The sub-joined statement, showing receipts to January 14, 1907, should awaken serious thoughts in the minds of the members of our Church. Notwithstanding the abounding prosperity which God in His goodness has bestowed upon our people, the contributions to all the funds nearly are behind those of last year at the same date. We cannot believe it possible that our Church will fall short of doing its full duty in the maintenance of the work of our Lord and Saviour:

	1906.	1907.
Knox College . . . . .	\$ 1,203.87	\$ 999.50
Queen's College . . . . .	416.56	474.06
Montreal College . . . . .	374.14	252.90
Manitoba College . . . . .	1,197.39	908.34
Home Mission Fund 50,806.60	45,809.60	
Augmentation Fund. . . . .	6,514.56	6,655.22
Foreign Mission Fund 30,767.77	30,405.30	
Widows' and Orphans' Fund . . . . .	2,458.49	1,993.70
Widows' and Infirm Ministers' Fund . . . . .	4,864.75	3,773.52
Assembly . . . . .	1,434.04	1,388.28
French Evangelization . . . . .	7,802.56	5,119.12
Pointe-aux-Trembles . . . . .	3,178.80	3,295.69
JOHN SOMERVILLE, Interim Treas.		

### SOME PEOPLE AND SOME THINGS IT WOULD BE WELL IF THE NEW YEAR MADE NEW.

By Knoxonian.

With a good many people the only new thing about the New Year will be its date—1907 instead of 1906. Even that will not be altogether new at first, for nearly everybody will write 1906 for a time and score it out and put in 1907. Now it is highly desirable that the New Year should bring in something more than a change of figures—a change, in fact, of only one figure. It would be a great thing if the New Year could make some men new.

Here, for example, is a member of the Crank family. What a blessing it would be if the New Year could straighten him out and make him a new man! His whole lifetime has been worse than wasted, not because he is really a bad man, but simply because he has been a crank. Now, if that man would begin with this year and try to act on common-sense principles for the remainder of his days, he might yet do something in the way of redeeming the time. It is doubtful, however, if the New Year will do anything for him. A prominent city pastor is reported to have said that a certain power will "straighten out any crank in six months." That statement may be questioned as a matter of fact and as a matter of theology. Who ever saw half-a-dozen instances of ingrained cranks being turned into good, sensible men? As a matter of theology the power alluded to sanctifies what it finds, and if grace finds a man a crank he is almost certain to remain a crank. Still, if every crank would begin this year with a firm resolve to be less cranky, and if he would invoke the power alluded to, he might straighten out a little, and in that case 1907 would really be a NEW Year to him. It would also be a NEW Year to everybody that has to come in contact with him.

Here is another man that might make 1907 a New Year with great advantage. This gentleman is a specialist in the moral reform business. He has a mission to banish tobacco, or to put an end to tea-drinking, make people quit eating meat, or something of that kind. Perhaps he conceives that he was sent into this world for the special purpose of standing sentry at the human nose, and preventing the owner from putting snuff into his own nasal organ. Perhaps he imagines that he has a commission to put an end to skating. Perhaps he belongs to that class who, according to Talmage, believe they are certain to go to heaven if they can jump clear of a whiskey barrel. Now, if a man of this kind would begin the year by finding out that one always minimizes his usefulness by riding a hobby and increases it by fighting the devil along the whole line, this would be a New Year to him and he might probably become a new man this year.

Here is a third man who sorely needs the quality of newness. He has been a fighter all his days—probably he was constructed on a pugilistic basis. Perhaps he was placed in adverse circumstances, and fighting his way made him a fighter all round. Possibly, he began



by opposing everything for mere amusement and grew into an Ishmaelite before he knew. Whatever be the cause, his life has been one of strife and, having been one of strife, was a bad one for himself and everybody he came in contact with. If he could turn a new leaf at the beginning of this year and live a peaceful life, 1907 would certainly be a New Year for him.

Here is a young man who leads a butterfly kind of life. Perhaps it is unfair to the butterfly to make the comparison; but as the butterfly won't be here for some months we will take the risk. So far, this young man thinks that the main occupations of life are dancing, flirting, skating, playing lacrosse or baseball, wearing good clothes, cultivating an incipient moustache, and parting one's hair in the middle. If that unfortunate youth would wake up and be somebody and do something, this year, 1907, would certainly be a New Year to him.

There are several other kinds of people that would be none the worse for being done over and made new at the beginning of the New Year. In fact, we would all stand some going over, and be all the better for it. The man who thinks he does not need any improvement needs it most. About the worst men on this footstool are the perfect men. There is only one being on this earth that needs to be changed more than a perfect man, and that is a perfect woman.

Passing from men to things, are there not some things in, say, our church life that it would be well to make new at the beginning of a New Year?

Some congregations take up their collections for the Schemes of the Church by a plate at the door. The plate is right enough, but there is almost nothing put on it. The result of that way of working is a collection so small that if you divided the collection by the number of members in the congregation, the quotient is so small you cannot see it. Sometimes you cannot see it because it isn't there. There is no power in figures to express how little some of our congregations do per Sabbath for some of our Schemes. Now would it not be well if the session should begin the New Year by adopting a new method for taking up collections? A year of good collections would certainly be a New Year for some congregations.

Here is a congregation in which the service is conducted in such a way as to repel some fairly good people and make many others feel uneasy, though they do not say anything. As a plain matter of fact, apart from what anybody may think or say about it, the singing is perhaps very bad, or the sermon is too long, or the other parts of the service are badly conducted, or for some reason or other the service is considered by a large number of fairly good people as something to be endured rather than to be enjoyed. Some who are perhaps not specially wicked remain away, and a good many who come as a matter of duty are conscious that there is something about the service that might be greatly improved. Now would it not be a good thing for those who are responsible for the spiritual welfare of that church to hold an earnest and prayerful consultation and try to improve their service? Why not? Are they not bound in duty to do so? A frank discussion of the situation might go a long way toward a remedy.

Far be it from us to say that much, if any, attention should be given to the talk of a few cranks, hobby-horse men, specialists, chronic gumbler, old-time pugilists, soured persons, fault-finders, and out-of-the-way people of that kind. The office-bearers who pay any attention to THEM are not wise. But we mean cases in which people, as good as any other, think some moderate changes,

wisely made, would be an improvement. If the new thing needed is a good thing why not have it with the New Year?

Is anything necessarily bad, simply because it is new? Is anything necessarily good, simply because it is old? Sin is old. And then it should be remembered that many things that are new to us are not new to everybody. We have heard people vigorously denounce certain things as innovations that other Christians quite as good as any of us had been familiar with for a hundred years. The right spirit in which to pass out of the Old Year into the New Year is the spirit that says: "I am anxious to be a new man, or at least a much better man, in 1907, and I am willing to adopt any new method of working during 1907 if there is reasonable ground for believing that the new is better."

THE CHURCH FUNDS.

The estimates for the current year call for a total of \$425,000; and while the receipts to date are in excess of last year, a very considerable sum is still required.

If every communicant in the Presbyterian church will give but \$2.13 during this year to the Schemes of the Church, the estimated requirements for 1906-07 for the western section will be met. This amount will be more than made up by each one contributing the small sum of five cents each Sabbath.

The estimate for home missions this year is \$10,000 in excess of last year, owing to the great developments required to keep in touch with the rapid increase of population in the Dominion through immigration.

The following tables, prepared by Rev. Dr. John Somerville, Interim Treasurer, show the estimates for the current year and the receipts to the present, as compared with those a year ago. Estimated requirements for 1906-07 (western section):—

	Rate per communicant.
Home missions .. .. .	\$150,000 \$ 75
Augmentation .. .. .	45,000 23
Foreign missions .. .. .	112,000 56
French evangelization( including Pointe aux Trembles schools) .. .. .	36,500 18
Knox College .. .. .	13,000 06½
Queen's College .. .. .	8,000 04
Montreal College .. .. .	5,000 02½
Manitoba College (for Ontario, Quebec and Maritime Provinces) .. .. .	2,600 01½
For Manitoba and British Columbia Synods .. .. .	9,100 04½
Widows and Orphans' fund .. .. .	16,000 08
Aged and infirm ministers' fund .. .. .	20,000 10
Assembly fund .. .. .	8,000 04
<b>Total .. .. .</b>	<b>\$425,000 \$2 13</b>
Comparative statement of receipts to January 7:—	
	1906. 1907.
Knox College .. .. .	\$ 991.32 \$ 878.60
Queen's College .. .. .	323.10 419.81
Montreal College .. .. .	267.64 220.60
Manitoba College .. .. .	1,027.45 728.04
Home missions .. .. .	44,924.03 41,796.75
Augmentation .. .. .	5,230.93 5,980.36
Foreign missions .. .. .	28,615.01 27,245.94
Widows' and orphans' fund .. .. .	2,201.60 1,795.29
Aged and infirm ministers' fund .. .. .	4,547.03 3,545.59
Assembly fund .. .. .	1,227.42 1,286.35
French evangelization .. .. .	7,202.44 4,785.75
Pointe aux Trembles .. .. .	2,680.00 2,828.66
<b>Total .. .. .</b>	<b>\$69,238.06 \$91,421.83</b>

A new Dog and Cat Home is wanted for Glasgow. 1,000 of the 2,000 pounds sterling required has been got.

The January Foreign Mission Tidings contains the following names of new life members: Mrs. W. J. Ptolemy, Westminster Church Auxiliary, Winnipeg; Mrs. John Sims, Erskine Church Auxiliary, Toronto; Mrs. Wm. Hodge, Cornwall Auxiliary, Cornwall; Mrs. Roland Shaver, Morewood Auxiliary, Morewood; Mrs. Murray, Exeter W.W.M.B., Exeter; Mrs. T. H. Glendenning, Sunderland Auxiliary, Sunderland; Lois Isabel Gordon, St. Stephen's Auxiliary, Winnipeg; Mrs. John McLaren, Murray Mitchell Auxiliary, Toronto; Mrs. R. J. MacAlpine, Knox Church Auxiliary, Owen Sound; Mrs. Margaret Young, St. Andrew's Church Auxiliary, Winnipeg; Miss Christina MacFarlane, W.F.M.S. Auxiliary, Franktown, Ont.; Mrs. James Vallance, St. Paul's Auxiliary, Hamilton; Miss A. Athlye Alguire, King's Daughters' Mission Band, Cornwall, Ont.; Miss Carrie Alguire, King's Daughters' Mission Band, Knox Church, Cornwall, Ont.

"The Missionary Review of the World," giving as its authority "a prominent missionary in China, states that "a very conspicuous writer in one of the main newspapers of Peking, himself a Buddhist, has written a startling article of which the following is an outline: "He begins by calling attention to the present trend toward radical reforms. Then he notes that all important reform movements emanate from the West, and that when traced they are found to crystallize about a group of men; that these reformers, when they are studied as to the source of their ideas and inspirations, are found to be imbued with the Jesus religion. And so the writer concludes that the surest way to promote reforms is to introduce and foster the Jesus Church and faith. But he also concludes that the reform work can only be successfully carried on in China by natives, not foreigners; and so he logically argues that some eminent man must connect himself with the Jesus religion, understand all about it, become imbued with it, and then become the representative head of it in China; so that all that is good about the religion may find in a native Chinese who has the confidence of the empire and people a proper leader!" According to this, the idea is wholly a secular one, but whatever the motive, it shows a keen discernment of the real source of power of our Western civilization, and offers an opening for the dissemination of Christian truth which will lead to an appreciation of its spiritual value. The fact that such an article could be published is a most hopeful sign of the times.

An Anglican clergyman in England (Archdeacon Pelham), preaching on the "Moderation" enjoined by the Apostle Paul, said he was thinking of the Education Bill controversy, and of the question which was rapidly coming to the front, the disestablishment of the Church of England; and of other questions, social, industrial, and intellectual, which were pressing powerfully on public opinion. These questions became acute, not always from the perversity of human nature, or the aggressiveness of unbelievers, but more often from the changing circumstances of changing years. And they demanded at their hands patient inquiry, fair treatment, sympathetic insight, courageous action, and the readjustment—possibly even the abandonment—of old opinions and ideals. Why, said he, should we wait till the battle was begun and minds were inflamed, and the air darkened with misunderstandings, and the cleavage between class and class, or church and church, was deepened, to adopt this attitude of mind? Why should we wait till then to try the experiment of conciliatory methods and mutual concession? Why should we wait till we were compelled by the force of circumstances to do something, instead of voluntarily coming forward at the outset, anticipating reforms? These thoughtful words need consideration in many quarters.

STORIES  
POETRY

# The Inglenook

SKETCHES  
TRAVEL

## CROSSING THE RED SEA.

Mamma says I can tell about it if I'll say that I was just as naughty as the other boys—she says naughtier, because I'm the oldest and ought to know better—but I think 'Gene and Hal, the twins—they're ten—ought to know better just as much as I—two years aren't much.

There are five in our family besides papa and mamma, and we're all boys, and we have lots of fun. Sundays we go to church and Sunday school, and then we have dinner, and after dinner if it's pleasant, papa takes us for a long walk, and then we come home and have Bible games till supper time and then we go to bed early Sundays. But if it's very stormy, mamma lets us play upstairs after dinner. And we think as it's Sunday, it's proper to play Bible plays.

Saturdays when it's too stormy, to play out, we play historical plays; we're all fond of history, and 'Gene and Hal and I make them up. We've had Washington crossing the Delaware, and Napoleon crossing the Alps—of course I was Washington and Napoleon. I am the oldest and nearest to Washington's size. We've had the Concord fight, too, and Bunker Hill and the Charge of the Light Brigade—we only had rocking horses, though, and couldn't make a very good charge.

Mamma says she's willing we should play those plays if they are noisy, as it teaches us history; and we have to have it just the way it happened. When we had the Concord fight, Hal and 'Gene and I was the minuteman, and Stevie he's eight, and a plucky little fellow—he and the Babe was the British—he wouldn't run.

"Why, you must," I said; "cause it was so. See the Babe; he's running, 'cause it's so in history. Don't you know in 'Paul Revere,' 'Chasing the Redcoats down the lane?' and how could the Yankees chase if no one was running?"

"I don't care," said Stevie, "I ain't a coward, and I don't believe all the British were. You know grandpa was left standing all alone out of his company at Bull Run, and I'm not goin' to run any more'n he did."

"I think the Babe has the most right to complain," said 'Gene, "he always has the small parts, and has to be the baby in the basket when we play Moses."

"Yes, but I always have to be his sister, dressed up in the old red tablecloth, hiding in the bulrushes, and Robb's always Pharaoh's daughter, and wears the ball dress and the red glass beads," said Stevie.

Wasn't he cross? Small boys are just ninnies. I wanted to slap him, but mamma says if we big ones lose our tempers, the game must stop, and we're on to our honor about it, so I didn't; and Hal, he's the gentle one (sometimes papa calls him his "daughter") Hal said, "I'd just as soon be routed; let Stevie be a minuteman;" so we did.

Hal always thinks of things, just like mamma; and I guess we all love him just a little bit better than the other brothers.

'Gene is reading this over my shoulder, and he says I'm 'way off my subject. Well, we have lots of fun with our Bible plays, and we really learn a lot, because we study them all up before we have them. And sometimes we have to hunt a long time for the ones we want. We had Daniel in the Lion's den, and I was Daniel, and Stevie had a great time because he was chief lion and wore grandma's cashmere shawl. And when we've worked on them, and think they're real good, we ask papa and mamma up to see them.

Well, one day we were thinking what to have. We'd had Noah, and Moses, and Daniel, and David and Jonathan. 'Gene was Jonathan, he can shoot arrows the best of any of us, but he ought to, he's got the best ash bow, that Uncle 'Gene sent him. He says it takes more'n a bow to make an archer, and it's because he practices archery and croquet that he's the best at them; and 'I'd only care for something besides wrestling and tumbling, p'rhaps I could shoot as well as he does. But I am the best wrestler, all the boys say so.

So we were thinking, and Steve says, "Why, we've never had Pharaoh and the Red Sea!"

"How could we?" said Hal. "Just as easy," 'Gene says. "We could fix it up fine in the bathroom. We could be the Israelites, and dress up in our night gowns—you know Eastern men wear sort of dresses—and make handkerchief turbans, and wear sashes, so's to look as Eastern as we can; and Stevie could be Pharaoh, and have the biggest toy wheelbarrow for a chariot, and the Babe could be Pharaoh's army. And then we three biggest fellows could go across the sea—that would be the empty bathtub—"dry shod," and then we'd fill the bathtub chock full and drown Pharaoh. It wouldn't hurt you any, Pharaoh; don't be silly!—only get your nightgown and the Babe's wet, and there's plenty more of those."

"I'll be Pharaoh if I can wear the glass beads," said Stevie. So we had to let him, so as not to spoil the play. "Pity we couldn't have the sea really red," I said. "Seas never look the color of plain water—they're always gray, or blue, or green—and red's such a pretty color. There's a lot of splendid red paint in the shed that the painters left."

Mamma says that was where I was wrong, putting that idea into the children's heads.

Then Hal says, "Why, yes, we could use that. You can get paint off with turpentine. Don't you know mamma just cleaned some off Stevie's trousers?" I think Hal was naughty, too.

So we sent Stevie and the Babe down to the shed for our paint and then we dressed. The Babe looked awful cunning as Pharaoh's army. We dressed him in his little pink pajamas. 'Gene says the 'Gyptians didn't wear pants—but that's the kind of a nightie he wears, and so he did.

There was two brushes in the paint pails, and 'Gene and I painted the tub all over inside so that the water'd look really red. I think the main trouble was that the paint didn't have time to dry. That's why it got over the Israelite's feet so, when they walked across dry shod.

We didn't ask papa and mamma up. Mamma says that was because we knew she wouldn't approve of it. But papa had gone out and we didn't know as mamma'd care to see it alone. So after we'd gone across, we filled up the tub for the Babe and Stevie.

Stevie was proud as a peacock. He had on a long nightgown of mamma's. He said Pharaoh probly wore a train, as he was king, and he had on a blue and gold tissue, paper cap that Hal owns—came out of a snap-bonbon—and the glass beads. They're red glass, and they're awful pretty. And he got into the wheelbarrow—it's quite a big toy one.

The Red Sea looked fine. The paint showed through the water just as bright, for we'd painted over where the Israelites' feet had taken it off, and we got a board and made an inclined plane down into the tub. We made it pretty

steep, to give the wheelbarrow a good start. Then we let Pharaoh go.

It was fine. The plane was so steep the wheelbarrow tipped right over into the tub, and O, he was an awful sight, Stevie was; but we fished him out, and he's a plucky little fellow, so he only laughed. But his face was all paint, and he looked so queer. And the glass beads' string broke and they went all over the Red Sea.

Then we put the army on the inclined plane—of course they was infantry, and didn't have chariots—and gave it a push. But the Babe was frightened and gave one of his awful yells, and we pulled him out; but he kept on roaring. And so mamma came. And she said, "Robert, you may go to your room and stay there until to-morrow morning." And so I didn't hear the rest of it.

We were all punished except the Babe. Mamma said he was too little to know he was doing wrong. And mamma talked with us three older boys, and we felt mean. But 'Gene and I didn't care quite so much when she said she was surprised at Hal, for Hal's the good one. And you see he didn't find the turpentine after all. So we didn't play the Red Sea again. The next time it was Joseph and his brethren. And Hal was Joseph, and wore papa's breakfast coat. And papa and mamma came up to see it.—The Interior.

## COAXING BIRD GUESTS.

It is well to begin to make preparations for bird guests at least as early as the middle of November. In the first place, it takes some time for the news of one's hospitality to spread among the feathered folk, and the sooner it starts the better. Then, most people prefer to work outdoors in November rather than in December. But January is not too late. It is very desirable that some of the birds should be induced to feed where they may be observed by their hosts.

Generally speaking, there are two kinds of birds to prepare for — those which eat seed or grain and those which prefer animal food of some kind. There is another class, well represented by the bluejays, which will eat almost anything, but no special preparations need be made for the birds belonging to it, since they will fare riotously on the food set out for the others. First of all we will consider the insectivorous birds. Their natural fare is rarely attainable in winter, but beef suet will be found a very good and convenient substitute for it. All things considered, suet is the best thing I have tried for this purpose.

If there happens to be trees near the house, the problem of the bird-feeder is simple; all he has to do is to tie the suet securely to the trunks and prominent branches and await the arrival of his guests. If there are no trees, he should go out into the woods and cut down as large a dead one as he can handle, and set it in the ground exactly where he wants it. A sapling will answer, but a larger tree is more interesting.

For the seed eating birds it is well to have a variety of food. Mixed bird seed is excellent for the smaller birds, but to it should be added such things as oats, wheat, buckwheat, corn and sunflower seeds. If there are no cats in the neighborhood, the best place to scatter the seed is on the ground, where seed-eating birds usually get their food. First of all, however, the snow should be cleared away; otherwise the food is liable to sink in.

## JULES VERNE AND HIS STORIES.

Few, indeed, are the boys who have not revelled in the romances of Jules Verne. His life was a most interesting one, and nothing is more fascinating than the stories of his early struggles. At the age of sixteen he went up to Paris, studied law, and at nineteen became a duly qualified member of the French Bar. But he never practised. Literature was his bent. Life was a hand-to-mouth existence, till one day an old bookseller, who was reading one of Verne's tales of adventure in a popular paper of the day, gave him the idea of his life.

"If this man," remarked the bookseller, pointing to Verne's name, and altogether unaware that he was talking to him, "would read the books of 'Cyrano de Bergerac,' he would get a notion which he might put to profit."

Verne bought one or two of them for a few pence and read them. Then, after a few weeks' work, during which he hardly stopped for food or sleep, he finished "Five Weeks in a Balloon," and dropped his manuscript into the letter-box of Hetzel, the publisher. Some days later he saw Mr. Hetzel coming out, and, with the desperation hunger gives, for he had not a penny in his pocket, and had eaten nothing since the day before, he went up to him and began to talk.

"Go away," said the old gentleman, who was deep in a manuscript; and, when Jules Verne persisted, handed him a franc. Verne, furious at first and then amused, ran after Mr. Hetzel to return the money, and found him sitting on a bench in the Luxembourg Gardens, still reading the MSS. One of the sheets of the paper blew away. Verne caught it, gave it back to Mr. Hetzel, who remarked, "I am much obliged, but do leave me alone. I am wasting all my dinner-time over this story as it is. It is so terribly interesting." "I am glad of that," Verne said, "for I am its author."

"The author!" The old publisher dropped the MSS. into his hat, sprang from his seat, kissed the young man on both cheeks, and shook him warmly by the hand. Then the masterpiece flew away, and the two newly-made friends spent ten minutes chasing it. So began the friendship which ended only with old Mr. Hetzel's life, and was continued by his sons, who have published every book Jules Verne has written.

## WAITING.

By John Burroughs.

Serene I fold my hands and wait,  
Nor care for wind, or tide, or sea;  
I rave no more 'gainst time or fate,  
For lo! my own shall come to me.

I stay my haste, I make delays,  
For what avails this eager pace?  
I stand amid the eternal ways,  
And what is mine shall know my face.

Asleep, awake, by night or day,  
The friends I seek are seeking me;  
No wind can drive my bark astray,  
Nor change the tide of destiny.

What matter if I stand alone?  
I wait with joy the coming years;  
My heart shall reap where it has sown,  
And garner up its fruit of tears.

The waters know their own, and draw  
The brooks that spring in yonder  
height;  
So flows the good with equal law  
Unto the soul of pure delight.

The stars come nightly to the sky;  
The tidal wave unto the sea;  
Nor time, nor space, nor deep, nor high,  
Can keep my own away from me.

Lies are like snakes: "wherever there  
is one there are two!"

## THE ENGLISH LANGUAGE.

The great languages of antiquity are dead. The Assyrian has been buried for ages. The Hebrew is the special possession of those who study the sacred books of a scattered nation; the Greek and Latin are within the reach of the learned, but the leading living tongue of the present hour seems to be the English. A hundred years ago perhaps fifteen million people spoke English. This was probably as great a number as ever spoke the Latin tongue, and three times as great as ever spoke Greek. The great work of dominant empires in the ancient time was subjugation, not education. Books were few, literature was limited. The whole mass of literature of all ages before the Christian era would be a mere trifle compared with the literature of to-day. There are doubtless a hundredfold more books written and published in the English tongue than Solomon ever saw, and each one of those books represents editions of hundreds, thousands, or even millions of copies which are sent forth to the world. The ancient peoples had no printing-press, no newspapers, no mailing facilities, and comparatively few could either write or read.

There are three prominent modern languages. There are, perhaps, forty millions of German-speaking people, with an extensive literature. There are between thirty and forty millions of French-speaking people; but to-day there are not less than one hundred and ten millions of English-speaking people; and besides this the British Empire and its dependencies have a population amounting to some two hundred and fifty-two millions of souls. Now, as a rule, conquerors do not learn the language of the conquered people. They give commands and leave it with the subject races to understand and obey them. Then Bible societies, missionary societies, and all civilizing agencies are instrumentalities for the diffusion of the English tongue, for though they develop the languages of the people among whom they labor, yet in all higher education and advancement they fall back upon the English language as the vast treasure-house from which they are to draw.

Commerce is also a great instrumentality for the diffusion of language, and half the shipping of the world is controlled by the English-speaking people. As literature spreads and education extends, the English language must extend with it. It is an omnivorous language, gathering, borrowing, and creating words as they are needed. In North America the English-speaking people have a vast amount of territory into which an increasing population is rapidly pouring; and the common school, the spelling-book, the newspaper, lead these to a knowledge of the English tongue. English-speaking people have increased sevenfold within a century, and they are increasing now as rapidly as ever.

The greatest instrumentality for reaching the world with the gospel message seems to be the English language, and those who can command its resources should use them to the greatest possible extent to proclaim the gospel of the kingdom in all the world for a witness to all nations.—H. L. Hastings.

To pray for abundant blessings without putting forth our best efforts to obtain them by our labor, is like praying for plentiful harvests with the plow in the barn and the furrows unturned. God answers prayers for the harvest after the furrows are turned and the drill has done its work.

When God winnows the fields some men are as the chaff before the winds and some are as the golden grain at His feet.

## ADVICE TO MOTHERS.

If you have a baby or young children in the home always keep a box of Baby's Own Tablets on hand. Don't wait until the little one is sick, for sometimes an hour's delay may prove fatal. This medicine cures stomach trouble, constipation, diarrhoea, simple fevers and makes teething painless. If children are sick, Baby's Own Tablets make them well; and better still an occasional dose will keep them well. The Tablets are good for children of all ages and are guaranteed to contain no opiate or harmful drug. Mrs. Joseph Ross, Hawthorne, Ont., says: "I have used Baby's Own Tablets and find them just the thing to keep children well." These Tablets are sold by all medicine dealers or you can get them by mail at 25c. a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

## A GREAT YEAR FOR DEER HUNTING.

From the latest returns received by the Grand Trunk Railway system whose lines tap the best territory in Ontario for fish and game, it appears in comparison with the season of 1905, the hunters of last fall had a full measure of success.

During the fifteen days open season of 1906 the Canadian Express Company alone transported 3,100 carcasses of deer with an aggregate weight of 318,215 pounds, all of these being shipped from points on the Northern division and Ottawa division of the Grand Trunk, against a total of 2,796 carcasses in 1905, or an increase of 394 deer with an increase in weight of 11,829 pounds.

The districts from which the largest numbers were shipped were the Magnetawan River (Burk's Falls), Trout Creek, South River, Lake of Bays (Huntsville), Kearney, Powless, and the Haliburton region. This number of course cannot be taken as an estimate of the number killed as a large number are eaten by the hunters in camp, and a large number are transported home by the settlers. When it is considered that nearly 5,000 hunters were in the several districts during the open season and that each hunter is allowed by law two deer, it can be conservatively estimated that close upon 10,000 deer were killed during the fifteen days of the open season between November 1st and November 15th.

From other authentic information it is found that during the last seven or eight years deer have been seen from 150 to 200 miles further north than they were found before.

Instead of diminishing in numbers the deer in the "Highlands of Ontario" are increasing. The woods are full of them and the game laws are so well enforced by the Ontario Government that good hunting in that territory is assured for years to come.

Without a doubt the hunting season of 1906 in the Province of Ontario has seen the largest influx of hunters that has ever been. Not only from the towns and cities of Ontario have the Nimrods turned out in large numbers, but from the sister province of Quebec and from the United States many have taken advantage of the well known attractions that appeal to lovers of sport, and the life in the woods following the chase.

There has been some discussion in the newspapers to the effect that the large number of hunters who go in each year in quest of deer will eventually have a tendency to diminish the supply, but this has not been borne out by the facts and returns. This game is not on the decrease, but on the contrary, they seem to be multiplying in the several districts in which they are found, though in the regions where railway construction has been going on for some time it has had the effect of driving them further north, or to other parts of the province into more sparsely settled districts.

The efforts being put forth to prevent Sabbath desecration, and to secure a due recognition of the sanctity of the Lord's Day and its proper observance, are meeting with a hopeful degree of success both on this continent and in Europe. It will be gratifying to all lovers of the Sabbath to know that there was recently held in the city of Philadelphia a meeting of "The Philadelphia Woman's Association for the Better Observance of the Lord's Day," at which was inaugurated a movement which has proved a great blessing in England, the object of which is to influence leaders of society to set a worthy example and to desist from practices which turn the Holy Day into a holiday.



CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

A call from Lachute to Rev. T. A. Mitchell, of Manotick, has been sustained by Ottawa Presbytery.

Rev. A. G. Cameron, of Merivale, was appointed interim-moderator of the session of Manotick, and instructed to declare the pulpit vacant on January 27th. He was authorized to moderate in another call as soon as the people were prepared.

In the event of Rev. J. G. Gregg of Bathurst, accepting the call of Cumberland and Rockland, the Ottawa presbytery made provisional arrangements for his induction. The moderator of the presbytery will preside. Rev. A. G. Cameron was chosen to preach, Rev. Hugh Taylor to address the minister and Rev. G. N. Coburn to address the people. The choosing of the date was left in the hands of the moderator.

At the last meeting of Ottawa Presbytery a request was received from the Aylmer congregation asking to be raised to the status of an augmented congregation. After considerable discussion it was agreed that the moderator and Dr. Armstrong be appointed a committee to confer with the people and to report. It was also agreed to have the congregation of Thurso placed on the home mission list under the care of Dr. Armstrong after the first of April.

## WESTERN ONTARIO.

The Rev. D. Inglis Ellison, of Duff's church and Tai's Corners, has been called by Stanley street congregation, Ayr, to succeed Rev. S. O. Nixon.

Rev. T. J. Thompson of St. Andrew's church, Stratford, will conduct anniversary services at Burns' church, Milverton, on January 20th.

Rev. Mr. Budge, of Hanover, occupied the pulpit of the Embro church on a recent Sunday, also conducting prayer meeting.

The Hamilton Presbytery sustains the call to Rev. D. M. Robinson from Strabane and Kilbride.

Rev. J. C. Wilson, B. A., of Acton, has been presented with an address and a valuable fur-lined coat. Mr. Wilson was also made the recipient of a beautiful dinner set of Limoges china.

Miss Cora McKee, organist of the Notawa church, has been presented with a handsome brooch, set with pearls, along with an address, expression of the congregation's appreciation of her services as organist.

The Session of Lobo have presented their pastor, Rev. James Argo, with a resolution of sympathy and condolence on his recent sad bereavement, and accompanied the same with a gift of over \$100 from the congregation.

The induction of Rev. H. B. Cochrane is announced for next Tuesday afternoon, Rev. Mr. Scott, of Mount Pleasant, will preach and preside at the induction service, and Rev. Mr. Thompson of Ayr, will address the minister, while Rev. Mr. McBeath of Paris, will speak to the congregation.

The death is announced of the Rev. Geo. Kerry, a well-known Baptist missionary, who worked in Bengal for more than forty years. He returned to England in 1897.

Scotland has 3,712 miles of railway; Ireland 3,296 miles—but while Scottish railways carry 117 million passengers yearly, Irish railways carry less than 30 millions.

## EASTERN ONTARIO.

Rev. Mr. Sincennes, of Cornwall went to Montreal to attend the funeral of the Rev. Prof Coussirat, of the Presbyterian College, who died on Tuesday.

Rev. Dr. A. S. Grant, of Dawson city, who is east on a vacation, was in Almonte last week, and called on friends there on his way to Toronto.

Rev. Robert Young, B. A., of Pakenham, occupied the pulpit of Calvin church, Pembroke, Sunday. Rev. Dr. Bayne preaching the anniversary sermons of the church at Pakenham.

At the recent annual meeting of the Women's Missionary Society of St. John's church, Cornwall, the reports showed the society to be in a flourishing condition. The officers of last year were all re-elected as follows:

President, Mrs. (Rev.) McGillivray; 1st vice-president, Mrs. E. H. Liddell; 2nd vice-president, Miss Orena Warrington; secretary, Miss Meiklejohn; treasurer, Mrs. J. G. Harkness; pioneer secretary, Miss Hattie L. Warrington.

During the holiday season the Elizabeth congregation remembered their Minister, Rev. N. Waddell, with numerous tokens of their good will. At a social held in the manse Mr. Geo. Elder took the chair and discharged its duties in a very creditable manner. A short but appropriate programme was rendered. The choir sang a few selections and solos were given by Miss McCrimmon and Miss Jessie McNaughton. Mr. St. John on behalf of the congregation, presented the organists, Miss J. McNaughton and Miss Waddell, with well-filled purses. Rev. N. Waddell replied on behalf of the young ladies and thanked the congregation for the great kindness they had shown him since confining amongst them.

The closing exercises for the year in the Sabbath School of St. Paul's Church, Smith's Falls, of which Mr. William Ewart is Superintendent, were of an unusually interesting character. The members of the primary class (taught by Mrs. F. T. Frost) led off by reciting in concert the Ten Commandments, the 23rd Psalm, the Lord's Prayer and other Scriptural passages. Following this, 17 members of the school were awarded Bibles donated by the Kirk Session for repeating correctly, in two sittings, the Shorter Catechism. Thirteen members of the school were awarded the General Assembly's diplomas for repeating the catechism at one sitting, and one the diploma for memorizing Scripture passages. Fifteen members of the primary class were awarded the Assembly's certificates for memorizing Scripture. Miss Grace C. McLean was awarded the red and gold seals for memorizing Scripture, and by reciting over 1,200 verses of Scripture won the gold medal donated by C. B. Frost, Esq. Miss Hilda McCallum was the winner of the silver medal, donated this year by A. Boyd, Esq., for memorizing Scripture. Two special prizes, awarded by the Superintendent, for readiness in finding Scripture texts, were won by Edna Smith and Arthur Lloyd. Such a successful issue of the year's work will prove stimulating to the enthusiastic and devoted Superintendent and teachers and officers. The minister, Rev. E. W. Mackay, and the members of Session, in the presence of the parents and friends of the children, handed the diplomas and prizes to the scholars who had won them.

## WINNIPEG PRESBYTERY.

At the recent meeting of the Winnipeg Presbytery there was a good attendance of members.

Rev. D. M. Solandt, B.D., of Ottawa, being present was invited to sit with the presbytery as a corresponding member.

Rev. Dr. Farquharson on behalf of the church and manse building board presented a statement showing the indebtedness of several congregations which had been assisted by the fund. This statement was referred to the home mission committee for consideration.

The following elders were certified by their respective congregations and their names were added to the roll:

Geo. A. Young, Knox church, Winnipeg; A. P. Shettler, Greta; Archibald MacDonald, St. Andrew's church, Winnipeg, and John Donnelly, Norway.

A communication was read from the congregation of Greta, asking that Rev. Geo. Bennett, of Morris, be appointed interim moderator of the session until the congregation secure the services of an ordained minister. The request was granted.

Rev. Dr. Bryce called attention to the recent death of Donald Matheson, an elder in the Elmwood congregation and a member of his court. Dr. Bryce and Dr. Hart spoke of the loss sustained by the presbytery and the congregation in the death of Mr. Matheson and it was agreed that the clerk send a letter, in the name of the presbytery, expressing sympathy with the surviving members of the family.

The moderator also called the attention of the presbytery to the death of Rev. Jos. Hogg which had occurred since the last meeting and suggested that the presbytery make suitable recognition of the loss of one of its members.

Rev. Dr. DuVal, Rev. Principal Patrick and Rev. Dr. Hart bore feeling testimony to Mr. Hogg's high Christian character, his devoted services and his triumphant faith when face to face with death, and it was agreed that a committee consisting of the Rev. Dr. DuVal and Rev. Dr. Patrick be appointed to draw up a suitable resolution to be engrossed in the minutes and to be communicated to the bereaved family. The position of treasurer of the presbytery fund rendered vacant by the death of Mr. Hogg was filled by the appointment of Dr. Farquharson.

G. H. Greig, on behalf of Augustine church, asked the presbytery to arrange for the preparation of framed notices containing information about the location of the Presbyterian churches in the city and their hours of service, to be hung in hotels and other public places. This was referred to a committee of the city pastors, with Rev. Dr. Wilson as convenor.

Rev. J. P. Jones informed the presbytery that St. John's congregation in the north end of the city wished to arrange for the erection of a new church and with that end in view asked the presbytery to approve of the purchase of a piece of land 125 feet by 135 feet in extent at the corner of Cathedral avenue and West street within a block of their present church. The presbytery gave its approval to the selection of this new site.

Rev. J. W. Macmillan presented a statement about the Presbyterian Brotherhood, telling how the Rev. Dr. Gordon had become acquainted with the organization on a recent visit to its annual meeting at Indianapolis, and how he had, on his return, gathered together a number of the officers of the Presbyterian churches in the city to St. Stephen's church and interested them in the movement which aims at the organization of the men of the church for spiritual development, denunciation fealty and organized work.

Mr. Macmillan moved that the presbytery view with approval the proposal for the establishment of a Presbyterian brotherhood and commends the matter to the favorable consideration of the sessions within the bounds of the presbytery.

Rev. Norman Macleod Caie, Beardsen, Glasgow, has been elected minister of St. Matthew's Established Church.



## PRESBYTERY OF PARIS.

Three calls were sustained at the meeting of the Presbytery of Paris on the 8th instant. Knox Church, Woodstock, presented through Dr. McMullen, a largely signed call to Rev. R. B. Cochrane. This was accepted, and the ordination and induction fixed for the 22nd inst. the moderator, Mr. Booth, to preside, Mr. Scott, of Mount Pleasant, to preach, Mr. Thompson, of Ayr, to address the minister, and Mr. MacBeth, of Paris, to address the people.

Mr. MacBeth presented a call from Stanley Street Church, Ayr, to Rev. D. I. Ellison, of Taits Corners. This was forwarded to the Presbytery of London.

Mr. Brown, of Tilsonburg, presented a call from Verschoyle and Culloden to Rev. W. S. Wright. This will be forwarded to Mr. Wright.

There was a very important discussion on Church Union which showed that the speakers were not in favor of the organic union proposed. Rev. W. A. J. Martin, of Branford, said that he was on the Union Committee, but had his own decided views on the subject. It was time to speak out plainly. The Presbyterian Church had not committed itself to the desirability of organic union, and no one had a right to say that she had. In his opinion organic union might be feasible in some way, but it was not desirable. Co-operative federation might do some good.

At the noon hour the ladies of the Paris congregation entertained the members of the Presbytery and others to dinner in the dining hall of the Church. This is now a regular and much enjoyed feature of the meeting, of this Presbytery.

## WINNIPEG AND WEST.

Referring to anniversary services in Kildonan church conducted by Rev. Alexander Matheson, The Free Press re-examines Matheson. The Free Press re-examines Matheson, having been born and largely educated there, having taught the first day school and having done his life work here. He is now in his 79th year, has retired from pastoral work and is living in Kildonan.

Mr. Matheson is known to many of our readers in the East. He is a graduate of Knox College, taught school while a student at Brampton, was for several years a pastor in Glangarry, in which historic district he secured his wife.—Editor.

At the annual meeting of the Ladies' Aid of St. Andrew's church, Winnipeg, Mrs. Campbell took the chair. The reports for the year showed that nine hundred dollars had been collected by the society during the year, of which amount \$383 was handed over to the board of management to help pay for the extensive repairs and improvements to the church. The ladies have still a balance on hand. The officers elected were: President, Mrs. Cameron; 1st vice-president, Mrs. J. B. Russell; 2nd vice-president, Mrs. Anley; treasurer, Mrs. Purvis; secretary, Mrs. Norman Neil. The delegates to the Travellers' Aid society, Mrs. Audrie Macdonald and Mrs. Macmillan, were re-elected, Mrs. Black being also appointed delegate to the Y.W.C.A.

To restore Dundee city churches to their original architectural features is estimated to cost \$7,500 and it is proposed to appeal to the public for funds.

Ireland has now her own trade mark. The design consists of the reproduction of an old Irish ornament with the words "Danta I Eirinn" (made in Ireland).

## LETTERS FROM INDIA.

The following letters have been received by Rev. C. W. Gordon. They are written by the Rev. James S. Mackay, a graduate of Manitoba College, at present working as a missionary in India and supported by the congregation of St. Stephen's, in this city. Mr. Mackay is a young man from the township of Zorra, in Oxford county, so justly famous for the prowess of its stalwart Highlanders as for its remarkable contribution to the intellectual life of the Province of Ontario. The Mackays of Zorra are a large and influential clan that is worthily represented both at home and abroad in the ranks of ministers and missionaries of the Presbyterian Church. Mr. Mackay was born on a farm where he wrought until he was grown into young manhood. But the Scotch thirst for learning sent him to school and his Scotch independence made him pay his own way till he graduated three years ago with his degrees in arts and theology. In India he has given proof that his is no recedent blood and that he is worthy of the best traditions of his clan.

## WORK IN CASHMERE.

The following letter may be of interest as describing some of the results of the C.M.S. mission in Cashmere:

Srinagar, June 21, 1906.

"Dear Mr. Gordon and St. Stephen's Friends: You will probably have heard that, on the return of Dr. Buchanan last March, I was transferred to Mhow to assist for the present in orphanage work there. Three of our men went home on furlough this spring, which has left us quite short-handed for the amount of work undertaken. It is very difficult to arrange men and work here, as constant changes are taking place owing to some going home from time to time, and because of this it is possible another change may take place in my appointment soon. As I have only been in the orphanage work for a short time, possibly at a later date I can describe it to you better, and for the present I shall attempt to tell you something of the C. M. S. work being done in North India, as I have come, in the company of five others, to Kashmir for a much-needed rest. The journey is quite difficult, but once here one feels amply repaid for the struggle, as the beautiful scenery and lovely cool air soon revive the body wearied and worn by the great heat of the plains.

"Forty years ago the state authorities and people here were so much opposed to Christianity that the first missionaries to visit the place were stoned, and those who would rent a house to them were threatened with being skinned alive. One man who dared to make some casual inquiries re Christianity was terribly beaten and thrown into prison, with great blocks of wood tied to his feet. In 1865 Dr. Elmslie succeeded in getting into the country for a few months, but for some years he was not allowed to become a permanent resident of the place. His person, his work and his message could not be resisted, however, and in 1875 the first mission hospital was founded. Other helpers came and the work grew steadily and rapidly until now, under the able management of the Neve brothers, they have the finest mission hospital in the world, last year having treated some forty-two thousand patients, over fourteen hundred of whom were in-patients. The state officials, who at first were so strongly opposed, now not only recognize the merits of the work done, but in many instances give liberal contributions for the upkeep of it.

"What is true of medical work is also in a large measure true of educational work. It was with the greatest difficulty that missionaries first gained permission

to begin school work among the common people, and even yet anything that has the least appearance of an innovation is treated with great suspicion by many.

"Srinagar, with a population of about one hundred and twenty thousand, is the centre of missionary effort. A number of schools have for some time past been working with splendid results. You will naturally ask regarding results, what can be tabulated as to the number of converts? But this, as at home, is a very difficult, if not an impossible thing to do. Of those who have renounced their horrid past and come out as open followers of Jesus Christ, the number is very small, even after forty years of splendid, persistent effort, and yet even a casual observer cannot fail to see much, very much, to encourage. The early antipathy toward Christianity has very largely disappeared. Christian schools are both tolerated and very largely attended. North, south, east and west, wherever one goes through the country, young men are met with who are proud to say they have attended mission schools, and in like manner those are everywhere met with who sing the praises of the hospital authorities for the kindness and help received from them. It is true, the real harvest time here, as all over India, seems long delayed, but the confidence and hope of workers here is very inspiring. Earnest minded men and women are giving out life's energy in praying and toiling and waiting for the coming of the Kingdom. True and faithful work has long been done in the name of Jesus Christ, and here as well as at home there shall be a day in which its fruitage will be revealed and the promises of God fulfilled. With kindest regards, I am, yours faithfully,

"J. S. MACKAY."

"Neemuch, Nov. 19, 1906.

"Plague is subsiding here and our mission school opened to-day after being closed for some six weeks or so. I still continue to go out to the villages about three mornings per week, but it is hard to reach the poor ignorant creatures even with the greatest message of man.

"You asked about my language, whether change of location would affect it, etc. No, it is the same language we attempt to speak, viz. Hindi, though, of course, there is nearly always a local jargon in any part of India that is very difficult to understand. I am now giving my spare time to the study of Urdu, which is a companion language to Hindi, though the characters are very different. People say I am making fine progress in language, so I am encouraged to struggle away."

The income of the United Kingdom from foreign investments is calculated at 66 millions yearly.

During the Russo-Japanese War the amount disbursed by the Red Cross organization was, it is stated, nearly 3,000,000 pounds sterling.

With a wealth per capita of \$80 South Australia claims a place in the first ranks of prosperity throughout the world.

Railways of the United Kingdom carry over 450,000,000 tons of goods yearly. Of this amount Ireland's share is only 6,000,000 tons.

The scene of Thomas Campbell's "Lord Ullin's Daughter" lies on the west side of the island of Mull, being separated by a 90-foot sound of water.

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## HEALTH AND HOME HINTS.

To purify the air of the cellar and destroy parasitical growth, place some roll brimstone in a pan, set fire to it, close the doors and windows as tightly as possible for two or three hours. Repeat every three months.

When baby has been vaccinated, great care should be taken for a day or two to prevent any water getting on the arm, as it is apt to destroy the effect of the operation.

If troubled by a speck at the end of your pen, instead of rubbing it off with a piece of blotting paper, hold the pen point over a lighted match and your trouble will disappear.

Let eyeglasses lie in alcohol for a few moments, then polish with chamois. If the glasses are set into gold frames a fine camel's hair brush will lift the dust from the edges, and make them look like new.

**Turkey Turnovers.**—Chop the meat fine season well and moisten slightly with gravy. Make a soft biscuit dough, allowing three tablespoonfuls of shortening for each quart of flour. Roll it out one-third of an inch thick, cut into circles, put a large spoonful of the meat mixture on each, fold over and pinch together in turnover shape. Bake in a hot oven or drop into smoking-hot fat until well browned.

To make peppermint drops, place over the fire, in a granite pan, one large cup of granulated sugar and four tablespoonfuls of hot water. When the mixture comes to a boil cook just three minutes. Meanwhile have ready four tablespoonfuls of confectioner's sugar and a few drops of peppermint. Turn this into the boiling syrup and stir quickly. Take from the fire and set the pan containing the mixture in one of hot water and with a spoon drop the liquid in spots the size of a nickel on marble or on oiled paper.

**Hot Water for Coughs.**—A sudden and wearing attack of coughing often needs immediate attention, especially in consumptives and those chronically ill. In an emergency, that ever-useful remedy, hot water, will often prove very effective. It is much better than the ordinary cough mixtures, which disorder the digestion and spoil the appetite. Water, almost boiling, should be sipped when the paroxysms come on. A cough, resulting from irritation, is relieved by hot water through the promotion of secretion, which moistens the irritated surfaces. Hot water also promotes expectoration, and so relieves the dry cough.

**Banana Salad.**—A strip of the peel of a large and perfect banana may be turned back, and most of the pulp carefully scooped out. The short, thick variety of banana, in either red or yellow, is the best for this purpose. To fill the space left by the removal of the pulp, prepare a mixture of thinly sliced banana, shredded orange or grape-fruit, seeded and peeled, white grapes and a few kernels of English walnuts or pecans in small pieces. In their season stoned cherries may be added. All must first be mixed in a bowl with a generous supply of dressing, and after the yellow cases are filled with the salad, each must be laid on lettuce leaves. These must be prepared a short time before using. Either a mayonnaise or a good boiled dressing may be used.—Harper's.

Father Lynch, the Catholic priest at Brainerd, Minn., wrote to the Minnesota Methodist Episcopal Conference, expressing regret at the removal of the Methodist pastor of the town, and stating that if the cause of the change was financial he would be glad to see that cause removed. An exchange says: The cause was not financial, but we have eloquent proof of Christian unity in the incident.

## SPARKLES.

"By the way, sir," asked the waiter, "how would you like to have your steak?"

"Very much, indeed," replied the mild man, who had been patiently waiting for twenty minutes.

"My face is my fortune, sir," she said. "Huh!" he rejoined. "Now I know what they mean when they say money talks."

Tommy—"Does your ma hit your foot under the table when you've had enough?"

Jolnny—"No; that's when I haven't had enough. When I have she sends for the doctor."

Old Mr. Grum (to organ grinder)—Here's a penny; now move on.

Organ Grinder—Pardon, signor; sixpence is my charge for doin' anything by request.—Scraps.

"Generous? Why, he's the stingiest man I ever knew."

"Yes; but he gives himself away whenever there is a call for any outlay of money."

Tommy—Paw, doesn't precipitation mean the same as settling?

Mr. Figg—It does in chemistry, but in business you'll find that most men in settling don't show any precipitation at all.

"Now, Pat," said a magistrate to an old offender, "what brought you here again?"

"Two policemen, sor," was the laconic reply.

"Drunk, I suppose?" queried the magistrate.

"Yes, sor," said Pat; "both av thim."

Kind Lady—"After I gave you that nice dinner, you didn't say that wood."

Hobough—"Pardon me, lady. Yer grammar is bad. Youse should say 'you didn't see that wood,' and then you're wrong. I saw it when I came in."—Philadelphia Press.

Hawley—"I wonder why a dentist calls his office a dental parlor?"

Smart—"I don't know. Drawing room would be more appropriate."

Mr. Crusty—"Mary, I don't approve of kissing, as a rule; but if that young Cowley's going to spend an hour every evening begging 'just one,' why, for goodness sake, give it to him!"

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## DAILY FADING AWAY.

The Story of a Women Made Well by Dr. Williams' Pink Pills.

Bad blood means bad health. That is why Dr. Williams' Pink Pills mean good health. They actually make new, rich blood which strengthens every nerve and every organ in the body. That is why people who use Dr. Williams' Pink Pills feel bright, active and strong. Mrs. Arthur Hannigan, Marshville, Ont., is a witness to the truth of these statements. Mrs. Hannigan says: "For nearly three years I suffered from anaemia (bloodlessness) and during that time consulted and took medicine from several doctors, without beneficial results. My complexion was of a waxy appearance, my lips and gums seemed bloodless. I suffered from headache, dizziness and palpitation of the heart. My appetite was so poor that I did not care whether I ate or not and I grew so weak, and was so much reduced in flesh that my friends thought I was in consumption. As I have said I doctored without benefit, until the last doctor whom I consulted advised me to try Dr. Williams' Pink Pills. I followed his advice, and less than a dozen boxes have made me the well woman I am today. All the symptoms of my trouble have vanished and I enjoy the very best of health. I know there are hundreds of women who are drifting into the same condition I was, and to all such I would strongly urge the immediate use of Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills do not act upon the bowels; they do not tinker with mere symptoms; they go right to the root of the trouble in the blood. That is why they cure common ailments like rheumatism, neuralgia, kidney trouble, headaches and backaches, St. Vitus' dance, and the special ailments that afflict so many women and growing girls. Sold by all medicine dealers or by mail at 50c. a box or six boxes for \$2.50, from The Dr. Williams' Medicine Co., Brockville, Ont.

Larger national power is the demand of the hour, says the United Presbyterian of Pittsburg, for the same reason that the old Federation of States failed, there is a present necessity for centralization of power. A State is a limited sovereignty, but our interstate relations have become so many and so important that the unity and permanency of the nation can be effectively maintained by an enhancement of national power. For example, our interstate relations require national marriage and divorce legislation. The supreme court has done much by the development of germinal principles of the Constitution into national law, but even this has its limitations and more must be provided. In this the State will not be weakened, but rather in a corresponding way will broaden its powers over things local. The weak points of the constitution of the United States are becoming more apparent from year to year. The constitution of Canada is preferable to that of the United States, though our system may develop some weak points in time.

## TOBACCO HABIT.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

**LIQUOR HABIT.**—Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a cure certain.

Address or consult Dr. McTaggart, 75 Yonge street, Toronto, Canada.

The old olives beneath which the disciples slept are long since dead and gone; but the Christ who wept there, and those who slept there, live still and will live forever.

# CANADIAN PACIFIC

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

b 8.18 a.m.; b 6.30 p.m.

**VIA SHORT LINE FROM CENTRAL STATION:**

a 8.00 a.m.; b 8.45 a.m.; a 8.80 p.m.; b 4.00 p.m.; c 6.26 p.m.

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

a 1.40 a.m.; b 8.40 a.m.; a 1.18 p.m.; b 5.00 p.m.

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

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(Week days)

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and Intermediate Points.

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Trains Leave Central Station 7.30 a.m. and 4.35 p.m.

and Arrive at the following Stations Daily except Sunday:

3.50 a.m.	Fitch	5.47 p.m.
4.25 a.m.	Corwall	6.24 p.m.
4.55 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.
8.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
8.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.55 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

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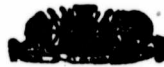
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## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 24, which has not been homesteaded, or reserved to provide wood lots for settlement, 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 must be made personally at the local land office for the district in which the land is situate.

### HOMESTEAD DUTIES.

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

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

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

The 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. COBY,

Deputy Minister of the Interior.

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

## PRESBYTERY MEETINGS

### Synod of the Maritime Provinces.

Sydney, Sydney.  
Inverness.  
P. E. Island, Charlottetown.  
Pictou, New Glasgow.  
Wallace.  
Truro, Truro, 18th Dec., 10 a.m.  
Halifax.  
Lun and Yar.  
St. John.  
Miramichi.

### Synod of Montreal and Ottawa.

Quebec, Sherbrooke, Dec. 4.  
Montreal, Knox, 11 Dec., 9.30.  
Glengarry, Van Kleekhill, Nov. 13.  
Ottawa, Ottawa Bank St. Ch. Nov. 6th.  
Lan. and Ren., Carl. Pl., 27 Nov. Brockville.

### Synod of Toronto and Kingston.

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

### Synod of Hamilton and London.

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

### Synod of Manitoba.

Superior.  
Winnipeg, College, 2nd Tues., 11-mo.  
Rock Lake.  
Glenboro.  
Portage-la-P.  
Dauphin.  
Brandon.  
Melita.  
Minnedosa.

### Synod of Saskatchewan.

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

### Synod of Alberta.

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

### Synod of British Columbia.

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

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107 St. James Street and  
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MONTREAL, QUE

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## TENDERS FOR DREDGING.

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

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

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, for six thousand dollars (\$6,000.00), which will be forfeited if the person tendering decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By order,  
FRED. GELINAS,  
Secretary.

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

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

## TENDERS FOR INDIAN SUPPLIES.

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

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

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

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

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