

Dominion Presbyterian

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OTTAWA, MONREAL, WINNIPEG. FEBRUARY 21st, 1906.

Single Copies, 5 cents.

FOR LOVE'S SAKE.

(By Margaret E. Sangster, in New York "Observer.")

Sometimes I am tempted to murmur
That life is flitting away,
With only a round of trifles
Filling each busy day;
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

One day is like another!
Sewing and piecing well
Little jackets and trousers,
So neatly that none can tell
Where are the seams and joinings,
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

Comforting childish sorrows,
And charming the childish heart
With the simple song and story
Told with a mothers art;
Setting the dear home table
And clearing the meal away,
And going on little errands
In the twilight of the day.

And oft when ready to murmur
That life is flitting away,
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly
With the grace of a thought divine:
'You are living, toiling, for love's sake,
And the loving should never repine.

'You are guiding the little footsteps
In the way they ought to walk;
You are dropping a word for Jesus
In the midst of your household talk:
Living your life for loves sake
Till the homely cares grow sweet,
And sacred the self-denial
That is laid at the Master's feet.

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MARRIAGES.

At the residence of the bride's father, on Jan. 17, 1906, by the Rev. James Black, father of the bridegroom, assisted by the Rev. Dr. Fletcher and the Rev. H. E. Ketchen, John Alexander Black, of the town of Sandon, B.C., to Mary Alvera, daughter of James McLaughlin, Esq., of the city of Hamilton, Ont.

On Jan. 31, 1906, at the residence of the bride's parents, Ormsvood, by the Rev. D. W. Mordson, D. D., Robert Anderson, of South Georgetown, to Margaret Louisa, daughter of Mr. Alexander McCurdy.

At 227 Cottingham street, Toronto, on Feb. 7, 1906, by the Rev. Alex. Esler, Robert H. Wright, of Paris, Ont., to Emily Watson Kay, daughter of the late Alexander Kay.

In Palmerston, at the residence of the bride's parents, on Jan. 24, 1906, by the Rev. Dr. Milligan, Miss Nettie Freeland, daughter of Mr. and Mrs. Samuel Freeland, to Mr. James Bent, all of Palmerston.

At the residence of the bride's father, on Jan. 31, 1906, by the Rev. G. Williams, Arthur Cunningham to Mary Ann, daughter of David Baxter, both of Georgetown, Que.

In Kingston, Ont., on Jan. 30, 1906, by the Rev. J. D. Boyd, William John Lambert to Ida Mary, third daughter of Mr. and Mrs. G. Watson, Lower Depot, Kingston.

On Jan. 17, 1906, at Chalmers Church, Toronto, by the Rev. H. A. Macpherson, Gertrude Hodgson, of Toronto, to Wilfred James Bulloch, Esq., of Gananoque.

In Oshawa, Feb. 8, by Rev. J. H. Hodges, W. B. Cochrane and Margaret Andrews, both of Oshawa.

At Toronto, on Feb. 7, 1906, by the Rev. Dr. Milligan, Robert S. Halnstock, of Cyreness River, Manitoba, to Marion H. Bruce, of Walkerton.

DEATHS.

Suddenly, on Feb. 4, 1906, at his late residence, 188 Peel street, Montreal, Edward Hunter Copland native of Striding, Scotland, aged 65 years.

At her residence, 2 Aberdeen avenue, Toronto, on Feb. 12, 1906, Agnes Stevens, relict of the late Rev. Archibald Clarke, in her 75th year.

In Elora, Ont., on Jan. 20, 1906, William Campbell, aged 69 years and 8 months.

At Ragan, Ont., on Feb. 12, 1906, Jeremiah Dowson, aged 82 years.

At the residence of his daughter, Mrs. S. K. Davidson, London, on Feb. 13, 1906, Robert Powell Toohie in his 90th year.

Suddenly, of heart failure, at 175 Madison avenue, Toronto, on Monday, Feb. 12, 1906, Elizabeth Hamilton, wife of Thomas Houston, aged 59 years.

At Saranac Lake, N. Y., on Feb. 15, 1906, Helen Kate, wife of C. H. Nelson, Montreal.

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

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NOTE AND COMMENT.

"Satan in solution" is the latest laconic description of alcohol and its varied compounds. The epithet fits.

Holland's young Queen recently sent greetings to the Batak Christians in Sumatra, with the statement that "she was enlisted with them under the same banner of the cross."

The number of converts and Christian Brothers' schools in the Province of Quebec which make no report to the Provincial authorities is said to be large, probably two hundred. There are also many teachers who have no certificates. One of the members of the Legislature has indicated that he will ask the Provincial Government for the facts.

Rev. G. A. Johnstone Ross, of the Presbyterian Church of England, publishes an earnest appeal to his brethren, urging that the sacrament of the Lord's Supper should be observed so as to express the living and loving unity of all Evangelical Christians, all such being welcome to the Lord's Table. In order to this he advocates the abolition of "Communion tokens," whether cards or other. These, he thinks, prove hindrances, and marks and symbols of parochialism and sectarianism. On this latter point the Belfast Witness says: "Whatever purpose may have been served by tokens in the past their usefulness is not apparent now. And the church ought certainly to emphasize the fellowship and Communion, which is one great ideal in the Lord's Supper."

The death, at an advanced age, of the Rev. Dr. James Stewart, of Lovedale, South Africa, removes one who has rendered a unique service to the Dark Continent, and whose name stands familiarly connected with that of David Livingstone. Stewart accompanied Livingstone on many of his journeys, was with him when Mrs. Livingstone died on the way up the Zambesi to Nyassa, and was present at Westminster when the body of the great explorer was laid to rest. It was through Livingstone's influence that Stewart decided to devote his life to Africa; what he has done for that continent may never be estimated. He was for forty years connected with the great native college at Lovedale, and also founded similar institutions at Blythwood and Blantyre. Lord Milner spoke of him as "the biggest human in South Africa." He was strongly in favor of British rule in South Africa, and had a strong aversion of the Boers, whom he regarded as uniformly cruel and unjust to the natives.

One of our highly esteemed ministers, says the Presbyterian Witness, who is completing the fortieth year of his ministry, "nor e'er had changed, nor wished to change his place," in conversation with the writer, made the statement that all the young men in his congregation with the exception of only one or two were members of the church in full communion. On being asked for an explanation of this much to be desired condition for all churches, the answer was given that he had learned from experience that children were generally glad of the opportunity to become members of the church, and he had, therefore given special attention to training the children of his congregation so that they might be fully qualified for church membership at an early age, "and," he added, "the members who have given me least trouble in all my ministry are those whom I received as children." This is a point which should be noted by elders, Sabbath school teachers and church members, as well as by pastors. The young people of the church afford a fine field for personal effort.

Mr. James J. Hill, the great railway man, says that while the United States are apparently prosperous, they are really living profligately, exploiting their natural resources, without building up industries and trade relations to take their place when these are exhausted.

When thinking of past and arranging for future benevolence, this pointer, which we find in an exchange, may be of service. "Don't be stingy because some of your charity went wrong. Think of how much wasted mercy has been poured out on you."

Mr. Carnegie has modified his trust for pensioning college professors, so as to admit the professors of denominational colleges to its benefits. The composition of the board of trustees of the fund, which includes the presidents of a number of "denominational" colleges, seemed to indicate that the term "sectarian" needed further definition, and that he did not mean to exclude all the institutions ordinarily known as "denominational."

W. M. Wolfe, professor of theology in Brigham Young College, a Mormon institution, at Logan, Utah, has caused a stir in Mormon circles, by renouncing his belief in the Mormon faith, refusing to pay tithes, and severing his relations with the college. Prof. Wolfe is the son of a Presbyterian clergyman. After engaging in the newspaper business he went to Utah ten years ago and became a convert to Mormonism.

A missionary in South America gives the unhesitating testimony in regard to the progress of Protestant mission work in that continent. He says: "There can be no question about it that, in spite of unprecedented efforts on the part of the priests to deceive the people as to the real issues at stake, to prejudice them against the Bible gospel, and to fan into flame that fanatical, intolerant spirit of the Inquisition days Rome is losing ground in South America every day, and a great deal of extra noise in the way of special processions, Bible burning or the discovery of new and ever increasingly miraculous Madonnas, cannot disguise the fact to any attentive and unbiased observer."

Under the caption of "The Swing of the Pendulum," the London Presbyterian in diagnosing the conditions which brought about the great Liberal victory in Great Britain, says: "But what the electors see is the result of Free Trade. They see an unrivalled dominion for the country which has adopted it. They see her fleets on every sea and her trade in every port. And they are not prepared to imperil this splendid heritage by a policy of economic adventure. They may be right, or they may be wrong, but at all events they are conservative." It might be a good thing for Canadian electors to inform themselves more thoroughly than they have done on the beneficial results of free trade in the mother country.

The programme of legislation on the matter of education, formulated by the federated Nonconformists of England, consists of the following points—1. Complete popular control for the elected representatives of the people over all schools maintained by the State? 2. The abolition of sectarian tests for all teachers employed in such schools? 3. The omission of sectarian teaching from the public curriculum of State-supported schools? 4. The establishment of a system of secondary education, and of colleges for the training of teachers which shall be unsectarian and under complete popular control? As some 170 Nonconformists have been elected to parliament they will be able to exercise a powerful influence in support of their programme.

Presbyteries in Africa connected with the Established Church of Scotland and the United Free Church recently united, and formed the "Synod of the Church of Central Africa." Thus the good work of evangelization and union goes on.

The Railroad Gazette is authority for the statement that a Swiss life insurance company has agreed to insure members of the Railroad Men's Temperance Society for four per cent. less than the premiums charged to non-members. Just an additional count that temperance is profitable in the life that now is, says the Presbyterian Standard.

One of the most significant comments on the recent Inter-church Federation Conference in New York is that by Father Sheedy, of Baltimore, in the Catholic Mirror. This paper has been regarded as reflecting to a considerable extent the sentiments of Cardinal Gibbons, which gives the article special significance. The conference is spoken of as "the most important and impressive religious gathering ever held among non-Catholics." He expresses the belief that if ever church unity is attained "it will be brought about under some such form as this great conference in New York has assumed." Further words of Father Sheedy are: "The desire for a reunion of Christendom is a striking characteristic of our times. Separated bodies of Christians are being drawn closer together every day. They cease to think ill of each other and are uniting, wherever practicable, in charitable and other good work. This is the first step toward that final and perfect union for which Christ prayed. And should no further advance be made in our time, every one is thankful for this better and more Christian feeling."

Merely formal religion without spiritual vitality nowhere in all Christendom has such undisputed possession as in sunny Spain. Here there is one priest to every 400 people, and if we include the 50,933 monks and nuns, which is a very low estimate, we find that there is one to every 200, while there is only one teacher for every 460 of the population and a schoolhouse for every 2,200. Empty churches are a very bad sign, particularly if they are large and splendid and cost a lot of money to maintain. Throughout Spain there are too many priests and too few worshippers. In Toledo a traveller counted fifty-eight priests and attendants engaged in the service and only four worshippers. At Cordova nineteen priests were present and two old women knelt near by the choir. Is it strange that the common people of Spain, groaning under the burden of taxation which is necessary to support the state religion, are almost in revolution against the church and against the government which supports it?

Lord Selborne, the new British High Commissioner in South Africa, in the course of a recent address at Johannesburg, gave utterance to the following wise and thoughtful sentiment: "I am very glad of this opportunity of expressing my profound conviction that all the riches of this country—the land, the flocks, the herds, the diamonds, and the gold—are talents for the use of which we shall have to account; that the direction to spread the gospel is a direct order which the Christian cannot evade, and that unless we in this country take the Bible as our guide, as expounded by the study and tradition of the Churches throughout all ages, all wisdom will be turned to foolishness." Food for thought in these sentences for the people of Canada. In this "strenuous" age, with its overflowing prosperity and development, people are apt to forget that genuine prosperity is a blessing that comes to us from the hand of the Creator, and that we are the stewards of God's bounty.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

SOME WEIGHTS WHICH HINDER.

By Rev. John J. Cameron, M.A.

"Let us lay aside every weight," Heb. 12:1. There is no doubt that the Apostle, in penning these words, had before his mind's eye, the Isthmian games, which in ancient Greece were annually celebrated with great pomp and joy. The racer, before he began to run, was obliged to lay aside every unnecessary garment, everything which would have the least effect in hampering his movements or retarding his progress. The Christian life may be likened to a race-course in which each believer is a runner. Like the Grecian racer, he is called upon to lay aside every "weight" which would impede his progress as he runs, towards the heavenly goal. These weights may not completely destroy our spiritual life, or wholly paralyze our efforts; but certain it is, that if we allow them to cling to us, they will clog our spiritual movements, rob us of our present peace, and prevent us from running our Christian race so successfully as we otherwise might. Let us specify some of these weights which the believer must lay aside if he would run the Christian race and win the Christian's prize.

First among these weights is despondency over the past. There are some Christians who are naturally inclined to despond. It may be owing to the temperament which they inherit, or because of some dark sorrow which has come into their lives from the effects of which they have never fully recovered. As they look back over the past of their lives, and think of the wasted time, the neglected opportunities, the despised mercies, the sins of thought, word or deed of which they have been guilty, despondency fills their soul and the language of their hearts is "would to God I could recall the dark sin-stained past and live it over again." But alas! it has gone forever. Gone its mispent hours, its golden opportunities, its despised privileges; gone into the silent irrevocable past nevermore to return. It is of the very nature of despondency to fill the soul with gloom, to clothe the sky of life with a leaden hue, and to dry up the springs of Christian activity.

Another "weight" which may have the same effect is anxiety for the future. While there are some Christians who are prone to brood over the past, there are others who are equally prone to be unduly anxious about the future. They are constantly borrowing trouble and crossing the bridge before they come to it. They magnify molehills into mountains, and lambs into lions. As they peer into the future with timid eye, lions of difficulty seem to start up before them. Their faith grows weak and their hope dim. They fear the failure of their plans, and the result is that this intense wearing anxiety for the future, robs them of their joy and eats up all resolution and energy for present duty and action.

Another "weight" which may clog the wheels of life, and prove a hindrance to our Christian progress in the soul enslaving pursuit of some worldly object be it wealth or power, the apparently harmless amusement or recreation, or even our worldly occupation or business. Any of these may become a "weight" to keep us down, to rob us of our peace, to hinder the growth and mar the usefulness of our Christian life. These things are not wrong in themselves. Their wrongfulness lies in the manner in which and the degree to which they are pursued. So long as we subordinate their pursuit to the pursuit of God and His righteousness, no wrong is done; they become in that case, conducive to our moral and spiritual well-being. Instead of being weights to sink they become

buoys to float us. It is quite right to pursue and even to possess wealth to pursue the occupation or profession which we have chosen with all the energy we can command, as also to indulge in the innocent enjoyments and recreations of life. But when we pursue any earthly object to such a degree as to lose sight of the claims of God and the higher life to which He calls us and thus sacrifice upon its unhallowed shrine the welfare of our immortal souls, then does it become a weight to burden us which if not removed will go far to dwarf and deaden what spiritual life we possess. The ancient warrior who went to battle clad from head to foot in his iron armour found himself ill able to use his limbs freely and cope successfully with the opposing foe; but were he to divest himself of his unwieldy armour, how much more freely could he use his arm and win his way to victory. So there is many a Christian who cumbered with much seeming as was Martha, or burdened with some anxious care, or undue devotion to business or pleasure, makes but little headway in the race of life, but who, if divested of the oppressive burden, would move joyfully forward, victorious over every opposing foe, and a source of inspiration to those around him.

Another "weight" which may prove a serious hindrance to spiritual progress is some besetting sin in which we are prone to indulge. These besetting sins assume various forms. They may be sins of appetite or passion, sins of temper, sins of pride or presumption, sins of intemperance or covetousness, sins of sloth or sensuality. Their name is Legion. But whatever form they assume, wearing sometimes the garb of friends, they are our bitter foes—bent on our destruction, and like deadly serpents which, concealed beneath a bed of flowers, sting the hand extended to pluck them; these darling sins sting the soul led captive by their wiles.

It is the duty of each Christian to look into his heart and by a faithful self-examination, know the sin which most easily besets him, in which he is most prone to indulge, for unless he knows it he is not in a position to guard against its insidious wiles, or repel its more open assaults. Self-knowledge is, in this respect, the most important of all kinds of knowledge. Its importance was recognized even by heathen worshippers; for on the doors of some of their temples was written the words in golden letters—"know thyself." For as who bak in the full blaze of the Gospel there is less excuse if we fail in this duty.

Our only safety, then, lies in first knowing these weights and then, by the grace of God in obedience to the Apostles' exhortation, laying them aside. That despondency for the past which is so unavailing, that anxiety for the future which impels such distrust in your Heavenly Father's care, the all-absorbing pursuit of that worldly object which is monopolizing your time and attention, that besetting sin which is silently eating away your spiritual life—that evil habit or undue devotion to business or pleasure which you are so unwilling to give up—lay them all aside, and you shall run your Christian race more easily, your peace shall be sweeter and deeper, your joy fuller, your progress more encouraging, your life more fruitful and useful and your final reward greater.

Lord Young enjoys the unique and enviable distinction of being among the solitary living personalities who possess the honor of having had association with the relict of Burns. In his early boyhood days he drank tea with her repeatedly in Dumfries.

The saddest captives are not those behind prison bars, but those in the dungeons of unbelief.

THE DENOMINATIONAL ASPECT OF HOME MISSION WORK.

By Rev. E. D. MacLaren, D.D.

Love of one's own denomination is like love of one's own country, to this extent at least, that it does not furnish the highest motive for the prosecution of religious work. But, like patriotism, denominationalism is one of the motives that may legitimately be appealed to.

Every denomination stands for something, some conception of abstract truth or some conviction of practical duty—which those who founded the denomination considered it necessary to emphasize. Although the circumstances and conditions that gave rise to many of the denominations have largely disappeared, every member of the Church of Christ has some reason for prizing above all others the particular branch of the Church to which he belongs.

Our own denomination stands for a great deal. Our denominational heritage is vast and varied, and the genius of Presbyterianism has not been a barren thing in the life of the countries in which the Presbyterian Church has flourished.

All this must be frankly acknowledged even by those of us who believe that the divisions of Christendom should be healed, and that centripetal rather than centrifugal forces should hereafter hold sway in the realm of the world's religious life.

Loving our own church, realizing what it had done for the larger interests of the country and of the world, it is surely reasonable to appeal for more loyal support of Home Mission work on the ground of what that work has already accomplished in the development of Presbyterianism in this vast new land. Our denominational indebtedness to Home Missions may be inferred from the following figures:

The reports submitted to the first General Assembly after the union of the Presbyterian Churches in Canada—the Assembly of 1876—showed that in the whole region west of Lake Superior there was only one Presbytery; that there was not even one augmented charge; that there were only two self-sustaining congregations; that the mission fields were only twelve in number, and that the preaching points in these mission fields were only thirty-two. From a careful study of the reports presented to the Assembly of 1906 it will be learned that during the twenty-nine years that had intervened, the 1 Presbytery had increased to 22; that the 2 self-supporting congregations had become 141, with 60 additional congregations—soon to become self-supporting—receiving aid from the Augmentation Fund; that the mission fields had increased from 12 to 332, and the preaching stations from 32 to 926! The growth indicated by these figures is simply marvellous—"some sixty fold, some thirty fold."

It is quite true that the accomplishment of this magnificent result has involved a very large outlay. The expenditure of the Home Mission and Augmentation Committees during those twenty-nine years amounts to the enormous sum of \$878,875. But even from a financial point of view, the Church's expenditure of this immense amount of money can be abundantly justified. The contributions of the two Western Synods to the Schemes of the Church for the year 1904 amounted to \$2,562. That means that the Church received in 1904 six per cent on her total investment in religious work in Western Canada.

If the "payments to Synod and Presbytery Funds and other benevolent objects, including contributions by Sabbath

Schools" be taken into account along with the "payments to Schemes of the Church," the contributions of the West for 1904 will be found to have amounted to \$105,904—representing a return of over twelve per cent on the amount invested.

The total contributions in the West during 1904—for congregational purposes, the Scheme of the Church and other benevolent objects—were \$387,411; more than five-eighths of the total amount expended by the church on religious work in the West in twenty-nine years!

We hear a great deal about what the Church has done for Home Missions: the above figures show what Home Missions have done for the Church. While the denominational aspect of Home Mission work is not the highest aspect in which that work may be regarded, it must surely be admitted that, from a denominational point of view, Home Mission work is a paying investment.

SPARKS FROM OTHER ANVILS.

The Pioneer:—Under Local Option, we have a prohibitory law, enforced with all the wise and effective machinery that has been devised for preventing unlawful liquor selling, protecting the public revenue, and for giving to liquor sellers the benefit of a high-priced monopoly.

Southwestern Presbyterian:—Two great preachers approach each other closely in their definitions of great preaching. As quoted by The Congregationalist, Dr. Alexander Whyte says that it has "a strain of experimental and autobiographical power at the heart of it." Phillips Brooks says that it "is the revelation of personality." If they be true, and viewing the matter from one side of it, their conclusions are not far amiss, how important it is that the preacher's personality and experience be formed in close communion with Christ whom he is to preach!

Presbyterian Witness:—The two men of the Presbyterian Church who are mainly responsible for the present negotiation—Principal Caven and Dr. Warden—took their stand while on the verge of the Unseen World. They acted as seeing the Invisible and realizing the eternal. We are all moving swiftly towards the Unseen World, and it is likely that most of us learn to view the present in the light of the great Future. All of us will strive to ascertain what is His will whose we are, and we serve.

Sunday School Times:—Threats have no rightful place in the intercourse of those who would work together. Yet their uttering is one of the commonest causes of rupture between friends and co-workers. If we honestly wish to avoid a breach that we fear might be necessary if another continues in a certain course, let us seal our lips against mentioning the possibility of such a breach. The quickest, surest, way to make the breach is to say, with a shake of the head, that we "hope it won't be necessary."

N. Y. Christian Intelligencer:—There has been, and undoubtedly there will be, disappointment in many places over the outcome of evangelistic special services, yet, on the whole, the result is, and will be, one of blessing. The influence of these great meetings and of the sound and scriptural preaching is not to be measured merely by the number professing conversion, nor even by the accessions to the churches, but rather by the stimulus and quickening of churchly life, the awakening of the desire and expectation of revival, and the enlisting of large numbers in individual efforts to reach and win the unsaved; results the full effect of which will not be discerned at once, and which, as the more enduring and potent, are even more valuable to the Church than a large numerical increase.

THE IMAGE OF GOD IN MAN.

(By Rev. Joseph Hamilton, Wilson, N. Y., Author of "Our Own and Other Worlds.")

A few days ago there appeared in "The Christian Herald" a sermon of mine on the above theme. I took the ground, of course, that in man is reflected the mental and moral image of God, in so far as the human can reflect the divine. I instanced the case of God's immortality having its image dimly in man; of God's omnipresence; of His omniscience; of His faculty of creation; of His variety; of His love of the beautiful; of His love in general; of His gentleness; of His pity; of His solicitude. So far I presume all are agreed.

But then, I ventured the idea that God's physical image is reflected in man as well. While God is truly a spirit—and so far as we know a spirit without a body—yet He can assume a body when He pleases. We must believe so if we believe the Old Testament. Witness His appearance to Abraham. Witness the Man that wrestled with Jacob until the drawing of the day. Remember that God spoke with Moses face to face. I do not believe that such incidents, and more of the same order, are to be relegated to the realm of mere poetry or rhetoric. I take them to be real facts.

Then it will be observed, further, that when God did appear to man He always appeared in the human form. He was so absolutely human in appearance in His interview with Abraham that the patriarch entertained Him. Now, so far as I know, it has always been assumed that God took this human form that He might come into closer contact with man. But I suspect that to be less than the half of the whole truth. I may be wrong; it is a mystery profound, and I am open to conviction. But I believe the human form is God's own form, and the one into which by a very law of His being He must transmute Himself, when He transmutes Himself at all. I believe it is the human form divine. I believe there is in God the potential form of manhood. Thus there is between the human and the divine a bond of kinship far closer than men have generally supposed.

And thus the Incarnation of Christ appears natural in the highest sense. He simply took the form of man, because that was His own potential form from all eternity. He simply translated the divine invisible into the human visible.

And He did the same thing temporarily before His stated Incarnation. I believe that He was the Man that wrestled with Jacob until the dawning of the day. In all the appearances of God in the Old Testament I believe it was the Christ who appeared. He is the Eternal Word or expression of the Father. Thus He appeared in the olden time temporarily, as He appeared in the later time steadily; and always in His Own true appearance of manhood.

Now it so happens that this idea of the divine humanity has been singularly confirmed by no less a thinker than Mr. George MacDonald. Just now I have come across a sermon of his, in which he says:

"Our Lord was a true man . . . I do not believe that He took anything else than His own shape. I believe that He was a man from all eternity, and that He appeared in His own genuine, human form."

I am glad to be confirmed by so great a thinker. This thought of the human Potentiality in the divine brings God and man much closer together, but by no means lessens our reverence of the eternal Source.

Then this divine-human form that we wear now is probably the ideal form for all races and all worlds. It may vary much in detail, yet be universally of the human pattern. This thought was brought out in an article of mine in the Treasury a short time ago. The main

thoughts that support it are these: that God Himself, when He took any visible form to men, always took the human form; that angels when they appeared always appeared in the human form; and that the revelation of a angels in heaven always gives them the human form. I have said that this form may vary much in detail, and yet preserve the human form. Perhaps there is no chapter in the whole Scripture more full of mystery than the first chapter of Ezekiel. In the description of angels which the prophet labors hard to present we have a sublime conglomeration of a whirlwind, and a cloud, and brightness, and fire, and faces, and rings, and wheels, and wings, and terrible crystal, and a firmament, and a throne and a flash of lightning. Yes, but the human appearance of the living creatures was not obscured. Listen: "This was their appearance; they had the appearance of a man."

LITERARY NOTES.

In the March Cosmopolitan (New York City) we have David Graham Phillips' scathing indictment of Chauncey Depew in "The Treason of the Senate." The article is remarkably strong. Among the short stories are: "The Whisperer," by Gilbert Parker; "The Kings of Malacca," by Arthur Colton; and "The Queer Feelings of the month. The other departments bent Hubbard writes of "The Girl of the Middle West," and H. R. Boehm shows us several types of this bright American girl.

The February Current Literature (New York City) is full of good reading matter. The Review of the World is always well written and gives in concise shape a statement of the chief happening of the month. The other departments are equally interesting, and give us a good idea of what is going on in Literature and Art, Religion and Ethics, Science and Discovery, Music and the Drama, Fiction and Poetry.

LINDSAY W.F.M. PRESBYTERIAL.

The 24th annual meeting of the Lindsay Presbyterian was held in St. Andrew's church, Sonya, the President, Miss Robinson, presiding. The reports were very encouraging and showed advancement along several lines. The contributions for the year amounted to \$2,284.74. This is \$264 in advance of last year. Four new mission bands were reported, making a total of 17, while the auxiliaries now number 26. The Mission Band secretary was empowered to visit the bands during the year in order to stimulate the youthful zeal in the furtherance of this highly important line of work.

Mrs. Gilbertson, Supply Secretary, reported the usual improvement both in quantity and quality of clothing supplied by the auxiliaries and mission bands.

Rev. J. Griffith, of Honan, China, was present at the evening session and gave a stirring address, setting forth clearly and strongly the hindrances to missionary work in Honan.

The ladies of Sonya were most hospitable and did everything possible for the comfort of their guests.

The next meeting will be held in St. Andrew's church, Lindsay, early in June.

The officers elected for the ensuing year are:—President, Miss Robinson, Beaverton, vice-presidents, Mrs. Stewart, Lindsay; Mrs. Martin, Cannington; Mrs. Kanawin, Woodsville; Mrs. Frankish, Uxbridge; Rev. Sec. Mrs. Bascom, Uxbridge; Cor. Sec. Miss L. H. Gilchrist, Woodville; Assistant Secretary, Mrs. Gerrow, Woodville; Treasurer, Mrs. McPhadden, Cannington; Lit. Sec., Miss Slight, Lindsay; Miss. Band Sec., Mrs. Baldwin, Sunderland.

Arminianism has nothing to do with the Armenians, but was the doctrine of one Jacob Harmenzen, who was born in Holland in 1560. It is specially directed against the Calvinistic doctrine of predestination.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLEJESUS TELLS WHO ARE
BLESSED.*By Rev. J. W. Macmillan, B.A., Win-
nipeg.

Blessed, v. 3. Who wants to be happy? Everybody. And why are they not happy? Because they go about it in the wrong way. They break the laws which govern the production of happiness; and trouble is the certain result. The law of comfort in footwear is, that the shoes shall fit the feet. If you try to reverse this law and make the feet fit the shoes, you will suffer for your folly. If the shoe is too tight or too loose, too heavy or too light, or if you should go to a blacksmith and get your shoes nailed on, you would, in greater or less degree, pay the price of your mistake. Now Jesus is teaching men in this Lesson to find happiness, by obeying the laws of happiness.

Poor in spirit, v. 3.—Not poor-spirited! Dr. Grenfell of the Deep-Sea Mission has turned his back upon money, ease, power, fame, society—all the things which the men of the world battle for. He will not fight with his fellow-men, contending for the prizes which only the victorious few can possess. Will you call him poor-spirited because he shirks that contest? Why, he will risk his life in storm and fogs, among rocks and icebergs, to help his followmen! He dares more, to cure their bodies and save their souls, than almost anyone will dare in war, or adventure, or money-getting. The one who is poor in spirit, is not a coward.

Meek, v. 5. Have you seen a St. Bernard with a poodle barking at his heels? And did you not admire the calm majesty of disregard which the big dog showed toward his puny assailant? He would not fight, not because of fear, but because of self-respect. But the little dog, no doubt, held another opinion. That is meekness, and meekness misunderstood. The noble-minded man is above bickering and retaliation. Would we have admired the martyr Stephen, if he had tried to hurl the stones back at his murderers? Would we worship Christ, if, when He was reviled, He had reviled again, or if He had fought with the soldiers who arrested Him, or plunged revenge upon Judas and Peter?

Hunger and thirst, v. 6. Christ demands enthusiasm. A weak, colorless, insipid preference for righteousness is common enough; but Christ will have none of it. The people who will do right when it is as easy as wrong, whose chief objection to vice is that it is ugly, and who are therefore as unlikely to reform, as they are to commit it; the half-hearted worshippers; the dead-and-alive religionists; the people who admire Jesus, and love themselves;—all the sluggards and cynics and pessimists; are by this verse condemned. Happiness is not found in dozing and yawning, or in musing and wishing, but in alert, eager, active, wide-awake enthusiasm for what is true and just and Christlike.

For my sake, v. 11. Be sure that your trouble is undeserved, before you complain of it. The governor of a great prison states that nearly every convict considers himself unjustly punished. Even if his guilt is undeniable, he seizes upon some point in his trial, the incorrectness of some minor statement by a witness, the zeal of the prosecuting attorney, or the judge's refusal to release him on a technicality.

*S. S. Lesson, March 4, 1906.—Matthew 5: 1-6. Commit to memory vs. 3-6. Read Mark 3: 13-19; Luke 6: 12-26. Golden Text—Blessed are the pure in heart: for they shall see God, Matthew 5: 8.

"If self the wavering balance shake,
It's rarely right adjusted."

We have heard of a boy, whose mother complained, "Jimmy has worked in a dozen places and in every place the boss took a spite at him." Jimmy was posing as a martyr; whereas the truth was that he was lazy, impudent and untruthful. Every man who was beaten with stripes in apostolic days, was not an apostle, nor every man who was crucified, as innocent as Christ.

Salt, v. 13. Not sugar. Salt preserves by antagonism. Some well-meaning people think they should be just a little better than the world; then the world is not offended, and doing good becomes easy. The trouble is that such a process is ineffective. It is like trying to persuade a horse to kick more gently, or putting a nick or two in an assassin's dagger. It is an evil world, or Jesus had not come to save it. And evil is never to be placated or compromised with, but to be resisted and destroyed.

Light, v. 14. A man once said, "I have no more influence than a farthing rushlight." "Well," was the reply, "a farthing rushlight can do a good deal; it can burn down a house; yea, more, it will enable a poor creature to read a chapter in God's book." No light is to be despised. And shining is bright and beautiful, and any light will shine.

Shine—that they may see, v. 16.—There is not the smallest particle of the invisible gases which make up the atmosphere which surrounds this earth of ours, not the tiniest dust speck floating in the air, that is not needed to diffuse the light of the sun. But for these we could see only the sun, and in every other direction there would be darkness. The very dust speck becomes a miniature sun doing its share to illumine the darkness. And with every particle a reflector, the whole world is lighted up. What if every word and deed of each Christian reflected the rays that come from the great Sun of Righteousness. Then the darkest places all round the globe would be radiant with heavenly light.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D., London, Ont.

Mountain—A late tradition has fixed the scene of this discourse on the Horres of Hattin, two peaks, which rise, one from each end of a low ridge running along the plain, about four miles west of the Sea of Galilee, near the road to Nazareth. They are only fifty or sixty feet above the surrounding fields, but they are the centre of an impressive scene. The summit of the eastern horn is a small, circular, and perfectly level spot, and the top of the ridge between the horns is also flattened into a plain. A striking illustration of the outcome of a Christianity, the very opposite of that outlined in this sermon, occurred at this very place on the 4th and 5th of July, 1187, when Saladin cut off the Crusaders from water, and, under the burning sun of a very hot day, threw them into a panic by setting fire to the scrub, and then cut them to pieces by repeated cavalry charges. The knights were sold into slavery, and most of their leaders were executed. Thus the century of cruelty and treachery, which disgraced the Christian occupation of Palestine, came to an end, although the Red Cross banner of the Hospitalers floated from the fortress above Bethlehem for eighteen months longer.

Then because you love the work, you enjoy speaking for Christ, reading the Bible, praying, doing the various kinds of committee work.

"I'M THE CHILD OF A KING."

It is said that a gentleman, riding along the road one morning, heard some one singing. He stopped to listen and caught the words, "I'm the child of a King." Riding on, he came upon the singer—an Irishman, with a pipe in his pocket and a pick in his hands. On the hillside was a dirty, torn tent; near by was a rickety spring-wagon, and up among the bushes was roped a poor, bony, hungry-looking horse. The man was a skeptic. He never permitted an opportunity to go without making a thrust at any form of religious worship. Seeing the Irishman, he said to himself, "Now, isn't he a pretty-looking child of a King? How foolish religion can make a man." Then, aloud: "So you are the child of a King. If such is the case, why are you not better fixed? How is it that you, a prince, are wandering about as poor as a beggar?" The Irishman went on with his digging, while he continued his song:

"My father's own Son, the Savior of men!
Once wandered o'er earth as the poorest of them;
But now he is reigning forever on high,
And will give us a home in the sweet by and by."

The skeptic was surprised at the answer and evident rebuke, but continued: "And this is the home of a King! Look at that old wagon—and just look at that old tent!" The Irishman began the fourth verse:

"A tent or a cottage, why should I care?
They're building a palace for me over there;
Though exiled from home, yet still I may sing,
'All glory to God, I'm the child of a King.'"

And as the skeptic, meditating, rode away, acknowledging that he had been beaten at his own game, he heard the chorus, strong and clear:

"I'm the child of a King,
The child of a King;
With Jesus my Saviour,
I'm the child of a King."

"PAPA'S PRAYERS."

A great many people are spending their breath praying when they ought to be materializing their prayers. Are you one of them? It is useless to pray down blessings upon your pastor, or the poor and needy, when your granaries and larders are fairly bursting with them. The following may be a timely hint:

Sickness came one year to the poorly-paid pastor of a country church. It was winter, and the pastor was in financial straits. A number of his flock decided to meet at his house and offer prayers for the speedy recovery of the sick ones, and for material blessings upon the pastor's family. While one of the deacons was offering a fervent prayer for blessings upon the pastor's household, there was a loud knock at the door. When the door was opened a stout farmer-boy was seen, wrapped up comfortably.

"What do you want, boy?" asked one of the elders.

"Pa couldn't come, so I've brought his prayers," replied the boy.

"Brought pa's prayers? What do you mean?"

"Yes, brought his prayers, and they're out in the wagon. Just help me an' we'll get 'em in."

Investigation disclosed the fact that "pa's prayers" consisted of potatoes, flour, bacon, oatmeal, turnips, apples, warm clothing and a lot of jellies for the sick ones. The prayer meeting adjourned at short notice.

WOMEN IN REVIVALS.

An almost universal characteristic of revivals is the recognition of the value of women as religious guides and comforters. The labors of devout and devoted women have aided in every great revival from the earliest times. St. Paul sends greeting to devout women whom he calls "fellow-workers" or addresses as those who had "labored much in the Lord." The ancient martyrologies are full of the activities of Christian women. The Didascalia insists on the necessity of woman's work in the missionary activity of the early church. Chrysostom believed that Junias was a woman ("Andronicus and Junias"), and did not think that her sex hindered her from being an Apostle. It is true that St. Paul more than once forbids women speaking in churches, but whatever be the exact meaning, this command did not mean that women who had the gift were prevented from praying or delivering prophetic messages, for the Apostle directs that when they did pray or prophesy they were to have a covering on their heads. The San-apostolo church interpreted St. Paul's injunction to mean that while women were not to take part in the formal instruction they might engage in prayer in the congregation. If Priscilla was not the authoress of the Epistle to the Hebrews (and there is some ground for the conjecture), she was, at all events, a notable and indefatigable Christian worker.

Throughout the great medieval revivals we find the same prominence of devout women, who by their visions, their prayers, their hymns, and sometimes by their addresses, gave notable assistance. Santa Clara and her disciples were in the centre of the great Franciscan movement. The sisters Christiana and Margaretha Ebner inspired the awakening under Tauler and the work carried on by the Friends of God. Among the offshoots of the Franciscan revival, sects under the ban of the church, women were still more notable leaders. They preached to crowds in the market-places of the towns in the Rhineland and in the Low Countries, and some of them were famed and feared controversialists. The revival cares little for ecclesiastical arrangements, and the singing Sisters in the Welsh Revival are the last in a long line of devout women who have helped to consolidate and spread the religious awakenings of their times.—Principal Lindsay in the Contemporary Review.

WOMEN AND HER WORK.

"Woman's work is to be done, in a very large and important sense, in the home. Nothing can take the place of the loving and prayerful influence of the Christian woman in that realm where she reigns as queen. There is no department in life where she is so greatly needed. The world is an immeasurable loser when the home-life is interfered with by women being taken from home by duties or attractions in any other realm of life. The natural and divine law is that man shall make the living and that woman shall make the home. The breach of this law works disaster. The Christian wife, mother, sister, and daughter exerts an influence for Christ in her home, if she will, that the Church and the world need, and without which society is in most deadly and imminent peril.

"Woman's work in the church is done in attendance on church services; in the instruction of the Sabbath school; in the prayer services and other devotional services of the church; in the social organizations and ministrations whereby the life and influence of the church are advanced; and in the immeasurably useful and aggressive operations of the temperance and missionary societies, by means of which Christian women of to-day are accomplishing so much good in the name of Christ. They are to be appreciated and commended for the forceful, patient and determined spirit in which they are prosecuting their work in these great departments of needed Christian effort."—Herald and Presbyter.

MAN STRIVING—GOD HELPING.

Believe in thyself. Out of that heart of thine are the issues of that life of thine. All that thou shalt be will rest on that which thou now art. Out of thy present self will rise thyself that is to be. That which thou shalt reap under to-morrow's sun will have its planting and its training in the things thou art now doing. Not by the wisdom of the fathers, nor by their names inherited, nor by their gold bequeathed, will come the crowning of thy heart's desire, but from thine own sterling endeavor and the full investiture of air which thy God hath given thee. No beauty will shine in thee, no charm surround thee nor glory crown thee except that which, by God's grace, has sprung from thine own immortal self. And when thou strivest thy God will be with thee. He will give clearness to thy brain, courage to thy heart, and cunning to thy hand. Work, therefore, with a will and press toward the mark; onward and upward with his banner above thee and doom that were undreamed of will be opened at thy coming.—Selected.

PRAYER.

O Father, calm the turbulence of our passions; quiet the throbbing of our hopes; repress the waywardness of our wills; direct the motions of our affections; and sanctify the varieties of our lot. Be thou all in all to us; and may all things earthly, while we bend them to our growth in grace, and to the work of blessing, dwell lightly in our hearts, so that we may readily, or even joyfully, give up whatever Thou dost ask for. May we seek first thy Kingdom and righteousness; resting assured that then all things needful shall be added unto us. Father, pardon our past ingratitude and disobedience; and purify us, whether by thy gentler or thy sterner dealings, till we have done thy will on earth, and thou removest us to thine own presence with the redeemed in heaven. Amen.—Mary Carpenter.

THE FISHERMEN'S PRAYER.

Lord God Thy sea is mighty,
 Lord God our boats are small,
 But Thy heart's open haven
 Will save us, each and all.
 God of the weak and lowly,
 God of the tempest tried,
 Be near us when we struggle
 And stand our wheels beside.
 Thy grit and grace, oh give us
 Until Life's cruise shall close,
 To batten down our hatches
 And ride out all the blows.
 And when the fishing's ended,
 And when the toil is done,
 Grant us in Thee to anchor,
 After a voyage well run.

—William Hale.

THE SOURCE OF STRENGTH.

Speaking of his business perplexities, a devout Christian recently remarked: "I have the habit, whenever my worldly affairs are exceedingly trying and a way of relief seems to be quite impossible, of raising my heart in silent prayer to my heavenly Father, who never fails to give me courage and strength." Whoever enjoys divine union as a spiritual habit, will not be surprised when he listens to such testimony; his own experience corresponds to just this blessed rest. He does not always see the way of deliverance, but he is in that spiritual condition which enables him to trust, which is far better than seeing. He feels that God has entered into a contract with him and that the very best results will come, even though the earthly cares may be hard for the flesh to bear and the unexpected reverses may be distressing.—Selected.

A foreign missionary, says Dr. A. T. Pierson, is a fellow-worker with the Father, a fellow-sufferer with the Son, and a fellow-witness with the Spirit.

TRUE HAPPINESS.

Some Bible Hints.

In nothing is Christianity more sharply contrasted with worldliness than in the ideals of happiness of the two (Luke 6: 20-26).

The strength of the Christian ideal of happiness is this, that it is an endless prospect (1 John 2: 7).

The Christian's happiness is often paradoxical, and finds its richest materials where the world would find the poorest or none at all (2 Cor. 6: 10).

Our happiness, in proportion as it is Christian, is unceasing and flawless (Phil. 4: 4).

Suggestive Thoughts.

Happiness is best sought by not seeking it.

The truest happiness is the reflection of happiness given another.

Christ was a man of sorrows,—but of our sorrows; He came that His joy might take the place of them in us.

Happiness never happens; it is the most logical of all results.

A Few Illustrations.

Happiness is like bodily health—at its best when we do not think about it.

The search for happiness is like the search for the pot of gold at the end of the rainbow, which moves ahead of us as we advance.

Hawthorne tells us of a youth who looked all over the world for a treasure he was to dig for and find beneath a certain sign. Returning home, defeated, he saw the sign and found the treasure in his own doorway. So with happiness.

To Think About.

Am I expecting happiness from any source but Christ?

What am I doing to make others happy?

Am I growing less happy or more happy all the time?

A Cluster of Quotations.

Happiness is the union of ourselves with God.—Blaise Pascal.

Beware all joys but joys that never can expire.—Young.

To be happy is not the purpose of our being, but to deserve happiness.—Fichte.

God loves to see His creatures happy; our lawful delight is His.—Bishop Hall.

Your Motives.

Why work in the Christian Endeavor Society? The wrong motive will vitiate your work; the right one will strengthen and ennoble it.

Primarily, because you love Christ and want to serve Him, and the society will train you for service.

Then, because you love the church, and want to be as efficient as possible in it.

Then, because you love the Christian Endeavor fellowship, and it is a constant joy to you to associate with your Christian comrades.

These five loves will render your society one of the dearest spots on earth to you.

There are other reasons for the work. Speaking in the meetings will give you skill in public speech. Committee work will give you skill in leading others. Christian Endeavor affords many aids to worldly success. But none of these are the best motives, and you should be guided by the best.

DAILY READINGS.

- M., Feb. 26. A glutton's standard. Eccl. 8: 15-18.
- T., Feb. 27. A rich fool's standard. Luke 12: 16-21.
- W., Feb. 28. False culture. Acts 17: 18-21.
- T., Mar. 1. Moses' standard. Deut. 53: 26-29.
- F., Mar. 2. God's standard. Rom. 14: 17-19.
- S., Mar. 3. Paul's standard. Rom. 5: 1-5.
- S., Mar. 4. Tytic—What is true happiness? The worthy ideal; the Christian idea. Luke 6: 20-26; 1 John 2: 12-17; 2 Cor. 6: 10; Phil. 4: 4-7. (Consecration meeting.)

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, FEB. 21, 1906.

The St. John Sun calls attention to the interesting fact that although Prince Edward Island is the smallest and least populous of the provinces, yet it will have next year four Rhodes scholars at Oxford University. There is no doubt about it, those little provinces down by the sea do grow brains.

The proprietary medicine men object to placing the formula of their medicine on the package. Why should they be asked to put it there, any more than the merchant should be asked to give away all the secrets of his business which assist in bringing success? says The Recorder. As we understand it the medicine men are only asked to give particulars as to the quantity of alcohol or narcotics which go to a bottle of their preparation. Surely there is nothing unreasonable in this demand, in view of the many deaths from taking such medicines.

We noted recently that Lord Kinnaird had taken the place of Sir George Williams as the head of the Young Men's Christian Association of the United Kingdom; and now we note that Lord Roberts, who commanded in South Africa during the Boer War and who lost a son in that struggle, has consented to become president of the Soldiers' Christian Association of Great Britain. Lord Roberts has always been actively engaged in temperance work among the soldiers, and now he adds distinctly religious evangelism to his other labors on behalf of the man behind the gun.

Bystander (Mr. Goldwin Smith) in The Weekly Sun:—The protest against the sale of the Princess Ena's religion for a royal marriage probably comes from a Strongly Protestant quarter. Whatever its source, it is worthy of respect. No matter what the religion may be, such a trucking of it is an insult to religion in general. It is particularly bad in the case of a marriage with the King of Spain, who represents the last great stronghold of intolerance, and the other day put his veto on the opening of a Protestant church. Considering the claims to temporal and unrestricted power put forth by the Papacy in its last manifesto, its defiance of the great principles of modern civilization, and its insulting treatment of Protestant marriage, it might perhaps have been as well if a King of Great Britain had put off paying homage to the Pope till the Syllabus had been explained or withdrawn.

THE TROUBLES IN CHINA.

The telegrams from China respecting the danger of an outbreak against foreigners generally, including missionaries, are disquieting. Chinese are slow to move; but when they do move, their numbers are so enormous as to be for the time irresistible. Great Britain, the United States, and Japan, are understood to be working together to quiet the Chinese and protect the missionaries. Chinese officialdom will no doubt be influenced to restrain the populace as far as possible; but the "Boxers" and other turbulent anti-foreigners are not easy to restrain; so that telegrams from China will for some time to come be read with an interest in which anxiety will be a principal ingredient.

These dangers of missionary work are useful in showing the courage and self-sacrifice demanded from, and freely given by, men and women who carry abroad the banner of the Cross.

Let us be fair to the Chinese. They have not been well used by the European world, and particularly they have been exposed to contumely and proscription in the United States. It is all very well for Western nations to talk to China about the Golden Rule. Precept of that kind is good; but practical exemplification is better.

A PHASE OF THE CALL SYSTEM

It is admitted pretty generally that preaching for a "Call" is not a thing that produces great composure of mind to the Candidate. Many do not do themselves justice. Some are more sensitive than others to the critical attitude of the audience. Becoming slightly unnerved they are not in a condition in which it is possible for any man to do his best. Yet the one failing because of an over sensitiveness, may be by far the more efficient man under normal conditions. The choice of a congregation has therefore, this considerable chance of turning upon the simple point of nerve, rather than the really desired point of efficiency. Hence the grave possibility of pastoral ties being formed which prove unhappy before they run very far.

These are conditions to which the people have not been blind. The result is that a change of method has been introduced by way of a corrective. A deputation of the vacant congregation is appointed to visit some neighboring charge in order to hear a man under normal conditions. Some one outside of the congregation, perhaps, is asked in his going about to hear a certain man and report. This last we dismiss at once as neither fair to the man heard by such a person nor the congregation which such a one is supposed to represent. Such an individual may have personal prejudices all unknown to the interim moderator, which would be certain to color any report he might make. As to sending a deputation of the congregation the method is a good one but not, we think, as actually carried out. What advantage does a deputation expect to reap by slipping into a service and taking a man unawares? Such a procedure we consider to be very unfair. When a man is asked to preach for a call is he supposed to take his last sermon? Certainly not. Is he not aware of what is ahead of him for weeks and perhaps months? He has been concentrating his thought and energy for that supreme moment. According to the method under review the man should be seized mid-week, or end-week and driven into the vacant pulpit with only last Sunday's sermon in hand or the fading memory of some other which he has no time to review. No man or congregation would consider that fair treatment. And yet is that not practically what Congregational deputations are doing from time to time, though somewhat less rigorous? What are they doing? Creeping in on a man unawares, saying, "Now we've got him

at home, if he does not suit us here, we need not ask him there."

Yes, my honorable deputation, did it ever occur to you that the man whose ecclesiastical fate is trembling in the balance of your critical ear during that innocent hour, may have seen many sorrowing hours that week. Sickness and death and the many other duties pertaining to a faithful pastor's life may have stolen the hours during which a sermon to suit you might have been prepared. So far as his own loyal people are concerned his experiences amongst them did by no means unfit him to meet their yearning hearts. The man that speaks to them has been in their homes; he has been frequently on their knees round their family altars; he has spoken words of comfort into the ears of their sick and dying, his laughter has mingled with theirs at their feasts of joy; his hand has greeted them with congratulations in the hour of their triumphs. That man preaches a sermon to his people who know his heart that is not audible to you. His effort under the circumstances has not impressed you as you would have liked. You go back and report unfavorably. For that particular day the gentle, considerate, loving verdict of his people is—"The minister was not quite up to his usual today, but he has been very busy."

In the light of this judgment how stupid the verdict of the deputation, because secured in such a foolish way. Have they given this man anything like the opportunity to satisfy them that they have given the other who has been invited weeks ahead to occupy the vacant pulpit? In all reason, should not notice be given before of the probable visit of a vacant congregation's deputation? Why should the man heard at home be treated differently from the one invited to preach? Both should at least have an equal opportunity to prepare. As far as preparation is concerned, occupying the vacant pulpit notwithstanding any disturbing effects arising from the consciousness of being on trial, is much to be preferred. As far as composure is concerned and consequent ease of delivery, the deputation method is the best. But why not combine the two? Give the same opportunity to the man heard by deputation as to the man invited to preach. This alone seems fair, sensible and right.

It looks as though England might eventually cut loose from her partnership with the opium-trader since the new Liberal secretary for India, Mr. John Morley, as well as the new under secretary in the same office, Mr. J. E. Ellis, are both well-known opponents of the traffic in that drug. The brother-in-law of the latter, Mr. Joshua Rowntree, is chairman of the Anti-Opium Society. Mr. Ellis himself is a member of the Society of Friends and an earnest Christian man. Any change in the policy of the government of course must be determined by Parliament itself, but the executive officers of a department can do, and invariably do do, a great deal toward shaping legislation. Happily for those who would like to see England place herself right on this question, the revenue from opium in India, still about six millions of rupees a year, has of late been growing less, while the receipts from other sources of income have grown larger.

Michigan Presbyterian: The insurance scandals are scandals because the public conscience is so alive. Twenty years ago these would have been passed unnoticed. The world is on the way to a higher and better public conscience. What has the church to do with the public conscience. It is the teacher of the public conscience. It has the greatest work to do by taking us to the fountain head of public conscience. It is the greatest force and stimulus, making man feel that he is not living for himself alone, but is linked with the future.

LETTER FROM KOREA.

Through the kindness of Rev. G. Ernest Forbes, of New Glasgow, N. S., we are able to give our readers the following extracts from Miss Mair's letter:

Ham Heung, Korea, Dec. 26, 1906.

We spent a few hours or a day in each of the ports, Yokohama, Kobe and Nagasaki. In each of the last two we visited the mission work of the American Methodists and Presbyterians. They have splendid schools and all report much progress. From Nagasaki we sailed to Fusan, the southern port of Korea, where we met more missionaries. The Americans and Australians have a good work there. It is the saddest thing the way they cry out for more workers.

We left Fusan Sunday night and arrived in Wonsan Wednesday afternoon. The welcome we received in Wonsan far surpassed anything I ever imagined! Mr. McRae had come down from Ham Heung and all the other missionaries of Wonsan were there but Mr. Robb, who has been up working in Son Chin. I wish James' Church could know how these dear ones appreciate their effort to enlarge the work here. They are a splendid band of men and women—like one family. I could not help but notice the trend of the conversation—the very first questions were, "Are there any workers coming?" "Are we to have a new doctor?" "What does the home Church intend doing?" "Then it would be, 'did you really see my father and mother?'" But invariably the talk came back to the work and the workers.

Although we were rather tired that evening we both went to the last meeting of a union women's class being held in the American Methodist Church. The women in this country are not the old-fashioned Presbyterians for the meeting was two hours long. They are born orators judging from the freedom with which they spoke. They love to talk, to urge and testify, to pray and sing. It made me almost weep the way they gathered round Miss McCully and me thanking and blessing us for coming—they all said they were so grateful to us for leaving our homes and coming away so far across the water to teach them. All this had to be interpreted to me. It seems so long to look ahead before I can speak to them—it is such a comfort to know that you are praying very definitely for me in that connection, please never forget to do so. I must be very, very diligent in getting the language.

The next night Miss Robb, Mr. McRae and I left for Ham Heung, Miss McCully staying in Wonsan for a few weeks. We were about six hours coming to So Ho the port of Ham Heung, 10 miles distant. We went directly to an inn to have our breakfast. Have you seen the story Mrs. McRae wrote about David the lad who wants to be a minister? He is a wonderful boy, still with the same hope. Mr. McRae says he makes the most beautiful prayer and speaks so humbly and well. He was the lad who travelled with us and prepared our food for us in the inn. I had often heard and read of a Korean inn but after all it was a total surprise—it is so tiny, nothing but mats on the floor, a pot of charcoal to warm yourself, and our own personal baggage. To me it was like camping out and I thoroughly enjoyed it. David brought our food in on three small tables and after a prayer of thanksgiving for our safe passage, and the good things provided for us, we enjoyed our breakfast.

From there we travelled in those funny closed chairs, carried by four men. When about six miles out from Ham Heung we met Mrs. McRae in her chair. It was a happy meeting—you remember what friends we were and we had not seen each other for nearly six years. She had been the only foreigner in that great city of 45,000 for a whole week. That was not the only surprise in store for us, we had hardly got started when we met a long row of school boys and girls who had

walked out all that distance to meet and greet us. A little further on we had to get out of our chairs to be welcomed by men, women and children, who had walked out and had been waiting three hours without dinner to welcome back their "Ma Moksa," "Op Pouin" (Miss Robb), and their new "Pouin." It is not often given to one to receive such a hearty welcome. I was surprised and said to Mrs. McRae that I had not imagined that they knew anything about me. She said, "they knew the day you left home and have been following you in their prayers ever since."

At last we reached this great heathen city. Have you any idea of the size of it, the opportunities for work and the awful difficulties under which these two lonely workers have been carrying on this work? Their hearts are sore when they see the wonderful chances for winning souls and that they are utterly unable to begin to reach those who are ready to learn if they could only be taught. The Koreans today are crushed, they say themselves that they have no country, no king, no one cares for them and they are coming by dozens every day to find out about the new religion if it will help them. The officials come and every class. Mr. McRae says that one worker today can do more than six can ten years hence. I do not see how he is going to stand the amount of work he is doing; he never rests but is always with enquirers or his Christians. He simply has not the time to write, he is so busy from morning to night seeing people both from the city and country. He is sad over the fact that there are churches in all directions large enough to have a minister and who have no one but native helpers, who as yet need much teaching themselves. Many churches have been opened and cannot be visited but once in the longest time. Think of this city alone with but one minister apart from all the country regions. They moved into a new church here last fall that is supposed to hold 300 people. Several Sundays ago it was so packed that they had to tell the women that they could not go to the morning service, but could have theirs in the afternoon. Last Sunday that church was uncomfortably crowded both morning and evening with men. In the afternoon we had 200 women and girls. Can you imagine one woman trying to hear verses and catechism and then preach to a class of 120? Yet that is what Mrs. McRae has been doing week after week.

Oh, to think of the opportunities that cannot always last, and this is only going on in one small part of this great city, other great sections have not yet been touched. I thought I had an idea when I was home of the need of workers, but somehow since I have come here it makes my heart sick, it makes you feel that you would happily give your very life to give these people what they are hungering and searching for. Oh, to have their language and have a hand in the great work. I try to remember that "whoever prays most helps most." I can do that. We all can and must pray.

Will you remember me very kindly to all the friends in your congregation and please tell them I never wished so much before to thank them for sending me out. I thank God every day for letting me come. Yours in the Master's work,

CATHERINE F. MAIR.

Address: Wonsan (Gensan), Korea.

United Presbytery: The minister should be a careful student of life. To speak comfortably to his people he must know their need. He should come very close to them and preach to them that which will, in some way, give rest to their souls. With all the diversity among men, there is much that is common to many. He who speaks comfort to one soul, speaks to an audience which he does not see and cannot number.

SETTLED PRINCIPLES OF THE STUDENT VOLUNTEER MOVEMENT.

This movement had its origin in 1886. The following principles have grown out of the experience of the years which have followed. For the benefit of those of our readers who for the first time come in touch with the Movement, they are printed:

1. The Movement is a Student Movement, and should cultivate primarily the field for which it is responsible—the institutions of higher learning in the United States and Canada.

2. Its membership shall be drawn from those who are or who have been students in institutions of higher learning.

3. It should adhere steadfastly to its four-fold purpose: (a) to awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions; (b) to enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America, and to unite all volunteers in an organized aggressive movement; (c) to help all such intending missionaries to prepare for their life-work, and to enlist their co-operation in developing the missionary life of the home churches; (d) to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts, and by their prayers.

4. It should preserve the closest possible organic connection with the great inter-denominational student organizations of North America.

5. It should continue to be unwaveringly loyal to all the regularly established foreign missionary agencies of the Church. It does not contemplate, and never has contemplated, becoming an independent foreign missionary board for the sending out of volunteers. It is simply a recruiting agency. It never has sent out a missionary, and never will.

6. It should continue the conservative, yet confident and aggressive use of the "Volunteer Declaration."

7. Close and constant supervision is absolutely essential to insure the strong and harmonious development of the Movement.

8. The leaders of the Movement—whether in the nation, state, or individual institution—should receive special training for their responsible work.

9. The building up of a comprehensive and progressive system of missionary education for students is the true basis for lasting and growing missionary interest in the Church.

10. If the purpose of the Movement is to be realized, its members must assume a very personal responsibility to help in the solution of the financial problem of the Mission Boards.

11. The volunteers will never reach the field as they should—that is, as God-sent men, until there is as much more prayer both by and for the members of the Movement.

12. The Movement should encourage no volunteer to go to the field until he is properly equipped; above all, not until he is filled with the Holy Spirit.

13. While the Movement believes in promoting every phase of missionary work which is being used by the Spirit, it should through all of them continue to lay chief stress on the realization of its Watchword, "The Evangelization of the World in this Generation."

Philadelphia Westminster: Paul Lawrence Dunbar is dead at thirty-four. He was a Negro. He was also a poet. His parents were slaves. Paul was born seven years after the Civil War closed. His whole life has been a song. Write him high. The Negro race has made now a great painter, a great preacher, a great poet. Will our people ever let it make a great politician?

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

SEASIDE OR MOUNTAINS.

By Sydney Dayre.

Laura was listening to the talk of her mother and grandmother as they discussed the summer plans of the family.

"Yes, it is all settled, Elizabeth," went on grandmother, "We have found quarters for you away up among the mountains—so much better for your health than staying at a summer hotel as you did last season. A quiet place, but none of you will mind that."

Laura heard in dismay. She did not like the thought of the mountains, and she did like the summer hotel very much. It meant pleasant companions and days in the park. It meant starched frocks and sashes—all the little lassie's tastes inclined to the luxurious. To have instead of all a lonely place where they would wear colored frocks and thick shoes!

Grandmother shook her head, half smiling, half reprovingly as she went on: "Aunt Emily," referring to Laura's aunt who lived near, "asked me if I thought you would like to have our little girl here go with her to the seaside instead of going with you. But I told her that Laura is such a comfort to you, such a help with the younger children that it would be much better to go with you."

"O mother," said Laura eagerly, "I do want to go with Aunt Emily. Please let me. I don't like the mountains."

"I'm surprised at you, Laura," said grandmother.

Laura listened for more, but mother only observed that Aunt Emily was very kind. Laura quietly went out of the room and in an arbor in the garden gave vent to her feelings.

"That means that I am to go up on that dreary mountain. I hate it. I want to go with Aunt Emily. But it's easy to see what grandmother thinks of it, and what grandmother thinks always has to be so. I"—The little girl lowered her voice, even in her anger rather fearing to utter the unkind words that came so readily to her tongue. "I almost wish I hadn't been such a comfort to"—But she stopped in very shame, again to pour out with angry tears her sorrow and disappointment.

"I hate it, I hate it! I'm going to coax mother and make her let me go with Aunt Emily. I like the hotel by the sea."

But the thought still remained that what grandmother said would be likely to hold, and there was nothing for her to do except cry out her dislike to the new plan. She was ordinarily a good girl and ready to be loving and helpful to her mother if—it did not stand too much in the way of her own pleasure, which just now it certainly did.

Steps sounded along the gravel walk. Laura drew back into a shadowy corner hoping to get out without showing her tear-stained face. Instead of the speakers coming in, as she had expected, they seated themselves on a little bench outside, so that she could not avoid hearing their talk.

"—sorry you feel so discouraged about Elizabeth's health," Aunt Emily was saying.

"I have said little about it because I have been hoping for improvement," said grandmother. "But that lung trouble is in her family and my heart fails me whenever I hear her cough. Her mother was exactly so—held up bravely until her last bit of strength was gone, and then went down all at once. And think of those little children."

"But everything is being done for her that can be done," said Aunt Emily.

"Yes, and we all hope for much good to come of her summering—"

"Grandmother," some one called from the house, and the two rose and walked away.

Laura felt now in no haste to leave her hiding place. No place could be safer as she shrank back, feeling fairly crushed by the misery that had come upon her. "Elizabeth—that was her mother—her mother, whom, notwithstanding some small selfishness, she loved so well. She had known she was not well, that she had not for some time been strong and lively like her old self, but never had dreamed that there could be anything serious in her condition. And now—what a wave of terror swept over her as she crouched still farther back into the shadowed corner.

She never had pictured it, but now it forced itself upon her, the thought of what life might be without her mother. No dear voice and gentle smile, no loving hand in gentle caressing. And it would be for years—for all her life. The way seemed to stretch before her in darkness and shadow.

Had she herself done all she might have done? In the main she had been what her numerous relatives called a very good girl, always ready to be helpful. But in how many ways she had shown impatience and willfulness—she could recall them now. Would she have to think of them all her life? It was no use, the heaving sobs could no longer be kept in, but must have their sway.

"Laura—why, my dear little girl!"—Laura looked up in haste to see grandmother bending over her.

"What is the matter? Now, Laura," with a change of expression, "you don't mean that you are fretting because I said you ought to go with your mother?"

"Oh, no, grandmother—don't think it. I heard—I couldn't help hearing what you said about her?"

"What do you mean, dear?"

"About her being so sick. About her lungs—that she might—die"—with another burst of grief.

"I see," said grandmother. "Laura, it was not your mother we were speaking of, but your Cousin Elizabeth, whom you scarcely know. Of course we are all concerned about your mother's health, but not as we are about Elizabeth."

What a heavy load was lifted from Laura's heart! But the glimpse she had taken into what might have been was a lesson she never could forget, and it was a very sober little girl who went in and said:—

"Mother—I do want to go to the mountains with you—and nowhere else. And I want," she could not quite keep the tremble out of her voice, "to do everything—everything—to help you."

"Of course you do, my darling," said mother. "You always do that."

A DEFENCE OF CATS.

Cats, for some reason, are scarcely done justice to. Admitting that they are selfish, selfish to the core, yet they have their place in our affection. Once make them friendly with your own household dogs, as distinct from others of the hated race, and they do their share towards making the place homelike. They seem to warm a winter's night as much as the fire itself does, and there is something convincing, mellow in their purring—say, when the wind is east and all the world outside is held with frost—which is as comforting as an extra blanket on one's bed. —From Sutcliffe's "A Bachelor in Arcady" (T. Y. Crowell).

SINNERS ALL

Mrs. Adams was a very young mother, but she had no hesitation in laying down the law about her first baby. This was her most thrilling announcement: "The baby is not to be rocked, not in any circumstances. I know, mamma. Of course you will say you rocked me; but I have attended ten lectures on the way to bring up a baby, and this child is not to be rocked. The lecturer said rocking a child joggles its brains. I'm sure you don't want your son to grow up an imbecile, do you, Harry?"

"Certainly not," said Harry, firmly. He had an idea that it would be fun to rock the baby, but, of course, Marie must know.

Mrs. Adams had every rocking-chair removed from her room. When it was time for the baby's nap he was simply laid on the bed and left to himself. If he cried he had his cry out unaccommodated. At such times the baby's grandmother would retire from the scene of wrath.

"What's a baby for if not to take a little comfort with?" she asked the nurse; but the nurse, smiling, said nothing.

When the baby was four weeks old grandma carried him up into a vacant bedroom on the third floor. Her daughter was taking a nap. Her son-in-law was down in her eyes and a red spot on each cheek. She drew a rocking-chair into the middle of the floor, adjusted the wondering baby, and rocked fiercely, triumphantly. After about ten minutes of this indulgence she was brought to an abrupt pause by a voice from the doorway.

"He seems to like it, doesn't he?" asked her son-in-law.

When she saw the covetous glint in his eyes, the erring grandmother took heart. Without a word she got up, laid the baby in the young father's arms and motioned to the chair.

"You try it," said she.

For the next two weeks their guilty secret drew the two very near together. As often as possible they slipped away and rocked the baby. They marvelled at the young mother who had the courage to carry out her Spartan theories.

One day Mr. Adams came home early. There was a low, melodious hum from the wife's room, and he crept to the door. There she was in a low chair, rocking back and forth, her baby in her arms. It was a charming picture. A movement startled her, and she turned. She blushed guiltily, and then took on a look of bravado.

"I—I couldn't help it," she faltered.—Selected.

THE CUNNING CROW.

Once a chained-up watch-dog lay in front of his kennel lazily picking a bone. A hungry crow looked on with longing eyes, and hoped that by diverting the attention of the dog it might succeed in securing the bone for itself. So it came as close to the animal as it dared, and began to indulge in all sorts of ridiculous antics; the dog, however, took not the slightest notice.

Then the crow hurried off and fetched a friend, who seated himself on the bough of a tree just behind the kennel, while the first crow again danced before the dog. As the animal continued to remain absolutely indifferent, the crow's friend flew into the air, suddenly swooped down, and struck the dog's spine a tremendous blow with its beak.

The dog started with surprise and pain, and dropping the bone, made a fierce but unsuccessful grab at his assailant. Meanwhile the first crow snatched up the bone as quick as lightning, and flew off with it; the two conspirators then shared the stolen property between them.

HOME, SWEET HOME.

One song above all others has sung itself around the world, appealing to all hearts and striking chords untouched for years, until they vibrate again. That song is the title of these few words. The reason that it has captured the heart of the world is not from any excellence in the music to which it is sung though that may be tuneful, but rather from the sacred fact which the words enshrine. There is no place like home, and there is no sorrow so keen as that of which we speak as "home-sickness." Why is this? Because home speaks to us of three things. It speaks of protection, of loving intercourse, and of the purpose for which all our life outside its sanctuary is lived.

Home speaks to us of protection. The journey is never long that ends at home. No struggle is too severe if it only ends in getting a home of one's own. On the night of storm, after wrestling with the wind that has driven the cold sleet into our faces, how welcome are the lights of home, and how cheery is the word we pass to our companions as we say: "We shall soon be home now." From the strife of men along the busy walks of life, home gives us the protection that the heart craves. Once within its shelter, we can lay aside the armor we have worn throughout the day and be ourselves. At home we are not misunderstood. Our actions have the best construction put upon them. The atmosphere of struggle is no longer around us and the stress of conflict dies. We are at home. That is all. No more need be said. There is nothing better to say. We are home. That tells all that is to tell. "Lord, a home hast thou been to us."

Home speaks to us of loving intercourse. At home we tell out all our heart and open our hearts to the thoughts and purposes of those we love. We let loose our heart's affections in the genial sunshine of home. Restraint is cast to the winds. Our half thoughts we utter freely, feeling sure that love will understand. To be at home makes life a wedding feast. And turning all life's water into wine, is the magic touch of love. We are home. That is all. Nothing more can be said. "Lord, a home has thou been to us."

Home is that for which all the struggle of life is endured. We are born into homes. We are educated and started in life that we may secure a home. We enter the arena of commercial conflict that we may "keep a home over our heads." And when the shadows lengthen then it is at home we want to be, and when death claims us we want him to find us at home. It is home that makes country dear, and in defence of it men will even dare to die. Why do men work early and late? Why do they scorn delights and live laborious days? It is for the sake of home. Nothing more need be said. No higher purpose could men have. They live and die for the sake of home. "Lord, a home hast thou been to us," and a home thou wilt be to us in all the ages of eternity.

GIRLS SHOULD KNOW.

That the home kitchen, with mother for teacher and a loving, willing daughter for pupil, is the best cooking school on earth.

That "the most excellent thing in woman"—a low voice—can be acquired only by home practice.

That true beauty of face is possible only where there is beauty of soul manifested in a beautiful character.

That the girl everybody likes is not affected, and never whines, but is just her sincere, earnest, helpful self.

And, finally, that one of the most beautiful things on earth is a pure, modest, true young girl—one who is her father's pride, her mother's comfort, her brother's inspiration, and her sister's ideal—which we should all try to be.—Selected.

OUT-OF-THE-WAY INFORMATION.

An emigrant is worth about £200 to Australia.

The first census in Britain was taken on March 10, 1801.

Sixty-three in every thousand persons in England are called Mary.

Spring begins March 20; summer, June 21; autumn, September 22; winter, December 21.

The northern limit of corn growth is in Norway, where the cereal flourishes in latitude 70 deg.

The British Parliament has met on Sunday eleven times, the first in the reign of Edward III, the last at the death of George II.

Dumas made more money by his novels and dramas than any other writer in the whole history of literature.

Fewer murders occur in Britain than in any other civilized country, while the largest proportion is in the United States.

Mr. Chamberlain, in his youth, used to train himself to become a public speaker by making long political orations for his own benefit, standing in front of a mirror.

In France the oxen that work in the fields are regularly sung to as an encouragement to exertion; and no peasant has the slightest doubt that the animals listen to him with pleasure.

The longest straight piece of railway line in the world is from Nyngra to Bourke, in New South Wales. This railway runs one hundred and thirty six miles on a level in a perfectly straight line.

The marigold is a good weather prophet. If the day is going to be fine, the flower opens about three or four o'clock in the afternoon; but if wet weather is in store, the marigold does not open all day.

Arabians on meeting shake hands six or eight times. Once is not enough. If, however, they be persons of distinction, they embrace and kiss one another several times, and also kiss their own hands.

The following words have no perfect rhyme in the English language: "Silver," "shadow," "planet," "filbert," "squirrel," "beetle," "angel," "poet," "window," "budget," "open," "almond," "bayonet," "blossom," "something," and "nothing."

The Mediterranean is not free from sharks, and these pests have increased there enormously during the last few years, a state of things which is said to have been brought about by the construction of the Suez Canal. Before this artificial communication between the Mediterranean and the Red Sea was formed sharks were almost unknown in the former.

THE NORTHERN LIGHTS.

All scentless in the fields of snow
The valley mists hang deep below;
No earthly damps attain the air,
And all its pure and white and fair.

No stir betrays the wandering breeze,
No whisper from the frozen trees;
They muster still and stark and pale,
A phantom host in silver mail.

And silver-studded over all
Is drawn night's velvet purple pall,
And all is peace the fitful breath
Seems sacrilege in this land of death.

When far athwart the Northern Pole
The rainbow-tinted streamers roll,
The leagured wizard of the North
Has flung his fiery challenge forth.

And, where across the frozen plain
Lies the grim harvest of the slain,
His icy searchlights coldly sweep
The approaches of his virgin keep.

So are there latitudes too high
In realms of cold philosophy,
And barren wastes, that cannot give
The bread whereby a man may live.

—The Spectator.

WORRIED MOTHERS.

Much of the worry which every mother of young children undergoes, would be spared if the mother kept Baby's Own Tablets on hand, and gave an occasional dose when the child was fretful, cross or feverish. Nearly all the ailments of childhood can be traced to the stomach, bowels or teething. For these troubles no medicine can equal Baby's Own Tablets, and the mother has the guarantee of a government analyst that this medicine is absolutely safe. Mrs. Kenneth McInnis, Lakefield, Ont., says: "Baby's Own Tablets are a perfect medicine in every way. There will be no sickly children in the homes where they are used." Sold by all medicine dealers or by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Breakville, Ont.

CHRIST'S EXAMPLE.

Christ went everywhere doing good. His presence was always a benediction. The religion of Christ is everywhere a blessing. It is suited to tired men and women and children. It is suited to the office, the cradle, the sewing machine, the schoolroom, the lonely attic, the evening ramble. It would sweeten all the moments, thoughts and feelings, the voice, the conversation, the toils and afflictions of life, the temper, the heart; and all may have and enjoy it.

PARDON OUR BLUSHES.

A letter received by the Passenger Department of the Grand Trunk from a gentleman living in one of the large cities on the Atlantic coast who had taken a trip via the Grand Trunk and its Western connections to California, is filled with praise for the admirable service experienced on the journey. He says: "I have been a traveller for 42 years and have visited the principal parts of this continent, as well as journeyed through foreign countries, and will candidly say that I have never received such good treatment as I experienced on the Grand Trunk. Your roadbed is perfection, cars beautiful and scrupulously clean and the service on the dining cars equal to the most exclusive hotels in the country. I am not prone to flatter but when one can enjoy travel as comfortably as on your line, I think everybody should be made aware of it."

Good citizenship rests upon patriotism, patriotism rests upon morals and morals must rest upon Christianity.

Quality
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STEINWAY,
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189 SPARKS STREET.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The fine new church edifice, just completed for the Erskine congregation, will be opened on Friday evening by Rev. Dr. Robert Johnston, the minister of the American Presbyterian church, Montreal. At this service Rev. Dr. Armstrong, moderator of the General Assembly, and Rev. A. S. Ross, M.A., Moderator of the Ottawa Presbytery, will take part.

On Sunday next the preacher will be the well known Rev. G. M. Milligan, D. D., of Toronto. In the afternoon a service will be held under the auspices of the Sabbath school, when addresses will be delivered by Rev. W. T. G. Brown, of Hintonburgh, and by Rev. Dr. Ramsay, minister of Knox church. On Monday evening, Feb. 26th, a sacred concert will be held under the auspices of the Ladies' Aid. In addition to music, there will be an address by Rev. D. Strachan, of Brockville. On Sunday, March 4th, the services will be conducted by Rev. W. D. Reid, D.D., of Taylor church, Montreal. Thursday evening, March 8th, there will be a congregational "at home." After the opening we shall be able to give our readers some idea of the new church.

Referring to the magnificent growth of Erskine congregation during the past five years, The Journal says: The fire of 1900 not only destroyed their church on the corner of Elm and Preston streets, but also rendered homeless sixty per cent. of the congregation. Then again in 1903 forty families were burned out. To-day the congregation has a church property worth about \$40,000. After the fire of 1900 the members worshipped in a frame building standing on the present site and on which Bank street church had been conducting a Sunday school. Next Sunday they will worship in a large and beautiful new church. Not a little of this progress is due to the energetic and wisely-directed efforts of the pastor, Rev. A. E. Mitchell. When Mr. Mitchell assume the pastorate in February, 1901, there were but 85 members; now there are 512. In that year the congregation would not undertake to raise \$1,000 in order to secure a donation of \$100 from another source. Last year the revenue amounted to \$6,135. On the first Sunday of Mr. Mitchell's ministry there were 190 scholars in the Sunday school. Last Sunday there were 551.

WINNIPEG AND WEST.

The important pulpit of the Presbyterian church in Regina, which was vacant for about a year subsequent to the resignation of the Rev. Dr. Carmichael to become superintendent of home missions for Manitoba and Assiniboia, is expected to be again vacant within a few months. Rev. J. J. Patterson, successor to Dr. Carmichael, resigning to accept a call to St. Andrew's church, Sarnia, Ont. Mr. Patterson was called to Regina from Chesley, Ont., and during the term of his pastorate in the western capital has been very successful in all church work. A magnificent new church building has been erected and the membership of the church has been very much increased. Should nothing unexpected occur, it is anticipated that Mr. Patterson will remove from Regina early in the summer of the present year.

Dr. Herdman, superintendent of home missions for British Columbia, will speak in St. Stephen's church on his way home from the assembly's home mission committee meeting at Toronto, about the last of March. Dr. Herdman is an effective preacher, and a good organizer. He is doing a splendid work as H. M. superintendent in the great Pacific province.

EASTERN ONTARIO.

The anniversary social of Knox church, Perth, realized \$97.

There is now only one mission field within the bounds of Brockville Presbytery, that of Fairfield, which is in charge of Rev. Mr. Robertson.

Rev. John Griffith, returned missionary from Honan, China, has been the guest of his uncle, Mr. James Chalmers, "Poplar Vale," Smith's Falls.

Rev. J. J. Wright in his canvass of the Orono congregation received subscriptions amounting to \$157 towards the endowment fund of Queen's University, Kingston.

Mrs. (Rev.) A. Govan, of Williamstown, has returned home after a prolonged visit to her parental home.

Prof. W. M. Clarke, formerly church organist at Carleton Place, is now organist and choir-master of the Arnprior church.

The Sacrament of the Lord's Supper was dispensed in Hephzibah church, Williamstown, on Sunday, Feb. 11. Rev. N. Waddell of Aultsville preached on Friday, Saturday and Sunday.

Rev. H. E. Abraham, Port Hope: History has changed, nations have changed, the earth has changed, since Christ said that he was the way, but there is no change in Him. He is still the way to the Father, and to everlasting life.

The local correspondent of The Guide, writes: Rev. R. B. Nelles, of Port Hope, preached two excellent sermons in the Millbrook church here last Sunday. We congratulate the friends of Port Hope upon having such an able evangelical preacher, whose discourses were highly appreciated here.

The anniversary services of St. Andrew's church, Appleton, on a recent Sunday were very largely attended, and the speaker of the day, Rev. M. H. Scott, B.A., of Hull, delivered two able sermons that were very much appreciated. Mr. Scott, who is a very fine singer, gave a solo in the morning and two in the evening.

At the 22nd anniversary of St. Andrew's church, Renfrew, Rev. A. E. Mitchell, of Ottawa, was the preacher and gave two powerful sermons. In referring to his address at the tea-meeting on Monday night the Mercury says: "It was an address in which humor, good advice and pathos were so blended as to deepen the good impression of his sermons of the previous day, and that a keen insight into human nature and tenderness with it make his remarks most effective."

The Elmvale Lance says: The Presbyterian anniversary this year sustained its usual high reputation. The services of Sunday were well attended, and the offerings amounted to about \$150. The Rev. R. N. Grant, D.D., of Orillia, preached excellent sermons morning and evening, and also addressed the children in the afternoon.

At the induction of Rev. A. M. Currie as pastor of the Church of the Redeemer, Deseronto, Rev. Wm. Shearer of St. Andrew's church, Picton, preached the sermon, Rev. A. H. Drumm of Belleville, addressed the ministers, and Rev. R. S. Lakliss addressed the people. Mr. Currie enters on his work in Deseronto with every promise of a successful pastorate.

The Perth Courier makes mention of the following unique coincidence: The worshippers at St. Andrew's Sunday morning who were present at Knox church in the evening had the pleasure of listening to two sermons on the same text in one day by two ministers. The text was found in the 4th of Luke, 33 and 34, from which Rev. Mr. Cormack preached a closely-reasoned sermon, full of matter, in the morning, and in the evening Dr. Herridge used the text in an eloquent and dramatic sermon.

At the last meeting of Brockville Presbytery the following elders were elected commissioners to the General Assembly: Jas. Cumming, Lyn; J. P. Fox, Winchester; E. A. Buckman, Brockville; Jos. Thompson, Athens, Alternates; Hugh Montgomery, Morrisburg; E. A. Greiger, Brockville, J. O. Beggs, Mountain and Hugh Cameron and James Cumming were appointed Presbytery representatives on the committee on bills and overtures for the Synod of Montreal and Ottawa.

Rev. Dr. Stuart reported to Brockville Presbytery on the new Presbyterian Psalter which has been in course of preparation for the past ten years by a joint committee of the Canadian and United States Assemblies, and is now completed. The report approved highly of the publication, but on the ground of economy it was not thought wise to recommend its use at this time. The Psalter it might be mentioned contains 23 different metres.

Knox Church, Beaverton and Gambridge.—Rev. A. C. Wishart, M.A., pastor, a prosperous year—As the expenditure in Beaverton congregation exceeds that of last year by over \$175, owing to unforeseen circumstances there was a small deficit, but in Gambridge there was a balance of \$111. Total contributions for missionary purposes from the congregations and the various organizations of the church amounted to \$784.00. Of this amount Gambridge raised \$401, and Beaverton \$386. Total money raised for all purposes from all departments amounted to \$2,513. Of this Beaverton raised \$169.00 and Gambridge \$1,224.00. Seventeen members were added to the roll, while twenty were removed by death or otherwise, leaving a net decrease of three.

Sturgeon Falls and Cache Bay, Rev. J. R. Mann, B.A. The annual meetings were held in February. Total receipts, \$2,169. Sturgeon Falls, \$1,754, and Cache Bay, \$415. Total for schemes, \$,778. Sturgeon Falls, \$147; and Cache Bay, \$33. The total for schemes being \$90 in advance of last year. Ladies' Aid raised \$330. Men's Aid \$323; \$390 from the ladies and \$323 contributed by the men is applied to manse debt. Sabbath school contributed \$157, and has at the present time \$85 for church building fund. Cache Bay Ladies' Aid raised \$73 since their organization in October. Balances \$157; Sturgeon Falls \$110, and Cache Bay \$47. Added to the communion roll 38. All reports show a good advance on the previous year.

The annual meeting of St. Andrew's church, Picton, was held on Jan. 31st, 1906, the pastor, Rev. William Shearer, in the chair. The Treasurer's report showed a balance of \$107.48 in his hands after paying current expenses for the year. The reports of the different societies, the Ladies' Aid, Young People's Society Christian Endeavor, and Sabbath school, were all read and adopted and showed to be in a prosperous and satisfactory condition. The following gentlemen were elected as managers in addition to those on the Board who did not retire, namely: Messrs. W. A. Smith, John C. Jamieson and James Wallace. A resolution was adopted on the motion of Mr. A. G. Knight as follows: "That we, the congregational meeting of St. Andrew's church, take immediate steps to provide a manse for the minister and that a committee be appointed with power to act." The resolution was carried and the following committee was appointed, Judge Morrison, Walter Mackenzie, John C. Jamieson, Chas. S. McIlvray, Geo. A. Johnston and A. G. Knight. There is little doubt that at an early date the congregation will provide a comfortable home for the minister. The personnel of the committee above named insures this result.

Brockville Presbytery appointed Messrs. MacLeod, Strachan, Stuart and Cumming a committee to reconsider the present plan of appointing commissioners to the General Assembly, and to report at a meeting to be held during the Synod at Ottawa, in May.

Calvin Church, Pembroke, under the pastorate of the Rev. Dr. Bayne, is evidently in a flourishing condition. At the recent annual meeting of the congregation the pastor's stipend was increased by \$200, making it \$1,600 with manse. Since then the congregation have decided to support a foreign missionary at a stipend of \$800, the whole of which sum is guaranteed. There is also a movement on foot for the enlarging of the church and the installing of a pipe organ. Dr. Bayne has been eighteen years in Pembroke and has won a large place in the affection and confidence of the community.

At the forty-first annual meeting of the Mill street church, Port Hope, Rev. R. B. Nelles, B.A., the pastor, took the chair. Reports were presented from the managers, Ladies' Aid, Young Women's Home Mission Society and the Sabbath school. Every report showed a balance to its credit. The congregation is entirely free from all liabilities and begins the new year with a largely increased attendance and membership. The Sunday school is growing under Mr. Jas. Thompson's leadership. The following managers were elected: Mr. George Waddell, chairman; Mr. Byron Meyers, secretary; Mr. John Lawrie, treasurer; along with Messrs. Thomas Thompson, Ballagh, Thomas, Whatley, James Thompson and Robert Little. At no time in its recent history is the outlook more bright for the Mill street congregation and the pastor and people are working in perfect harmony in accomplishing their work.

At a recent evening service in Mill Street church, Port Hope, the pastor, Rev. R. B. Nelles, said: The Holy Spirit is a person just as much as the first two persons of the Trinity. The only lasting work is accomplished by the Spirit working through us. The Holy Spirit produces love in the heart. Where there is anger, bitter words, back biting and slander, there is no spirit of God. The Spirit gives hope and the church needs a larger hope. This old world would be a dreary place but for those in Christ. The Spirit gives liberty. Lazarus was made alive, but until loosed was powerless, being buried with the grave clothes. So with many a man to-day. Christ has made them alive, but social customs, business methods, society demands, bind them up so tight that they are hopeless. The man who allows the Spirit to loose him has liberty to speak, act and work for Christ. There are hundreds of people in Port Hope too respectable to be good Christians.

The following resolution moved by Mr. McAllister and seconded by Dr. Stuart, was adopted by Brockville Presbytery amid impressive silence, followed by prayer, led by Mr. Strachan: "In view of the visitation of Providence, by which the beloved wife of our brother, N. A. MacLeod, has been called home, we, his co-presbytery, desire to place on record an expression of our sympathy with him in his bereavement. His sorrow may be mitigated by the memory of her loving companionship for so many years in the home life, and in the work of the Master, who was dear to them both. The sense of loss felt by the church, and the Christian community in which she was known, was an evidence of her fitness for the position she occupied, and a recognition of her eminently Christian character. We commend our brother and his little son to the care of our loving Heavenly Father, who has promised to his people that as their day so shall their strength be." Mr. MacLeod briefly thanked the Presbytery for the expression of condolence.

There died at Inverness, on the 27th ult., Miss Jane Cameron, late teacher, Dingwall, aged 94 years.

WESTERN ONTARIO.

Rev. J. H. MacVicar of Fergus, has been preaching in Philadelphia, Pa.

Mr. John W. Burns, of Rockwood, has been recommended for work in the H. M. field by Guelph Presbytery.

On leaving London for Vancouver Rev. A. McGillivray was presented with a valuable gold watch. A set of sterling silver spoons was given to Mrs. McGillivray.

As material is being collected for the biography of the late Rev. Andrew McLean, who was minister of West Puslinch from 1857 to 1873, any one having reminiscences of him, suitable for publication, will confer a favor by communicating with the Rev. W. Robertson, of Morriston.

A goodly representation of the South Plympton congregation met at the manse, Wyoming, on Friday evening of last week, and presented the pastor with about one hundred bushels of oats. Mr. Richardson wishes to thank all of the congregation for this expression of good will, which is much appreciated.

Rev. A. J. Mann, B.A., recently of Eramosa, has been inducted as pastor of the congregations of Argyle and West Lorne, Aldboro on 13th inst. Rev. Messrs. G. Atkinson, of Appin, James Malcom, of Dutton, and D. I. Ellison, of Dunwich, took part in the service.

At a special meeting of Guelph Presbytery a call from St. Andrew's Church, Guelph, to Rev. T. H. Mitchell, of Toronto, was presented, and representatives of the congregation spoke in its behalf and it was agreed to sustain the call. A letter was read from Mr. Mitchell asking a little time before giving a decision.

St. Andrew's Presbyterian church, Guelph, has extended a call to Rev. Thos. H. Mitchell, Toronto. Mr. Mitchell is a brother of Rev. A. E. Mitchell, of Ottawa.

Rev. James W. McIntosh, recently inducted as minister at Mitchell, Ont., was presented with a handsome book case, a number of books, along with an address, by the members of Bonar church, Toronto, among whom he labored during the pastor's absence in Europe.

At the 67th annual meeting of Knox Church, St. Catharines, the salary of the pastor, Rev. Dr. G. H. Smith, was increased \$100. It was decided to instal a memorial tablet and a stained glass window to the memory of the late Robert Lawrie, D. Robertson, W. A. Black, S. K. Watt and G. B. Burson were elected trustees for three years, and W. W. Burleigh for two years. It was also decided to adopt an individual communion cup.

St. Andrew's church, Glenworth, which along with First Church, forms the Westminster charge, under the pastoral care of Dr. McCrae, held its annual meeting when one of the best records of its history was presented. The report of the session, the Sunday school, the Women's Foreign Missionary Society were all encouraging. The missionary offerings were the largest in the church's history. The treasurer's report showed all obligations met and a good balance in the treasury.

A sensational incident occurred in the Thorold church on 11th inst. Rev. W. MacLeod referred to the movement to secure a license for the Mansion House and said any man or woman who signed such a petition was not a Christian. Ex-Mayor George Turner promptly arose in his pew, and addressing the preacher, said:

"I want to say to you, Mr. MacLeod, that I am one of those who signed the petition to re-open the hotel. I had good reasons for doing so, and I want to say that I consider myself just as good a Christian as anyone in this church." Mr. MacLeod made no reply to Mr. Turner, but went on with his service as if nothing had happened.

When the family of Rev. David Ross, Lady Grey, Cape Colony (a native of Fordoun, Scotland), were camping out at the Christmas holidays, a waterspout burst upon them and seven of them were drowned: a son, a fine young man; a married daughter, with her two little boys, her housekeeper's two children, and her native nurse.

BRITISH AND FOREIGN.

Edinburgh is to try a motor ambulance for the conveyance of diphtheria cases to the hospital.

Edinburgh and Leith purpose uniting to organize a farm colony for dealing with the unemployed.

"The fever fit of Radicalism, like a malignant disease, runs its course," as says the Edinburgh Scotsman.

Prof. George Howison, of the University of California, has declared his belief in immortality for animals.

Every British cabinet minister is entitled to a pension whether he serves one day or seven years, if he cares to claim it.

Mr. Carnegie has made a conditional offer of \$10,000 for the erection of a public library at Downpatrick, Ireland.

Several of the Chinese temples have a bell at the entrance, so that each devotee as he passes in may announce his arrival to the deity.

The Crown Prince of Portugal, whose name has been prominently associated with a British princess, is expected to pay a visit to the King and Queen early in June.

A fine specimen of the royal sturgeon has been sold in Aberdeen Fish Market for £8 10s. It measured 8 ft. 6 in. in length, and weighed 28 stones.

A San Francisco woman who founded an institution for destitute women in 1869 has lost her money and entered the home.

Babies are being cured of pneumonia by living on the roof of the Presbyterian Hospital in New York and being bathed in cold water.

The price of household coal in Glasgow is lower than the average for the past ten winters. It is due to the mild weather. There have been only one or two cold snaps.

The death has occurred at Shettleston of Rev. John Mitchell, minister of Park U. F. Church, Kirkintilloch. Mr. Mitchell worked a few months to complete sixty years of ministry.

"Would you be in favor of a bill to provide every woman with a corkscrew to draw her man's pay on Saturdays?" was the heckle fired off at the Hon. H. F. Elliott, the Unionist candidate for North-east Lanark, in Motherwell.

The total number of cremations in Great Britain during the year 1905 was 600, as against 566 in 1904 and 475 in 1903. It is to be noted, however, that whereas in 1904 there were only nine crematoriums at work, in 1905 there were twelve.

An event which has created great regret in society circles has been the destruction by fire of the historic old place of worship, Christ Church, down Piccadilly street, London, where many fashionable marriages have been solemnized.

Lloyd's shipbuilding statistics for the past year are published. The output of mercantile tonnage in the United Kingdom during 1905 shows the great increase of 418,000 tons on that of previous years, and it is the highest on record.

A London paper asserts that one of the teachers of the famous Dr. Livingstone is still alive in the person of the Rev. F. B. Caldwell, a member of the Lancashire and Cheshire Presbytery. Although 88 years of age he preaches every Sunday.

TOBACCO AND LIQUOR HABIT.

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75 Yonge Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted.

Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross, Ex-Premier of Ontario.

Rev. John Potts, D.D., Victoria College.
Rev. Father Teefy, President of St. Michael's College, Toronto.

Right Rev. A. Sweetman, Bishop of Toronto.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and certainty of cure. Consultation or correspondence invited.

SUFFERING WOMEN.

Find Health and Strength in the Use of Dr. Williams' Pink Pills.

Every growing girl and every woman nearing middle life suffers from ailments peculiar to her sex. At these times the health and happiness of every girl and woman depend upon the richness and regularity of her blood. Look at the young girl whose blood is weak and watery. Her face is pale, her lips and gums bloodless. Her head aches and her back aches. She has no energy, no life, a poor appetite and no desire for exercise. She complains that even to walk upstairs leaves her breathless. And the woman in middle life—she is nervous, irritable and depressed—liable to sudden attacks of pain and distress that only a woman knows of. She turns from food; horrible dizziness, hot and cold flashes, make her life miserable. But Dr. Williams' Pink Pills banish all this misery, because they fill the veins with rich, strong, healthy blood which gives tone and strength to every delicate organ. The case of Mrs. Geo. Danby, of Tilbury, Ont., is one of the many that proves that no medicine can compare with Dr. Williams' Pink Pills in curing the ills of womanhood. Mrs. Danby says: "I think Dr. Williams' Pink Pills are a blessing to suffering women. For a long time I was a great sufferer from the ailments that affect so many of my sex. I was extremely nervous at all times, suffered a great deal with headaches and indigestion. In fact I was in a thoroughly miserable condition when I began the use of Dr. Williams' Pink Pills, but after taking them a short time I began to improve, and, through their further use, I am now feeling like a new woman. I am sure if all sick women would take Dr. Williams' Pink Pills they would be convinced of the great good they can do."

Dr. Williams' Pink Pills can make every ailing girl and suffering woman in the land strong and healthy if they are given a fair trial. But great care must be taken to see that you get the genuine pills with the full name, Dr. Williams' Pink Pills for Pale People, on the wrapper around each box. Sold by all medicine dealers everywhere or sent by mail at 50c a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

FROZEN EGGS.

"The Poultry World" says: In the winter season quantities of eggs are frozen, and it is generally considered that such eggs are worth but little, or, to say the least, are much injured for cooking purposes. This, however, is not strictly true, for if properly treated they are but little injured. Instead of (as was the custom) putting them into cold water to take out the frost and waiting several hours for the thawing to take place, and then finding the yolks in such a solid state that they can be used with no satisfaction in cooking, try the following method: Place them in boiling water and leave them there from five to twenty minutes, according to the amount of frost in them, when, upon their being opened, the yolks will be found soft and in such a state that they can be used for almost any culinary purpose.—Ex.

COMMITTING THE CATECHISM.

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

We are "living epistles, known and read;" but who knows what the Great Teacher thinks as he reads?

HEALTH AND HOME HINTS.

To revive the lustre of morocco or any other leather apply the white of an egg with a sponge.

Absorbent bath towels which have a smooth surface on one side and a rough one on the other are now made.

Half a lemon dipped in salt will do the work of oxalic acid in cleaning copper boilers, brass tea-kettles, etc.

In blanching almonds do not put more than ten or twelve into the boiling water at a time, as the water hardens the skin if they are left in too long.

A pleasant novelty in jelly is obtained by using sweet cider in place of water with gelatine. If English walnuts are used to garnish the jelly a delightful combination of flavoring will result.

Glycerine and lemon juice in equal parts are extolled by some physicians as a substitute for the cracked ice which used to be used to relieve a parched mouth. The ice, it is said, only leaves the month more parched.

Pop Overs.—One quart of sweet milk, six eggs, one cup of melted butter, pinch of salt, and enough flour to make a thin batter. Bake in gem tins in a quick oven. Serve with maple syrup. These are delicious.

Neapolitan.—Cook inch pieces of macaroni in boiling salted water until very tender. Drain, and make a tomato sauce. Heat the macaroni in the sauce. Lay slices of cold, underdone roast beef in a deep platter, cover with the macaroni, sprinkle with chopped parsley and grated cheese. Serve at once. This is a very good way to use remnants.

Cranberry Pudding.—Sift together one pint of flour, half a teaspoon of salt and three teaspoons of baking powder. Add milk to make a soft batter stir in one cup of stiff rich cranberry sauce, and steam for one hour and a half. Serve with a cranberry sauce made as follows: Into one quart of boiling water stir one pint of granulated sugar and cook over the fire until thoroughly dissolved. Then add one quart of sound crushed cranberries, cook for five or ten minutes, strain through a colander to remove the skins, and serve at once.—Table Talk.

Apple Pie.—Select tart apples; pare, quarter and cut them in thin slices. Line the plate with good puff paste; on this pile the apples, allowing plenty of filling sweeten with two or three tablespoonfuls of sugar, according to the tartness of the fruit, and put on the top crust. Bake in a hot oven for twenty minutes to half an hour. A little grated nutmeg or ground cinnamon may be added for a change. Or the apples may be pared and cut into halves and placed on the paste with round side down. Mix a piece of butter the size of an egg with two tablespoonfuls of sifted flour, add two cupfuls of sugar and half a cupful of water. Stir smooth, flavor with grated nutmeg, pour over the apples, and bake. When the apples are cooked, pile on the whites of two eggs beaten to a stiff froth with two tablespoonfuls of sugar. Set in a hot oven until nicely browned.

To Remove Dandruff.—Tincture of cantharides, 1 ounce; liquid ammonia, 1 dram; glycerine, 1-2 ounce; oil thyme 1-2 dram; rosemary oil, 1-2 dram.

Mix all together with six ounces of rosewater. Rub the scalp thoroughly with this preparation until no further evidence of dandruff is noticed.

Luck means rising at six o'clock in the morning, living on a dollar a day if you earn two, minding your own business, and not meddling with other people's. Luck means appointments you have never failed to keep; trains you have never failed to catch. Luck means trusting in God and in your own resources.

The advantage of a well-trained mind does not lie in the amount of things one knows, but in the use that one makes of them. Knowledge is useful only when directed to right ends.

EARN CASH

In Your Leisure Time

If you could start at once in a business which would add a good round sum to your present earnings—WITHOUT INVESTING A DOLLAR—wouldn't you do it?

Well, we are willing to start you in a profitable business and we don't ask you to put up any kind of a dollar.

Our proposition is this: We will ship you the Chatham Incubator and Brooder, freight prepaid, and

You Pay No Cash Until After 1906 Harvest.

Poultry raising pays.

People who tell you that there is no money in raising chicks may have tried to make money in the business by using setting hens as hatchers, and they might as well have tried to locate a gold mine in the cabbage patch. The business of a hen is—to lay eggs. As a hatcher and brooder she is out-classed. That's the business of the Chatham Incubator and Brooder, and they do it perfectly and successfully.

The poultry business, properly conducted, pays far better than any other business for the amount of time and money invested.

Thousands of poultry-raisers—men and women all over Canada and the United States—have proved to their satisfaction that it is profitable to raise chicks with the



No. 1—60 Eggs
No. 2—120 Eggs
No. 3—240 Eggs

CHATHAM INCUBATOR AND BROODER.

"Yours is the first incubator I have used, and I wish to state I had 32 chicks out of 32 eggs. This was my first lot; truly a 100 per cent. hatch. I am well pleased with my incubator and brooder. THOS. McNAUGHTON, Chilliwack, B.C."

"My first hatch came off. I got 170 fine chicks from 150 eggs. Who can beat that for the first trial, and so early in the spring. I am well pleased with incubator, and if I could not get another money could not buy it from me. Every farmer should have a No. 3 Chatham Incubator.—F. W. RAMSAY, Dunnville, Ont."

"The incubator you furnished me works exceedingly well. It is easily operated, and only needs about 10 minutes attention every day. R. M. GUYER, MOOSE JAW, ASSA."

The Chatham Incubator and Brooder is honestly constructed. There is no humbug about it. Every inch of material is thoroughly tested, the machine is built on right principles, the insulation is perfect, thermometer reliable, and the workmanship the best.

The Chatham Incubator and Brooder is simple as well as scientific in construction—a woman or girl can operate the machine in their leisure moments.

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

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

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

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

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

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

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

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

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And Arrive at the following Stations Daily except Sunday:

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9.33 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
6.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St. and Central Station. Phone 15 or 1190.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 20, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1880.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS

SYNOD OF THE MARITIME PROVINCES.

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

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

Truro, Halifax, 19 Dec., 10 a.m. Lun and Yar.
St. John, St. John, 16 Jan., 10 a.m. Miramichi, Chatham, 17 Dec.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 6 Mar., 4 p.m.
Montreal, Knox, 6 Mar., 8.30.
Glengarry, Cornwall, 6 Mar., 1.30 p.m. Ottawa, Ottawa.
Lah. and Ren., Carl. Pl., 19 Feb., 7.30 p.m.

Brockville, Brockville, 29 Jan., 2.30.

SYNOD OF TORONTO AND KINGSTON.

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

Lindsay, Lindsay, 19 Dec., 11 a.m.
Toronto, Toronto, Monthly, 1st Tues.
Orangeville, Caledon, 14 Nov. 10.30.
Barrie, Barrie, 6 Mar., 10.30.
Algoma, Thessalon, 6 Mar., 8 p.m.
North Bay, Burks Falls, Feb. or Mar.
Owen Sound, O. Sd., 6 Mar., 10 a.m.
Saugeen, Mt. Forest, 6 Mar., 10 a.m.
Guelph, Guelph, 20 Mar., 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 2 Jan., 10 a.m.
Paris, Woodstock, 9 Jan., 11 a.m. London, London.
Chatham, Chatham, 12 Dec., 10 a.m.
Stratford, Stratford, 14 Nov.
Huron, Seaford, 14 Nov., 10.30.
Maitland, Wingham, 19 Dec., 10 a.m.
Bruce, Paisley, 6 Mar., 10.30 a.m.
Sarnia, Sarnia, 12 Dec., 11 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Superior, Winnipeg, Coll., 2nd Tuesday, bi-mo. Portage-la-P., Gladstone, 27 Feb., 1.30 p.m.
Arcola, Arcola, at call of Mod. 1906.

SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary, Edmonton, Edmonton, Feb. or Mar.
Red Deer, Blackfalds, 6 Feb.
Kamloops, Vernon, at call of Mo Victoria, Victoria, 26 Feb., 2 p.m.

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