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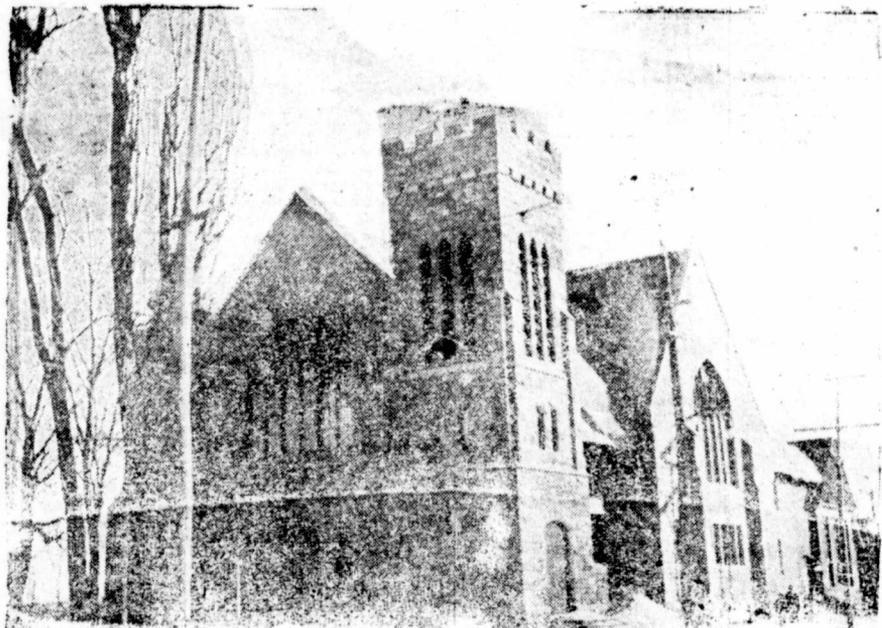
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**BIRTHS.**

At 124 Farnham Ave., Toronto, on Feb. 11th, 1907, the wife of D. J. Macdonald, of a son.

At the Manse, Martintown, on the 1st Jan., 1907, the wife of Rev. I. B. McLeod, of a son.

On Feb. 11th, 1907, at 72 Woodland, Ave., Toronto, to Mr. and Mrs. John M. Millar, a son.

**MARRIAGES.**

On Jan. 18th, at the residence of the bride's father, Perth, by the Rev. D. Currie, Annie Watson, to Alex. Cunningham, of North Elmsley.

On Jan. 23rd, 1907, by the Rev. D. Currie, at the residence of the bride's parents, John Kirkham, of South Sherbrooke, to Margaret Labron, of Perth.

In Perth, on Jan. 23, 1907, by Rev. D. Currie, at the residence of the bride's parents, Geo. S. James, of James & Reid, to Charlotte Lister, daughter of Mrs. Alex. Kippen.

At the home of the bride's parents, Dwyre Hill, on Wednesday, Jan. 9th, by the Rev. A. Fairburn, of Ashton, Herbert McFarlane, of Prestonvale, to Alberta, daughter of Mr. and Mrs. Farquhar McRae.

**DEATHS.**

Suddenly, at Cayuga, Ont., Feb. 11, Robert H. Davis, M.D., sheriff of the County of Haldimand, aged 79 years.

On Feb. 9th, at her residence, 84 Baldwin St., Toronto, Agnes, relict of the late Geo. Duthie, in her 84th year.

At 90 Avenue road, Toronto, on the 22nd January, 1907, William Carral Dick, eldest son of the late Captain James Dick, and beloved husband of Flora Agnes Dick.

At Guelph, Ont., on Feb. 7, 1907, James McIntosh, father of J. P. McIntosh, proprietor of the 'Mercury', in his 83rd year.

At Thorold, on Feb. 5, 1907, Elizabeth, relict of the late James Munro, in her 84th year.

On January 22, at 180 St. Patrick St., Toronto, Mary Henderson, wife of Andrew Moir Dow, and eldest daughter of E. H. Bauld, Avenue Road.

At 26 University St., Montreal, on Feb. 1, 1907, Philip Simpson Ross, chartered accountant, in his eightieth year.

In Perth, on Sunday, Feb. 3rd, 1907, Harriet Frances Nichol, beloved wife of William Melghen, in the 62nd year of her age.

At Brockville, on Feb. 9th, 1907, John Mercier McMullen, aged 87 years.

At Newington, on Jan. 31st, 1907, William Nugent, aged 90 years.

At MacCue, on Jan. 16, 1907, James Morrison, in his 84th year.

On Jan. 21, 1907, at Toronto, Wm. Ewan, aged 64.

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487, 489, 491, 493, 495, 497, 499, 501, 503, 505, 507, 509, 511, 513, 515, 517, 519, 521, 523, 525, 527, 529, 531, 533, 535, 537, 539, 541, 543, 545, 547, 549, 551, 553, 555, 557, 559, 561, 563, 565, 567, 569, 571, 573, 575, 577, 579, 581, 583, 585, 587, 589, 591, 593, 595, 597, 599, 601, 603, 605, 607, 609, 611, 613, 615, 617, 619, 621, 623, 625, 627, 629, 631, 633, 635, 637, 639, 641, 643, 645, 647, 649, 651, 653, 655, 657, 659, 661, 663, 665, 667, 669, 671, 673, 675, 677, 679, 681, 683, 685, 687, 689, 691, 693, 695, 697, 699, 701, 703, 705, 707, 709, 711, 713, 715, 717, 719, 721, 723, 725, 727, 729, 731, 733, 735, 737, 739, 741, 743, 745, 747, 749, 751, 753, 755, 757, 759, 761, 763, 765, 767, 769, 771, 773, 775, 777, 779, 781, 783, 785, 787, 789, 791, 793, 795, 797, 799, 801, 803, 805, 807, 809, 811, 813, 815, 817, 819, 821, 823, 825, 827, 829, 831, 833, 835, 837, 839, 841, 843, 845, 847, 849, 851, 853, 855, 857, 859, 861, 863, 865, 867, 869, 871, 873, 875, 877, 879, 881, 883, 885, 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2235, 2237, 2239, 2241, 2243, 2245, 2247, 2249, 2251, 2253, 2255, 2257, 2259, 2261, 2263, 2265, 2267, 2269, 2271, 2273, 2275, 2277, 2279, 2281, 2283, 2285, 2287, 2289, 2291, 2293, 2295, 2297, 2299, 2301, 2303, 2305, 2307, 2309, 2311, 2313, 2315, 2317, 2319, 2321, 2323, 2325, 2327, 2329, 2331, 2333, 2335, 2337, 2339, 2341, 2343, 2345, 2347, 2349, 2351, 2353, 2355, 2357, 2359, 2361, 2363, 2365, 2367, 2369, 2371, 2373, 2375, 2377, 2379, 2381, 2383, 2385, 2387, 2389, 2391, 2393, 2395, 2397, 2399, 2401, 2403, 2405, 2407, 2409, 2411, 2413, 2415, 2417, 2419, 2421, 2423, 2425, 2427, 2429, 2431, 2433, 2435, 2437, 2439, 2441, 2443, 2445, 2447, 2449, 2451, 2453, 2455, 2457, 2459, 2461, 2463, 2465, 2467, 2469, 2471, 2473, 2475, 2477, 2479, 2481, 2483, 2485, 2487, 2489, 2491, 2493, 2495, 2497, 2499, 2501, 2503, 2505, 2507, 2509, 2511, 2513, 2515, 2517, 2519, 2521, 2523, 2525, 2527, 2529, 2531, 2533, 2535, 2537, 2539, 2541, 2543, 2545, 2547, 2549, 2551, 2553, 2555, 2557, 2559, 2561, 2563, 2565, 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3231, 3233, 3235, 3237, 3239, 3241, 3243, 3245, 3247, 3249, 3251, 3253, 3255, 3257, 3259, 3261, 3263, 3265, 3267, 3269, 3271, 3273, 3275, 3277, 3279, 3281, 3283, 3285, 3287, 3289, 3291, 3293, 3295, 3297, 3299, 3301, 3303, 3305, 3307, 3309, 3311, 3313, 3315, 3317, 3319, 3321, 3323, 3325, 3327, 3329, 3331, 3333, 3335, 3337, 3339, 3341, 3343, 3345, 3347, 3349, 3351, 3353, 3355, 3357, 3359, 3361, 3363, 3365, 3367, 3369, 3371, 3373, 3375, 3377, 3379, 3381, 3383, 3385, 3387, 3389, 3391, 3393, 3395, 3397, 3399, 3401, 3403, 3405, 3407, 3409, 3411, 3413, 3415, 3417, 3419, 3421, 3423, 3425, 3427, 3429, 3431, 3433, 3435, 3437, 3439, 3441, 3443, 3445, 3447, 3449, 3451, 3453, 3455, 3457, 3459, 3461, 3463, 3465, 3467, 3469, 3471, 3473, 3475, 3477, 3479, 3481, 3483, 3485, 3487, 3489, 3491, 3493, 3495, 3497, 3499, 3501, 3503, 3505, 3507, 3509, 3511, 3513, 3515, 3517, 3519, 3521, 3523, 3525, 3527, 3529, 3531, 3533, 3535, 3537, 3539, 3541, 3543, 3545, 3547, 3549, 3551, 3553, 3555, 3557, 3559, 3561, 3563, 3565, 3567, 3569, 3571, 3573, 3575, 3577, 3579, 3581, 3583, 3585, 3587, 3589, 3591, 3593, 3595, 3597, 3599, 3601, 3603, 3605, 3607, 3609, 3611, 3613, 3615, 3617, 3619, 3621, 3623, 3625, 3627, 3629, 3631, 3633, 3635, 3637, 3639, 3641, 3643, 3645, 3647, 3649, 3651, 3653, 3655, 3657, 3659, 3661, 3663, 3665, 3667, 3669, 3671, 3673, 3675, 3677, 3679, 3681, 3683, 3685, 3687, 3689, 3691, 3693, 3695, 3697, 3699, 3701, 3703, 3705, 3707, 3709, 3711, 3713, 3715, 3717, 3719, 3721, 3723, 3725, 3727, 3729, 3731, 3733, 3735, 3737, 3739, 3741, 3743, 3745, 3747, 3749, 3751, 3753, 3755, 3757, 3759, 3761, 3763, 3765, 3767, 3769, 3771, 3773, 3775, 3777, 3779, 3781, 3783, 3785, 3787, 3789, 3791, 3793, 3795, 3797, 3799, 3801, 3803, 3805, 3807, 3809, 3811, 3813, 3815, 3817, 3819, 3821, 3823, 3825, 3827, 3829, 3831, 3833, 3835, 3837, 3839, 3841, 3843, 3845, 3847, 3849, 3851, 3853, 3855, 3857, 3859, 3861, 3863, 3865, 3867, 3869, 3871, 3873, 3875, 3877, 3879, 3881, 3883, 3885, 3887, 3889, 3891, 3893, 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OTTAWA, MONTREAL, AND WINNIPEG.

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## NOTE AND COMMENT.

The four hundredth anniversary of the birth of Martin Luther will be celebrated this year.

It is announced that Mrs. Russell Sage has given \$1,000,000 to the Rensselaer Polytechnic Institute at Troy, and \$1,000,000 to the Emma Willard School for Girls.

The Salvation Army have gained a firm footing in Japan, mainly because a number of Japanese have taken kindly to their methods and shown enthusiasm in the work entrusted to them.

An organist who rushes his choir through a hymn because he does not like the tune and wishes to be out of it, may be a master musician, but shows himself a child as a choirmaster.

The man or woman who borrows or appropriates a hymn book from a neighboring pew and neglects to replace it violates a proper church etiquette, and gives unnecessary trouble to others.

Several sponge farms, all of which are paying concerns, are to be found in the Mediterranean. Until recently sponges have been simply collected from the sea floor, where they have flourished in a wild state, but of late years they have, like oysters, been cultivated.

The Roman Catholic Archbishop of Milwaukee is responsible for the statement that his church will soon find a way by which married Anglican clergymen may be admitted into the Roman priesthood without abandoning their wives. Rome, it is said, never changes, but the temptation, in this case, seems too strong.

It has been found that within the area with which the United States has to deal there are spoken some three hundred languages as distinct from each other as French is from English, and that these languages can be grouped in some fifty or sixty families. We can make a very good showing in this regard within the boundaries of the Dominion.

Count Witte is desirous of getting back into Russian politics and to that end is endeavoring the conciliate the masses of the people by denying the stories of his vast wealth. A friend, exploiting the count, has publicly recounted the Countess Witte's charities to the poor. She gives 250 dinners daily to the needy of the district where they live, besides free suppers, boots, and warm clothing. It is a sorry showing, says the Christian Work, when a woman's kindness becomes the political capital of her husband.

The storm of controversy evoked by Dr. Marcus Dods' condemnation of lazy ministers is being used to influence the decision as to the principalship of the New College, says the Belfast Witness. It is pretended that the Highlands, and especially since Dr. Dods spoke, will not tolerate him as principal. Accordingly, Dr. Alexander Whyte, and Professor Orr of Glasgow, are being suggested. The leading article in the "British Weekly" last week seems to be a veiled advocacy of Dr. Whyte, though, of course, his name is not mentioned. During the week the students of the New College have shown in no uncertain way that their hearts are set on having Dr. Marcus Dods. And when all is said, his claims are supreme and undeniable.

The Salvation Army held a great "swearing-in" ceremony at Exeter Hall a couple of weeks ago. This was the first meeting of the kind held by the Army in London, and in all some 1,200 recruits were "sworn in". They came from the various corps of the Army within the Metropolitan area.

The tragic death of Sir James Fergusson in the Jamaica catastrophe has caused deep regret, says the Scottish correspondent of the Belfast Witness. For Sir James Fergusson was one of the most distinguished of public servants. He was a fine soldier; he was a born administrator; but he was, above all, a Scottish Churchman of the finest mould.

Bereft indeed is the Church of Scotland, for three of her leaders have fallen in one week. There are vacant places around the table, and a vacant place on the front cross-bench. The Procuratorship and the Junior Clerkship will have to be filled up at the Assembly in May. Rev. Wm. Simpson, of Bonhill, is a candidate for the clerkship. He and Dr. Gillespie have the field to themselves so far.

Rev. James Sibree, principal of the London Missionary Society College at Antananarivo, Madagascar, writing of the revival spirit that has lately manifested itself in Madagascar, resulting in many conversions, says: "The recent awakening in the Betsileo province, and, to a less extent, in the central district of Imerina, has shown us that underneath the somewhat stolid exterior of the Malagasy there are depths of feeling which can be stirred, and that in many instances the Spirit of God has been working among them. We have seen deep contrition and sorrow on the part of many, and have heard most touching and earnest appeals from the lips of others testifying that 'power from on high' has come upon them."

Bishop Warne writes from India: "The Charmars are a caste in Hindu social life, just above the caste from which most of our Methodist Christians have come. They are named from the word *Charmar*, meaning skin and leather, which indicates that they are workers in leather, but as a matter of fact, the greater number of them are cultivators. From them we have had a goodly number of converts, and a number of our best preachers and workers, but the converts are frequently bitterly persecuted by their relatives and friends. A very remarkable anointing of spiritual power is being given to our native preachers for their work and it is also coming upon our missionaries. Our need is tremendous as we face hoary heathenism. Pray for us."

Daily papers as text-books for the public schools of a city is new. Philadelphia papers report it as an experiment to be tried in that city. They would surely furnish a wide range of topics. Shorn of their murder trials, their divorce suits, their political scandals, their gleeful, gruesome comments on crime and their perfervid depiction of athletic sports, we can see that a real educational force could be made of the saner, sounder portions of their pages. But how could childhood's eyes be kept from reading the whole mass? We have known mothers who hid the papers away from the eyes of their girls. Will schools that use such issues as text-books be acceptable to such mothers? Even in Canada details of crime get into our papers rendering them unfit reading for the family circle.

The Canadian West has a world-wide reputation as an exporter of high-class grain, "the best wheat in the world," Canadians say; but the wheat is only a part of the riches of the great west. It is also producing great quantities of cattle and sheep, and its beef and mutton will before long bulk largely in the markets of the world. One Winnipeg firm alone last year (1906) shipped 73,500 head of cattle and 41,000 sheep, most of which were western bred.

It is interesting to note the increase of lunatics in our time, says the Presbyterian Standard. It is out of proportion to the growth of population. Lord Roseberry in opening an insane asylum in London recently said he found great difficulty in his searches to find a satisfactory explanation for the fact. He threw out the suggestion that the cause was possibly the impossibility for many people to keep pace with the times in which we live. In the rush of the age the equipage of mind and body is destroyed through inability to stand the strain of the strenuous life.

In the latest encyclical the Pope takes the same old position. Again and again the Pope harps on the rights of the hierarchy, by which he really claims that the Church shall be above or beyond the law. Mr. Combes shows that from the Roman Catholic standpoint the Pope is quite logical, but that his ideal is quite incompatible with that of the Republic. The very essence of the Roman Church, he points out, is inimical to freedom. Therefore he thinks the present Government has made a mistake in attempting any sort of compromise. Says the Belfast Witness: "It appears to us that the French Statesmen here makes a strong point. The Pope is logically acting out the principles of his Church, but those principles are incompatible with lay Government and national freedom. That is our contention as to the Government of Ireland."

Rev. Dr. James Orr, professor of theology and apologetics in the Free Church College, Glasgow, Scotland, will deliver a series of ten lectures in New York, beginning April 9, 1907, on "The Doctrine of the Virgin Birth." The lecturer comes under the auspices of the Bible Teachers' Training School—Dr. Wilbert W. White, president—and the lectures will be given in the Fifth Avenue Presbyterian church. Dr. Orr has become widely and favorably known through several books recently published, among which is that entitled "The Problem of the Old Testament," which received the \$6,000 Bross prize at Lake Forest University recently. Dr. Orr is acknowledged generally in this book to have presented the strongest case for conservative criticism in respect to Old Testament problems. This series of lectures will be the more unique because twenty-five prominent scholars of Great Britain and the continent, as well as several in the United States, are contributing papers each on some particular phase of the subject. These papers are to be submitted to Dr. Orr some time before he lectures. Thus a piece of team work on this most important subject will be produced. Among those who are contributing are Dr. Cowan, professor of church history, Aberdeen University; the Bishop of Durham (Dr. Hanley Moulie); Professor Smeets, of Cambridge; and Dr. Sandy, of Oxford. Dr. Orr's engagement in New York continues from the 9th of April until the 19th. He expects to remain in the country until the 5th of May, and arrangements are being made for him to lecture in one or two other parts of the country.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## A REMARKABLE CONVERSION.

By Rev. George Macarthur, B. A.

It was toward evening and the day was far spent. A steady, cold, raw wind was blowing from the East. The sky wore a heavy leaden appearance, and but for an occasional fleecy speck that was driven before the wind, was absolutely free from clouds. I had just finished my sermons for the Sabbath, laid them aside, and, drawing my chair to the window, sat in the gloaming, gazing with increasing wonder at the rapid onward glide of the majestic St. Lawrence. The slabs of ice, white as the fleecy snow, looked like flocks of sheep floating on the bosom of the river. The full orb moon was just rising over the hill top. The cold finger of nature seemed to have inscribed "God," on sky and hill and river. I was so entranced that for a little while I had forgotten that tomorrow was the Sabbath and that it had for me great responsibilities and solemnities. I was awakened from my reverie by a sudden nervous ringing of the door bell. The wide opening of the door followed and in a moment I am confronted by a young man of fair complexion, slight build and earnest mien. It was my never failing friend, George, but so different from anything I had ever seen him before. He did not salute me. He simply said: "Robbie is worse; he wants to see you" and then disappeared as quickly as he came.

"Poor Robbie," I said to myself; and then for a few moments I wrestled at the throne of grace in this what I felt to be my time of need.

I knew Robbie well. He was now about eighteen years of age and I knew him almost since his childhood. He could be selected from a crowd as a boy above the ordinary. His hair in boyhood was very fair; almost white and curly. His face was fat and chubby; and his whole make-up was the image of one who was born to lead and rule. The twinkle in his eye warned the passer by of trouble that might be impending. In a word he was brim full of spirits over which he seemed to have little control. He saw the funny side of everything, and wherever a clever trick could be played Robbie was there to see it through. In Sabbath School he kept his eye on the Superintendent, and it was often necessary for the latter to keep his eye on him. The dude was sure to command his attention; and the young swell whose brain was full of courtship and marriage came under the power of his art. Wherever a clever trick was perpetrated everyone knew who the author was, yet with all this he was a general favorite in the town. He never descended to mean things. He had within him a large and generous heart, which made the people forget his ludicrous pranks.

At an early age he lost his health. For several years he went about seeking to enjoy life, yet knowing full well that the hand that was laid upon him would soon lay him in the grave. I often saw him, read and prayed with him, and sought to bring him into touch with the Saviour; but he repelled me at every point in a way most remarkable. Every device of mine was cleverly thwarted. He could not be approached. At length, however, "Robbie" came to himself and hence the loving message to come and see him.

Soon I am at his bedside. It was plain he had only a few days to live. "Are you going to leave us Robbie?" I asked, anxious to introduce the subject of religion at once. "Yes," said he, "and the worst of it is, I do not know where I am going. It is all a leap into

a night as dark as death. Oh, it is all a dreadful mystery. Oh, where am I going? Is it to the land of light and hope, or to the land of blackness and despair? I do not know."

I bade him cease and look at me and listen. He did so; and what a piercing glance I got from those beautiful blue eyes. On I went (I know I was aided by the Spirit of God), to cheerfully point out the way to those blessed realms of eternal bliss through the merits of a crucified Redeemer; pointing out that Jesus paid it all, and that nothing remained for him to do but to lie at his feet and trust Him fully; assuring him upon the infallible testimony of God's own word that no one ever perished trusting at His feet; and that thus trusting he could never drift beyond His love and care.

The reader may judge of my surprise when I was solemnly told in reply, that not one of all those passages quoted was applicable to him—that he had forfeited all claim upon them; and when reminded that God's "whosoever" still held good and included him in its wide embrace, said "No," "I made fun of that very word scores of times." "How then can I claim the promise held forth?"

At this point I was becoming discouraged, and feeling the need of more heavenly aid, I put my arm around him and prayed that God might be graciously pleased to let some light fall upon the mind of this poor, perishing sinner. I got no further with my prayer. I was interrupted by him saying, "That is right sir, that is just what I am, a poor, poor, perishing sinner, and will it not be dreadful to go down to that awful place to dwell with devils throughout eternity?"

I assured him that that would certainly be his portion, if he turned not to the strong hold of hope.

"But," said he, "to come to Him now, at the last moment, when I cannot help myself would be the height of meanness. And the probability is that if I got well it would be the same career over again. Wild as I was, I never did mean things and I cannot do this. It would be the case of a beggar who sought no higher enjoyment in life than insulting a good well-to-do citizen; and who continued this conduct until one day he finds himself starving and trudging from door to door, no man giving him to eat, until coming to the gate of the citizen whom he delighted to insult, he said to himself, "I will not enter here, I'll perish first."

"Yes," I replied, "but no one need perish at Christ's door. You understand that you must perish if you do not turn to Him."

"Yes, I know it well and I deserve nothing better."

"Well, suppose you venture upon Him. You cannot do worse than to perish and there is hope that you will live. I am going to leave you."

"Oh, don't leave me, pastor; stay with me."

"No, Robbie, I do not mean that I am going away from you; I mean that I am going to leave you at the Saviour's feet in the hope that you will give Him a look of faith and live."

"You are kind—very kind, sir," said he, "but I cannot do it. I do not deserve it and I cannot be a fawning beggar at the last moment, when the world for which I lived, proves empty and vain. No, I cannot do a mean degrading thing like that, Let me perish first."

"Let us frankly admit that it is mean; but it would be infinitely meaner to push back the hands and reject the love that would save you when tumbl-

ing over the precipice. Robbie, I ask you to do nothing but simply to give Him a chance. Oh, He wants to save you. Give Him a chance. He loves to save, Robbie, give Him a chance."

This was the last stroke. The battle is over, fought and won. He threw himself upon the bed, spread forth his hands as one exhausted and exclaimed, "Lord Jesus, save me—save me for thy mercy's sake."

Then there was silence for a few minutes. All looked on with grateful and adoring hearts. I said to him, "You are now where I want you, right at His feet, a humble suppliant. How do you feel?"

"I feel that I am saved."

"Do you think I am?" said he.

"I know you are."

Then he began to pray for every person in the house, and to urge them personally to meet him in heaven. This continued until he became exhausted. He beckoned me to come near him. "I have a long way to go," said he, and I must get all the light I can. Talk to me of heaven and the way to it." Just then he was told that his chum was in the house and wished to see him. I shall never forget his words to him. He stretched forth his hand and said "Good-bye, chum. You and I were in many a scrape together, and you know I never for once went back on you; but I am going to leave you now. I am going to heaven. My minister had a terrible time showing me the way to-night; but I see it now, and dying is not so bad when you know you are going to heaven. Turn around chum, accept of Christ, and be a man. Tell all the boys in town to quit their evil ways. I cannot say any more chum, good-bye. Be sure and meet me in heaven."

His chum answered not a word. He could not speak. His face was bathed in tears. He passed out into the night to do some praying and thinking and missionary work; and from that interview he dated his own and the conversion of others.

"Robbie," lingered with us two days after his conversion. He was calm in the hope of heaven; and when departing whispered, "I feel that I am getting near the other shore." God gave the earth a new and beautiful covering of snow the night he died and when the morning sun arose over the distant hill tops and spread its glowing light over the rippling waters at our feet and the fields, fresh in their new mantle, sparkled in the light of it; then thought we more than ever, as we look quietly upon his calm features, of the marvellous light that came to "Robbie" two nights before, and of the perfect righteousness—whiter than snow—that robed him for the upper sanctuary. And now he rests in God's acre on a beautiful hill that looks down upon the St. Lawrence he loved so well.

This marvellous conversion was but an incident in my pastorate, but yet an important incident. Though years have passed since it happened it is as fresh as ever in my mind. I often look back to it and find comfort in it. It is a bright light along the shores of time, encouraging me to hope, trust, perseverance and to place implicit confidence in the matchless grace of God. And when I peer into the future it bids me hope that when my little day ebbs on to its close, and I am called upon to cross the narrow stream, among others, there will be one bright and shining light who will gladly welcome me to the heavenly rest.

The Manse, Cardinal, Ont.

### THE SUPERNATURAL CONCEPTION OF CHRIST.

By J. R. Jackson.

A certain so-called "liberal" religious journal in New York has been repeated by extolling Dr. Craps, the lately deposed Episcopal clergyman of Rochester, for his great intelligence and courage in renouncing certain statements of the Apostles' Creed. The following remarks and queries were sent to the said journal by the writer; but they were not thought suitable for the columns of a liberal religious paper.

Would you be kind enough to publish the following quotations, the first from the so-called Apostles' Creed, and the other two from the gospels as given by St. Matthew and St. Luke; also the four questions appended:

"Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary."

"Now, the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name Jesus."—Matt. 1, 18-25.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke 1, 26-35.

1. Do the above passages from the gospel narrative support and justify the simple statement quoted from the creed? If so, is there either sense or justice in pouring contempt and condemnation upon the innocent creed, as it is the fashion with advanced thinkers, while the scripture record, the first and greatest defender is allowed to go scot free?

2. Is there anything to indicate that the gospel writers intended their account of the conception and birth of Jesus to be understood as a parable or allegory, and not in a literal and phy-

sical sense? Is it conceivable that they thought, or meant their readers to think, that the human origin of Jesus was not different in any particular from that of any other man.

3. What fact of science, discovered in the 19th or 20th century of the Christian era, and unknown in previous times, has demonstrated clearly and conclusively that the Almighty would not, could not and did not bring his son into the world in the way described by St. Matthew and St. Luke?

The fact that such a mode of procedure is contrary to his established law of generation, was as well known in the first century as in the twentieth.

4. In order to apprehend and profit by the moral and spiritual significance of the gospel records, is it necessary in all cases to deny the literal and physical truth of their contents? For example, to derive any spiritual benefit from the incarnation, life and death of Jesus must we first of all be persuaded that no such events ever occurred, that no such being ever really existed? Is this what is meant by "the letter killeth, but the Spirit giveth life?"

The above questions are asked in all sincerity, and the writer would like to receive simple, straightforward answers to them.

If it has been proved that the supernatural conception of Jesus as taught in the gospels is a myth, the people ought to be apprised of it in plain unequivocal terms, and they ought of course to accept the fact and reject the fable with becoming candour. On the other hand if such has not been proved, it is little short of a crime for any clergyman to unsettle the convictions and distress the hearts of earnest followers of Christ, and cause dissensions and divisions in the church, merely to create a sensation and get a reputation for advanced thought, superior intelligence and great courage.

Ottawa, Ont.

### A LENTEN MEDITATION.

By Ulster Pat.

Is fasting a duty obligatory upon Christians? was lately discussed by correspondents of one of your contemporaries. If the question were referred to me, I should say, "yes," and "no." Fasting in the sense of stated abstinence from food, I do not find in the New Testament. That was part of the ceremonial law observed by the early disciples, who were Jews, but which the Holy Spirit appears to have restrained them from imposing upon the church. But there is a fasting enjoined by God in both Old and New Testaments, which those most strict in the observance of Lent and other stated fasts appear too often to overlook. Those who prepared the Westminster confession of faith and that Catechism which is a part of the covenanted uniformity in religion betwixt the churches of Christ in the Kingdoms of Scotland, England and Ireland" and may we not add, in the Dominion of Canada and other parts of the Empire of Britain, as well—offer as one of the "proofs" of the duty of "religious fasting," the words found in the second chapter of Joel, "Rend your hearts and not your garments, and turn unto the Lord your God." This fasting will be an acceptable sacrifice in all ages.

In the fifty-eighth chapter of Isaiah, the Holy Spirit enters into a full and explicit discussion of this question, and though every reader of The Dominion Presbyterian ought to be familiar with the passage, it may be good to the use of edifying to quote it at considerable length. Notwithstanding their transgressions, the house of Jacob are declared to seek the Lord daily, and delight to know His ways. "As a nation that did righteousness and forsook not the ordinance (or judgment) of their God, they ask of me righteous ordinances, they delight to draw near unto

God. Wherefore have we parted, say they, and thou seest not, wherefore have we afflicted our soul, and thou takest no knowledge."

"Shall I be deemed uncharitable if I ask these who, after "the straitest sect of our religion," observe days, and months and seasons and years, to ponder this statement of their attitude towards God? Is it not true that all their routine of will worship leaves a puzzling absence of communion with God? "We have fasted and thou seest not," "we have afflicted our soul and thou takest no knowledge." Let us consider the answer of our God to this complaint. "Behold, in the day of your fast ye find your own pleasure and exact all your labors, (or oppress all your laborers). Behold ye fast for strife and contention, and to smite with the fist of wickedness; ye shall not fast, as ye do this day to make your voice to be heard on high. Is such the fast that I have chosen? Is it to bow down his head as a rush and to spread sackcloth and ashes under him? Will thou call this a fast and an acceptable day to the Lord?" With what loving patience does our God plead and reason with his erring children?

Having pointed out the sad error into which they have fallen. He prepares to condemn, but appeals to their own hearts and minds as to what He had, and does, require of them. "Is not this the fast that I have chosen? to loose the bonds of wickedness? to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh. Then shall thy light break forth as the morning," no question of His seeing and taking knowledge will arise when we walk in the path wherein He leads—"and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call and the Lord shall answer; thou shalt cry and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou bestow on the hungry that which thy soul desireth, and satisfy the afflicted soul, then shall thy light rise in darkness, and thine obscurity be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones and thou shalt be like a watered garden, and like a spring of water whose waters fail not."

"This is the way; walk ye in it."

The inhabitants of Southern Chili are said to foretell the weather by means of a strange barometer. It consists of the cast-off shell of a crab. The dead shell is white in fair, dry weather; but, indicating the approach of a moist atmosphere by the appearance of small red spots, as the moisture in the air increases it becomes entirely red, and remains so throughout the rainy season.

How often do we look upon God as our last and feeble resource? We go to Him because we have nowhere else to go. And then we learn that the storms of life have driven us, not upon the rocks, but into the desired haven; that we have been compelled, as to the last remaining so to the best, the only, the central help, the causing cause of all the helps to which we had turned aside as nearer and better.—George McDonnell.

In Peru, when a man wants to break into a house, he often takes a sponge and a bucket of water, and moistens the walls, which, being covered with only a thin coating of mud, are easily dissolved upon the application of moisture.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## GOD'S COVENANT WITH ABRAHAM.\*

By Rev. Mr. McMillan, M.A.

Fear not, v. 1. Fear is the greatest enemy of mankind, and it is the more dangerous because it resides within us. It is not an open foe, but an ambushed traitor. Half the things we do wrong we would rather do right, but we are afraid to. The fear of what the other fellows will think is perhaps the chiefest reason of cowardly ill-doing. What they say cannot break our bones, or take any money from our pockets, yet we would almost rather die than incur their criticism. Is not this abject, reasonless, fear?

I am thy shield, v. 1. If a young and unskilled warrior went into battle without the shield that all other fighters were carrying, he might well be concerned. But if some Achilles or Hector assured him: "Stay with me, and I will be your shield," it would calm his alarm. If, all through the combat, that mighty swordsman stood before him and met every attack with matchless skill and power, he would be safer than if he had to depend on his own awkward use of even the stoutest shield of brass. It was in such a way that God went everywhere before Abram.

Thy exceeding great reward, v. 1. Even if Abram was no richer for the booty he recaptured from the five kings, he was richer in the approval of his divine Friend, Jehovah. If a father forbids his son to go hunting, is he reconciled when the boy brings to him a rabbit or a partridge? Is it not better for the boy to keep the father's confidence? Is it not better to obey God, and take what He sends?

Stars, v. 5. Many people in Abram's time worshipped the stars. For him they were to serve as reminders of the goodness of the true God. They were signs to help his faith. We have more and clearer signs than Abram. Such signs are baptism and the Lord's Supper in the church. Besides we have the story of God's guiding His people during thousands of years. Every recorded instance of deliverance in the past assures us that He will deliver us in time of need. All the marvellous conversions wrought through the power of the gospel declare God's power to save. The numberless blessings which Christianity has brought to individuals and to the world point to a living God who is able to help. Unbelief was never so inexorable as now.

Believed, v. 6. Faith is like some great conqueror, who rules through all the changes of popular government. If the country is a kingdom, he is its king. If it becomes a republic he is its president. If it becomes a military dictatorship, he is the dictator. So, in these days before the law was given on Sinai, we find faith the means by which man pleases God. During the reign of law it was by faith that Moses, Joshua, David, Hezekiah, and all the other saints of that period commended themselves to God. And it is faith that, since Jesus has fulfilled and removed the law, still lays hold on the salvation of God.

Believed in the Lord, v. 6. Says Dr. Alexander MacLaren, "It was not the promise, but the Promiser, that was truly the object of Abram's trust. He believed the promise, because he trust-

ed Him who made it. Whether God speaks promises, teachings of truth, or commandments, faith accepts them because it trusts Him. Christ is revealed to us for our faith by the doctrinal statements of the New Testament. But we must grasp Himself, as so revealed, if we are to have faith that saves the soul.

Drive them away, v. 11. Sometimes we need not only to offer our sacrifices but also to protect them. We must offer a service that not only means well, but that actually results well. It does not do to let "our good be evil spoken of." We must do so despite to the service in which we are engaged. Before we put our money into any charity that offers itself, we have a right to ask, "Will this be wisely expended?" Before we send our contribution to missions, we should know how much of it gets to the missionary. Doing God's will is sowing, not throwing wheat away. We cast it from us, but into a field whose fences we keep in repair.

Thy seed shall be a stranger, v. 13. So, not only is Abram not to own this promised land, but even his seed, for a time, is not to own it. Hardship is often the lot of the favorites of the Most High. Even the Only-begotten was the Man of sorrows. Then, we are not to think that God has forgotten us, or turned against us, when we are in trouble. It is His way of preparing us for grander blessings.

Afterward, v. 14. God has always the last word. Eternity is His reckoning time. One man was telling another what he intended to do in his lifetime. "First I will make money." "Yes, what next?" "Then I will travel." "Well, what after that?" "After that I will settle down for my old age." "And after that?" "Why, then it will be time to die." "Yes, and after that?" That is the last word, "afterward," and it is spoken by God. Let us not forget, while it is possible to prepare for it.

## A QUIET LIFE.

A quiet life is mine; all closed about,  
I can go neither in nor out

As others go.

Within my daily paths no flowers sprout  
Nor sunbeams glow.

As captive bird doth long its wings to try,

So doth my yearning spirit sigh  
Sometimes to roam.

But I content must be, I wonder why!  
Always at home!

O plaintive, restless heart, be still, be still!

Know that it is thy Father's will  
Thou here shouldst stay,  
And the full measure of his purpose  
fulfill.

Though others stray.

Thy life is his appointing. He doth know

The cares that press, yearnings that glow

Within thy breast.

Thy lot is slowly, but he meant it so;  
Then be at rest.

—Sarah K. McLean in Living Church.

It is never too soon nor even too late to press home on ourselves questions like the following: What spirit dwells in my heart? What good have I been doing? What works of love have I done? What deeds of charity have I performed? What fruits of the spirit, what evidence of love, have I to show? We must answer these questions some day. Why not press them now on our heart and reflect upon them?

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Ur—Since the time of Eusebius, the famous church historian of the fourth century, A.D., this has been identified with Mugheir, the ancient Uru, on the south bank of the Euphrates, about 125 miles northwest from the Persian Gulf and 135 miles southeast from Babylon. At that time Ur was not very far from the sea, the silt of the river having now carried the land much farther down. The ruins of houses which were built with bitumen, cover a space two-thirds of a mile long, and half a mile wide, the chief pile being the remains of a great temple. The city must have been the burying place for all that region, as it is completely surrounded by graves. Being on the Euphrates, and very near one of the tributaries of the Tigris, it could get building materials, minerals and merchandise by water from an immense distance northward and on the south it had easy access to the sea. The amount of slag found in the ruins proves it to have been a great manufacturing centre, and two different roads connected it with the commerce of Egypt. It was a famous shrine for the worship of the moon god. Many of its inscriptions are prayers breathing such a pure and lofty monotheism, that they might have been addressed to Jehovah.

## PRAYER.

O Loving Father, Lord of the Sabbath, we would begin this Holy Day with Thee, and remember that it is Thy gift. As we ponder Thy unchanging love and Thy unailing help, may it be to us a day of rest and gladness. With morning light grant us the light of life, so that we may be joyful in the God of our salvation. Remember not past sins; blot out for Christ's sake our transgressions, and mercifully hear our prayers. Be with us in this our home, and bless all our dear ones with the blessing of pardon and peace. Manifest Thy presence to us as we wait at Thy Mercy Seat, and cause the heavenly fire to descend upon and purify our sacrifice of praise and service. Amen.

I was walking alone one winter's night,  
hurrying toward home, with my little maiden at my side. Said she, "Father, I am going to count the stars." "Very well," I said, "go on." By and by I heard her counting. "Two-hundred and twenty-three, two hundred and twenty-five. Oh, dear," she said, "I had no idea there were so many!" Ah! dear friend, I sometimes say in my soul, "Now, Master, I am going to count thy benefits." Soon my heart sighs, not with sorrow, but burdened with such goodness, and I say to myself, "I had no idea that there were so many."—Mark Guy Pearse.

We are God's plants, God's flowers. Be sure that he will help us to unfold into something serenely fair, nobly perfect, if not in this life, then in another. If he teaches us not to be satisfied till we have finished our work, he will not be satisfied till he has finished his.

N. Y. Christian Advocate A missionary who undertakes to measure his duty in the foreign field by the practice of the least energetic in the home field is not called by God, and should not be called by men, to represent Christianity in the presence of false religions or hostile forms of Christianity.

\*S.S. Lesson February 24, 1907.—Genesis 15:1, 5:16. Commit to memory vs. 5, 6. Read Genesis, chs. 15 to 7. Golden Test—He believed in the Lord; and he counted it to him for righteousness.—Genesis 15:6.

## THE GREAT SALVATION.

In the second chapter of the Epistle to the Hebrews a momentous question is asked, which has never yet been answered. It is this: "How shall we escape if we neglect so great salvation?" In the first chapter the author shows that this great salvation has been prophesied, provided, preached and proven. Its author has surpassed angels in His person, proclamation, ministry, inheritance and glory. His message surpasses that of the prophets and is final. His sacrifice of Himself makes possible the purification of sins. His session at God's right hand insures the bringing of many sons to glory and His universal and eternal reign.

These thoughts prepare us for the meditation on our subject. Our salvation is called a great one.

1. Because of its simplicity. This may seem like a paradox. But upon second thought we see that its very simplicity magnifies its greatness. Great thinkers are able to bring their thoughts down to the comprehension of the common people. Great men are always humble men. Great saints are always noted for their childlikeness and simplicity of faith and life. Paul says: "I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." The Gospel is so clear, plain and distinct, so definite and intelligible in its terms, so free from mysterious and obscure and ambiguity that the little child or any one with sufficient sense to render him accountable can understand it, receive it and be saved by it. The question of the jailor, "What must I do to be saved?" was answered briefly, pointedly and effectively by the simple words "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." No long period of preparation and probation, no long course of Catechetical instruction, no term of years as a novitiate were necessary before he could have the assurance of salvation. That very night, following the simple course laid down by Paul, the Philippian jailor and his family became baptized believers, full of faith and joy and good works.

2. In its freeness. Isaiah understood this when he cried, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." "Without price" either in merit, service or money. "Jesus paid it all." "Look and live."

"In my hand no price I bring,  
Simply to Thy Cross I cling;  
"And have I nothing to do?" asked an old lady who was dying and making a Saviour of her prayers. "Nothing," said the minister, pointing her to Acts 13:39. "By Him all that believe are justified from all things." Again and again she repeated the question "And have I nothing to do?" At last she grasped the sublime truth of a gratuitous salvation and died rejoicing in it. It is also great.

3. In its righteousness. God must be just as well as merciful. Having provided a perfect Substitute, He can now be "just and the justifier of him which believeth in Jesus." Thus "Mercy and truth have met together, righteousness and peace have kissed each other."—Christian Intelligencer.

Set not thy heart on dying  
To find a world of bliss,  
Lest for the future sighing  
Thou miss the joys of this.  
But let thy daily living  
Bespeak a soul within  
Which thus its aim fulfilling  
True life as last shall win.

Something is wrong in the man to whom the sunrise is not a divine glory, for therein are embodied the truth, the simplicity, the might of the Maker.—George Macdonald.

## A MISSIONARY EDUCATOR: REV. THOMAS McCULLOCH, D.D.\*

By Rev. P. M. Macdonald, M.A.

Thomas McCulloch was a transplanted Scotsman, whose life, learning and labor enriched Nova Scotia in the early days of the last century. He was born in Renfrewshire, trained both in medicine and arts at Glasgow University and came to Pictou in November, 1803, 36 years after the arrival of the first settler and seventeen years after that of Rev. James MacGregor, whose life and work furnished the special topic for last month.

Prince Edward Island was his intended field, when he left Scotland, but malignant nature's frosts and tempests at the time of his arrival in Pictou made it necessary for him to spend the winter there on the mainland. He worked in the Pictou town part of Dr. MacGregor's congregation till the spring of the year, and then he was called to be the settled minister of that section. The day of his induction the Islanders came, too late, to take him across the Northumberland Straits. Had he gone to "The Garden of the Gulf," he would have worked as hard for the cause of higher education as he did in Nova Scotia; but the geographical situation of his activity might have interfered somewhat with its wider effect. At any rate the stormy sea and early winter served the peninsula a very good turn, when they kept McCulloch in Pictou.

The nucleus of his parish was represented by a handful of people who could count eighteen buildings in their community. These structures included barns, a blacksmith shop, and of course a jail. Around this bit of civilization the forest primeval stood dark and forbidding. It was no great opportunity for a man of culture and learning. But McCulloch did not complain. "If things were not as they might be, or ought to be, a great man tries to make them right. "He sees the best that glimmers through the worst." McCulloch had visions of a larger community in the land of his adoption and he went to work to bring in that larger life. He preached and he lived the truth that makes free those who know it, and in everything he magnified his office. He related his efforts to the needs of those outside his own congregation, and planned and devised liberal things for them.

The value of a native University in missionary work is now recognized. The school and college to train the children of the land to be evangelized, are considered indispensable. A century ago Dr. McCulloch set himself to establish in Pictou an institution to train young men for the ministry of the gospel in Nova Scotia. Scotland was too far away to send enough men, and many of those sent were inevitably misfits.

The Episcopalians had a college at Windsor on the more westerly part of the province, but it was exclusively for their own students. The friends of that college opposed the efforts of Dr. McCulloch made in 1805 to found a college to train Presbyterian students, and they had influence enough to defeat his plans. He then started a Ghammar School. This proved a valuable temporary substitute for the desired college. In 1816 he again petitioned the Council at Halifax, seeking a charter for a college. By this time the Presbyterians had increased in numbers and influence, and now there were more friends at court. The opposition, however, was again too active, but only able to have the name "College" denied the institution. So it was, that Pictou Academy had the virility of a college, without the name of a college, and turned out scholars, to whom it could not grant degrees.

In 1817 work was begun in part of a dwelling-house, while the Academy

building was being fitted up. Dr. McCulloch was himself Principal and professors. For the first five years he was the whole staff, and at the same time also the minister of his congregation, preaching twice every Sabbath good, long, strong sermons, that still read excellently. As Professor he taught Greek, Hebrew, Logic, Moral Philosophy, and Natural Philosophy. He taught so well, that three of his earliest students, after a rigid examination at Glasgow, received the degree of Master of Arts from the University there.

McCulloch toiled terribly at his work, and all the time defended the Academy from the opposition of the Episcopalians and the "Old Kirk" folk, the "Kirk" people of the county, in all good conscience, no doubt, regarding the Academy as a means of destroying their connection with the Church of Scotland. This conflict caused him worry and labor, but he went through it, and stayed faithfully at his post. He was a maker of New Scotland by his very policy of trying to develop ability to do without Old Scotland's assistance. The march of time has amply justified his intention, and revealed the value of his labors. Pictou Academy has been, because of him, the nurse of Nestors in law, medicine, teaching, and preaching. In securing such a school for Nova Scotia, he set up a mark of light, that shone brightly near at hand, and lightened the darkness far away.

In 1838, Dr. McCulloch accepted the appointment of Principal of Dalhousie College, Halifax. Here he labored for five years. He had done his work, however, during the thirty-five years in Pictou. In 1843 he died, prematurely old at the age of sixty-seven, and no wonder, with all his manifold toils and battles.

Dr. McCulloch had many educational interests. He was not a mere porer over dusty books. Though a profound thinker and an able classicist, he got out into the heart of nature and let her teach him. His museum was unique in the province. His collection of native birds won from the great Audubon the high praise of being among the finest that world famed naturalist had ever seen.

To rouse an interest in higher education among the people, Dr. McCulloch toured the Province and lectured on scientific subjects, chiefly chemistry. He was an author of able books of permanent value in ecclesiastical differences. He wrote frequently, and always ably, for the press.

His opponents were not few in number. His admirers and helpers were men of high intelligence. Judge Haliburton, ("Sam Slick") was a friend and great admirer of McCulloch, and in the Council eloquently advocated his educational plans.

One who is doing his good share for another part of Nova Scotia to-day, has said, "The bones of our modern Elishas are not without virtue; and to come in contact with such men as Dr. McCulloch may well cause a thrill to run through a man, who is very much a corpse, and yet able to be up and about."

Canadian Churchman: Christianity, if it is to remain a vital force, must continue to be a teaching as well as a working system. Ultimately, indeed, the one involves the other. With the teaching will eventually go to the working. For the world is ruled by ideas. The religion therefore, that ignores theology (in its right place and proportion) is as unpractical as the navigation that ignores the compass, and the man who invariably demands immediate results as unpractical and "visionary" as the farmer who would reap to-morrow what he sows to-day.

We reap what we sow; but nature has love over and above that justice, and gives us shadow and blossom and fruit that springs from no planting of ours.—George Eliot.

\*2 Tim. 2:15. Monthly Topic Plan of Study. 24th Feb., 1907.

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**C. BLACKETT ROBINSON,**  
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OTTAWA, WEDNESDAY, FEB. 20, 1907

A number of subscribers have not yet remitted for last year. Kindly take a look at the address tab on your paper, and if you find yourself in arrears send on the money NOW.

The protest against deluging the columns of ordinarily decent newspapers with the vile Thaw murder case, which the "Dominion Presbyterian" was the first to make, seems to have been followed by a considerable abatement of the harmful nuisance.

An effort is being made to secure a library for a Sunday School recently started near Richard's Landing. Any schools which have used library books to dispose of can help a worthy cause by donating them to this school. Please communicate at once with Mr. Thomas Yellowlees, of the Ontario S. S. Association, Confederation Life Building, Toronto.

Principal Gordon of Queen's is anxious to make the college museum an attraction to students and visitors, and has issued a circular to the sons and daughters of Queen's in all climes for contributions. He asks for any of the numerous and varied articles such as are found in other museums. The college professors have given excellent collections of geological, mineralogical, and botanical specimens, but the department of archaeology and ethnology need augmenting.

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

## THE DOMINION PRESBYTERIAN.

### THE TURNING POINT.

There is something suggestive in this incident as told by a reliable relator: "I had a friend in New York, who had been a very active Christian worker. But something went wrong; he got discouraged, and deliberately made up his mind that he was going to throw overboard religion. He was in this state of mind when his firm ordered him West on a trip. As he had to leave Jersey City very early in the morning, he went down town the night before and took a room in a hotel convenient to the ferry. He rose next morning, and while he was dressing, he heard a man in the next room whistling, 'Stand up, stand up, for Jesus.' He left for his train without getting the slightest notion of the identity of his over-night neighbor. But that whistling brought back all his religious faith and sense of duty with an overpowering rush, and he turned back to God then and there. And he has been a steady, earnest working Christian ever since. One tune on unknown lips saved him.

The moral would seem to be, not alone the power of sacred song, but the fact that often the little thing leads to important results. Wherefore, let your light shine, even though you be but an influential unit of human society.

### T. H. PRESTON AND CHILD LABOR

Mr. T. H. Preston, M. P. P., deserves credit for bringing up in the Ontario Legislature the legislative prevention of child labor; and the Government is to be commended for its friendly attitude towards Mr. Preston's resolution. Surely manumission ought to be compelled to keep its hands off the young human life, so that the boy or girl under 14 years may have a chance to acquire sound thews and sinews before being thrust into the strain and stress of the battle. Every year cut off from opportunities of education is a wrong to the men and women of the future. Once child-labor becomes the rule, as we see in Europe and many parts of the United States, many interests combine to perpetuate the evil. The time to prevent its taking a hold in Ontario is now, and we trust Mr. Preston will not allow the subject to drop, but continue his able championship of the rights of the children.

### THE THREE-FIFTHS CLAUSE.

There seems to be general revolt against the law which says a municipality that desires to prevent liquor selling within its borders, cannot so decide by the usual democratic method of a simple majority, but is compelled to have a majority in the proportion of three to two. The men who made that law in the Ontario Legislature required only a simple majority for their own election; and it seems difficult to detect anything about the liquor traffic calling for protective treatment denied in other cases and other matters. The "Dominion Presbyterian" respectfully suggests to the Ontario Legislature that the three-fifths clause should be repealed this session.

### RESULTS OF LOCAL OPTION VOTING.

The returns of the recent Local Option voting now being completed, we can in some measure sum up the result and draw some conclusions therefrom.

Voting took place in 108 municipalities, and the aggregate vote cast was 54,658. The vote was in nearly every case a large one, even for a municipal election. In many cases a new record was established.

The votes for bar-room abolition numbered 32,300, against 22,349, a majority of 9,990 for Local Option and against the bar-room. It will thus be seen that there was a tremendous preponderance of opinion in favor of further restriction of the liquor evil.

In the 51 municipalities where by-laws were carried or sustained, the vote stood 16,818 to 8,885. In the 57 places where by-laws were beaten or repealed the poll stood 15,491 to 13,464, a majority in favor of Local Option of 2,027. It will thus be seen, remarks The Pioneer, that even where we have to write down "defeat" we, as a matter of fact, polled a splendid majority.

### TELEPHONE OPERATORS.

The investigation going on at Toronto shows the telephone operators, mostly young women, are on the average subjected to a strain very injurious in its effects. The Legislature should see the future wives and mothers of the Province get fair play. Part of the strain, we learn from one of the operators giving evidence, arises from the bullying tones and remarks of inconsiderate customers. No doubt some operators are inattentive at times; but even so, there is such a thing as Christian consideration on the part of customers, not to speak of a Christian tone of voice. People can swear with the tone of the voice without using blasphemous words at all.

### UNITED STATES STATISTICS.

The people who figure up find for last year, in the United States, that there are 11,143,455 Catholics, of whom 10,879,930 are Roman Catholics. The rest are Russians, Greeks, Maronites, Syrians and Poles, with various minor Catholic sects. Several of these are very recent importations. The Protestants number over 21,000,000. The Protestants again may be divided into evangelical and unevangelical,—the latter aggregating less than 500,000, of whom 390,354 are credited to the Mormons. The unevangelical Christians bear about the same proportion to the evangelical Protestants that the non-Roman Catholics do to the Romanists. In round numbers we have then 10,000,000 Roman Catholics, 20,000,000 evangelical Protestants, and two bodies of 500,000 each behind the larger camps. As to percentage of growth, that of the Catholics was 1.16 per cent, while that of the Protestants was 2.72 per cent, and this notwithstanding the great inrush from Catholic lands. The Christian Scientists claim 9,083 members—which is not one-tenth of the popular claim frequently made in newspapers.

**OUR CHURCH FINANCES.**

The comparative statement for the week ending Feb. 16, is in no small degree alarming. In twelve days the year will close and over \$50,000 are still required to enable the Home Mission Committee to pay its missionaries in full for the year. Although the expansion of the work has called for an increased expenditure of fully \$15,000, the amount up to this date is over \$4,000 less than last year. French evangelization is also nearly \$7,500 behind last year.

The great Head of the nation has poured of His abundance into the treasuries of those who gather the harvest of the mines, the rivers, the prairies, and the widespread luxuriant fields of Commerce. Surely the members of His Presbyterian church who have been so busy gathering of that abundance will come up to the help of the great Head of the Church with their means, to enable Him to gather His harvest from the spiritual fields at home and in far lands that are white for the harvest. "We are the reapers, Oh, who will come and gather the sheaves for this harvest home?"

	Receipts to February 16, 1906.	Receipts to February 17, 1907.	Amount Required February 28, 1907.
Knox College ..	\$4,254	\$3,847	\$13,000
Opean's College ..	2,025	2,135	3,000
Montreal College ..	1,920	1,358	5,000
Manitoba ..	2,777	2,687	11,700
Home Missions	102,689	98,216	150,000
Augmentation ..	20,218	21,050	45,000
Foreign Missions	66,453	67,131	112,000
Widows & Orph.	7,481	7,590	16,000
Aged & Infirm..	9,958	9,689	20,000
Assembly ..	3,100	3,098	8,000
French Evangn...	13,295	12,809	
Pointe aux Trem.	8,330	12,809	
Presbyterian Church Offices, Toronto, Feb. 16, 1907.			

JOHN SOMERVILLE,  
Interim Treasurer.

Christian Guardian: To be quiet and content in one's sphere in life, to be trustful and without worry for the future, is a condition of mind and of heart greatly to be desired and sought after. It is an ambition worthy of our utmost striving to be able to find our highest joy and satisfaction in what we have within our own heart and self-assertion in winning from others. This is surely of the very essence of that spirit of meekness that the Master himself said should inherit all things in the world that were worth the having. And it ought to be enough for the Christian man who has reached his years of maturity just to go along doing his own work, always to the very best of his ability, but leaving the rest with God, trusting that if He had a big place for him to fill or a big work for him to do, He would in some way lead him to it. Anything else than this, or any other spirit than this, is disconcerting rather than helpful, and hinders a man in his doing of his very best, both for himself and for the world.

United Presbyterian: There never was a time when the Presbyterian Church was more at peace than it is to-day. So far as we know, the burning issues have either burned themselves out or lie dead in their own ash heaps. Nor do we believe that there ever was a time when the Presbyterian Church was more in earnest on the matter of vital religion than it is at present. We may be unduly optimistic, but so things seem to us.

**WHAT IS YOUR POSITION ABOUT IT?**

Editor Dominion Presbyterian: Will you kindly permit me to address, through the medium of your paper, a few words to my brethren in the ministry regarding the Aged and Infirm Ministers' Fund. I often wonder why it is that so many of them fail to connect themselves with it. I think I am correct when I say that fifty per cent. of the ministers are not paying into the fund. Why is this? Is it because they have not taken the trouble to look into it? Or is it because they have no confidence in its permanence? Or is it not equitable or just? Do my brethren know that the A. I. M. F. was put upon its present basis by one of the ablest and most successful life insurance men in our country? If our ministers only knew the labor which Mr. J. K. Macdonald puts upon this fund, and the deep interest he takes in the welfare of our ministers, I believe they would cooperate with him more heartily in making it a success.

It is a great wonder to me that the fund is what it is. Already the committee has paid a few beneficiaries \$400 per annum. Nothing but the unwearied efforts of Mr. Macdonald could have the fund in such a state of efficiency, when it is remembered that so few of our ministers give any council to their people concerning it.

But is it a good investment? Would it not be better to join one of the many fraternal societies that are now available? Let us see. Suppose you are thirty years of age entering the ministry, and that you connect yourself with the fund at that date. Your rate per annum will be \$6.95. In forty years you will have paid \$278. Suppose you live to be eighty years of age you draw \$4,000. In one year you will draw out of the fund \$122 more than you paid into it. You will thus see that it really pays to join the fund, and I trust that many will do so this year.

But perhaps some one may object and say that the age at which ministers are allowed to retire before becoming beneficiaries is too great—that they should be allowed to retire sooner. This objection has often been favorably considered by the General Assembly's committee; and there is no doubt that if all ministers connected themselves with the fund, the committee would be able, in a very short time, to recommend a reduction of the age limit.

There is another question which I heard discussed by two able laymen on the committee. They suggested that ministers who served the church for 40 years should not be pensioned off with such a small allowance as \$400; and that, in their opinion five or six hundred should be aimed at. Only let all the ministers back up Mr. Macdonald's splendid efforts and this will become in a very short time the soundest and most useful fund in the church.

**G. MACARTHUR.**

The Manse, Cardinal, Ont.

Westminster, Philadelphia: The remedy for anarchism is not force, but education. Force settles nothing. One cannot hang an idea whether it be false or true. So long as the causes exist the effects are sure to follow. There is a moral side without which education becomes an injury. Infidelity in a teacher vitiates all possibility for good. Life is more than an aggregation of bare facts. Every child should be taught as its first lesson that there is a God and to him we are responsible for all that we are or do.

Goodness comes from within — from thoughts, feelings, and desires, resulting in life and actions. Greatness is the consequence of big actions, great energy, ambition, enterprise, and perseverance.

**NEWEST JOURNALISM.**

The Contemporary Review contains an admirable paper by Mr. Albert E. Cave, entitled "The Newest Journalism," says A man of at in the British Weekly, than that every now and then the popular papers should be subjected to a very strict examination. They go on and sell, and are not read by many intelligent persons, and in this way much evil is wrought. Mr. Cave has, perhaps, not done everything, but he has done much. He begins by saying that every now and then we suffer from an epidemic of journalistic hooliganism. Prize systems are taken up, advertised, and boomed till the nuisance attains great proportions. There was the "Hidden Treasure" system, which became an intolerable nuisance; the giving money for tramway and omnibus tickets, which has in turn become a nuisance, and the later was adopted not only in the snip-pet papers, but by the more sensational daily press.

Mr. Cave gives a close and damaging criticism of boys' papers, circulating perhaps no fewer than two million a week, and most powerfully affecting the minds of the younger generation. I do not know those papers, but judging from what Mr. Cave says, their influence must be as bad as possible. Mr. Cave thinks, however, that bad as they are, they really reached a lower depth a few years ago, when they were issued at a half penny instead of a penny. A third class of papers includes Comic Cuts, Funny Jokes, the Joker, etc. Then there are the women's papers, and the novelettes. Mr. Cave does not go thoroughly into the novelettes. I wish he would. I have been told on good authority, that many of the penny novelettes now published, are of the most demoralizing kind. They are not all demoralizing; that is, they will publish two perfectly respectable numbers, then there will be an obscene story. Mr. Cave gives high praise to Mr. T. P. O'Connor's papers, and says that what is now badly wanted is a T.P.'s Weekly for the young.

**THE MINISTER'S CHILDREN.**

Christian influences do not necessarily start a boy on his way to the devil. It might fairly be supposed that they did, from the talk so commonly heard about ministers' sons going to the bad. This popular fallacy has received a number of hard knocks in the course of years, but probably none so hard as one which it is to be hoped will prove death-dealing—a remarkable essay by the Right Rev. J. E. C. Wellon, Canon of Westminster Abbey, published this year in "The Nineteenth Century," on "The Children of the Clergy." The bishop deals with facts, not theory, for he bases what he has to say on the self-imposed task he has carried through of examining the parentage of every person whose name occurs in the sixty-six volumes of the Dictionary of National Biography (of Great Britain) confining himself to the centuries following the Reformation. The significance of the result of this investigation appears from the fact that of 2,150 men and women distinguished for marked services to their nation, whose fathers were either doctors, lawyers or ministers, 350 were the children of doctors, 510 the children of lawyers, and 1,270 the children of ministers. In an extensive article the writer goes on to prove his assertion that "The superiority has been one not of numbers only but of degree. From clerical homes have sprung sons more distinguished, and a larger number of more distinguished sons, than from the homes of any secular profession." There is nothing surprising in this demonstration that the religion of Jesus Christ has a practical, working value for this world. The only wonder is that Christ's own followers are now so slow to see it.—Sunday School Times.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## NAN'S MISSION.

By Asgam.

In the dining-room of a small self-contained cottage in a suburb of Glasgow there sat a sad group of people. They had just returned from the funeral of a little girl; and the father and mother of the child weariest for the relatives who sat with them to go away, that the might be left alone to chafe their sorrow. For seven summers James Martin and his wife had their home brightened by the sound of a little voice, within was now still. Annie—or "wee Nan," as they called her—was their only child, and their hearts had been bound up in the little maiden. They could not realise that the child who had been running about in her merry way one short week ago was gone from them forever. A few days' suffering from diphtheria, then the dark-winged Reaper came and did his work, and two hearts were left lonely and sad.

With a few words of sympathy, which but ill conveyed the depth of feeling for the parents in their bereavement, the group of relatives, one by one, took their departure, till there was only James Martin's bachelor brother left. Wee Nan had been very fond of her Uncle Alick, who spent many an hour "playing at hor-oo" with the child. There was always some little parcel in the pocket of her uncle's coat, which Nan knew was for her. If Nan had been asked "Who gave you this toy?" and "Who gave you that one?" the invariable reply would have been "Uncle Alick." Many a scolding Nan's mother gave the child's uncle for bringing toys and sweetmeats, but of no purpose.

"You will spoil wee Nan, Alick," said her mother on Saturday, as the little girl was busy opening a mechanical toy. "You are making her that she just looks at your pocket whenever you come."

"Nonsense! Nan is not so easily spoiled. I will come next week without a parcel and you will see that Nan won't mind."

Accordingly the following Saturday Uncle Alick arrived without the customary gift, but it made no difference to Nan, who enjoyed her game at horses with her uncle all afternoon. But when the child was going away to her bed there was whispering of secrets between Uncle Alick and her, and the next week brought two parcels in the pocket instead of one, so Nan's mother saw it was useless to remonstrate with the indulgent uncle.

"Just a week to day since I was galloping round the table with wee Nan," said Alick Martin sadly, as he thought on the blank the child's death made in the home.

"Don't speak of her, Alick. I cannot bear it. Why was Nan sent into the world at all? Why—why did—" but sobs broke from the sorrowful father and drowned his words.

"Who was that strange-looking man who laid the blue 'forget-me-nots' on the grave when the others had gone back to the carriages?" asked Alick Martin, anxious to divert the parent's attention.

"That was poor Geordie, a tramp, in whom wee Nan was greatly interested. I spoke to him as he was turning away from the grave, but the poor fellow could not control himself. He is going away North next week, back to his mother, whom he has not seen for eight years. I told him to come before then, and we would give him a photo of wee Nan, and he tried to thank me through his tears. I could scarcely have believed the child had such an influence over him as it would appear."

"How did Nan get to know him?" asked Uncle Alick, with interest.

"It is more than a year ago now since Nan first spoke to him, replied Mrs. Martin. "I was out with my little girl one afternoon, and at the end of Cross-gate Road we passed a man sitting on the grass apparently suffering from toothache. He was holding his cheek, and rooking to and fro, as if in agony of pain. Before I could say a word Nan had left my side, and, going over to where the poor man sat she said:—'Big man, have you toothache?'"

"Get out of this, child," said the fellow coarsely, as he gave wee Nan a push. I called her to come to me, but Nan paid no heed.

"Big man," she said, as she knelt on the ground beside him and put her little hand on his arm. 'Big man, my daddy is a dentist and can make you better. Come home with us. He pulls out all naughty teeth that give pain! so come and we will make you better.'

"Get off, child," said the man; but he removed his hand from covering his face, and took a good look at wee Nan. The man was very dirty, and had a strong smell of drink, so I tried to get Nan to come home; but my wee girl started to cry, and stroked the man's dirty hands sympathetically, saying:—'I'm so sorry for you, poor man; I'm very very vexed.'

"Nan," I said, 'come away home now.' "Mummy," said the child, looking at me reproachfully, 'why don't you tell the big man to come with us?'"

"I stepped forward and spoke to the man. He was a powerfully built fellow, but it was quite evident that drink was ruining a good constitution, and it was pitiful to look on the man's features, such traces they bore of evil living. The end of it all was that the man came along with us, and wee Nan dragged him triumphantly to her father's surgery."

"Yes," interrupted Nan's father, "I can picture the child leading the big powerful man into my room, saying in excited tones:—'Daddy, daddy, take out big man's bad tooth, and make him quite better and happy!' and the little pleading face looked so sweet with the rosy cheeks that the crisp air and excitement had given her. As I kissed Nan, she whispered:—'Do it very quick, daddy,' and shouted at the door:—'Please don't cry, big man; daddy is very gentle, and will not hurt much.' When I made preparations for extracting the offending tooth from the sufferer, the man said:—'I have no money, sir, to pay you. It was little missie brought me here. I told him that there would be no charge and that the extraction would only cost him a few moments' pain. But the poor fellow had been suffering so badly from the tooth he would have borne any pain to get rid of it. When I opened the door a few minutes later to let the man away, wee Nan was sitting outside of it."

"Big man, did daddy take out the naughty tooth? I listened, but I never heard you cry," she said.

The man smiled as wee Nan uttered the words, and he assured her he would feel better than he had done for weeks past, now that the cause of trouble had been removed.

"Big man," said Nan, 'put that muffer round your mouth to keep the cold away. I asked mummy for it.'

"I do not need it, missie," said the man, as he made for the door; but Nan followed him, insisting that he would put it on, which he did at last to please her.

"And, big man, can I speak to you when I meet you on the road?" asked the child, as he was leaving the doorstep. I could see the big coarse fellow brush away a tear as he answered the child

and hurried off. And from that day wee Nan saw him regularly when out for her walk.

"Yes," said Nan's mother, "many a time Nan rushed from my side to dart up some avenue or drive in pursuit of her friend."

"What did the fellow do for a livelihood?" asked Alick Martin of his sister-in-law.

"Poor Geordie did any odd job that came his way, from cleaning windows or cutting grass to clearing snow from the doorsteps and pavements or selling boot laces and buttons. A clever handy man, if he would have kept sober; but when Geordie made a few shillings at the grass cutting or window cleaning then he turned up for some weeks, and when he turned up again it would be selling laces, and looking woefully shabby—in rags almost. After one of those disappearances wee Nan asked Geordie where he had been for such a long time.

"Away making merry with some pals who had not seen me for long, he replied—

"What is pals—or are they people?" asked wee Nan.

"A pal is a good friend, missie, said Geordie.

"But why do you look so sad and miserable after you have been making merry with good friends—with pals?" asked Nan.

"Maybe my pals are not very good friends to me, missie; they tempt me to spend all my money foolishly."

"Buying fal-de-rais, do you mean?" asked Nan, innocently.

"What is fal-de-rais, missie?"

"Ribbons and laces," replied Nan, quickly, 'I heard mummy tell Mary Ann one day, that she was spending her money foolishly when she bought fal-de-rais for wearing at her neck every time she got her wages.'

"I spend my money more foolishly than Mary Ann," said Geordie sadly.

"What do you buy?" inquired Nan. But I called the child to come into the house before Geordie could reply. Wee Nan came and sat at the window, watching him splitting wood in the garden for some time, and then she asked me why 'Big Man' looked so miserable and unhappy. I was busy at the time, and, without thinking much about the child's questions, I replied that it was perhaps because he had no mother to look after him. Wee Nan must have pondered over the matter in her little mind, for about a week later, when Geordie was shovelling some coal into the back cellar, she asked to get out to speak to him.

"Big man," she said, 'have you no mother to love you?' Geordie gave a start at the suddenness with which the question was put to him.

"Yes, missie," he said, 'I have a mother, but—but—but—

"Perhaps she does not love you and care for you the way my mammy does me," suggested Nan timidly.

"Yes, missie, she loved your big man too much and too well, and he, in return, broke her heart by his conduct; and, to escape her reproachful eyes, he went off and left her one day more than seven years ago without a word of farewell."

"Oh, big man, how could you?" said Nan, with her eyes full of tears.

"You may well ask the question, missie," said Geordie in a shaky voice, 'but it's done now and I have my punishment for she was the only soul that ever cared what happened to me. I threw away her love, and must bear the consequences."

"Perhaps she still loves you, big man," said Nan, after sitting for a few minutes silent.

"Nobody could love me now, missie. I have—"

"I love you, big man," interrupted Nan, taking hold of Geordie's hand as it rested on the spade.

"Heaven bless you for the words missie, said Geordie, 'Just the other day I saw a lady drop her purse, and I was in the act of putting it in my pocket, unobserved by the passers by, when the picture of your innocent little face and the saddened eyes of my mother rose up before me, and I hurried after the lady, anxious to put the temptation out of my way. I felt I was unworthy to receive her thanks, and I stoutly refused the coin she offered me for restoring the purse to her. Ah, missie, there was a time when I was an innocent little boy, walking at my mother's side as she went about her work on our farm. But these days are gone now. My father died when I was about twelve, and I took advantage of my mother's foolish fondness, and did pretty much as I liked. Before I was twenty I had spent nearly all my father's savings through gambling and other vices. I paid no heed to the gentle remonstrances of my poor mother, and so I went my ways, till at last I felt ashamed of the disgrace and poverty I had brought upon her, and I slipped away one summer morning long before my mother was astray. I worked my way here to Glasgow, earning little what became of myself, for life had no interest for me, and—"

"Oh, big man, it was dreadful naughty to go away without telling your mother."

"I started at Nan's words, for the latter part of Geordie's speech had been addressed to me when I went to fetch the child from standing so near the coal dust. Geordie resumed his shovelling with such vigor that I thought he wished nothing to be said regarding his past life, about which in a soft moment he had been tempted to speak. I took wee Nan into the house, and she soon forgot her 'big man's' troubles when she began to play with her toys. But though wee Nan could understand but little of Geordie's story, she knew he was unhappy and that he had made his mother vexed by his conduct. Nan never saw Geordie after that without pleading with him to go away back to his mother vexed by his conduct. Nan had found out by some means that his mother was still alive, and working hard on the farm to pay up her son's debts. Nan met with many a rebuff from Geordie before he had at last promised to save up money for the railway journey home. But as soon as Geordie gathered a few shillings for the purpose he would disappear for a few weeks, and when he would turn up again his savings were all spent. I got tired of Geordie's conduct, but the persistent wee Nan kept urging him to go home."

"Yes," said Nan's father, "and Geordie told me that the money for his railway ticket had been gathered up in Nan's bank."

"All Nan's Saturday pennies went into 'big man's' bank too," said Mrs. Martin, as she recalled how often her wee Nan had refrained from purchasing 'choes,' so as to add to 'big man's' savings, which she was keeping for him."

Alick Martin rose to go, and as he bade his brother "good-bye," he said, quietly:—"And yet, James, you wonder for what purpose Nan existed—why she was ever sent into the world at all. Would that we could all fulfill our mission here as she has done hers!"—St. Andrew.

"Rabbi Duncan," the famous Scotchman, used to say very sagaciously, "True conversion most frequently consists of four stages: First, the head; secondly, the heart; thirdly, the mouth; and fourthly, the pocket; but, from the third to the fourth there is a long passage with cataracts to impede progress worse than those in the Nile."

## WHAT THE BIRDS AND SQUIRRELS FOUND OUT.

By Hilda Richmond.

"This bitter cold weather is very hard on the birds and little animals in the grove," said Papa Vance one cold night. "We have had snow on the ground for a long time, and they will starve unless a thaw comes."

"Why, papa, I thought the squirrels always laid away plenty of nuts," said Dorothy. "Mamma said they carried them away to hollow trees."

"But you remember, my dear, the snow came before they had a chance to get plenty of food," said papa. "When we have an open winter, which means the ground is bare, the squirrels can dig under the fallen leaves even in winter and find food. The birds eat weed seed and all sorts of things they find, but when snow is deep they often go hungry."

"Let's feed them to-morrow, Dorothy," said Fred. "I'll scatter a lot of crumbs so they can have a feast."

"Won't the crumbs be lost in the snow?" asked wise little Dorothy.

"I am afraid they will, but the birds are too timid to come to the house where the ground is bare."

"We'll sweep a nice bare place under the trees," said Dorothy. "I don't want the birdies to starve."

So early the next morning the children took two old brooms and hurried to the grove. It was hard work, and they soon were panting, but the thought of the hungry birds kept them at the task even though their arms ached, and presently a nice, big table was all ready.

"Now for the wheat and crumbs," cried Fred, hurrying back to the house. "Breakfast will be served a little late this morning, but we can do better to-morrow."

Fred and Dorothy crept behind some big trees, and presently a bird flew down on the table. Another and another came until there were crowds of hungry boarders, as Dorothy called them, eating their breakfasts. It must have tasted very good for they chattered and seemed to have a fine time with the crumbs and wheat.

After that it was great fun to watch the table when the meals were served. Rabbits, birds, squirrels, and even a stray cat came to enjoy the crumbs when the weather was very cold, and it took a great deal of food to keep the tiny bodies from freezing.

"I don't like it that the birds are all afraid of us," said Dorothy. "They all fly away whenever we come near."

"They will learn to trust you in time," said papa. "They are timid little creatures, and want to be sure you are their friends."

In a short time it was hard to get the tablecloth off without a lot of boarders camping on the table, as the children said when they had to brush off the new fall of snow. The little things found out that the children never would harm them, so all winter they flocked to their meals when they saw Fred and Dorothy coming. The children are planning to open their boarding-house under the trees again this winter, and I wish there were hundreds of such kind little people all over the land during the bitter cold weather.

A girl who has been taught by her mother to respect the confidence of others, learns at the same time how safe her own will be in her mother's loving care. In the desire for complete confidence between mother and daughter, neither should forget that a due reserve is both necessary and desirable in regard to the confidence of other people. No girl should repeat, no mother listen to, anything which has been obviously said to the girl alone. Besides, a desire for unlimited confidences is a sign of weakness on both sides. A certain amount of reserve is the hall-mark of all strong characters.

## LETTERS FROM MOTHERS.

Every day we get yellers from mothers telling of the benefit Baby's Own Tablets have been to their little ones. Some praise them for constipation, stomach and bowel troubles; others for breaking up colds and simple fevers; some as a great help to teething babies, while others go so far as to say that the Tablets have saved their little one's life. We have thousands of letters—all praising the Tablets, for they never do harm—always good. Mrs. Robert Pierce, Bell's Rapids, Ont., writes: "I would not be without Baby's Own Tablets in the house for a day. When anything ails my little one I give her a Tablet and she is soon alright. I am sure other mothers will find them quite as satisfactory." Sold by druggists or by mail at 25 cents a box, from The Dr. Williams Medicine Co., Brockville, Ont.

## WESTERN ONTARIO.

Guthrie church, Alvington, Rev. F. W. Mahaffy. Annual reports show steady and healthy progress. An increase of fifty dollars to the schemes was due to a good envelope system of monthly offering for missions. The pastor was presented with a fur-lined coat and given an extension of holidays.

Reports presented by the annual meeting of Knox church, Jarvis, decidedly encouraging, showing improvements in many respects over previous years. Treasurer's report showed a balance on hand of \$357. During the year fixtures for heating and lighting the church and manse with natural gas were installed and other improvements made. The statement from the session showed an increase in the membership and in the contributions to the schemes of the Church. The pastor is Rev. D. M. Buchanan, formerly of Lanark.

Reports from all the organizations in Knox church, Teeswater, were very encouraging. The number of members added was 114, the removals were 21, a net gain of 93. The present membership is 514. The stipend was increased by \$100, and the amount contributed for missionary and benevolent objects was \$1,865. Rev. Donald Tait, M.A., has only been minister of this charge for a few months, but he has already managed to infuse new life into all departments of the work.

The Streetsville church had a good year. The contributions for all purposes were about \$1,000 in advance of last year, a successful effort, having been made to pay off a small current loan and to make substantial improvements to the church. The missionary contributions were \$100 in advance of 1905, which was the record year up to that time. The reports from the different societies showed them to be alive and aggressive. A ladies' aid has been organized. Eighteen new members were added. Total contributions for all purposes were \$3,007. Rev. S. T. Martin, the energetic pastor, is greatly encouraged in his work.

Zion church, Brantford, under the successful pastorate of Rev. W. A. J. Martin, continues to prosper. Last year there were 60 additions and 56 removals, the net membership now being 743. The ordinary revenue exceeded last year's by \$200. The Ladies' Aid and the missionary societies showed marked progress. The ladies expended \$1,750 in refurnishing the church, etc. The congregation supports two mission fields in the West and two student fields are largely supplied by the Sabbath school. Rev. D. Macgillivray, of Shanghai, is the representative of the congregation in the foreign field. The total contributions for missions were \$1,404, including a legacy of \$1,000 from the late Miss H. Duncan. The total revenue for all purposes was \$11,397.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## STEWARTON CHURCH OPENED.

The new Stewarton church was opened for purposes of worship for the first time on Sunday morning.

Long before the hour the edifice was filled to overflowing. Every seat in the church was occupied and quite a number sat on the steps in the gallery throughout.

The size of the congregation, together with the impressive character of the service, tended to make the occasion an even more auspicious one.

The morning session was the opening and dedicatory service of the church. Rev. D. M. Gordon, D. D., principal of Queen's University, was in the pulpit, being assisted by Rev. Mr. McIlroy, the pastor of the church. Formerly a pastor of St. Andrew's church, Rev. Mr. Gordon is a familiar figure in this city, and his discourse awaited with the liveliest anticipation, was heard with equal appreciation.

As befitting the occasion the choir was out in full force and a special musical service was rendered. A duet by Mr. Thompson and Mr. and Mrs. Mackenzie, a selection by the Hiawatha quartette were special features.

The trend of the sermon delivered by Dr. Gordon was to show the real duty of the church—a subject particularly appropriate to the occasion. In opening, he commented on the fact that he was not a stranger in the city. Many faces in the congregation he remembered as belonging to old friends of his and as he had been present on the occasion of the opening of the first Stewarton church, it gave him great pleasure to be on hand on the present occasion also. Turning to his text, he showed first the position which Christ had borne on this earth: his position to God and his position to men. He stood as the embodiment of the Perfect Man and no one else had attained to such a position in a comparable degree.

With the advance of material learning among men, it had seemed to become harder to comprehend aright the attitude of God towards man. "Some people could not bring themselves to believe in the Deity of Christ; others occupied the more easily understood position not being able to believe that God, the mighty arbiter of the Universe, could be understood in his attitude towards men through the self-sacrifice of Jesus—"who came to give, not to get." In the olden days men with their restricted view of the heavens, could readily believe that a dream ladder might stretch up among the stars to Heaven. Nowadays scientific learning is laying bare the secrets of the skies. Heaven seemed farther away; more distant.

"The attitude of God cannot be understood through material understanding. The young child is in a better position to comprehend it, than those more materially versed. It can be understood only through a spiritual sense." Continuing, from this Dr. Gordon outlined the duty of each Christian—not only to find light themselves, but to lead others to do so. "Go ye out into the world," was the injunction laid on each and every one, with the object of spreading the light broadcast. A beautiful simile was used by the speaker to represent the point—that of a cloud hovering about a setting sun, literally steeped in splendor from the radiance of that body, which after the sun has sunk becomes dull and grey once more. The life of a Christian became useless unless it reflected the light of Christ.

The duty of the church, he said, was "to give, not to get; to acquire, only that it might impart."

The attendance at the evening service was even larger than in the morning. So great was the number who attended the service that the aisles had to be filled with chairs to accommodate the people, while the space in the rear of the church loft was filled up. Even at that probably one hundred or more people stood all through the service.

"Launch into the deep," was the text of the sermon delivered by Rev. Mr. Gordon. His main thought was the need for extended effort. He emphasized the results of "launching out" in all other fields; how the extended researches of Newton, Watts, Edison and others had resulted in such wonderful gains in the scientific and practical world. The same course had been pursued by Martin Luther, the "path-finder" of early Protestantism, whose daring launch into the deep had brought such far-reaching results. With telling effect, the speaker showed the need for an equal effort on the part of churches and individuals, in home and missionary fields as well.

The new edifice for the Stewarton congregation is probably the most modern and adequate structure of this character in Ottawa. The approximate cost is estimated by the building committee to be \$30,000. The seating capacity is in the neighborhood of 1,200. While it will be one of the largest churches in the Capital, it possesses the additional advantage of being able to employ the former building, which has been connected with the new, as a Sunday school hall. But if the available space seems somewhat beyond the present needs, the time may not be so far distant when the rapidly increasing growth of the Stewarton section may once more tax the building to its utmost.

The church is of the perpendicular gothic type, being particularly appropriate and adapted to buildings of this character. The designs were drawn by Mr. J. P. MacLaren, the architect. In structure it resembles in many ways that of Erskine and All Saints, although somewhat larger than the latter, and more ornamental and striking than either. It is substantially constructed of native rough limestone. Facing on Argyle avenue, its main entrance is from that street. Another entrance leads in off the Bank street corner.

The feature of the church is undoubtedly the entrance, there being no other exactly like it in the city. Triple doors open into the porch, or vestibule, and from these inner doors at either side of the vestibule lead into the interior. Two little porches under the towers, which rise at either corner of the facade, afford entrance either to the galleries or to the church.

The opening services of the new Stewarton church will be continued next Sunday, when Rev. R. E. Knowles, of Knox church, Galt, will be the preacher, morning and evening. On Monday evening Mr. Knowles will give his delightful lecture on "The Cotter's Saturday Night." The mere announcement insures a large audience.

Mrs. J. H. Elliott, whose home was totally destroyed by fire recently, was unexpectedly made the recipient last week of an address with three beautiful chairs and handsome parlor table, presented by the W. F. M. S. and ladies of St. Andrew's church, Westminster.

St. Andrew's, Thameford, Rev. T. A. Watson. Membership, 337; added by profession, 16. Total contributions for all purposes \$2,461. For missionary and benevolent purposes, \$792.

## MONTREAL.

Rev. W. D. Reid, minister of Taylor church, has gone on a month's vacation to Cuba, where his brother, Rev. Allan Reid, has been spending some time.

Dr. Amaron has been granted three months leave of absence from his editorial work and is taking a course of treatment that it is hoped will quite restore his health.

Rev. Moise Menard having submitted his resignation of St. John's church to Presbytery, it was dealt with and finally accepted. Mr. Menard has not been in his usual health for some time.

The formal opening of the new Pointe aux Trembles school building has been fixed for March 22nd, when the members of the French Board will be present for their annual meeting. The furnishing committee with Dr. Kelley as convener is meeting with good response in its work, and the opening ceremonies will attract a large gathering of friends of the institution.

At last meeting of Presbytery the congregations of Beauharnois and Chateauguay Basin were separated by mutual consent. Rev. J. D. Anderson will remain in the pastor of Beauharnois, at the same salary that he was receiving from both sections, and a manse. Rev. W. R. Cruickshand was appointed moderator of Chateauguay session. The spirit and generosity of the Beauharnois section in undertaking the full salary of the minister cannot but be admired, and it is hoped that a similar spirit will reveal itself in Chateauguay.

St. Andrew's, Sharbrooke, Que., Rev. C. W. Nicol.—The congregation had a trying experience through the long and tedious illness of the pastor. The services are well attended and a deep spiritual interest is manifest. Contributions to the missionary schemes have more than doubled. The S.S. is well officered and all the departments have taken a stride forward. Total revenue was \$4,671; of which \$760 was for Schemes. Amount contributed by S.S. \$276. The debt was decreased by \$800, leaving it at \$1,000. The pastor's stipend was increased \$100. The additions to membership were 40. The congregation is holding the fort in Quebec though the odds are heavy and at times discouraging.

## HAMILTON.

Sunday, Feb. 17th., inst., was Anniversary Day at St. Paul's church. Rev. Dr. Jordan, Professor of O. T. Literature at Queen's University, Kingston, was the preacher for the day.

A movement is also on foot for the erection of a new Presbyterian church in the south-eastern section of the city. Several influential men are back of the movement.

The Karn firm of Woodstock, have lately been engaged in installing a new pipe organ in St. Andrew's church. It will be ready for use at the end of the month.

Newell, of Chicago, has been holding a series of meetings in Association Hall. He has taken his hearers through the Book of Genesis. Some of us differ from Mr. Newell in certain doctrinal points, but there is no doubt that he is a most forcible Bible teacher, as his large and interested audiences testified.

Rev. J. R. Van Wyck of Sherman Avenue Presbyterian church is still actively engaged in the canvass for funds for the erection of a new and much needed place of worship. Mr. Van Wyck is a worker, but he is badly handicapped by the unsatisfactory nature of the present church building.

## LONDON AND VICINITY.

Elder G. W. Armstrong, of Knox church, London South, recently conducted public worship in the Delaware Congregation, in the absence of the pastor, Rev. R. W. Leitch, who is from home on account of ill-health.

The Rev. Wm. J. Clark, of First Presbyterian Church, London, has been called to the pastorate of St. Andrew's Church, Westmount, the beautiful western suburb of Montreal. Mr. Clark succeeded the late Dr. Proudfoot in 1890, and has consequently given nearly seventeen years to First Church, his first charge. It is thought probable by some that he may accept this call.

The liberality of many smaller country congregations, though not aggregating large sums from year to year, show commendable liberality, not "by fits and starts," but by steady habit and systematic giving. The small charge of Melbourne and Riverside, consisting of about 70 families, Rev. T. R. Shearer, pastor, contributed last year \$1,650 for all purposes, an average of over \$23 per family.

At a special meeting of the Presbytery of London last week, the Rev. D. I. Ellison accepted a call from Stanley street church, Ayr. The charge of Duff church, Dunwich, and Tait's Corners congregations will be declared vacant on the second Sabbath of March, and Rev. James Malcolm, Dutton, will act as moderator of session during the vacancy.

At the same meeting, a call from the congregations of Knox and Duff churches, Puslinch, in the Presbytery of Guelph, to the Rev. S. Lawrence, of Chalmers and McBride congregations, was considered. The pleadings on both sides were heard. Pending Mr. Lawrence's making up his mind, the final issuing of the matter was deferred till the Presbytery meets again on the 5th of March.

The new church is a very neat building of red brick, and will be a creditable ornament to that part of the city in which it is located. It is ornamented with two very beautiful memorial windows, both of which were donated by members of the congregation. The reading desk and chairs with Bible were also donated. It is hoped the cause of Presbyterianism will be greatly advanced in the district by the erection of this attractive edifice, and the debt upon it be rapidly lifted.

First Presbyterian church, Westminster, Rev. D. L. McCrae, Ph.D., pastor, has suffered great losses recently, in common with many of our rural congregations, in numbers and revenue, through removals of some of the most useful families to other parts of the country. Still, the recent annual meeting was of a most encouraging character, and the reports submitted highly creditable. They contributed nearly \$1,600 for ordinary congregational purposes, while they gave almost as much—\$1,350, for missions and benevolent objects.

On Sabbath, 10th instant, the last sermon in connection with the public worship of the congregation of Chalmers church, London, was preached in the old building, which the congregation has used since its organization, by the pastor, Rev. Walter Moffat. The handsome new building, which the congregation have erected at a cost of \$12,000, was formally opened on Thursday evening following, in the presence of a large congregation. Revs. Dr. Ross and Mr. J. G. Stuart took part in the service, but the sermon was delivered by the Rev. Wm. J. Clark, under the wing of whose congregation of First Presbyterian church, the Chalmers congregation has been fostered from its beginning, nearly ten years ago.

## EASTERN ONTARIO.

We regret to notice that Rev. T. G. and Mrs. Thompson, of Vankeek Hill, have been seriously ill from la grippe.

In giving the additions to the membership of Woodville Church, as the result of the revival services conducted by Rev. James Murray, of Toronto, the number was given as three instead of thirty.

At a meeting of the managers of Knox Church, Beaverton, it was decided to build a new manse. The building will be erected on the lot immediately south of the church, a very good location, as well as very convenient for all parties.

St. Andrew's Huntsville, is making substantial progress under the ministry of Rev. G. B. McLennan. The reports presented to the annual meeting were in every respect satisfactory. The membership now stands at 170; and the total receipts for the year were \$2,300.

At a special meeting of the Lanark and Renfrew Presbytery, Rev. G. A. Woodside accepted the call to Division Street Church, Owen Sound. He preached his farewell sermon in St. Andrew's Church, Carleton Place, last Sunday; and his induction at Owen Sound will take place on 5th March.

At the annual meeting of St. Andrew's Church, Appleton, the treasurer, Mr. James Syms, reported receipts as \$837.68. The Home Mission Society gave \$37.32 and the W.F.M.S. \$87.75. The Mission Band gave \$10.18. Mr. Syms was re-elected for 1907, as was the secretary, Mr. Frank Paul and Mr. John Stewart were elected to the Board of Management. The pastor, Rev. G. T. Bayne, presided.

Rev. William Meikle has been requested by the Evangelistic Committee of the Presbytery Synod of Toronto and Kingston to become Synod Evangelist. Mr. Meikle has devoted much of his ministerial life to evangelistic work, for which his experience and his natural talents both fit him well, and in which he has had remarkable success. He is a graduate of Queen's University in arts, and of Princeton in theology.

The annual meeting of the Victoria Harbor church was held last week. The various reports were encouraging. The financial report showed that \$1,800 had been raised during the year, for various purposes. The following are the managers for the ensuing year: Capt. Hill, Messrs. J. Youngston, A. Jones, N. McMillan, R. Henderson, A. Hutson, I. Wardell, R. Martinson, P. Schissler, F. Waldie, and J. Duckworth.

The anniversary services of Hastings Presbyterian Church were ably conducted by the Rev. J. G. Potter, B.A., of St. Andrew's, Peterboro, to the delight and profit of large congregations both morning and evening. Mr. Potter's discourses were earnest, practical and eloquent appeals for the betterment of every-day life. A song service, enjoyed by a crowded church, was a pleasing feature of the first part of the evening service. This is the third anniversary Mr. Potter has conducted at Hastings. No preacher is more welcome.

Last Sunday week the 62nd anniversary of Knox Church, Perth, was held, when the preacher was Rev. E. A. Mitchell, of Erskine Church, Ottawa, who preached vigorous and timely sermons morning and evening. On Monday evening a social gathering was held which was well attended. The programme consisted of selections of music by the choir and organist and short addresses by the Revs. A. H. Scott and Dr. Benson. The Rev. Mr. Mitchell, the speaker of the evening, made a very happy address, in which were mingled humor, pathos and inspiring appeals. It was found that the offerings on Sunday and Monday amounted to \$1,005, and this, with several sums promised, will be sufficient to wipe out the indebtedness on the church.

A very interesting lecture on the life and influence of the poet Burns was given in Immanuel Church, Aultsville, by Rev. N. A. McLeod, of the First Presbyterian Church, Brockville. The lecturer referred in eloquent terms to the beauty and truthfulness of Burns' poetry, and gave a vivid word picture of the great results that have been achieved by the Scottish race. The musical part of the programme was presented by the choir of the First Presbyterian Church, Brockville, and was in keeping with the lecture, most of the selections being Scotch songs. The proceeds of the lecture were \$27.

The people of Leaskdale were delighted to have the Hon. Senator Douglass officiate in the morning and evening at the opening of their new church. Forty years ago he was the pastor of the congregation. Rev. James Fraser, of Cambridge, preached in the afternoon, and at all the services the church was filled to its utmost capacity. On Monday evening such a large audience assembled that an overflow meeting was held in the Sunday School room. The Lindsay Presbytery was represented by several members, who gave congratulatory addresses. The church is a substantial brick structure, with basement fitted for Sunday School work. The people have enthusiastically entered into the work that a debt of only \$150 remains. This debt, it is expected, will be wiped out by the first of April. A new organ has been ordered and will be in place in a few weeks.

Says The Packet: The reports presented at the annual meeting of the Orillia congregation (Rev. R. N. Grant, D.D., pastor) showed that the year 1906 had been a most successful one from every standpoint. The finances of the congregation were never in a more flourishing condition. The receipts of the general fund amounted to \$4,870, made up as follows: Envelope collections, \$3,301; loose collections, \$1,027; Thanksgiving Day, \$159; other receipts, \$63; balance from 1905, \$317. After paying all running expenses, including \$279 for painting the church and manse, the balance had been increased to \$764. Of this \$350 was voted to missions, and \$350 towards reducing the mortgage indebtedness. This indebtedness had already been reduced by \$600 during the year, which brought it down to \$6,400. The receipts for Mission Schemes were \$573, and it is expected to increase this considerably before the end of this month, when the books close. The reports of the various organizations showed that they had also made considerable contributions to missions, both in cash and in goods.

Rev. D. Anderson of Burlington, was the speaker at last Monday's meeting of the Hamilton Ministrial Association. His paper was on "The Theology of Tennyson's 'In Memoriam.'"

In some Hindoo temples the collection is made by an elephant, who goes round with a basket. No one, it is said, has ever ventured to feign unconsciousness when the basket came in his vicinity.

## MOUNT CLEMENS, MICH.

Mount Clemens is famous throughout America as an all-the-year round health resort, and thousands of people bear testimony to the benefits derived from its mineral waters in cases of rheumatism and kindred diseases. For bilious and liver troubles, digestive troubles, nervous disorders, general debility, etc., the efficacy of its waters is wonderful. Seventy-five per cent. of rheumatics are cured and ninety per cent. benefitted. Write J. Quinlan, District Passenger Agent, Grand Trunk Railway System, Montreal, for handsome descriptive booklet telling you all about it.

## HEALTH AND HOME HINTS

Equal parts of turpentine and ammonia will take paint out of clothing, even if hard and dry. Saturate the spot as often as necessary, and wash off with warm soapy water.

Bright saucers before being used on a smoky fire should be rubbed over on the outside with a little fat. Then after use, if washed in warm, soapy water, they will be as bright as ever.

To clean discolored hands dissolve a little borax in the washing water. Obstinate stains may be removed by rubbing with a piece of lemon. A little damped oatmeal rubbed on the hands also tends to whiten them.

Many people think they must have hop or potato water for making bread, but the following have been given as good results: The water from either boiled barley, oatmeal, bran and sweet corn, add to yeast.

**Fruit Frosting.**—Mix one tablespoon orange juice and one and one-half teaspoons lemon juice. Add the grated rind of one orange, cover and let stand fifteen minutes; then strain. And fruit juices gradually to the yolk of one egg, slightly beaten. Stir in confectioner's sugar until of the right consistency to spread.

Glassware should be washed in hot soapsuds and well rinsed in clear water, then wiped with a fine linen towel. In washing cut glass, lay three or four thicknesses of a towel on the bottom of to be broken than when it comes in contact with a hard substance. Use a brush to remove particles of dust from the deep cutting. A little bluing added to the water in which the glass is rinsed will enhance the brilliancy of the crystal.

**A Hint from Japan.**—My Japanese servant, who has taught me many things about housekeeping as well as philosophy, never uses soap for washing dishes. He first removes all debris, crumbs and grease by rubbing them quickly with a crust of bread; they are then washed in hot water to which a very little borax has been added, laid aside to drain, washed a second time, and, just before drying, fresh hot water is poured over them. The consequence is that they never have the smeared, soapy look of dishes washed with soap and imperfectly rinsed. The water in this locality is very hard. Sonada has revolutionized my kitchen in many ways. The east-stove is so clean that one might rub a white kid glove over it without soiling it. He keeps a certain cloth for the purpose, and simply washes off the burners after every meal, and once a week, while warm, the whole stove is washed. Only two or three moments are required for this operation; there is no rust, and the stove has the wholesome, smooth black tone which betokens care, instead of a lavish use of blacking, which soon causes the iron to become rough and always blacks the hands.—Table Talk.

## LIQUOR AND TOBACCO HABITS.

A. McTaggart, M.D., C.M.

75 Yonge Street, Toronto, Canada.

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

Sir W. R. Meredith, Chief Justice.  
Hon. G. W. Ross, ex-Premier of Ontario.  
Rev. John Potts, D.D., Victoria College.  
Rev. Father Teeff, President of St. Michael's College, Toronto.

Rev. Wm. McLaren, D.D., Principal Knox College, 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 a certainty of cure.

Consultation or correspondence invited.

## THE FALLS OF IGUAZA.

In the heart of South America, at the meeting place of three republics, Brazil, Argentina and Paraguay, Nature has chosen the site for a masterpiece of scenic grandeur to be compared only to the mighty Niagara in majesty, and pronounced by some of the few travellers who have seen it to be even greater than its North American counterpart. The Falls of Iguazu occur at the junction of Iguazu River with the Upper Parana, in a territory famous as the original locality of the Jesuit missions, established in the sixteenth century, the ruins of which may still be seen by those who visit the falls. About twelve miles above the falls the River Iguazu makes a sharp bend, almost at right angles, giving them greater extent and more varied character than those of Niagara, which to some degree they resemble. As the river makes the sharp bend already mentioned the main volume of water rushes around the inner bank and is discharged into a long, narrow gorge, at one point making a clear plunge of 210 feet. Not all the volume of the river is received at this place, however, the rest of the water running out past it into the wide elbow formed by the bend, and circling along the further shore among many rocks and islands before reaching the edge of the cliff, over which the descent is made in two great leaps of a hundred feet each, in a vast semicircle of 3,000 feet. The total length of Iguazu Falls, if measured at the upper edge of the cliff, through their broken contour, including intersecting islets, is twice as great as that of Niagara, including the intersecting of Goat Island. The double fall of Iguazu is the most striking feature of the cataract, the rocky shelf or platform that divides the leap being in some places more than fifty yards wide and in others only a few feet. The scenery surrounding Iguazu Falls is in peculiar harmony with the solemn grandeur of the cataract and its varied character. The roar of the waterfall is more impressive for the solitude of the spot and the eternal silence that reigns in the dense forests that mark its border, into which the white man has scarcely penetrated. For several miles before the falls are reached the river is a mass of huge frowning boulders and whirlpools, and the first view of the great cataract is often a disappointment, from the fact that it must be seen from many different points to be appreciated in all its beauty.—National Geographic Magazine.

Judge (to young thief who has already served six sentences): "You are young and can work. Tell me, isn't it due to bad company that you are arrested so much?" The Boy: "Very likely. I have spent most of my life in the police court."

Let the GOLD DUST twins do your work



No Soap, Borax, Soda or Ammonia is needed with

**GOLD DUST**

With little water and less effort you can clean any thing about the house better, easier and cheaper than with soap or any other cleanser. Once try it, you'll always buy it.

Made only by THE N. K. FAIRBANK COMPANY, Montreal, Chicago, New York, Boston, St. Louis. Makers of CORCO SOAP (oval cake).

## WEAKENED BY LA GRIPPE.

Health and Strength Regained Through Dr. Williams' Pink Pills.

The after effects of la grippe are more serious than the disease itself. Its victims are left low spirited and depressed; they are tortured with headaches and hachaches, fever and chills. It leaves the sufferer an easy prey to bronchitis, pneumonia, rheumatism and often that most dreaded of all diseases, consumption. For the after effects of la grippe there is absolutely no medicine can equal Dr. Williams' Pink Pills. Every dose helps make new, rich, red blood that drives disease from the system, and makes weak, despondent men and women bright, cheerful and strong. Miss Eugenie Donaldson, of St. Jerome, Que., found a cure through these pills after other remedies had failed to help her. She says: "I took la grippe, and did not seem able to shake it off. It developed into bronchitis; I coughed day and night and grew so weak that I could hardly move about. I tried remedy after remedy but as nothing seemed to help me I began to dread that consumption was developing and that my case was incurable. A friend urged me to try Dr. Williams' Pink Pills and following that advice I got a supply. For two months I took the pills faithfully, following the directions given for their use. I am thankful I did so for they fully restored my strength and I have since enjoyed perfect health. I will always advise sick and ailing people to give Dr. Williams' Pink Pills a trial for I firmly believe that they will find great benefit from their use."

Rich, red blood is the one thing needed to maintain health and strength. Dr. Williams' Pink Pills actually make rich, red blood. That is the reason of their great popularity in every country in the world. That is why they cure anaemia, general weakness, rheumatism, neuralgia, indigestion, St. Vitus' dance, partial paralysis and the ills of girlhood and womanhood, with all its distressing headaches, sideaches and backaches. 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 or by mail at 50 cents a box or six boxes for \$2.50 from the Dr. Williams Medicine Co., Brockville, Ont.

## SPARKLES.

Young Housekeeper (timidly)—Isn't fourteen cents rather high for turkey? I am quite sure the price across the way is only thirteen.

Butcher—with feet on!

Young Housekeeper—No, I think the feet are cut off.

Butcher (with a superior smile)—I thought so. When we sell a turkey, ma'am, we sell it feet and all.

She—"I will never marry a man whose fortune has not at least five ciphers in it."

He—"Mine is all ciphers."

"Terence, what is the doctor's diagnosis of your case?"

"He hasn't told me yet, but I'm bettin' it'll be iv'ry cint av tin dollars."

"A French servant says that borrowing is a disease," remarked Mifkins. "Yes," replied Bifkins, "and he might have added that lending is insanity."

"Aunt Dilsey," a young Richmond lady recently said to her "mammy," "what has become of young Tom Bilbups?"

"e lan' sakes, Miss Baby," Aunt Dilsey replied, with uplifted hands and eyes like saucers, "he done run off to de great imposition out West, but we ain't heard from him, nary line, 'cept'n 'tis one of dese sump'n n'er picture cards; an' I jes' believe, Miss Baby, dat he's done been catnipped!"

## CANADIAN PACIFIC

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

b 8.15 a.m.; b 8.30 p.m.

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 8.30 p.m.; b 4.00 p.m.; c 8.25 p.m.

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

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 8.00 p.m.

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

GEORGE DUNCAN,

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

## Grand Trunk Railway System

8.30 a.m. (daily) 3.30 (Week days) 5 p.m. (daily)

### MONTREAL 3 HOUR TRAINS

5 p.m. (daily)

New York and Boston Through Sleeping Cars.

8.35 a.m., 12.10 p.m., 5.01 p.m. (Week days)

### Pembroke, Renfrew, Arnprior

and Intermediate Points.

12.10 p.m. (Week days)

### Algonquin Park, Parry Sound North Bay

Through Cafe Sleeping Cars to New York Daily.

PERCY M. BUTTLER,

City Passenger and Ticket Agent, Russell House Block Cooks, Tours, Gen'l Steamship Agency

## New York and Ottawa Line.

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

And Arrive at the following Stations Daily except Sunday:

8.00 a.m.	Flack	8.47 p.m.
9.30 a.m.	Cornwall	8.24 p.m.
10.30 a.m.	Kilgerton	1.43 a.m.
4.40 p.m.	Toronto	8.50 a.m.
12.30 p.m.	Tupper Lake	9.38 p.m.
6.07 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.25 a.m.
8.25 p.m.	Syracuse	4.45 a.m.
7.55 p.m.	Rochester	8.45 a.m.
9.50 p.m.	Buffalo	8.55 a.m.

Trains arrive at Central Station 11.00 a.m. and 8.35 p.m. Mixed trains from Ann and Nicholas St. daily except Sunday Leave 6.00 a.m., arrive 1.05 p.m.

Whet 62nd, St Sparks St. and Central 62nd. Phone 15 or 1120.

## DEBENTURES

Safe and Profitable Investment

# 5%

The Sun & Hastings Savings & Loan Co. of Ontario

Authorized Capital \$5,000,000  
Money received on Deposit. Interest allowed at the rate of 4 per cent. from date of deposit. If you want to avail yourself of this exceptionally good investment, write to us for full particulars.

HEAD OFFICE: CONFEDERATION LIFE BUILDING, TORONTO  
WHITFORD VANDUSEN, President. W. PEMBERTON PAGE, Manager  
AMBRIDGE KENT, Vice-President.  
BRANCH OFFICE: BELLEVILLE.

## Dominion Life Assurance Co.

Head Office, Waterloo Ont.

Full Deposit at Ottawa.

Paid-up Capital, \$100,000.

This Company offers insurance a separate class to total abstersians—thus giving them all the advantage their superior longevity entitles them to. Its security is unquestionable, its ratio of assets to liabilities is unsurpassed in Canada, save by one Company (much older).—I added a greater proportion to its surplus last year than any other. AGENTS WANTED.



## NOTICE TO ARCHITECTS

Designs for New Departmental and Justice Buildings, Ottawa.

### EXTENSION OF TIME

THE time for receiving competitive designs for the proposed new Departmental and Justice Building at Ottawa, is hereby extended from April 15 to July 1, 1907.

By order,

FRED. GELINAS,

Secretary.

Department of Public Works, Ottawa, January 24, 1907.

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

## "There is No Excuse"

wrote recently one of the best-known literary women in New England, "for this continent mis-understanding the other, so long as it reads 'Littell's.'" One important mission of

## The Living Age

still affectionately known to many of its readers as "Littell's," from the name of its founder, is to acquaint American readers with the course of English thought and European affairs. This is done by reprinting without abridgment the most important and interesting features of the leading English periodicals.

Published weekly at Boston.—More than 3,300 pages each year.—Annual subscription post-paid, six dollars.—Trial subscription, three months, one dollar.—New subscribers, who subscribe now for the year 1907 will receive free the remaining numbers of 1906.

Send postal card for a special offer to clergymen.

## The Living Age Co.

6 Beacon Street. Boston, Mass.

## PRESBYTERY MEETINGS

### Synod of Montreal and Ottawa.

Quebec, Quebec, 5th Mar.  
Montreal, Knox 5th Mar. 9.30  
Glengarry, Cornwall, 5th Mar.  
Ottawa, Ottawa, 5th Mar. 10 a.m.  
Lan. and Ren., Renfrew 18th Feb.

### Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11 a. m.  
Peterboro', Peterboro', 5 Mar. 9a.m.  
Lindsay, Woodville, 5th March, at 11 a. m.  
Toronto, Toronto, Monthly, 1st. Tues.

Whitby, 16th April, 10.30.  
Orangeville, Orangeville, 10th and 11th March at 10.30 a.m.

North Bay, Sundridge, Oct. 9th., 2 p.m.  
Algoma, S. Ste. Marie 27 Feb. p.m.

Owen Sound, O. Sd., 5 Mar. 10a.m.  
Saugeen, Drayton 5 Mar.  
Guelph, in Chalmers' Ch. Guelph, Nov. 20th., at 10.30.

### Synod of Hamilton and London.

Hamilton, Knox, Ham 5 Mar.  
Paris, Woodstock, 5 Mar. 11 a.m.  
London, St. Thomas 5 Mar. 10a.m.  
Chatham, Chatham 5 Mar.  
Huron, Clinton, 4 Sept. 10 a.m.  
Maitland, Wingham, 5 Mar.  
Paisley, 14 Dec., 10.30.

### Synod of the Maritime Provinces.

Sydney, Sydney.  
Inverness.  
P. E. Island, Charlottetown.  
Pictou, New Glasgow.  
Wallace.  
Truro, Truro, 18th Dec. 10 a.m.  
Halifax.  
Lun and Yar.  
St. John.  
Miramichi.  
Bruce, Paisley 5 Mar. 10.30  
Sarnia, Sarnia, 11 Dec. 11 a.m.

### Synod of Manitoba.

Superior.  
Winnipeg, College, 2nd Tues., bi-mo.  
Rock Lake.  
Glenboro', Cyprus River 5 Mar.  
Portage-la-P.  
Dauphin.  
Brandon.  
Melita.  
Minnedosa.

### Synod of Saskatchewan.

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

### Synod of Alberta.

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

### Synod of British Columbia.

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

## MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and  
49 Crescent Street,

MONTREAL, QUÉ

# THE DOMINION BANK

## Proceedings of the Thirty-Sixth Annual General Meeting of the Stockholders.

THE THIRTY-SIXTH ANNUAL GENERAL MEETING OF THE DOMINION BANK was held at the Banking House of the Institution, Toronto, on Wednesday, January 30th, 1907.

Among those present were noticed:—  
Lieut.-Col. Sir Henry Pellatt, Dr. Andrew Smith, Dr. C. O'Rielly, Messrs. W. D. Matthews, James Carruthers, Wm. Ross, W. R. Brock, J. J. Foy, A. Moure Grier, J. J. Dixon, L. H. Baldwin, W. Glenney (Oshawa), Aemilius Baldwin, F. J. Harris, W. C. Harvey, W. J. Dixon, J. G. Ramsay, W. Crocker, R. Mutholland, P. Leadley, W. C. Crowther, Jas. Matthews, David Kidd (Hamilton), W. T. Ramsay, R. M. Gray, J. T. Small, S. Samuel, J. A. Proctor, W. Cecil Lee, G. N. Reynolds, W. G. Cassels, Wm. Davies, F. J. Phillips, H. Gordon Mckenzie, J. Gordon Jones, R. J. Christie, H. B. Hodgins, S. Nason, Ira Standish, David Smith, A. W. Austin, H. W. A. Foster, Cawthra Mulock, F. D. Benjamin, Jas. Scott, F. H. Gosch, A. R. Boswell, J. F. Keavagh, A. Foulds, E. C. Burton, Victor Cawthra, W. Mulock, Jr., F. J. Stewart, A. H. Campbell, Jr., J. D. Trees, A. Bell, Richard Brown, C. A. Bogert, and others.

It was moved by Mr. L. Baldwin, seconded by Mr. F. D. Benjamin, that Mr. W. D. Matthews do take the chair, and that Mr. C. A. Bogert do act as Secretary. Messrs. A. R. Boswell and W. G. Cassels were appointed Scrutineers.

The Secretary read the Report of the Directors to the Shareholders, and submitted the Annual Statement of the affairs of the Bank, which is as follows:—

The Directors beg to present the following Statement of the result of the business of the Bank for the year ending 31st December, 1906:—  
Balance of Profit and Loss Account, 30th December, 1905 . . . . . \$249,437 97  
Profit for the year ending 31st December, 1906, after deducting charges of management, etc., and making provision for bad and doubtful debts . . . . . 539,390 39

Dividend 3 per cent., paid 2nd April, 1906 . . . . . \$90,000 00  
Dividend 3 per cent., paid 3rd July, 1906 . . . . . 90,000 00  
Dividend 3 per cent., paid 1st October, 1906 . . . . . 90,000 00  
Dividend 3 per cent., payable 2nd January, 1907 . . . . . 90,000 00

Transferred to Reserve Fund . . . . . \$360,000 00  
400,000 00 760,000 00

Balance of Profit and Loss carried forward . . . . . \$28,798 33

### RESERVE FUND

Balance at credit of account, 30th December, 1905 . . . . . 400,000 00  
Transferred from Profit and Loss Account . . . . . \$3,500,000 00

\$3,900,000 00

With great regret we have to record the sudden death in May last of Mr. Theodore G. Brough, the late General Manager, who had been in the service of the Bank continuously since 1875. He was the Chief Executive Officer for seven years, during which short time he accomplished much for the development and welfare of the Institution.

Mr. C. A. Bogert, Manager of the Montreal Branch for eight years, and who entered the Bank more than twenty-five years ago, was appointed to succeed him.

On account of the continual expansion in the business of the Bank, your Directors have decided that it is an opportune time to issue the remaining one million dollars of authorized Capital Stock; and, having in view future requirements which may reasonably be expected, have approved of a by-law to be submitted for your consideration at the Annual Meeting, which provides for a further increase in the Capital Stock to the extent of one million dollars. This will make the total authorized Capital Five million dollars.

You will also be asked to consider a by-law increasing the number of Directors from seven to nine, which it is thought to be advisable owing to the diversity of our interests throughout Canada, and the gradual extension of our operations.

During the twelve months just closed Branches of the Bank were established at the following points, and when expedient, desirable sites were purchased and suitable offices erected:—In the Province of Ontario, at Chatham, Dresden, Peterborough, Tilbury, Windsor, and in Toronto, at the corners of Avenue road and Davenport road, and Queen street and Broadview avenue; in the Province of Alberta, at Calgary and Edmonton, and at Regina, Sask.

In addition we have to inform you that in December last the private banking business of Messrs. John Curry & Company, at Windsor, was acquired under terms advantageous to the Shareholders, which transaction included the purchase of a commodious building, well situated in this important centre.

It was found necessary to provide larger premises for our North End Branch, Winnipeg, and for this purpose a valuable property has been secured.

The Directors, following their usual custom, examined the Securities and Cash Reserves of the Bank as on December 31st, 1906, and found them to be correct; they also verified the Head Office Balance Sheet, including all accounts kept with Foreign Agents.

Every Office of the Bank has been carefully inspected during the past twelve months, and each Branch has been visited by the General Manager since his appointment in May last.

E. B. OSLER,  
President.

The Report was adopted.

By-laws were passed increasing the number of Directors from seven to nine, and providing for an increase of \$1,000,000 in the Capital Stock, which will make the total authorized Capital of the Bank \$5,000,000.

The thanks of the Shareholders were tendered to the President, Vice-President and Directors for their services during the year, and to the General Manager and other Officers of the Bank for the efficient performance of their respective duties.

The following gentlemen were elected Directors for the ensuing year:—Messrs. A. W. Austin, W. R. Brock, James Carruthers, R. J. Christie, T. Eaton, J. J. Foy, K.C., M.L.A., Wilmoit D. Matthews, A. M. Nanton, and E. B. Osler, M.P.

At a subsequent meeting of the Directors, Mr. E. B. Osler, M.P., was elected President, and Mr. Wilmoit D. Matthews, Vice-President, for the ensuing term.

### GENERAL STATEMENT, LIABILITIES

Notes in Circulation . . . . . \$2,091,980 00  
Deposits not bearing interest . . . . . 45,364,018 53

Deposits bearing interest (including interest accrued to date) . . . . . 31,512,137 94

Deposits by other Banks in Canada . . . . . 133,340 36

Balance due to London Agents . . . . . 2,729,802 98

Total Liabilities to the Public . . . . . \$42,491,345 81

Capital Stock paid up . . . . . 3,000,000 00

Reserve Fund . . . . . \$3,000,000 00

Balance of Profits carried forward . . . . . 28,798 33

Dividend No. 97, payable 2nd January, 1907 . . . . . 90,000 00

Former Dividends unclaimed . . . . . 107 25

Reserved for Exchange, etc . . . . . 61,144 74

Reserved for rebate on Bills Discounted . . . . . 122,083 15

4,203,083 47

\$46,694,379 28

### ASSETS

Specie . . . . . \$1,110,131 11

Dominion Government Demand Notes . . . . . 3,405,530 00

Deposit with Dominion Government for Security of Note Circulation . . . . . 150,000 00

Notes of and Cheques on other Banks . . . . . 2,113,531 39

Balances due from other Banks in Canada . . . . . 1,062,744 48

Balances due from other Banks elsewhere than in Canada and the United Kingdom . . . . . 1,121,390 00

\$9,013,327 67

Provincial Government Securities . . . . . 239,302 85

Canadian Municipal Securities and British or Foreign or Colonial Public Securities other than Canadian . . . . . 696,130 79

Railway and other Bonds, Debentures and Stocks . . . . . 2,140,295 67

Loans on Call secured by Stocks and Debentures . . . . . 3,703,134 50

15,801,161 48

Bills Discounted and Advances Current . . . . . \$32,915,267 70

Overdue Debts (estimated loss provided for) . . . . . 20,516 40

Bank Premises . . . . . 950,000 00

Other Assets not included under foregoing heads . . . . . 7,433 70

\$3,803,217 80

\$49,694,379 28

Toronto, 31st December, 1906 .

C. A. BOGERT,  
General Manager.