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### INTO FULLER SPACE.

I watched a sail until it dropped from sight  
Over the rounding sea. A gleam of white,  
A last far dashed farewell, and, like to thought  
Slipped out of mind, it vanished and was not.

Yet to the helmsman standing at the wheel,  
Broad seas still stretched before the gliding keel,  
Disaster? change? He left no slightest sign,  
Nor dreamed he of that dim horizon line.

So may it be, perchance, when down the tide  
Our dear ones vanish. Peacefully they glide  
On level seas, nor mark the unknown bound;  
We call it death—to them 'tis life beyond.  
—Unknown.

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**MARRIAGES**

At Boissevain, Man., on Jan. 14, 1904, by the Rev. Alex. Hamilton, B. A., assisted by the Rev. James Farquharson, B. A., Pilot Mount, Man., Joan Inglis, youngest daughter of the late Rev. Wm Inglis, Toronto, to the Rev. J. D. Osborne, Sintaluta, Assa., N. W. T., late of Carlingford, Ireland.

At Westminster church, Dubuque, Iowa, on Jan. 12, 1904, by the father of the bride, the Rev. J. Milton Robinson, D.D., L.D., assisted by the Rev. Dr. Rushton and the Rev. Dr. McClellan, Jean, daughter of the Rev. Dr. and Mrs. Robinson, to Dr. Walter Livingston Coulthard, of Rossland, British Columbia, formerly of Toronto.

On January 20, 1904, at the residence of the bride's parents, Cambridge, Ont., by Rev. A. C. Wishart, B. A., of Beaverton, John D. McEachern to Catherine, eldest daughter of Mr. and Mrs. Angus McEachern.

On January 2, 1904, at Knox Presbyterian church, Toronto, by the Rev. A. B. Winchester, William James Brown of the civil service, Belleville, to Floral Maud Davison of Belleville.

At St. Andrew's Manse, King, by the Rev. James Carmichael, D. D., on January 20, John Lawson of King to Hannah Forsyth of Vaughan.

At the residence of the bride's mother, by the Rev. A. C. Wishart, on January 6th, 1904, Duncan McCaug, of Cambridge, to Margaret, daughter of Mrs. Alex. Campbell, of Mara.

At Zion Manse, Carleton Place, January 20th 1904, by the Rev. A. A. Scott, M. A., V. H. Boyle to M. Dunlop, both of Appleton.

At the residence of the bride's parents, January 20th 1904, by Rev. A. A. Scott, M. A., W. J. McNally of Montreal, to Jennie Ethel Moffatt, daughter of Mr. David Moffatt, Carleton Place.

**DIED.**

At 445 Albert St., on the 25th inst., Lindsay Allen Burgess, in his 22nd year, son of the late Alexander M. Burgess, deputy minister of interior.

On January 23rd, 1904, at Thamesford, John McKay (elder), aged 88 years, 7 months.

**BIRTHS.**

At 531 Huron Street, Toronto, on Jan 18th, 1904, to Mr. and Mrs. Murray Woodbridge, a daughter.

At 517 Daly Avenue, Ottawa, on 26th Jan., a son to Rev. Dr. and Mrs. Armstrong.

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By order,

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Secretary

Department of Public Works.

Ottawa, December 23, 1903.

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## Note and Comment.

The educational battle still goes on in England. Six thousand four hundred and seventy-two "Passive resisters" had been summoned up to November, and London is not yet touched, where the greatest struggle of all is expected.

The Christian Herald two weeks ago contained a sermon on "Numbering the Stars," by Rev. Joseph Hamilton, author of "Our Own and Other Worlds." This popular book is receiving high commendation from the press, and the Minister of Education for Ontario has recommended it for purchase by all libraries receiving government aid.

The Religious Intelligencer, organ of the Free Baptists of New Brunswick, caustically criticises the Governor General's disregard of the Lords Day in some recent act, saying: "Because he is Governor General he has no right to flout his disregard of law and Christian sentiment. That he does so, in places that he ought not to be Governor General. His predecessors in the high office were more mindful of the things that make for righteousness."

As might have been expected, says the Canadian Baptist, it now appears that the liquor saloon was largely responsible for the late Chicago theatre horror. Sage hands who should have been on hand were drinking in a saloon near by, and two of the most important managers of the theatre were, under the influence of liquor. The liquor saloon, wherever it exists, is awfully costly from every point of view.

The following information, taken from The Missionary News, should cause some serious thought to those of us who are not very much in earnest about the work of Christian missions. The news says that "The British Empire contains a population of 350,000,000. Of these, 240,000,000 are heathen and 60,000,000 Mohammedan. That is to say, only one-seventh of the King's subjects are even nominally Christian."

February 14 is set as the World's Day of Prayer for students. It should be faithfully remembered in all our churches and services on that day. March 7 is to be observed as Bible Sunday, commemorative of the hundred years' work and progress of the great parent society, the British and Foreign Bible Society. During its history it has distributed 180,000,000 Bibles in 370 languages, and has been the friend and helper of every Protestant missionary society in the world.

Thomas Carlyle was a "hoarder of the gold of silence," and would sit for hours, puffing away at his pipe, without uttering more than a grunt or a gruff monosyllable. Leigh Hunt, his neighbor and intimate, once wrote to a friend: "Have just spent a pleasant hour with Carlyle. When I went in he growled 'Hello! here again!' and at parting he snapped out, 'Good day!' and that is the sum of the conversation he honored me with. But how eloquent his silence! I just sat and looked at him, and came away strengthened for a fresh struggle."

At the beginning of the year Dr. Monro Gibson, of London, assumed the office of president of the British Sunday school Union for 1904. He has issued through "The Sunday School Chronicle," a message to all Sunday-school teachers, in which he calls attention to the responsibility laid upon Christian workers among the young by the fact that the Sunday-schools hold the children of the working people, though the churches seem to be losing the parents.

Dr. John Watson (Ian Maclaren), speaking at the annual dinner of the St. Andrew's Society at Manchester a few days since, said that Scotland owed not a little to the spirit and to the unsparring discipline of her kirk. The Church of Scotland had never been a gentle or a playful mother. She had not spoiled her children, but, in the old Scots phrase, she had dealt "faithfully" with them. Whenever at a crisis the kirk had to choose between throwing in her lot with the crown and tyranny, or with the people and liberty, she was always on the side of the people.

The British and Foreign Bible Society is vigorously pushing the work of organization for the Centenary campaign. Canada has undertaken to raise \$50,000 as her share of the thanksgiving fund, Toronto's allotment being \$10,000. The subscription list will be open early in the New Year. Two special features of the Centenary movement are the enlisting of women as workers, and the offering of prizes to private, public, collegiate, and model schools for the best essays on the Bible Society.

For the inhabitants of the island of Tristan da Cunha, the British and Foreign Bible Society has made a free grant of fifty Bibles and Testaments, which are being sent out, by request, to "Peter Green, the chief man of the island." This island, which is the loneliest and least-known fragment of the Empire, lies in the Atlantic Ocean, midway between the Cape and South America. The population, which numbers about sixty, consists of shipwrecked sailors with their wives and families, who have now made the island their permanent home. One of His Majesty's ships pays an annual visit to the island.

The monument to the memory of Dr. Livingstone, the great missionary explorer, which it was decided to erect three years ago to mark the spot where he died at Old Chitambo, close to Lake Bangweulu, has now been completed. The obelisk stands some twenty feet high. On two opposite sides of the memorial a bronze tablet, embedded in the concrete, records the fact that the memorial has been erected "by his friends to the memory of Dr. Livingstone, Missionary and Explorer," who died May 1, 1873, and on the remaining sides a tablet is inserted recording the fact that the obelisk occupies the spot where formerly grew the tree under which Livingstone's heart lies buried. There is also a copy of the inscription carved on the trunk of the tree at the time of his death by the explorer's sorrowing native followers.

This is the laconic way in which the Christian Observer sums up the missionary outlook: "A thousand conversions in the pro-

vince of Canton, in south China, last year! Five hundred converts from heathenism received in one district worked by the London Missionary Society within the year just closed! The fields are white with the harvest; can we not send more laborers?" If the professed followers of the Lord Jesus will remember the Great Commission, realize that the world's fields are white unto the harvest, and give to the cause of missions as the Lord hath prospered them, the prayed-for laborers will be forthcoming and the century now opened will be a great missionary and evangelizing era.

Wm. Carey, the pioneer of missions in India, was a shoemaker by trade, and was sometimes sneered at by the "Sons of Babel" of his day as "the consecrated cobbler." He was a nobly consecrated man and laid the foundations of Christian missions in India. Long before going to India he did wonderful home mission work in England, causing some people to remonstrate with him by saying, "you are simply ruining yourself by neglecting your business." "Neglecting my business?" said Carey, looking at him steadily. "My business, don't you know, is to extend the kingdom of God! I am only cobbling shoes to pay expenses." The great Apostle of the Gentiles did the same thing; he preached the gospel and worked at the trade of tent-making "to pay expenses." It is a pity we couldn't have more of the spirit of Paul and Carey among professing Christians nowadays.

The clergy of the Roman Catholic church in Austria are becoming alarmed at the "Los Von Rom" movement in that country. They admit that 30,000 persons have left the Roman Catholic church during four years past (the correct number is 45,000). They warn their young people not to mix with Protestants—just as the Irish clergy, says the Belfast Witness, fear to let their young men be educated beside Protestants. They warn their people against reading Bibles, Testaments, or religious books published by Protestants. Above all their people are enjoined never to attend an Evangelical prayer meeting or service of any kind. The Roman clergy admit that the movement is strong and very dangerous to them.

In a great Unitarian Conference recently, held at Manchester, a striking paper was read by a prominent layman, calling attention to the weakness of the Unitarian body because of its lack of what the orthodox bodies styled "a passion for souls." The speaker called attention to the great Central Hall Mission as a striking example of what such enthusiasm might do, and he thought that if Methodism, with its "dogmatic bonds and obsolete faith," could do so much, Unitarianism ought to do much more. He said that while they had no hell to save men from, the work of saving them from the folly of sin, from drink, ignorance, godlessness, etc., was sufficient to inspire to enthusiasm. While this may be true, the fact still remains that Unitarianism has never been enthusiastic to the length of great self-sacrifice. What is the reason?

## Our Contributors.

### BELL'S STORY.

#### How Bell Was Led to Confess Christ.

For a few weeks at first, after venturing her all upon Christ's faithfulness, Bell was happy, yes, very happy. Sometimes she tried to have quiet little talks with some of the younger children, but found that she had no skill to interest them, and these were dropped. Then one thought began to trouble her: she was believing in Christ, but she was not confessing him, and she knew she ought to do both. But what could she do? Whom could she speak to? With all the happy family intercourse, there was in this, as in many another Christian household, an habitual reserve as to the inner thoughts and feelings. Even Mr. Matheson, with his uncommon tact in leading his children to the interested study of the Bible, seldom broke his reserve as to himself or attempted to break through it in the case of others. He regretted that this was the case, but did not know how to help it. How could Bell open her mouth to tell the glad news? She shrank with indescribable timidity from the very thought. But must she not confess Christ? Must she not overcome? What could she do? She felt that she should tell her dear father, and well she knew what joy it would give him to know. But she could not—poor little Bell thought she could not—open her mouth on the subject. Still, conscience gave her little rest. The deep peace of safety in Christ did not leave her, but that made her trouble all the keener; it did seem so utterly mean to refuse this small trial when he had done, oh so much! for her. One day she was praying about it and asking guidance and strength. Then she took her Bible, and, looking to God to guide her to some passage that would settle her difficulty, she opened the book, and her eye fell direct upon Christ's solemn words to his disciples: "Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven." Poor Bell's heart sank at the words—sank away down—for she felt in her inmost soul that she could not, she never could, open her mouth on the subject. She wept and prayed and trembled at her daring unfaithfulness, but she could not get the strength; her lips were shut and her joy was gone. Poor Bell was only a very little scholar in Christ's school. She had learned the first letters in the alphabet of trust. She had learned in the great matter of acceptance to trust Christ, but she had not yet learned to distrust herself. Before she could get one step farther in the Christian life she must know something of the truths contained in Paul's words: "In me, that is in my flesh, dwelleth no good thing." But the God Shepherd was leading—tenderly "bringing the blind by a way they knew not."

The family had moved into the new house in December, and spent the winter there. But the painting had been delayed till the return of the warm weather. It was decided, as the summer opened warm and bright, to move back again for a few weeks into the old house to leave the painters free scope and give the paint a chance to dry without damage. It was early June, a few weeks after they were thus re-established in their old home; dinner was over, and little Anna, now about two years and a half old, was can-

tering through the hall. Her little bare arms were thrown backward and forward, her body keeping time to the movement in happy childish fashion. Mrs. Matheson, passing through the hall at the time, met the little figure, and the mother's eye took in the pretty picture. Once only in after years did the writer know of her referring to the incident. With tender sorrow and thankfulness mingled she said, "When I met her that day in the hall my heart went out to her and up to God as I do not remember ever to have felt before, thanking him that he had given me so many dear little children and never taken any of them back again." An hour or two more and the little pet came in tired and feverish, and, climbing up into her mother's lap, fell into a troubled sleep. Diphtheria had taken its deadly grip upon her throat. Not fiercely but firmly that grasp was kept, and in a few days the end came. Lifting up her baby arms and her blue eyes to heaven, she breathed her spirit away. She was not, for God took her,

Harry caught the infection, and one or two of the others, but in their case the disease appeared in a mild form, and they were soon well again. But upon poor Bell it took a grip not unlike the one it had taken upon the little sister. She was usually up and dressed, and did not know what was the matter with her; but she felt so strangely weak and weary, and her throat would not stop being sore. One morning when she woke her throat felt so bad that the thought of death, perhaps not very far away, came vividly before her. Now the old terrors of death had quite gone; still, Bell did not want to die yet. She laid the matter before God as well as she could, and felt rested about it. Bell's parents were anxious too—more anxious than they allowed her to know.

They were now moved back into the new house, but not fairly established in it. Bell was sleeping for the night upon a mattress on the floor, covered with a navy blue homespun worsted quilt of her grandmother's making. She had been in bed some time, but was not asleep. She heard her father's step on the stairs, and watched the candle-light making queer progress about the walls as it was carried past the stair-railings. He came up the short turned stair at the end of the long one, and paused a moment at the door. Then he came softly in, holding the light outside, and stood still a minute. Bell was not asleep, and yet an unwillingness came over her to allow him the opportunity she felt he wanted, and she lay still. When she did not move he was gently withdrawing, but her heart smote her, and she lifted up her head and said,

"Father!"

He came in again, saying,

"Are you awake, Bell?"

She answered, "Yes, sir," and he allowed the light for a moment to fall upon her face.

"Bell," he said gently, "don't you think even children like you should be making sure about believing on the Saviour?"

Then her lips were opened. The confession that had lain heavy on her heart for weeks came out so easily as she answered, "Oh, father, I hope I do believe on my Saviour." She felt that her answer had taken him by surprise.

He paused a moment, almost as though

not knowing how to reply, and then commended her to simple faith in the Lord Jesus Christ as the only readiness that was needed or that would stand trial, and then he bade her "Good-night." Then his steps went down the stairs again, and the candle-light was lost in the hall below. But he left a very happy little girl behind him. She had confessed Christ, and it was so easy. The duty was done that she had so dreaded and shrank, and she felt—humbly and thankfully she felt—that God himself had opened the way and enabled her to do it. And then her father! Oh how happy she was for him as his footsteps went sounding down the stairway! Well she knew that no other news she could have told him would have made him so glad as this. She lay there in the "banqueting house" with a beautiful banner over her. How glad God can make the hearts of those he is leading! There is no other gladness like it. Bell just wondered at God's goodness to her. He had been so much "better to her than she deserved." She knew she had shirked a duty, and yet God had borne with her, and opened the way for her and made it so easy. She knew she had deserved punishment instead. Her self-righteous little heart was amazed at such a way of dealing with such an offender.

This was Bell's second great lesson from the great Teacher—distrust of herself and a deeper trust in him. She did catch something of it that night, but she did not get it right. Again and again she lost it, and again and again she had to be taken back over the same ground.

Did Mr. Matheson understand more of his little daughter's heart than she supposed? or was it an understanding of the universal human heart that led him on the right track? The next morning he came up again, and sat down close by Bell's pillow, and they had a long talk. It was easy now, and so sweet to tell him all about it. One question he asked, and the conversation which followed made a lasting impression.

"Bell," he said, "now you have got hold of Christ's hand, do you think you will ever let it go again?"

"No, indeed, I will not," answered the impulsive child; and she meant what she said.

"Bell," he answered, "suppose you and I were going over a dangerous mountain-pass together, and you were afraid and took hold of my hand for safety. In the difficult places you would hold on very tightly, would you not? But tell me, Bell, would it be your hold on my hand or my hold of yours that would really be your safety?"

Bell saw it very clearly, and felt ashamed of her answer: "It would be your hold on me, father, that would really make me safe."

"Well, remember this: you lay hold upon Him, because he first laid hold upon you and drew you. You will keep hold upon him by his constant keeping hold upon you and drawing you. Which is the stronger grasp to trust to, Bell—his on you, or yours on him?"

So he taught her distrust of herself and trust in Christ. Did not this father guide his child wisely, being a co-worker with the great Teacher in leading her feet into the way of peace?

#### Echoes From Our Pulpits.

##### "Thy Kingdom Come."

Preaching from these words in Chalmer's church, Woodstock, on a recent Sabbath, Rev. Dr. MacKay said: "One very important way in which this prayer can be brought about is by the proper use of the franchise. There are those who tell us Christians should

have nothing to do with politics. They look upon politics as a game of grab in which both parties are equally unscrupulous and dishonest, and therefore they think it the duty of Christians to stand by and not to touch the unclean thing. Even if the political sentiment of our country is as low as they say, does this justify their want of public spirit? Shall we close our eyes and fold our hands and allow the profane, the irreligious, the ungodly, to choose our law-makers? Would this be bringing about the fulfilment of the text? Slavery to a political party is a great evil. It puts the caucus in place of conscience and has well nigh driven God out of politics. Many vote for whomever candidate happens to be brought out by their political party without any reference to the candidate's personal fitness or unfitness for the position. He may be a drunkard, a profane swearer, a Sabbath breaker, a man who has no fear of God or love of righteousness, but if the caucus selects him he receives the vote of the partizan without regard to character."

"It is a burning shame to Christians that they pay so little attention to their holy religion in exercising the franchise. Our politics have degenerated into a cesspool of corruption. The boozing and bribery, the personation, frauds and corruption that abound are enough to bring the blush of shame to the cheek of every true Canadian. The remedy lies largely with the Church. Unless the Church throws off her indifference and arouses herself to cry aloud and spare not, the cancer will spread and the fate of the corrupt nations of antiquity will be ours."

"Be it yours, my friends, always to proclaim in politics and in everything else, the glorious truth that Christianity is not an idle sentiment or a system of cold abstraction, but a power that shows itself grandly in the domestic, the social, the religious and the political life of a people. It ennobles every department of life, making the polling booth as sacred as the prayer meeting and the act of voting an act of worship."

#### The Call of Isaiah.

Preaching the sermon at the induction of Rev. A. H. MacGillivray into the pastorate of First church, Chatham, Rev. J. C. Little said: The vision of Isaiah, was a great lesson to us all that we might understand what God required of us. It is today as it was in olden times, we must in order to be qualified to serve God have had a vision of him. That is, we must see God as he is in all his power and glory. In order to be a minister of God this was especially necessary. How can we rightly serve God if we have not the right conception of him? We learn from the vision of Isaiah the manner in which we are to serve. Isaiah's vision taught the followers of Christ two things especially, namely, reverence and humility. In these days of hustle and strife we are in danger of losing much of the reverence manifested in the earlier days. Humility, the second lesson taught by the vision of Isaiah, is that we humble ourselves, as the seraphims did in the vision. We must have in our mind's eye a vision of Christ and understand how humble we must appear in his presence. The more we see of Christ by service the less we will think of ourselves, and like Isaiah, we will plead our sin and unworthiness. It is the consciousness of sin that weakens the efforts of the soldiers of Christ often-times. We must remember that our sins are forgivable, and our eyes should not be darkened by our own dependency. The minister who stands before his congregation Sunday after Sunday must be conscious of his power behind him; and as David wrote psalm

should speak as though God was at his elbow. The world needs this presence of God more to-day than ever and it is the duty of his ministers to keep him ever before the people. In this he must have the assistance of this congregation, otherwise his teachings will be of no avail. They must lend him an attentive ear and encourage him in his work. The spirit of God is the essential that would make them successful.

#### "She Hath Done What She Could."

Taking as his text Matt. 26, 14 Dr. Herridge appealed for sympathy not only for the poorer but also for their richer brethren. Though the selling of the ointment would have brought aid in raiment and food to many in need, the sympathy shown in giving it to Jesus made Him stronger and better able to do the work before Him. There are many opportunities when pecuniary aid may be offered, but every occasion when sympathy may be given should be treasured. Similar aid cannot be rendered all men, for all men are not equal. As indolence and incompetency seem inseparable from poverty, indiscriminate giving is not advisable. Dr. Herridge then spoke of poverty of intellect and of morals, and said that while the great masses were average in both, sympathy was needed for both extremes. We are generally willing to be tolerant with the laggard, but help the stronger men! "She hath done what she could."

#### "The Curse of Canada."

Speaking recently on "The proper attitude of Christians towards the liquor traffic," Rev. J. R. Dabson, St. Giles, Montreal, did not mince matters. He did not think there was any doubt as to the attitude of Christians towards the lumber, tea or silk trade; neither, to-day, was there much difference of opinion regarding slave trading or the opium business. There was not, however, the same unanimity respecting the liquor traffic. It was bad, only bad, and always bad, and he believed that Christians and people in general were nearer unanimity to-day on this subject than twenty, ten, or even five years ago. The public conscience was, though it seemed slow, being educated to regard the liquor traffic as the giant evil of the age, and it was the growing conviction and determination that it must be stamped out and banished from our country in the early years of this century.

The speaker recently saw, in the rooms of a city curling club, the picture of a club from Scotland which visited Montreal a year or two ago. Prominently situated in the centre of the group was the chaplain of the club, a minister of the Gospel, and the picture used the attractive feature of a calendar used to advertise a brand of Scotch whiskey. And the minister was not an abstainer, and made no pretensions to being one. The speaker had some Scotch blood in him, and it tingled with shame at the sight. It had caused many a sneering remark by people who were struck with the incongruity of the situation from the Canadian point of view.

Another picture appearing daily in a section of the press depicted a whiskey bottle clothed as a Highlander and dancing a jig. The glory of our land is tarnished, because from it to all lands flows that which blasts and withers our people everywhere. Thirty years hence—God grant it may be less—I prophecy there will be few, if any, men in this Dominion who will favor the liquor traffic. Sentiment is keen to the sense of right. Already the vendors of intoxicants are beginning to hide their heads and apologize for their business. And we must keep up the agitation; we must educate the conscience of the rising generation; we must shame people out of the ruinous traffic and urge the

adoption of legislation that will effectively crush it. If all could see it as some of us do, it would soon be destroyed.

#### Lindsay W. F. M. Presbyterial.

The twenty-second annual meeting of this society was held in the Presbyterian church, Woodville, on Friday the 12th January. Notwithstanding the cold weather, there were representatives from all the auxiliaries, with the exception of three or four; while those in the immediate vicinity were largely represented. The reports submitted by the secretaries of each department showed advancement, and excellent work done during the year. The amount contributed by auxiliaries is over a hundred dollars in excess of last year. Contributed by auxiliaries this year \$1,745.39, while the mission bands have given about the same as last year, \$202.64. The total being \$1,947.94. Clothing valued at \$502.73 was sent to the North West. The following officers were elected: President, Miss Robinson, Beaverton; 1st Vice-Pres. Mrs. Stewart, Lindsay; 2nd Vice Pres. Mrs. Kannawin, Woodville; 3rd Vice-Pres. Mrs. Martin, Cannington; 4th Vice-Pres. Mrs. Armstrong, Zephyr; Rec. Sec. Mrs. Bascon, Uxbridge; Cor.-Sec. Miss Lena Campbell, Gamebridge; Treasurer, Mrs. C. C. McPhaden, Cannington; Sec. of Supplies, Mrs. Gilbertson, Beaverton; Sec. of Literature, Miss Slight, Lindsay; Sec. of Mission Bands Mrs. Baldwin, Sunderland. At the afternoon session, the large church was filled to the doors. Interest centered on Miss Sinclair, of Indore, India, who is an exceedingly pleasing and effective speaker. She gave a most graphic and interesting account of the rescue of the famine children, and their subsequent training in the different orphanages and training schools opened for them. The ladies also had the pleasure of having a few words from one of our own members, Miss Agnes Dickson of F. Nelson Falls, who has been accepted by the Foreign Mission Committee, and will shortly go to our Mission in Macao, Southern China. The Rev. Mr. Mitchell of Honan, China, also spoke very briefly, after which a vote of thanks to the speakers and to the Ladies of Woodville for their hospitality was passed, and the meeting brought to a close, by the Rev. Mr. Mitchell pronouncing the benediction.

The evening meeting was also largely attended. The Rev. Mr. Kannawin presided. The report to Presbytery was read by Miss Campbell, secretary, and was received and replied to by Rev. Mr. Martin, Cannington. The Rev. Mr. Mitchell of Honan, in a most interesting address, told of the missionaries return to their former fields, after the restoration of peace following the Boxer uprising to find their property destroyed, but the attitude of the officials completely changed. Before they opposed, now they assisted. He spoke of the encouragements in the work, the opening of new centres, the willingness of the people to hear the message brought to them and also the discouragement met in delivering the message.

We trust the result that will follow the two thoughtful and earnest addresses given that day, will lead to a deeper interest than ever being taken and more earnest prayer offered on behalf of all our missionaries, in those two large fields, which they occupy for Christ and the church.

## The Quiet Hour.

### Jesus Forgives Sins.

S. S. LESSON.—Mark 2: 1-12. Feb. 14, 1904.

GOLDEN TEXT.—The Son of man hath power on earth to forgive sins.—Mark 2: 10.

BY REV. C. MACKINNON, B. D., SYDNEY, N. S.

It was noised that he was in the house, v. 1. The first step toward the paralytic's cure was taken by unknown persons, who simply informed the public that Jesus had come. What a simple service! Yet if they had not rendered it, the paralytic's friends had not known of the presence of the healer. One may not be able to preach or to pray in public, or to teach in the Sabbath school; but everybody can point to the house of God and say, "Jesus is there."

One sick of the palsy, v. 3. Unable to walk, to move, to speak, he lay there a dead weight of helpless humanity, a pitiful type of the soul paralyzed by sin. "Would you like to know the love of the Saviour, to feel the forgiveness, to have the hope of glory?" "O yes." "Then why do you not believe and accept of His salvation?" "I do not know why; but I seem not to be able to do it. 'How to perform that which is good, I find not.'" Alas! how many are thus helpless! Let us pray that God's Spirit may breathe upon them.

Borne of four, v. 3. Some men need the assistance of more than one to bring them to Christ. What a call for bands of willing workers! You are anxious for some young lad. The minister's sermons do not touch him. The Sabbath school teacher can do little more than keep him in his class. His mother's voice has restrained him somewhat; but he is not yet won. You are his companion. Have you spoken the needful word? Come, take a hold. "Borne of four," he may reach the Saviour. And what a joy to have helped one to Him!

They uncovered the roof, v. 4. Determination knows no barrier to its purpose. They cannot get in through the door; they will get in through the roof. We must not be baffled in our Christian work, if we are confronted by an obstacle at the outset; we must seek some way to circumvent it. Neither let us reject some modern devices simply because they may seem strange and unnatural to us. The roof was a singular entrance to a house, but it served the purpose. Where the old-fashioned tract has failed, cards with signals on them, or other devices, have succeeded in arresting the mind. Do not be gladdened to just one method. The Waldensian teachers went about like peddlers selling rings and trinkets, but when asked, "Have you no more precious articles than these," replied, "O yes, we have one inestimable jewel." On promise of protection from ecclesiastical authorities, they produced it—the Word of God. Let Paul's aim be ours, "that I might by all means save some," 1 Cor. 9: 22.

When Jesus saw their faith, v. 5. The hand of faith never knocks at the door of heaven in vain, even if it be only faith on behalf of another. The wise answer of the bishop to the mother of Augustine, then a wild and wayward young man, but afterwards himself a bishop, when she entreated him on behalf of her son, was wonderfully realized: "Go thy way and God be with you; it is not possible that the son of these tears should perish."

Certain of the scribes, v. 6. They hang

about all churches, to cast the wet blanket of their cold criticism on every new movement. They have ever some fault to find, some troublesome question to ask, some suspicion to hint. Shut up in their feelings of self-sufficiency and self-righteousness, they nevertheless do nothing themselves. Their soporific, arm-chair religion will get a rude awakening when the Lord comes. Jesus reads them like a clock, and knows the hidden springs and wheels that move the hands over the smooth white face.

Who can forgive sins? v. 7. This is a vastly more important question than, Who can give health or wealth? For the strongest body will soon moulder in the grave, and wealth cannot go with us out of this world. But the forgiveness of sins makes us heirs of heaven. It is the key that opens up the treasures of divine grace.

Arise, v. 11. Christ enters into no preliminary explanation of what He intends to do, or how He is going to do it. He commands and faith responds, and in responding receives the requisite strength. The tasks that confront the church of to-day are as formidable as that before the paralytic when Christ said, "Arise." Let us have the faith to obey, and we shall find ourselves

"Strong in the strength which God supplies Through His eternal Son."

We are never to measure our obedience to Christ by our ability. He bids us do impossible things. But in facing the duty He gives us, the difficulties vanish before us. Let us first ask concerning any task, "Would Christ have me do this?" And if He would, we can do it.

### Christ in the Daily Life.

BISHOP PHILLIPS BROOKS.

There is in the world to-day the same Christ who was in the world eighteen hundred and more years ago, and men may go to Him and receive His life and the inspiration of His presence and the guiding of His wisdom just exactly as they did then. That is the Christian life, the thing we make so vague and mysterious and difficult. This is the Christian life, the following of Jesus Christ.

Who is the Christian? Everywhere the man who, as far as he comprehends Jesus Christ, so far as he can get any knowledge of Him, is His servant, the man who makes Christ the teacher of his intelligence and the guide of his soul, the man who obeys Christ so far as he has been able to understand Him. There is no other test than this, the following of Jesus Christ. So far as any soul deeply consecrated to Him and wanting the influence that it feels He has to give, follows Christ, enters into His obedience and His company and receives His blessings, just so far He is able to bestow it.

I cannot sympathize with any feeling that desires to make the name of Christian a narrower name. I would spread it just as wide as it can possibly be made to spread. I would know any man as a Christian, rejoice to know any man as a Christian, whom Jesus would recognize as a Christian, and Jesus Christ, I am sure, in those old days recognized His followers even if they came after Him with the blindest sight, with the most imperfect recognition and acknowledgment of what He was and what He could do.

But we ask ourselves, is it possible that I should get from Him a guidance of my daily life here? Can Jesus really be my teacher, my guide, in the actual duties and perplexities of my daily life and lead me into the larger land in which I know He lives? Ah! the man knows very little about the everlasting identity of human nature, little of how the world in all these changeless ages is the same, who asks that; very little, also, of how in every largest truth there are all particulars and details of human life involved; little of how everything that a man is to-day, at every moment, rests upon some eternal foundation and may be within the power of some everlasting law.

The soul that takes in Jesus' word, the soul that through the words of Jesus enters into the very person of Jesus, the soul that knows Him as its daily presence and its daily law—it never hesitates. There is no single act of your life, there is no single dilemma in which you find yourself placed, in which the answer is not in Jesus Christ. He comes into your life and mine, into our homes and our shops, into our offices and on our streets, and there makes known in the actual circumstances of our daily life what we ought to do and what we ought not to do—that is the wonder of His revelation; that is what proclaims Him to be the Son of God and the Son of man.

### The Church Should Keep Close to the Book.

BY REV. L. H. M'GANN.

The Christian religion must not diverge from the Christian's book. This would lead to heathendom. India would be less heathenish did the religion of the Hindus have any relation to the religion of the Vedas. The precept is forgotten and the life is degraded, if the Christian's Bible commands missionary effort, that should be sufficient argument for all Christendom.

The Bible teaches us that God has his eternal purposes. One of these is the conversion of the whole world to himself. John iii. 17: "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." The fulfillment of this purpose is declared in Revelations xi. 15: "And there were great voices in heaven saying: The kingdoms of this world are become the kingdoms of our Lord and of his Christ." Would that it had already come to pass!

For the conversion of the world God chose to put himself in alliance with the world; with his believers. As far back as Isaiah we read God's command and challenge to the Church: "Prepare ye the way of the Lord; and then, behold the Lord God will come with a strong hand and his arm shall rule." The same command and challenge is voiced by Jesus; and he adds: "Lo, I am with you always." With this partnership the Church has to do, and blessed is the believer "who knoweth these things and doeth them."

When ever the Church has kept close to the book, God has proved himself faithful. The Bible commands missionary effort, and the fulfillment of our denominational life demands that we add to our faith missionary zeal, until we can say, in the words of Jesus: "We have finished the work thou gavest us to do." Can we say this without doing all we can and know to save the whole world? Let us fill the missionary treasury overflowing full, and offer enough laborers for the field to prepare the way for the Lord God. Let us keep close to the Book.—

Lutheran Observer.

## Spurious Christians.

One of the commonest snares which retard approach to Christ is the perception that the members of Christ's Church are not always exceptionally good men. Many so-called Christians are found to be greedy of gain, full of spite, envy, and all uncharitableness. They act as a kind of deterrent on those who would, but for them, seek to live as Christians. Many who have had the misfortune in their early years to become acquainted with this spurious kind of Christian, and have never been brought into close contact with genuine Christians, have their minds so prejudiced against the Christian religion that they never can free themselves of these prepossessions. This is unreasonable, but it does notwithstanding delay many who, if they were day by day in contact with incontestably good results of Christian faith, might themselves be Christians. Few men independently enquire into things for themselves; they allow unreasoned impressions to be made upon them by what they meet in life. But as soon as a man does look at the matter with an unprejudiced intelligence, he perceives that, in order to judge of the efficacy of Christ's salvation, he must examine those who use it, not those who merely say they do. Many who bear the name of Christ have as little resemblance to Him as the men who parade the streets with boards resemble the picture they advertise. The mere name of Christian or profession of faith in Christ works no charm. We can measure His influence only by observing the lives of those who faithfully put themselves under it. It is senseless to judge the religion of Christ by the conduct of men who have nothing Christian about them but the name.—Professor Marcus Dods, D.D.

## A Prayer.

Father in heaven, we thank Thee for the compassionate love in which Thou dost call us Thy children; and for the spirit of charity and mutual affection which Thou dost breathe upon us, and which alone can make us truly Thy children. Help us to receive Thy Spirit more worthily; to be more diligent, painstaking, and loving in the work that Thou givest us to do; more faithful in the care of that which Thou dost entrust to us; more gentle and humble in the errands of mercy which Thy love shall require of us. Bless our efforts to live as Thy children, unite us in Thy love, and comfort us with a sense of Thy Fatherly presence. Of Thy mercy we ask it for Thy name's sake. Amen.

## Be Not Discouraged.

To the over-sensitive, who say, "I have tried and failed." The people who have tried and not failed have yet to be born. The names that shall endure longer than sun and moon had conspicuous failures in their life-histories. Moses, David, Solomon, Peter, John, Paul, were great failures at various points of their characters. Do not let the devil dishearten you. Let failure call you to ever increasing courage, and to strengthened determination that, God helping you, you will do what he calls you to do.—The Rev. Gordon Watt.

When Christ called his disciples to follow him, he did not have to call twice. Not one of the twelve, so far as we know, had to have the invitation repeated. The great disciples, through all the centuries, have been the obedient disciples, loyally responding to the first claim made by Christ upon them.—J. R. Miller.

## Our Young People

## Feb. 14. Real Friendship.

## Some Bible Hints.

A friend will help a friend when his life is in danger (v. 1). And what peril is so great as peril of one's spiritual life?

A true friend will do for his friend anything whatever that he needs (v. 4), but not everything, necessarily, that he wants.

What can I do better for my friend than to strengthen his friendship with a third friend, or restore it if it has been interrupted? (v. 7)

The covenant of friendship is a very sacred one (v. 17) and it is to be held equally sacred whether it has ever been put into words or not.

## Suggestive Thoughts.

"I have called you friends," said Christ. "Those who are Christ's friends will be friends of one another."

We are Christ's friends, if we do whatever He commands us; and not until then can we be the best possible friend of any man.

If you want to learn how to maintain friendship, study the life of Him who "sticketh closer than a brother."

Some men will lay down their lives for their friends, and the more they are like Christ, the more ready are they to lay down their lives for their enemies.

## A Few Illustrations.

Friendship depends much on being close together. Two branches crossing each other, and pressing hard, will finally join.

Friendship is like a ship which separates those upon it from the world around it, and carries them safely through it.

Friendship is like a crystal, likely to be more perfect when it forms slowly.

Friends are like mirrors, which tell the absolute truth to each other.

## To Think About.

What am I sacrificing for my friends?  
Is Christ the model of my friendships?  
Will my friendships help me toward the heavenly friendships?

## A Cluster of Quotations.

Friendship which flows from the heart cannot be frozen by adversity, as the water that flows from the spring does not congeal in winter.—J. Fenimore Cooper.

Associate not with the wicked man, even if thou canst learn from him.—Talmud.

Think not that any friend is truly thine,  
Save as life's closest link with Love divine.  
—Lucy Larcom.

The power of making friends is, above all, the power of coming out of one's self, and seeing and appreciating whatever is noble and loving in another man.—Thomas Hughes.

## Our Monthly Trial Balance.

It is the business meeting. These meetings furnish the best possible test of the condition of a society.

Insist on written reports from every committee and officer. Pass a resolution that no verbal reports shall be received, and that if any one is unprepared to report in writing, his report will be postponed to the next meeting of the society.

Furnish uniform paper on which these reports may be written, and bind them together each year in a permanent volume.

The report of the executive committee will contain the propositions for new business which the committee wishes to bring before the society. These will be taken up, dis-

cussed, and acted upon; after this any member may present whatever plan he desires to propose.

It is best to hold the business meetings in connection with a monthly social. Half the evening is enough for the fun; fill the other half with earnest work.

Too many business meetings are simply reports of what has been done. On the other hand, the success of these meetings depends upon the introduction, at each of them, of some one good, attractive plan for advance work.

## Daily Readings.

Mon., Feb. 8.—Faithful friends.	Prov. 27: 6-10
Tues., Feb. 9.—Sympathetic friends.	Job. 2: 11-13
Wed., Feb. 10.—How to win friends.	Prov. 18: 24
Thurs., Feb. 11.—Gain of friendship.	Ecl. 4: 9-12
Fri., Feb. 12.—A friendship begun.	1 Sam. 19: 1-7
Sat., Feb. 13.—The best of friends.	John 15: 13-16
Sun., Feb. 14.—Topic—What will real friendship do?	1 Sam. 20: 1-23

It is not always wise to speak the things that are true. It is safer to dismiss the audience before crying "fire!" than after it.

The revenues of the future are the dividends on present investments. He who squanders to-day has thrown away to-morrow.

The oil of joy is very cheap, and if you can help the poor on with a garment of praise it will be better for them than praise.—Drummond.

Friendship cannot be permanent unless it becomes spiritual. There must be fellowship in the deepest things of the soul, community in the highest thoughts, sympathy with the best endeavors.—Friendship, Hugh Black.

Just as when great princes go abroad they must not go unattended, so it is with the believer. Goodness and mercy will follow him always—the black days as well as the bright days, the days of fasting as well as the days of feasting, the dreary days of winter as well as the bright days of summer. Goodness supplies our needs and mercy blots out our sins.—Charles H. Spurgeon.

The grace that liberates also illuminates. The grace that brings "redemption" also confers "wisdom." Our opened eyes are to be fed and feasted with ever more glorious unveilings of the Eternal. We are to obtain more and more spacious conceptions of truth, richer and profounder knowledge of God.—J. H. Jowett.

"I suppose that for one Christian who fails in prayer, there are four Christians who fail in praise," Mr. Ralph Wells recently said. We are sorry to think that he was about right. One of our pastors says he is asked to offer the prayers for "persons going to sea," or dangerously sick, fifty times to once that he is asked to give thanks for a safe voyage or a recovery from illness.—Episcopal Recorder.

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## THE DOMINION PRESBYTERIAN.

P.O. Drawer 1070, Ottawa  
J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Feb. 3 1904.

The subscriber who remitted from Toronto on Monday will oblige by furnishing name.

The movement for the reduction of saloon and shop licenses in Ottawa is a commendable one. But more important even, in our opinion, would be a determined effort in behalf of a better observance of the law as to selling within prohibited hours and on the Lord's Day. Ottawa has an unenviable reputation abroad for its "open door" for the traffic—Sundays and week days, early and late. Cannot Mayor Ellis and our new council make a record for themselves in this connection? and earn the gratitude of all law-abiding citizens.

## GOOD WORK WELL DONE.

"The Lord's Day Advocate" for January is an excellent number of an admirable little monthly, the joint editors being Rev. J. G. Shearer, B. A., and Rev. T. Albert Moore, the first named a Presbyterian, Mr. Moore a Methodist. They are a good team. A pleasing feature is the testimony given by labor leaders in favor of restricting work to six days a week. Still more gratifying are the friendly letters of co-operation quoted from the leaders of the Roman Catholic church in Canada and the United States. In conducting this movement one must do so with large views, avoiding advocacy of that which is unreasonable and impracticable. Mr. Shearer and Mr. Moore seem to be men eminently qualified to combine vigor with tact. Christian men and women can help in a negative way by not taking railway journeys on the Lord's Day, and in other ways where example tells. A method of positive assistance would be the sending of financial help to Treasurer J. C. Copp 133 Confederation Bldg. Toronto.

## THE DOMINION PRESBYTERIAN

### USES OF CHURCH GOING.

Yes, there are some things to be said in favor of the habit of going to church.

Dirty and degradation are in infinity. On the other hand cleanliness does seem to fit in with Godliness, so the weekly opportunity to put on one's best garments, clean and wholesome "to go up thither," contributes to personal self-respect. The manual toiler, covered it may be throughout the week with honest grime, feels he now has the leisure—the right, the opportunity to give his body a rest while his mind does a little thinking and the faculties of the soul are called into exercise.

There is the singing, an art kept in use mainly by the Sabbath services. The words of the psalms and hymns repeat themselves through the week, leaving behind a sediment rich and fruitful.

There is the re-reading of Scripture, to many the only reading of Scripture they get. To fasten to the Scriptures is to receive unconsciously lessons in literature, and in the art of strong, simple, noble expression; and to be brought face to face with the deepest and highest things.

There is public prayer—useful in this respect, among others, that it recognizes community and brotherhood in supplication as opposed to an exclusive individualism. It is useful, too, in widening our view of prayer. We are so apt in our habitual praying in private to be personal, perhaps even selfish, in our thanks and our requests!

We have said nothing respecting instruction and exposition from the pulpit; the importance of which Presbyterians are least likely to undervalue; our object at this time being rather to emphasize the general uses of church-going, even apart from direct preaching of the word.

### ARE CANADIANS BUMPTIOUS?

"Lally Bernard," in a recent letter from England, speaks of some Canadians who go over to Britain expecting to overturn, in a month, opinions and usages the growth of generations if not of centuries, and advises them to exercise their bumptiousness in moderation. The advice is sound, and might be extended to some in Canada whose patriotic zeal is not always according to knowledge. A young man or a young nation is none the worse for a measure of self-confidence; yet it is all the better for being founded on intelligent grounds. The Creator has given mother-love and love of country to every nationality—as much to Chinese as to Canadians. We in Canada do seem to have many special reasons for loving and prizing our country; but we would rather have that feeling the outgrowth of thoughtful, reflective conviction than of mere national bumptiousness.

There are few things more fearful and wonderful than the "Society" columns in some Canadian newspapers. This person had an afternoon tea; that one had a dinner of twelve covers; another had a card party; another gave something else; so and so was dressed as follows; and the like. One wonders how sensible journalists can print such rubbish, setting up a few snobbish idlers and accidental people as entitled to receive social homage even in newspapers, thus creating false and demoralizing standards.

### STATE OF THE FUNDS.

Rev. Dr. Warden writes: In the first column of the following statement are given the receipts to 31st January, 1903, in the second column the receipts to 31st January, 1904 and in third column, the amount required to be received during the month of February.

	1903	1904	Still required
Home Missions.....	\$64,253.62	\$67,550.61	\$62,047.70
Augmentation.....	11,667.00	9,394.13	20,765.87
Foreign Missions.....	22,977.31	21,210.88	68,514.19
French Evangelization.....	11,792.85	9,762.67	17,377.63
Pointe aux Trembles.....	5,307.64	5,008.47	5,991.53
Mrs. Wainwright's Fund.....	5.34	4,654.52	10,246.48
Agod & Infirmary Fund.....	4,322.76	4,616.46	9,283.54
Assembly Fund.....	2,43.92	1,936.50	5,363.10
Knox College.....	2,040.43	2,054.02	9,945.98
Queen's College.....	356.83	1,110.23	4,389.72
Montreal Coll. govt.....	1.3	1,84.27	3,683.73
Manitoba College.....	1,942.56	1,891.14	2,108.86

\$130,831.75 \$307,963.25

As will be seen from the above statement, the receipts for nearly all the schemes are less to this date than they were at the corresponding period last year. The Home Mission receipts are \$6,294 less, although the expenditure this year will be fully \$12,000 greater. The Augmentation Fund has thus far received \$1,773 less, although the expenditure will be \$5,000 greater. The Foreign Mission Fund is in a far from satisfactory condition. The receipts are \$1,687 less than last year and there is still required, to close the year without debt, \$68,514. The French Evangelization Fund is \$2,030, and the Pointe-aux-Trembles Fund \$299 short of the amounts received last year. The receipts for the Widows' & Orphans' Fund are fully ten per cent less than a year ago. The other funds are practically the same as last year with the exception of Knox College, the receipts for which are \$892 less than on the 1st of February, 1903.

It will be observed that although we are within one month of the close of the year, only \$130,831 have thus far been received, and, in order to close the year without debt, the sum of \$207,933 will require to be received during the month of February—an average of \$8,320 for every working day of the month. It is greatly to be regretted that the missionary funds are so late in coming in. Salaries and other expenses have to be met from month to month during the whole year, and almost the entire expenditure of the year incurred before one-third of the money has been received. It is therefore impossible for the Committees to regulate their expenditure by their income. Although it is difficult to estimate what the receipts for the month of February may be, it is feared that several of the funds will close the year with deficits of a greater or less amount. The books close promptly on the evening of Monday, 29th February. Will ministers kindly see that the contributions from their congregations have been forwarded.

An outstanding feature of the annual congregational meetings held last month was the unusual number of cases in which the minister's stipend was augmented. It is fitting that in the midst of abounding prosperity the increase of the pastor's income should not be forgotten.



### CHRONICLES OF STRONG CANADIANS.

Chancellor Burwash, of Victoria University, Toronto, has written one of the books of the "Makers of Canada" series; the subject being Egerton Ryerson, the noted Canadian preacher, journalist and educationist. Dr. Ryerson bore a very influential part in founding and shaping our present Ontario school system, and deserves the monument to his memory erected on the Normal School grounds, Toronto. Another monument is now built, in the book mentioned, by Chancellor Burwash, himself an ornament and a power in the Canadian Methodist church of to-day. Books like those of the "Makers of Canada" series are of no small historical importance. We Presbyterians have also our big men. The Life of the late Principal Grant will soon be out; and it is to be trusted no materials relating to the lives of such men as Principal Caven and the late Principal MacVicar are being destroyed.

### MILLIONS DOWN THROAT.

Germany has long been held up as a model country of "light wines and beers." Of late years thoughtful men, scientists and moralists have been pointing out the dangerously bibulous habits of the German people. Germany is pretty thorough, and something practical may come of all the thinking, writing, and investigating. The commission appointed by the Emperor finds intoxicating liquors cost the German nation \$75,000,000, or one-eighth of all they earn. Some German writers have begged at the cost of old age insurance, but the German nation spend twenty one times as much on drink. What a vast amount of potential usefulness and comfort is uselessly and also injuriously poured down the German throat!

The lesson for Ontario, and for Canada at large, is to deal with the drink traffic before it becomes too powerful.

**INDIVIDUAL PRAYER AS A WORKING FORCE,** By R. V. David Gregg, D. D., Toronto: Fleming Revell Co., "If you would humble a man speak to him about his prayers." We believe that any one who reads Dr. Gregg's book with an applying conscience will be humbled. Dr. Gregg tells of an experience in the Presbytery of New York. The ministers were met to discuss measures to promote a revival. One of the members proposed a frank confession as to prayer. All who spent thirty minutes a day praying with God were asked to hold up their hands. Only one hand went up. When the question dropped to five minutes all hands went up. This was a revelation and followed by an humble resolution to spend more time in using prayer as a working force. This book will raise many questions as to the neglect of the great duty of prayer. The style is clear. The argument forceful. It contains five chapters. Individual prayer as a working force. (1) In the life of Abraham. (2) In the life of the Master. (3) In the life of Paul. (4) In the life of the Church. (5) In the life and fellowship of believers Christ and Christians. The book is exceedingly stimulating and suggestive.

### OTTAWA LADIES' COLLEGE.

The Ottawa Ladies' College has the distinction of being the only institution of the kind under the direct control of the Presbyterian church in Canada. It is therefore peculiarly gratifying to learn that it is in a flourishing condition with a large and satisfactory attendance.

The influence for good of such schools is far reaching and has scarcely yet been appreciated by our church. If the mothers in Israel are strong, intelligent Christian women—the home life, and the church life are secure.

No better training could be given to prepare our girls for Christ than a usefulness than that provided for in the College. The higher branches of culture deemed essential to a young lady's education are given under the most wholesome conditions.

The Canadian Conservatory of Music has proved a great boon to the pupils of the College. Mrs. Ross who for several years has rendered efficient service as lady principal has intimated her intention to retire at the close of the session. The Board are seeking for a lady of education and refinement to fill this position. They are making inquiries both in Canada and the Old Country.

### An Appeal.

At a meeting of the Executive of the Board of French Evangelization held yesterday a statement from the treasurer, Rev. Dr. Warden, showed the receipts for the ordinary French Evangelization Fund to be \$1,449,72 less than at this date last year, and that \$12,000 must be received before the 28th inst. to close the year without debt.

The executive laid it upon me to issue an appeal at once. And I do so, believing that all that is necessary is to let the facts be known to the many friends of the good cause to awaken their interest and call forth their help. The work is the Lord's and the money to sustain it is His also. A small contribution from many sent direct to the treasurer at Toronto will be sufficient. The time is short and the call urgent.

A. J. MOWATT, chairman.  
Montreal, Feb. 2, 1904.

Attention is directed to the statement furnished at the twenty-third annual meeting of the North American Life Assurance company. The past year appears to have been the best in the history of this well managed institution, the new insurance effected amounting to the magnificent sum of \$5,834,890.00. The Board, as will be noticed, is composed of solid professional and business men; while in Mr. L. G. Aldman, A. I. C., so long connected with the company as secretary, they have a most efficient managing director.

The opening article in the January Harper's Magazine. (Harper and Brothers, New York), is by Ernest Rhys on Shakespeare's Richard III, with three excellent pictures by Abbey. Professor Lounsbury discusses the question. Is English Becoming Corrupt, and Professor Rutherford, of McGill University, Montreal, has a short article on Disintegration of the Radioactive Elements. In the way of fiction we have such names as Van Tassel Sutphen, Maud Stepany Rawson, Arthur Colton, Mary E. Wilkins Freeman, and Elizabeth S. Phelps Ward, to promise us a wealth of good reading.

### CONFIRMS ACCURACY OF BIBLE.

Rev. Prof. Murison of Toronto University, has been lecturing on the Old Testament and Recent Discoveries; and in the course of an hour's talk, contrived to give a vivid panoramic picture of the civilization of Bible times touching lightly on the various epochs from the days of Abraham to those of Daniel. He showed that the people of those early times were much further advanced than is generally supposed. Back in the age to which Abraham belonged, there was a good system of education, regular banking was carried on, business transactions were carefully recorded in writing, a postal system had been established, and many other conveniences supposed to be modern were in use. Even bribery and corruption were not unknown, and it was on record that the workmen on one of the pyramids had gone on strike three times in six months. A code of civil laws dating fifteen hundred years before Moses had been found which compared very favourably in many respects with the laws of modern times. Women were almost as free then as now, if not quite so, holding property in their own right and engaging in business in their own behalf. Slaves were better treated and had more rights under the laws of those early days than they subsequently had under Christian institutions, Art, astronomy, arithmetic, and nearly all branches of learning were studied, and a fair degree of proficiency had been attained in most of them. The remains and records of this ancient people which were now being unearthed, all tended to confirm the accuracy of the Bible.

### MINISTERS' WIDOWS' AND ORPHANS' FUND.

Mr. Joseph Henderson, Convenor, makes the following appeal:

According to the statement last published, the receipts for Ministers' Widows' and Orphans' Fund, Western Section, are upwards of Five hundred dollars behind what they were at the corresponding date a year ago.

As many of our larger congregations are now deciding on the allocation of the money collected during the past year, I take the liberty of reminding them of the claims of this scheme of the church. At the present time, there are 126 widows and 66 orphans connected with the fund, many of them dependent in large measure upon the income which they derive from it. The number of annuitants has increased during the year, so that the expenditure will be about Two thousand dollars (\$2,000) in excess of last year.

The Agent of the Church is making an effort to raise specially from Three to Four thousand dollars to make good a shortage.

In former years, quite a number of congregations have not contributed to this Fund. Where a contribution has not been forwarded for the current year, may I ask every minister and session to arrange that a special offering be made up on behalf of the Fund during the month of February, and forwarded to Dr. Warden, before the books close for the year, on February 28th.

## The Inglenook.

### Only a Butterfly.

BY HANNAH B. MACKENZIE.

"Have you told Olive John?"

"Nay, why should I tell her, mother? Let the child keep her happiness as long as she may. She's a beautiful butterfly creature, dependent on the sun of happiness for her very life: let her live in the sunshine as long as possible. Time enough to tell her the worst when the blow falls."

"I think you are wrong, John," said the wise mother gently; "and, moreover, I think you misjudge Olive. She is gay and bright, a creature of the sunshine as you say; but do you think there's no strength and bravery, no power of meeting misfortune nobly and well, behind that joyousness of hers? John, be advised by me: tell her all; go to your wife for sympathy and help. To whom else should you go? I am proud that my son—my good, wise son—comes to me in his trouble; and you know—I do not need to tell you—that I would help you to the uttermost farthing, if I could. But God has put that out of my power. I can only thank Him that this which has befallen you is no degradation, because it has come through no fault of yours; it is the will of God."

John lifted up his head with a certain grave pride characteristic of the man.

"Yes; it is the will of God, mother. But what grieves me most is the selling of Carhilton. I think that hurts me more than anything in the world could—except the loss of yourself, mother."

"John, John, my son, you must not say that! I love you, and I thank God you love me; but surely your wife is more to you than your mother can be!"

"My wife!" Seaforth repeated slowly.

He rose, and stood by the fireplace, his tall figure and dark grave face thrown into strong relief by the sunlight which fell through the window. For a moment he was silent; then he said slowly:

"I made Olive Fenwick my wife when she was left alone and penniless, poor Justin's widow in heart, though she was never his wife. Mother it was a great mistake. I had no right to do it. Only one thing justifies marriage, and that is love."

"John!" came the gentle mother's reproachful accents.

But the unseen listener heard no more. She had been standing by the open French window, her presence concealed from the two in the drawing-room by a chestnut tree whose huge branches reached almost to the window. She was very fair and very sweet, and clad all in white, with a big, flapping white hat on her golden head. Her hands were full of white and crimson roses—she had been gathering them for the table. But as the first words were uttered by Mrs. Seaforth she stood as if turned into stone, unable to move a step until she heard all.

As she listened, drop by drop of blood forsook her face, leaving her at last pale and cold as the white roses she held in her hand. As Mrs. Seaforth uttered that reproachful "John!" the girl started and gave a convulsive shiver; then, turning away with a noiseless footstep, she sped round the house to the main door, and entering by it, went straight up to her own room.

Once within it, she closed the door, and, going forward to the dressing table, laid the roses on it; then, with her hand pressed heavily on the table, she stood as if staring into vacancy.

Suddenly a sharp sound, almost like a cry, escaped her. Her lips quivered; she covered her face with her hands.

"For pity—it was all for pity! And now I am only a butterfly thing to him—a butterfly!"

It was morning. Mrs. Seaforth had come over from Redthorpe, the nearest town, to "see John on business," she had said to Olive. Olive had concluded it was business of her mother-in-law's own, and no feeling of curiosity had stirred her. But now she knew the business to be John's own, and he had not even told it to her, his wife!

They had been married a year. Olive, left an orphan at fifteen, had been the ward of Mrs. Seaforth and her son, then a grave man of thirty. Then Justin Cavendish, John's cousin, had come on the scene; in a few months Olive and he were engaged. Justin had to go abroad to the front; he was captain in a regiment of yeomanry. He had taken enteric fever, and word was sent home of his death. Olive had felt it deeply; but she was only eighteen. When, a year and a half later, John had asked her to marry him, Olive had consented.

John Seaforth was a manufacturer in Cottingham, but he seldom went to business now, and spent most of his time on his small estate of Carhilton. Olive could only guess what had happened. John was ruined; even Carhilton, which he loved better than anything—except his mother!—he would have to give up.

Olive sank on her knees by the bedside. How long she knelt there she never knew—John, her husband, did not love her! O God! how cruel the words had been!—"Only one thing justifies marriage, and that is love."

Suddenly she rose to her feet—was it hours after? The morning sunshine still streamed into the room. Outside, the birds were twittering gaily; a branch of honeysuckle tapped at her window. What a fearful mockery it all seemed!

Something had come into Olive's mind. Her face was white and set; there was strange resolution in it. She went straight to an old-fashioned bureau in the corner of the room. It was locked. Olive opened it.

She opened it and pulled out an iron drawer. In it lay a small casket; within that, when it was opened, a crimson velvet case. Inside the case there lay a magnificent diamond star, composed of jewels whose beauty was almost dazzling.

It was Olive's only dowry; but it was one whose value she knew to be very great. It had been given her on her marriage day by her uncle George Gordon, her only living relative, who had lived all his life abroad in wild and adventurous ways, and had only come home for a few months at the time when Olive was married.

"This is my marriage present to you my girl," he said. "It is your dowry. It's of priceless value. A man whose life I once saved at Kimberley gave it to me. He said it was worth thirty thousand pounds. Anyhow, if fortune should ever run against you,

you will have that to stand between you and poverty."

Thirty thousand pounds! That might save Carhilton.

With trembling hands Olive put the diamonds back again in their case, and locked the bureau. There were three keys necessary to get at the diamonds. She wrapped them in paper, and, sitting down, wrote a few lines hastily, her cheeks burning, but her hands cold as death.

"DEAR JOHN,—I accidentally overheard your conversation with mother to-day. I am going away, and I hope you will forget all about me. I wish you to take the diamonds; they will help you to keep Carhilton, perhaps. If you have any thought of me at all, use them for that, for my sake.

OLIVE.

"Why did you marry me when you did not love me?"

Then she turned to her wardrobe, and mechanically took down a dark travelling jacket.

\* \* \* \* \*

It was a year later.

John Seaforth, looking ten years older than he had done a year ago, sat one morning in his study at Carhilton. He was still there. A sudden, strange turn of the wheel of Fortune had warded off the catastrophe that was upon him, and John was established in Carhilton as surely as he had ever been.

But he was alone now. For a year he had searched for his wife, but without avail. Olive had disappeared as wholly as if the earth had opened her great mouth and swallowed her up.

Suddenly there came a tap at the door, and a maid entered.

"Some one to see you, sir."

John rose. As he did so, a man, tall, well-made, bronzed, with a scar across his cheek, entered, and John's eyes fixed themselves on his face. Then, with an exclamation that was almost a cry, he started forward.

"Justin! Are you Justin, risen from the dead?"

"I am Justin," said the other man. He did not extend his hand, but stood regarding the other with dark, drawn brows. "John, this is not the time or place to tell you how that mistake was made. It was a common enough one. I was taken by the Boers, and only released when peace was proclaimed. I came straight home. . . . Do you know who the first person I saw in London was? Your wife Olive—Olive, whom you married, and flung aside like a worn-out glove. Olive, whom I—"

He got no further, for John, with a face like death, stepped forward and seized his arm.

"You saw Olive? Where, Justin? Tell me at once. I have sought her without success for a year."

"Sought her, when it was you who drove her away!" cried Justin passionately. "Yes I saw her; we met by accident. It is strange how these accidents do happen sometimes. She is earning ten shillings a week as a typist, John Seaforth; and I hardly know her, she is so altered." He faced the other, with clenched hands and flushed face. "Why did you steal her from me? I loved her, as man never loved before; yet I would have willingly given her up if I had seen her happy. But you—it chokes me to utter the words—you flung back her priceless love in her face with your own callous coldness, and drove her from you. And she loves you still! It is her



## Ministers and Churches.

### Montreal Notes

The Rev. J. L. George, of Calvin church, has the sincere sympathy of all his brethren in the ministry, in the bereavement, lately suffered, in the removal of his aged mother. Mrs. George, died in Culross, Fife, Scotland, on the 10th of January.

At the present moment, we are in the throes of Aldermanic elections in Montreal, and last Sunday many of the pulpits rang forth the note of duty on the matter clear and strong. The difficulty that in many cases seems to be that there is no choice so far as the good man is concerned. It is hard to know which way to vote, when, as it is in one ward, one man is a cigar maker, and the other a liquor vendor.

A very largely attended meeting of the Bible Society, was held in Erskine Church on the evening of Jan. 28th. The financial report was read by Prof. Tory, and addresses were delivered by Dr. Symmonds, Vicar of the Cathedral, and by His Honor Judge Forbes, of St. Johns, N. B. The meeting was presided over by the President of the Montreal Branch, Archbishop Bond.

The Montreal Annex congregation, (Rev. D. J. Graham, pastor) is in remarkably good shape, especially as regards the finances. The contributions and collections amounted to \$1,174.49. Toward the building fund there had been collected \$1,015.94 and out of this sum of \$500 had been paid on the mortgage. The Ladies Aid had raised \$175 towards the building fund, and the Sunday School had contributed \$200. There had been a net gain of 22 members during the year, and there were 115 names on the roll. The pastor's stipend was increased by \$100.

St. Andrew's, Westmount, reports a good year in every respect: A balance which stood against the maintenance fund last year had been wiped out; one hundred dollars had been appropriated to the building fund and there was still a balance. During the year a floating debt of \$2,500 had also been paid off and in addition the sum of \$1,200 had been paid on the \$8,000 mortgage which was on the property. The Missionary Society's report stated that \$1,200 had been raised and appropriated to missionary objects. The pastor's salary was increased by \$250.

This is the stock-taking time for the churches, the time of Annual meetings. Judging from the reports of the various churches in Montreal, 1903 has been a growing time, both financially and spiritually. Of course one cannot always judge from the reports as given in the daily press, as in many cases there seems to be a suppression of figures. All, without exception report "a very encouraging year," but where statistics are omitted it is somewhat hard to pass opinion on such things. It is not a swelling of the finances of the communion roll, nor the mere energy of the different societies that constitutes a successful year in the highest and best sense of the term. Nevertheless when the people have been liberal, when they have filled the house of worship, when scores have come forward, with the church, when every department of the church has been active, the pastor is justified in saying "We have had a successful year."

A meeting of Taylor Church was held on the evening of January 21st, Rev. W. J. Taylor, in the chair, and reports of the various bodies read and the total number of communicants for the year was 153, leaving the balance after being thoroughly purged, \$1,200. The Sunday School reported having now on the roll 606 officers. During the year the year-end reduced, from \$5000 to ready to pay of \$1200, so it at \$1800. This will be saving the church free, used by this congregation for the extinction of money raised year, was \$981.00, a large balance used to raise the sum of \$1014.00 work during the year, which as every Sunday is free at the

### Peterborough.

Sabbath School conventions in different parts of the county are being arranged for this month.

The ladies of Lakefield church are preparing for a dramatic entertainment to be given next week.

Burn's anniversary was successfully celebrated in St. Andrew's church, Peterborough, on Monday evening of last week.

The annual meetings recently held show a successful and highly satisfactory year both for St. Paul's and St. Andrew's churches.

A Women's Home Missionary Society was organized at St. Paul's mission last week by Mrs. (Rev.) McClelland of Toronto.

Some of the pastors in rural districts have had difficulty lately in fulfilling their appointments owing to the heavy roads.

Rev. J. G. Shearer, B. A., secretary of the Lord's Day Alliance, held mass meetings in Peterborough on Sunday, Jan. 24th.

Rev. J. A. Wilson, assistant pastor at St. Paul's, has been unanimously invited to remain for a third year. Mr. Wilson's work has been much appreciated.

Mr. Glover of New Zealand spoke in St. Andrew's church on Sunday evening in the interests of the temperance cause. His address on "Where are the Nine?" was a vigorous one.

St. Andrew's Y. P. S. C. E. has arranged to celebrate the origin of the C. E. movement by special services next Sunday, followed by a rally on Monday to be addressed by Rev. Alex. Ester M. A. of Cooke's church, Toronto.

### Eastern Ontario.

Rev. Arch. McKenzie, Douglas, was elected moderator, of Lanark and Renfrew Presbytery.

At Lanark and Renfrew Presbytery, Rev. Dr. Armstrong, of Ottawa, was nominated as moderator of the General Assembly; and Rev. Dr. C. E. Amaron, of Montreal as moderator of the synod of Montreal and Ottawa.

The congregation of Calvin church, Pembroke, is to hold a meeting shortly to make arrangements for the enlargement of their church building. A costly new organ is also to be installed.

The Rev. Dr. Bayne, of Pembroke, conducted anniversary services in St. Paul's church, Smith's Falls, on the 24th January. He was greeted by large congregations. The evening attendance filled the church to overflowing. The musical portion of the services, under the direction of Prof. Calla, were of a high order.

The Augmentation report, presented by Rev. John Hay, Renfrew, to the Lanark and Renfrew Presbytery, asked for a considerable increase in the amount required, one cause for the increase being the request from the mission field of Scotland and Micksburg to be placed upon the list of augmented congregations.

A request from Rev. Mr. Taylor, of Lockwood, that Sand Point, Braeside and Dewar's be formed into a separate pastoral charge will come up for discussion at a special meeting of Lanark and Renfrew presbytery to be held at Arnprior, on February 27th, at 10.30 a. m., when the matter will be fully gone into.

The next regular meeting of the Lanark and Renfrew presbytery will be held in St. Andrew's church, Almonte, on Monday, April 4th, commencing at 7.30 p. m.; the first sederunt to be devoted to a discussion of reports on young people's societies, church life and work and Sabbath schools.

Rev. Dr. Bayne, of Pembroke, was appointed as representative of the Lanark and Renfrew presbytery on the committee on bills and overtures at the synod meeting to be held in Quebec in May next.

The committee appointed by Lanark and Renfrew Presbytery to deal with the question of the relationship of Queen's college to the Presbyterian church brought in the following report which was accepted. (1) It was suggested that a closer relationship between Queen's college and the church be established to the extent of the General Assembly appointing a proportion of the trustees, or in other ways. (2) While not offering any guarantee of support to Queen's college from the church that it be cordially commended to the liberality of the congregations.

### Western Ontario.

St. Paul's church, Hamilton, had a good year, and added \$3000 per year to the minister's salary, which is now \$2,000.

The reports presented to the South Delaware congregation showed the church to be in a most prosperous condition financially and spiritually. Rev. R. McIntyre is now on his fifth year as pastor and at no time has he been so popular among his flock as at present, which speaks volumes for the good work done by him.

Leave of absence for three months has been granted Rev. R. J. Glassford, of Chalmers church, Guelph, who in March will start on a trip to the Holy Land. Dr. Wardrop was appointed Moderator of Session during his absence.

Learning from a communication from Mr. Robertson, of Duff's church, Paisley, that extensive alterations and improvements had been made in their church edifice, the Presbytery of Guelph agreed to record their gratification at the same and congratulate Mr. Robertson on the signs of progress and the tokens of encouragement to him in his ministry thus presented.

Rev. J. Knox, pastor of St. Andrew's church, Strathroy, has asked his congregation for six months' leave of absence, to commence next fall. Mr. Knox's intentions are to devote this time to the mission field in the Canadian Northwest, where there is a great field for such stirring and earnest men as he has proved himself to be.

At Guelph Presbytery a considerable portion of a sederunt was spent in discussing the recommendations of the Assembly's Commission on the constitution and relations of Queen's University, Kingston. Two of these had been considered and disposed of at the meeting in November, and the third had been entered upon, but the discussion had been postponed. After the expressing of their views by those present the recommendation was adopted in the following form: "The Presbytery regards the University as a most important part of the educational system of the Province, deserving a liberal measure of public support. It is opposed, however, to placing the church under any binding obligation to raise the necessary endowment, but would be glad to see the amount raised by an appeal to their whole constituency." Recommendations 4 and 5 were allowed to pass as proposed by the Commission.

The induction of Rev. A. H. MacGillivray of First church, Chatham, was quite an impressive ceremony. Rev. J. C. Tolmie, Windsor, moderator, presided. Rev. J. C. Little, B. A., Bothwell, preached the sermon; Rev. J. M. Nicol, Wallaceburg, addressed the newly inducted minister; and Rev. N. Lindsay the congregation. At the evening reception among others who spoke was Mr. R. F. Sutherland, M. P. who said he was present not as a politician but as a friend of the newly made pastor of this church. He had known Mr. MacGillivray for years and he doubted if ever any better pastor had graced Newmarket church. The people of Chatham, said he, must have a great liking for clergymen from Newmarket, as this was the second Presbyterian minister who had been called here from that place. Rev. Dr. Battsby had been the first. The need of the church to-day was for just such men as Mr. MacGillivray and Mr. Tolmie. The older men are going off the field and the younger ones are taking their places. He believed that the younger men, with the influence created by the examples laid down by their predecessors, would make a great success of their work.

St. Andrew's church, Amherstburg, organized in 1828, one of the oldest in Canada, west of Quebec, will celebrate its 75th anniversary on Sunday and Monday, 25th and 26th of February. The ministers in charge during this long interval have been Reverend Messrs. Alex. Gale, 1828-1831; George Cheyne, 1831-1834; Robert Peden, 1834-1850; Wm. McLaren, 1852-1857; Archibald McDiarmid, 1857-1870; Frederick Smith, 1871-1883; J. H. Paradis, 1884-1889 and Thos. Nuttress, 1890. The somewhat lengthy intervals from 1857 to 1867, and 1870 to 1874 were filled in by student and irregular supply. Among those who remained for a considerable time was George Jamieson, who was here during both intervals for at least part of the time, Dr. McRobbie, late of Ridgeway, latterly of Owen Sound Presbytery and Dr. Robert H. Warden. Among the Moderators of Session during vacancies in the pastorate, were Dr. Gray, of Kalamazoo, then of Windsor, and Dr. G. M. Milligan, of Old St. Andrew's church, Toronto, then of First church, Detroit - the late Angus McColl, of Chatham; the late Wm. King of Buxton negro colony fame; and the late Alexander McKidd. Rev. Professor McLaren, D. D., of Knox College, Toronto, a former pastor, will preach on Sunday, Feb. 18th, and dispense the communion. All former pastors, including

moderators of session and members of the congregation, of whom there is definite knowledge, are being invited.

#### Northern Ontario.

The Presbyterians of Magnetawan have decided to move their church in the spring from the south end of the village to the centre of the place, a distance of about a quarter of a mile. It will be placed upon a stone foundation. The lot secured is large enough to accommodate a manse in addition to the church. Most of the money necessary for the removal is already in sight.

The Woodville Y. P. S. C. E. held a meeting for the election of officers, with the following result: Hon.-Pres.—Rev. W. M. Kinnawin; President—Mr. D. McLachlin; Vice-Pres.—Miss Mary Cameron; Rec.-Sec.—Miss M. McCallum; Cor.-Secretary—Miss L. Gilchrist; Treasurer—Mary A. Campbell; Organists—Irene Bingham and Alda Campbell.

The Magnetawan ordained mission field under the pastoral care of the Rev. R. V. McKibbin, has made application to the Augmentation Committee for status as an augmented charge, and has made the necessary increase in its financial responsibility to that end. The field hopes to succeed in its application when the spring meeting of the committee takes place.

Ersine church, Dundalk; pastor, Rev. Jas. Buchanan. Total raised for local purposes, \$1,499.77; Missions and Benevolence \$29.35; Total for all purposes, \$1,529.22. Added to membership 26, by profession of faith 17, number of families 39, number of members 107. Average giving per family \$39.21, and per member \$14.29. New church opened a year ago. Debt on same \$500.00.

At Magnetawan it was decided to move the church building from its present site at the south end of the village to a point at the centre of it. The managers were authorized to proceed with their work as soon as spring opens. Most of the finances necessary for the work are now on hand. The church properties in the field are now entirely out of debt, the last remaining debt on the Magnetawan church having been wiped off (some \$40) during the past year.

Knox church, Ventry; pastor, Rev. James Buchanan. Total raised for local purposes, \$1,971.16; Missions and Benevolence, \$134.29; Total for all purposes \$2,105.45. Added to membership 5, number of families 128, average giving per family \$48.98, per member \$16.44. The pastor and his wife were thanked for the great interest taken in the work, and more especially among the young people; and a holiday voted to permit them to visit Scotland in June. Both Dundalk and Ventry are in first-class condition; and the people realize that all departments of the church's work can only be kept healthy by continued, active service, and generous liberality.

The annual meetings of the three congregations of the Magnetawan ordained mission-field, namely Magnetawan, Spruce and Croft, were held recently when it was found that the financial condition of the field throughout is prosperous. The ordinary revenue of each congregation equals its liabilities. The Sabbath Schools of Magnetawan and Spruce have had a prosperous financial year and were able to contribute out of their treasuries to the general support while supplying their own needs efficiently. The Croft Sunday School is carried on 6 months in the year by the pastor; the others are carried on throughout the year. In these schools there were three superintendents and ten teachers and an average attendance of 67 scholars. Our elder, Mr. D. B. Best was ordained and added to the session that now consists of seven members. Twelve persons were received into the church during the past year, six of whom were received on profession of their faith. The managers throughout the field were re-elected to office.

#### Quebec.

Rev. J. R. MacLeod, Three Rivers, was smitten with severe illness on the 19th of January and continued quite ill until the 30th. He is now convalescing; and although confined to bed it is hoped he will resume work in a few weeks. A lady in his congregation on hearing of his sickness had a telephone placed in the manse for the convenience of the members of his family. The young men of his congregation are looking after supply during a part or a whole of his illness.

#### Lanark and Renfrew Presbyterial.

From the reports given in the local press, the annual meeting of this Society must have been a source of great encouragement to the large number of ladies interested. The meetings were held in Calvin church, Pembroke. There was a large attendance.

The address of the President, Mrs. A. Wilson, Appleton, was full of good things; and showed a good woman in the right place. As space does not permit, only a few of the points in the paper can be touched upon. Amongst other remarks, the President said that after all the W.F.M.S. had only touched upon the fringe of the work. She urged the practicing of self-denial in the various duties and relations of life for the missionary cause; also urged the systematic study of missions by the W.F.M.S. and Mission Bands, and was glad to notice that through the Presbytery that already there was a growing desire in that direction. After a brief and rapid survey of the work being done by our missionaries in the foreign fields, the President impressed upon her hearers the need of prayer, both public and private, for the great work in hand. Prayer for the meetings, at meetings, as individuals, as a society, a church, a nation, giving God the thanks for "Thou art the God who doest wonders and there is none like Thee." This most able, appealing and womanly address was followed by a contralto and tenor duet, "Rock of Ages," beautifully rendered by Miss May Johnston and Mr. Johnston, of Pembroke. Miss Taylor, of Lochwinnoch, followed with an excellent paper on "Womanhood's Indebtedness to Christianity," and was a strong plea that as the advent of Christ had done so much to raise woman to the position she now occupies, why should we, who enjoy such a position and such privileges, not try our utmost to help our sisters in heathen lands and raise them to an equal position as ourselves and to the enjoyment of equal privileges?

The election of officers resulted as follows: President—Mrs. Andrew Wilson, Appleton; 1st Vice-Pres.—Mrs. W. C. Irving, Pembroke; 2nd Vice-Pres.—Mrs. Cooke, Smith's Falls; 3rd Vice-Pres.—Mrs. Hay, Renfrew; 4th Vice-Pres.—Mrs. Shaw, White Lake; Cor. Sec.—Mrs. A. C. Brown, Carleton Place; Rec. Sec.—Mrs. Allison, Pakenham; Treas.—Mrs. Greig, Almonte.

Then followed the appointment of delegates to the annual meeting of the General Society to be held in May, the delegates being the President, Mrs. Wilson and the Treasurer, Mrs. Greig.

An invitation was extended by Mrs. Allison, of Pakenham, for the W.F.M.S. Presbyterial Society to meet in that town in January, 1905. The invitation was cordially accepted.

According to the reports presented, the Lanark and Renfrew Presbyterial Society—including Auxiliaries and Mission Bands—contributed to Foreign Missions during 1903 the sum of \$3,616.16, being an increase of \$67.65 over the previous year.

At the Mission Band Conference two useful papers were read on Mission Band work. There after followed a stirring missionary address given by Miss Sinclair, one of our Presbyterial missionaries in India, now home on furlough. Of graceful presence, combined with a strong personality, the happy possessor of a clear and well modulated voice, and with a soul moved by genuine missionary zeal, Miss Sinclair at once captivated her audience and held them spell-bound from start to finish. Miss Sinclair talked principally about the various mission institutions of India, which owed their origin to the famine, for added the speaker "India is essentially a ready prey to disease and famine." "Even under the most favorable circumstances, millions live and die hungry."

At the closing meeting Rev. Dr. Bayne presided, and after a solo by Miss M. Kennedy and an anthem by the choir Miss Sinclair, who gave a concise sketch of the vastness of the Indian Empire; of its teeming population, of its disgusting idol worship and hideous images. Speaking of the "Intellectual Hindoo" Miss Sinclair added that perhaps of the vast population one might find one tenth who belonged to the high caste philosophical and intellectual class the remaining nine-tenths belonging to a class of which ignorance and superstition went hand in hand, and added the speaker none of the women are educated and there is practically nothing being done for the women of India but by the Missionaries. After votes of thanks were given to Miss Sinclair, to the choir and choir leader, and to the people of Pembroke for their kind hospitality, an anthem was given by the choir,

the benediction was pronounced, and one of the best annual meetings of the Lanark and Renfrew Presbyterial Society was brought to a close to meet next year in Pakenham.

#### Winnipeg and West.

St. Stephen's church (Rev. C. W. Gordon, pastor) had total receipts of \$4,973.17, with an expenditure which left a balance in the treasury of \$17.31.

The ordinary receipts of Augustine church amounted to \$3,959.46; the expenditure \$3,779.14, leaving a balance to the right side of \$180.32.

Westminster church has completed a year of prosperous work, and notes an increase in membership, financial strength, and an enlargement in all departments of work. Rev. C. B. Pitblado, D. D., the pastor, and Mrs. Pitblado are at present in the east.

The various reports from all the churches of the city state very hopeful signs of life and activity in church life, membership increasing and finances in good condition.

The Emerson church has had one of the most prosperous years in its history. The total receipts for the year amounted to \$2,766 in which was included \$152.50 towards the "King memorial chair fund" of Manitoba college. This church has had as pastor for the past five years the Rev. D. H. Jacobs.

Rev. C. W. Gordon spoke on the Factory Act last Sabbath evening in his church. He recommended reading Miss Van Vorst: "The Woman who Toils." After the service a short song service was held, and opportunity given to ask questions.

The Tribune, in introducing to its readers the reports of congregational meetings, says: "Among the religious denominations of this city none stands higher than the Presbyterian in either the general dissemination of its tenets among the people, the ability of its pulpit, or the extended character of its work. It is not necessary to particularize in support of this statement, as the growth and strength of this denomination is seen on every hand." These remarks are quite as applicable to all localities in the great west, as to the rapidly growing capital of the Prairie Province.

All the reports presented at the annual meeting of Knox church, Sunday School, (Portage la Prairie, Man.) indicated a highly satisfactory state of affairs. Enrolled 439 scholars, with an average attendance of 314. The finances were found to be in a healthy condition. The proceeds for the year were \$766.95, and there is a balance of \$145.19 on hand. The election of officers resulted as follows: Superintendent—W. W. Miller; Sec.—Treas.—Jas. Brown; Asst. Sec.—Ed. McKay; Organist—Miss Thornton. The occasion of the annual meeting was marked in a memorable manner by the presentation of an address and a beautifully engraved gold watch and chain from the Sabbath school to the Superintendent, Mr. W. W. Miller, who now enters upon his twenty-third year as superintendent. No presentation ever made was better deserved. Mr. Miller had been unwearied in his efforts for the good of the school; and as teacher, superintendent, elder, and indeed in all the relations of life, he is a model man. May he live long to wear the gift of his fellow teachers and fellow townsmen!

There are 1,106 members in the Lanark and Renfrew W.F.M. Presbyterial and the average attendance was 463. St. John's church, Almonte, has the largest membership in the Presbyterial, having 105 on the roll. The contributions during the year have been large, being an increase of \$67.65 over that of last year. St. Andrew's church, Carleton Place, headed the list with contributions of \$351.55.

#### Tobacco and Liquor Habits.

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

Truly marvellous are the results from taking his remedy for the liquor habit. It is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge street, Toronto.

## Health and Home Hints

One of the chief causes of irritability in children is indigestion or some disorganized state of the stomach brought on by injudicious diet, irregularity of meals, or, what is still more common, eating cakes or sweets between.

A nice orange drink is made by squeezing the juice of three or four good oranges and one lemon into a jug, adding a little sugar, and pouring over it three or four pints of cold water, according to strength desired.

**Orange Icing**—Put into a bowl half a pound of confectioners' sugar, sifted; add the grated yellow rind of an orange; mix thoroughly. Add a tablespoonful of boiling water and sufficient orange juice (about three tablespoonful) to moisten the sugar. Spread this over the cake quickly and allow it to harden.

**Baked or Shirred Eggs**, as some call them, are easy and appetizing. Butter slightly an earthen plate you are not afraid to put in the oven. Beat the whites of the eggs stiff and pile on the plate. Drop the yolks at regular intervals into the beaten whites, add salt and a bit of butter to each; bake until the yolks are cooked, which will take only a short time. Eggs may be cooked in the same way without beating the whites; the latter plan gives a prettier appearance.

**Caese Cake**—One cup sweet and one cup sour milk, one cup sugar, yolks of four eggs, juice and grated rind of one lemon, one-fourth cup almonds, blanched and chopped, one-fourth teaspoon salt. Scald sweet and sour milk, strain through cheese cloth. To the curd add sugar, yolk of egg slightly beaten, lemon and salt. Line pans with paste, fill with mixture and sprinkle with chopped almonds. Bake until mixture is firm to the touch.

A variation from the ordinary way of serving bananas is to make them in a sort of scallop something after this fashion: Cut half a dozen bananas into half-inch slices and also cut some bread into small pieces. Put a layer of the bread on the bottom of a baking dish, cover with a layer of the bananas, sprinkle with two tablespoonfuls of sugar and one tablespoonful of lemon juice. Repeat these layers until the desired quantity has been used with bread for the uppermost layer. Put a tablespoonful of melted butter over the top and cover with sugar. Bake in a quick oven for thirty minutes.

### Success at last!

Ferrol represents the first and only successful attempt to combine Cod Liver Oil, Iron and Phosphorus.

Not only have these unparalleled remedies been brought together, but in the process of emulsion and as the result of scientific treatment, the well recognized value of the Oil and Iron has been immensely enhanced. This has been proved beyond doubt by actual test. Therefore, for building up the run-down system FERROL is absolutely without an equal. Ferrol is an unfailing remedy for the persistent colds so prevalent at this season.

At all Druggists. Sample free from  
The Ferrol Company, Limited, Toronto  
Ont.

## World of Missions.

### Crisis in Korea,

The Interior of Chicago, says: The missionaries of our own and other churches in Korea feel that a great religious crisis is at hand in that country, and they are filled with fear that they will not be able to lay hold upon the advantage which ought to come to the church of Christ from the conditions now existing. The great hindrance is that the missionary force now on the field is dreadfully insufficient to instruct in true religion the great multitudes who are determined to become Christians forthwith. The kingdom seems to be trembling on the verge of a general religious revolution which would make the name of Christ as supreme as in any of the lands commonly termed Christian. But the missionaries are in great distress lest the country may suddenly turn over to a nominal Christianity and so retard the real work of salvation among the people. In village after village town meetings are being held at which the people vote en masse to become Christians. Then they send for the nearest missionary to come and receive them into the church. Were there men enough on the ground to allow the dispatch to each such village of a teacher who would patiently explain to the people that the Lord must save them one by one and that the church cannot accept them until they receive changed hearts, the majority might very likely be led to take Christ individually. But where nothing but a message of point-blank and unexplained refusal can be sent in answer to one of these village petitions, the only result which can be expected is a general hardening of the popular mind against all Christian teaching. In other villages the situation is a little more promising because the companies of natives who want to enter the church have formed congregations of their own and have appointed intelligent men of their own number to read the Bible to them on Sundays. In such cases it is hoped that the influence of the Word will hold the people in a teachable frame of mind until preachers can be sent to them. But everywhere alike there appears the crying need of reinforcements for the mission workers now facing these difficult conditions. Unless the church supplies means and men to meet the situation, it is gravely feared that Korea will repeat the history of Japan, in which empire it is now recognized that Christians let their best opportunity slip away from them. There was a time when the Japanese were almost universally friendly to the religion of Jesus and ready to accept it. But there were not enough missionaries in the empire to declare the gospel through the land, and soon the drift in one direction toward infidelity and the reaction in the other toward the old national faiths swept away the advantage of which the church had failed to avail itself. The Presbyterian board is this fall sending out to Korea all the men and women whom it could find willing and prepared to go, but has not yet exhausted all the funds which it can devote to that field. And its funds are by no means adequate to what appears to be present imperative need.

Floors which are made of soft wood, and which it is desired to stain or paint, should first be looked over for inequalities of surface, which are best removed by planing or sand-papering, they should then be scrubbed until thoroughly clean, and left for twenty-four hours to dry. Sap-oil, parline or washing soda may be used to remove stains. There are three colors in ordinary oil paints that

## Too Little Blood.

**IS THE CAUSE OF MOST OF THE MISERY IN EVERYDAY LIFE—IMPROVE THE BLOOD AND DISEASE WILL NOT EXIST.**

Among the many thousands who testify to the value of Dr. Williams' Pink Pills as a blood and nerve tonic is Miss Mary Jackson, Normandale, Ont., says: "I have used Dr. Williams' Pink Pills and have derived such great benefit from them that I consider it my duty to let others know their worth. For upwards of three years I suffered from anaemia, and grew so weak that I could scarcely walk about the house. I had no color in my face, my lips and gums were bloodless, I lost all ambition, suffered from headaches and dizziness, and fell away in weight until I weighed only ninety-four pounds. I doctored a great deal, but it did not seem to do me any good. I was then advised to try Dr. Williams' Pink Pills and before I had taken them ten days I felt better and my people could see a change in me. I continued using the pills for some weeks and am now in the very best health. Every depressing symptom has passed away and I have gained fourteen pounds in weight. I think there is no medicine can equal Dr. Williams' Pink Pills and I strongly recommend them to all weak and ailing girls."

Miss Jackson's experience should bring hope to all the weak, ailing girls and women. What those pills have done for her they will do for others. Every dose adds tone and vigor to the blood and nerves, brings a glow of health to sallow cheeks, a sparkle to the eyes and a ruby ruddiness to pallid lips. No other medicine has done so much to bring comfort and health to weak girls and women. If you are ailing give the pills a fair trial and new health and strength will be yours. Do not accept any pink colored substitute; the genuine pills always have the full name "Dr. Williams' Pink Pills for Pale People" printed on the wrapper around every box. Sold by medicine dealers everywhere, or by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

make especially good stains—raw sienna, burnt sienna, and burnt umber; these three range in color from pale yellow to a light brown, the former being the best for floors which have constant usage. For staining, dilute the ready-mixed paint with about two-thirds turpentine; this will sink into the soft wood and dry almost immediately. When the floor is quite dry give it a coat of boiled linseed oil—if the wood is very soft two coats would be better. The oil will deepen the color quite a little. Wood stains of various kinds may be purchased in small tins or in bulk.

## CURES RUPTURE



A Startling Discovery by an eminent Toronto specialist, by which Rupture of all forms and conditions, no matter how bad, or of how long standing, can be cured, painlessly, rapidly and permanently, at home; without a moment's loss of time from work. REV. C. N. DEWEY, of Wheatley, Kent Co., Ont., whose portrait here appears, is cured and not a moment from his restful duties. A valuable book full of information to the ruptured and a Free Trial Treatment sent, plainly sealed, free of all cost. Strictly confidential. DR. W. S. RICE, 2 Queen St. East, (Dept. 101), Toronto, Ont.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary, 13.  
Edmonton, Fort Saskatchewan, Kamloops, Vernon, 26 Aug.  
Kootenay, Nelson, I.C., Feb. 17.  
Westminster, Chilliwack, 1 Sept. 8 p. m.  
Victoria, Victoria, Tues. 1 Sept. 2 p. m.

**SYNOD OF MANITOBA AND NORTHWEST**

Portage la Prairie, 8 March.  
Brandon, Brandon.  
Superior, Port Arthur, March.  
Winnipeg, Man. Coll., bi-mo.  
Rock Lake, Pilot M.D., 2 Tues. Feb.  
Glenboro, Souris, Dec 1.  
Portage, P. La Prairie, 8th, March.  
Minnedosa, Minnedosa, 17 Feb.  
Melita, at call of Moderator.  
Kegonsa, Moosejaw, Tues. 1 Sept.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, Hamilton 5 Jan 10 a.m.  
Paris, Paris, 12 Jan. 194.  
London, London, 1 March 10.30 a.m.  
Chatham, Chatham, 1 March 10 a.m.  
Stratford, Stratford, 12 May.

Huron, Clinton, 10 Jan. 10.30 a.m.  
Sarnia, Sarnia, 15 Dec. 11 a.m.  
Maitland, Wingham, 15 Dec. 10 a.m.  
Bruce, Paisley 1 March

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 8th Dec. 11 a.m.  
Peterboro, Peterboro 5 March 9 a. m.  
Whitby, Whitby, 29th Jan.  
Toronto, Toronto, Knox 2 Tues. monthly.  
Lindsay, Lindsay, 15 Dec. 11 a.m.  
Orangeville, Orangeville, 12 Jan.  
Barric, Beaton 15th Sept. 9.30 p.m.  
Owen Sound, Owen Sound, Division St. 1 Mar. 10 a.m.  
Algoua, Blad River, March.  
North Bay, Powassan 30 Sept. 9 a.m.  
Sauguen, Harriston, 8 Dec. 10 a.m.  
Guelph, Eora, 19 Jan 10.30 a.m.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 8 Dec.  
Montreal, Montreal, Knox, 8 Dec. 9.30 a.m.  
Glenarry, Moose Creek, 15th Dec. 11 a.m.  
Lanark & Renfrew, St. A. church, Carleton Place, 1 Jan., 10.30 a.m.  
Ottawa, St. George's Church, 3 Nov.  
Brockville, Spencerville, 6 Oct. 2.30 p. m

**SYNOD OF THE MARITIME PROVINCES**

Sydney, Sydney, Sept. 2.  
Inverness, Baddeck, 17 Nov. 2 p.m.  
P. E. I., Charlottown, 3 Feb.  
Pictou, New Glasgow, 5 May 1 p.m.  
Waldice, Oxford, 26th May, 7.30 p.m.  
Truro, Truro, 10 May 10 a.m.  
Halifax, Charlottown, during meeting of synod.  
Lunenburg, Lunenburg 5 May 2.30  
St. John, St. John, Oct. 21  
Miramichi, Bathurst 30 June 10.30

72 BANK ST. OTTAWA.

**S. Owen & Co.,  
MERCHANT TAILORS**

Is noted for repairing, cleaning, dyeing turning and pressing.  
GENTLEMEN'S OWN MATERIAL MADE UP.

**TWENTY-THIRD ANNUAL STATEMENT**

**OF THE  
NORTH AMERICAN  
LIFE ASSURANCE  
COMPANY.**

**HOME OFFICE:**

112-118 King Street West, Toronto.

For the Year Ended 31st December, 1903.

Dec. 31, 1902	To Net Ledger Assets	\$1,773,785.85
RECEIPTS.		
Dec. 31, 1903.	To Cash for Premiums	\$1,132,616.91
	To Cash Income on Investments	248,746.78
		1,381,363.69
		\$6,155,149.04

**DISBURSEMENTS.**

Dec. 31, 1903.	By Payment for Death Claims, Profits, etc.	\$ 423,217.86
	By all other Payments	355,720.43
		778,938.29
		\$5,376,210.75

**ASSETS.**

Dec. 31, 1903.	By Mortgages, etc.	\$1,003,604.06
	By Stocks, Bonds and Debentures (market value \$3,170,047.47)	3,148,345.88
	By Real Estate, including Company's Buildings	374,396.62
	By Loans on Policies, etc.	363,969.63
	By Loans on Stocks (nearly all on call)	443,310.34
	By Cash in Banks and on hand	42,584.22
		\$5,376,210.75
	Premiums outstanding, etc. (less cost of collection)	208,937.14
	By Interest and Rents due and accrued	40,652.89
		\$5,625,800.78

**LIABILITIES.**

Dec. 31, 1903.	To Guarantee Fund	\$ 60,000.00
	To Assurance and Annuity Reserve Fund	4,974,197.00
	To Death Losses awaiting proofs, Contingent Expenses, etc.	41,367.02
		5,075,564.02

NET SURPLUS..... \$ 550,236.76  
Audited and found correct.

JOHN N. LAKE, Auditor.  
WM. T. STANDEN, Consulting Actuary.

New Insurance issued during 1903..... \$ 5,884,890.00  
(Being the best year in the history of the Company)  
Insurance in force at end of 1903 (net)..... 32,452,977.00  
No monthly or Provident Policies were issued—this branch having been discontinued.

President—John L. Blaikie.

Vice-Presidents—James Thorburn, M.D., Hon. Sir W.R. Meredith, K. C.  
Medical Director—James Thorburn, M.D.  
Directors—Hon. Senator Gowan, K.C. LL.D., C.M.G.; E. Gurney, Esq., T. W. Smith, Esq., K.C., D.C.L.; J. K. Osborne, Esq.; D. McCrae, Esq., Guelph.  
Managing Director—L. Goldman, A.I.A., F.C.A.  
Secretary—W. B. Taylor, B.A., LL.B.  
Superintendent of Agencies—T.G. McConkey.

The Report, containing the proceedings of the Annual Meeting, held on January 28th last, showing marked proofs of the continued progress, and solid position of the Company, will be sent to Policyholders. Pamphlets explanatory of the attractive investment plans of the Company, and a copy of the Annual Report, showing its unexcelled financial position, will be furnished on application to the Home Office or any of the Company's Agencies.



**THE CANADIAN NORTH-WEST  
HOMESTEAD  
REGULATIONS.**

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

**ENTRY.**

Entry may be made personally at the local land office for the District in which the land to be taken in situ, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10 is charged for a Dominion entry.

**HOMESTEAD DUTIES.**

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father for mother, if the father is deceased or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon the farm land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

A settler who avails himself of the provisions of Classes (2) (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 40 acres substantially fenced.

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

**APPLICATION FOR PATENT**

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

**INFORMATION**

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

**JAMES A. SMART,**

Deputy Minister of the Interior.

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

**"WENTWORTH  
WOVE"**  
SOCIAL NOTE PAPER

A most attractive line and the best value ever offered in high grade stationery. Made in six elegant tints

AZURE, GREY, MARGUERITE,  
ROSE, BLUE, WHITE

the most correct shapes and sizes—envelopes to match. Put up in handsomely embossed paperettes. Sold by all progressive stationers. Manufactured by

**THE BARBER & ELLIS CO.**  
LIMITED  
43, 45, 47, 49 Bay St.,  
TORONTO.

**Important to Investors**

THE STOCK OF  
**"The Sun & Hastings Savings & Loan Co." Offers Absolute Security.**

We pay a dividend of 6 per cent. per annum, payable half yearly.

DEBENTURES SOLD, secured by the total assets of the Company, drawing interest at from four to five per cent. according to length of term.

DEPOSITS received at the Head Office, Toronto, and Branch Office, Belleville. Liberal interest allowed.

Safe investment for Church or Trust Funds.

Head Office,  
 Confederation Life Building,  
 Toronto.

W. VANUSEN, President.

W. PEMBERTON PAGE, Manager.

**We Sell - - -**

**- - - Typewriters**

**\$30. \$40. and \$50. Up.**  
 According to the style of machine desired.

We can safely say that our rebuilt typewriters are the best on the market. We use genuine factory parts and employ the best workmen in the business. We also guarantee every typewriter we sell for one year.

Price List of Rebuilt Typewriters Sent on Request.

**Canadian Typewriter Co.**  
 45 Adelaide Street East,  
**TORONTO.**

**OTTAWA, NORTHERN & WESTERN RAILWAY.**

DAILY EXCEPT SUNDAY.

Commencing Oct. 12 trains will leave Canadian Pacific Union Station.

GRACEFIELD STATION.  
 Lv. 5.05 p.m., Ottawa. Ar. 9.30 a.m.

Ar. 7.40 p.m., Gracefield. Lv. 7 a.m.

WALTHAM SECTION.  
 Lv. 5.15 p.m. Ottawa Ar. 9.40 a.m.  
 Ar. 8.45 p.m. Waltham Lv. 6.25 a.m.

For tickets or further information apply City Ticket Office, 42 Sparks St., or Union Depot, C.P.R.

H.B. SPENCER,  
 Gen'l Supt.  
 GEO. DUNCAN,  
 Dis. Pass. Agent.

**5 p.c. GOLD BONDS**

The 5 p.c. Gold Bond Policy issued by the

**Confederation Life Association**

Guarantees to your widow or children a yearly income for twenty years of fifty dollars for each one thousand of insurance and at the end of the term the face value of the Policy.

Write for pamphlets.

W. H. BEATTY, President.

W. C. MACDONALD, J. K. MACDONALD,  
 Actuary. Managing Director.

Head Office, - - - Toronto.

**Rebuilt Typewriters . . .**

We have in stock at present and offer for sale rebuilt machines as follows:

	Cash, \$35.00	Time \$50.00
Underwoods	" 20.00	" 25.00
Caligraphs, No. 2 & 3	" 20.00	" 25.00
Blickensderfers, No. 5	" 35.00	" 40.00
Williams, No. 1	" 47.50	" 52.50
Smith-Premiers, No. 1	" 75.00	" 80.00
" " No. 2	" 45.00	" 50.00
Jewetts, No. 1	" 60.00	" 65.00
" " No. 2 & 3	" 40.00	" 45.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 70.00	" 75.00
" " No. 6	" 35.00	" 40.00
Yosts, No. 1	" 25.00	" 30.00
New Yosts, No. 1	" 35.00	" 40.00
New Franklins,	" 35.00	" 40.00
Barlocks	" 30.00	" 35.00
Latest Oliviers	" 15.00	" 20.00
Hammonds, Ideal	" 35.00	" 40.00
" " Universal	" 25.00	" 30.00
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