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 However fair its dawn and noon may be;
 Oftimes at eventide come storms appalling,
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Thou shalt not blame the day till it is ending,
 Though it has brought thee flood and hurricane;
 Full oft at nightfall comes deep peace, descending
 In sunset gold and roses, glorious gain,

Praise each fair morn that calls thee up from sleeping,
 And through the hot day work with all thy might;
 Then leave the evening hour in Heaven's keeping,
 Which sent both winter cloud and summer light.

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BIRTHS

At North Bay, on January 23rd, 1905, the wife of Wm. McDonald, of Powassan, of a son.

On January 11th, wife of R. Switzer, Woodville, of a daughter. At 100 Mansfield street, Montreal, on January 21, 1905, the wife of W. S. Keith, of a daughter.

At the manse, Marsboro, Que., on Tuesday, Jan. 24, 1905, to the Rev. and Mrs. M. McLeod, a daughter.

MARRIAGES

In St. John's church, Smith's Falls, Jan. 10th, by Rev. E. A. Johnston, M. A., of Fitzroy Harbor, James W. Murray, to Margaret, only daughter of Mr. and Mrs. Nelson Weedmark, both of Smith's Falls.

In St. John's church, Smith's Falls, Jan. 10th, by Rev. E. A. Johnston, M. A., of Fitzroy Harbor, Robert Bruce Tennant, to Annie Adaline Moorehouse, adopted daughter of John Moorehouse, both of Lombardy.

In St. Andrew's church, Vancouver, B. C., James A. McLeod, to Sarah I. Thompson, formerly of Beaverton.

At Brandon, Man., on Jan. 18, by Rev. R. W. Dickie, John C. Barker, merchant, Carlyle, Assa., to Hattie, daughter of John Summers, of Crivwall, Ont., formerly of Summerstown, Ont.

DEATHS

At Thora, January 21st, Archibald Currie, aged 10 years.

Drowned, on Feb. 4, 1905, near Burnet, B. C., John Alexander, fourth son of David McLaren, Ottawa, in his twenty-fourth year.

On February 8, 1905, at her residence, 237 Seaton-street, Toronto, Margaret McKay, widow of the late ex-Ald. Wm. Carlyle, a native of Dunfriesshire, Scotland, in her 82nd year.

Suddenly, on Feb. 8, 1905, Robt. Archibald Weir, cashier, freight department, C. P. R., Toronto.

At Allandale, Ont., on Feb. 4, 1905, the Rev. Charles Taylor, in his 81st year.

In the Fifth Concession of Lancaster, on Jan. 30, 1905, Donald John McLennan, aged 75 years.

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Note and Comment.

The idea of uniting New Brunswick, Nova Scotia and Prince Edward Island into one province is again being discussed.

The Manitoba Legislature has passed a Bill increasing license fees and increasing the present restrictions on the sale of liquor.

The Secretary of State for India has sanctioned the construction of three huge canals in the Punjab. The total length of the three will be 2714 miles.

The American Bible Society, of New York, has begun printing the American Revised Version of the Bible, and hopes to issue a cheap edition about the middle of March.

Massey hall, Toronto, was packed on the occasion of the public reception tendered to Hon. J. P. Whitney and the members of his cabinet by the Conservatives of that city.

As a result of lectures delivered by Father Moran, Roman Catholic, of New York, 500 persons have signed the total abstinence pledge at Sydney Mines, N.S. That is a good kind of revival.

Rev. Dr. Monro Gibson, London, has contributed a volume to the "Little Books on the Devout Life" series, edited by Rev. F. B. Meyer, B.A., entitled, "The Devotional Use of the Holy Scriptures."

Bishop Carmichael, in the Anglican synod, Montreal, strongly approved Mr. Chamberlain's work for the consolidation of the empire. He characterized Mr. Chamberlain as the business man of the empire.

Rev. Father O'Handly, formerly of Brantford, and late of St. Mary's Roman Catholic cathedral, Hamilton, has married Miss Noyes of that city. The marriage ceremony was performed by the Rev. Alex. Gilray, Presbyterian minister.

The Presbyterian Indian Commission which has been investigating the conditions of the religious institutions on the reserves in western Canada, have decided to recommend the abolition of Indian boarding schools to the General Assembly.

Rev. Robert Ross, of Cruden, Aberdeenshire, father of the Church of Scotland, died on the 15th ult. He had the distinction of being over 60 years a minister of the Church of Scotland, and also of being father of that Church. He was in his 86th year.

Rheumatism seems to be perfectly unknown in Japan. A French observer attributes this to the sobriety of the people, their vegetarian diet and their great use of water. They not only drink large quantities of pure water, but take two or three baths daily throughout the year.

The Revells announce a new Quaker story, "For a Free Conscience," which will be issued by them in the early spring. Dr. S. Weir Mitchell's "Hugh Wynne" demonstrated the romantic value of the persecuted Quaker, and the present author, J. C. Wood, as a "member of meeting" ought to know the life quite sufficiently to give a true picture.

Russia stands today, as she has done for centuries, remarks the Philadelphia Ledger, for policies and acts which are abhorrent to civilization—for tyranny, oppression, bigotry and persecution at home; for deceit, treachery, and broken pledges abroad. . . . Within her boundaries there is no such thing as religious or political freedom, no liberty of action, none of written thought or speech. . . . The Japanese Government is one in which her people have share and part, in which religion is neither proscribed nor prescribed, in which thought and speech are free, etc.

The Straits Settlements have the cheapest postage in the world. Postal cards available in the colony and to the Federated Malay States are sold at one-fifth of a penny each; the letter rate of postage throughout the same area is slightly more than a half-penny. The postage on letters to any place in the British Empire is four-fifths of a penny to the half ounce.

The Southwestern Presbyterian of New Orleans says it is a matter for general congratulation that during the year just closed the number of lynchings in the entire country was lower than in any year since 1885. During the month of November there was not a single case, in either North or South. It is to be hoped that this wave of crime has passed its crest and that very soon it will disappear forever.

In the United States last year, with a population of about 80,000,000 of people, there were 8,570 murders. In 1881, when there were 51,300,000 inhabitants, there were but 1,290 crimes of this class. Since 1881 there have been 129,000 homicides in the United States. Comparing the crimes with the number of the population, we find that in 1881 there was one murder for each 40,000 of population, while in 1903 there was one murder for each 8,900 of the population.

The world figures in connection with Christian Endeavour are very impressive. For example, last year more than 175,000 young people came into the Church from the ranks of the Christian Endeavour. What a mighty stream of vitalising force is being poured into the Church through the Endeavour movement! Large as this number may seem, it might have been greatly augmented had all the Churches recognized the mighty evangelising power that there is in this young people's organization.

With the new year all saloons were closed in Charlotte, North Carolina, much to the joy of friends of temperance. The way in which even the children regard it, says the Presbyterian Standard, and a powerful argument for prohibition as well, can be seen in the following conversation between a little six-year-old Charlotte girl and her mother a few days ago: "Mother are the saloons closed here?" "Yes, my dear, they are all closed." "And are they going to stay closed all the time?" "Yes, all the time; no more saloons in Charlotte." "Then I can go down street now on Saturday nights, can't I, mother?"

Prohibition of the liquor traffic by local option laws is growing much in favor in the United States. The area in which prohibition is enforced by this method is steadily increasing. The votes for the adoption of local prohibitory laws show a great and increasing host of citizens anxious to delocalize the deadly traffic. It is stated that throughout the United States last year fully fifty million voters declared in favor of prohibition. In Canada, too, the feeling for local prohibition is taking on new life—notably in Ontario. The underlying principle of the Canada Temperance Act and of the Nova Scotia license law, is prohibition by local option.

"Old Country" papers are devoting a great deal of space to the religious revival in Wales, which continues to spread and deepen. One paper says "a remarkable effect of the movement is the decrease of drunkenness and other offences, especially marked during the Christmas season. There are 40 per cent. fewer prisoners in Cardiff jail this year arrested for drunkenness than were arrested in the same area last year, and in the Aberdare and Rhondda Valleys there has been less drinking than for many years past. In the Rhymney district there has been no arrest for this offence during the past ten days, and other places also produce favourable reports. On Boxing Day less than half the usual number of people descended from the hills by the Taff Vale and Rhymney Railways into Cardiff." Here is another "indication" of the genuineness of the revival: "Striking evidence of the influence of the revival on the miners has also been forthcoming at a meeting of delegates of the western district

at Swansea. It was resolved that no more delegates' meetings be held in public-houses; that smoking be not tolerated; and that every influence be exerted to secure that federation lodges should be held at non-licensed houses. Application to open a new lodge was granted only on condition that it be not held at a public-house."

Rev. Dr. MacTavish, of Deseronto, in an article in the Presbyterian Banner, of Pittsburg, Pa., attributes the defeat of the Liberals in Ontario to two principal causes: One was the protest against the inevitable increase of barnacles which always cling to a party long in power. These became more insolent in their bearing, more defiant of the law and more callous to public opinion. Much of the electoral corruption was traceable to them, and so when the people had an opportunity of pronouncing judgment upon them at the polls they pronounced it in very emphatic terms. The other contributing cause was the alienation of a large number of prohibitionists.

The religious census—church going on the Sabbath—which was taken about a year ago by the London Daily News, is still the subject of comment in the newspapers. The superintendent of the work is quoted in the New York Observer as saying: "The outstanding lesson of the census is that the power of preaching is undiminished. Wherever there is the right man in the pulpit, there are few, if any, empty pews. By the 'right man' I do not mean a genius. On the contrary, the preacher may be an 'extraordinarily ordinary' man so long as he possesses strong convictions, keen sympathies, and a magnetic personality. He must have a large heart, and it is to be believed in by the people, a small salary."—This latter "qualification" seems to imply that many church-going people have very small souls.

A writer in the London Christian World, points out, that of the 40,000,000 of people in Japan it is estimated that less than 10,000,000 have heard the Gospel. Of these about 121,000, have accepted various faiths founded on interpretations of Christianity. They amount to one-half per cent. of the population. This number of Christians, comparatively small, has furnished men for high places who seem to have the full confidence of their countrymen. One Cabinet Minister, two members of the highest court, two Speakers of the Lower House of Diet, three Ministers of State, and quite a number of heads of departments of civil service have filled these important offices with great credit. In the First Diet, which is of recent date, beside the Speaker and Chairman of the whole, eleven other members were Christians out of 300 members comprising the body. Strange to say, in the army there are 155 Christian officers. This is about 3 per cent. of the number. Three of the great dailies of Tokio are conducted by Christian men, and a number of believers may be found on the regular staff of other papers.

In one of his recent letters Dr. Cuyler relates the following touching, almost pathetic incident: "A few years ago I visited Dundee, and preached in the pulpit of St. Peter's Church. After the service the Provost of the city introduced me to one of the few survivors of McCheyne's ministry. He was a grey-headed man of three score and ten, and spoke of the pastor of his youth with the most reverent love. The chief thing that he remembered was that McCheyne, a few days before his death, met him in the street, and, laying his hand upon his shoulder, said to him kindly, "Jamie I hope that all is well with your soul. How is your sick sister? I am coming to see her again shortly." That sentence or two had stuck to the old Christian for nearly half a century! McCheyne's hand was on the old man's shoulder yet. This little incident gave me a fresh insight into the secret of McCheyne's pastoral fidelity and personal power. I commend that incident to young ministers who undertake the work of a faithful pastor who keeps in touch with every member of his flock." How true it is that the memory of the righteous is precious.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSOBLIGATION TO EVANGELIZE
THE WORLD.

Matt. 28: 19, 20; Acts 1: 8.
Y. P. Topic for 26 Feb., 1905.
By R. P. MacKay, D.D.

It is the duty of the Church of Christ to evangelize the world. As Christians, we believe this, but we do not believe it strongly enough. The intensity of our conviction does not burn and compel us to action. The four following considerations may make responsibility more real.

1. All men need salvation.—Who can estimate the world's sin, and consequent need? For all misery and cruelty and crime have sprung from sin. The ruin is universal and complete. The whole world is "dead in trespasses and sins," (Eph. 2: 1); and this is not more true of one age than of another. Man, in his unregenerate state, is without hope and without God. We see much of sin and its consequences; but we do not see all. It reaches. It reaches out into the next world, and who can tell what it means there? Jesus Christ gave terrible hints as to the future of a lost soul. If there is a remedy, ought it not to be made known, that all men might be saved? Surely the value of a soul and the urgency of the need should awaken a sense of responsibility and lead to action, if help is possible.

2. Jesus Christ can save.—His blood cleanses from all sin. That can no longer be doubted, in any land. Facts cannot be disputed. Prodigals have been redeemed in every country and clime. Communities that formerly worshipped their own vices have been transformed. Many crimes and horrid cruelties have been almost exterminated. This has been done, and is now being done, through the preaching of Christ. That cannot be said of any other religion. All lands have been explored, and all systems of religion have been examined, and their influences upon the lives of men traced. Not one has yet been discovered that saves men and purifies their lives.

3. World-wide evangelization is the spirit of the Bible, in both Old Testament and New. It was the hope of the saints. It pervades the prophecies and psalms. In the seventy-second psalm, one feels the tide rising from the local to the universal power of the gospel of Christ. "They that dwell in the wilderness shall bow before Him." "All kings shall fall down before Him: all nations shall serve Him." Men shall be blessed in Him: all nations shall call Him blessed." Blessed be His glorious name forever; and let the whole earth be filled with His glory." What a glorious development from the national to the universal reign of Jesus Christ! That was the hope of the great men,

the seers, the men of vision, in Old Testament times.

Jesus Christ came in the spirit of the Old Testament prophets, and embodied in a definite command, what was an atmosphere with them. We can no longer escape responsibility. He, on the solemn eve of His departure, laid the whole church under definite obligation. It was a summing up of his own ministry. "As the Father sent me, even so send I you," John 20: 21. "Go ye into all the world, and preach the gospel to every creature," Mark 16: 15. It, therefore to us, comes to be simply a question of loyalty. Shall we or shall we not obey Christ? That we are in duty bound to obey Him no Christian will doubt; but the question remains, Shall we obey? Shall we regard the world as He regarded it—with a heart full of compassion and pity Shall we make sacrifice as He did, that men may be saved? Whether we will or not, the obligation is there.

4. The Home church needs it. It must be acknowledged sorrowfully, that the spiritual results in the home churches are not what might be expected from so large a force of intelligent workers. When a whole congregation of professed Christians receive into church membership in a year, a very small number upon profession of faith, it suggests a want of spiritual power. Of course, carefulness must be exercised here, lest injustice be done. Yet, giving all consideration to peculiar conditions, and other results of congregational work that cannot be tabulated, the conviction remains, that there is lack of power. Why this? Is not the Lord willing to bless? If the blessings is withheld, why? It is disobedience on our part. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

The bestowment of blessing is made dependent on obedience. This is confirmed by the experience of many congregations that have taken a wide and sympathetic interest in foreign missions. They are blessed in their home work. There is a scattering that "yet increaseth." The withholding more than is meet, always "tendeth to poverty."

It is generally known that in France other churches besides the Roman Catholic receive state aid. Protestant churches receive about \$306,000 annually and Jewish synagogues \$31,000. Both the latter, however, generally favor separation of church and state.

REVIVAL WAVE IN WALES.

Our old country exchanges continue to give prominence to the great revival in Wales. We are told that the movement now covers South Wales so completely that there is little opportunity of increasing the area of its influence, but as the days go by the work is being consolidated. So far between 70,000 and 80,000 converts are claimed. The vast bulk of these are by the Nonconformists, but the Established Church has done a very great deal of excellent work by methods which, if less aggressive and less unconventional in manner are likely to prove none the less fruitful and permanent. The question that has now to be faced, and one that is receiving the earnest attention of thoughtful men of all shades of religious belief, is, How are the converts to be retained? It is generally admitted that drink will prove the greatest temptation, and that the greatest need of the immediate future will be some form of counter-attraction to the public house. Archdeacon Bruce, preaching at Llandaff Cathedral within the past few days, said that it should not surprise us—certainly it should inspire no even unworthier feelings—if the wind of the Spirit true to itself bloweth where it listeth. "We do not," he added, "set these men in our midst today and ask them superciliously by what power or by what name have ye done this. We know and recognize alike the power and the name.

Extraordinary scenes are reported. Here is one:

At a meeting held in the afternoon at Pontmorlais, Merthyr, Mr. Roberts declared that there were two prominent persons present at enmity. He said that he could not go on unless they made peace or left the building. He fell forward on the pulpit desk in a violent paroxysm of agony, completely giving way and sobbing and groaning. An extraordinary scene followed. Prayers and loud outcries were heard all over the chapel. A stern appeal was made to the persons indicated by a deacon, who declared that Mr. Roberts was "going to pieces." Several persons left the building, and subsequently the missionary, who had intended to go out, resumed. He said that he felt the burden had been lifted, and the vast congregation then sang "Dioloch Iddo."

It is interesting to note that during the past week the Rev. Seth Joshua, through whose preaching Mr. Evan Roberts himself was converted, has been revisiting the little town of New Quay, in Cardiganshire, which is regarded in South Wales as the cradle of the revival. At Mr. Joshua's meetings there recently members of the Anglican and Nonconformist

churches have met nightly under the same roof, and a further spiritual awakening has resulted. The police returns in many parts of South Wales continue to show the great results that are being achieved by the movement in raising the standard of the morals of the people, and in several cases the fact has been referred to with keen gratification from the magisterial bench.

The progress made by Roman Catholicism in Great Britain during the last half century is strikingly shown by the following statistics compiled by the Protestant Press Bureau. In 1851 there were in this country 958 priests, 683 churches, 17 religious houses for men and 53 for women. In 1905 the numbers had thus grown — Priests to 3,818, churches to 2,008, houses for men to 303, houses for women to 751. In 1902 the "Tablet" stated that there were about 8,000 nuns in England. Roman Catholic progress, however, appears to be confined to the extremes of society. The priest can do but little with the sturdy middle class in Britain.

Presbyterians in Ireland will honor the memory of the great Scottish reformer. The Belfast Witness says: John Knox still remains the greatest figure in Presbyterianism in Ireland as he is in Scotland. The good that he did has lived after him, and upon the solid educational and Scriptural foundation that he laid Scotland has built up a great intellectual reputation and Presbyterianism has become one of the great religious forces in the world. The fourth centenary of his birth takes place this year, and the General Assembly, in common with other Presbyterian bodies, has determined to celebrate it in a manner becoming the great event.

The longest plant in the world is the seaweed. One tropical and subtropical variety is known which, when it reaches its full development, is at least 600 feet in length.

The only way to shine, even in this false world, is to be modest and unassuming. Falsehood may be a thick crust; but, in the course of time, truth will find a place to break through. Elegance of language may not be the power of us all; but simplicity and straightforwardness are.

At annual meeting of Essa town line congregation it was unanimously decided to give a copy of the Record to every family attending the church. An excellent resolve. This is already done by many congregations throughout the church. Were the rule universally adopted, as we hope it will be before very long, The Record's circulation, instead of 50,000 would at once go up to a quarter of a million, or thereabouts! And the Record, the best periodical of the kind in the world, is well worthy such a field and future.

We please God most by following his will.

REVIVAL SIDE-LIGHTS.

Danger of Emotionalism.

To the average observer the chief danger of a religious revival is summed up in the word "emotionalism." The danger is very real—not because there is anything wrong in the expression of religious emotion, but because Revival methods necessarily appeal to the emotions, and are apt to produce a religion which is based on the emotions alone, and is therefore a feeble and evanescent thing. That this sometimes happens no one can deny; but it ought not therefore to be assumed that Revivalism produces nothing else. Every "Mission" that is held can show evidences to the contrary. It is, indeed, a thousand pities that the occasional abuse of emotionalism has almost banished emotion from some of our churches.—"Examiner" (Congregational).

Sudden Conversion.

The Dean of Manchester, in his references to the Revival, has expressed himself as averse to sudden conversions. He supports himself upon the maxim, "Early ripe, early rotten." His remarks have occasioned a protest, and also the opportunity to state soberly the truth concerning a misunderstood matter. Whatever opinions men hold, the fact remains undisputed, that some of the most marvellous conversions in the world have been sudden. The maxim quoted by the Dean is entirely inapplicable to these cases. It is better, surely, to examine facts, than to build theories upon irrelevant proverbs. It will probably be found in many cases of sudden conversion that secret processes have been at work in the soul, all of which have led up to the decisive act called conversion. In other cases the work of the Spirit has been rapid. The present is not the moment to discredit the work of conversion, but rather to comprehend it and prepare for it.—Christian.

While the Russian war ships were passing through the Suez Canal B. F. B. S. Colporteurs were allowed on board, and during one day and one night sold to the sailors 700 copies of Scripture. And some people say that dispensers of the Gospel do not show business enterprise!

While the two opposing armies facing each other near Mukden attract our attention, let us not forget the Scotch missionaries in Mukden itself tirelessly working to relieve suffering among Chinese villagers who have fled to the city for safety. It is a Christ-like work in the complete self-sacrifice which the war imposes on those who do it.

Lady Henry Somerset says of Duxhurst, her home for inebriate women, that more than one-half of the women cared for there are cured. The cost of carrying on Duxhurst, with the varied industries, is over \$11,000 a year.

He who will make love his guide and will follow its light will never weary of his explorations.

WESTERN ONTARIO.

Reports presented at the annual meeting of the Collingwood Church, (Rev. J. A. Cranston, pastor) indicated a prosperous year. The receipts were \$3,680 and the expenditure \$3,744. During the year 279 names were added, 239 by profession of faith and 40 by certificate. Fifty-five names were removed from the roll for various reasons, leaving the membership at 703. The receipts of the Women's Foreign Missionary Society amounted to \$242 and the disbursements to an equal amount. This society has a membership of 54, an increase of 12 during the year; 15 are members of the general society. The officers for 1904-05 are: President Mrs. W. A. Copeland; Secretary, Mrs. J. F. McLeod; Treasurer, Mrs. D. McQuade; Board of Managers, Messrs. W. A. Copeland, chairman; D. McCuaig, R. Henry, J. A. Brackenridge, F. W. Bryan, G. Montgomery, D. G. Cooper, R. McQuade, secretary; Dr. Clemen, and L. Weber, treasurers.

The pulpit of St. Andrew's Church, was occupied both morning and evening on the 5th inst., by Rev. A. L. Geggie, Dunn Avenue church Toronto. In the evening, Mr. Geggie preached an eloquent sermon from the text, "The Lord hath a controversy with the inhabitants of this land." He said that the question of hell was too much neglected in these latter days, and thought it ought to be faced as it was in Puritan times. He pointed out that the judgment of God rested upon the sin of the world.

After paying the current expenses of the year there is a balance of \$67.52 to the credit of Duff's church, Morristown. The amount paid toward the building fund was \$976.41. The congregation had raised for the schemes of the church \$265. Mrs. Robertson, President of the W.F.M., reported an advance also in their work, having raised \$317, making the total for the missionary schemes \$382, the highest ever contributed by the congregation in one year. The full amount contributed for the past year was \$2,173.45. The congregation has initiated a forward movement in endeavoring to raise \$200 a year to support a foreign missionary, in addition to their regular contributions to the other schemes of the church.

The Michigan Presbyterian of a recent date contains the following appreciative notice of a respected Canadian minister who has been settled over an important charge in Detroit Presbytery: "The Rev. W. H. Jamieson, D. D., who has been called to assume the pastoral responsibility at Birmingham and Southfield, has just finished a very successful pastorate of 13 years in Chatham Presbytery. At his departure his people showed their love and esteem by presenting him with a gold watch and a generous purse of money. He is most thoroughly prepared both by temperament and training for the work of the ministry. Dr. Jamieson is a man of kind and manner, courteous and consecrated thoroughly do the work of the ministry. He is a faithful and painstaking pastor, an earnest, persuasive speaker, and has been very successful in building up the Master's work in the pastorates which he has previously held. He may be assured of a cordial welcome to the Presbytery of Detroit."

The Modern Priscilla will delight the fair reader who takes comfort in knitting, embroidery or fine needle work of any kind. The February number is particularly good, being fully illustrated. The Priscilla Publishing Co., Boston, Mass. Fifty cents a year.

LIQUOR AND TOBACCO HABITS.

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

75 Yonge Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted, Sir W. R. Meredith, Chief Justice, Hon. G. W. Ross, Premier of Ontario, Rev. John Potts, D.D., Victoria College, Rev. Wm. Caven, D.D., Knox College, Rev. Father Teefy, President of St. Michael's College, Toronto.

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

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLETHE MIRACLE OF THE LOAVES
AND FISHES.Lesson John 6: 1-14. Golden Text--
I Am the Living Bread Which
Came Down From Heaven.

John 6: 51.

By Rev. W. J. Clark, London, Ont.

After these things Jesus went over the sea of Galilee, v. 1. It is the great army of the world's toilers who know the true sweetness of the evening's repose after the work of the day. The highest enjoyment of the Sabbath rest is for those who can look back on tasks cheerfully undertaken and faithfully accomplished during each of the six working days. We never know the real pleasure of a vacation unless we earn it by diligence in our vocation. The Lord Jesus Christ knows how to sympathize with us in our labor and in our rest. For he toiled and felt the need of repose.

And a great multitude followed him, v. 2. The majority is not always right. It is not always safe or wise to follow the crowd. But when we find that the best people in the community, speaking generally, take the same side in regard to any practice, we should not reject their views without some very good reason. Take the question of temperance. On this there is no doubt as to the opinion of the most thoughtful and high-minded amongst us. Is our individual opinion to be set up against theirs? Surely not without much consideration. Or take the character and claims of Jesus. Here, too, we know the judgment of "a great multitude." Has any of them been disappointed in following Him? Shall we be?

And Jesus went up into a mountain, v. 3. Travellers through the Rockies are familiar with the torrents that rush down the mountain sides. These streams are fed by the eternal snow on the lofty summits. Away below, it may be barren desert. But along the irrigating ditches is drawn the water of the mountain streams, and the desert becomes a garden. The quiet and solitary mountain top of fellowship with God is the source of those streams that make our lives glad and fruitful.

Saw a great company come unto him, v. 5. How often, when we have made some plan for ourselves, and people break in upon us and thwart our plan, do we grow angry and impatient. What a rebuke there is for us here! Our Lord had been giving of Himself to the people, till He was worn out and sought a little rest; but when they followed Him and He saw His peace was to be disturbed He did not grow angry, but thought rather of their weariness and sore need. He teaches us that by continual practice we should form the habit of thinking of others first, and of

putting their interests before our own.

There is a lad here, v. 9. One wonders what brought this lad with his slender provision? Was it for himself and his friends, or had he some hope of making a sale? One thing he never dreamed—the use that would be made of his basket's contents. The lesson here is never to despise the littles. We do not know what use God may make of the little that we have. Only let us be sure that we are ready to place it at His disposal. In the history of the church, God has often chosen the "weak things" by which to do wondrous works.

What are they? v. 9. The same question might have been asked concerning the apostles themselves. Not to the conquering Romans, or the cultured Greeks, or the scrupulous Pharisees, did our Lord entrust the mission of winning the world for Him. He chose, rather, a few obscure and unlearned fishermen. But these men now rule in the education, politics, literature and religion of the world. Whence their power, if not from a divine source?

He distributed to the disciples, and the disciples to them that were set down, v. 11. The source of blessing for the world is Christ Himself, but Christians are His followers. It is our business to see that the channel is free and open, so that the life-giving stream shall not be obstructed. It is a glorious thought, that when the Lord has given us life, we may give life to many others. Does it seem to us that we have little power for this work? Let us use what we have, and it will be multiplied, in the using of it.

When therefore the people saw the sign (Rev. Ver.) v. 14. Not by deeds of might does Jesus desire to win people to Himself, but by love. And how love shines out in all that He did while on earth! Providing for the needs of men, bearing their burdens, sharing their sorrows, at least dying for their sins—is not this a Saviour whom we can love and trust with all our hearts? It is an irresistible argument that He addresses each of us when he says, "I have loved thee, and therefore I seek thy love."

VALUE OF TEMPTATION.

Temptation tests and proves us. If our hearts are fully set to obey God, it will but drive us closer to Him; and he is faithful and will not suffer us to be tempted above that we are able, but will, with the temptation, also make a way of escape. As we put forth our strength to resist he will energize us and help us to come off conquerors. When we fall it is commonly because of a divided heart. Our purpose to follow God is lacking in integrity or wholeness.—The Lutheran Observer.

PRAYER.

O God, be merciful unto us sinners. If we have escaped public accusation, yet do our hearts convict us of a thousand transgressions. If our hand cannot be impeached by the social justice of the world, yet in our spirit have we hidden sin. We have gone astray from God in our heart; our motives have often been mixed, and often impure. And if thou wert strict to mark it, if thou didst take hold of thy sword when we gave the occasion for judgment, behold we had not lived in thy sight today. But thou art merciful; thou hast sent thy Son Jesus Christ to be our Saviour, to offer a sacrifice for sins, and because of his work we have hope in God that our sins shall be remembered no more. Lord, help us, in the delight of pardon, to triumph over the tormenting memory of our conscience, and to have peace through our Lord Jesus Christ. Amen.—Selected.

YET I KNOW.

"And where is God?" the doubter asked.
"I do not see him anywhere—
Behind what creature is He masked,
In sea, on earth, in clouds, in air?"

"And where is death?" the mourner sighed.
"And yet I know that he is near;
There lies my dearest friend that died—
Nor voice, nor footsteps, did I hear."

"Where are violets?" asked the child.
"I do not see them; yet I know.
Although the winds are blowing wild,
They are alive beneath the snow."
—Maurice Francis Egan.

Goodness has ever been a stronger guard than valor. It is the surest policy always to have peace with God.—Bishop Hall.

Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers and martyrs, the greater part will never be known till that hour, when many that were great shall be small, and the small great.—Charles Reade.

There is a bit of comfort for us commonplace, humdrum people, to whom God has only given one or two talents, and who can never expect to make a figure before men. We may be little violets below a stone, if we cannot be flaunting hollyhocks and tiger lilies. We may have the beauty of goodness in us after Christ's example, and that is better than to be great.—Anon.

Paul's tact was a bold, not a timid quality. Among the cultivated and corrupt Corinthians he resolved to preach only the simplest Gospel, "Jesus Christ, and Him crucified." To be "all things to all men," never meant to Him to yield one syllable of truth or soften one commandment of righteousness. The more we study Paul's winsome tact, the more we see the rock of conviction that backed it.

THE GOSPEL OF JOHN.

The study of the general features of this Gospel should have special interest just now. The Sabbath school lessons for six months will be taken from this part of the Bible. The preparation of these lessons will be much helped by a clear understanding of the book as a whole.

The Fourth Gospel is essentially different from the others, in date, occasion, purpose, method, form and nature of contents. Its right to a place in the sacred canon has been recently much contested. All the critics of the class who reject the divinity of Christ do their utmost to repudiate this Gospel. Their purpose is manifest. They cannot resist its wonderfully clear and emphatic proof of the fact that Jesus is the Son of God. Their only alternative is to cur the book out altogether. Critical arguments, therefore, from such a prejudiced source, should weigh but little. Sober-minded, impartial students of the canon show most plainly the groundlessness of the conclusions of these critics who reject John because they hate John's witness.

The book was written near the close of the first century. Both internal and external evidence shows this. It was after certain developments of doctrine had taken place, the beginnings of which are clearly indicated in Paul's writings, especially in the Epistle to the Colossians. The writer was that apostle of Christ who far outlived all the others. He was probably the youngest of those who were with Jesus, and lived, according to the best evidence, to a great old age. John was more than the gentle, tender man usually pictured. He was no weakling or sentimentalist. His constancy, if nothing else, tells of a sturdiness of character which must have made him a marked man in the apostolate and afterwards. His attachment to his Master was no mere clinging of a soft, dependent nature. It had a virile force and fervor far beyond the average. He was the first disciple to come to Christ. So ardent and intense was his nature that the Lord called him "Boanerges," "a son of thunder." With all his gentleness and tact he could speak with power. He did not mince words for instance, when he spoke in his first epistle of those who claimed to have no sin, pronouncing them to be both ignorant and liars. He was a fit man to be God's mouthpiece in defence of the great fact of the Saviour's divinity. And more still, from his intimacy with Christ, growing out of a tender affection, he was peculiarly fitted to tell of the inner life and thoughts of his Master, and to bring out those words of Jesus which bore upon the fact of his divine nature and mission.

A peculiar doctrinal situation had arisen. Greek thought was permeated with the fundamental principles of Gnosticism, a system of philosophy which held to the existence of the two great principles of good and evil, to the emanation from these of contest-

ing forces and spirits, called Eons, and to the final triumph of the good. At Alexandria, a Greek center, were gathered many scholarly Jews also. These took hold of the Greek philosophy and sought to combine with it their own and sought to combine with it their angel doctrine and messiah doctrine, making of the later the Logos, as Philo expressed it, the highest Eon. Then came the effort, especially manifested at Colosse, to join to this combination certain aspects of the Christian faith, and to make of Jesus merely the greatest Eon, a creature, though the greatest of all creatures. These conditions called for vigorous treatment, lest the church should be led astray. There was speciousness in the philosophical scheme, which was of close kin to that principle of eclecticism which is today the bane of our missionary work, notably in Japan. But it cut at the very root of the Christian faith, in that it reduced Christ to a mere creature. John rose to the occasion. Taking the very words out of Philo's mouth and turning them against him and all the followers of his faith, John declared that he had a Logos to proclaim, a Logos who was not from the beginning, but in the beginning, who was with God as long as God was, which was from eternity, who was God himself, and from whose hands every creature came, the Life, the Source of all other life and light. To prove this is the great purpose of his Gospel.—Southwestern Presbyterian.

THE SONG UNSUNG.

The song unsung
The song unsung more sweet shall ring
Than any note that yet has sung;
More sweet than any earthly thing.
The song unsung!

A harp there lies, untouched, unstrung
As yet by man, but time shall bring
A player by whose art and tongue
This song shall sound to God the King;
The world shall cling as ne'er it clung
To God and heaven, and all shall sing
The song unsung.

UNDER DISAPPOINTMENT.

We need not understand, in order to believe. When the bitter disappointment comes, unexpected, unaccountable, unnecessary from all our human knowledge, and just at a time when all had been well and God had been very near, we need not try to understand why it came, before we can believe that it was well that it should come. "I could not trust a God whom I could not understand," said a staunch Christian general and statesman in loving conversation with a friend about their common Saviour. God is no farther away when the disappointment strikes; he wants to be nearer because of our greater need of him then. The sorrow is rich with blessing, if we will let it be so. What a privilege to believe in the love and care of the Father, even when we cannot understand the workings of his love!

Happy is the man whose highest pleasure is in his work.

DISCOVERIES IN EGYPT.

A very remarkable find has been made in Egypt, consisting of 450 stone statues of kings and priests, together with over one thousand small bronze figures of Osiris. These were piled indiscriminately in a huge excavation at Thebes, now known to tourists as Karnak, where it is supposed they were thrown some time during the reigns of the Ptolemies. It is known that the Greeks restored the temple at Thebes, but it was impossible to use all of the archaic forms which were found on hand in a more or less ruinous condition, and at the same time it seemed impolitic to destroy them. It is supposed that the restoring Greeks cast the useless relics into this deep pit, where they were found this past season. As the statues are for the most part inscribed with their names it is possible to work out from them certain needed reconstructions of Egyptian chronology. This discovery confirms the affirmation of Herodotus that Hecataeus had seen at Thebes the statues of 245 successive priests of Ammon. This would make Egyptian history much longer than had been believed. The bulk of this extraordinary find is already conveyed to the Cairo Museum, while the work of exploration is continued in the confident expectation that many more treasures of antiquity remain in the same vicinity to be yet exhumed.

God hath a thousand keys to open a thousand doors for the deliverance of His own when it has come to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for Him, and God's part: O Himself and leave it there; duties are ours, events are the Lord's. When our faith goeth to meddle with events, and to hold a court (if I may so speak) upon God's providence, and beginneth to say, "How wilt thou do this or that?" we lose ground, we have nothing to do there; it is our part to let the Almighty exercise His own office and steer His own helm.—Samuel Rutherford.

The craving for sympathy is natural enough, and it ought never to be treated harshly, nor thought of as a fault; but it easily becomes ignoble and very morbid, because very selfish.—Charles G. Ames.

They are gladdening souls who mean exactly what they say and expect you to say exactly what you mean.—Elizabeth Sheppard.

Under the Patronage of His Excellency the Governor General.

The Fifth Annual Meeting of the Canadian Association for the prevention of Consumption and other forms of Tuberculosis. Will be held

On WEDNESDAY, MARCH 15th, 1905

AFTERNOON:—Railway Committee Room, House of Commons, 3 o'clock.

EVENING:—Normal School Assembly Hall, 8 o'clock.

Lecture by Dr. Adami, Montreal, on
ADAPTATION and TUBERCULOSIS.

W. Moore, Sec.

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OTTAWA, WEDNESDAY, 15th FEBRUARY, 1905

Sir Oliver Lodge, of the University of Birmingham, England—who would be pretty certain to be included in any competent enumeration of the dozen foremost physical scientists of the world,—in a recent address discussed "irrefragable law" and "spiritual guidance" as rival ideals of the order of the universe, and said finally as the conclusion of his remarks: "These two beliefs are not inconsistent with each other, and we may and should contemplate and gradually feel our way toward accepting both." Divine sovereignty and human free will are, therefore, not the only contradictions which men are learning to believe in as mutually compatible in fact, though perhaps still inexplicable philosophically. Indeed, no other intellectual trait more creditably distinguishes this age than the growing disposition to seek complementary truth in apparently opposing views. This tendency denotes greater insight and promotes greater outlook.

Principal Rainy, who has recently been nominated by the official committee for moderator of the next United Free General Assembly, entered upon his eightieth year New Year's Day, 1905. He was born January 1, 1826, ordained minister of Huntley in 1851, and three years later was called to the High Church, Edinburgh. In 1864 he became professor of Church history in New College, Edinburgh, and in 1873, principal of the institution. He was the first "post-disruption" minister to be elected to the moderatorship in the united body. He is now to be called to the chair a third time in view of his able leadership during the difficulties which have followed the decision in the House of Lords. This is a very remarkable tribute to the personal worth and intellectual ability of a man who crossed the so-called "dead line" thirty years ago.

THE DOMINION PRESBYTERIAN

CHANGE OF GOVERNMENT IN ONTARIO.

Those who believe, with The Dominion Presbyterian, that several hundred political meetings every day—some of them rather turbulent too—are an outlet and safety-valve for the feelings of the people; and who further think the British methods of free speech preferable to the Russian method of repression tempered by assassination, must yet think four months of steady electioneering about enough at one stretch. First we had the Dominion general elections, and we have now finished with the general election in Ontario. The result of the latter is now generally known, that the able Provincial Government, of which the Hon. George W. Ross was Premier, was on the 25th of January defeated by a very large majority. The contributing causes seem to have been the fact that the Liberal party had been in power for 32 years continuously, together with a fierce corruption "Cry," raised against the administration. But the most curious feature of the campaign was the marching side by side to the polls of the liquor interests on the one hand, and of a large section of the temperance electors on the other.

There is no reason to regret that a change has been made. After a 32 years' tenure of office, it cannot but be useful for the two parties to change places for a while—the one to be steadied and instructed by the responsibilities of government; the other to be toned up, vitalized, and purified by a term in opposition.

As to the temperance and liquor questions, each party starts again with a clear slate, and with all the previous "pledges" and programmes wiped out. Complete prohibition is clearly out of the question for a long time to come; but something more practical and less hysterical than much to which we have been accustomed may not be beyond realization. It is our opinion that for some years past a too exclusive attention has been paid to salvation from the evils of the liquor traffic through legislative efforts and clamors. It is time for a return to more individual effort, a return, in short, to more work and less talk.

The Cosmopolitan for February presents a varied table of contents. The leading article is entitled "The Simple Life," by the editor. Then there are half a dozen short stories, many of them handsomely illustrated. "The Early Days of Christian Missions in Japan," by Adachi Kinnosuke, and "Poet," by Hendrick Ibsen. "Philosopher and Poet," by Wm. Archer, will attract thoughtful readers. One dollar a year. — Irvington-on-the-Hudson, N. Y.

The denominational division of the New Ontario Cabinet is as follows:—Four portfolios to Anglicans; two to Catholics; 1 to Methodists, Presbyterians, 0; Baptists, 0.

"THE POPE THAT IS TO BE."

Under this caption Mr. Philip Sidney, F. R. Hist.S., discusses certain imaginary reforms which, he assumes, will be brought about in the Roman Catholic Church by the selection of "an energetic English-speaking Pope, who will endeavor to wrest the government of his church from the thralldom of an Italian Jesuitical clique." In the whole history of the papacy, but one Englishman has ever sat on Peter's chair; and other nationalities have been almost as markedly passed over in favor of Italians. If this condition of affairs endures, says Mr. Sidney, the Catholicism of the church must suffer. Therefore the day must come, he claims, when such a pope as he describes will have to be elected, "if the Roman Church is to be saved from sinking into the depths of degradation and disruption." Such a pope, he says, would have "a tremendous and most difficult, but most noble task to perform." We read further (The Westminster Review, January):

"He would have to put into execution the long-delayed reforms of over a thousand years. He would have to clear the Vatican of its evil counselors and their malign influences. He would have to inspire confidence in a world which for centuries has had the strongest reasons to distrust papal diplomacy. He would have to clear monasteries and churches of spurious relics. He would have to abolish the 'final vows' taken by monks and nuns. He would have to prevent poor people from being imposed upon by extortionate demands for the payment of sums of money to deliver souls out of the flames of purgatory. He would have to curb the restless ambition and despotism of the Jesuits, and to check the sloth of some of the monastic orders. He would have to regulate the donation of indulgences. He would have to put a stop to the frightful cruelties practised on dumb animals by his coreligionists in Italy and Spain.

"Such a pope would have to reverse the policy of his Italian predecessors. He would have to bury the bull of Pío Nono proclaiming himself infallible. He would have to recognize once and for all, the just rights of a united Italy. He would have to surrender the last fragment of his temporal power. He would have to make a huge bonfire of the forged decretals and the contradictory bulls. . . .

"The Inquisition would be abolished, and the Index Expurgatorius no longer published. This latter list, in fact, has for some considerable time past degenerated into a mere farce, since it has become almost impossible for its editors to find room for all the heretical works they would like to denounce, and the gross absurdity of the situation was realized at the accession of Pope Leo XIII., when one of the Pontiff's first acts was to remove from the Index one of his own works, which had long ago been judged and condemned as heretical! Putting books on the Index, moreover, does not in these freer days stop their

being read, and in some cases serving as an advertisement even aid their circulation."

Mr. Sidney summarizes in the following concise list the most urgent of the reforms which he believes some future pope will have to institute:

"(1) The restoration of the cup to the laity, at holy communion.
 "(2) Permission to married convert clergymen to take holy orders, on joining the Roman Church.
 "(3) The resignation of a pope on reaching the age of seventy.

"(4) The surrender of all claims to the temporal power.

"(5) The appointment, in every country, of a commission to examine into the authenticity of the relics preserved for the adoration of the faithful.

"(6) Raising the age limit of confirmation for children, and thereby preventing their approaching the altar for communion, and entering the confessional too soon.

"(7) Restriction of the powers and numbers of the Society of Jesus.

"(8) The publication of an annual balance-sheet, minutely showing the distribution of the funds collected under the name of "Peter's Pence."

"(9) The abolition of the taking of 'final vows' by monks and nuns. By this I mean vows binding men and women, young or old, to conventual seclusion for the whole of their lives."

Mr. Sidney detects already signs of a coming storm within the Roman Catholic communion. "Americanism" and "Liberal Catholicism," he points out, are movements gradually growing in intellectual force and vivacity. Although from time to time denounced and retarded, they revive and continue to flourish. He concludes:

"Until a pope, such as we have now described, shall sit in Peter's chair, all schemes so constantly discussed concerning the so-called reunion of Christendom, and re-union with Rome, can never assume any practical form. In the sixteenth century Rome fell from her proud position, simply because she refused to grant reasonable concessions to the reformers, and unless some great liberal pope be elected in this century, or early in the next, her further fall will be by then far more disastrous than it was in Luther's day. It will not be a further decline, but a complete collapse."

"Christianity is now the prevailing religion of the world," says The Church Economist, which continues: "Its adherents, according to Dr. Roberts, amount to 477,080,158. The next religious faith in point of numbers is Confucianism, with 256,000,000 adherents. Hinduism is third with 190,000,000 and Mohammedanism fourth with 176,834,372. Buddhism is given 147,000,000. The various smaller heathen faiths count up only 118,129,470. This is on the basis of a population of the globe of 1,430,000,000. In other words, the adherents of Christianity comprise just about one-third of the world's population."

STATE OF THE FUNDS.

The following statement shows the receipts to 11th February 1904 and 11th February, 1905, and the amount still required for the respective schemes:

	1904.	1905. required.	Still
Home Missions	\$ 71,829	883,095	\$46,905
Augmentation	12,613	14,153	15,647
Foreign Missions	39,069	62,500	43,959
French Evangelization	12,074	12,168	11,832
Pointe aux Trembles	6,256	7,439	4,561
Min. Wid's. & Orp's	5,914	7,004	7,906
Aged & Infirm Mins'	5,746	6,978	7,022
Assembly Fund	3,980	4,719	2,781
Knox College	2,917	3,188	8,812
Queen's College	1,405	1,855	3,645
Montreal College	1,456	1,061	3,939
Manitoba College	2,204	2,290	1,410

It is encouraging to know that the total receipts to this date are some \$40,000 in excess of those at the corresponding date last year. The Foreign Mission receipts alone are \$23,000 in advance. This is largely owing to the special effort on behalf of the deficit. The amount yet required for all the funds before the close of this month, is about \$160,000. There are, however, somewhere about 500 congregations from whom nothing has yet been got and a considerable number of other charges with two stations where the one station has forwarded a contribution but the other has not. Although only a fortnight of the year remains yet if every one of these non-contributing congregations or stations forward generous gifts, the full amount required may be got. As in some cases treasurers do not know when the year closes, will ministers personally enquire and kindly see that all contributions are forwarded so as to reach Toronto on or before the evening of Tuesday, 28th inst.

A promising publication reaches our table for the first time this month. We allude to the Canadian Forestry Journal, which will be devoted to the interests of the Forestry Association, and will aid in enlisting popular sympathy and support for the more effective carrying out of its aims. The initial issue contains several suggestive articles as well as an appreciation of the late John Bertram, who was a warm and intelligent friend of Canadian Forestry, and had contributed valuable papers on such subjects as "Forest Management in Ontario," and "The Economic Management of Pine Forests." Mr. R. H. Campbell, the managing editor, has done his work well, and the progress given in this number form a useful addition to the still rather scant literature of what promises to be an important work for Canada.

OUR MAGISTRACY.

Canadians are justly proud of their judges and magistrates. No country under the sun has a better class of men administering the laws, and as a consequence within our borders purchased legal decisions, mob violence and lynching are unknown. It is universally felt that under the aegis of Britain's flag the person and property

of every subject is safe from arbitrary or unjust disposal; and all this is in marked contrast to what obtains in Russia or even in other countries, possessed of good laws but badly administered. We are led to these reflections noting in our exchanges that Mr. Alex. Bartlett, of Windsor, has completed fifty years as police magistrate of that city. He has always been a model official, intelligent, fair and fearless. As a representative elder at the meetings of church courts, Mr. Bartlett always takes his share of the work, and on committees, he ever gives efficient service. Long may his bow abide in strength!

Another of our older magistrates, also an elder of long standing, is Mr. A. F. Wood, of Madoc, Ont., who was for several years in the Provincial Legislature, and who has given the country valuable service in several capacities. It will be remembered that Mr. Wood was the magistrate who presided at the recent "bogus ball" investigation at Belleville, where he gained a good deal of ill-will and not a little abuse in certain quarters because of his determination to get at the bottom of the iniquity, no matter who suffered. Magistrates, such as Mr. Bartlett and Mr. Wood—men who discharge their official duties ably and impartially—are numerous in Canada. But few have worked so long or are as well known, as the gentlemen above named.

BONDAGE OF RITUALISM.

It is interesting, not to say surprising, says The Interior, to find from the pastoral letter of the Bishop of Salisbury, what are the "burning questions" that just now disturb the slumbers of the English establishment. The bishop has lately been called upon to testify before the Royal Commission on Ecclesiastical Discipline, and he reports that this investigating committee has found few disorders arising from defects in ritualistic observances but many arising from excess of the same. He therefore advises his rectors that "no more than two lights should be lighted over the holy table during the celebration" of the communion. He instructs his ministers that they must pour water into the wine at the celebration of the eucharist, not the wine into the water, and that the wine "must be more than half of he whole." During the reading of the epistle the congregation must not rise, and during the communion service no hand-bell must be rung. He "emphatically disapproves" of boy-servers, and he will not have children pressed to attend communion either individually or in a body. Warnings so serious as these upon trifles so indifferent, bespeak the bondage of ritualism.

Current Literature is a useful publication for busy people. It gives a birds-eye view of what is doing in the world of contemporary thought, and does it in an attractive manner. The February number is well up to the mark; and a valuable feature is the department devoted to reviews of new books. The Current Literature Publishing Co., New York.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL(For Dominion Presbyterian.)
THE WRONG VALENTINE.

By Mary I. Houston.

"Oh girls! I have a fine idea," said Amy Joyce as she came out of the school yard gate, the centre of a group of girls. "You remember how mean old Mr. Miller was about putting those nasty ashes on the hill so that we could not slide. Well, I have a scheme; let us send him one of those ugly valentines next week, just to let him see what we think of him." And Amy's blue eyes shone with excitement at the thought of thus getting even with the man who had spoiled so much of their fun. "Yes, let's," answered one of the girls, for Amy's word was always law with the little crowd of girls among whom she was the ring leader. "Hattie Rogers will address the envelope, because she is the best writer; and then we can put it so that he will get it the first thing on St. Valentine's day. My! won't he be mad when he opens it though!" merry laugh came from the little group at the thought of Mr. Miller's feelings when he receives his valentine.

"All right. I'll address it," said Hattie, "but I do not think there is any use in posting it. I'm sure old Mr. Miller never gets any letters, and he might not go to the post office for ever so long. One of you girls had better take it up and slip it under his door. Amy, you pass that way so you will have to do it."

"Well, I will, but don't any of you girls tell anything about it or it will spoil all our fun."

No more was said about the valentine that day, but all the following week mysterious smiles and knowing glances passed among the girls. So on the evening of the thirteenth of February the valentine had been selected, carefully folded away in an envelope and addressed to Mr. William Miller, Esq., in Hattie's best writing. Amy had put it carefully in her pocket, as she parted from the girls at the corner, promising to start for school early next morning and leave it at the old man's door.

There was not one of these girls who would have intentionally hurt any one's feelings or have stooped to do a mean act; but the sending of the valentine was looked upon as a joke, and a man as mean as Mr. Miller deserved to get the ugliest one possible, they all declared.

"Why, Amy," said Mrs. Joyce, the next morning, "you are eating no breakfast. What is the matter? There is no need of such haste, for there is fully an hour until school time. By the way, my dear, I want you to go around by Miss Jennings and leave this envelope with her. It contains a few verses that I promised to write out for her." "All right, Mamma, I

won't forget," answered Amy, as she arose from the table and began collecting her books and getting her things ready for school. As she pulled on her jacket she felt in the pocket to see if the valentine was safe. Yes, there it was all ready to be delivered, so putting her mother's envelope in the other pocket she started off down the snowy street.

As she neared the house where Mr. Miller lived with his old servant she began to feel the least bit nervous. What if he should see her and come out ore set his big dog on her? But she had promised to do it, so, as no one was in sight, she quietly opened the gate and made her way through the snow drifts, up to the house. Stooping down she slipped the envelope beneath the door and then ran quickly away, not stopping until she had turned the corner. "Well, that's done," she said to herself. "I wonder what he will say when he opens it. I hope no one saw me. Now, I must go around by Miss Jennings; I almost forgot that."

When she reached the little cottage where Miss Jennings lived she drew out the envelope and prepared to ring the bell. She gave such a start when she saw it. Oh! what had she done? Here was the envelope addressed to Mr. Miller. She had slipped the wrong one under his door. What would the girls say? She was so sure that she had put that envelope into the other pocket. The school bell rang at this moment so she had no time to waste; she hurried in after the rest of the girls had taken their places, so there was no chance of telling them of her mistake.

How long that morning did seem; but at last it was over and the girls crowded around her with eager questions. When she told them what she had done a chorus of "Oh's" came from the disappointed girls. Their good joke was spoiled and Amy knew that the girls all blamed her for her carelessness. She said very little on the way home and when she left the other girls at the corner, she had all she could do to force back the hot tears that would come into her eyes. As she came near to the Miller house she saw that the old gentleman was standing at the gate, rather an unusual thing for him; for, as a rule, he seemed to wish to avoid every one.

Amy quickened her pace and was passing him with downcast eyes when he spoke in a voice less harsh than she expected from him.

"Are you the little girl who put this under my door this morning?" he asked, holding up the white envelope.

"Yes, sir," said Amy in a frightened tone.

"Well, child," he said, not unkindly, "you have done what I thought it im-

possible for any one to do; you have drawn tears from eyes that have been dry for thirty years and have melted some of the ice about a stony heart. Those little verses, my darling used to sing to me; my only child, whose sunny life was cut off in a moment, leaving me the hardened man I have been ever since. Never a Christian man, I strove to be good for Jessie's sake, and might have succeeded. From the hour that her lifeless body was brought home to me, I grew harder every year. Men have tried to reach me by prayer and sermons, but it was of no use. Now your little verses have brought back a flood of memories of little Jessie, who was so like you. Often when I have watched you passing my heart cried out at the injustice that had taken from me my one treasure and left with me the money that I valued only for her sake."

Amy's fear had now given way to pity. Poor old Mr. Miller was not so bad as she had thought him. Her cheeks burned as she thought of how she had come so near giving him that horrid valentine. And he had lost his only child; she had never heard of that.

"Yes, you are like Jessie," went on the old man. "When I saw you sliding down the hill I spread ashes that you might not meet with her sad fate. It was there she lost her life. I thought you children would hate me for it for you would not understand; but I did it for her sake."

The tears were now falling fast from the old man's eyes and Amy's heart went out to him in his bitter sorrow. How thankful she was now that she had made the mistake in the envelopes. How she despised herself for what she had planned to do. Reaching out her small hand she quietly stroked that of the old man.

"Please let me be your friend for Jessie's sake," she said with a sob. "We never knew about her, and always thought you hated us."

And they did become fast friends, and everyone wondered at the change that had come over Amy Joyce. The valentine sent in such an unworthy spirit had been the means of leading an old man to the light and taught a never to be forgotten lesson to a band of thoughtless little girls.

Cannington, Ont.

If wisdom smile, let wisdom go!

All things above

This is the truest: that we know because we love.

Not love because we know.

—Arthur Sherburne Hardy.

When a knife has been used to cut onions, wipe it with a damp cloth and rub it briskly with coarse salt. The objectionable smell will then entirely disappear.

BABY WOODCHUCKS.

The woodchuck family best known to me was the one that lived by the old rail fence just back of the orchard on my father's farm. The mother introduced herself one morning in the latter part of May, just as old Rover and I had started out for a day's fishing. As she fled at our approach, Rover followed and disclosed to me the burrow into which she had fled.

More than one day's sport I got out of that burrow. I took care that Rover didn't go with me when I made my visits, and, instead of digging out the inmates, boy-fashion, I waited for them to come out of their own accord. Several times the old woodchuck appeared; but, feeling sure that there were "more to follow," I patiently watched and waited. Finally my patience was rewarded, for one fine morning, five little cubs came tumbling along the narrow passage after their mother to the entrance of the burrow, and looked with great, beautiful brown eyes upon the outside world. What a marvellous surprise it must have been to them to view the green grass and beautiful flowers!

When satisfied that there was no danger lurking in the immediate vicinity, the mother led the way into the grass, followed by the cubs, which tumbled along in haste to keep close to her. They tried to imitate her in everything; and when she nibbled a clover leaf they followed her example; and soon the sharp little teeth had learned to cut the juicy leaves.

The real object of their first outing was soon accomplished—that of filling their stomachs—and then they began playing about the grass, very much like puppies, but the mother was careful not to let them wander far from the entrance of their home, for if her trained ear caught the sound of something approaching she would hustle the little ones into the burrow.

Once the cubs had travelled only a part of the passage before they heard the deep breathing of the dog at the mouth of the tunnel. The exertion and excitement must have made their little hearts beat fast, and for the first time in their lives they learned what it was to be frightened.

This was only the beginning of their education; for day after day they came out of the burrow, and when they scrambled back, something had been added to their little stock of woodchuck knowledge. A part of this knowledge was obtained by copying their mother, but by far the greater part came through instinct and experience of their own.

Some attention was given to the art of climbing trees and fences, for from elevated positions they could command a much more extended view of meadow and woodland. Yes, woodchucks really climb fences and small trees, though their first attempts are very clumsy. Never a day passed that the little woodchucks did not receive a lesson in danger signals. They soon learned to distinguish among the many sounds that came

to their ears those that threatened harm from those that meant no harm at all. They learned that a dog is not a dangerous foe, as his presence is usually made known while he is some distance off; but they learned to be very wary when a fox was in the vicinity.—From Silas A. Lottridge's "The Woodchuck," in February St. Nicholas.

NEVER DONE.

By F. H. Sweet.

How many buttons are missing today?
Nobody knows but mother.
How many playthings are strewn in her way?
Nobody knows but mother.
How many thimbles and spoons has she missed?
Nobody knows but mother.
How many hats has she hunted today?
Nobody knows but mother.
Carelessly hiding themselves in the hay?
Nobody knows but mother.
How many handkerchiefs willfully strayed?
How many ribbons for each little maid?
How, for her care, can a mother be paid?
Nobody knows but mother.

How many muddy shoes all in a row?
Nobody knows but mother.
How many stockings to darn do you know?
Nobody knows but mother.
How many little, torn aprons to mend?
How many hours of toil must she spend?
What is the time when her day's work will end?
Nobody knows but mother.

TELLING THE TRUTH.

In a case that was being tried before Sir James Alan Park, a little girl of ten was a witness. As is usual before taking the evidence of children, the judge wished to be quite sure that the girl realised the necessity of speaking the truth. Having answered satisfactorily his questions about the Commandments and the Lord's Prayer and the Catechism, he said in a kindly tone that he had only one more question to ask:

"Just tell me, little girl, what do you do before going to bed?"

The child was silent. Thinking she had not understood him, the judge repeated his question, encouraging her not to be afraid to speak out. At last, amidst silence that was complete and almost painful, she said, as if taking his lordship into her confidence: "I take off my clothes and put on my nightdress!"

FELT BETTER ALL DAY.

A story is told of an old gentleman who, on one occasion, shared his seat in a train with a little boy friend. They chatted pleasantly, and the old gentleman listened intently as the boy told him of his progress in school.

During a pause in the conversation his little friend said, quite abruptly:—"Doesn't it make a fellow feel good to do a little kindness?"

The old gentleman, looking into his face, asked, "What have you been doing, Fred?"

"Why," he replied, "I only helped a poor old woman across Broadway this morning. She was so grateful for my help that I declare I have felt better all day for it."

Spray the children's throats occasionally with a very weak solution of carbonic acid and water.

A SMILE IN EVERY DOSE.

If your little ones are cross, peevish and fretful, give them Baby's Own Tablets, and they will soon be cheerful, smiling and happy. Worried mothers who use this medicine will find there's a smile in every dose. Mrs. N. Nathieu, Nobsbong, Ont., says: "Before I began using Baby's Own Tablets my little one was always sickly and cried day and night. But the Tablets have regulated his stomach and bowels, given him strength, and he is now good-natured and growing finely." Mothers need not be afraid to use this medicine—it is guaranteed to contain no opiate or harmful drug, and may be given with perfect safety to a new born babe. Sold by all medicine dealers or sent post paid at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

WOODPECKER'S SAVINGS BANK.

Among the woodpeckers of California there is one kind, popularly called the Carpenter, which is of such careful habits that many a friendly society might take a lesson from it. Although the winter is not very severe, the bird well knows how hard it will then be to obtain food. So it begins early to lay by for the frosty day. It stuffs the holes of trees with acorns, and is artful enough to choose acorns that contain the larvae of insects. The larvae thrives on the fruit, and in the course of time becomes a fattened tit-bit for the bird. Pine trees, on which acorns do not grow, have often been seen dotted or plugged all over with them.

**Greetings from
The House of Orme**

Every week we shall advertise in this same space telling of the superior excellence of our musical merchandise.

If you desire anything musical write us addressing Dept. 3, and a prompt response will be made.

No trouble to answer questions.

J. L. Orme & Son
OTTAWA.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. Mr. McIntosh, in his address at the anniversary service of the Gible Congregational church, spoke favorably of the proposed union of the Presbyterian, Methodist and Congregational churches.

A few evenings ago Rev. A. G. Cameron, who is under call to Martintown, delivered a lecture in Westboro church on A Trip Through Canada, with special reference to home mission work. Mr. Cameron illustrated his lecture with numerous lantern views, taking his audience from the Atlantic to the Pacific, and by his pictures showing the very varied occupations of Canadians in those vast areas where mission work is now being carried on. His scenes on the Upper Ottawa, in the ranching districts of the Northwest, and among the mountains of British Columbia are especially worthy of mention.

The Men's Association of Bank Street church debated the question of prohibition for Ontario and there was an interesting discussion. The main motion was one for total prohibition and was supported by D. B. Gardner and Samuel Stewart. An amendment was proposed by A. W. Ault and McGiffin, who favored local option. An amendment to the amendment was offered by Dr. Bapiste and J. M. Young. This last resolution asked only that the present liquor laws be more rigidly enforced and that the number of retail drinking places be reduced. A decision was left to the audience, and on a vote being taken the amendment to the amendment was defeated and the amendment to the main motion carried. The final vote was a tie and the chairman and president of the association gave his casting vote in favor of the main motion, which desired total prohibition.

QUEBEC

The annual meeting of St. Andrew's church, Three Rivers, was held on the 8th February. The pastor, Rev. J. R. MacLeod, presided, Mr. W. F. Adair, secretary. Reports were submitted from the Session, Treasurer, Sunday school and Ladies Aid. In some of these departments there were balances on hand. All accounts for the past year were found to have been paid. The Revenue exceeded \$1,600. Schemes \$133. The managers contemplate the expenditure of over \$300 on improvements on the church. Messrs. H. P. Blair and R. W. Williams were re-elected as managers. Mr. A. Houlston was appointed secretary of the Board for the year, Alderman J. T. Tebbut, chairman, and Mr. W. F. Adair, treasurer. The organist, choir and managers were cordially thanked for their services. The report of session dwelt upon one discouraging feature, viz., the large number who have moved away during the year.

At the last meeting there was laid before the Whitty Presbytery a call from the congregation of Columbus and Brooklyn to Rev. J. B. Borland, M.A., Collingwood. Commissioners from the congregation very heartily supported the call and it was cordially sustained by Presbytery as a regular gospel call. Mr. Hodges was appointed the Presbytery's commissioner to prosecute the call before Barrie Presbytery. In the event of Mr. Borland's acceptance provisional arrangements were made for his induction at Brooklyn on February 21st.

Reports submitted at the annual meeting of the Orillia church showed that the year had been one of great activity and that the financial results had been most satisfactory. The total receipts of the congregation for all purposes were about \$6,400, and of this upwards of \$1,700 had been given to home and foreign missions. After paying salaries and other expenses there was a balance on hand of \$149. There were no floating liabilities in form of notes, these having been entirely wiped out. The following were elected managers for a term of two years: Wm. Thomson, H. T. Blackstone, T. A. World, Adam Anderson, D. I. Grant, D. J. Gibson, D. A. Macnab, D. S. Thomson, R. A. Robinson, D. Cotton, D. M. McKinlay, J. J. Thompson.

MONTREAL NOTES.

The death is announced of Mr. J. Burt Sutherland, formerly a dry goods merchant of London, Ont., but more recently living in retirement in this city. Having travelled a great deal he frequently lectured on what he had seen in foreign lands. When at home Mr. Sutherland devoted himself very largely to religious work, and was always willing, without remuneration, to fill a country pulpit or give a lecture about his travels.

At the annual meeting of St. Mark's Church the Rev. G. T. Kinnear presiding, the report for 1904 was submitted. It showed that the membership was good and that there was a balance in favor of the church, after all expenses had been paid. The reports on Sunday school and the Chinese Sunday school were also satisfactory, there being a fair attendance of teachers and pupils; while the Ladies' Aid Society was in a prosperous condition. Three new elders were then chosen, namely, Mr. Young, Mr. Donan and Mr. Jones, jr.

The financial reports just published of the American Presbyterian Church, of which the Rev. Dr. Johnson is pastor, show that the past year's work has been remarkably successful. Contributions to the benevolent fund amounted to \$13,633.51. Of this amount \$109.26 was expended in home Sabbath-school expenses, \$407.72 in home Sabbath-school donations, \$136.50 in Inspector Street Sabbath-school donations, \$5,779.03 in the work of the Inspector Street Chapel, \$5,387.37 in the work of home missions, and \$3,423.88 in foreign missions. The Woman's Foreign Missionary Society raised and disbursed \$1,012, leaving a balance of \$215.91 in hand. The trustees' statement shows receipts amounting to \$11,297.67, of which \$292.70 remains in hand. The total amount raised for the year was \$30,894.08.

Knox Chinese Sunday school celebrated its tenth anniversary by an open session. Mr. William Robertson, superintendent of the school, presided, and there were present on the platform the Rev. Messrs. James Fleck, E. Scott and J. Paterson, and Messrs. Wright of Hongkong, Paul and Hains. After song, Psalm xlc, a psalm of the season, was well read in English by Lung Gong, and Lee Quong offered prayer in Chinese. Lee Quong is president of the C. E. Society to which, earlier in the evening, two new members were added, and by which a contribution was made to the Forward Movement of the city C. E. Union, the recent rally of which a number of Chinese members attended. Mr. George E. Robertson, in some retrospective remarks, told of ten things for thanksgiving, namely, the interest taken in the school by Knox Church, the good attendance, that some sixty had joined by confession of faith and baptism; good influence and active Christian effort at home and abroad; faithful teachers, and the co-operation of the several denominations with promise for the future. "Our boys," Frankie and Peter sang a song and chanted a psalm. Addresses were next given by Mr. J. McD. Hains, who spoke of the present aspect of the work here, and Mr. Wright (recently returned from Macao), who told of the hopeful work of the four missionaries sent from Montreal. A letter from Mr. McKay was read, telling of the open-door of opportunity and of recent visits to a number of Montreal Christians who have lately returned, and who are doing effective work in China. Dr. Thomson urged the value of the opportunity before them and the promising character of the work. A soul-saving service, he said, called for much patience and prayer. The Rev. E. Scott concluded with an earnest prayer on behalf of scholars and workers.

One of the most welcome periodicals reaching our table is Foreign Missionary Tidings, published by the W.F.M.S. The February number is unusually full of valuable information and news from widely separated fields. Mrs. MacGillivray, editor, is doing her work uncommonly well.

EASTERN ONTARIO.

The new Presbyterian church at North Bay will be formally opened about the 1st of March.

Rev. G. McGregor, B.D., of Pickering, was elected Moderator of Whitty Presbytery for the current year.

Rev. A. E. Mitchell, Ottawa, is announced to conduct anniversary services in Zion Church, Carleton Place, next Sunday.

Rev. W. G. Wilson, Smith's Falls, is announced to conduct the anniversary services in St. John's church, Cornwall, next Sunday.

Rev. Robt. Young, of Pakenham, and the Rev. Orr Bennett, of Almonte, exchanged pulpits on a recent Sunday, when Mr. Bennett preached anniversary sermons at Cedar Hill.

The ladies of Knox church, Cornwall, held a social in aid of the manse fund, at Mrs. Binnie's. There was a very large attendance and a very interesting programme was rendered. The financial results were quite encouraging to the ladies.

The annual meeting of St. Andrew's church, Appleton, was held last week, and the several reports in connection with the church work showed the congregation to be in a flourishing condition. Messrs. Jas. Syme and John Scott were elected to the board of managers.

On his way home from Ottawa, Rev. Dr. Wardrope, of Guelph, one of the fathers of the church, spent Sunday 5th inst., in Carleton Place, the guest of Mr. and Mrs. W. B. McArthur, and took the service in Zion church in the evening, preaching very acceptably from the words in Heb. 11, 40: "Some Better Thing."

Rev. J. E. Smith, B.A., of Essa, has received a hearty and unanimous call from the congregations of Burnbrie and Ralston, one of the best charges in Central Ontario. The salary to begin with is \$850 with a free manse and glebe and a month's vacation.

The special services in St. Andrew's church, Almonte, closed last week. Mr. R. J. Farrell, secretary of the Y. M. C. A., Ottawa, assisted Rev. Mr. Bennett on Thursday and Friday evenings. His addresses were very earnest and much appreciated by those who heard him.

Dr. John Abraham, Whitty, is nominated by Whitty Presbytery for the moderatorship of next General Assembly; and Rev. A. Gandier, P.D., Toronto, was nominated as a suitable person to fill the vacancy in the chair of New Testament Literature and Exegesis in Knox College.

The annual meeting of St. John's, Cornwall, last week was largely attended. The reports showed the finances to be much improved. The old officers were all re-elected except Mr. G. R. Phillips, who retired from the manager's board, Mr. R. Smith being elected in his place. The pastor, Rev. N. H. McGilivray, was given a bonus of \$100 for the year.

At the annual meeting of St. Andrew's, Pakenham, the reports were encouraging. The officers of last year were re-elected. A special committee was appointed to canvass the congregation in regard to the building of horse sheds on the church ground. The cemetery committee was re-appointed and highly commended for the work of the past year and were given full power to use their own judgment so far as the funds are subscribed by the united congregations, Methodist and Presbyterian.

Woodville church, (Rev. W. M. Kannawin, pastor) received a number of encouraging reports at the annual meeting. The membership is 283; 10 having been added on profession of faith; 11 by certificate, and one name was re-entered on roll. The monthly services at River-view, Argyle and Grant's have been much appreciated by the people of these sections. The total receipts including balance from last year, amounted to \$2,363.29; the expenditure footed up \$2,422.12, leaving a balance due treasurer of \$38.83. This congregation contributes \$236.25 to Foreign Missions, and \$240.00 to Home. We are indebted to Mr. J. C. Gilchrist, session clerk, for the printed report.

Rev. Mr. Sincennes, Cornwall, will occupy the pulpits of St. Matthew's, St. Mark's, and Faran's Point churches on Sunday.

Rev. P. F. Sinclair, Sonya, conducted services in St. Andrew's, Beaverton, last Sunday. He also gave an interesting address to the Sunday School scholars.

The annual meeting of St. Mark's, Wales, showed that excellent work has been done during the past year. The debt on the church, also on the new hall and sheds, which were built a few years ago, has been paid. The balance on the new organ, which was placed in the church last fall, has also been paid. There is on hand in the treasury the sum of \$225.45 for the purpose of remodelling the church in the spring.

The annual meeting of the Whitby Presbyterian W.F.M.S., was held in St. John's Church, Port Perry. The presbytery raised \$1,168, an increase of \$70 over last year. Two new mission bands were formed and one re-organized. A bale of clothing weighing 900 pounds was consigned to Rev. F. J. Dodds, Carlyle, Assiniboia. Miss McClellan, Whitby, and Rev. P. F. Sinclair, Sonya, addressed the afternoon meeting. In the evening Dr. Margaret McKellar gave a very able and earnest address on her medical work in India. Addresses were also given by Rev. Murray Tait, representing the presbytery, and Rev. Alexander Esler, Cooke's Church, Toronto. The officers for the year are as follows: President, Mrs. Scott, Port Perry; Vice-presidents, Mrs. Crozier, Ashburn; Mrs. C. F. McGillivray, Whitby; Mrs. McGregor, Pickering; Mrs. McIntyre, Whitby; Miss Moorcraft, Bowmanville; Recording Secretary, Miss E. Small, Oshawa; Corresponding Secretary, Miss C. Thomas, Whitby; Secretary of supplies, Mrs. Kean, Whitby; Treasurer, Mrs. Currie, Port Perry.

On Sunday, Jan. 8, 1905, services were conducted morning and evening in Barnstow church, by Rev. A. M. Currie, of Almonte, the occasion being the sixth anniversary of the new church. Owing to the deplorable condition of the roads the attendance was not large. On Monday evening the annual social was held in the commodious basement. After enjoying the good things there prepared for them the people moved up to the church auditorium where they were furnished with an excellent programme. Rev. E. J. Shaw, the pastor, occupied the chair. Rev. John Hay, of Renfrew and Rev. A. M. Currie, of Almonte, gave excellent addresses, proving themselves both instructive and interesting on the platform. Miss Irvine, of Pembroke, the soloist of the evening simply charmed the audience. All her pieces were well received. Miss Brown, of Almonte, in a number of well chosen recitations given with excellent effect never failed to please the audience, and she had to respond to an encore more than once. There were several local entertainers on the programme, all of whom displayed good talent. At the close Rev. Mr. Hay moved a vote of thanks to Rev. Mr. Shaw, for so ably acting as chairman, and congratulated him on the success of the entertainment, and the good will so apparent on all sides. (This item only came into our hands in time for this issue. Editor.)

At the recent meeting of Whitby Presbytery, on recommendation of Mr. Wright, convener of the Sunday school committee, arrangements were made for an annual Presbyterial visitation of all the Sunday schools of the Presbytery. A profitable conference was enjoyed as ministers reported how the mission work of the church had been brought before the congregations during the year. The congregation of Ashburn and Utica reported that they had increased their pastor's salary. Mr. Hodges was appointed to visit Claremont congregation and ascertain what steps may be taken to increase the salary of their minister to the minimum \$800 a year. A report was received from a committee formerly appointed to consider resolutions of Toronto Presbytery regarding the following resolution in connection therewith: That we concur in the suggestions made and will gladly co-operate in efforts to prepare a uniform plan for the licensing of students. A well prepared circular sent out by the Assembly's committee on Systematic Benevolence was read. The vital importance of the subject was emphasized and a committee of Presbytery appointed to co-operate with the Assembly's committee.

WESTERN ONTARIO.

At the recent communion services in Blenheim Church, seven were added to the roll.

Rev. Dr. Hamilton, interim moderator of Knox Church, Stratford, has been voted \$200 for his services during the vacancy.

Rev. R. A. Cranston, Cromarty, after a severe illness, has been able to resume his pulpit and pastoral work, much to the satisfaction of his people.

At the Annual Meeting of Knox Church Owen Sound, the salary of the pastor, Rev. R. J. Alpine, was increased from \$1,500 per annum to \$1,800. The congregation furnish a free manse.

At the annual meeting of Knox church, Clifford, Rev. S. Young, the pastor, read an interesting paper on the history of the congregation, prepared by himself. The congregation will publish the paper in pamphlet form.

At the annual meeting of Knox church, Stratford, it was announced that the present membership was 888. The total receipts, including a balance of \$199.82 from last year, amounted to \$7,700.42; expenditure practically the same amount.

The congregation of St. Andrew's, London, will erect a \$20,000 Sunday school building, adjoining the church. At the meeting held to elicit opinion on the subject between \$7,000 and \$8,000 was subscribed on the spot. Five members have agreed to contribute \$5,000 providing the rest of the congregation give \$10,000. The new building will be in keeping with the material and architecture of the church.

The induction of Rev. Robert Martin into the pastorate of Knox Church, Stratford, took place on the 7th inst. Rev. J. S. Hardie, moderator of Presbytery; Rev. A. Edington preached; Rev. Dr. Hamilton stated the steps leading up to the call. Rev. E. W. Pantor addressed the minister, and Rev. H. Cowan the people. Mr. Martin received a warm welcome from his new charge and enters on his work under the most encouraging auspices.

There was a large attendance at the annual stock-taking of Chalmers' Church, Woodstock. Rev. Dr. MacKay, pastor. Thirty-seven members had been added to the communion roll during the year, giving a total of 422. Bible Class Guild had been organized with a membership of 150, and much interest was being manifested in the study of the selections of Scripture for the young people of the church. The financial report showed that the total contributions for the year amounted to \$2,942.48, being \$250 in advance of the previous year.

St. Andrews, Sarnia, is in a flourishing state. During the year the contributions amounted to over \$4,700, and the actual debt of the church is practically nil. The Sunday school is in a flourishing condition with 303 scholars enrolled. The three retiring managers, R. I. Towers, M. B. Proctor and D. N. Sinclair, were re-elected. The Session's report showed a large increase in the number of communicants during the year. The Ladies' Aid Society also showed a gratifying record of good work, with a balance on hand of \$815.

At a meeting of officers and Sunday school teachers of Knox Church, St. Mary's, at the home of Mr. and Mrs. R. Shepherd, Rev. Mr. Grant, in a few well chosen words, presented Mr. Shepherd and family with one of the most modern sets of Bible commentaries in six volumes. The gift was a token of appreciation from their fellow-workers on account of the valuable aid rendered by the family in Sunday school work; but particularly on account of the labor extended by Mr. Shepherd as superintendent, which office he has filled untiringly for the past ten years or more.

Knox Church, Guelph, is doing well under the pastorate of Rev. Ross, who at the annual meeting was handed a cheque for a substantial amount. During the year 97 new members were admitted, 49 names were removed by death, or removed from the congregation, leaving the present membership 689, which is the largest in the history of the church. The total collections for missionary purposes amounted to \$1,226. In the Sunday school there are 326 names on the roll, with a staff of 48 teachers. In the branch school there are 83 scholars and 10 teachers and officers. In addition there is a foreign class, composed of 13 Chinamen, each of whom is supplied with a teacher.

ORANGEVILLE NOTES.

The new church at Maple Valley erected under the pastorate of Rev. G. S. Scott, cost \$3,842.

At the annual meetings of Pricerville and Swinton Park, the salary of the pastor, Rev. J. A. Matheson, was increased \$125.

Chalmers Church, Fiesherston, is to enjoy the luxury of burning its mortgage Feb. 13th. On the Sabbath Rev. A. Wilson, under whose pastorate the church was erected, is to preach the anniversary services.

Dundalk and Ventry raised last year \$2,900, gave \$235 to missions and \$60 to other benevolent objects. There were 28 additions to the church, of which 19 were by profession. The salary of the pastor, Rev. J. Buchanan, was increased \$100.

The annual meetings of Hillsburg and Bethel churches showed considerable progress for the year. The income was \$2,984, of which \$443 went to missions. Additions to membership were 41 by profession and 9 by certificate. At the annual tea meeting on January 20th the debt on the Hillsburg manse was wiped out and the field is in a highly satisfactory shape, reflecting credit on the pastor, Rev. S. B. Russell, who has the work well in hand. At the tea meeting Rev. J. Buchanan, of Dundalk, delivered his delightful lecture, entitled "My Trip to Britain." He described some of the Natural beauties of Auld Scotia and the Emerald Isle in a way that greatly delighted the audience. Rev. R. Farlie, a former pastor, congratulated Mr. Russell on the success of his work; and an interesting musical program filled in a very helpful and instructive social gathering.

The annual Sunday school entertainment of Claude church was held on Tuesday evening, 31st January. A large company sat down to a delightful tea in the hall adjoining the church. The table preparations reflected high credit on the ladies of the congregation. After tea the church was crowded with an appreciative audience, who had gathered to hear an illustrated address on Palestine by Rev. R. J. M. Glassford, of Guelph. The lecturer was in rare form and for two hours held the large congregation as he explained the views which were thrown upon the canvas. Many Bible references were explained fully and the young people of the Sunday school will not soon forget the helpful and instructive lessons brought out by the lecturer. Rev. Mr. Cheyne, the minister, presided, and under his wise and energetic leadership Claude and Mayfield will continue to add to their already splendid record. Mr. R. J. McGregor, S. S. superintendent, had the details of the evening well thoughtout, and was much pleased with the complete success of the evening's entertainment.

Rev. S. B. Russell of Hillsburg preached effective anniversary sermons at Tarbert on Sabbath, February 5th, and exchanged with Rev. W. N. Cair.

On Monday Jan. 30th the annual congregational meeting of Stanley street Church, Avon, Rev. S. O. Nixon, Ph.B., pastor, was held. There was a good representative congregation present. The reports presented were all of the most encouraging nature showing a general advance. This is by far the best year of the present pastorate. The Ladies' Aid deserve special mention, having raised upwards of \$2,000 during the present pastorate of five years. The total receipts are about \$3,100.00. The present membership is 335. Our assets are \$1,300; our liabilities \$300.

On the 3rd inst., the Rev. Dr. J. K. Smith, late pastor of Knox Church, Galt, died in that town of pneumonia, at his apartments at the Imperial Hotel, where he and his wife have been living in retirement for about two years. Dr. Smith was born in Aberdeen, Scotland, in 1827, and was one of four brothers, all of whom became ministers. Deceased came to Canada in 1852, and has been pastor at the following places during his ministerial career, covering a period of about 45 years: Ramsay, Lanark county, Ontario; First Presbyterian Church, Brockville; Knox Church, Galt; Fort Massey Church, Halifax; First Presbyterian Church, San Francisco and First Presbyterian Church, Port Hope. He is survived by a widow and two sons. His son, Rev. J. Cumming Smith, of Indianapolis, U.S., died in that city early last year.

PAINFUL RHEUMATISM.
How it is Caused by Bad Blood, and
Why Cured by Dr. Williams'
Pink Pills.

Not many years ago doctors thought rheumatism was only a local pain caused by cold or wet in ageing joints and muscles. Now they know that rheumatism is caused by the blood becoming tainted with uric acid from disordered liver and kidneys. This acid eats into the vital organs. It destroys their vitality, contracts the muscles, stiffens the joints and irritates the nerves. Then cold and wet makes every bone groan with aching rheumatism. You blame the weather, but the real cause is acid in the blood. The stiffness spreads and the pains grow worse each year until you are a helpless cripple, tortured day and night. Perhaps the disease may spread to the heart—and that means sudden death. You must not neglect rheumatism—but you can't cure it with liniments, plasters or hot cloths. They cannot possibly touch the blood. The only sure scientific cure is Dr. Williams' Pink Pills, because they actually make new blood. They sweep out the painful acid, loosen the joints, and muscles, brace up the nerves, and strengthen the liver and kidneys for their work in casting out impurities. This is proved by the thousands of suffering rheumatics who have been made well and strong by Dr. Williams' Pink Pills. Mr. T. H. Smith, of Caledonia, Ont., is one of these many witnesses. He says: "For a number of years I was badly troubled with rheumatism, and was so crippled up I could scarcely do any work. I tried a number of medicines, but they did not help me. I saw Dr. Williams' Pink Pills advertised as a cure for rheumatism and decided to try them. Before the third box was gone I found myself much better. I continued to use the pills throughout the winter and they have completely cured me. I got so I could work on the coldest day without a coat and not feel a twinge of the trouble. I think every rheumatic sufferer should promptly take Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills cure men and women who are crippled with lumbago, rheumatism, sciatica, paralysis and even locomotor ataxia, because they actually make new, rich red blood. This new blood sweeps the painful, poisonous impurities out of the system and puts the whole body into a healthy state. Nothing but good rich blood can do that—and nothing can give you healing blood except Dr. Williams' Pink Pills. If the blood is bad the nerves are bad, for the nerves feed on the blood.

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That is the cause of sleeplessness, nervousness, hysteria, St. Vitus' dance, neuralgia and loss of vitality in men and women. Dr. Williams' Pink Pills faithfully used cure these diseases and other blood disorders such as anaemia, biliousness, indigestion, heart troubles, backache, kidney trouble and decline. But you must get the genuine pills. The "something else just as good," medicine which some dealers try to persuade their customers to take never cured anything nor anyone. See that the full name, "Dr. Williams' Pink Pills for Pale People," is on the wrapper around every box. If in doubt write direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed at 50 cents a box or six boxes for \$2.50.

SPARKLES.

Solomon was the wisest man in his day, but then, of course, that was long before your time.

She—"Are you sure you love me for myself alone?" He—"Did you think I loved you for your mother?"

"Do you believe that a cat has nine lives?" asked a youth. "Certainly," answered the sage, "and I also believe it spends eight of them in voice culture."

Somehow a man feels much worse the day after he has lost an hour's sleep on account of the baby than the day after he has lost five hours' sleep at the club.

A pupil in a Lynn (Mass.) school was asked by his teacher to give the definition of a vacuum.

"I can't just describe it," said he, "but I have it in my head."

Caller—My health and digestion are perfect, doctor. I haven't an ache or pain. The trouble with me is that I can't sleep at night.

Physician—If that is the case, sir, I suggest that you consult your spiritual adviser.—Chicago Tribune.

"Now my good man," said the pompous stranger, who had signed "Viscount Hardcastle, London," on the register, "what are your terms here?"

"Cash in advance," replied the shrewd hotel clerk promptly.

Mr. Brown—Shall we have to buy new woolen underwear for all the boys this year?

Mrs. Brown—No, dear. Yours have shrunk so they just fit John; John's shrunk so they just fit Jimmy; Jimmy's shrunk to fit Willie, and Willie's are just snug on the baby. You are the only one that needs new ones.

Steamed Fruit Roll.—Roll a rich biscuit dough into a sheet half an inch thick, spread with a layer of marmalade or jam, roll tightly, place on a plate in the steamer for half an hour, then put in the oven long enough to dry the outside. Serve with a soft sauce. In place of marmalade, fresh fruit can be used sprinkled with sugar. Chopped figs and raisins, sprinkled with almonds and a pinch of cinnamon, give an Oriental flavor very palatable.

WORLD OF MISSIONS.

Not long ago a proclamation was posted in a town in Shansi, China, officially ordering Christians to pay regular dues for supporting Confucian temples. Real religious liberty will come slowly in such a country, and with it many a shock and jar; for the average Chinese official can not realize that he persecutes Christians by an order maintaining an ancient custom.

A mission worker in India used a strong illustration when he said to some Hindus, "Supposing that a woman should dress a dog in men's clothes and tell people it is her husband, how would the husband like it? But you do worse; you dress up a stick or a stone and tell people that it is God!" Such an appeal, right from the mission field helps one to make the work real to the mind.

Persons who give to missions often like to give for a particular work or station or missionary. Other persons are so interested in some particular class of work that though able to support substitutes in the field, they go themselves as missionaries for a term of years. Such workers are found in the lists of many Missionary Societies. The W. M. S. reports the appointment of such a lady to one of its India stations. She goes at her own charges. The example is worth following by those able to do it.

Curious are the happenings in missionary work in Japan. A missionary of the C. M. S. had gained permission to give a lantern lecture to wounded soldiers. When he reached the place provided by the officers for the meeting he found it was a Buddhist temple. There at one side of the high altar and under the shadow of Buddha he stood and preached Christ to a most attentive audience. The missionary had to tramp that night seven miles in the rain to reach his home, but his heart was light, for joy of having had the privilege of that talk to the friendly soldiers.

The British and Foreign Bible Society is raising a Centenary Fund to be held for emergency use. Out of the \$1,216,000 (250,000 pounds) planned for the fund, \$972,000 had been received by the middle of December. A considerable proportion of the gifts have come from foreign mission fields. Dayaks in Borneo, who "used to collect human heads as boys collect postage stamps," have sent their contribution; former cannibals from Oceania prepared copra, and have given that; women have sat down amid the war terrors of Manchuria, and have made embroideries to send; child-widows in India have given the pet kid or the pet hen; black Australians of North Queensland, have dived for oyster shells and have given them. It is not only a wonderful vote of confidence in the Bible that we meet in this uprising among all kindreds and tribes and nations; but it is a revelation that great multitudes in all parts of the world have actually used the Bible in their lives and have found that it works.

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney.
 Inverness, Whycocmagh.
 P. E. I., Charlottetown, 3 Feb.
 Pictou, New Glasgow.
 Wallace, Tatamagouche.
 Truro, Truro.
 Halifax, Halifax.
 Lunenburg, Lahase.
 St. John, St. John.
 Miramichi, Campbellton.
SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Que., St. Andrew's, 14th
 Feb., 8.30.
 Montreal, Knox, 7th Mar., 9.30.
 Glengarry, St. Elmo.
 Lanark and Renfrew, Zion Church,
 Carleton Place, 21 Feb.
 Ottawa, St. Paul's, 7th Mar., 10
 a.m.
 Brockville, Winchester, Feb. 23,
 p.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville.
 Peterboro, Peterboro, Mar. 7.
 Whitby, Oshawa, 18th Apr'l, 10 a.m.
 Toronto, Toronto, Knox, 2 Tuesday,
 monthly.
 Lindsay, Cannington.
 Orangeville, Orangeville, 7th Mar.
 Barrie, Barrie, 28th Feb., 10.30.
 Owen Sound, Owen Sound, Mar. 7.
 Algoma, Blind River, March.
 North Bay, Huntsville, 7th Mar.,
 10 a.m.
 Saugeen, Mt. Forest, Mar. 7.
 Guelph, Fergus, Melville Church,
 21 Feb., 9.30. Conference pre-
 vious day, afternoon and evening.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, Hamilton, Mar. 7,
 10 a.m.
 Paris, Paris.
 London, St. Thos., 7th Mar., 10.
 Chatham, Chatham, 7th Mar., 10.
 Stratford, Knox, Stratford.
 Huron, Seaforth.
 Sarnia, Sarnia, St. Andrew's.
 Sarnia, Sarnia, St. Andrew's, Mar.
 7.

MAITLAND, WINGHAM, 7 Mar., 10 a.m.
BRUCE, PAISLEY, 7 Mar., 10 a.m.
SYNOD OF MANITOBA AND NORTHWEST.

Portage la Prairie, 28th Feb.
 Brandon, Brandon.
 Superior, Fort Arthur, March.
 Winnipeg, Man., Coll., 2nd Tues.,
 10 a.m.
 Lock Lake, Pilot M'd., 2 Tues. Feb.
 Glenora, Treheine, 3 Mar.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Caniata, Feb., '05.
 Regina, Regina, Feb., '05.
SYNOD OF BRITISH COLUMBIA.
 Calgary.
 Edmonton, Strathcona.
 Kamloops, Vernon.
 Kootenay, Fernie, B.C.
 Westminster, Chilliwack.
 Victoria, Nanaimo, 21 Feb.

CANADIAN PACIFIC.

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

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

VIA SHORT LINE FROM CENTRAL STATION:

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

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

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

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

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THE CANADIAN NORTH-WEST

HOMESTEAD

REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest 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 is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the District in which the land is situated, receive authority for some one to make entry for him. A fee entry of \$10 is charged for a homestead

HOMESTEAD DUTIES.

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

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

(2) If the father (or mother, if the father is deceased) 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 contemplated 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 farming land owned by him in the vicinity of his household, 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 connecting township.

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

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 Northwest 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 Agents in Manitoba or the Northwest Territories.

W. W. CORRY,

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 land are available for lease or purchase from Railroad and other corporations and private firms in Western Canada

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Tabular Chime Bells.
 Lighter in Weight,
 Sweeter in Tone,
 Cheaper in Price,
 than the ordinary bell.
COVENTRY, - ENGLAND.
CASTLE & SON,
 AGENTS.
20 University St., MONTREAL.

Home Mission Committee

The Home Mission Committee (Western section) will (D. V.) meet in the lecture room of Knox Church, Toronto, on Tuesday, 14th March at 9:30 a.m.

Applications for appointments should be addressed to the Rev. Dr. McLaren, Confederation Life Building, Toronto, and Presbyteries' half-yearly and yearly schedules should be sent to Rev. Dr. Somerville, Owen Sound, before Thursday, 8th March.

Robt. H. Warden,
 Convener.

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Scaled Tenders addressed to the undersigned and endorsed "Tender for Stable, Kingston, Ont." will be received at this office until Friday, February 17, 1905, inclusively, for the construction of a stable for "B" Battery at Kingston, Ont. Terms and specification can be seen and forms of tender obtained at this Department, and at the office of Arthur Ems, Esq., Architect, Kingston, Ont.

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

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

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

By order,
FRED. GELINAS,
 Secretary.

Department of Public Works,
 Ottawa, January 31, 1905.
 Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

THE DOMINION BANK

Proceedings of

The Thirty-Fourth Annual General Meeting of the Shareholders.

The thirty-fourth annual general meeting of the Dominion Bank was held at the Banking House of the Institution, Toronto, on Wednesday, January 25th, 1905.

It was moved by Mr. W. D. Matthews, seconded by Mr. Wm. Ince, that Mr. E. B. Osler do take the chair, and that Mr. T. G. Brough do act as Secretary.

Messrs. A. R. Boswell and W. G. Cassels were appointed Scrutineers. The Secretary read the report of the Directors to the Shareholders, and submitted the Annual Statement of the affairs of the Bank, which is as follows:

To the Shareholders:
 The Directors beg to present the following statement of the result of the business of the Bank for the year ending 31st December, 1904:

Balance of Profit and Loss Account, 31st December, 1903	\$474,962 63
Profit for the year ending 31st December, 1904, after deducting charges of management, etc., and making provision for bad and doubtful debts	459,670 01
	\$934,572 64
Dividend 2½ per cent., paid 2nd April, 1904	\$75,000 00
Dividend 2½ per cent., paid 2nd July, 1904	75,000 00
Dividend 2½ per cent., paid 1st October, 1904	75,000 00
Dividend 2½ per cent., payable 2nd January, 1905	75,000 00
	300,000 00
	\$634,572 64
Transferred to Reserve Fund	500,000 00
	\$134,572 64

Balance of Profit and Loss carried forward	\$134,572 64
	\$134,572 64

RESERVE FUND.

Balance at credit of account 31st December, 1903	\$3,000,000 00
Transferred from Profit and Loss Account	500,000 00
	\$3,500,000 00

Property has been purchased at the corner of Bloor Street and Davenport Road, where an office will shortly be opened. The Stanstead Branch was closed in July last. All Branches of the Bank have been inspected during the past year. E. B. OSLER, President.

Toronto, 25th January, 1905.
 The report was adopted, and the thanks of the Shareholders were tendered to the President, Vice-President and Directors for their services, and to the General Manager and other officers of the Bank for the efficient performance of their respective duties.

The following gentlemen were elected Directors for the ensuing year: Messrs. A. W. Austin, W. R. Brock, T. Eaton, J. J. Foy, K.C., M.P.P., Wm. Ince, Wilnot D. Matthews, and E. B. Osler, M.P.

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

**GENERAL STATEMENT.
 LIABILITIES.**

Notes in circulation	\$ 2,690,324 00
Deposits not bearing interest	3,752,972 23
Deposits bearing interest (including interest accrued to date)	25,947,071 15
	29,700,043 78
Total liabilities to the public	\$32,390,367 98
Capital Stock, paid up	3,000,000 00
Reserve Fund	3,000,000 00
Balance of Profit carried forward	134,572 64
Dividend No. 80, payable 3rd January	75,000 00
Balance due by London Agents	103 75
Former Dividends unclaimed	21,726 50
Reserved for Exchange, etc.	104,019 24
Rebate on Bills discounted	3,835,422 13
	\$39,225,789 51

ASSETS.

Specie	\$ 1,081,908 80
Dominion Government Demand Notes	2,555,181 00
Deposit with Dominion Government for Security of Note Circulation	150,000 00
Notes of and Cheques on other Banks	1,390,280 51
Balance due from other Banks in Canada	\$20,558 00
Balance due by London Agents	66,569 50
Balance due from other Banks elsewhere than in Canada and the United Kingdom	2,242,794 63
Provincial Government Securities	92,683 21
Canadian Municipal Securities and British or Foreign or Colonial Public Securities other than Canadian	672,162 33
Mortgages on Real Estate and Stocks	3,000,450 78
Loans on Call, secured by Stocks and Debentures	2,874,619 16
	15,031,467 98
Bills Discounted and Advances Current	\$23,688,045 15
Overdue Debts (estimated loss provided for)	9,179 40
Real Estate other than Bank Premises	36,877 90
Real Estate sold by the Bank	6,000 00
Bank Premises	448,000 00
Other Assets not included under foregoing heads	7,278 70
	24,194,281 53
	\$39,225,789 51

Toronto, 31st December, 1904.

T. G. BROUGH,
 General Manager.

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**Carvers in Cases
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THE Dominion Life Assurance Co.
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Full Deposit at Ottawa.
 Paid-up Capital, \$100,000.

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

THOS. HILLIARD, Managing Director

Directors:
 John W. Jones, President,
 John Christie, Vice-President,
 A. T. McMillan, Vice-President,
 Robt. Fox, Vice-President,
 Dr. F. R. Eccles, Vice-President.

NO SAFER place to deposit your savings than with this company.

MONEY deposited here is not "tied up." You can call on it if necessary. In the meantime it is earning interest.

THE CANADIAN SAVINGS AND LOAN CO.
 M. H. ROWLAND,
 Manager,
 London, Ont.

York County Loan and Savings Co.
 HEAD OFFICE
 243 Roncesvalles Avenue,
 TORONTO.

JOHN PHILLIPS, - President.

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