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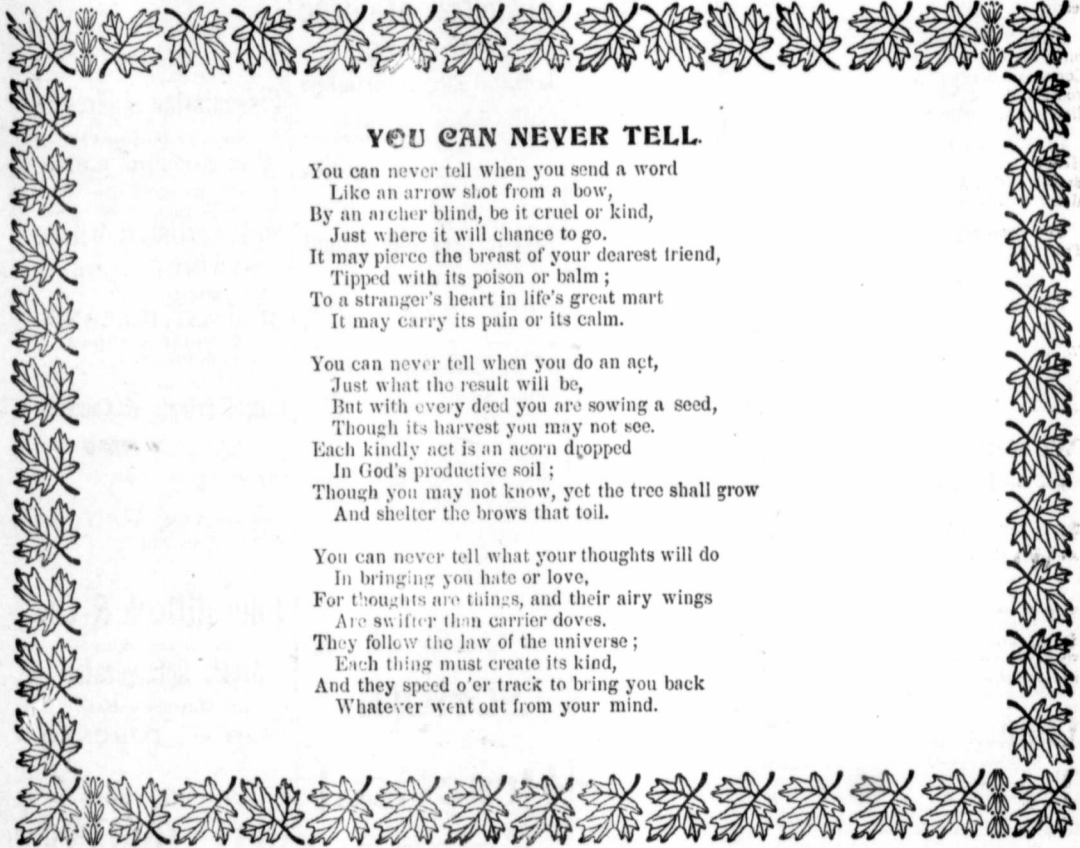
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Just what the result will be,
But with every deed you are sowing a seed,
Though its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall grow
And shelter the brows that toil.

You can never tell what your thoughts will do
In bringing you hate or love,
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe;
Each thing must create its kind,
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Whatever went out from your mind.

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PHONE 1808.

MARRIAGES.

At Teeswater Church, on Jan. 13, 1904, by the Rev. Albert Mahaffy, brother of the groom, assisted by the Rev. James Malcolm, Minnie, youngest daughter of Mrs. Ewen Macpherson, of Teeswater, to the Rev. Frederick William Mahaffy, of Alvinston, Ontario.

On Jan. 14, 1904, at the manse, Toronto Junction, Ont., by the Rev. Mr. Pidgeon, Charles Melburn, of Toronto, to Kennetha C. Ogilvie, youngest daughter of Wm. Ogilvie, Esq., J. P., Bond Head.

On Dec. 28, at the residence of his sister, Mrs. T. D. Bowes, Calgary, by Rev. John A. Clark, of Knox church, Miss Isabel Rachael James, of Lindsay, Ont., to Albert E. May, of Calgary.

On Tuesday, Jan. 19, 1904, at Crescent Street Church, Montreal, by the Rev. John Mackay, B. A., Alison Jean (Elsie), daughter of Mr. George Hyde, to Albert Douglas Kyle, son of Mr. James Kyle, all of this city.

At Westminster Church, Dubuque, Iowa, on January 12, by father of the bride, the Rev. J. Millen Robinson, D.D., LL.D., assisted by Rev. Dr. Rushton and the Rev. Dr. McClellan, Miss Jean, daughter of Rev. Dr. and Mrs. Robinson, to Dr. Walter Livingston Coulthard of Rossland, British Columbia, formerly of Toronto.

At the Presbyterian Church, Beamsville, Ontario, on Jan. 13, 1904, by the Rev. Dr. McIntyre, Frances Isabel, eldest daughter of the Honorable William Gibson, to John Jennings, of Osgoode Hall, Toronto, barrister-at-law.

DIED.

At "The Elms," Bedford Park, North Toronto, early Monday morning, the 18th January, 1904, Marian Haworth Banks, eldest daughter of the late Robert Greenhow Banks, formerly of Liverpool, England.

At 67 Borden street, Toronto, Joseph Leslie, formerly Postmaster of Toronto, on the morning of Jan. 6, 1904.

At Oremstown, on Jan. 11, 1904, Mary Ann Lindsay, beloved wife of Dugald Graham, in the 87th year of her age.

At Calgary, on Dec. 28, Fred Cameron, aged 17 years, eldest son of Mr. and Mrs. A. L. Cameron.

BIRTHS.

At Valleyfield, Que., on Jan. 15, 1904, Mrs. John C. Wishart, of a daughter.

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'PHONE 159.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for addition to Printing Bureau, Ottawa," will be received at this office until Friday, January 8, 1904, inclusively, for the construction of an addition to the Printing Bureau at Ottawa.

Plans and specification can be seen at the Department. Tenders will not be considered unless made on the printed form supplied, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, equal to ten per cent (10 p. c.) of the amount of the tender, must accompany each tender. The cheque will be forfeited if the party tendering decline the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,

FRED GELINAS,

Secretary.

Department of Public Works.

Ottawa, December 23, 1903.

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



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Armoury at Cobourg," will be received at this office until Tuesday, February 9, 1904, inclusively, for the construction of an Armoury at Cobourg, Ont.

Plans and specifications can be seen at this Department and on application to John Boyd caretaker Public Building Cobourg, Ont.

Tenders will not be considered unless made on the printed form supplied, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, equal to ten per cent (10 p. c.) of the amount of the tender, must accompany each tender. This cheque will be forfeited if the party tendering declines the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,

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Ottawa, January 20, 1904.

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Note and Comment.

A copy of Wycliff's New Testament brought \$580 at a sale in London a short time ago. It was almost five hundred years old, having been written in 1425.

Germany is a great reading nation. Russia reads less than any other country. In 1893, 22,607 books were published in Germany, as compared with 8,082 in Russia. Its newspaper reading is equally small, for with a population of 130,000,000, Russia has only 800 newspapers.

The fact seems to be dawning upon Russia that Great Britain and the United States are firmly standing by Japan for maintenance of the commercial open door in Manchuria. Realization of this fact may impress Russia with the danger and folly of going to war with Japan.

President Palma, of Cuba, has vetoed a lottery bill which has been passed by the senate. The senators are trying to pass the bill over his veto, by a two-thirds majority. President Palma says that he always considered a state lottery abomination. Cuba seems to be making progress morally as well as materially. By and bye she will pronounce all lotteries "abominations."

The New York Sun is quoted as saying in a recent article on New Year resolutions, "The time when drunkenness was looked on as a rather comical manifestation of jovial spirits has passed away. It begins to be put into a category along with lunacy." Unquestionably correct. What but something akin to madness can tempt an intelligent being, made in the image of God, to drink that which steals away his senses, converts him into a human beast, and ultimately, if persisted in, sends him to a drunkard's grave!

The slump in the stocks of the United States steel corporation—from which it shows no signs of recovery—and the reduction of wages in all the plants of the great industry, has led the Boston Morning Star to raise the question: What has become of the profit-sharing scheme of this corporation by which employees were "allowed to subscribe for stock" at eighty cents a share, which is now selling at fifty cents? The profit-sharing scheme is probably somewhere in the dim and distant future. The capitalist millionaires will be cared for first.

Abbe Loisy, the greatest Biblical Scholar in France, is in trouble. In fact he has been on the ragged edge of trouble for five or six years; but things are worse. His book, the "Gospel and the Church" was condemned by Cardinal Richard of Paris, who asked the Pope to suppress it. Loisy bent before the storm and held back the book. The demand for it was urgent, and he issued a new edition and a defense of himself. This brought down upon the Abbe the thunder of the Vatican. Five of the poor Abbe's books are now placed on the Index of Prohibited Books. The new Secretary of State, whose name is familiar here—Merry Del Val—wrote: "The Pope is profoundly grieved by the volumes which are bristling with the

gravest errors." Father Loisy had better cut the ecclesiastical hawser that binds him to the Church of Rome, if he desires to enjoy the freedom of speech and liberty of conscience which is the precious birthright of every lover of the true Gospel.

The Michigan Presbyterian thus pertinently illustrates the indifference of so many people to the Gospel story and the claims of godliness: "A notice from the pulpit that next morning flour could be bought at a discount of twenty cents on the dollar would arouse a good many drowsy or indifferent listeners. But the message that salvation can be obtained without money and without price is such an old story that people can go to sleep under it." This indifference cannot always exist, but the arousing of conscience may come too late to many. "My spirit shall not always strive with man" is the warning that comes from the Omnipotent, Omnipresent and Eternal Jehovah.

Italy's new minister of public instruction, Signor Orlando, has lost no time in setting to work upon what is undoubtedly one of the gravest problems of modern Italy—the illiteracy of the nation, and deplorable condition of the state schoolmasters. At the present time the number of Italians who can neither read nor write is 53 per cent of the whole nation, and 57 per cent in the south of Italy, with an even higher percentage in some of the southern provinces. This is a humiliating record for a people who have dwelt so long under the shadow of the Vatican.

Rev. George Alexander, D. D., pastor of University Place Church, New York, has been appointed president of the Foreign Missions Board of the Presbyterian Church in the United States. Dr. Alexander has been for almost twenty years a member of the Board. His church at University Place has the splendid reputation of giving away every year from three to six times as much as it spends upon itself. There are a good many churches in Canada that could, if they would, give to missions a good deal more than they spend on themselves. If they did that there would be no deficits in the treasuries of missionary boards.

Dr. Coltman, writing in the New York Christian Intelligencer, demonstrates that the beginning and historic development of Protestant Christianity in Japan clearly reveals the fact that, different from the usual course of Christianity on so-called mission fields, the greatest successes have there been obtained among the educated classes. A conservative estimate would doubtless put the percentage of educated membership of all the Protestant churches as high as seventy-five or eighty. The story has been told that ex Premier Count Ito, called in Japan "the power behind the throne," in speaking to his son, advised him not to take for his ideal a certain man very noted in the affairs of the country, nor himself, his father, but men like Ebara, and Kataoka, members of the House and leading Christians in the land.

Toronto holds her municipal elections on New Year's day. The Canadian Baptist

commends the plan as "eminently wise and salutary," saying: "Not only is it much more convenient for many of the electors to go to the polls on that day, which is largely taken as a holiday, but the clause in the election laws which prohibits the sale of liquor on polling days will henceforth have the effect of making the first day of the year noted for its quietness and sobriety, instead of the debauchery and drunkenness which have too generally shamed the day in the past." This point is worth noting. It raises another question: If merchants and manufacturers and public offices are expected to be closed on statutory holidays, why should not hotel bars and liquor saloons also be expected to close on such days?

Sir Gordon Sprigg, Premier of Cape Colony, S. A., says Dr. David Livingstone had a better claim to the title of "Empire Builder" than Cecil Rhodes, valuable as were the services rendered by the latter to the empire. In a recent public address at Cape Town, Sir Gordon Sprigg said: "He added tracts untold to the British crown; he opened up trade routes for future streams of commerce; but he put the keystone on his splendid achievements when he proclaimed himself the pioneer missionary, and declared that all his passion for exploration was secondary to his desire to carry the Gospel to those who never heard it. Great as were his achievements as a traveller and explorer, the greatest of all was when he with unerring certainty, pointed out Lake Nyassa, and Nyassaland generally as being the best site for the missionary operations of the future."

The Glasgow Leader says that a remarkable increase has taken place during the past year in the membership of the Baptist Church. Last year (1902) their net increase was 4749; this year (1903) the increase is practically doubled, and totals 10,610. The number of chapels has increased by 16 to 3977, and of churches by 72 to 2875. There is now sitting accommodation for 1,368,666, or 24,132 more than a year ago. The total number of communicants is 388,357. The Sunday schools show a gain of 1081 teachers and of 5039 scholars, the totals being for the former 54,630, and for the latter 557,635. There are 2117 ordained pastors (an increase of 45) in charge of churches, while there is an increase of 411 recognized lay preachers during the year, the total number being 5851.

The first Sunday under this city's new administration, says the New York Christian Intelligencer, was to all intents and purposes, was an open and wet Sunday. There were fewer excise arrests than on any Sunday in the year past. Lately, the number of arrests has been growing smaller and smaller. A week ago Sunday there were thirty five, the Sunday previous forty-one. Last Sunday there were only twenty-six. The saloon keepers seemed to be less cautious than usual. In a large number of saloons men could be seen standing at the bar drinking. In some precincts the police paid no attention to the saloons. They seemed to be under the impression that they were not expected to insist upon the enforcement of the law. A Tammany administration may be expected to stand by the saloons.

Our Contributors.

Bell's Story.

BY ANNA ROSS

It is a serious story, and a true one; and perhaps He who so tenderly led one little pair of feet will use this account of his doings to help others into the good way too. May he do so, and to him be the glory. Amen.

It was a Sabbath evening, and it must have been about the 11th of February, 1861, that Bell was standing by the window in a dark up-stairs room looking out upon the night. Voices sounded pleasantly up from the room below, but she felt no inclination to leave her dark retreat. Would you like to know what Bell was seeking? With her brow against the window pane she was pleading almost hopelessly that God would keep his own promise and blot out all her sins, making her a new creature in Christ Jesus. For weeks this had been her uppermost thought and ever-recurring prayer; and it seemed that no ear regarded.

But now a strange thing happened unto her. While standing sorrowfully at that little upper window, sometimes thinking, and sometimes pleading with God to be faithful, two little words darted through her mind with wonderful power. "Forgive, and accept me," had been her cry. "Through Jesus," came almost an audible answer—"through Jesus, through Jesus!" At every repetition joy welled higher; why, she could not tell, how, she never knew but the peace she had so often read of and prayed and longed for seemed to fill and satisfy her beating heart. Just then, up from the room below came the first lines of the hymn,

"In the Christian's home in glory
There remains a land of rest."

"My home, mine 'through Jesus,'" was the song that went up from a full heart as she clasped her hands and looked heavenward in an ecstasy of joy and thankfulness.

Surely, that night her face must have shone as she took her place at the tea-table and as she moved among the others doing her accustomed part, for all the time that song was ringing through her.

Dear reader, had Bell got what she wanted? She certainly was enjoying what she wished, but had she got what she wanted? You may judge for yourself.

When the next morning came she had not forgotten the two words, "through Jesus," that were to be her joy and strength for ever, her staff for each difficult place. "Through Jesus!" Again and again she repeated the words, and looked for life through them. But another strange thing happened: they now tell as dead upon the heart as they had before seemed full of life. All that week she went sorrowful, almost stupid and hopeless, because her peace and joy were gone and she had nothing left.

The next Sabbath evening Bell was again alone, this time in a large empty front room, with a high, unfurnished east window full in the moonlight. Here she stood and talked to Him who set the moon in the sky, until a deep peace settled upon her spirit; and she felt that she could sing, "I will trust and not be afraid." She had no words this time to lay hold of, and did not feel that she had need of any. She laid her head upon her arm at rest, and lifted eyes and heart to heaven to thank Him who had made that

calm light to shine there and given a peace within that was sweeter, far sweeter.

But Bell was not at anchor yet. Monday came with new interests and cares—very particular ones—and then Tuesday, and then Wednesday; and before the week was over the confidence of the Sabbath evening was only a bright dream, making it harder and harder to hope for any real peace.

A week or two more passed away. Bell was getting discouraged, but, though she neither knew nor believed it then, there was One leading her who did not get discouraged even at her repeated failures and continued blindness.

One Thursday, Bell came home from a visit. On entering the living-room she found upon the table the newly-arrived number of the Montreal Witness—a godly newspaper, if such a term may be allowed with such a subject. The two pages devoted to general information and religious teachings were always attractive. The first thing that caught her eye that night was a story about a little Jewish girl who went to Jesus while he was on earth. The story itself made little impression, but at its close were a few sentences that might have been something like the following:

"Now, is there not some little one among my readers who wishes that Jesus Christ were on earth again, that she too might go and kneel at his feet and receive his wonderful blessing?"

"Dear little body, whoever you are, do you not know that Jesus Christ is now ready to give you his blessing and is really close beside you, so that you can go right to him to receive it, as he was while on earth?"

"Perhaps you will tell me that you have already gone to him very often, but he never answers. He never blesses you, as he says in the Bible he will.

"Now, let me explain to you where you are wrong. When you go to him and ask him to take you for his own and wash your sins away, how do you expect him to answer you? Do you expect that some great light will suddenly shine into your heart or a sweet, strange peace steal over your spirit? Are you waiting for some such sign before you dare trust that he has been as good as his word?"

"Now, let me tell you what to do. You know that every word he has spoken is true. I think you can trust him for that. Here, then, is the word: 'Him that cometh to me I will in no wise cast out.' Go to Jesus Christ again; tell him you have come to be his, to be forgiven and made clean, to be taken for one of his own lambs, and then rise up from your knees trusting him—trusting his own word that he has in no wise cast you out. Do not wait for any sign, but trust him right away that he has been as good as his word. You are not afraid to trust Christ, are you?"

Bell laid down the paper to think. Was this the way to become a Christian indeed? Had she a right to trust his word now, just as she was, without waiting for any sign of special pardon and acceptance? Was this faith?—just believing that what Jesus had said would stand true? Surely, surely, this was too easy, too simple. But she pondered it in her heart.

How she passed the hours before bedtime I cannot tell now, but when she kneeled to

engage in her evening prayers she told Christ himself all about it—how she had often come to him before, but had always been hoping for some sign that he had heard and answered before she dared think she had a right to trust. Now she thought he meant her to trust right away, without waiting for anything, simply because she was sure every word he had said was true. He had said, "Him that cometh to me I will in no wise cast out;" and now she was inclined to think she might trust that word at once, for she was sure it was true. Then I think she asked him to make it plain to her if this was really what he meant by faith.

She rose from her knees and got into bed. "Is this the way? is this all?" she wondered to herself. It seemed too easy to be true, and yet it was such a beautiful, safe way! "His word is true, and I may trust it," So, pondering this new idea of faith, she fell asleep.

The next morning she did again what she had done at night. The more she thought about it, the clearer it seemed that she had now been led into the sure way. She went to her accustomed duties, but by the time these were done her thoughts were too many and pressing to be kept longer within an ordinary manner, and she ran up stairs to be alone. Again she came to Jesus, and rested her whole soul upon the simple truth of that word: "Him that cometh to me I will in no wise cast out." Was it dangerous to risk an eternity upon one word of his? Her feet were upon a Rock now, and she was safe. Then there was joy and thanksgiving.

Do my young readers see any difference between the joy this time and that which passed so quickly away? Surely you do. The first two times her hope was not in Christ and his faithfulness, but in some strange joy that she did not and does not know anything about. Now her hope, her confidence, was in the certain faithfulness of Christ's own word, and the joy sprang out of that abundantly, because she knew such a hope to be sure and glorious. Then her faith rested upon a mysterious joy which faded in a night; now her joy was exceeding great, because of faith upon One who was faithful. Then she put faith in the joy; now she had the joy of faith. It is so sweet to trust in One we know to be faithful! Oh, let us "taste and see that the Lord is good."

So Bell learned what a simple, wonderful thing is faith in Jesus Christ. For some weeks she would still now and then stagger at its very simplicity, wondering again if that were really all. Then she did what was surely a wise thing: she went to God himself with her thought, and told him how afraid she was of getting wrong in this great business. She asked him, if she was deceiving herself, to make plain to her where she was wrong. God hears prayer, and yet to this day he has never shown her that there was anything wrong in that beautiful way of faith—simply trusting Christ in his word because he is certainly true.

Great and continuous was the peace Jesus thus gave to his little disciple. Yet, dear young readers, perhaps you will be sorry to hear, though you need not be, that these weeks were but the beginning of troubles. The next great question was, "How can one who is accustomed to do evil learn to do well? Some years passed away—years marked by sad failure and bitter sorrow—before she even began to understand that in this too all her hope was in Jesus Christ; that in herself she was as utterly helpless here as in her first great difficulty; that as by faith she had laid hold of forgiveness and acceptance, so by faith she must continually

lay hold of the abundance of life and strength there was in Christ for her. This lesson she is still trying to learn, and the better she learns it the happier she grows.

Dear little children, there is so much to be learned in Christ's school—you have no idea how earnest his young scholars need to be. But he is very, very patient with the stupid ones. If they have really given themselves to him, if they are really willing to be his, he will teach them to pray, and he will teach them to love and study his word, and so they will learn to keep his commandments and to do those things that are pleasing in his sight. He will lead them "in the paths of righteousness for his name's sake."

Dear little folk, "seek ye the Lord while he may be found; call ye upon while he is near." He has specially said, "They that seek me early shall find me."

Remember too, and never be afraid to trust each word of his. "Heaven and earth shall pass away, but My words shall not pass away."

The Death of Andrew Pattullo.

A few days ago, I received from Miss E. P. Robson of Lauder, Scotland, a letter in which she spoke of the circumstance above mentioned. She said that it had greatly startled and grieved her and her brothers, of whom there are two. No wonder. He was a cousin of theirs. His mother was a Jean Robson. Her father and mother, and all their sons and daughters, except her brother George, came to Canada. My parents and they were well acquainted in "the old country." George studied for the ministry. His parents were not able to pay his expenses while so engaged, so he had to support himself. He "shore" in the "har'st," to make a little money to help him in his studies in the Divinity Hall. My mother, her brother, and at least one of her sisters, wrought along with him. Many of the reapers said that when my aunt referred to, came near him, he smiled most graciously. But "it was not to be." He was fully fifty years, the United Presbyterian minister of Lauder—the only charge in which he ever was.

For some time George's sister, with her husband Halkett Pattullo and their family lived in Blenheim, Ont., a short distance from Drumbo. They attended the Rev. Mr. Gillespie's church. When he went to Ireland to get himself a lady partner, I was appointed his successor for the time being. Mr. Pattullo had been dead then several years. I staid with Mrs. Pattullo and family. My home there was to me a most pleasant one. I often saw young Andrew who was then a little boy, going to school with a sister of his, a little girl. No one ever supposed that he would pass from time into eternity as he did. It is well for us that we do not know all our future.

Poor Andrew Pattullo has gone to where his character and state are eternally fixed. We don't know whether he was prepared for the great change or no. Hugh Miller the famous stone mason, and editor of the "Edinburgh Witness," took his own life. Shortly before, he said that his brain felt as if it were on fire. We have no proof that Andrew Pattullo was affected in a like way. We must, therefore, leave him with the Lord. "Shall not the judge of all the earth do right?" But we cannot refrain from saying, "Let me not die his death; let not my end be like his."

T. FENWICK,

Woodbridge, Ont.

Foreign Mission Committee Notes.

The F. M. C. met on the 19th inst., and dealt with matters that have arisen since the last meeting as well as with estimates for next twelve months.

Formosa is becoming an object of interest to other missions, now that the Japanese are in authority and increasing in numbers. Letters were read from London and New York looking towards such a union in Formosa as has taken place in Japan amongst the Presbyterian Mission churches.

In Honan the work is expanding and encouraging. As usual, the Presbytery desires the occupation of other points, not yet entered upon. Whilst doors stand open the temptation is to go in and take possession. Some day it may not be as easy as now.

Miss Agnes I. Dickson, has been appointed first lady missionary to the Micao Mission. She will be supported by the ladies of Montreal. Miss Dickson is a graduate of Toronto University and has had two years experience in Y. W. C. A. work in Peterboro. It is probable that another lady will be appointed to accompany Miss Dickson. Such appointment has not yet been made.

Mr. W. A. Lohead a graduating student of Montreal College has been appointed to Honan. A friend has undertaken the entire support of Mr. Lohead as well as his travelling expenses to the field.

In India, the plague has not disappeared from the country, but has disappeared from our mission stations. The work will gradually get back to normal conditions. Rev. J. T. Taylor had a narrow escape. His horse became in some way affected, and went mad. He foamed and plunged until he dropped dead. In the efforts to secure him, Mr. Taylor's hands were chafed and came in contact with the poison. He immediately took treatment in the Pasteur Institute and danger is past. It seems very many require to be thus treated in India owing to bites from animals.

The F. M. C. entered into somewhat extensive correspondence in order to secure a suitable field of labor for Dr. Wilkie, in accordance with the instructions of the General Assembly and General Assembly Commission. But having been informed by Dr. Wilkie that he could not accept such appointment, the Committee adopted the following resolution:

"Whereas the Committee, having in obedience to the instructions of the General Assembly and of the Commission of Assembly, made strenuous efforts to secure for Dr. Wilkie some suitable field in connection with the Foreign Mission work, has not been able to find for him a suitable field among the existing Mission fields of the church. And whereas Dr. Wilkie has informed the Committee that an appointment to a Mission field under the control of a sister church, even though he should be supported in it by this church, would not be accepted by him. The Committee is constrained to reconsider the question of opening a new field in Central India where Dr. Wilkie might be allowed to work independently of his brethren now in the Central India Mission. And the Committee having fully reconsidered the whole position of our Mission in India, as well as the other interests intrusted to the care of the Committee, again resolves that it is not in the best interests of the church that a new Mission should be established in In-

dia, and reports to the Assembly that the Committee is unable to secure for Dr. Wilkie any suitable field in connection with the Foreign Mission work of the church."

Dr. Warden stated that whilst the receipts for Foreign Missions to date, are nearly the same as at this date last year, yet that the expenditures are so far beyond last year, a large deficit can be avoided only by very largely increased contributions before the end of February. Unless such extra contributions are forthcoming, Dr. Warden predicts a deficit of \$28 000.

Rev. R. A. Mitchell and Mrs. Mitchell left for China this week. Just before leaving Mr. Mitchell was cheered by the announcement that Central Church, Galt, had adopted him as their missionary. Other churches are considering a similar step, which will be good for the churches and missionaries and general funds.

Notes from the West.

The week of prayer was duly kept, generally throughout the west. Attendance fair, and interest manifested by those in attendance, good.

A very enthusiastic meeting of the young men of St. Andrew's church, Winnipeg, was held in the lecture room of the church for the purpose of discussing the advisability of forming a young men's organization. Those present showed great interest in the movement, and after considerable discussion it was decided to organize under the name of the St. Andrew's Young Men's Union.

Winnipeg is arranging to build a church for what is now known as Dufferin Avenue Mission. Elmwood another suburb of Winnipeg is also having a Sunday School and evening services, and are looking for a church site. Norwood another part of the city is also saying they have 25 Presbyterian families, and services began with the new year. A church site is being looked for.

Rev. A. F. Smith, of Oakville has asked the Church and Manse Building fund for a loan of \$500 to assist in the building of a church at Mill Creek, to cost \$1 300, and another grant of \$600 to assist in the building of a church at St. Andrew's, Salem, to cost \$1,100. Both applications were approved and ordered to be sent to the church and manse board.

The regular annual meeting held at Roland and Myrtle showed finances in good condition. Church givings this year better than ever before. At both meetings Rev. F. J. Hartley, pastor, gave his lecture on "People I met Abroad." Music was supplied by members of the church and the ladies prepared and served a sumptuous lunch. Both churches have provided a new Sabbath School Library this last year.

There was a fair attendance at Morden Knox church annual meeting. The reports showed all the societies in a flourishing condition. The Ladies' Aid Society have over \$600 to the good. The congregation after paying all demands has a balance on hand of \$89. Instructions were given to purchase a good organ, the committee being already appointed. The Sunday School is in a good position the average attendance being 165, number on roll 223, contributions to schemes of the church \$45. Paid on library \$50, which has now 720 volumes.

Many people would make greater headway in the world if they would attend to their own business.

The Quiet Hour.

A Sabbath in Capernaum.

S. S. LESSON—Mark 1 : 21-34. February 7, 1904.

GOLDEN TEXT—He laid his hands on every one of them, and blessed them.—Luke 4 : 40.

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

Astonished at his doctrine, v. 22. The rest of the verse shows that what surprised them was, not so much the things that He said, as His way of saying them. He did not argue, nor guess, nor infer, but spoke with authority an assured message. The message of the gospel is sure : it is God's word. Let us have no hesitation nor misgiving as to its truth, but speak it fearlessly and with confidence. God's message, uttered in conviction of its truth and from experience of its power, is invincible.

In their synagogue a man with an unclean spirit, v. 23. The church may seem a strange place for such a character. But the restless spirit in an unclean heart will drive its victim everywhere, seeking peace. Let him have a welcome and a pew. Do not let us gather up our respectable skirts and say, "Put him in the gallery." The old fashioned door on the family pew, with the lock inside, is gone, thank God !

What have we to do with thee? v. 24. The evil spirit has other business in the sanctuary than attending to Christ. In Macgowan's "Dialogues of Devils" two such spirits meet. One is cool and lively ; he has been to the theatre and others have done his work for him. The other is warm and weary ; he has been to the house of worship, and it kept him busy—work as fast as he could—to pick up the seed that was sown in the heart. In every church and Sabbath School, let the presence of Christ be so manifest that the devils in our hearts will cry out in terror, "Art Thou come to destroy us?"

Torn him, v. 26. How hard is the victory over an unclean spirit ! But the power of Christ is supreme. There is no sin but will yield before His authority. A veteran of Waterloo well remembered the hot fight on that famous Sunday, when the cavalry of France was hurled in vain against the inflexible squares of the British, but declared that harder still were the battles he had to fight in his own heart. Yet Christ had given him the victory, though he was torn by the struggle.

A new teaching ! (Rev. Ver.), v. 27. The truth was really as old as the love of God, though it seemed new to their ears. If we dip into the old Puritan divines, we find many thoughts there which we had supposed were the discoveries of our own time. Like the Straits of Juan de Fuca, these thoughts had once been found, then forgotten, then rediscovered. Truth is always new to the man who sees it for the first time. Further, we should never refuse an idea, because we never heard it before. Welcome all light ; prove all things ; hold fast that which is according to the word of God. A thing is not necessarily true because old, or false because new.

Anon they tell him of her, v. 30. After the miracle of the synagogue, the disciples had such perfect confidence in their Lord that they immediately told him about Simon's mother-in-law. Let us bring our sick to Jesus at once. After centuries of gracious consolation bestowed upon His people,

surely we can trust the great Physician. We do not assert, like the Dowicist, that our faith will infallibly cure. We do not presume to interpret the divine purpose. But we do presume to trust it and can sing :—

"Peace, perfect peace, death shadowing us and ours !
Jesus hath vanquished death and all its powers."

She ministered unto them, v. 31. It was the ministry of gratitude for a gracious recovery : She did not sit and mope, and say, "O, how sick I was, how near to death!" No, she said, "Now I am better and can do something, let me best thank God by serving Him." In many French churches tablets may be seen, erected to commemorate recovery from some dangerous disease. The most acceptable tablet to God is the consecration of the new strength to His service.

They brought unto him all, v. 32. A mighty eagerness. Healing was in sight for their loved ones. How could they possibly fail to bring them all? We do not envy the frame of mind which is satisfied unless all the loved ones are saved.

The Atonement.

The atonement on the cross was a voluntary sacrifice. God did not thus punish an innocent person in order to save sinners from the punishment due for their sins. Christ offered himself, of his own choice, because he loved man so deeply. When the Greeks were besieging Troy, relates Peloubet, and met with ill success, the Priest Calchas told them that the only way to appease the offended goddess, and gain the victory, was to sacrifice to Diana, Iphigenia, the beautiful daughter of King Agamemnon. And these brave men of old are said to have taken her by strategy and force, and brought this innocent girl to the altar, to slay her in their stead. This sacrifice (though she was rescued) was unworthy of them, was mean and unjust beyond words to express. So, too, Tennyson's "The Victim" represents the priests of Thor and Odin as demanding of the king a human life to assuage the anger of their gods against the lands expressed in famine and plague and fires and foes, like the troubles that came upon Job.

But these have no resemblance to the sacrifice of God's Son, who gave himself for us, a heroic act of love to save men, just as a brave man risks his life to save a child from danger. Whenever any persons have offered themselves, as Horatius and his comrades at height of heroism. The sacrifice expressed the highest love possible.

The sacrifice on the cross was the highest proof and the strongest expression of the love of God to man. Christ proved the greatness of his love by what he was willing to suffer for those he loved. Ruskin says that "the fountain in which sins are indeed washed away is that of love, not of agony." But the agony was the measure and the proof of love. It declares God's love to man "in letters that can be read from the stars" The fact is that there is no other way to express in language that all can understand the highest degrees of heroism, courage, self-sacrifice, and love. It is these qualities we see rather than the agony, as we do not see the particles of matter in the air by which the sunlight is diffused, but we see the light and know the sun itself is shining through them."—Herald and Presbyter.

"Run Speak to That Young Man."

Some years ago we were asked by a wife to speak to her husband about Ghrist. He was a most genial and popular physician in a large city ; but alas, like many such, he had become addicted to drink.

We waited in his office for some time. At last, with a smile on his face, he came up, grasped our hand and laid his other on our shoulder. "What can I do for you?" he asked.

Looking him straight in the eye, and smiling back, we said, "I came in to talk with you about Jesus Christ and his love for you." In a moment great tears fell on my hand, and his grasp tightened as he cried, "You are the first man who has spoken to me about my soul in twenty years."

Twenty years of silence in a Christian city, in a Christian home, and no one to speak to him about Christ. Twenty years of silence ! And such men are all around us, waiting for those who know Christ to introduce him.

Run, speak to that young man.

Paramount Claims.

In the life of most mothers, whether rich or poor, there generally comes some time when to do her full duty to her children she must give up a great many things that are worth doing at other times. Perhaps she has decided literary and musical talents. They must remain partially in abeyance under the pressure of the claims of the children, which are paramount to all other claims. This is a genuine sacrifice to many mothers, even if they have strong motherly qualities. It is not an easy matter to step aside from those places which can be filled so well, in order to care for little children. But that is not a fair way to look at it. No mother steps down from a throne when she gives herself to the training of her children. She undertakes a task which angels could not perform. She accepts the noblest crown of life. Her throne is undisputed. If she is ever tempted to complain of her lot she misses part of its blessedness. But accepted as God's work upon the earth there can be no discontentment with it.

The sweetest lesson I have learned to-day from God's Book is about the things he covers up.

Tell me, if you can, the name of the thief on the cross, or the woman from Sychar, and who was the poor outcast that bathed the Savior's feet with her tears?

Possibly in heaven they will never know but that these were among earth's fairest blossoms. I can think of God's charity thus outstretched.

Most of us have things we want covered up—and covered up forever, too. I am glad the Judgment Day will not reveal the sins of Christians.—Dowling

Man was meant to be an oak, not an acorn, but many are content to remain the mere embryos of unexpanded power. The difference between the acorn and the oak is growth. Vigor and fiber and sinewy usefulness come by growth. But if man is content to remain as God created him, then all maturity of power is impossible. God says to the seed, grow ; to the intellect, grow ; to the immortal soul, grow. Rise out of thy acorn life until under thy shadow the magna charta of empires may be traced, angels may meet with thee and thy leaves be for the healing of the nations.—United Presbyterian.

Sparks from Other Anvils.

Michigan Presbyterian: Authority has its place and value, but in the last analysis authority must rest upon truth, not truth upon authority.

United Presbyterian: A few minutes of retirement with Jesus before going forth to daily toil will sweeten the toil and shorten the hours of service. Only a moment in the presence of the King and the blessing will not depart.

Presbyterian Witness: What shall it profit boys or girls, men or women, if they gain the whole world and lose their souls? God has given us a great country; it is ours from sea to sea, and from the Great River to the Pole. It is ours to keep it and to till it. But what shall it profit us if we prove unworthy of our great heritage?

Herald and Presbyter: The human and divine elements blend in all our efforts to do good. We are to have an absolute dependence on God, and yet even in our highest and holiest endeavors we are to exert ourselves just as though all depended on ourselves.

United Presbyterian: The world has sadness enough without our sending forth the cry of our own hearts. Its burden is heavy, why should we add to its weight? May we not better fulfill our Master's will by lifting a little of our neighbor's sorrow and placing it upon our own shoulders? Since the great Burden Bearer has borne our griefs may we not bear the grief of others?

United Presbyterian: How intensely the love of another may move us; and yet is there not that within us that calls for something higher still? There are times when even the holiest mortal affection does not satisfy. And what is this but the magnetism of God drawing us upward to the land, the home and the friends where, when we awake in his likeness, we shall be satisfied?

Christian Observer: But it does cost something to win souls from sin unto salvation. On the part of Jesus Christ it cost his life, and the enduring of shame. On the part of Christ's followers it costs self-denial. It costs self-restraint to set a goodly example before the world; it costs refraining from worldliness to impress others with the reality of religion; it costs effort and it costs prayer to win the unconverted. Not dollars, but Christian living is the cost of winning a soul.

United Presbyterian: Every man has his place in the world and his duty to perform while in it. The duty may seem but a trivial thing but it has its place. It may do but little good to others, but it will do good to the doer. It may strengthen no other heart yst the heart of the doer will be made stronger. Though it accomplish nothing more it will serve as God's training school for the man himself. The divine teacher never sets a task without a purpose.

South western Presbyterian: The use of God's day for business, and especially for traveling on business or to meet business engagements, seem to be greatly on the increase. It is not an uncommon thing for ruling elders of the church to so time their engagements as to travel to and fro on that day. They save time, but at an expense that tells against truth and righteousness. And sometimes even the preachers use Sunday trains, in getting in or starting out on long journeys.

Our Young People

February 7, Decision.

Some Bible Hints.

"Whosoever" (vs. 15, 16). Not that all men are to be saved. This is a limitation as well as an invitation. Whosoever *believeth*.

"The world"—five times in this brief passage. One of the evidences of Christianity is its boundless ambition compared with its lowly origin.

"God so loved" (v. 16)—the key words of the Bible and of eternity.

"That the world should be saved through him" (v. 17). And it cannot be saved through Him except as it is saved through *you*.

Suggestive Thoughts.

Christ is not for the selfish. He is not for you until you are for the world.

Your Christ is for your world. Get a larger world and you will get a larger Christ.

No one can enter into the meaning of "God so loved" until he also loves; and the more he loves, the more he will understand it.

"God so loved that he gave." Love proves itself in giving. Have we so loved that we give?

A Few Illustrations.

That the ocean is for the world does not prevent it from being at the service of any child that wishes to float a shingle upon it.

Whoever enlarges his door for blessings to go out, enlarges it for joys to come in.

John 3: 16 is the Magna Charta of Christianity—our token of freedom from sin and death.

As the infinite God shut Himself up in the man Christ Jesus, so Jesus in turn has shut Himself up in John 3: 16.

To Think About.

Am I really trying to show Christ's love to others?

Is my religion as broad as the world? Have I yet made personal application of John 3: 16?

A Cluster of Quotations.

Calvary is a low hill, but it casts a long shadow.—F. B. Meyer.

"Whosoever" is a finger for babes, and an arm for old men.—Spurgeon.

This is a "so" that not all the angels can analyze; few can comment upon or understand the dimensions of this "so."—Char-nock.

Apart from Thee all gain is loss

All labor vainly done;

The solemn shadow of Thy cross

Is better than the sun.—Whittier.

In Touch.

Every society needs the inspiration that comes from a knowledge of the great work Christian Endeavor is doing around the world, and the help that comes from the experience and methods of other societies. Every society, therefore, needs an information committee.

Appoint as chairman of this committee some one who knows where to get Christian Endeavor information—from papers, books, and letters to other workers. Give him a few good speakers as assistants. Give the committee five minutes at the opening of every meeting. Sometimes the chairman will speak; sometimes one of the committee; sometimes all of them; sometimes none of them, but some member of the society whom they have obtained for the service.

Use this five minutes for reports of conventions by delegates or from the papers, for

mention of helpful new methods tried elsewhere, for accounts of the progress of Christian Endeavor in foreign lands, of the new plans set before the societies by the denominational and Christian Endeavor leaders, and for any other item of interest concerning the society at large.

Sometimes have this report written and read, sometimes have it spoken, always have it carefully prepared as one of the most important and useful features of the meetings.

In Lonely Days.

In lonely days while solitude

Contrasts with cheerier days gone by

When thick and chill the shadows brood

And clouds are sullen in the sky,

Sometimes in days that pass slow-paced,

That creep along, are dull and gray,

A vision comes, sweet, eager faced

The dream of that dear yesterday

When life was full of joy and hope,

When work was paid by swift reward,

When doors of fortune quick to eye,

Made light the burden, smoothed the hard,

Steep path and cheated us of pain.

Would those bright days might dawn again!

And yet the memory of their shine

Throws on our gloom a gleam divine.

—Harper's Bazar.

Mr. Gladstone said, not long before his death, that of the sixty master minds of the last half-century, fifty four were devout believers in the Christian religion.

No soldier on the battle field, no traveler on "dark mountains," no ship on a tempestuous sea, is exposed to greater peril than a young man. Of what? Not so much of physical suffering and death, as of sin—the only real evil, and one which involves the loss of his highest life.—Dale.

As the gem is dull and black in darkness, but glows and burns and palpitates, restless with living splendor, when it drinks the sunbeam, so our poor souls, dull as they are and base with sin, may be transfigured into glory and loveliness, if, emptied of their lusts and selfishness, they lay themselves wholly bare to receive the effluence of God.—Farrar.

Every man is lord of that which he leads; he is monarch of that which he masters, be it only an axe, a plane, or a plow. Better wield a hammer and do it well, than an empire and do it ill. The hand that is cunning is the hand that rules the world. Every man is a king over the kingdom he has conquered. Over no other dominion is he fitted to reign.—United Presbyterian.

Daily Readings.

- Mon., Feb. 1.—Decision before service. Luke 9: 57-62
- Tues., Feb. 2.—Immediate decision. Josh. 24: 14-25
- Wed., Feb. 3.—No divided service. Matt. 6: 24
- Thurs., Feb. 4.—Separation from the world. Neh. 10: 28-31
- Fri., Feb. 5.—Decision brings love. Deut. 6: 1-5
- Sat., Feb. 6.—Blessedness of decision. Josh. 1: 1-7
- Sun., Feb. 7.—Topic—Christ for the world, and for me. John 3: 14-21.

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S. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Jan. 27 1904.

The annual rates of ministers to the Widows' and Orphans' Fund are payable in advance on the 1st of November each year. Those for the Aged and Infirm Minister's Fund are payable on or before the 15th of January each year. Circular letters have been sent to all ministers, reminding them of this. It is hoped that those who have not yet forwarded their rates will do so without delay.

The state of Rev. Professor Jordan's health has been subject for concern to his friends for several months past. His physician prescribed total cessation from work and rest; and on Saturday last he sailed from St. John for a prolonged absence in Britain. Many friends all over the Dominion will wish him a good voyage and a safe return home in fully restored health. Mrs. Jordan accompanies her husband.

Rev. Dr. Lyle, Convenor of the Augmentation Committee, writes: Permit me to ask the attention of the members and adherents of the Presbyterian Church in Canada to the state of the Augmentation Fund. At present it is \$1,000 less than it was at the same date last year; and the expenditure, owing to the great growth of the Church, is \$3,000 more. If the present minimum is to be maintained, congregations must act more faithfully and much more liberally towards this most important Fund. Let me ask the earnest attention of the pastors and of the members of aid giving congregations, of augmented charges, and of mission stations to the urgent claims of this Fund to a more generous support. The best interests of our beloved Church and land call on us to support this Fund much more generously than it has been in the past. Can you help us? Let us have your sympathy, your support.

CIVIC RIGHTEOUSNESS.

In the recent civic elections at Toronto, it has now been proved, what is called "plugging" was extensively practised. For example, in one ward division, of the last 25 names recorded by the poll clerk as having voted, of 15 names seen by a newspaper representative, 12 declared they had not voted. Yet these names had been voted on by the sort of gentry euphonously denominated "pluggers." It is the duty of the Toronto City Council to institute a thorough investigation into the circumstances. A few of the criminals in jail would be a wholesome spectacle and moral tonic. The Toronto incident corroborates what THE DOMINION PRESBYTERIAN said some months ago—that a higher tone of opinion is needed in connection with municipal elections, so many people seeming to think the only sin in "plugging" by personators is the sin of being found out. It is said by those who know, that as often as not the persons carrying on the municipal business of cities never received the majority of votes honestly cast! In that case, municipal elections are but training schools for electoral crookedness in still more important contests. Public opinion needs to be awakened and perhaps some new preventive and punitive legislation may be needed.

THE S.S. HOME DEPARTMENT.

Perhaps some of our readers may not know much about the new movement now creating so much attention, the "Home Department" in connection with Sabbath School work. The theory, to begin with, is that every person connected with a congregation, from the infant class toddlers up to persons of 80 or 90 years, should be connected with the Sabbath School. If they can attend at the school, all the better. But as this is impracticable, then the members of the "Home Department" undertake to study at home for a half hour each week the same lesson that is being studied in the School. To this end, the visitors see that members are provided with everything necessary in the shape of lesson helps, record cards, small envelopes for the collection, &c. Where the Home Department has been tactfully and energetically worked, it has been found to deepen the interest of the congregation in the work of the School, and to give additional depth and stability to the religious life of the congregation. The best way to start the Home Department is for the visitors to first secure the names of all the elders, managers, and other official persons, as an example to the rest of the people. No doubt any information as to literature, and the simple machinery necessary, may be obtained by writing to any Sabbath School publication, or to our own Sabbath School authorities.

The movement has our warmest commendation. Nothing but good can come of this systematic study of the Word of God in companionship with all the rest of the congregation, young and old.

THE INDIVIDUAL CREED.

Every great religious organization has some famous and ancient creed which is supposed to contain within it the most perfect form of truth to be obtained, and those who lay violent hands on such creeds are, in the eyes of the faithful, worthy of condemnation. Such documents have great value, and certainly the one who mocks at them is a son of the foolish. But the creed that has greatest importance is the one which is born of experience and which is peculiar to each individual. One may assent to a written creed, but the real creed for him is that which has become his possession through the passing years, things which he has found out for himself, and which rule his life. It is likely that he never puts this creed into objective form, indeed in the great number of cases he would not be able to formulate it, but it is there, the great reality that rules his life. He may listen to preaching that flatly contradicts his creed or articles, thereof, and may be sensible that he is not able to justify that which he believes to another, but he holds to it, nevertheless, with grim determination. He has found it out for himself and he is confident of its truth, and nothing that can happen will shake his conviction. If we could read one another's creeds, which have been thus formed, we might save a great deal of time that we otherwise spend in trying to convert men to our way of thinking. There is very little use of our effort when a mature man has made his creed through the years and rests upon it.

If we would know ourselves, let us examine that we may read our own creeds. Do we believe that righteousness is the soul of the universe? Do we believe that God is mindful of his creatures? We have said that such was our confidence, but is it? For if it is, then surely there is no room for fear on the part of him who seeks righteousness, and the lonely one need never despair. But many who declare that they believe these statements, seek advantage by unrighteous doing, and are often in gloom as they fear that which shall be.

And if we find that our professed creed is very far from the real convictions of our heart, then let us examine if we may not be led to some higher faith than that which rules us, and enter into greater peace.

MODERN S.S. BUILDINGS.

We confess to sympathy with the movement, in some of our city congregations to provide separate Sabbath School buildings of the modern design, with adaptation to the needs of the various organizations of the Church. These cheerful modern structures, with abundant class rooms,—separate, yet capable of opening into a circular auditorium, give an opportunity for carrying on the Sabbath School and other work of the congregation with effectiveness and comfort. Such a building might well be called the congregation's work-shop.

THE F.M.C. AND DR WILKIE

The Foreign Mission Committee at its meeting on Jan. 19th and 20th, amongst other questions, considered what could be done to carry out the decision of the last General Assembly—that it was to make strenuous efforts to secure for Dr. Wilkie some suitable field in connection with Foreign Mission work.

The Secretary, Rev. Dr. Mackay, has been trying to induce some other Missionary Society to take Dr. Wilkie off their hands; and, as an inducement thereto, have been offering to pay his salary to any Society willing to make the arrangement. To Dr. Wilkie and his friends, this did not seem to be in harmony with the resolution of the Assembly nor fair to him, and so they did not think it wise to go further in that direction. The Committee decided, finally, not to start a new Mission in which Dr. Wilkie could work, and declares it is unable to secure for Dr. Wilkie a suitable field in connection with the Foreign Mission work of the Church.

The friends of Dr. Wilkie in Toronto have tried long, patiently and earnestly, to induce the F.M.C. to do what they considered just to Dr. Wilkie, and having failed, feel so keenly the injustice of the action of the Committee, that they now are completing their organization and hope to send out Dr. Wilkie soon, to start a new Mission in Central India, separate from that now under the F. M. C. and independent of that Committee but still in connection with our Church, in the hopes that ere very many years, it again will become a part of our regular Church work. The names of some of those in Toronto actively moving in the matter are Mr. J. K. Macdonald, Managing Director of the Confederation Life Association; His Honor W. Mortimer Clark, the Lieutenant Governor of Ontario; Judge Winchester, City Solicitor, Caswell; Dr. Bain, of Public Library; Thos. West, of Taylor Safe Works; W. E. Irwin, Barrister; Dr. Stenhouse, Physician; Major Carlaw; Rev. A. Logan Geggie, &c.

Already one friend has offered \$1,000, and another \$2,000, in addition to smaller sums.

THE DOORS ARE OPEN.

Those who can recall the early meetings of the historic week of prayer, cannot fail to remember that for quite a number of years the programme of subjects prepared by the committee in London, contained as one of the topics, prayer that God would open up the sealed doors of heathen and Roman Catholic countries to missionary effort. These prayers have long since been answered. One by one the closed doors have been opened, until now practically the whole world is open to the missionaries of the cross, and from many places the Macedonian cry is to be heard, "Come over and help us." The hand of Providence points to the open doors and the voice of the King and Head of the Church calls upon God's people to go in and possess the land. Now that their

prayers have been answered, what are God's professing people going to do about it? Laborers will be forthcoming if the Christian people of Christian countries will open their purses and unlock their money drawers to provide the soldiers of the cross with the material sinews of war. When Carey proposed to go as a missionary to India, he expressed his readiness to go down into the pit of heathenism in that country if the people at home would hold the ropes. They did, and he went, and now behold the wonderful work which is being done in India by missionaries of all Christian churches! Does there not seem to be need for prayer that Christian people may be led to understand that they are the stewards of God's bounty and that they are responsible for the use they make of the wealth which he has placed in their hands. When they pray "Thy Kingdom Come," they should not forget that it is their duty and their privilege to help answer their own prayers by filling up the empty missionary treasuries so that many missionaries may be sent out to the dark places of the earth from which the Macedonian cry comes. There will be no lack of volunteers to "go down into the pit" if the people who remain at home will only demonstrate that they will hold the ropes.

The Federation of the Churches must not lose sight of the mission which its members have undertaken—promoting righteousness in the management of civic affairs, conserving the Christian Sabbath for the people as a day for rest and worship, restraining and curbing the insolent and defiant liquor traffic, and generally maintaining the interests of public and private morality. Though late in the field, the federation did exercise a wholesome influence in the civic elections, and it is a significant circumstance that in the first vote in the new council on the proposed reduction in the number of licenses the temperance people won. This, of course, does not guarantee victory when the by-law comes before the council, for the publicans and their friends will strain every nerve to defeat it. Nevertheless, the victory on the first vote is a good omen and the federation cannot do better than perfect their organization—if that be needed—and give their hearty moral support to those in the council who are ready to stand for civic righteousness; bringing to bear, both on the aldermen and the public, a continuous influence in favor of moral reforms which are urgently important. Then the federation will be ready for more effective work when the next civic election comes round.

Two British constituencies voted recently in a way entirely adverse to Mr. Chamberlain; which suggests the replacing of Free Trade by Protection in the United Kingdom may not be done with a rush, after all. Perhaps the Education question may have played a quiet but effective part. It may do the same in the general election.

VOLUNTARY GIVING.

Voluntary giving for religious work is the ideal. A pleasing example of this comes to us from a city in Western Ontario, which is erecting a new detached Sabbath School building. On the 17th of January a special collection of nearly \$3,000 in cash was put on the plates. The congregation in question contains few persons who could be called wealthy, but the contributors were numerous, all doing what they could. Of this sum, not one dollar had been canvassed for personally beyond the announcement and request from the pulpit. The handsome sum raised by the congregation in question for the Century Fund was obtained in the same way.

One does not need to be told that different places require different methods; yet the method of laying the privilege of giving before a congregation, providing envelopes, and trusting the people, may have a power as well as an educative influence not yet fully realized. The habitual method employed by Rev. W. J. Clark and his associates in First Presbyterian church, London, deserve consideration, even if imitation may not always be possible.

Literary Notes.

ST. COLUMBA: His Life and Times, by G. H. Morrison, M.A. Oliphant Anderson & Ferrier, Edinburgh and London, 1½d. This booklet is a short and simple epitome of the life of St. Columba, written in good English. The bright, clear style, together with the numerous illustrations, make it interesting and attractive, and also makes the reader wish to know more of St. Columba, and of the author's works as well. Toronto: Upper Canada Tract Society.

The death of Herbert Spencer is the occasion of two articles in the current number of The Fortnightly Review—a character sketch by William Henry Hudson, and Mr. Herbert Spencer and the Dangers of Specialism, by John Beattie Crozier. Other subjects of special interest are: The Congo Question, The Situation in Morocco, and The Secession of Panama. Leonard Scott Publication Company, New York.

THE SACRAMENTS OF THE NEW TESTAMENT, by Rev. D. Purves, M.A., Belfast. Oliphant Anderson & Ferrier, Edinburgh and London. This little volume is just what it is described to be, "A simple statement of the view which the Presbyterian Church holds regarding the Sacraments of the New Testament." It is written in a plain, clear and interesting style. The author treats the subject from a most conservative standpoint, and adheres strictly to the original interpretations of the Confession of Faith and the Catechisms of the Church. Of course in these days when theological doctrines are passing through such marked processes of evolution, it is in a sense, misleading to say that this is "the view which the Presbyterian Church holds." However, the controversial element is left out and the subject is treated from one point of view very plainly, clearly, and thoughtfully. We can heartily recommend it as a handbook on the subject and as a minister's gift-book to new communicants. Toronto: Upper Canada Tract Society.

The Inglenook.

Against Her Buryin', Or Miss Cynthia's Patch.

"Against my buryin'! Well I never!" Miss Cynthia leaned forward eagerly, and stooped to pick up the check that had fluttered out from the great blue envelope in her hands. One hundred and fifty dollars! There it was and no mistake. With trembling fingers she turned it over and over again. "Against my buryin'!" she exclaimed aloud a second time, as she sank back limp with emotion in the old split-bottomed rocking chair, "and to think! What a reward for a little act of kindness, such as any one would have done for a poor, lone body who was took with rheumatiz in a strange place without money. I didn't expect anything, and yet if it could have been!"

Her face flushed, and the dim old eyes almost lost their cheery light in the wistful expression that crept into them.

"It must 'ave been the thought of his own buryin', with no near kin to do for him that made him think of willin' this money to me in this way," she continued at length, straightening her spare little form, and resuming the patchwork upon which she had been engaged when the important document had been handed to her. "I'll not spoil my day and my gift by wishing it had been different. The good Lord knows when I'll need it worst, and no doubt he's laid it out just as it ought to be. Life is very much like this piece of patchwork, after all," holding up critically a central square, "who would 'ave thought, when all these dark pieces were a goin' into it that right in the middle would be this beautiful sky blue cashmere, just so, perhaps, it will be with me; when all's dark and dreary, and sickness and poverty makes a black rim around my partin' moments, there'll come the thought of Mr. White's legacy, and I'll say to myself, 'Never mind, Cinthy, if you can't pay your honest debts right now, as you have always done, you can do it just as soon as ever you get to work again, an' if it's the Master's will to call you hence, there's that legacy like a great big piece of blue sky shinin' out after the storms is past. No one shall think from any word of mine that I am ungrateful for the gift, or repinin' that it can't be used in the way that I might have wished."

The summer afternoon passed slowly by; the patchwork momentarily grew. Miss Cynthia never ate the bread of idleness. Hour after hour she stitched and planned and wove her little fancies, as her nimble fingers sorted the varied colors. At last sunset, with deep yellow lines began to blend the pieces confusingly, Miss Cynthia paused.

"I must put up my work now," she said softly, "and there! it's time, for of all things! not a bit of dark in anything that I have made to-day. I'm afraid these squares will look too bright, and yet for once poor things, I fancy that they like the scarlet and green and white; for one day I'll let their brightness be unclouded. With a soft little laugh, she smoothed out the pile of patchwork, and set about preparing her tea. She must take it all alone to-night, as Alice would not be home until to-morrow. How surprised Alice would be, and how pleased to know that the sky blue legacy was in readiness for the hour of sickness and suffering.

"Dear child, she would do for me to the last without the legacy!" thought Miss Cynthia, "if only—"

She checked the thought that had come unbidden into her mind, and going out into the porch sat down to meditate, and as was her custom, to recount her mercies.

The clock struck nine, then ten; the silvery moonlight flooded the low window seat, and rested on the grey head that was bowed upon it; a breeze stirred gently the vines upon the trellis work around her, but Miss Cynthia did not move; she had fallen asleep, and as the distant sound of the town clock striking the hour fell upon her ears, she smiled. She was dreaming that Mr. White's legacy was her own, an unconditioned gift; and to her the strokes of the clock was the music of the organ that she had wished to buy for Alice. Fancy after fancy surged happily through her tired brain, and under the pale moonlight the thin features grew young with the light of a great joy.

With a start she awoke as a footstep crossed the threshold.

"Alice!" she cried; then her face fell, but Alice did not perceive it.

"Yes, Aunt Cynthia," she answered gaily. "Here I am safe and sound. I couldn't stay away from home another day, and I persuaded Mrs. Brown to let me come with her. But what are you doing up so late? I thought you would have been asleep ere this."

"I was asleep, dear," replied Miss Cynthia quietly; "I was dreaming," and then Miss Cynthia never knew how it was, but sitting there in the shadows with the memory of that longed-for organ in her heart, she sobbed out the story of Mr. White's legacy and her dream.

"It's not that I am ungrateful for the gentleman's kindness, dear, nor to the good Lord who sent it, but I'm just a poor, foolish old woman, who still longs for the scarlets and blues along the edges of her patchwork, instead of the sober greys and blacks that are so much more suitable."

Alice patted the wrinkled hands gently.

"Dear, unselfish little auntie!" she murmured.

"Oh, no," said Aunt Cynthia, "it is a selfish wish, dear. You see, I've so often pictured it over to myself since you learned to play. I have thought how, on winter evenings, when the rain and the sleet and cold and the dark are out of doors, that I would light a warm fire on the hearth, and when you would come in from the store, we'd put the kettle on and lay out our little white cloth, and then while we waited for our cups of tea, what a cosy time we would have! You would sit and sing at your organ, 'All the way my Saviour leads me,' and then we'd read together over and over again, 'Bless the Lord, O my soul! and forget not all his benefits.'"

Alice's eyes filled.

Without a word she went in, lighted a candle, and carefully perused the lawyer's letter.

In a few moments she returned, and bending over the woman at the window seat, kissed her tenderly.

"Auntie, dear," she said, as she brushed away a tear, "you did not see the postscript, you are free to do as it seems best to you."

Miss Cynthia never knew how she got

through the long night that followed, although it was almost midnight when she laid her head upon her pillow. Sleep had scarcely visited her eyelids when Alice arose.

"It must have been my nap on the porch that made me so wakeful," she said apologetically. "Do you know that I got up in the night to make out a list of the things that I wished to buy. Do you think it would be foolish to spend it all to-day? I feel as if I should like to get it off my mind," she asked anxiously.

Alice smiled.

"Why, no, auntie," she said; "let's make a patch that is red and green and blue to-day, for once, with not a sign of a shadow anywhere unless your sunshine, which you will certainly need, can be made to do duty for such a thing. I've one more day for my vacation, and I'll take you wherever you want to go.

And so without let or hindrance, Miss Cynthia passed from store to store all that bright, happy day, and at nightfall, tired but happy, checked off her purchases:

Organ \$100.

Dress and hat for Alice \$15.

Fancy groceries that I never felt able to indulge myself in before \$2.

Peppermint such as I used to love as a child, 10 cents.

A cow for the Widow Blakely (that's my thank offering to the Lord), \$20.

A gift to Alice to spend as she likes, \$8.

Small balance left in the bank for my winter dress.

Two weeks passed by. The organ was safely ensconced in the snug parlor, and Alice's sweet voice was singing in the twilight, "We'll work, we'll work till Jesus comes." There was a knock at the door, and the postman handed in a second large blue envelope.

Miss Cynthia read:

DEAR MADAM:—I hope that ere this you have withdrawn your little property from the bank at N—, I suppose you have seen in the paper an account of the failure. Whatever was in it is entirely lost.

"Nothing but my dress," said Aunt Cynthia quietly, "and that I did not greatly need. It was providential that I didn't lay up my legacy for the day of my buryin'. Alice that was a very sweet piece you are playing, but wont you please sing to-night, 'All the way my Saviour leads me?' and as the clear young voice rang out in the words of hope and trust, the woman behind the tea kettle clasped both hands upon her beating heart, and murmured again and again, "Bless the Lord, O my soul, and all that is within me, bless his holy name!"

"Bless the Lord, O my soul, and forget not all his benefits," she repeated later, when she saw the beautiful winter dress that had reposed for her in Alice's trunk since the eventful day of Mr. White's legacy.—The Christian Observer.

The Boy Hero.

Till time shall be no more there can be no grander deed, in every sense, done by mortal soldier—let alone by a boy just out of school, a mere lad of seventeen, who yet was an officer in the Seventy-fourth Highlanders, now the "Highland Light Infantry."

Everybody knows the story of "The Loss of the Birkenhead"—how the troopship struck upon a rock; how the soldiers were formed in ranks to die, while the women and children were being saved; how the whole force—officers and men—stood at the salute while

"Still inch by inch the doomed ship sank low,

Yet under steadfast men."

Russell was ordered into one of the boats carrying the women and children, for the purpose of commanding it, and he sat with dimmed eyes in the stern, some way of the doomed ship, watching the forms of his beloved comrades and fellows standing upright there. He saw the ship go down, carrying with it the hundreds of brave hearts. He saw those fearful creatures of the deep seizing their prey and heard the screams of scores of human beings torn to pieces by sharks. Then, just when all for him was safe, when to him was given (with honor) life, ambition, and glory, he saw a sailor's form rise close to the boat, and a hand strive to grasp the side. There was not room in the craft for a single person more without great risk of upsetting the boat.

But as the sailor's face rose clear at the boat side a woman in the craft called out in agony, "Save him! Save him! He is my husband!" No room in that boat for one more! But Russell looked at the woman, then at her children, then at the sailor struggling in the waves, with his eyes beseeching help, then at the dread sharks feasting on every hand.

Alexander Cumine Russell rose in the stern of the boat. With a bold plunge he jumped clear of it and helped that sailor into what had been his own place—and safety. Then, amid a chorus of "God bless you!" from every soul in the boat, the young officer—a lad of seventeen, mind!—turned round to meet his death. And those in the boat shut their eyes and prayed. When they opened them again Alexander Cumine Russell was nowhere to be seen!—Windsor Magazine.

The Most Curious of all Languages.

The word "pidgin" comes from the mispronunciation of the English word "business" by the Chinese, the nearest they could come to the proper pronunciation of the word being "pidzin" or "pidgin." To day, "pidgin" English is the universal medium; representatives of all nations use it, and the natives of many of the provinces have recourse to it. In a country like China, where there are as many dialects or, more properly, spoken languages as there are provinces, it is not an uncommon thing in provinces where trade with foreigners is carried on, for natives who do not understand each other's language to converse in "pidgin" English. One hears frequently in Shanghai, natives of Peking or Canton making their wants known to natives of Shanghai through the commercial language, "pidgin" English. This is peculiar, of course, only to those Chinese who are engaged in some form of intercourse or other with foreigners.

The "pidgin" English vocabulary proper contains perhaps forty words in all, and consists of murderously mutilated English words, as well as original native words and literal translation of Chinese idioms. These are also thrown in some Hindustani words, Portuguese, French, and Japanese words. Commodities are known by the terms applied to them whence they come. The verb "to be" seems to have no place in pidgin, the term "blong" seeming to answer most purposes of such a verb in all its forms. As for example, instead of saying, "Is it raining?" you would ask, "Blong rain?" The answer would be "Blong lain, or "No blong lain," as the case might be. The Chinaman has great difficulty in pronouncing the letter "t," and invariably gives the sound of the letter "l" in place of it. He never answers "yes" or "no." He repeats your question in the affirmative or negative as a statement.

"Have got" sometimes takes the place of the verb "to be," and also means in pidgin as it does in English, possession. Thus you would ask, as earlier illustrated, "Master have got?" for "Is the master or manager in?" "Have got," or "No have got," as the answer indicates clearly presence or non-presence. "My have got too muchee flend," means simply, "I have very many friends." "Too" is always used instead of "very;" thus, "too muchee" meaning "very much or many."—Burnett Goodwin, of Yale Alumni Weekly, in Leslie's Weekly.

Rare Old Dictionaries.

In a lecture on dictionaries at the British Royal Institution Dr. J. A. H. Murray stated that in the year 1604 was published the first attempt at a purely English dictionary, the "Table Alphabetical." The first book with the title of "An English Dictionary" was published in 1623. It is interesting to observe that these works were compiled chiefly for the use of "women and other unskilful persons." In 1721 appeared the first attempt at a complete dictionary of the English language, which was remarkable also for the introduction of the etymological treatment of words—that of Nathaniel Bailey. The special feature of Dr. Johnson's dictionary, based on this first dictionary, was the quotations, all gathered by Johnson himself and copied out by six assistants. They were printed without verification or reference, and the proofs were not carefully read; consequently many curious errors appeared—e.g., the confusion of coco with cocoa or cacao. In 1791 Dr. W. Kenwick introduced the marking of the pronunciation of words. With regard to the "Oxford Dictionary," Dr. Murray said that 2000 readers all over the world assisted; 100,000 volumes were contributed, and 6,000,000 quotations weighing six tons, were received. It was found that some words really had no existence whatever, and, though placed in former dictionaries, were merely printers' errors. He himself found a case in point. In one of Stevenson's books he found "charnel brean." Not being able to understand it, he wrote to the author, who replied that he had never corrected the proof, and that the real words were "charnel ocean."—Glasgow Leader.

Trouble With The Eyes.

A physician says: "The eye ball should be a clear, bluish white in color. If it has red streaks in it, there is trouble somewhere. If it is dull and yellow in color, that also is an indication of disease. And in most cases the seat of trouble is not in the eye itself, nor the cure in various eye-washes. The stomach, which is accountable for most things, is generally accountable for the bright or lack-luster condition of the eyes. To make dull eyes shine, therefore, the best thing is antispasmodic medicine. One symptom of sick headache is the dancing before the eyes of innumerable specks. The proper treatment for this is a seidlitz powder and a darkened room. Darkness is the best possible thing for eyes that have much work to do, and merely to close them for five minutes at a time produces a rested feeling, which shows itself in their renewed brightness. Bathing tired eyes in water as hot as can be borne and then closing them for some time is an excellent daily practice. But absolutely nothing but water should ever be allowed to touch the eyes except by the direction of an oculist.

Baby's Danger.

The fact that so called soothing medicines put children to sleep is no sign that they are helpful. On the contrary they are dangerous and distinctly harmful—the little one has been merely drugged into temporary insensibility, the seat of the trouble has not been reached. Never give a child an opiate except under the watchful eye of a competent physician, and remember that all "soothing" medicines contain opiates. When your little one is not well, when it has any little stomach or bowel trouble, or any of the minor ailments of little ones give it Baby's Own Tablets, and it will be safe. This medicine is sold under a guarantee that it contains no opiate or harmful drug. Ask any mother who has used this medicine and she will tell you how her little one has thrived and grown well and strong after taking the Tablets. Mr. T. B. Mitchell, the well known druggist, Oshawa, Ont., says:—"I can safely recommend Baby's Own Tablets from the splendid results they have given my customers and from having used them in our own home." You can get the Tablets from any druggist or by mail from the Dr. Williams Medicine Co., Brockville, Ont., at 25 cents a box.

"Wife"—"Weaver."

"What do you think the beautiful word 'wife' comes from?" asks Ruskin. "It is the great word with which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that of femme. But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must either be housewives or housemoths, remember that. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Whenever a true wife comes home is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet; but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar, or painted with vermilion, shedding its quiet light for those who else are homeless."

Many Appetizing Dishes.

Can be made doubly delightful and nutritious by the use of Borden's Peerless Brand Evaporated Cream, which is not only superior to raw cream but has the merit of being preserved and sterilized, thus keeping perfectly for an indefinite period. Borden's Condensed Milk Co., proprietors.

Though the exceptional strength of the Canada Permanent Mortgage Corporation, with a paid-up Capital only equalled by three of the largest of Canada's strong financial institutions, makes it a favorite with depositors of large sums, a Deposit Account may be opened with:

That dollar, and every dollar added thereto, will bear interest at 3½ p.c. per annum compounded half-yearly.

The depositor of a dollar receives the same considerate, prompt attention as the depositor of thousands. Our Booklet "SAVING MONEY BY MAIL" will be sent free on receipt of your address. Send for it.

Ministers and Churches.

Toronto.

The total receipts at College street was \$10,600. The membership is now 967, a net increase of 49 during the year.

Rev. P. M. Macdonald, of Truro, N. S., accepts the call to Cowan Avenue church. Salary promised one thousand eight hundred dollars.

The congregation of Knox church in annual meeting decided by a vote of 97 to 44 again to apply to presbytery for permission to sell the present church building at not less than \$200,000 and to purchase a site up town.

At Cowan avenue all the reports were most encouraging, and the congregation feel most heartened. The membership is 250, with a similar number at Sunday School. Total receipts \$3,663.63.

The choir of College street church were entertained at the residence of Mr. D. McGill and a pleasant evening was spent. A Morris chair was presented to A. H. Green, the organist and choirmaster of the church, by Rev. Dr. Gilray, who spoke very highly of Mr. Green's merits as a faithful worker and organizer of the choir.

Bonar church makes steady progress. The receipts amounted to \$3,928, and the church debt had been reduced by \$800. There had been 113 additions to the membership, 32 of them being from the Sunday school. It was decided to increase the minister's stipend by \$300.

Bloor street reports the largest income in the history of the congregation \$19,700. Among the amounts named were \$7,300 for missions. The membership is now 871. Over \$3,000 were expended on interior decorations, and \$500 was paid on mortgage indebtedness, leaving it at \$31,500.

The reports as presented at the West church show that there have been 135 new members received, bringing the total up to 997. The total contributions for the year were \$9,119.23 and \$1,700 were subscribed for missions, an increase of \$265 over last years subscription.

The total receipts of the Westminster church during the past year were \$15,160.25 of which \$7,904.17 were contributed for ordinary church purposes, \$6,770.18 for missionary purposes and \$485.90 to the building fund. The mortgage indebtedness was reduced by \$1,700 and the pastor's salary increased to \$2,500, from \$2,200.

At church of the Covenant, the receipts were \$2,400, \$673 over the previous year. The Willing Workers contributed \$375 towards the debt fund; and it was resolved to increase the minister's stipend by \$200. The following have been voted to the session, viz: T. M. Higgins, T. A. Lytle, James I. Scott and John Reith.

At the annual meeting of St. Andrew's church, King and Simcoe streets. The report of the treasurer showed total receipts of \$20,898.18. Of this \$15,306 was the ordinary revenue of the church, \$746 was subscribed to the augmentation fund, \$1,281.93 to missions and \$441.19 to the poor.

The reports at Old St. Andrew's all bespeak progress. There were receipts of \$9,846 and expenditures \$9,618, leaving a balance of \$228. There was a deficit of \$338 last year, and this was paid off, in addition to \$1,000 on the mortgage. There was spent \$350 in alterations to church property. The past year shows a gain of 20 members, making a present membership of 376.

St. Mark's reports total receipts of \$2,027.85. The regular revenue of the church was \$1,775.83, an increase of \$153 over last year. The following were appointed to the Board of Managers: B. R. Robinson, J. White, W. J. Clarke, P. Burnett, R. F. Dale, W. Calhoun, Thos. Findlay, R. Urquhart, R. Gourlay and A. Chisholm.

The annual reports of Erskine church showed a total revenue of \$14,337. There had been \$1,800 given to missions. The mortgage debt of \$4,400 would be reduced by the Bowman legacy of \$1,000. The session had begun the year with a membership of 728, and 15 had been lost by death and 51 withdrew. There had been 44 received on profession of faith and 52 by certificate, making 758, a net increase of 30.

Dunn avenue reported that 95 new members had joined the church, making a total membership of 1,096. The offerings for the year amounted to \$8,931, and the total moneys received were \$12,478. The Sabbath school membership is now 1,171, an increase of 62 over last year.

The congregation decided to vote \$500 towards paying the expenses of Rev. and Mrs. A. L. Geigie, who are going to Scotland during the summer.

At St. Enoch's church, the reports showed a revenue from all sources of upwards of \$4,000. Of this \$200 was contributed to missions. The salary of the minister, who has been with the church for eight years, was increased by \$100. During his pastorate the families in the church have increased from 70 to 170, and the number of communicants from 150 to 340.

Chalmer's reports show most encouraging results. There have been 70 additions to the membership roll and the latter now stands at 728. The total subscriptions for the year were \$7,900 which is an increase of \$700. In view of the general prosperity it was deemed advisable to put \$1,600 in alterations to the church premises and in installing a new lighting plant. Under Mr. MacPherson's pastorate this congregation has taken a decided step forward.

The receipts for the past year at St. James' Square church, were \$8,284.53 as compared with \$7,617.17 for the preceding year. There were 573 members at the commencement of 1903 44 have been removed, 94 added, leaving a net increase of 50. The mission receipts for the year were \$9,138.04. The following were elected to the Board of Managers: W. D. McIntosh, James Buik, Alex. Nairn, James Watt, J. Bruce, A. I. Gordon and R. A. Grant.

The receipts from all sources at St. Paul's amounted to \$3,598, and the disbursements to nearly \$2,500 leaving a balance on hand of \$1,098 of which \$479 is to be given to missions and charitable institutions, leaving a balance on hand of \$619. The erection of a new church edifice was discussed, and work will be commenced as soon as a sufficient amount is guaranteed.

Ottawa.

Rev. A. H. Scott, of St. Andrew's church, Perth, has been visiting friends in the city.

The Presbytery of Guelph unanimously nominated Rev. Dr. Armstrong of St. Paul's, for the moderatorship of next General Assembly.

The Young People's Society of Zion church, Hull, were entertained at a pleasant social at the residence of Mrs. Waddell, Brewery street, last week.

The annual Sunday school social of McKay church was held last week, and was one of the most enjoyable gatherings ever held in the history of the church. The hall was crowded with the children and their friends, and everyone heartily enjoyed the evening's proceedings. Refreshments were served in the early part of the evening. A musical programme followed. Rev. Norman MacLeod, the pastor, presided and gave a short address.

The membership of Bethany church, Hintonburgh, is now 148. During the year \$233.25 had been subscribed for organ fund. The report of the management committee told of a prosperous year. The total receipts were \$888 with an expenditure of \$877, leaving a balance of \$11. The Ladies' Aid Society contributed to the funds, \$176, and the debt was reduced by two hundred dollars. The amount still owing is seven hundred dollars, and there are bright prospects of a considerable reduction during the year. The Sunday school report showed a slight decrease in the average attendance with the present roll of 204 scholars and 19 officers and teachers. The receipts amounted to ninety-seven dollars with an expenditure of the same figure.

Every department of work in the Glebe church showed a marked advance during the past year. The membership is now 181, an increase of 36. The total amount received was \$1,761.25, and the balance on hand amounted to \$265.00. On the Sabbath School roll there were 200 names; average attendance, 135; total collections, \$151.63. The Ladies' Aid raised \$271.41; and the W. F. M. Society collected \$70.00 and forwarded a bale of clothing to one of the fields looked after by the Society. The Mission Board and Boys' Guild gave in satisfactory reports. Altogether the congregation look forward hopefully. A new and larger church is urgently required to enable them to carry on the work efficiently, but this will come in time. Mr. J. R. Reid made an excellent chairman. The minister's salary was increased \$100.00.

As was expected Erskine church made an exceedingly good showing at the annual stock-taking. There was a net gain of 61 in membership during the year; but during the three years

of Mr. Mitchell's pastorate, 258 names have been added to the roll, which now stands at 372. The ordinary revenue for the year was \$2,782.82 an increase of \$176 over the previous year. The average attendance at the Sunday School, including teachers and scholars, numbered 377, an increase of 74 over 1902. The Ladies' Aid and W. F. M. S., each gave in satisfactory reports. Last year special attention had been paid to Home Missions, with the result that \$241.51 had been raised for the support of men in the home field, and this would have been largely increased only for the fire last May. All the other societies of the church reported advancement all along the line; and Erskine church enters on another year's work for the Master with courage and enthusiasm.

Rev. Dr. Armstrong presided at the annual meeting of St. Paul's church, which was well attended. All the reports presented were of an encouraging character, and witnessed to the good work being done by the congregation in the eastern portion of the city. The financial report indicated receipts amounting to four thousand and eight dollars, made up as follows:

Ordinary fund	\$2,712.00
From Ladies' Aid	309.00
Collected for missions	295.00
From W. F. M. S.	149.00
From Mission Band	16.00
From Sunday School	225.00
Westminster Guild	120.00
	4,008.00

The Ladies' Aid raised three hundred and nine dollars; and the reports from the W. F. M. Society and the Mission Band were of a very satisfactory nature.

Montreal.

For the past two Sundays, under the auspices of the Presbyterian church, evening services have been held in the Town Hall, Outremont kindly granted for this purpose by the Council. Those interested have equipped the upper hall with electric light, and are much encouraged and gratified by the attendance, and hope, considering the number of resident Presbyterians, that it not only will fill a want, but attain success. It is with pleasure that acknowledgment is made for the receipt already of a substantial cheque from a city well-wisher.

The annual meeting of Knox church was described by the chairman, the Rev. James Fleck, as 'the largest ever held under this roof.' The reports were encouraging, and provoked an interesting discussion. The church membership now stands at 767, and the debt on the new edifice is being paid off at the rate of one thousand two hundred dollars per year. Mr. H. B. Picken was re-elected chairman of the Board of managers, Mr. J. McD. Hains, treasurer, and Mr. Alexander Morrison, secretary, Messrs. Walter Paul, J. J. McGill, John Baillie and James Kent, the retiring managers were re-elected for three years.

The Witness says: The Rev. D. Mackenzie, B. D., of Toronto, who will occupy the pulpit of St. Matthew's Presbyterian Church during the pastor's absence in Britain, is a man of deep and wide culture. He has recently returned from Germany, after three years of study, and previous to that travelled in Palestine and Greece. A volume on 'Old Testament Sacrifices,' of which the late Principal MacVicar thought very highly, is from his pen. As a preacher, Mr. Mackenzie is clear and convincing, and sends his hearers away with a higher conception of the glory and dignity of Ille.

At the annual meeting of Chalmer's church. The treasurer's report was found satisfactory and adopted. The receipts amounted to three thousand four hundred and ninety-four dollars and fifty-seven cents for the year and a small balance remained over the running expenses. One of the most important matters discussed was the erection of a new entrance to the church as the porch built with the church, and now in use, will have to be removed to make way for the widening of St. Lawrence street. A committee was appointed to obtain plans for the construction of a new entrance. The proposal to secure another site and remove a short distance to the north-east has been under consideration for some time, but no action has been taken in this direction as yet.

Quebec.

The annual meeting of Lachine church, (Rev. Jas. McLaren, pastor) was largely attended. A hearty spirit prevailed. Good reports were presented. The session report showed 29 added

on profession of faith, and 7 by certificate. The roll at the close of 1903 contains 607 members. During the present pastorate of two years 169 members have been received, 143 of these on profession. The Board of Management presented an encouraging report showing about two hundred and twenty-five dollars of surplus. At the close a unanimous vote was carried increasing the salary of the pastor two hundred dollars.

The Christmas tree entertainment at Riverfield was held on Monday evening Dec. 22. It was favored with fine roads and good weather. The church was beautifully decorated with two large and well-laden trees, and festoons of evergreen and chains of red, white and blue. The pastor, the Rev. J. M. Kellock, presided. The Rev. Mr. Houghton gave a very impressive address, well worth remembering. The Rev. Mr. Kinnear, and the Rev. M. Whillans were also present and gave very suitable addresses. The programme consisted of anthems by the choir, solos, duets, dialogues and recitations. The Rev. J. M. Kellock charmed by his singing. At the close of the programme, Mr. Wm. Allen, of Norton Creek, was presented by the Sunday School with a beautiful oak secretary.

The annual meeting of the Georgetown and English River W. M. S. was held on the 19th of Jan. The Treasurer reported: Amount raised by subscriptions \$266.00; Life Membership certificate \$25.00; Monthly collections, \$17.75; Special meeting in June, \$25.39; Balance from 1902, \$4.35; Total \$278.49. Of this amount two hundred and sixty-four dollars had been sent to the Treasurer in Montreal to be allocated at the annual meeting next month. The society sent a bale of clothing weighing 160 pounds, to the Rev. P. Naismith, Olds, Alberta, and a smaller one to the Convener of French work in Montreal—value of both bales ninety dollars. The following were elected office bearers for the year: President, Mrs. Whillans; Vice-Presidents, Mrs. C. M. MacKeracher, Mrs. Wm. Ogilvie, Mrs. Kellock; Rec. Secretary, Miss C. A. MacKeracher; Cor. Secretary, Mrs. Jas. McKell; Treasurer, Mrs. Shanks. Delegates to Annual Meeting, Mrs. R. Ness, sr., Mrs. Jas. Templeton, Mrs. W. Ogilvie and Miss C. A. MacKeracher.

Eastern Ontario.

The Ladies' Aid and the W.F.M. society of Carp church have presented Mrs. McGillivray, wife of Rev. N. H. McGillivray with a handsome church hymnal. Mr and Mrs. McGillivray leave shortly for Cornwall.

The officers for St. John's Sunday school, Almonte have been appointed for 1904 as follows: Supt Dr. P. C. McGregor; asst. supt., W. H. Robertson; sec.-treas., P. A. Greig; S. S. choir leader, Duncan Campbell, with a staff of 15 teachers.

The New Year's concert at Kinburn was quite a success. Rev. N. H. MacGillivray made an ideal chairman; and the singing of the St. John's choir, Almonte, was greatly appreciated. Proceeds about \$44.

Hon. Peter White, ex-speaker of the House of Commons, has fully recovered from a somewhat serious illness. Mr. White is a stalwart Presbyterian, a pillar in Dr. Bayne's church, and many friends will be pleased to learn of his complete convalescence.

The induction of Rev. R. Barbour, as minister of the Stouffville church, took place on 21st. inst. In the absence of the Moderator, Rev. J. H. Brown of Agincourt presided. Rev. D. B. Macdonald of Bendale addressed the minister, Rev. E. L. Pidgeon of Markham addressed the people, and Rev. H. A. Macpherson of Chalmers church, Toronto, preached a suitable sermon.

At the annual meeting of St. Andrew's church, Carleton Place, the chair was taken by Mr. Woodside, the pastor, and the various reports presented were of a most encouraging nature. The Treasurer's statement showed a surplus of one hundred and thirteen dollars and twenty two cents, with all liabilities covered, whilst the contributions to missions exceeded those of last year and were over two thousand dollars. There was an increase of 30 in the membership. On motion the minister's salary was increased.

The anniversary services in connection with St. Andrew's church, Carleton Place, were largely attended, Rev. Mr. Logie, of Winchester, occupying the pulpit morning and evening. On Monday evening the spacious basement was well filled by members of St. Andrew's and others. The program was unusually attractive. It consisted of solos by Mr. Cecil Bethune and Miss

Morgan, of Ottawa, anthems by the choir, a solo by Mr. Miller, a lullaby by six little girls, addresses by Revs. Logie, Scott, Bayne and Ellis, and recitations by Mrs. Weekes, Miss Neilson and Miss Brown, and each number was well rendered. After the program refreshments were served by the ladies, and a social half hour was thoroughly enjoyed. The chair was occupied during the evening by the pastor, Rev. Mr. Woodside, who had taken Rev. Mr. Logie's place at Winchester on Sunday. Both congregations were pleased with the exchange.

On Wednesday evening Jan. 20 a large number of the congregation of St. Luke's church, Finch, met at the manse to honor their pastor and his wife Rev. D. and Mrs. MacVicar. Both were made the recipients of a number of valuable gifts, one of these was a purse containing the sum of sixty dollars presented to Mrs. MacVicar by Mrs. J. J. McMillan on behalf of the donors at the conclusion of a brief and well-wordsed address by Dr. Stark. Mr. MacVicar thanked the people for the warmth of their friendship and for their great kindness which was expressed in such a tangible manner. The Rev. Mr. McCaul of Toronto was also present and made a felicitous speech. After a very enjoyable evening spent together the party before separating joined in singing "God be with you till we meet again."

The reports presented at Calvin church, Pembroke, annual meeting indicated a prosperous year. The families now number 205 and the members 390, nineteen of whom were added during the year. The Session's report made feeling reference to the large number of deaths during 1903; the pastor officiated at 30 funerals and 10 members were removed by death. As to finances—the Sunday School reported \$219.78 as having been raised during the year; W.F.M.S. \$154.50; the Mission Band, \$85.13; the Ladies' Aid, \$259.15; the Organ Fund Committee, \$473.90; for Charity, \$73; for Missions (general) \$267.20; for salaries, etc., \$2,242.69 a total of \$3,553.87, exclusive of some \$400 which the Cemetery Committee has on hand. Special mention was made of the flourishing condition of the Sunday School and missionary organizations of the church. Strong committees were elected; and mention was made of the faithful and voluntary services of the choir, who so efficiently lead the service of praise. Rev. Dr. Bayne was chairman and Mr. S. E. Mitchell was secretary.

St. John's congregation, Almonte, Rev. A. M. Currie, M. A., pastor, held its annual meeting on Wednesday evening Jan. 20th. The usual reports were presented and the following summary indicates the prosperous condition of the work:—At the beginning of the year the number on the roll was 295. Removed by death and certificate 13. Additions to membership 81, of whom 58 were by profession of faith. There are now 363 on the roll, a net gain of 68. The income for ordinary purposes was the largest in the history of the congregation. The total income was \$3,051 of which \$50 was for missionary and benevolent purposes. The Sabbath School has upon its roll 220 scholars and 18 teachers and officers, and in addition to paying its own expenses gave \$50 to the support of a student in the Pointe Aux Trembles school. The W. F. M. S. & H. M. S. closed the most successful year since their organization. The former having a membership of 105 and receipts of \$227 and the latter having a membership of 142 with receipts of \$187. The Pastor's Bible Class, with a membership of 107, marked the close of the year by presenting their teacher with a handsome easy chair.

Western Ontario.

Mr. T. A. McCleneghan, for nearly seven years choir master of Knox church, Woodstock, has resigned.

All reports submitted to the annual meeting of the Mandaamin church were most encouraging, indicating progress and prosperity.

Rev. H. McPherson, lately of Halifax, has been preaching most acceptably in the First church, Brockville.

Rev. D. C. Hossack and Rev. Thos. Eakin have been elected by Knox Alumni to represent their association on the College Senate.

Rev. Mr. Hanna of Mount Forest exchanged pulpits with Mr. Campbell, Dromore, and delivered an excellent address on Foreign Missions.

Hamilton Presbytery decided to recommend that the minimum stipend of ministers in augmented charges be eight hundred dollars annually.

The Rev. D. L. Campbell of Dromore, preached in Westminster church, Mount Forest, on Sabbath sermons that were much appreciated.

The services in Burn's church last Sunday were conducted by Rev. Mr. Rannie, of Nairn; and on Monday evening Rev. R. E. Knowles, of Galt, delighted a large audience with his racy lecture on "The Secret of Scottish Success."

The session of Erskine church, Hamilton, reported the congregation as the largest in the history of the church. The finances of the church are in good shape and a semi-jubilee fund is calculated to reduce the church debt from eight thousand to four thousand by July. It was decided to increase the ministers salary from one thousand five hundred to one thousand seven hundred dollars.

The following is from the Woodstock Sentinel Review: One hundred and seven new members were received into St. Paul's church, Ingersoll, at the communion service yesterday. It there is no mistake in the figures St. Paul's church is ahead of Cooke's, Toronto, which reports 88 additions for the year; and of the Central church, in the same city, which gives 95 additions for the year. We shall be glad to learn that the statement by the Sentinel Review is correct.

The North Luther church, Conn., held its annual services on Sunday week when Rev. Wm. Farquharson, of Durham, ably filled the pulpit. On Monday evening the annual tea-meeting was held. In spite of the intense cold, in spite of the bad roads, standing room was at a premium and the occasion was the most successful in the history of the congregation.

At Macnab street church, Hamilton, the receipts for the year were four thousand six hundred and thirty-three dollars and twenty-three cents. Rev. Dr. Fletcher, the pastor, who is Moderator of the General Assembly, announced that at the next annual meeting he would retire from the pastorate of the church, owing to his advanced years and his long service. In the meantime he will be assisted by Rev. J. D. Cunningham, M. A., who is at present in Edinburgh.

St. James church, London, has just closed a successful year's operations. The membership had increased from 332 to 371 and there were eight baptisms, the total number of scholars and teachers at Sunday school was 235 with an average attendance of 178. The managers reported disbursements of four thousand and twenty-seven dollars and sixteen cents, with receipts one hundred and fifteen dollars and thirty-three cents less than outlay. It was unanimously voted to increase the minister's salary by two hundred dollars. The various schools in the congregation were all found in a satisfactory condition.

At the last meeting of Sarnia Presbytery Rev. Robert Aylward, B. A., of Parkhill, pressed his resignation which was accepted, and the charge becomes vacant after January 17th. Deep regret was expressed by several members of the Presbytery at parting with their brother, and a committee was appointed to draw up a minute expressive of their high appreciation of Mr. Aylward and his services. The Sarnia Presbytery sustained the call from St. Andrew's, Sarnia, to Rev. J. S. Scott, of Brantford, and it was ordered to be transmitted.

WANTED

By the Board of the Ottawa Ladies' College, a Presbyterian Lady of Education, Culture and Experience to fill the position of Lady Principal. Duties to begin 1st Sept. Apply, stating qualifications, to Rev. DR. ARMSTRONG, Ottawa, 9th Jan., 1904.

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

Health and Home Hints

Keep a small paint brush convenient for dusting the crevices in furniture, and all spots not attainable with the dustcloth can be reached.

In making apple dumpling prepare 1 lb. apples by cutting in small pieces, and sprinkling with a mixture of ground ginger, nutmeg, and grated lemon rind. Butter a basin, and line with paste. Put in the apples, some brown sugar, and a very little water. Cover with paste. Tie in a cloth wrung out of boiling water and well floured. Boil for two hours. Turn out on a hot dish and send.

Grape Frappe. One pint of grape juice, one cupful of orange juice, and the juice of two lemons are required. Add two cupfuls of granulated sugar and four of water. Boil the sugar and water fifteen minutes, and add the fruit juice. Strain, add a quart of ice water, and more sugar if necessary. Remember that ices are sweeter before they are frozen than afterwards. Do not freeze too hard.

Cream of Corn Soup: Score down the grains and press out the pulp from six good-sized ears of corn; add to this in a double boiler one quart of milk, a teaspoonful of grated onion, not more than one-eighth of a teaspoonful of ground mace, about a teaspoonful of salt, and a dash of pepper, and, if you like, a teaspoonful of butter and two of flour; add to the soup and stir until thick. Serve in a hot tureen after pressing through a puree sieve.

Coughs and their Cure: There are few disorders more teasing to the sufferer and those about him than a cough. A slight hacking cough is often a bad habit; when it is at all under the control of the will, it should be sternly repressed. Sometimes the uvula, the pendulous part of the soft palate, at the back of the mouth, becomes relaxed, the point touches the tongue, producing a tickling sensation, which requires a cough to relieve it. A little dry tannic acid put in a quill and blown on the uvula will contract it, or half a teaspoonful of the powder mixed with two teaspoonfuls of glycerine, stirred into half a glass of warm water and used as a gargle. When a cold has been taken and there is cough with soreness of the chest, bed should be prescribed for fear of a severe attack of bronchitis. Soak the feet in a pail of hot water, in which is dissolved three tablespoonfuls of mustard, and rub the chest with warm camphorated oil.—Ladies' Home Journal.

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World of Missions.

Jewish Colonies in Palestine.

It is a little more than fifty years since Moses Montefiore began to advocate his plan of sending homeless Jews to Palestine, but the idea met with little approval until about seventeen years ago, when the energetic support of Baron Edmund Rothschild and some other persons stimulated emigration, especially from the lands where the Jews are most oppressed. Russia and Roumania have sent the largest number, and Austria has recently supplied a colony of Galician Jews. England has sent no colonists, nor has the anti-Semitic spirit in France or Germany induced Jews to forsake those countries for the land of their fathers. The total Hebrew population of Palestine is 40,000, about 17,000 of whom are foreign born. Many of the latter live in Jerusalem, where they pursue the trades or mercantile occupations they learned in their native lands. About 7,000 of them are to be found in the twenty-three colonies supported in Syria and Palestine by the Jewish Colonization Association of Paris, and in the embryo settlements founded in 1901 or later. A recent article by Dr. Saad, a resident of Jaffa, describes these colonies and gives some account of their history and present condition. They owe their existence and such progress as they have made to Baron Rothschild, who in their aid has poured out money like water. He is still their principal support, but the enterprise is now managed by the Paris association which controls the business by means of a local staff of directors with headquarters at Beirut. Experts in vine culture and general farming have been distributed among the colonists, as the purpose is to draw the Jews of Palestine away from small commercial pursuits and win them to agriculture. Most of the colonies are grouped in the coastal region south of Jaffa, but almost as many are scattered along the sea front north of that place and in the interior between Nazareth and Damascus. Each of the larger settlements has a school, drug store, hospital and synagogue. There is a good prospect of prosperity as soon as markets can be found for their surplus products.—United Presbyterian.

A new Roman Catholic church in Zanesville, Ohio, has over its door a representation of the landing of Columbus, and the priest says that it is placed there for the purpose of impressing upon his people that this country owes its present condition to a Romanist. But the discovery of Columbus pertained to South America as well as to the northern continent. In this connection the Herald and Presbyter asks the following pertinent questions: Is the Church of Rome proud of her achievements in South America? What makes the difference between the United States and Brazil? Or between Columbia and Canada? What has made the difference between Mexico and Manitoba, or between Yucatan and New Brunswick?

Real encouragement is afforded mission work in the far East by the fact that educated men in those lands more easily break with superstition, and more readily accept Christianity than the ignorant and uneducated men. The proportion of Christians among college men is notably greater than it is among the unschooled classes.—Canadian Baptist.

Everyday Ailments.

Almost Invariably the Result of Poor Blood or Weak Nerves.

If your health is impaired in any way, however slight, this article should interest you. Ask any doctor and he will tell you that most of the ailments from which men and women of the present day suffer are due to weak, watery blood, or disorders of the nerve forces. In your case the trouble may only be making a start—showing itself in a tired feeling, a derangement of the digestion, perhaps an occasional headache or a feeling of nervousness. These symptoms are too often followed by a complete breakdown of the health. In such cases there is no medicine which will bring back health and strength as quickly as Dr. Williams' Pink Pills. Thousands of weak and weary men and women owe their present good health and increased vitality to this medicine. These pills make new, rich red blood, and restore shattered nerves. This is the whole secret of the wonderful success of Dr. Williams' Pink Pills. Here is a bit of strong proof. Mrs. W. J. Clarke, sr., Boston, Ont., says:—"I suffered a great deal from a complication of troubles; rheumatism, liver trouble and pains about the heart all adding to my misery. A thorough use of Dr. Williams' Pink Pills cured me and now at the age of fifty-two all aches and pains have left me and I am enjoying the best of health." This is the verdict of all who give Dr. Williams' Pink Pills a trial. But you must get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around the box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid at 50 cents a box or six boxes for \$2.50.

For chilblains during cold weather rubbing with vaseline is said to be helpful.

Chloride of lime should be scattered, at least once a week, under sinks and in all places where sewer gas is liable to lurk.

The Bath That Sets One Up: If your little child is just recovering from some child's disease and does not grow strong rapidly, give him a salt bath. This may be prepared with the sea salt purchased from your druggist or some superior dairy salt. The water must be as warm as possible and a good-sized handful of salt added. Rinse off in clear water and rub until the body is in a healthy glow. The bath should be taken immediately before retiring for the night.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Fort Saskatchewan, Kamloops, Vernon, 23 Aug.
 Kootenay, Nelson, B.C., Feb. 17.
 Westminster, Chilliwack, 1 Sept. 2 p. m.
 Victoria, Victoria, Tues. 1 Sept. 2 p. m.

SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 8 March.
 Brandon, Brandon.
 Superior, Port Arthur, March.
 Winnipeg, Man. Coll., bi-mo.
 Hook Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Souris, Dec 1
 Portage, P. La Frair Church, 8th, March
 Minnedosa, Minnedosa, 17 Feb.
 Melita, at call of Moderator.
 Itzina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, Hamilton 5 Jan 10 a.m.
 Paris, Paris, 12 Jan. 1904.
 London, London, 1 March 10.30 a. m.
 Chatham, Chatham, 1 March 19 a. m.
 Stratford, Stratford 12 May.

Huron, Clinton, 19 Jan. 10.30 a. m.
 Sarnia, Sarnia, 15 Dec. 11 a. m.
 Maitland, Wingham, 15 Dec. 10 a. m.
 Bruce, Paisley 1 March

SYNOD OF TORONTO AND KINGSTON.

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

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 8 Dec.
 Montreal, Montreal, Knox, 8 Dec. 8.30 a. m.
 Glengarry, Moose Creek, 15th Dec. 11 a. m.
 Lanark & Renfrew, St. A. church, Carleton Place, 1 Jan., 10.30 a. m.
 Ottawa, Stewarston Church, 3 Nov.
 Brockville, Spencerville, 6 Oct. 2.30 p. m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, Sept. 2
 Inverness, Baddeck, 17 Nov. 2 p. m.
 P. E. L. Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p. m.
 Wallace, Oxford, 6th May, 7.30 p. m.
 Truro, Truro, 10 May 10 a. m.
 Halifax, Charlottown, during meeting of synod.
 Lunenburg, Lohase 5 May 2.30
 St. John, St. John, Oct. 21.
 Miramichi, Bathurst 30 June 10.30

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

(2) If the father (or mother, if the father is deceased) or any person who is eligible to make a homesteaded 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 countersigned 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 the second homesteaded land in the vicinity of the first homestead.

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION

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

JAMES A. SMART,

Deputy Minister of the Interior.

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

A Great Club Offer.

A radical change from old methods and prices was announced by the Toronto News this week. The eyes of the newspaper world have been upon the News for the past few months, during which time several departures have been made which have given that paper a wide-spread reputation for enterprise and originality. This latest move is to place the News at the price of \$1.00 a year by mail. Only a deep-founded belief in the future success of the News could lead the publishers to make such a reduction in price. But just as the dollar magazine has taken hold of the people, so we venture to predict, the News will secure a vast and ever increasing circulation, based not only on the popular price at which it is sold, but mainly upon the intrinsic merits of the paper itself.

We have made arrangements which will enable us to club the News with THE DOMINION PRESBYTERIAN at \$1.80 a year in advance. Such a combination presents many unique features, our weekly giving you all the home and foreign Church news, and the big 12-page daily keeping you in touch with events all over the world. Send us your subscription to the News, or if you would like to see the paper first, write us and we will secure a sample copy.

The Dominion Presbyterian,
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Commencing Oct. 12 trains will leave Canadian Pacific Union Station.

GRACEFIELD STATION.
Lv. 5:05 p.m., Ottawa. Ar. 9:30 a.m.

Ar. 7:40 p.m., Gracefield. Lv. 7 a.m.

WALTHAM SECTION.
Lv. 5:15 p.m., Ottawa. Ar. 9:40 a.m.

Ar. 8:45 p.m., Waltham. Lv. 6:25 a.m.

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

H.B. SPENCER,
Gen'l Supt.
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Smith-Premiers, No. 1	" 47.50	" 52.50
" No. 2	" 75.00	" 80.00
Jewetts, No. 1	" 45.00	" 50.00
" No. 2 & 3	" 60.00	" 65.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 40.00	" 45.00
" No. 6	" 70.00	" 75.00
Yosts, No. 1	" 35.00	" 40.00
New Yosts, No. 1	" 35.00	" 40.00
New Franklins,	" 25.00	" 30.00
Barlocks	" 35.00	" 40.00
Latest Olivers	" 30.00	" 35.00
Hammonds, Ideal	" 15.00	" 20.00
" Universal	" 35.00	" 40.00
Peerless	" 25.00	" 30.00
Manhattan	" 50.00	" 55.00
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8:20 a.m., Fast Express daily; 4:35 p.m., Fast Limited; 4:25 p.m., For New York, Boston and Eastern points. Through sleepers

TRAINS LEAVE MONTREAL FOR OTTAWA:

8:40 a.m., Fast Express; 4:10 p.m., Fast Express; All trains 3 HOURS only between Montreal and Ottawa.

FOR ARNPRIOR, RENFREW, EGANVILLE AND PEMBROKE

8:30 a.m., Express; 1:00 p.m., Mixed .40 p.m., Express.

FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.

8:30 a.m., Express. All trains from Ottawa leave Central Depot.

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Leave Ottawa 8:45 a.m. daily except Sunday

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EIGHT TRAINS DAILY (except Sun. Between Ottawa and Almonte, Arnprior, Renfrew and Pembroke.

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