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Vision--Service.

It were not hard, we think, to serve Him,
 If we could only see!
 If He could stand, with that gaze intense
 Burning into our bodily sense,
 If we might look on that face most tender,
 The brow where the scars are turned to splendor,
 Might catch the light of His smile so sweet,
 And view the marks in His hands and feet,
 How loyal we should be!

It were not hard, He says, to see Him,
 If we would only serve :
 "He that doeth the will of Heaven,
 To him shall knowledge and sight be given !"
 While for His presence we sit repining,
 Never we see his countenance shining ;
 They who toil where His reapers be
 The glow of His smile may always see,
 And their faith can never swerve.
 It were not hard, He says, to see Him,
 If we would only serve.

MARGARET R. SEEBACH.

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January 1, 1905.

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BIRTHS

In Carleton Place, Jan. 18th, Mrs. W. J. Multhead of a son.
 In Huntley, Jan. 18th, Mrs. Robt. Patton of a daughter.
 At Midland, on Jan. 25th, to Mr. and Mrs. N. L. Playfair, a son.

DEATHS

In Beckwith, Jan. 18th, Malcolm Wuyte, aged 63 years.
 At North Bay, Jan. 25th, A. W. Lang, formerly of Ottawa.
 On January 31st, 1905, at 350 Somerset St., Colin Dewar, in his 82nd year.
 On Jan. 7th, at Lanark, William Clyde Caldwell, formerly M.P.P. for North Lanark, in his 62nd year.
 Killed, at Wahnapiatae, Ont., on Jan. 9th, 1905, John Ban McMillan, formerly of Loehel and Kenyon townships, aged 78 years.
 On Saturday, Jan. 28th, 1905, Grace Innes, relict of the late A. D. Birnie, of Rothsay, Scotland, and sister of A. I. MacKenzie, Hamilton, in her 88th year.
 At Shawbridge, on Jan. 27th, 1905, Jane McAllister, widow of the late Duncan McDonald, aged 81 years.
 Suddenly, in this city, on January 28th instant, Edith Mabel Paterson, aged 28 years, youngest daughter of the late James Paterson, and beloved wife of Ralph A. Becket.

MARRIAGES

At St. John's church manse, Cornwall, on Jan. 7th, 1905, by Rev. N. H. McGillivray: Habel Malof to Miss Margaret Roach, both of Bonville Ont.
 On January 26th, at the residence of the bride's father, 317 Mountain street, Montreal, by Rev. James Johnston, D.D., the Rev. James Reid to Ella Elizabeth Holden, daughter of Mr. J. C. Holden.
 On Jan. 26th, 1905, at the residence of the bride's father, by the Rev. Robert Leask, Toronto, uncle of the bride, John Robert Fletcher, of Matteson, North Dakota, U. S., and Amelia Estlin, eldest daughter of James Noble, of Hampton, Ont.
 At 212 Albert street, Ottawa, at the residence of the officiating clergyman, on Jan. 26th, 1905, by the Rev. Evan Macaulay, Thomas George Hanna to Edith Mary Henry, both of Eastman's Springs.

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

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 FRED. GELINAS,
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Note and Comment.

The Berlin correspondent of the London Standard says that during the past twelve months the inspectors at Berlin have passed at the slaughter-house three thousand dogs as fit for human food.

A man in Tsin-in, Che-kiang, China, recently reached his fiftieth birthday. The occasion calls for idolatrous festivities. But the man was a Christian, and after some study of his duty in the emergency he contributed to Church building the money which the pagan festivity would have cost. That man's conversion has reached every fiber of his being.

In prohibition Kansas the annual consumption of liquors per capita is less than two gallons, as against nineteen in the United States as a whole. Forty counties in the State of Kansas do not have a pauper. The jails in thirty-seven Kansas counties are without a single inmate. Prohibition in Kansas prohibits more than 95 per cent.

The Transvaal colony in South Africa is rich not only in gold, but also in other metals which received no attention during the Boer regime. The first step in the exploitation course has just been taken by erecting a furnace for smelting iron ore near Pretoria. Large deposits of this metal and of coal and limestone abound there in close proximity. It is contemplated to start a rolling mill and other iron works in the same region.

A curious statement, says the Church Standard, has been publicly made by an eminent German that within the past few weeks England and Germany have come very close to the point of war. Germany always fishes in troubled waters, and just now she is posing as the only friend that Russia can count on—always, of course, for a consideration. But what is the consideration? Is it, perhaps, a free hand in Holland? Or does it mean a new "deal" in China? The truth will doubtless leak out by and by.

Miss Hughes, in the biography of her father, Rev. Hugh, Price Hughes, gives this characteristic picture of him. Frequently he used to exclaim, she says, "Oh, why is not God in more of a hurry! I want these things to happen, peace and justice to be established, and the voice of complaining to be heard no longer in our streets. I cannot help wishing God were in more of a hurry. I am so full of impatience for the days that are coming." But later on in his life, she says, "There stole over him the greatest acquiescence. Straining, looking upward, throbbing, he ever was, but with a difference." For a man of his intense nature the lesson of patience is the hardest to learn.

Baron Maejima, an ex-cabinet officer of Japan says of Christianity: "No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence, we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare. And when I look about me and see upon what religion we may best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation." It would be well if the rulers and Christian people of such countries as Great Britain, Canada and the United States could recognize and act upon the great principle (or truth) so tersely stated by the Japanese Baron, if they would be wholesome examples to non-Christian Orientals.

When Bishop Brent, of the United States, was appointed an Episcopal Bishop in the Philippines, the Presbyterian Standard noted the tenor of his farewell address, in which he spoke of his intended affiliations with the Catholics rather than the exclusion of his fellow-Protestants who were working in the islands. But Bishop Brent has been cured. He writes that Roman Catholicism is guilty of encouraging "superstitious folly" among the natives, and says that "no one but a blind partisan, afraid to

recognize and face painful facts, seriously denies any longer the grave moral laxity that has grown up and still lives under the shadow of the Church and parsonage in the Philippines." Bishop Brent talks as if he were a Presbyterian, of Puritan proclivities and Calvinistic courage.

Mr. J. J. Kelso, superintendent of Neglected and Dependent Children in Ontario, has a good word to say for the Old Country waif. Mr. Kelso's whole time is taken up with looking after this class of children and he knows whereof he speaks. There is a false impression abroad, he says, regarding these children. They are mostly all carefully reared and trained for years before they are sent out here. During the past few years he has personally inspected two or three hundred of them immediately after their arrival in Ontario and has found them to be children of whom any country might well be proud. It is said that the demand for these children is simply astonishing, there being at least five applicants for every child that is placed out.

The Commissioners in Lunacy in England have issued their annual report, in which it is pointed out that while since 1850 the population has not by any means doubled, yet the number of certified insane has trebled, having risen from 1.8 per cent., of the population then, to 3.6 of the present population. The causes are given where possible, and as might have been expected the drink curse is mainly responsible. It is commonly thought that religious mania is very frequent, but this forms only 1.8 of the total number of cases. Domestic worries on the part of women, and business troubles on the part of men, are prolific causes of insanity. The evidence tends to show that this dread disease is largely the part of vice or of undue anxiety as regards the future.

When the Uganda Cathedral was consecrated a few months ago, on the shores of Lake Nyanza, Africa, among people who massacred early missionaries, a congregation of 3,500 natives was present. There was a deficit remaining on the construction fund and it was met by gifts of currie shells, bullocks, cows, goats, fowls and eggs. The situation in Uganda is thus summarized by one writer: "A few years ago human sacrifices were being offered where churches now stand, tribal wars for no object but women and slaves were of frequent occurrence where they are unknown, slavery was universal, where now it does not exist, polygamy has been abolished among ten thousands of people, the language of the people has been reduced to writing and a nation taught to read. There are about a hundred thousand Christians in Uganda. Not one cent of foreign money has been spent to build any of their places of worship, school buildings or to support pastors or teachers." Who was it that sneeringly asked the question, "Do Missions Pay?" They do, not only morally, spiritually, and socially, but also materially—in dollars and cents.

An American paper, the Louisville Christian Observer, draws attention to this remarkable feature of the situation growing out of the war between Japan and Russia—"that while virtually a pagan nation and a nominally Christian nation are at war, the sympathy of the most of the Christian world is with the virtually pagan power. This may arise largely from the fact that Russia, by treaty ten years ago, promised to retire from Manchuria. Instead of keeping this promise, she began to fortify places with a view to stay there. When the time to retire came she showed no signs of removing. This open breach of faith alienated all the nations, who believe in national truth and integrity, from Russia. It almost seems as if the movements of Providence are rebuking this breach of faith." Nations as well as individuals cannot too soon learn to appreciate the importance of national good faith and integrity. Under all circumstances honesty is the best and safest policy.

Hall Caine, writing to the Daily Chronicle, London, Eng., declares "that the pulpit appears to pay too little attention to guilt and its consequences and too much attention to penitence

and forgiveness." The Canadian Baptist says the great novelist is probably right; and though his words were written with special reference to the old country it is to be feared that the fulness. That paper adds: "Account for it as some might be said of Canada with equal truth we may, there has for a number of years been a toning down of the utterances of the pulpit regarding the sinfulness of sin and the terrible effects that must surely follow in this world and the next from life and deeds out of harmony with God's character and revelation. To us it seems impossible for men and women to be seized of penitence that is of much value to be assured of forgiveness that promises much joy without first having a just comprehension of the guilt of sin and its punishment." And yet it should not be forgotten that God yearns to win sinners to himself by love rather than by the terrors of the law. Neither should it be forgotten that the language used by the loving Saviour in depicting the awful consequences of sin and a sinful life, is exceedingly stern and solemn.

It is hardly necessary to say that the divorce business is a clamant moral and social evil in the United States. There has been an enormous increase in the number of divorces since the civil war. As the Christian Observer points out, before the civil war the number of divorces was very small. In some of the States there was no provision for divorce. In others it could be obtained only by application to the Legislature. But lax laws have been enacted, and this evil has been fostered until now there are probably twenty or thirty thousand divorces granted every year; that many families destroyed; that many homes ruined, under the forms of law every year, in that country. The paper quoted compares this wretched condition of affairs with that prevailing in Canada, in the following terms: "During the thirty-two years from 1860 to 1901 less than three hundred divorces were granted in the Dominion of Canada. During the same period, nearly seven hundred thousand divorces were granted in the United States. The population of the United States is about fifteen times as great as that of Canada, but the number of divorces has been not fifteen times as large, nor a hundred times as large, but more than two thousand times as large in the United States as in Canada! Two thousand times as many families have been destroyed by this evil, two thousand times as many children deprived of the comforts and blessings of a home, in our country as in the sister nation to the North." An agitation has been several times started in Canada, calling for the enactment of a national divorce law, which would take the responsibility of dealing with divorces out of the hands of the Senate. Public opinion has not responded to such agitation, and it is perhaps just as well for us to let well enough alone. The Senate may not be an ideal divorce court, but we do not want to give encouragement to legislation calculated to bring about such conditions as prevail in the United States.

MISSIONARY WANTED FOR WHITE HORSE.

Rev. Dr. Warden writes: The Rev. J. J. Wright, who has rendered the Church such splendid service in White Horse, Yukon, during the past few years finds it necessary to remain in Ontario meantime, and we are on the outlook for a suitable person as his successor at White Horse. This is an important field and our interests will suffer greatly unless we can immediately obtain the services of a suitable missionary. We have been endeavoring to secure one for the last few weeks but without success. Are there not some of our theological students, who graduate this spring, prepared to offer their services for this field. The present temporary supply leaves White Horse on the 20th of February and it is extremely desirable that our congregation should not remain without supply. There are rooms for the missionary connected with the church building. The salary for a single missionary is \$1,500 per annum and for a married missionary, \$1,600 per annum. While a single missionary is preferred, arrangements can be made for a married missionary without family. It is hoped that someone will volunteer for this field without delay.

SPECIAL ARTICLES

Our Contributors

BOOK REVIEWS

WHAT PURPOSE IS SERVED.

By Rev. Thomas Nattress.

Without looking up the Blue Book the personnel of the General Assembly's Committee on Church Life Work, I should like to inquire what purpose is served by answering questions that are asked of sessions.

There is an odd exception, of course, the quality of the questions, as for example, the 6th question, under the heading "Socialological": "Specify any changes in sociological sentiment or attitude which have affected the church's life and work." To a question like that one can answer perfectly, that "A higher moral ideal is present... Intermarriage of Protestant with Catholic has not been good for the Church life of either party, if there is true religion in the world, the difference does not necessarily blight the life or spoil the relationship of either.... Intemperance and intemperance are frowned upon, but not in an I-am-holier-than-thou fashion.... The church recognizes good influences of an exogenous character more than she once the populace recognize the honest devotedness and righteousness of the teachings of the Church."

It pictures the righteous indignation of a faithful old Scotch minister being asked: (1) "Is the obligation to observe the Sabbath as part of moral law preached faithfully frequently to the people?" (2) "Are you educating your people in total abstinence?" (3) "Are people instructed as to their responsibility for those around them who have no hope and without God in the world?" (4) "Are the people instructed from the pulpit in the principles of Christian citizenship?"

One would have been a milder man in his sort had he contented himself with, "Havers, man what else is there for!" Is the ministry of the Presbyterian Church in Canada degenerating?

Assessing by the fact that some of the questions asked by the committee are questions asked last year or year before, where the same answer necessarily holds good, consider the class of these questions. (1) "Do your people show a kindly spirit towards their neighbors?" which, by interpretation, would ordinarily mean "Is your neighborhood a fit place to live in?" and would be applicable in China as in any other country. (2) "How many of our homes are directly affected by intemperance?" One is tempted to say "We are not divulging secrets," or "We are answering more civilly," "the percentage is very small." (3) "Does the law for wealth hinder the application of the Golden Rule to our relations with fellow-men?" Presumably, it

always has done—along with a few other thirsts about which no questions are asked—more or less. Why not ask, "Do you teach original sin, and thereby keep your ordination vows? Or has the fact of original sin been eliminated?"

Other questions asked simply beg the question of the intelligence of sessions, boards of management, Sunday school teachers and officers, and pastors of churches, especially the questions under the head of Church Extension.

My own session always answers the questions on Church Life and Work. But let us have done with mediocrity in the matter of the questions asked. Presbyterian conveners have difficulty in getting returns for the simple reason that sessions have lost confidence in the utility of the Assembly's Committee.

Amherstburg, Ont.

PULPIT PREPARATION.

In response to frequent enquiries, Rev. Mr. Campbell, successor to Dr. Parker in the pulpit of City Temple Church, London, writes as follows to the British Weekly:

From time to time correspondents write asking me for hints on sermon preparation, public speaking, and the like. I am unwilling to say much on these themes, because I cannot claim to be an authority on any of them, and do not care to recommend my own methods as suitable for others. I can only state in a few words what I have found useful in my own case. I have always been a hard reader, but have never read with a view to the pulpit. Actual preparation does not take me long, if I am in good health, and I do not know what it means to hunt for a subject. Life is so full and interesting, and the Gospel of Christ so many-sided, that I cannot but agree with Phillips Brooks, that the wonder would be if one could not find some aspect of it about which to speak to one's fellows two or three times a week. I think it better to make general rather than particular preparation, to be full and ready, rather than to hunt up one particular subject and work away at it until it is preached. I mention this with some hesitation, because it has obvious disadvantages, and would be scouted in the sermon class of a theological college. Its chief drawback, perhaps, is that if the preacher is physically below the mark everything suffers, because he is unable to concentrate his resources at the necessary moment. It has been said that no mental exercise is so exacting as extempore preaching, and I can well believe it. On the other hand I have proved by experience that long laborious preparation only results in pulpit failure, so far as I am concerned; I have tried it once or twice for special occasions, but never with com-

fort either to myself or to my hearers. If I have ever preached any good sermons it was not because I knew beforehand that they were to be effective. I avoid special sermons and great occasions as much as possible; in fact one's shrinking from them is almost morbid, and I am ashamed of it. No one admires more than I do the man who can rise to them, and feel equal to his task. Many correspondents wish to know whether I use notes. One gentleman is under the impression that he once heard me read a sermon. He is mistaken. I never used notes until after coming to the City Temple, when I tried them for a few months, but found I could not get on with them. I had been recommended to use them on the ground that with advancing years my memory would not continue to be what it is now, and that I ought to be prepared for the change; but I found them a hindrance rather than a help. A sermon is not so much an affair of memory, after all, as a presentation of a case. It is not repeating something, but saying out what you have been thinking, and using everything around you to help you, even the expressions on the faces of the people. I hold myself at liberty to address myself to any particular man whose expression reminds me of some difficulty that ought not to be passed over. To do this it means that notes must be discarded; they are only in the way. Better have a clear idea of what you mean to teach, and then get as closely as possible into touch with your hearers, so that they may preach the sermon along with you. I therefore never use notes, except when referring to special facts or figures, and these I place where I can get at them when they are wanted without having them before me. Sometimes I take a book into the pulpit and read a passage from it. These, in brief, are my methods. I give them to my questioners for what they may be worth.

PRESBYTERIAN PULPIT ECHOES.

Rev. W. A. McIlroy: "The faith which is to lift the world must arrive at service. It must do something. Man is saved to serve."

Wm. Armstrong, D.D.: "In every genuine revival there has been a revival of increased liberality of brotherly love and of interest in men."

Rev. Robert Young: "A neglected opportunity can never be regained. There is a certain time in every one's life when a chance to accomplish some good comes, and if neglected the opportunity is gone forever, so if we wish to live wisely we should do what lies nearest us now."

Rev. J. W. H. Milne: "By no means can we elude deadly tempa-

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THE DOMINION PRESBYTERIAN

CHINESE LITERATURE.

If you wish to be acquainted with the past and the present you must read five cartloads of books.—Chinese saying.

The Chinese are famous along literary lines, and exceptional in long making official preferment to depend upon an educational test, while later—a most important educational era was developed in China. The rage for western knowledge led even to an edict to have all existing colleges turned into schools of Western learning, and to the establishment of others, and to a proposed confiscation of Buddhist temples in that behalf. And better this is not only a movement towards Western civilization, the handmaid of Christianity; but religious literature is earnestly read, many finding in Christianity the secret of Western greatness and acknowledging like a Chinese ambassador, that to the missionaries belongs to the major portion of the credit for China's 'open door.' Year before last even the Central China R. T. Society issued 1,700,000 volumes, except for the distribution at the triennial examinations of several provincial capitals all were sold, and last year it is Chinese readers for books and papers estimated \$250,000 was expended by teaching the wisdom of Christendom. An interesting feature in missionary literature is the extent to which the Romanized is coming into vogue, and Japan appointed a commission on Romanization of the Japanese, whither also many Chinese are fleeing for education along Western lines, 3,000 attending Tokio University, and from remote parts of China.

Students and progressive Chinese would gladly come to Canada and the United States, but for our short-sighted legislation. However, many Chinese having previously entered, are anxious to be taught, and being all Cantonese it is desirable that the literature procured should be suitable.

A list is appended in response to inquiries of the most useful books for such teaching. Any list of Chinese tract literature might be indefinitely extended beyond the realms of religion to history, natural science, including higher mathematics, physics, chemistry, medicine, sanitation, etc., etc., procurable from China, specially from the famous Shanghai "Mission Press" begun at Macao, in 1844, and just celebrating its cycle of existence. Many newspapers are now also published in Chinese, often inspired by the Japanese, and the Reform Society at home and abroad, as in Canada and the United States. Referring to two periodicals as important in this connection, the Chinese Christian Review having wide circulation in the Empire for the instruction of native Christian leaders of all denominations informing them regarding all the leading institutions at work in the world for the uplifting of humanity; and the "Chinese Review of the Times" for the enlightenment of non-Christian Chinese upon the great movement going on throughout the world. Ancient inqui-

tion. We may travel continents in search of some place where it will not be, but in vain. It is useless to withdraw from the world to seek relief. Temptation is here and there, ubiquitous, and omnipresent like air we breathe.

Rev. Wm. Shearer: "I am going away from Sherbrooke, and I wish to express my heartfelt gratitude to God for what He has enabled me to do in this city. He has used me as a humble instrument to help some people. It has been marvellous, sometimes, the way in which the Lord has used me, as I have had it from the mouth of those who have been helped. My ministry has not been in vain in Sherbrooke."

W. A. MacKav, D. D.—That the man was not successful who acquired most, but rather he who makes most of himself. Being rich was not incompatible with true success, in fact the man who achieved true success was likely to get riches. But if riches were made the test of success, there were few to be classed as successful, for, in the nature of things, only a few could become rich. But true success, the attainment of character, was within the reach of all.

Rev. E. R. Drummond: "I am the bread of life." A great injustice is done to the Lord by people thinking of this bread as medicine only. Medicine ordinarily suggests that which is distasteful, something that we want to give up taking as soon as possible. That is the last suggestion that He would want, that His word is something distasteful, something that we want to get rid of. It would be a thousand pities if the parents in the home, the teachers in the Sunday schools, and all who teach His word, would give that idea to the children. If it was medicine that these hungry people needed, He would have given it to them; but it was food they needed, and He gave it to them. There are many proofs of the value of His word. Wherever it is read, there is found life that is sturdier, better, and healthier; intelligence replaces, superstition and fear; there is less selfishness, more care of the poor, more benevolence, larger liberties; life and property are safer; there is larger, nobler and truer life. Surely this ought to be evidence of the value of His word. He is food to the mind by means of the truth he brings. The mind lives on truth, as the body on food; just as soon as truth is imperfect, then we become dissatisfied."

Rev. Dr. MacNish, Cornwall, is lecturing at Queen's University on the Celtic language and literature. Queen's is the first Canadian university to add this course to its curriculum; and the work could not be placed in better hands. Dr. MacNish is an enthusiastic Gael; and in this country he stands pre-eminent in Celtic scholarship.

Owing to illness Rev. E. A. Henry, of Knox church, Hamilton, was unable to preach, and Rev. Dr. Talling took his services.

ries it will not be amiss to suggest several of many books for the missionaries' or teachers' studies, as K Select Phrases in the Canton Dialect Romanized, Batts, "How to speak Cantonese;" and "How to write tonese," all published by Kelly Walsh, Hong Kong, China.

CHINESE S. S. SUPPLIES.

The figures in last column is the postal charges on books.

1. Condit's English and Chinese Reader.....1
- 2 Condit's English and Chinese Reader and Dictionary.....1
- 3 Condit's English and Chinese Second Reader.....1
- 4 Condit's English and Chinese Dictionary.....1
- 6 Pocket English and Chinese Dictionary.....1
- 7 New Testament, English and Chinese
- 8 Four Gospels, English and Chinese....
- 9 New Testament, Chinese Pocket....
- 10 Four Gospels, English and Chinese..
- 11 Four Gospels, English and
- 11 Four Gospels, Chinese, paper.....
- 12 New Testament, English "marked"....
- 13 Four Gospels, English, 10, 15.....
- 14 Four Gospels, English.....
- 15 Anglo-Chinese, "Great Truths,"—Bible Catechism.....
- 16 Anglo-Chinese Leaflets and cards—10 Com. Lord's Prayer, Creed, Songs, calendars, etc.....
- 17 Chinese Tracts, various subjects and prices.....
- 18 Chinese Song Book, with tunes.....
- 19 Song Book, words only.....
- 20 Chinese News, 11/4d, monthly.....
- 21 Chinese Child's Paper monthly.....
- 22 Chinese Christian Review.....
- 23 Chinese Review of Times.....

WINNIPEG AND WEST.

The Welsh Bible class, St. Andrew's church has decided to follow the International Mr. Griffith Jones has been elected teacher this quarter.

The first annual meeting of the Elm church was presided over by Rev. Mr. McLean. The total receipts were \$3,022.01, a balance was shown over disbursements of towards church furnishings; and the school receipts were \$81.30.

Rev. R. J. Glassford, of Guelph, who was legate to the World's S. S. convention at Salem, last summer, lectured on "Mission impressions of the East" in Ratho church Tuesday evening last.

First Church, St. Marys (Rev. A. Maliam, pastor,) reports a prosperous year. Special reference was made to the excellent being done by the vigorous Young People society, recently organized, to the large increase in the attendance at the services on the 1st Day, and the prayer-meeting, to the increase the general revenue by nearly \$800 during past six months, also an increase of \$100 of schemes of the church during the same. There is no debt on the church. The man improved at a cost of over two thousand dollars during the past year. Provision was to wipe off this debt at once.

The reports submitted at the twenty-first annual meeting of the Deer Park Church of substantial and encouraging character. The church is growing in numbers and in activity under the ministry of Rev. Donald C. Sack. The meeting was therefore of an especially pleasant and harmonious character. The session reported a total membership of 22 net increase for the year of 49. The total receipts were \$4,100. A pleasant incident of the evening was the presentation of an upholstered chair to Mr. John Scott, who for seven years superintended the Sunday school, and is going through ill-health. The following were elected Managers for three years: James N. S. Robertson, John Keith, A. H. S. Marks, W. Ellis and B. Sinclair.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLEJESUS AT THE POOL OF BETH-
ESDA.

E. S. Lesson. John 5: 1-15. Golden

Text—And a Great Multitude fol-
lowed Him, Because They
Saw His Miracles.—
John 6: 2.

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

Jesus went up to Jerusalem, v. 1. It is worthy of note how careful Jesus was in His observance of the services and rites of the Jewish religion. If ever any one might have held himself exempt, surely it was He who saw so clearly how much of mere form was in the worship. But He worshipped regularly in the synagogue, and He was careful in His attendance at the great feasts in Jerusalem, and that, too, when He knew that the character of many of the leaders was unworthy. If we stay away from church until the worship and the worshippers are perfect, we shall stay away always. If we have a sincere desire to worship God, we shall not be hindered by the shortcomings of others.

A multitude of them that were sick, blind, halt, withered (Rev. Ver.), v. 3. It is an old problem—why God should permit so much misery and suffering among men. We must not expect completely to solve it in this life. We are but children, and cannot understand perfectly the ways and purposes of our heavenly Father. But this we do know, that He loves men and is full of good-will towards them, for He has shown this in the gift of His Son. And we know, too, that suffering has often been a messenger to bring back wandering ones to His feet. Knowing these things, we can trust Him, and wait for the explanation of the things we do not understand.

A certain man, thirty and eight years in his infirmity, (Rev. Ver.), v. 5. Suppose this man had been healed sooner by being put down into the bubbling pool. Then, it is quite possible that he would have returned to his old sinful life, would never have seen the Saviour or received from Him the healing of his soul. It was in great mercy that his cure was delayed until a Physician came who could make him whole in body and in spirits as well.

Wouldst thou be made whole (Rev. Ver.)? v. 6. We must will if we hope to win. The prizes of life do not drop into our lap like plums from a tree. They come to those who strive for them with resolute determination. The willing that counts is more than mere idle wishing. We must will hard enough to put forth every possible effort after the object we seek. God's greatest gift, the gift of salvation, is for those who are bound to have it, and who for its

sake turn their backs upon everything else in the world.

Sir, I have no man: to put me into the pool, v. 7. It was enough for the widow who appealed to Elisha, to provide the empty vessels. God would fill them. And it is just when we give up all dependence on ourselves or any human power that God is ready to bless us. Faith is just holding up empty hands to receive the bounty of God. It is bringing to Him hearts emptied of all pride and self-sufficiency, that His grace may enter in.

Rise, take up thy bed, and walk, v. 8. Jesus is always commanding impossible things. He sets the five loaves and two fishes before the disciples, and bids them feed with them ten thousand people. He bids a man with a withered arm stretch it forth. And here he directs a cripple for a generation to get up from his bed. But He never leaves us to our own ability. Along with the command comes the power that multiplies our resources, that puts strength into the arm and courage into the heart. There can be no failure to those who simply go forward at His bidding, looking to Him for help and guidance.

He that made me whole—saith unto me, v. 11. How this reply sums up the whole of the Christian life! First, we come to Christ for healing and strength, and then we go out to do His will. Pardoned ourselves, we show the way of forgiveness to others. Saved ourselves we take our part in the glorious enterprise of saving the world. And as we work for Christ, our assurance that He has redeemed us becomes stronger and deeper. His energy working in us proves that we are His.

So the Jews said: But He answered (Rev. Ver.), vs. 10, 11. Let us be sure that we have as good authority as the Bethesda cripple, for the work we do on the Sabbath, and we may carry a good conscience. Of one thing we may be certain, that if we are testifying to the power and love of the Saviour, whether by our speech, or like this man, by our actions, we cannot be making a wrong use of the holy day.

Who is the man that said unto thee, Take up thy bed (Rev. Ver.), v. 12. In a well-known illustration, William Paley bids his readers imagine a man walking across a plain, and happening upon a watch. As he examines its parts, and the way they are fitted together, his thoughts naturally go back to the maker of it. To suppose that the watch came into existence by chance would be absurd. And when we think of the Church and all that it has accomplished, can we believe that it began and grew without a Founder who is more than human? Who is Jesus if He is not the Son of God.

The man went away, and told: that it was Jesus (Rev. Ver.), v. 15. With equal truth might we say that our homes so happy and pure, our schools and colleges, our hospitals and asylums, our just laws, all the best things in life, we owe to Jesus. He has the strongest claim on our love and gratitude:

"Jesus, Thy boundless love to me
No thought can reach, no tongue declare,
Oh! knit my thankful heart to Thee,
And reign without a rival there."

PRAYER.

Our heavenly Father, we are thine, bought by the blood of thy Son, made meet by thy grace to be partakers of the inheritance of life. We would know to whom we belong; we would see thy signature written upon our life; we would feel thy claim on our hearts, urging us by sweet persuasion of love to do some nobler deed. Draw us closer to thyself; speak as we are able to bear it; adapt the light to our vision; and when we would pray, let thy Spirit work mightily within us and teach our hearts great words to express great desires. Qualify us every day for broader service, for more patient suffering, for more loyal and loving obedience. And when the little flame of life's short day dies down and goes out from human eyes, may our souls wake in heaven's eternal morning. And this we ask in Jesus' name., Amen.—Selected.

LOOK OUT FOR YOUR RIGHTS.

Our highest rights are worth guarding jealousy. We must not allow them to be trampled upon, nor wrested from us. Only let us make sure that we do not mistake what our rights are. Some men talk about their "rights" as though they were a debt that the world owed them. When they talk about "standing up for their rights," they mean that they intend to "look out for number one," and to get and hold all that belong to them. But the word "rights" is simply the word right." To look out for our rights ought to mean to look out that we do no wrong, How different from the common bluster about securing one's rights even if one has to verge on the wrong to get them! God has given every one of his children inalienable rights: the right to love, to serve, to crucify self, and in these things to follow Him. Let no man take these rights from us.—S. S. Times.

Did the thief upon the cross die a triumphant death? So far as the record goes, there were no rapturous expressions of confidence; but there was a genuine faith, and death was swallowed up in victory. As a rule, however, a triumphant death follows a triumphant Christian life.

HOME RELIGION.

Sun., Feb. 19.—Topic—Glorifying God in our homes. Eph. 6: 1-9.

SOME BIBLE HINTS.

The happiness of a home is founded upon rightful authority, loving but firm, and glad obedience, respectful and loving (V.L.)

When parents fail, they fail because they do not get their discipline and training from the Lord (v. 4); they would be head schoolmaster and not under-teachers.

Service is the law of a happy home. parents serving children and children serving parents and both serving all that need, within the home and outside of it (v. 6).

Humility is also a law of a happy home for when pride stalks in at the door, loves flies out at the chimney (v. 9).

SUGGESTIVE THOUGHTS.

It is as important to glorify God in our home as in our churches. Indeed we shall not do either unless we do the other also.

No home will glorify God in its heart that does not glorify Him with its mouth.

The chief end of a home is "to glorify God and enjoy Him forever.

That is no true home that is not felt by its inmates to be also the home of Christ.

A FEW ILLUSTRATIONS.

No home can have the fire of love upon the hearth without the neighbors knowing it.

The more brightly a house is illuminated for those inside, the brighter spot does it make in the landscape.

The most significant part of a house is the entrance, and the most important question to ask about a home is "Who is welcomed there?"

The best purifier of a house is the sunshine. No home can remain healthy that shuts itself in with itself.

TO THINK ABOUT.

What am I doing to bring Christ into my home?

Is Christ openly and daily acknowledged in my home?

What is my home doing to brighten other homes?

A CLUSTER OF QUOTATIONS.

The source and seat of the drink habit is in the home, and the most terrible havoc of drunkenness is felt in ruined homes.—Cuyler.

Each man's chimney is his golden milestone, is the central point from which he measures Every distance

Through the gateways of the world around him.

—Longfellow.

A well-regulated home is a millenium on a small scale.—Almage.

When home is ruled according to God's word, angels might be asked to stay a night with us, and they would not find themselves out of their element.—Spurgeon.

HOME SOCIETIES.

Christian Endeavor societies have been formed in some homes, and might well be formed in many others. The meetings may be daily, as the so-

ciety carries on the family prayers, or they may be only weekly. The essential feature is that, in the meetings of this home society, all the members shall take part, even the small children contributing a verse of Scripture, the recitation of a stanza of a hymn, or a short simple prayer. These home societies may become in many a home the solution of the problem of family worship, and their blessed influence toward promoting family religion and outspoken fidelity to Christ cannot be estimated.

In rural communities, at a distance from churches, these home societies may take the place of the larger Endeavor societies altogether. Sometimes neighbors join and make it a pleasant neighborhood society.

FOR DAILY READING.

M., Feb. 13. In humble duties. 1 Sam. 2: 18, 19; 3: 1-10.

T., Feb. 14.—Not slothful. 1 Thess. 4: 1, 2, 11, 12.

W., Feb. 15.—Obeying and working. Col. 3: 20-25.

F., Feb. 16.—Patient endurance. 1 Pet. 2: 18-21.

S., Feb. 17.—Faithful to trusts. Luke 12: 35-40.

S., Feb. 18. Using our talents. Matt. 25: 20-23.

CONVERSION.

I have examined my past life, saith one, and remarked the faults of it; I read good books, I go to church constantly, and I say my prayers, as I think, heartily enough. I now refrain from all great sins at least; but I cannot say that I am so far affected as to live as if I did not belong to the world and kept no measure with it. Religion would be too rigorous if it left no room for some mollifying expedients. The refinements in devotion, which some persons propose to us, are carried too far, and serve only to discourage men. Such are the sentiments of a lukewarm Christian, who would purchase heaven at a cheap rate, who considers not what is due to God, nor what it has cost those who have attained the enjoyment of him. A man of this character is still far from a true conversion; he knows neither the extent of God's law, nor the duties of repentance. If he had been to make the Gospel, it would have been a different kind of institution, and more indulgent to self-love. But the Gospel is unchangeable, and by that we shall be judged at the last day.—Fenelon.

MURMURING.

Some murmur when their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God's mercy, gild
The darkness of their night.

R. C. Trench.

Never be discouraged because the good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of God.

A MISSIONARY'S ADVICE TO A CONVERT.

A young man who had just become a Christian was talking to the famous missionary to China, J. Hudson Taylor. He wanted to put off joining the church until he had learned more about Christ, and could be more sure of himself. "When you light a candle," asked Mr. Taylor, "do you do it to make the candle more comfortable?" "No," answered the young man, "but get more light." Then Mr. Taylor went on to ask, "Does a candle become useful only after it has half burned down?" "No," was the reply, "just as soon as it is lighted." "Then," said Mr. Taylor, "imitate the candle, and let your light shine right at the start."

HIS HABIT OF PRAYER.

"As far back as I can remember," said a wise and good man, "I had the habit of thanking God for everything I received, and of asking him for everything I wanted. If I lost my book, or any of my playthings, I prayed that I might find it. I prayed walking along the streets, in school or out of school, whether playing or studying. I did this because it seemed natural to do so. I thought of God as everywhere present, full of kindness and love, who would not be offended if children talked to him."

That man was Dr. Charles Hodge, the distinguished scholar and preacher. How happy all children would be if they were to talk with God as their father, which he did as a child; and have also the habit of thanking God! Too often when our prayers are answered we forget to give God thanks.

Christ was the highest type of man and man reaches his highest type when he is like Christ.

There is no human being who ever has known the misery of man as Jesus knows it, and so He comes to all sorrows with tender consolation.—Phillips Brooks.

He who puts his soul into his work is strong to bear weariness and brave danger for his work's sake. The thought of failure has no place in him. His reward is the joy of doing, and success the necessary result.

It is said of Christian Frederic Schwartz, the German pioneer missionary to India, that "he set himself so to live in God as by his life to compel men to think of God."

We have just one thing to do in life, and that is to build up the kingdom of God. There is no other measure of success, no other measure of responsibility, no other measure of sin.—George, Albert Coe.

The beautiful mosaics that adorn so many great cathedrals are made up of millions of tiny pieces of stone each fitted to its place. Each Christian has his part to in the setting up of the kingdom. Let him know that however insignificant that work may be, it has its place, and is needed for the completion of the whole.

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OTTAWA, WEDNESDAY, 8th FEBRUARY, 1905

The annual meeting of the Canadian Association for the Prevention of Consumption will be held in Ottawa on 15th March next. The afternoon will be devoted to the routine business of the Association. In the evening a lecture will be delivered by Dr. Adami, of Montreal, on some phase of the crusade against consumption. His Excellency the Governor-General will preside on the occasion.

The Manitoba Free Press very properly says: "As for the Premiership of Canada, which has a salary attached to it less than that of many a bank manager, to say nothing of a railway manager, there is nobody who will pretend that the country pays Sir Wilfrid Laurier any more than a fraction of what his services to Canada are worth."

If Parliament voted the Premier of the Dominion a salary of \$25,000 a year it would not have the cordial support of the people in so doing. And \$25,000 would not be too much for the class of work given the country by Sir Wilfrid; or, indeed, by any other man who may be called to lead in affairs of State.

The remarkable progress and expansion of the Presbyterian churches in Winnipeg during 1904, says the Tribune, might be summed up in the one word "phenomenal." Never before has this denomination enjoyed such a year of prosperity, nor is this any reflection on previous years which have shown comparative development. Many extensions have been found necessary; new missions have been organized; and several new churches have been erected to meet the requirements of the steady advance. A strong feeling of sanguine hope is apparent and the prospects for the future are unusually bright, and great things are expected to be accomplished before the dial of Time points to 1906.

THE DOMINION PRESBYTERIAN

NEMESIS IN RUSSIA.

The news of the semi-revolutionary outbreak at St. Petersburg will not surprise any reader who has cared to follow the occasional editorial comments in these columns on the condition of affairs in Russia. It was impossible the people of a country in Europe—played on indirectly at least by all the influences of political liberty in other countries, could contentedly submit to complete deprivation of constitutional rights. Whether a revolution as really arrived in Russia, remains to be seen; if it has not yet arrived, its arrival is as inevitable as desirable. This business of a handful of bureaucrats setting themselves up to despotically govern millions of people, sending them to prison or Siberia for asking ordinary political rights and privileges such as are common places in Great Britain and Canada, is becoming intolerable, and will not and should not be submitted to. However and whenever parliamentary government, and the right of free speech, a free press, and a fair trial, arrive in Russia, arrive they will and must, though through what individual and national suffering, who can say!

The capture of Port Arthur by the Japanese was not more injurious to Russian prestige than this semi-revolution and massacre at St. Petersburg. By the first, Russia's military prestige has been damaged to match the destruction of her naval prestige. By the second, the remnants of sympathy with Russia in other countries have been reduced almost to the vanishing point. Even France, Russia's erstwhile ally, has had to hide her face between her hands for very shame.

The Russian people, as we have more than once contended, are properly educated and properly led, the making of a fine nation, but they have been led and used abominably; real progress can probably be effected only after some such terrible upheaval as that known as the French Revolution, tion.

We wonder how many even in Ontario have the imagination to know what it really means to live in a Free British country, as compared with living in a land of Russian despotism!

The publications of Messrs. John Dougal and Son, Montreal, has always occupied a large place in the esteem of thoughtful people. The Daily Witness, for nearly fifty years, has been a household word in thousands of homes all over the Dominion; and it was never better or more useful to the reader than it is today. Than for the busy man or woman, who desires to keep abreast of the best current thought, there is "World Wide," published weekly, freighted with the choicest articles from the best British and American periodicals, and all for one dollar a year. The "Northern Messenger," also a weekly, furnishes wholesome reading for the young folks. If you do not already know these periodicals, send for sample copies, and see for yourselves.

THE WELSH REVIVAL.

The direct effects attributed to this marvellous movement as the reports come in from all the districts which has taken fire, indicate a stupendous total of moral effect. Every community in South Wales has felt the uplift, and all grades of society have been helped. The miners are almost transformed as a class. It is counted the most amazing effect of the work that swearing is no longer heard in the mines. Prayer meetings are held at the bottom of the shafts. Similar changes are seen in the tin mills. The saloons are almost deserted; theatres have lost patronage amazingly. The football season has been an utter failure; people went to the meetings instead of the games. Among educated Welshmen agnostic ethical societies had of recent years come into great vogue; now they are generally disbanding. At latest reports it was estimated that 20,000 conversions had occurred, and there is no sign of decline in the potency of the great work. The reflex influence on the churches is not the least of the beneficent results. Sectarianism has been rife in Wales but now mutual suspicions are superseded by the most absolute spiritual unity. The rectors of the Church of England, are among the most enthusiastic promoters of the revival meetings. The longing heart of Christendom must be everywhere cheered with hope by knowledge of this outpouring of the Spirit in Wales. It is perhaps not to be looked for or even desired that this particular revival shall spread beyond Wales. In its peculiarity vivid emotional quality it fits the Welshman and expresses him. But the revolutionizing power over sinful lives and sinful society which is now manifest there, is a power not for that part of the world alone, and its working there is new encouragement for Christians in all lands to pray that it may be shown forth wherever man is found.

A recent article, on "Voices," well says the divinest music this poor world has listened to was a voice in Galilee. Unspeakeable harmonies were in it which still ravish the soul. It had thunders, but its main note was of comfort and good cheer. "These words have I spoken unto you," said the Master, "that my joy might remain in you, and that your joy might be full." What an ideal to strive after here—that at the end of life, when the sum total of our public and private speech shall be reckoned up, it should be described as having had for its main purport to fill the hearts of men and women and little children with comfort and with joy.

The government of India has lately decided to add one company of native Christians to each of the twelve Madras regiments. This is a new departure and a recognition of the numerical importance of Christians in the Empire.

SCHEMES OF THE CHURCH.

The following comparative statement shows the receipts for the respective schemes to January 28th, 1904 and 1905. An additional column is added, giving the amount required between now, and the close of the church year, 28th February, 1905.

Home Missions	.....\$55,461	59,973	\$70,027
Augmentation Fund	... 8,695	9,146	20,854
Foreign Mission	.....34,989	49,289	56,700
French Evang'	..... 9,438	8,975	15,025
Pointe-aux-Trembles	..... 4,844	5,486	6,514
Widows' & Orphans'	..... 4,357	3,902	11,098
Aged & Infirm Min.	..... 4,300	5,042	8,958
Assembly Fund	..... 3,321	3,352	3,948
Knox College	..... 1,829	1,865	10,135
Queen's College	..... 1,045	1,061	4,439
Montreal College	..... 1,295	557	4,443
Manitoba College	..... 1,379	1,586	1,386
Sabbath school com	..... 8,808	8,307	

The receipts for foreign missions this year, include the amount received in response to the appeal for last year's deficit.

It is almost impossible to form anything like a correct estimate of how the several funds will stand at the close of the year. The receipts for the past week were disappointing, being very much less than the corresponding week of 1904. On the whole, however, the contributions to this date are ahead of those of last year, the exceptions being French Evangelization, Widows' and Orphans' Fund and the Presbyterian College, Montreal. The shortage in the last named is accounted for by the fact that the contributions of two of the larger city congregations for the College are not yet to hand for this year, while they were received a few days in advance of this in 1904.

The General Assembly, last year, appointed a Committee to consider the question of an increase in the salaries of ministers in augmented charges and of ordained missionaries in mission fields. On the report of the committee, the Assembly expressed its conviction that there should be an increase, because of the much greater cost of living, and instructed the executive of the Home Mission and Augmentation Committees to take immediate action with a view to secure the necessary increase. The resolution adopted further states "The Assembly lays this matter upon the heart and conscience of the church ask for the loyal and sympathetic co-operation of every minister and congregation, and appeals earnestly for increased liberality and larger gifts," and if the contributions warranted it, the Committee were empowered, when they met in March, 1905, to increase the salaries by \$50 per annum for the ensuing year. With few exceptions, the congregations that have thus far remitted their missionary contributions, have not increased their givings, to the Home Mission and Augmentation funds, and some of the larger city congregations, on whom we generally rely for the success of any effort, have reduced their contributions for these schemes, this year. If, between this date and the 28th of February, only the same amount is received as during February, 1904, the

Home Mission Fund will be about \$20,000 behind, and the Augmentation Fund, \$3,000 behind.

From present appearances, the Foreign Mission deficit will not be greatly reduced, the entire receipts for this year being barely sufficient to meet the expenditure for this year's work alone.

It is hoped that every congregation will forward a contribution on behalf of every one of the schemes before the end of February, and that in not a few congregations an effort will be made to increase the amount already sent.

It will be seen from the above statement that about \$214,000 are still required, that is an average of upwards of \$6,200 daily for each of the twenty six days between now and the close of the church year.

Special contributions for the support of special missionaries in the home field, and of special missionaries in the foreign field, have been promised. It is hoped that the generous friends who have made these subscriptions, may find it convenient to forward them before the books close on Tuesday evening, 28th February.—R. H. W.

The following are the receipts to 3rd February this year and last, together with the amount still required before the books close on 28th February:—

Home Missions	.....\$60,392.84	\$72,927.74	57,973
Augmentation	... 10,295.99	10,838.90	19,162
Foreign Missions	... 33,226.95	55,259.22	50,730
French Evan	... 10,218.22	10,102.84	13,808
Pointe-aux-Trembles	... 5,109.07	6,218.41	5,782
Wids' & Orphs'	... 4,926.16	5,662.14	9,338
Aged & Infirm Ministers'	..... 4,908.55	5,797.11	8,203
Assembly Fund	... 3,522.56	4,088.23	3,412
Knox College	..... 2,311.50	2,410.04	9,390
Queen's College	... 1,233.28	1,407.85	4,093
Montreal College	... 1,355.72	677.46	4,323
Manitoba College	... 1,916.14	1,929.43	1,628

The receipts, generally speaking, still keep in advance of those of twelve months ago. I am under the impression that this is owing to the fact of many congregations having forwarded their contributions earlier than usual, although I have not had time minutely to look into this. It should be borne in mind that the requirements for many of the schemes are much greater this year. As we have yet about \$187,000 to get in, it is impossible to say how the funds may stand at the close of the year on the 28th of February. Generally speaking, the outlook is somewhat more hopeful than it was ten days ago.—R.W.H.

Always attractive from its beautiful typography, numerous illustrations and fine reproductions in colors of pastel and water-color drawings, the January issue of the Studio (44 Leicester Square, London), is notable for a number of well written articles, among which we may mention, "A Russian Painter," "The Work of Claude Hayes," "Some Recent Designs for Domestic Architecture," "Dutch Art at the St. Louis Exposition," "Studio Talk," "Reviews," The Studio is well styled. "An Illustrated Magazine of Fine and Applied Art," its monthly visits are not only indispensable to the artist, but any one who would keep up with what is doing in British and continental art circles can not afford to be without this beautiful publication.

EVANGELISTIC AWAKENING IN UNITED STATES.

Dr. W. J. Dawson, of London, made such a profound impression on the Congregational Church by his evangelistic sermons in Dr. Hillis's pulpit in Brooklyn, that after the English minister's return to England, the Congregational Evangelistic Committee, of which Dr. Hillis is chairman, sent him an invitation to come back to America and undertake an evangelistic tour through the United States. Having given the matter some weeks' consideration, Dr. Dawson has replied accepting the invitation. He will reappear in the United States early in February. The purpose of the committee is not to have him engage in the conduct of long series of meetings, but rather that he should travel among the churches to arouse evangelistic fervor. To this end an itinerary has been laid out reaching some fifty cities of the country and requiring about four months' time. Dr. Hillis will travel with Dr. Dawson, and together they will appeal to Congregationalists and other Christians as well, to undertake more determinedly the effort to win men to the Saviour. Meanwhile both evangelistic and missionary movements in the Methodist Episcopal Church have received notable impetus from a conference of one hundred presiding elders, who met at Wheaton, Ill., under the presidency of Bishop McDowell. An address to the church was adopted, calling for new earnestness in Christianity's world-wide purpose—the salvation of the individual and the final establishment of Christ's Kingdom. A similar conference is soon to be held on the Atlantic Coast.

The Living Age is more full than ever of material indispensable to the reader who would keep himself informed in international politics. In the number for January 21 appears Alfred Stead's brilliant contribution to The Fortnightly Review, entitled, "Why Japan Will Win," as well as a personal appreciation of General Kuropatkin by the distinguished explorer, Sven Hedin. Demetrius C. Boulger's statesmanlike article in The Fortnightly on "The Awakening of Afghanistan," will be found in the number for January 28; and perhaps most notable of all is Prince Kropotkin's survey of "The Constitutional Agitation in Russia," reprinted from The Nineteenth Century and After in that for February 4.

Visitors to the Capital find many sights worthy of notice. Among them might be mentioned the Palace Music building of Messrs. Orme & Son, on Sparks street. Nowhere in Canada is there so large premises entirely devoted to music and musical instruments, and probably nowhere on the continent, even in New York and Boston, can you find a more spacious or a better equipped musical depot. When visiting Ottawa be sure and call at Orme's.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVELTHE BREAD THAT BARBARA
MADE.

By Alice E. Allen.

Barbara was as sober as a little girl with a rosy, roly-poly face possibly could be. And Sambo, Barbara's black dog, was a picture of gloom.

No wonder. Grandmother had been taken suddenly ill. Mother had gone to take care of her. To-morrow was Thanksgiving Day. Could there be a thanksgiving with no mother in it, Barbara wondered. Sambo felt a great responsibility resting upon him. He followed Barbara patiently back and forth while she did up the dinner work.

In the pantry stood the big turkey stuffed as full as he could hold, all ready to go into the oven the next morning.

Near by was a loaf of mother's delicious bread. When Barbara saw it, mother's words came back to her. Don't let me forget to set sponge to-day. There isn't enough bread for to-morrow."

Then had come the news of grandmother's illness, and in the rush to get mother off on the next train, such things as bread had been entirely forgotten.

"What shall we do?" said Barbara to Sambo. "We can't get along without bread, you know."

Suddenly she clapped her hands. "I know," she cried, "we'll make bread all by ourselves. Sambo. And no one shall know anything about it till it's all done. Won't father be pleased?"

Sambo wagged his long, black tail in approval. So Barbara tied on one of mother's big aprons, rolled up her sleeves, and set to work. She pulled her great bread-pan down from the shelf, and set sponge just as mother did, she thought. Then she put the cover on the pan and left the dough to rise.

At bedtime, standing on a stool to reach the shelf, she sifted in the flour and kneaded the bread-dough stiff and smooth. She patted it down just as mother did and then went to bed.

Long before light, next morning, she was downstairs. Only Sambo was awake. He watched her while she greased the shiny bread-tins and brought out the dough. Carefully she cut it into pieces and molded the big, white loaves. She even made a dozen biscuits, pricking the top of each with a fork. Then she set the bread near the fire for its second rising.

Between her many "bastings" of the turkey, she peeped anxiously at the bread. It was smooth and white, but it seemed to sink instead of rise.

When the clock struck eleven, in despair Barbara put the bread into the oven. "Maybe it will come up in there," she told Sambo.

All through the baking Sambo sat close to the oven, gazing into Barbara's hot, little face. At last the bread was done. Barbara carried it into the pantry and set it on the shelf.

It was so warm in the kitchen that Sambo fell asleep, with his head between his paws. He was awakened by a strange, sobbing sound. Opening his eyes, he discovered his mistress in a very sorry, little heap on the floor, with several small, dark objects lying about her.

Sambo sniffed at one or two of them suspiciously. Then he poked his cold, comforting nose into Barbara's face, and said as plainly as he could, "I'm so sorry."

"Oh, Sambo, Sambo!" she sobbed. "They're harder than anything—you can't think. We never can eat such bread. What shall we do?"

Poor Sambo. In his distress he picked up every one of those queer, hard biscuits and laid them carefully in Barbara's lap. Then he sat down to think the matter over.

Barbara came to a conclusion first. Papa and the boys should never see the results of her first bread making.

A few minutes later a disconsolate little procession wended its way across the yard through the barn and into the big garden. It consisted of Barbara a big basket and Sambo—ears and tail drooping sorrowfully.

Under the great apple-tree the procession halted. Barbara dug a deep hole in the moist earth. Then she dumped the contents of the basket—four flat loaves of bread and a dozen small dingy biscuits—into the hole. She covered them all up and smoothed off the earth and went back to the kitchen.

An hour later Barbara, heard father's step in the wood-house. Then he spoke to Sambo. Then "Barbara!" he called.

Barbara ran out to the wool house. Here piled up on the floor with Sambo solemnly keeping guard over them, were four loaves of bread and a dozen biscuits.

"What in the world has Sambo found, Barbara?" said father, kicking at one of the hard loaves. "He's been at work digging in the garden for half an hour."

Poor little Barbara. She felt the hot tears coming. Then she caught a glimpse of Sambo's puzzled black face and honest brown eyes.

"Oh, father!" she screamed, rushing into his arms, "oh, father, it's—it's my bread! I buried it in the garden—" The rest was lost in Barbara's sobs and Sambo's frantic barks.

When father understood all about it there was a twinkle in his eyes. But he only said, "Poor little daughter. Poor little woman." Then he helped gather up the unfortunate bread and biscuits and put them into the fire.

The dinner was a great success.

Never was a turkey so crisp and brown. Never were potatoes so mealey. Never was there such delicious cranberry sauce. Father and the boys praised everything.

There was no mention of bread until, suddenly, half way through her big piece of mother's pumpkin pie, Barbara dropped her fork.

"Why father," she exclaimed, "I forgot to put any yeast into that bread!"

Then how they laughed, Barbara more heartily than any one else. And Sambo was so delighted that he quite forgot his dinner manners, and capered up and down the room barking wildly.

And to this day there is a sly twinkle in grandmother's eyes when she tells the story of her first bread-making.

INGRATITUDE.

Not till the cruel roughening of the way,
Not till the hopeless tiring of the feet,
Not till the dusk and fading of the day
Is home most sweet.

Not till our joy has turned to memory,
Not till our hearts are wearied out with fast-
ing

Do we lift beaten hands and cry to Thee,
Life everlasting!

RIVERS OF SOUTH AMERICA.

One of the striking features of South America is its remarkable river system which, when improved, will provide a net-work of deep waterways, thus from a commercial and missionary point of view increasing greatly its accessibility.

The three largest river systems are the Orinoco, the Amazon and the Rio de La Platte. The Orinoco River is 1,500 miles long, of which 1,400 miles are navigable. Many of its tributaries are also navigable streams.

The Amazon stands pre-eminent among the streams of the world because of the vast extent of its navigable water. Fifty thousand miles of the river with its tributaries is navigable, one-half of which is by steam. The commercial possibilities of its enormous basin are shown by the fact that it includes more than as many square miles as all Europe contains. From the Atlantic to the heart of Peru and Ecuador a navigable highway stands ready for the missionary, not to speak of the great tributaries which will in the future carry him to remote tribes and districts to be opened up by modern exploitation.

The Rio de La Platte, or River of Silver, is, strictly speaking, an estuary into which flow the waters of three rivers, Uruguay, Paraguay, and Parana. Missionaries on board Brazilian steamers can journey up the Paraguay River and its affluent for a distance of 2,300 miles to Buenos Ayres.—Beach's Geography and Atlas.

DINING IN JAPAN.

If it's your first Japanese dinner, you're having a dreadfully hard time. In the first place you must sit on the floor, for they don't have any chairs in Japan. You kneel down, and then you turn your toes in till one laps over the other, and then you sit back between your heels. At first you are quite proud to find how well you do it, and you don't think it's so very uncomfortable. But pretty soon you get cramped, and your legs ache as if you had a toothache in them. You don't say anything, because you think that if the Japanese can sit this way all day long, you ought to be able to stand it a few minutes. Finally both your feet go to sleep, and then you can't bear it a moment longer, and you have to get up and stamp around the room to drive the prickles out of your feet, and all the little dancing girls giggle at you. This isn't your only trouble either. All you have to eat is a pair of chop sticks, and you're in terror lest you spill something on the dainty white matting floor. Now the floor of a Japanese house isn't just the floor; it's the chairs and sofas and tables and beds as well. At home it would be mortifying enough to go out to dinner and spill something on the floor; but in Japan, where people eat and sleep on the floor, it seems even worse. So you are unhappy till your little nesan is the waitress, and almost as prettily dressed as the dancing girls, but not quite) comes laughing to your aid, and shows you how to hold your chopsticks. After that you manage nicely the rice and the omelet, but the fish and the chicken you can't contrive to shred apart without dropping your chopsticks all the time. So between dances, the maiko—little girls about twelve years old—kneel down beside you and help you. They can't keep from giggling at your awkwardness; but you don't mind—you just giggle, too; and everybody giggles and has a lovely time.—From Bertha Runkle's "Child Life in China and Japan," in January St. Nicholas.

A PLACE OF REST.

Store up health and energy for the long months of winter by making a pilgrimage to the "St. Catharines Well." Bathe your tired bodies in its sea salt waters; inhale breezes from Lakes Erie and Ontario; walk or drive about the slopes and valley of the Niagara peninsula; visit its wonderful power development. A modest outlay will give you a renewed grip on life and pleasant memories of a well spent holiday. No better specific can be found for rheumatism, neuralgia, liver troubles or cases of nervous prostration, than these waters, and you will find the Welland equipped with everything necessary for health and pleasure. Write G. T. Bell, G. P. & T. Grand Trunk Railway System, Montreal, for illustrated descriptive matter and full particulars.

CHILDREN'S HAIR.

Mothers should teach their girls to care for their hair as early as possible. If a girl is coaxed into the habit of giving her locks a hundred strokes with a clean brush every morning and evening, and braiding them loosely for bed, the foundation for a future beautiful head of hair will be laid. Too many children are allowed to go to bed with their hair in a tousled condition, only to have it jerked and tangled hastily when schooltime comes round. Such practice is disastrous to the nerves of a sensitive child and ruinous to the hair. Never allow one child to use the other's brush. Diseases of the scalp are most contagious, and the brush is the surest germ agent.—American Queen.

There are two days about which no one should ever worry. They are yesterday and to-morrow.—Robert J. Burdette.

When a wrong can not be forgotten, and yet can not be mended, it is a good thing to try to define it. Measure its exact size. That is sure to make it look smaller.—A. H. K. Boyd.

TO SAVE TIME.

Good-bye, papa, and don't forget
The things I wanted you to do;
And send a doctor for my doll,
Her cold has made her very blue,
And if you think you haven't time,
Why, please remember what I say:
You needn't earn my bread for me—
I'll get along on cake today.

—Harver's Bazar.

FEWER LYNCHINGS.

Last year's lynchings in the United States numbered 89, the smallest number in any one year since statistics were first gathered. The change in the last two or three years has, however, not been great, the total for 1902 having been 96, and for 1903 104. There was a marked falling-off in lynchings in Northern States and there was an even more marked falling off in the lynchings of white men. Almost exactly the same number of negroes have been lynched each year—86 in 1902, the same number in 1903, and 85 in 1904.

The numerical reduction is not great, but the hopeful element is in the change in attitude of the Southern people toward the whole question of lynching. It is not a revolution, but editors and officials are doing and saying things which would have been almost unthinkable a decade ago, and public sentiment is undergoing a change that is real and encouraging.

Painful memory can only be obliterated by the full flood of joy. When happiness is complete there is no room for sad recollections; when there are no brooding moments, the past is kept at bay; where there is no cause for remembrance, there is no opportunity for remorse.—Hugh Black.

DRUGGING CHILDREN.

The mother who gives her little one "soothing" stuff when it cries surely does not realize that she is simply drugging it into temporary insensibility with a poisonous opiate. But that is just what she is doing. All the so-called "soothing" medicines contain poisonous opiates; they are all harmful—some of them dangerous and should never be given to children. Baby's Own Tablets are sold under a positive guarantee that they contain no opiate or harmful drug. The tablets speedily cure all stomach troubles, constipation, diarrhoea, and simple fevers; they break up colds, prevent croup, ease the pain of teething, and give healthy, natural sleep. When little ones are cross, peevish and ailing, give them Baby's Own Tablets, and you will find there's a smile in every dose. You can get the Tablets from any medicine dealer or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Frequently when cleansing a soiled fabric, such as a gown or waist, it is difficult to find all the spots except in the strongest light. Try this plan: take the garment outdoors or to a window where the sunshine pours in and search for every stain. As it is found, sew into the middle of it a thread of white if the fabric is dark coloured, and a black thread if the fabric is light. Then you can do the cleaning in any light and have no fear of missing a spot.

Greetings from
The House of Orme

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

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No trouble to answer questions.

J. L. Orme & Son

OTTAWA.

CHURCH WORK

Ministers and Churches

NEWS LETTERS

OTTAWA.

Much sympathy is expressed for Mr. and Mrs. David MacLaren on the death by drowning on the 4th inst., of their son John, in Barrett Inlet, B.C. Deceased was in his twenty-fourth year and was well and laborious known to a large circle in Ottawa and throughout the country.

Mr. Sinclair, of the Normal school, read an excellent paper on education, before the Ottawa Ammisterial association on Monday. There was a large attendance of members and a vote of thanks was passed to Dr. Sinclair for his thoughtful and instructive address. Rev. Dr. Armstrong presided.

Referring to the recent death of a mother in Israel, Mrs. Anna Ross, in the Journal of the Swallow Mission, says: "We learn with tender joy as well as sorrow that Mrs. H. F. Bronson, who for many years, and on to the end, has stood a strong and steadfast friend and helper to Dr. Wilkie and his work, fell asleep in Jesus on Monday, Jan. 16th. She "rests from her labors, but her works do follow her." She has passed away from amongst us, but the good work she did in the name of her Lord has only begun its ever-widening course of benediction.

By the will of the late Mrs. Bronson the following bequests were made: Protestant Orphan's home, \$5,000; Perley home, Home for Friendless Women, Protestant hospital, Maternity hospital, Protestant Home for the Aged, Young Men's Christian association, Young Women's Christian association, Salvation Army Rescue Home, ministers widows' and orphans fund of the Presbyterian church, French Evangelization Society of St. Andrew's church, Pointe Aux Trembles schools in Canada, \$500 each; Home Missionary Society of St. Andrew's church, the Presbyterian missions in the Northwest, and the Moody Bible Institute, Chicago, \$1,000 each; American Sunday School Union, \$3,000. The residue of the estate, amounting to \$126,775.53, is divided equally among the three sons and one daughter, Mrs. Levi Crannell.

The people of St. Paul's had a plethora of good things last week. In the first place Prof. Macoun gave an interesting address on our great West, showing that the possibilities of that part of Canada are limited only by the capacity of the people who settle there and put their hand to the plough. Prof. Macoun dwelt at some length on two trips he had made out west, once in 1872 and again in 1875, and contrasted with what he saw then with the marvellous developments of more recent years. The lecture was discussed by Drs. Thorburn and Armstrong, Messrs. Graham, Macoun, jr., Dunnet, E. S. McPhail, and others. Then on a subsequent evening the northern part of the Dominion, bordering on Hudson Bay, Baffin Bay and adjacent inlets was described in a most interesting manner by E. P. Low, under the auspices of the Men's Association. With the lantern views that were produced, it was easy to follow in a variety of details many outstanding features of a few month's sojourn in that great northern country. Mr. Low spoke of the feasibility of shipping grain from the west through Hudson Bay. He pointed out that owing to the severity of the climate navigation would be preventivity in Hudson Straits during the greater part of the year. From about the middle of July to the first of November it would be possible for ocean liners to have an open route between Fort Churchill on the western coast of Hudson Bay and the Atlantic. The ice in the bay is piled up and often cemented together. But this is thrown apart easily when a vessel comes in contact with it. By the Hudson Bay route there would be a saving of 1,000 miles between Regina and Liverpool. Prof. Macoun, Dr. Ramsay and the pastor of St. Paul's, Dr. Armstrong, all expressed their delight at being present to listen to the lecturer. The chairman, Mr. E. S. McPhail, then tendered the speaker the thanks of the audience, which was gratefully responded to, and the meeting dispersed with singing the National Anthem.

EASTERN ONTARIO.

Rev. W. Tanner of Sawyerville, Que., was the guest of his brother, Rev. J. O. Tanner, part of the week. Rev. D. N. Coburn, Lunenburg, and Rev. W. MacIntyre, Wales, exchanged pulpits on a recent Sunday.

Rev. A. E. Mitchell, B.A., of Erskine Church, Ottawa, is announced to preach anniversary services in Zion church, Carleton Place, on February 19th.

The sixtieth anniversary of Knox Church, Perth, will be celebrated next Sunday, February 12th. The Rev. J. A. Macdonald, of Toronto, is expected to preach.

Last Sunday evening Rev. Norman MacLeod, of First Church, Brockville, preached a suggestive and inspiring sermon on "Young Men in Relation to the Amusements of the Day."

The social tea in St. Andrew's Church, Beaver-ton, last Friday evening, was quite a success. There was a good musical programme, and the illustrated lecture of a "Trip Through the Maritime Provinces," by Rev. D. W. Best, M.A., was greatly enjoyed by all who were privileged to hear it.

The session report of St. Andrew's, Almonte, showed a slight gain in membership; and the amount raised for missions considerably in advance of that of last year. The Sunday school has grown slightly smaller during the year. The Ladies' Aid, Mission Band and Juvenile Mission Band made satisfactory reports. The managers reported a small deficit.

At the annual meeting of Immanuel Church Aultsville, the attendance was large, and the reports were encouraging. The financial report showed a goodly balance on the right side. A Young People's Society is to be started next week. The congregation is steadily growing in influence and membership, and the pastor, Rev. N. Waddell, is greatly encouraged in his work.

The following are the officers of the Y.P.S.C. E., of the Woodville church for the ensuing six months: Hon. Pres., Rev. W. M. Kannawin; President, Mr. A. Beecroft; Vice-President, S. Lee; Rec. Secretary, Mr. A. Carmichael; Asst. Secretary, Miss J. Bingham; Corresponding Secretary, Miss L. J. Gilchrist; Treasurer, Miss M. A. Campbell; Organists, Misses I. Bingham, and A. Campbell.

A cordial call to Rev. A. G. Cameron, Ottawa, to Apple Hill and Burns Church, Martintown, was sustained by Glengary Presbytery. Mr. Cameron signified his acceptance of the call, and his induction was fixed for February 9th at Apple Hill. The Rev. D. N. Coburn, Lunenburg, was chosen to preside; the Rev. Allan Morrison, Kirk Hill, to preach, the Rev. H. D. Leitch to address the minister, and the Rev. A. Govan, Williamstown, to address the people.

The anniversary and social of the Russell Church were highly successful, financially and otherwise. The anniversary sermons were preached by Rev. Donald Stewart, of Morewood, and were much appreciated by his hearers. The musical programme furnished at the social was unusually good; and the speeches by Mr. N. F. Wilson, M.P., Rev. Messrs. Stewart of Morewood, Robinson, of Vars, and Sadler of Russell, were all witty and wise.

At the annual meeting of St. John's Church, Almonte, the treasurer's report showed contributions to be \$1,274.25, and the plate collections \$450.72. After all expenses were paid a balance of about forty dollars was placed to the reduction of the deficit from last year. The membership was reported at 365, a net gain of two during the year. A new organ was placed in the church at a cost of \$350.00. Messrs. D. J. Dick, James Robertson, Jas. Forgie and P. J. Young were elected to the board of managers.

St. Andrew's Church, (Campbellford, Rev. A. C. Reeves, pastor), reports substantial advancement in every department. The receipts were \$2,283.00; missionary contributions, \$448.00. There were 21 names added to the communion roll, while the removals numbered 26; present membership, 327. One of the most pleasing fea-

tures of the annual meeting was the astounding increase of Sabbath school attendance. During the past year there was an average increase of 13 per Sabbath, a most gratifying state of affairs for pastor, superintendent and teachers.

The annual meeting of the Napanee congregation proved most gratifying to all interested. The reports of the various departments, of Managers, Ladies' Aid, W.F.M.S., School, Mission Band, etc., all showed a fine year's work, with balances on the right side of the ledger. The total amount raised was \$2,560.00. The Ladies' Aid reduced the debt during the year \$200, also paying the interest, \$30. The debt is now only \$400. Four retiring members were re-elected, W. J. Campbell, U. J. Dr. Sills and John English, and Mr. J. Robinson acted to the board.

The annual meeting of Melville church, Melville, was held last Friday evening. Rev. Rattray acted as chairman. The financial report to be in a satisfactory condition. The different committees and societies presented very encouraging reports. The amount collected for benevolent objects exceeded that of previous years. Messrs. Jno. C. Gourlay and James Smith, McIntyre were elected members of the Board of Management to act in conjunction with Mr. R. A. Matheson and W. R. McKenzie. The business was concluded the ladies presented refreshments in the basement of the church.

On Sunday, 29th ult., Rev. Prof. MacLeod, of Queen's, preached anniversary sermon at the Ottawa Church, and the seating capacity was fully taxed to make room for the overflow of morning and evening. The pastor delivered a sermon on "The Power of Prayer," and the collection plate. The sum of \$774 was ready on hand and subscriptions promised to completely wipe out the debt of \$4,000 which had been maintained on the church building. The pastor upon it people are to be congratulated on raising a sum of \$4,000 in one year, besides increment-three times their contributions to the mission work of the church and closing the current expenses with a balance on hand.

The sixth anniversary of the opening of present St. Andrew's Church in Perth was celebrated on Sunday and Monday last. Rev. Mr. Turnbull, of Ottawa, preached, and both services were very largely attended. On the evening, one of the most enjoyable entertainments took place in connection with the celebration of the event. Two splendid sermons were made by Rev. McDonald (Lanphair) and Wilson (Smith's Falls). Mr. McDonald reported on "The Power of the People," and as a result of his subject instanced the revolt of Russian people today against the autocracy of the defeat of the Ross Ministry. Mr. Wilson subject was a description of his recent trip to the Old Country. The congregation was pleased with the success of the whole assembly proceedings.

Lindsay Presbytery met at Wick on the 24th of January for the induction of Rev. Keith, B.D., the successor to Rev. J. Mackon, M.A., as minister of Wick and Abernethy. In spite of stormy weather a large congregation gathered in the afternoon for induction services at which Mr. P. Y. Sinclair, interim moderator, presided. The Rev. A. Wallace, of Lindsay, and the Rev. J. Fraser, of Fraser were present, and with interest and pleasure. After the adjournment was made to the hall where tea was served by the ladies, which the newly inducted minister and his family had an opportunity to begin the process of acquaintance. It is gratifying that the congregation has been a short one, and that Mr. Wallace succeeded by so worthy a minister. We wish him and his people all prosperity.

There was a large attendance at the meeting of Knox church, Cornwall, which was read which showed the present membership to be 281, an increase of 21; families

use of two. The receipts of about year of about and prosperous bard A. M. by rotation retired, and n. A. McLean and for three years was tendered to subsequent meeting elected officer chairman; J. and P. A. Fisher and P. A. Fisher annual meeting the pastor, the S. E. Mitchell showed ordin \$2,350 for sessions, \$630; for W.F.M.S. day school, \$100. Dr. Sills and John English, and Mr. J. Robinson acted to the board. \$1,833.65. The annual meeting of Melville church, Melville, was held last Friday evening. Rev. Rattray acted as chairman. The financial report to be in a satisfactory condition. The different committees and societies presented very encouraging reports. The amount collected for benevolent objects exceeded that of previous years. Messrs. Jno. C. Gourlay and James Smith, McIntyre were elected members of the Board of Management to act in conjunction with Mr. R. A. Matheson and W. R. McKenzie. The business was concluded the ladies presented refreshments in the basement of the church. On Sunday, 29th ult., Rev. Prof. MacLeod, of Queen's, preached anniversary sermon at the Ottawa Church, and the seating capacity was fully taxed to make room for the overflow of morning and evening. The pastor delivered a sermon on "The Power of Prayer," and the collection plate. The sum of \$774 was ready on hand and subscriptions promised to completely wipe out the debt of \$4,000 which had been maintained on the church building. The pastor upon it people are to be congratulated on raising a sum of \$4,000 in one year, besides increment-three times their contributions to the mission work of the church and closing the current expenses with a balance on hand. The sixth anniversary of the opening of present St. Andrew's Church in Perth was celebrated on Sunday and Monday last. Rev. Mr. Turnbull, of Ottawa, preached, and both services were very largely attended. On the evening, one of the most enjoyable entertainments took place in connection with the celebration of the event. Two splendid sermons were made by Rev. McDonald (Lanphair) and Wilson (Smith's Falls). Mr. McDonald reported on "The Power of the People," and as a result of his subject instanced the revolt of Russian people today against the autocracy of the defeat of the Ross Ministry. Mr. Wilson subject was a description of his recent trip to the Old Country. The congregation was pleased with the success of the whole assembly proceedings. Lindsay Presbytery met at Wick on the 24th of January for the induction of Rev. Keith, B.D., the successor to Rev. J. Mackon, M.A., as minister of Wick and Abernethy. In spite of stormy weather a large congregation gathered in the afternoon for induction services at which Mr. P. Y. Sinclair, interim moderator, presided. The Rev. A. Wallace, of Lindsay, and the Rev. J. Fraser, of Fraser were present, and with interest and pleasure. After the adjournment was made to the hall where tea was served by the ladies, which the newly inducted minister and his family had an opportunity to begin the process of acquaintance. It is gratifying that the congregation has been a short one, and that Mr. Wallace succeeded by so worthy a minister. We wish him and his people all prosperity. There was a large attendance at the meeting of Knox church, Cornwall, which was read which showed the present membership to be 281, an increase of 21; families on the d

QUEBEC

The Annual Meeting of the Congregation of English River and Howick was held on the 31st of January. The pastor, the Rev. J. M. Kellock, in the chair. The reports were gratifying and encouraging. The contributions for missionary and benevolent objects were \$387.24, almost double those of the preceding year. Total contributions for all purposes \$1,999.54. Membership numbers 233.

Ormiston Church, Rev. Dr. Morison, pastor. Our annual meeting held on January 25th which now has a social tea as a feature, was a very pleasant occasion. The report showed all claims met and a balance in hand of \$254.00. The benevolences of the congregation for the year amounted to \$1,439.00. An addition of \$120.00 was made to the pastor's stipend, bringing it up to \$1,200.00. Rev. J. E. Duclos, of Valleyfield, was present at the meeting and gave an interesting address.

The annual meeting of the Lachute Church, (Rev. James M. McLaren pastor), was held on the 17th of January and was largely attended. The reports showed a good year. Forty-one members were received on profession of faith and 14 by certificate. Deducting removals by death and certificate the number on the roll is 644, a gain of 20 over the previous year. During the three years of the present pastorate 230 members have been received. In 1903 \$745.00 of a floating indebtedness was paid-off and in 1904 the church was painted, tinted and seated at a cost of \$2,016.00, less than one hundred of which remains unpaid. Besides these extra expenditures the annual revenue of the congregation for the last year amounted to \$2,540.00. Certainly a very good showing!

The thirtieth Annual Meeting of the Georgetown and English River W. M. S. was held recently. The Recording Secretary reported a steadily growing interest and enthusiasm in the work. Twelve regular meetings were held with an average attendance of twenty. One special meeting—the Thank Offering—was held in June, when addresses were given by the Revs. J. Pringle, D. Dand, A. W. Lochead. Clothing valued at about \$100.00 was sent to a Home Mission field and to some French Protestants in Montreal. The Society received a bequest of \$226.31 from the estate of the late Miss L. Ogilvie—one of the first members. The total contributions not including the bequest amounted to \$276.19. The following officers were elected for the year: President, Mrs. Kellock; Vice-Presidents, Mrs. C. M. MacKeracher, Mrs. Wm. McGillivie, Mrs. A. Logan, Jr.; Recording Secretary, Miss MacKeracher; Corresponding Secretary, Mrs. Williams; Treasurer, Mrs. Shanks. Representatives on Executive, Mrs. C. M. McClenaghan and Mrs. Wm. Anderson.

WESTERN ONTARIO.

Rev. Dr. Lyle, Hamilton, is announced to conduct Anniversary services in Knox Church, Embro, next Sunday.

The recent anniversary services of Guthrie Church, Alvington, were largely attended, and the tea meeting was a decided success.

On the 14th inst., Rev. Dr. Ross, London, will lecture in Knox Church, Ayr, on Scottish Life and Character. A rich treat is in store for our Ayr friends.

Knox Church, Ayr, is making steady progress. The membership is now 325 a gain of 15. All reports were encouraging, showing a small balance on the right side.

Next meeting of Guelph Presbytery will be held in Melville Church, Fergus, on Monday, the 20th March, at 2 p.m., for Conference; and in the same place for business on Tuesday, the 21st, at 9.30 a.m.

Rev. R. G. MacBeth, M.A., of Paris, is preaching a series of sermons on "Christ the Church and Social Problems." The series, commenced on the 5th inst., promises to be of unusual interest. Social problems have always had special attractions for Mr. MacBeth, and he has already given the subject much thoughtful consideration.

By invitation of Mrs. John Bell, the Ladies' Aid of Knox Church, Ayr, held their social meeting under her hospitable roof, she kindly providing conveyances. About forty of the ladies took advantage of the sleigh-ride. The first half hour was devoted to business, the rest of the evening to social intercourse, with music and recitations by several of those present; after which abundant refreshments.

The reports presented at the annual meeting of First Church, Eramosa, showed a good balance on the credit side of the sheet. The congregation showed their appreciation of the pastor's services by presenting him with a new cutter. Mr. Mann, in a few words, expressed his gratitude for this token of kindness. This is the third time within three years that the congregation has in a similar way testified to the growing appreciation of Mr. and Mrs. Mann's services amongst them.

The session of St. Andrew's, Amherstburg, at the annual meeting of the congregation, reported an increased average attendance at Sunday service; the largest addition to the membership in 14 years; the largest number of baptisms in the history of the church; the largest amount contributed to missions and benevolence in any one year; the celebration of the 75th anniversary of the establishing of the Presbyterian church in Amherstburg and South Western Ontario; and the near approach of the 15th anniversary of the present pastorate. The board of management reported a more permanent basis of financing established, and net receipts larger by over \$400.00 than in any previous year of which financial record has been preserved.

At the annual meeting of St. Andrew's Guelph, Mr. K. Maclean took the chair, and Dr. Lowry acted as secretary. The reports presented gave evidence of substantial progress during the year. The indebtedness was reduced from over \$2,500 to about \$1,300. A pleasant feature of the proceedings was presentations to Mr. Hugh Walker and Mr. John Davidson, treasurer and session clerk respectively for many years. The recognition of their valuable services took the shape of a finely upholstered easy chair to each. Both gentlemen expressed their appreciation of the gifts in fitting terms. The managers for 1905 are as follows: Wm. Ross, George Archer, M. McCormack, Joseph Lawson, H. Turner, W. A. Clark, A. B. Petrie, Jr., John Strachan, J. B. Dryden, Samuel Broadfoot, J. A. Maddock; treasurer, Hugh Walker.

MONTREAL NOTES.

The Rev. Wm. Shearer, late of St. Andrew's church, Sherbrooke, occupied the pulpit of Erskine Church on Sunday morning and Calvin Church in the evening. At the close of his sermon on each occasion he referred to the new work to which he had been called, namely, the canvassing of the churches for the \$80,000 needed for the erection of new Mission Schools at Pointe aux Trembles. Mr. Shearer spoke of the great encouragement he had already received and expressed his firm conviction that it would not be very long before the whole amount would be subscribed.

The annual meeting of St. John's French Presbyterian Church, Montreal, was held last week and the reports of the various organizations were of an interesting character. Eleven members were added, most of them from the Roman Catholic church. The contributions of the people were the best in the history of the congregation. The missions of the church were not forgotten. For French evangelization \$23; for Foreign Missions, \$15.90; Home Missions, \$14.55; Pointe-aux-Trembles Building Fund, \$15; from the Sunday school and \$30 from the Women's Missionary society. In response to an appeal on behalf of the Pointe-aux-Trembles Building Fund, St. John's church contributed the substantial sum of \$1,250.

At the inter-collegiate conference held in the David Morrice Hall last week, the Rev. J. L. Gilmour and Rev. Dr. Amaron gave well prepared and timely papers on the relation of Protestantism to Roman Catholicism. Dr. Amaron said that it was the duty of the Protestants of this country to study the Roman Catholic system, not as it manifests itself in the life of a few innocent, pious, godly peasant women, but its principles and in the application of these principles in French Canada. It would soon be discovered that angelical Protestantism are as opposed to one another as light is to darkness and that if the Protestant church preached the Gospel the Roman church does not. Hence our duty to proclaim the Gospel message. Two opposite results are produced by Romist teaching: On the one hand dissatisfaction, grief, sorrow, fear among the pious souls, that trust in their own righteousness for salvation and on the other hand infidelity.

case of two. The manager's report showed receipts of about \$5,000, or an increase of about \$500. This indicated a year and prosperous state of affairs. Of the board A. McEwen died during the year by rotation A. McCracken and P. E. retired, and declined re-election. J. A. McLean and F. Bisset were elected for three years. A standing vote of was tendered to the pastor and his wife. Subsequent meeting of the board the following elected officers for the year:—J. B. At- chairman; J. F. Smart, treasurer; M. financial secretary; F. Bisset, sec- and P. A. Fisher, auditor, for the year

annual meeting of Calvin Church, Pem- a for the pastor, the Rev. Dr. Bayne, presided, S. E. Mitchell acted as secretary. The showed ordinary revenue, \$3,180, as during \$2,356 for the preceding year. Contribu- \$30. Missions, \$630; for organ fund \$623; Ladies' max \$10; W.F.M.S., \$147; Mission Band, J. day school, \$251.50; cemetery fund, J. and charity, \$60.08; other objects, \$108. 1, \$5,658. The session reported 217 new church, 1,303 communicants. There were 30 new Rev. enrolled during the year; 20 were re- certificate and two by death. The fol- were elected office-bearers for 1905: a pres., Messrs. Alex. Millar, Alex. Moffat, ant owner and Alex. Jamieson. Managers (to that those retiring by rotation)—Messrs. H. and James Smith, N. J. MacLaren, A. Jam- the Rev. Ralph Ross, B.A. It was decided to with 11 additional elders, and to hold annu- ize. The meeting was held in February. A large amount of was transacted, and the meeting was ch- rous. At the close refreshments Mac- by the ladies.

annual meeting of the First church, ing ce, (Rev. Norman MacLeod, pastor), the core extended to Rev. D. Strachan, in- pastor derator of session during the vacancy, ing in many kindnesses. The call to Rev. Nor- was ac- cepted and he was induct- ed the pastoral charge of the congregation from- 25th, and the hope was expressed that 1905 will consummate on that occasion might the pastore upon it God's blessing. During the raising two members were added to the as in- crease—three by certificate and nineteen through profession of faith. Eleven had been re- pens- an the roll by certificate and three by ing the number of those in full com- p- n- ing the end of the year 450. The revenue earth sales and plate collections in 1904 was t. A net increase of \$241.69 over 1903. The ched, from all sources totalled \$5,658.89, be- tended, \$ more than the year previous. The joy- ful school under the faithful and able super- vision of Mr. John Connolly, is in a highly blen- ding state, with 270 names on the roll. (Land- ings amounting to \$378.65. There was a Don- ation reported in the case of all the or- and as of the congregation.

OTTAWA.

Mr. W. Stewart congregation are contemplating the building of a new as the first step was taken at the annual whole a- on the 17th ult., when a committee ed to look over the situation and a future meeting. The view most gen- eral is to dispose of the present site by lot and, if possible, secure a site able distance from Bank street and affie. It is said that a substantial may be secured from the Glebe Andrew's church, of which congrega- tion is an off-shoot. The ad- v- ed meeting of Stewart Presbyterian held on the 17th inst. The attend- ers and adherents was exception- The record of the past year exhib- ited progress which indicated faith- ility, which prevailed in the congrega- reekly contributions to the sustenta- mounted to \$1,865.61—an increase of he previous year. The contributions est on the debt were \$193.97; pay- ded debt \$2,000. The total liability- at the congregation at date, including re- church, are \$3,519.05. The total re- all sources were \$4,079.58. The esti- 21; fami- liture for the current year, includ- on the debt, is \$2,093.

WORLD OF MISSIONS.

The Church Missionary Society is about to build and equip at Khartoum in the Soudan a girls' school, which will be a worthy memorial of General Gordon.

Poor people in Japan frequently use a piece of oiled paper instead of an umbrella spreading it over their heads when it rains. A large piece of this paper only costs a shilling.

At Chefoo, China, Mrs. Hunter C. Robertson, formerly Miss Sutherland, of Toronto, and others, have been making garments and badges for disabled soldiers, of either army, in the struggle going on within cannon sound to the north.

The Empress Dowager of China has given \$14,000 towards establishing a medical college in Peking, which represents three missions, those of the Presbyterian Board, (North) of the American Board, and the London Society.

The word "Japan" comes from the Portuguese pronunciation of the Japanese characters, "ni-pon," meaning the land of the rising sun. Japan has in school one in every nine of her children of school age, while Russia has but one in forty.

A Japanese child is always considered one year older than it really is, the year in which it is born being counted. A baby whose birthday is Dec. 31st, on the next day will be counted two years old, because it has lived in two different years of the calendar.

A man in Ts'in-ai, Che-kiang, China, recently reached his fiftieth birthday. The occasion calls for idolatrous festivities. But the man was a Christian, and after some study of his duty in the emergency he contributed to church building the money which the pagan festivity would have cost. That man's conversion has reached every fibre of his being.

A bit of missionary life in Ts'u-hiara, Japan: "Imagine me," says the missionary, "sitting on the floor with a little table three feet square and a foot high, and a little charcoal fire with an oven on it, on one side. I was giving a cooking lesson to six Japanese ladies." The lesson was on stuffing and baking mackerel and on making sponge cake. After the lesson in cooking came a Bible lesson.

One thousand Chinese Bibles and Testaments have been distributed this year among the post office clerks in China. Each volume was separately addressed, with a personal letter from the members of the International Christian Association of Postal, Telephone and Telegraph Clerks. The books were distributed through the British and Foreign Bible Society, which paid one-half of the cost of the gift.

The Alake, or highest king, of Lagos, West Africa, has visited England and paid his respects to the Church Missions House, London, thanking the society for

benefits conferred upon his people. On returning home, though not credited as personally a Christian, the Alake attended a thanksgiving service which he had requested should be held in church before he entered his own residence. The church was filled by Christians, Mohammedans and Heathen.

A missionary, writing from Kokua, Japan, describes a service with the wounded in hospital there. When permission was given the condition was laid down that there must be neither a long sermon nor loud singing. The Japanese ladies of the four Christian churches—Methodist, Baptist and Episcopal—sang to the soldiers, and a Southern Baptist Convention missionary did the preaching. The officer who gave the qualified permission listened throughout, and then declared it so good that such a service might be held every day. One does not know whether to be most pleased at the softening of the Japanese through need in a great crisis, or at the union of the Christian denominations in a purpose to use for the Master the opportunities of the crisis.

SPARKLES.

A capital letter—one containing a remittance.

She—"But, father, he is the only man I love." Father—"That's right, my child. I am glad that a daughter of mine does not love more than one man at a time."

Harold ran back from the lion in the museum. "Don't be afraid, dear," grandmother said. "That lion is stuffed." "Yes," said Harold, "but maybe he isn't stuffed so full that he couldn't find room for a little boy like me."

"It is bitter cold," remarked the shivering husband. "Why don't you button up your jacket?"

"The idea!" exclaimed the wife. "Why, if I did that no one would know it is lined with fur."—Columbus Dispatch.

The Voice of the Worldly—"Poverty is no disgrace," said the romantic young woman.

"No," answered Miss Cayenne, "and it is no great recommendation, either."—Washington Star.

A lady entered a railway station not a hundred miles from Toronto the other day, and said she wanted a ticket for Montreal. The pale-looking clerk asked—"Single?" "It ain't any of your business," she replied. "I might have been married a dozen times if I'd felt like providin' for some poor shiftless wreck of a man like you."

"It was funny how we became acquainted," said Miss Ponderous. "You see we had known each other by sight for some time, but we had never spoken until one day when we both happened to be out skating. I tripped and fell—"

"Ah!" exclaimed Miss Slim, "and that broke the ice."—Philadelphia Press.

LA GRIPPE'S RAVAGES.
The Victims Left Weak, Nervous and a Prey to Deadly Diseases.

La grippe, or influenza, which sweeps over Canada every winter, is probably the most treacherous disease known to medical science. The attack may last only a few days, but the deadly poison in the blood remains. You are left with hardly strength enough to walk. Your nerves are permanently weakened, and you fall a victim to deadly pneumonia, bronchitis, consumption, rheumatism, or racking kidney troubles. Dr. Williams' Pink Pills never fail to cure the disastrous after effects of la grippe because they purify the blood and sweep away its poisonous germs. Every dose makes new, warm, rich blood which brings health and healing to every part of the body. This is proved in the case of Miss Dorsina Langlois, of St. Jerome, Que., who says: "I had a severe attack of la grippe, the after effects of which left me racked with pains in every part of my body. My appetite completely failed me; I had severe headaches, was subject to colds with the least exposure, and grew so weak that I was unable to work at my trade as dressmaker. I tried several medicines without the slightest success until a drug clerk advised me to take Dr. Williams' Pink Pills. I acted upon his excellent advice and the pills rapidly and completely cured me. My strength returned, the headaches and cough disappeared, and I am again enjoying my old-time health. I am satisfied that if sufferers from la grippe will use Dr. Williams' Pink Pills they will speedily recover from those after effects which make the lives of so many people a burden." Dr. Williams' Pink Pills cure all the common ailments due to weak and watery blood, such as anaemia, headaches, sideaches, indigestion, neuralgia, rheumatism, sciatica, nervousness, general weakness and the special ailments that growing girls and women do not like to talk about even to their doctors. But only the genuine pills can do this, and you should see that the full name "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around each box. If you cannot get the genuine pills from your druggist, send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and they will be mailed 50 cents a box or six boxes for 2.50.

Test for Butter.—Take a clean piece of white paper, smear a little of the butter on it, roll up the paper and set on fire. If the butter is pure the smell will be rather pleasant, but the odor distinctly tallowy if the butter is made up wholly or in part of animal fats.

Savory Beefsteak.—One pound of rather thin steak spread over with ordinary veal stuffing, rolled up, tied and put into a well-greased tin with a good piece of beef dripping on the top, then bake in a very hot oven. This is a very tasty dish.

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney.
Inverness, Whycomagh.
P. E. I., Charlottetown, 3 Feb.
Pictou, New Glasgow.
Wallace, Tatamagouche.
Truro, Truro.
Halifax, Halifax.
Lunenburg, Lahase.
St. John, St. John.
Miramichi, Campbellton.
SYNOD OF MONTREAL AND OTTAWA.

Quebec, Que., St. Andrew's, 14th Feb, 9.30.
Montreal, Knox, 7th Mar., 9.30.
Glenarry, St. Elmo.
Lanark and Renfrew, Zion Church, Carleton Place, 21 Feb.
Ottawa, St. Paul's, 7th Mar., 10 a.m.
Brockville, Winchester, Feb. 23, p.m.
SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville.
Peterboro, Peterboro, Mar. 7.
Whitby, Oshawa, 18th Apl, 10 a.m.
Toronto, Toronto, Knox, 2 Tuesday, monthly.
Lindsay, Cannington.
Orangeville, Orangeville 7th Mar.
Geerie, Barrie, 28th Feb, 10.30.
Green Sound, Owen Sound, Mar. 7.
Alcona, Blind River, March.
North Bay, Huntsville, 7th Mar., 10 a.m.
Mooseen, Mt. Forest, Mar. 7.
Wesley, Fergus, Melville Church, 21 Feb., 9.30. Conference previous day, afternoon and evening.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, Hamilton, Mar. 7, 10 a.m.
Paris, Paris.
London, St. Thomas, 7th Mar., 10.30.
Chatham, Chatham, 7th Mar., 10.
Stratford, Knox, Stratford.
Windsor, Windsor.
Windsor, Sarnia, St. Andrew's.
Windsor, Sarnia, St. Andrew's, Mar. 7.
Windsor, Wingham, 7 Mar., 10 a.m.
Windsor, Paisley, 7 Mar., 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

St. George la Prairie, 28th Feb.
Brandon, Brandon.
Winnipeg, Port Arthur, March.
Winnipeg, Man., Coll., 2nd Tues., 10 a.m.
Winnipeg, Pilot M'd., 2 Tues. Feb.
Winnipeg, Trechene, 3 Mar.
Winnipeg, Minnedosa, 17 Feb.
Winnipeg, Carleton Place, 10 Feb.
Winnipeg, Regina, Feb. '05.
SYNOD OF BRITISH COLUMBIA.
Vancouver, Vancouver.
Vancouver, Strathcona.
Vancouver, Fernie.
Vancouver, Vernon, B.C.
Vancouver, Chilliwack.
Vancouver, Nanaimo, 21 Feb.

CANADIAN PACIFIC.

MAIN SERVICE BETWEEN OTTAWA AND MONTREAL VIA THE SHORE FROM UNION STATION:

1.15 a.m.; b 6.20 p.m.

SHORT LINE FROM CENTRAL STATION:

1.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; c 6.00 p.m.; e 6.25 p.m.

BETWEEN OTTAWA, ALBERTA, BRANTFORD, RENFREW, PEMBROKE FROM UNION STATION:

4.0 a.m.; b 8.40 a.m.; a 1.15 p.m.; c 5.00 p.m.

Daily except Sunday; lay only.

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Passenger Agent, 42 Sparks St.
General Steamship Agency.

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or Working for some-one else Why Not get a farm
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For particulars write to
HON. E. J. DAVIS,
Commissioner of Crown Lands, **Toronto, Ont.**

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Cases, 24 Pints, \$5.50.
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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS

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

ENTRY.

Entry may be made personally at the local land office for the District

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

HOMESTEAD DUTIES.

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

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

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

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent 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 residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

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

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

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

W. W. CORRY,

Deputy Minister of the Interior.

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

Harrington's
Tubular **Chime Bells.**
Lighter in Weight,
Sweeter in Tone,
Cheaper in Price,
than the ordinary bell.
COVENTRY, ENGLAND.
CASTLE & SON,
AGENTS.
20 University St., MONTREAL.

CROWN ART
Stained Glass Co., Limited.

Memorial Windows
AND
Art Stained Glass
For Churches, Public
Buildings and Dwellings.
Glass Tiling a Specialty
96-98 Adelaide St. E., Toronto.
PHONE MAIN 5006.

LUXFER ELECTRO-GLAZED
Church Window
Decorative Glass
WRITE FOR PRICES
Luxfer Prism Company,
LIMITED.
100 King St. West, Toronto.

Memorial Windows
DOMESTIC ART WORK
Cheapest and Best.

Send for References.
H. E. St. George
LONDON, ONT.



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

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

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

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

By order,
FRED. GELINAS,
Secretary.

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

Twenty-Fourth Annual Statement
— OF THE —
NORTH AMERICAN
LIFE ASSURANCE CO.

HOME OFFICE.

112-118 KING STREET WEST, TORONTO
For the year ended December 31, 1904.

Dec. 31, 1903—To Net Ledger Assets \$5,376,210 75

RECEIPTS.

Dec. 31, 1904—To Cash on Premiums \$1,237,250 16
—To Cash on Investments, etc 269,739 64
\$1,507,029 80
\$6,883,240 55

DISBURSEMENTS.

Dec. 31, 1904—By payment for Death Claims, Pro-
fits, etc \$ 561,136 57
—By all other payments 376,741 36
\$ 937,877 93
\$5,945,362 62

ASSETS.

Dec. 31, 1904—By Mortgages, etc. \$ 980,847 47
—By Stocks, Bonds and Debentures (market val-
ue, \$3,539,104 30 3,160,006 75
—By Real Estate, including Company's Build-
ing (approved value \$255,850) 186,603 95
—By Loans on Policies, etc. 432,420 93
—By Loans on Bonds and Stocks (nearly all on
call) 771,604 71
—By Cash in Banks and on hand 104,788 81
\$ 9,145,362 62
—By Premiums outstanding, etc., less cost of col-
lection 244,075 91
—By Interest and Rents due and accrued 41,561 53
\$6,231,000 06

LIABILITIES.

Dec. 31, 1904—To Guarantee Fund \$ 60,000 00
—To Assurance and Annuity Reserve Fund 5,587,346 30
—To Death Losses Awaiting Proofs, Contingent Expenses 82,390 00
\$5,729,736 30

—Not Surplus \$501,263 47

Audited and found correct—John N. Lake, Auditor.
Wm. T. Standen, Consulting Actuary.

New Insurance issued during 1904 \$6,530,825 00
Being the best year in the history of the Company.
Insurance in force at end of 1904 (net) \$35,416,380 00
No monthly or Provident Policies were issued this branch having been discontinued.

PRESIDENT. JOHN L. BLAIKIE.

VICE-PRESIDENT.

JAMES THORBURN, M.D., Medical Director.
HON. SIR W. R. MEREDITH, LL.D.

DIRECTORS.

HON. SENATOR GOWAN, K.C., LL.D., C.M.G.
L. W. SMITH, ESQ., K.C., D.C.L.
E. GURNEY, ESQ., LT.-COL. D. MCCRAE, GUELPH.
J. K. OSBORNE, ESQ.

MANAGING DIRECTOR. L. GOLDMAN, A.I.A., F.C.A.

SECRETARY.

SUPERINTENDENT OF AGENCIES.

W. B. TAYLOR, B.A., LL.B.

T. G. McCONKEY.

The report, containing the proceedings of the Annual Meeting, held on January 26 last, showing marked proofs of the continued progress and solid position of the Company, will be sent to policyholders. Pamphlets and explanatory of the attractive investment plans of the Company and a copy of the Annual Report, showing its unexcelled financial position, will be furnished on application to the Home Office or any of the Company's Agencies.

Rice Lewis & Son
LIMITED
CUTLERY
We have a large stock of patterns in table cutlery.
Carvers in Cases
Dessert Sets
Fishers, Etc.
TORONTO.

THE
Dominion Life Assurance Co.
Head Office, Waterloo, Ont.
Full Deposit at Ottawa.
Paid-up capital, \$100,000.

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

Directors:
John W. Jones, President.
John Christie, Vice-President.
A. T. McMahon, Vice-President.
Robt. Fox, Dr. F. R. Eccles.
NO SAFER place to deposit your savings than with this company.

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

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

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

JOHN PHILLIPS, President.

ATTENTION!
— DEALERS IN —
PHOTO GOODS
do you handle CYKO PAPER, if not write for Special Discounts for the New Century to

S. VISE,
QUEEN STREET, TORONTO

Inebriates
and Insane
THE HOMEWOOD RETREAT at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of ALCOHOLIC or NARCOTIC addiction and MENTAL ALIENATION. Send for pamphlet containing full information to
Stephen Lett, M.D.
GUELPH, CANADA.
N.B.—Correspondence confidential.