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BY MACKENZIE BELL.

Sometimes trustful, often fearful,
 In this world of shifting wrong ;
 Sometimes joyful, often tearful,
 Still be this our rallying song---
 A e in sadness
 And in gladness
 Nobly act, for God is strong.

When oppressed by deep soul-sorrow,
 Life beneath the darkest skies
 Seems so drear that no to-morrow
 Holds a threat of worse surprise---
 In such sadness
 As in gladness
 Nobly act, for God is wise.

When our souls are tried and tempted
 Some ignoble end to buy,
 From the coward's bonds exempted,
 Let us resolutely cry---
 Evil sow not,
 That it grow not ;
 Nobly act, for God is nigh.

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BIRTHS

In North Bay, on Feb. 3rd, to Rev. G. L. and Mrs. Johnston, a son.

At the manse, Thornton, on March 4th, to Rev. Geo. I. and Mrs. Crawford, a son.

MARRIAGES

On Thursday, March 16th, at St. Andrew's manse, by Rev. G. A. Woodside, M.A., Joseph Rechab Baimforth to May Jackson, daughter of John S. Jackson, both of Carleton Place.

On March 9th, 1905, at 3.30 p.m., in St. James' Presbyterian church, Gravel Hill, Miss Jannet Fraser Munro, daughter of the late Ewen Munro, to Mr. Leonard Vaughan, of Grand Forks, B.C.

At Smith's Falls, March 8th, by Rev. W. G. Wilson, Benjamin F. Moag, now of Arnprior, to Etta Belle Hunter, second daughter of Mr. and Mrs. William Hunter, Smith's Falls.

DEATHS

In the seventh concession of Roxborough, on March 10th, 1905, Donald McRae, formerly of Maxville and Alexandria, son of Malcolm McRae, aged 30 years.

At Vankleek Hill, on March 13th, 1905, Peter D. McKercher, father of Dr. McKercher, of Avonmore, aged 67 years.

At Breadalbane, Glengarry, on Feb. 28th, 1905, Donald McPherson, aged 83 years.

At Childersburg, Alabama, on March 1st, Rev. Malcolm MacGillivray, brother of Rev. Donald MacGillivray, Shanghai.

On Friday, the 3rd of March, at his late residence, in the township of Onondaga, County of Brant, James Grant, born in Sutherland, Scotland, on June 20th, 1819.

At the residence of his father, A. A. F. Dey, Finch, Ont., on Sunday, 12th March, 1905, William John Dey, aged 16 years.

At his late residence, Ottawa, No. 70 Creighton street, Ottawa, John Edalle, in his 73rd year.

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Note and Comment.

The special meeting for prayer held in Rosemary Street Presbyterian Church, Belfast, is growing in fervour and spiritual power.

It is reported that the legal Free Church has waived its claims to five of the Perth U. F. Churches originally claimed, and centered its attention on St. Paul's church. This church was looked upon as the likeliest building to be left out, as it has been built since the Union was consummated.

One of the most remarkable features of the Torrey-Alexander campaign is the daily noon-meeting for business men in the Pillar Hall at Cannon Street Hotel. The gatherings are all profoundly sympathetic. It is evident that they are largely composed of men who are already Christians, and who are in full accord with the spirit and object of the evangelists. A certain subdued enthusiasm has characterized these occasions throughout the past week.

It is said that Rev. John Kelman, of Edinburgh, has declined an invitation to allow his name to be recommended as successor to Dr. John Watson at Sefton Park Presbyterian Church, Liverpool. Mr. Kelman is understood to have been largely influenced in coming to this decision by the importance of the work which he is carrying on amongst the University students in Edinburgh in connection with which he is now regarded as having assumed the place of Professor Henry Drummond. At the same time it must have required an effort to resist the inducements offered to him to become the successor of "Jan Maclaren."

Dr. Monro Gibson, preaching at St. John's Wood on Sunday, 26th ult., enforced the need for conversion in some public and decided form (though not necessarily that usually recognized at mission services) on the part of the ordinary church members and all professing Christians. He believed that the want of it accounted for the lamentable absence of fruit throughout the churches and earnestly invited anyone who might desire to speak with him on spiritual things (not as subjects of speculative but of personal concern) to meet him after the service, and he notified that on the Friday evening he would wait for two hours in the vestry for the same purpose.

The London Presbyterian says Dr. Torrey and his singing companion, Mr. Alexander, have secured a strong hold upon the people of London and excellent work is being done. Each night Dr. Torrey gives a five-minute talk to the young converts on "How to Begin the Christian Life." These words of advice to those just starting out are full of sound commonsense, and thousands of the audience stay nightly to hear them. The five points Dr. Torrey urges upon every convert are: (1) Keep looking at Jesus; (2) Keep confessing Jesus; (3) Keep studying your Bible; (4) Keep praying; (5) Go to work. If the young Christians will carry out these five points, there will be no fear of backsliding. His brief homily is closed with an exhortation to each one to be associated with some church, chapel, or mission.

Baron Maejima, a Japanese officer, 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." What a blessed thing it would be for our country if our public men and the people generally could realize and act upon the great truth that "righteousness exalteth a nation"—righteousness in the halls of legislation, righteousness in the courts of justice, righteousness in the marts of commerce and in the learned professions, righteousness in the world of labor and righteousness in the homes of the people.

The total amount of the voluntary offerings of English Established churchmen and churchwomen for the purpose of the Church and of philanthropic institutions in connection with the church during the latest year recorded almost reaches \$40,000,000.

As for Wales, Judge Williams remarked on the great decrease of 1,364 cases of offences during the quarter in Pontypridd district. He certainly did not approve of the cavilling that had taken place with regard to the revivalists' methods. To him the methods were nothing, the results were everything, and they found from the chief constable's report that the results were good.

The movement is spreading in Cumberland, the work almost entirely carried on by the Nonconformists; every town and village having its mission. The Bishop of Dorking writes—"Having three days to spare I spent them incognito in the heart of a revival district. I have seen a mining village a month after the revival had passed with four chapels all lighted up and full, not merely on Sunday, but most nights of the week. There is no advertising of Bishops, or infant preachers, because the work is the work of the Spirit of God."

The Bishop of Bath says his Church greatly needs a religious revival, and thinks he sees signs of it. Rev. Elvet Lewis says that he believes the revival will spread to London. This has got to be the burden on the hearts of Christian people throughout the country, and they believe that if Christ captures London He will hold the key to the wide world. The revival in Wales was brought about by young people, and Mr. Lewis spoke of the enthusiasm of the young people at his church in London. They have held nightly prayer meetings for over two months.

The first temperance society in the United States, says the Troy, N.Y., Press was organized in Saratoga county in 1808, and consisted of forty-three members. Now it is proposed to celebrate the centennial of this organization in the spring of 1908. We are not able to say when the first temperance society was organized in old Canada, (now Quebec and Ontario) but a Nova Scotia historian tells us that the first temperance society in that province was organized at West River, Pictou, in 1827. A second one was organized at Bear River, Digby, in 1829.

Rev. W. J. Dawson's evangelistic tour in the United States is attracting an extraordinary amount of attention, and the newspapers are devoting liberal space to chronicling his doings and sayings. Mr. Dawson is urging that ministers must be their own evangelists and "preach for a word"—a lost note in the ministry of today. His plea is for an imitation of Christ in His breadth of sympathy for men and service of them, for a practical as well as a theoretical acceptance of the doctrines of God's fatherhood and the brotherhood of men, and for a church life that is free from caste, smug respectability and the routine of conventional living of any sort.

Mr. Noe, of Green county, Kentucky, says that he was in the habit of taking two drinks of whiskey a day, but now he gives his wife two dimes a day and abstains from drink. Since he commenced this practice he has purchased a horse for ninety dollars and paid for it in ten instalments, all in dimes, and he recently paid ten dollars for his hay in dimes. What an immense amount of money now wasted that was wasted on strong drink and tobacco, could be saved and invested or devoted to proper expenditures in legitimate business, if the slaves of whiskey and tobacco would assert their freedom and cast of the slavery to which they have long consented. Business would boom in the necessities and comforts of life and poverty would practically disappear if persons of limited means could stop all such wasteful and needless expenditures. Working men especially should note the point. Both they and their families would gain immensely by such a practical reform.

Dr. Philip Chisholm died at Loch Lomond, C.B., on the 10th inst., at the advanced age of 102 years and 8 months. He came from Ross-shire, Scotland, to Nova Scotia in 1821. Mrs. Charles Wier died on the same day in Queen's Co., N.B., aged 104 years. There seems to be marvellous longevity in the maritime provinces.

Globe trotters sometimes tell us that there are no real Chinese converts, only "rice Christians," or converts for the loaves and fishes. It is worth noting, says the Herald and Presbyter, that the largest contribution from any Sabbath school last year to the American Board, with one exception, came from a Chinese Sunday school. Some Chinese evidently join the church to give as well as get.

Fitzgerald, Ga., is a town of about 4,000 population, on the Atlantic and Birmingham Railroad. It has six saloons. Not long ago an effort was made to secure the erection of the building and repair shops of the road at Fitzgerald. The president of the road, Mr. Raoul, was waited upon by a committee of citizens. The president very frankly told them that he considered Fitzgerald the most desirable place on the road for the location of the shops from every consideration—save one. That one objection is its saloons. He stated that from past experience he would not consent to the location of the shops of the road in any community where labor is rendered unreliable by the presence of gin mills, and that, since Fitzgerald will keep its saloons, the proposition to locate a great railroad business there will not be even entertained. That railway president is evidently a level-headed business man.

The new Spanish Sunday observance law has received the royal approval. The opposition to it has been very strong, for it runs counter to many customs, traditions and interests. It permits many things which would be prohibited in other countries, but is a long step in advance for Spain, and will probably lead to something still better. Sunday bull fights, so long dear to the Spanish heart, are prohibited. Sunday newspapers, also, are forbidden. The working people, generally, favor the new order of things. It is a wonderful thing to see old Spain turning her attention to the importance of the Lord's Day. If this movement in the right direction is kept up it may help to rejuvenate her and bring back at least a measure of her departed greatness. It is equally wonderful, nay astounding, to see countries like Great Britain, Canada and the United States, forgetting how much of their greatness is due to their once sturdy observance of the Sabbath, and allowing the sacred day to be dishonored and trampled upon by pleasure hunters and the worshippers of Mammon.

The fact has been more than once noted that the religious awakenings which have taken place in Great Britain the United States and elsewhere have resulted in an astonishingly increased demand for the Word of God. Commenting upon this fact a Presbyterian journal says: "This is encouraging news from every point of view. It shows that the old Bible has not lost its power. It indicates that nothing can take its place when light is needed for the heavenly traveler, or when the soul is famishing for the Bread of Life, or when men desire to know God's will for time and for eternity. It confirms the truth that the Spirit of God still works in and through the written Word, and that pastors and teachers do their best work when they give to their converts the Holy Scriptures and build them up in the faith, hope and holiness therein revealed. It affords assurance that neither radical criticism, nor boastful infidelity, nor deadening worldliness can withstand the Bible when the Holy Spirit makes it quick and powerful to the aroused conscience and the longing heart. The best panacea against hostile criticism and the surest antidote to scepticism is a revival of religion that sends people to the Bible for instruction, invigoration and help, that reinstates it in its rightful place as an authority over the conscience, heart and life, and that causes it to become more and more a lamp to the feet and light to the path."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSSEPARATE SCHOOLS AND
FRENCH EVANGELIZATION.

Calvin E. Amaron, D.D.

The storm which has been raised throughout the Dominion by the Educational clause of the Autonomy bill, should help to turn the attention of patriotic Christians of all denominations to the work of French Evangelization in the Province of Quebec. The Roman Catholics of Quebec and of the Dominion have a right to their convictions. They believe that national schools in which the distinct doctrines of their church are not taught as part of the course, are detrimental to the faith which they hold dear. They are right and no fair minded man, who believes in religious liberty, cannot but sympathize with the conscientious Roman Catholic on this point. Such a statement may appear strange and contradictory as coming from a missionary of the Board of French Evangelization, who does not at all believe in the separate school system, and would deplore the permanent establishment by Act of Parliament of such a system in the new provinces. There is, however, no inconsistency in the position. The inconsistency lies in another direction.

Why does the majority in Quebec stand in the way of the growth and onward march of our Dominion now, as it has done for generations past? Is it because that majority is composed of French speaking people? Not at all. It is not a question of nationality; it is one of religion and education. I make bold to say that among the ten thousand who have passed through the Pointe aux Trembles and other missionary institutions, not one could be found who would not vote for a national educational system. Why? Is it because they have lost their French blood, lost their French patriotism? Not in the least. Their patriotism is of a more enlightened kind, the teachings of the Gospel and the superior intellectual training they have received in our schools, have developed that type of French Canadian citizen so much needed today, to unfetter the hands of statesmen like Laurier and enable them to discuss the great issues of the day freely, and in keeping with their intelligent convictions. Read the strong and well written editorials of L'Amorce, the organ of French Protestantism in Canada, and you will find them to be in line with the many timely discussions of the last few days on these issues, so vital to our national and permanent prosperity.

The solution of our school question is not in the hands of Sir Wilfrid Laurier nor of his government, but in the hands of the humble mis-

sionaries and educators who are giving the light of the Gospel to the French in Canada. Compromises can be arrived at as oil can be thrown upon the waters, but to very little effect. Gospel education is the only power that can weld this Dominion into one happy nation.

How is this to be done? By a campaign of bitterness against Roman Catholics? No sane man, no Christian man dreams of this. How then? By giving the French Canadians what they are asking of us.

At the present moment our own Pointe Aux Trembles educational institutions—one of the strongest factors in Quebec in the solution of the vexed questions now agitating the country—is hampered in its great patriotic and national work. The buildings which have served for over fifty years, have become old with age, and service, and absolutely inadequate, both in respect to accommodation and equipment. These few past years hundreds have been turned away, who had they been admitted, would have received just that kind of education which the people of Quebec need to lead them to fall in line gladly with the views entertained by the rest of the Dominion.

It must be apparent to those who most generously and wisely contribute to Home Missions in the Northwest, that it is absolutely impossible to separate that work from French Evangelistic work in Quebec. It is Quebec that has always stood in the way of our national prosperity; and when we know of a means whereby we can unify our country, when events show clearly that education of a certain kind alone can solve our problems, when that education is asked for, I contend that the agitation now going on would be inconsistent and almost insincere on the part of the Protestants of the land if they continued to refuse to the French children and young people of Quebec what they ask of them.

I feel quite assured that if a few of our enlightened, patriotic Christian men in the Northwest, in Ontario, Quebec and other provinces, would calmly and seriously consider this very important phase of this question, its bearing upon the whole life of our Dominion, they would save to the humble, sometimes overworked and discouraged missionaries of our Board. You are right, you have the key of the situation, you occupy one of the strategic situations. We will place at the disposal of the French Board the \$60,000 required to enlarge and equip Pointe aux Trembles. We will build another such institution in some other part of Quebec. I have enough of faith in the intelligence, in the wisdom, in the Christian patriot-

ism of the descendants of John Knox, the four hundredth anniversary of whose birth is soon to be celebrated, to respond to this pressing need. The memory of this great reformer, could not be more fittingly honoured than by the raising of \$60,000 to equip an institution which has been doing for over fifty years the very work with which the great reformer's name shall ever be linked. No Scotchman, worthy of his country's history, could remain indifferent to this appeal.

Montreal.

WHAT CONSTITUTES THE
CHURCH?

In answer to the question asked of him: What Constitutes a Church? the Rev. R. J. Campbell, of the City Temple, London, writes thus:—

"My view as to what constitutes a Church is not the view of the average Anglican clergyman or Roman priest, though it is the one which would now be accepted by most Free Churchmen. It is that the Church is the totality of Christian believers. All those who are living their lives in conscious union with Christ, are perforce members of the Church of Christ. Any Church in particular is a society whose members are trying to live the Christian life, and who can therefore claim the fulfilment of the promise: "Where two or three are gathered together in My name, there am I in the midst of them." Such a Church depends for its credentials not on its creed but upon its life. Creeds are a convenience, but the Christian life is of the essence of the matter. Creeds may be changed from age to age, as words change their meaning and mental conceptions alter, but the Christian life is still just what it was in the days of St. Paul. Should a Church lose its spirituality and become materialized, it might become a duty to secede from it and re-establish the spiritual ideal elsewhere, but such a duty should only be the last resort, and undertaken at the bidding of stern necessity. In such a case the original society may be the true schismatic. In the history of Christendom this has been so over and over again: in fact, the act of secession has frequently meant that the parent society has seen fit to mend her ways. It is not too much to say that modern Anglicanism, for instance, is all the better for the existence of a vigorous spiritually-minded non-conformity. One great benefit, too, which accrues from this view of what constitutes the Church, is that it permits one to see clearly the true churchmanship of godly men in all communions. *Ibi Christus ibi ecclesia*—where Christ is, there is the Church. It is impossible to excommunicate any one

unless he first excommunicates himself. Every Christlike man is a member of the Church of Christ, be he Greek, Roman, Anglican or Quaker. This is also the test of any man's right to form a new communion. If he is really acting at the bidding of the Holy Spirit of God, the result will soon be seen in the blessing that follows. If pride, vainglory, cantankerousness, are the ruling motives, the life of the new society will show it: "If any man have not the Spirit of Christ he is none of His." But no one on earth can lay down rules as to when and how another shall act. "The wind bloweth where it listeth." I am unspeakably thankful to know that God needs no special machinery, and yet is able and willing to show His love and power wherever and whenever men work together in the name and spirit of Christ.

HEED HIM.

By George W. Armstrong.

Come to the Savior, He longingly stands,
With arms wide outstretcher and nail pierced hands;
With care furrowed features, and thorn crowned brow,
Why will you not heed Him? O. come to Him now.

Come to the Savior, He knocks at your door,
He patiently waits, He knocks more and more;
Admit such a stranger, why do you refuse?
Why will you not heed Him? His grace why abuse?

Come to the Saviour, He urges, entreats,
With welcoming words, He lovingly greets;
He promises pardon for wrongs you have done,
Why will you not heed Him? God's well beloved Son.

Come to the Saviour, He offers you life,
He'll give you sweet peace, end conflict and strife;
Why do you prefer death, sorrow and sin?
Why will you not heed Him; and endless life win?

Come to the Saviour, O, come to Him now,
Get palms in your hands, a crown on your brow;
He'll clothe you in robes of righteousness grand,
And make you a King in Emmanuel's land.
London, Ont.

SOME STRANGE FACTS.

Millions of Hindus live, marry and rear families on an income which rarely exceeds fifty cents a week. They never eat meat and need little clothing.

Australia has more churches per head than any country. She has 210 churches to every 100,000 people. England has 114, and Russia about 55.

The earrings worn by Italian women indicate the part of Italy the wearers come from; the longer the earrings the further south the original homes of the women.

In Pegu, Lower Burma, may be seen an English sentry keeping guard over a Burmese idol. The Burmese believe that the idol is asleep, and that when he awakes the end of the world will come. The sentry's duty is to prevent anyone disturbing him.

A marriage market is held annually near Moscow, and it is said that over 1,000 marriages are arranged there each year.

AN AWAKENING IN DENMARK.

Fifteen years ago the outlook for the Church and Christianity in Copenhagen was very ominous. The parishes had increased to such an extent, some of them exceeding 70,000 souls, that it was literally impossible for the faithful pastors to do justice to their pastoral work. And, owing to the limited number of churches, the great majority of the city's population was practically excluded from the hearing of the preached gospel.

Then, the tendency of the leading thinkers and writers was decidedly anti-religious, influencing the educated classes by their rationalistic spirit.

About the year 1890, a change for the better set in amid these discouraging conditions. The Christian student movement gained an entrance into the university world, gradually increasing in influence and power, resulting in larger attendance upon the conventions periodically held in Denmark, Norway and Sweden.

Little by little the movement gained headway, a positive religious spirit permeating the masses of the Danish church, stimulating benevolent activity, and leading to practical results in church building; so that in fifteen years twenty new churches were erected in Copenhagen.

Besides this, the large parishes were divided and additional pastors appointed to labor among the spiritually destitute.

And all this was accomplished under the direction of the Bishop of Zealand, by voluntary contributions and without the aid of state or city authorities.

The outcome of this activity, the increased preaching of the Word by regular pastors and licensed lay preachers, the earnest prayers of God's faithful people throughout the Danish kingdom, led onward to a new era of spiritual life in the churches of Denmark.

This was especially noticeable in the enlarged attendance upon the special services appointed for the recent Advent season. Every evening of the week the forty churches of Copenhagen were crowded with thousands of reverent worshippers, heartily uniting in the penitential liturgical services, and attentively listening to the preaching of the gospel by ordained pastors and authorized laymen.

There is every reason to believe that a decided religious change has come over the spirit of the people; that the work and prayers of the faithful have not been in vain; and that silently, yet powerfully, a spiritual awakening has been experienced, with this blessed result, that Copenhagen is altogether a different city, spiritually, from what it was fifteen years ago.—G. F. B. in Lutheran Observer.

Your heart cannot be warm to heaven when it is icy to your neighbor.

SPARKS FROM OTHER ANVILS.

United Presbyterian: There will always be some one to listen to him who comes with a message from God. No ambassador whom the Father has anointed ever yet missed an audience.

N. Y. Christian Intelligencer: Proving the Scripture is a profitable means of getting good. Every promise of the Word is an offer of God to His believing child. It needs only the filling in of your name and need to make its blessing yours. Mr. Moody says he writes a capital P over against the promises he has proved. More people would believe the promises if they would only try them.

Philadelphia Presbyterian: Church music to be beautiful must be melodious, harmonious, sympathetic and devotional. One soul may produce the melody; another skilled in the science of related sounds may make the harmony. Can a man who happens to be a great bass, or a wonder-waking tenor voice who has never learned the Alphabet of Christ, sing with sympathy or with devotion?

Herald and Presbyter: We may not all do great things, but we may all do something in leading others to love and trust Jesus Christ. We should none of us be content to go through this life without the effort to win some soul for Christ. If we succeed in this, we shall find our lives filled with satisfaction, while without it they will be empty and lacking the best thing that earthly life can yield.

Christian Observer: Duty and privilege are usually held in sharp distinction. Duty is what is due from us, what we owe to others, what we are under obligation to perform. Privilege is some special advantage offered to us, something to receive, something to enjoy. But to the Christian there is no dividing line between duty and privilege. Both are simple opportunities to glorify God.

The Finest Train in Canada.

The "International Limited," of the Grand Trunk Railway has just earned the title of being the premier train of the Dominion and unexcelled in America, not only in speed, comfort and up-to-date equipment, but also by its regularity, running invariably on time. The "International Limited" leaves Montreal 9.00 a.m. daily arriving Toronto 4.30 p.m., Niagara Falls, N.Y., 8.26 p.m., Buffalo, 9.20 p.m., London, 7.38 p. m., Detroit 9.30 p.m., and Chicago 7.20 the following morning. It carries wide vestibule modern coaches, parlor and pullman sleeping cars, and an elegant cafe service is operated in connection with this train. It is known as one of the fastest long distance trains in the world and is well patronized by the travelling public. Anyone travelling west should not miss the opportunity of riding on this superb train which has gained such an enviable reputation throughout the land.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE RAISING OF LAZARUS.

By Rev. W. J. Clark, London.

Lord, if thou hadst been here, v. 32. How wisely and lovingly Jesus trained His disciples to do without His bodily presence. He goes into the mountain to pray, sending them to face the storm on the lake alone. He heals the nobleman's son and the Syrophenician's daughter at a distance. And He lingers for two whole days before He goes to the bereaved sisters at Bethany. The storm-tossed disciples, who thought Him far away in their distress, discovered how near, in reality, He was, and how strong and ready to help. They remembered His words to those far away from the healing and life which followed Him. They saw, once more, at Lazarus' grave how true His saying was when the news first came: "This sickness is not unto death." Lessons these that prepared these followers of His to gaze into the heavens whither He had gone, and to believe—as should we all who trust His grace and power—that though far removed, His eye sees and His hand helps.

My brother had not died, v. 32. So a child might say that his father would not allow the surgeon to come with those terrible knives, and cut into his flesh. But the father's love is wise as well as tender. He knows of the new strength and vigor that will come into the child's limbs through the surgeon's skill. None of us is wise enough to tell the Saviour the best thing to do for us. We have but to keep in mind His great love, and we shall cease to complain, cease to question and quietly trust.

V. 33. Righteous wrath, say we against the prince of darkness and his deadly work of sin and death. Whose anger does not flame as he reads the awful story of the old slave ships, or the modern horrors of the Congo india rubber trade? But there are evils amongst us, for example the drink traffic, producing results just as dire and dreadful. A square, honest look at these great foes of mankind should kindle our wrath against them into a strong and steady flame, and send us out to fight them with all our strength.

V. 35. What a contrast between the general in the hour of battle, with stern, set face and flashing eyes, giving orders that mean wounds and death to hundreds of his men, and the same general standing by the bedside of the sick and wounded in the hospital, all gentleness and sympathy. The contrast has often been seen, for the strongest are the most tender. But

it is in Jesus that we see the perfect combination of strength and tenderness. He is the intrepid Leader, and summons His followers to hard blows, to peril and to death for His name. But He is the sympathizing Friend as well. The pains and griefs of His lowliest disciple are as if they were His own. That short sentence, "Jesus wept," brings the great Lord and Master very near in trouble and sorrow.

Take ye away the stone, v. 39. A great many hindrances have been removed out of the way of the gospel's onward march. Heathen nations are ready today, as never before, to receive the missionary and listen to his message. Railways and steamships and telegraph have made communication vastly easier and safer and more rapid. There are still, however, "stones" to be taken away. We have not yet got rid of all the indifference and selfishness and stinginess, that have delayed so long the complete triumph of Christ's cause. It is our work to get these stones out of the way, and first of all, such of them as are in our own hearts and lives.

Father, I thank thee that thou hast heard me, v. 44. As we read this verse, we think of a bridge thrown by engineering skill across a mighty chasm which brings nigh the further bank. Heaven and earth often seem so far away. But when we hear Jesus say "Father" in speaking to God, they are brought very close. It is such a familiar, household name, making us feel at home with the great Ruler of all. A child-like confidence steals over us, and we pour into His ears in the simplest speech all our desires! Prayer becomes just a talk with God.

He that was dead came forth, v. 44. One wonders what the sisters said to him! How many bereaved hearts have made their moan concerning the one who had died: "If only I could speak to him again." Let us remember we shall speak to our loved ones again, for He who had power to break the bands of death from Lazarus, will restore our friends to us, at the great day when "death divided friends, at last, shall meet to part no more."

PRAYER.

O Holy Spirit, who didst descend of old upon the disciples gathered at Jerusalem as a rushing mighty wind, and who are even now kindling to holy zeal thy people across the sea, visit us also in this land, we humbly beseech thee, and inspire our hearts with a like devotion, to the end that the name of our blessed Lord may be glorified, in the salvation of souls and the fuller consecration of his people to holiness and truth. Amen.—Selected.

(For Dominion Presbyterian.)

"NOAH'S ALTAR."

Rev. Austin L. Budge, M. A.

We read that "the Lord smelled a sweet savour," as Noah sacrificed at the altar. It is in connection with these same events that it is written "and it repenteth the Lord that He had made man on the earth, and it grieved Him at His heart." It is well for us to enquire, what are the reasons for these two startling announcements?

It had been an age of great progress. But it was purely worldly in its ambitions and characteristics. Since the day that Cain endeavored to smother an evil conscience, by building a city, there had grown a strong impulse to find in the world itself a Paradise, which had been lost at Eden. To this end the multitude hastened with eager quest, and drew into its services young and old, wise and foolish man and woman. But because it was all characterized by unbridled "imagination," and evil, it could only meet with one fate—destruction from the face of the earth.

But there was still a grain of good seed amongst men. In Abel it was cut off like a flower; in Enoch it went away as a shadow. Yet no good life is ever in vain, be it short or hard. Another man arose whose heart was not in building cities without God, or inventing pleasures unfit for man. He had the "root of the matter in him" and so found grace in the eyes of the Lord. Like an oak he grows, striking roots deep into the promises of God, and standing in the blast of every temptation, scorn and sin. For he had more faith in the warning of God, than he had fear of men.

The flood coming according to the Word of God, judgment was given between the righteous preacher and the unrighteous scoffers. The world had reaped its own evil harvest of death. It was decided once for all that "forgetfulness" will never be taken to mean "forgiveness" for sin is a worm that dieth not.

Noah has thus been saved from death, and he makes up his mind to begin the rebuilding at the right place. He has seen that God regardeth not the works of men, though they show the most skillful handiwork. Even the daughters of music have been brought low. He decides therefore that as the builder, the beautifier and the patron of all arts he must first humble himself in the worship of God, and sacrifice upon the altar of burnt offering.

And thus the "sweet savour" is not from the intellect in all that it may do to show its human greatness. It is not from the affections overpowered by sentiments common to man-

kind. These all have made worlds of beauty and power, but at the same time unnatural, because goddess. But the "sweet savour" rises from man as a child of God, where work is thrown in its proper perspective. Build cities then with all our might and main, and nations too, but let those who attempt the same know that there will be no sweet smell with God, unless we be "in the spirit of sonship." Let art display her beauty in music and painting, in every culture and every grace, but the only art that is sweet before God, and the only artist who would enter the holy place, must have the pure hands, and the soul not lifted up into vanity.

Hanover, Ont.

AS OTHERS SEE US.

What a man gives out, not what he keeps, determines his appearance in the eyes of the world. Beauty, brightness, color, consist not in what a thing keeps, but in what it gives out. A well-known law of optics teaches us that a thing is seen, not in the color which it takes in and keeps, but in that color which it gives back again. The thing that we call red is the one which is, in one sense, blue; that is, it takes in the blue rays and keeps them for itself, but gives back the red ones in color. God has kept all the green rays and gives back the yellow ones, so we think it is yellow. The object which we call black takes in every ray of light and keeps them for itself, and we have strikingly enough seen in it the symbol of all evil. The object which we call white keeps nothing of the sun's rays, but gives them all out again, and we have seen in it the symbol of all good. So a man is seen, and known, not by what he receives and keeps for himself, but by what he gives forth to others. The rich man who keeps everything for himself is seen and known to be a poor man. The wise man who holds haughtily his learning to himself will, in the judgment of men, be very apt to seem a proud fool.—Sunday School Times.

OUR PART OF THE WORK.

Let us not rest content with the thought that we are taking an equal share with others in the work that is being done, or that men are satisfied with our efforts in Christ's service, or even point to us as examples. Let our only desire be to know whether we are bearing all the fruit Christ is willing to give through us as living branches, in close and loving union with himself; whether we are satisfying the loving heart of the great Husbandman, our Father in heaven, in his desire for more fruit.—Rev. Andrew Murray.

Show me a church member who prays for the pastor and I will show you one who never picks him to pieces.

God is forever uttering himself in love, and man may forever utter himself in obedience.—Phillips Brooks.

REVEALING THE FATHER.

Some Bible Hints.

God is willing that men should come to Him in any way they can; but they cannot come except through Christ (v. 9.)

Many a man saw Christ in the flesh that did not really see Him; and we, if we see Him as really as any man ever saw Him (v. 9.)

Christ is not jealous of His disciples. He wants us to surpass His earthly works; He will be disappointed if we do not (v. 12.)

When our minds are confused by the doctrine of the Trinity, we may think of the Comforter as "Another" (v. 16); when we wish to get close to the Holy Spirit, we may think of Him as Christ Himself (v. 18).

Suggestive Thoughts.

Christ's life is a specimen of God. What a reverent study of it teaches us that He would do now is what God is doing now.

To doubt God's love is to deny Christ's life.

As it is impossible to think of Christ's holding Himself aloof from men, so it has become impossible to think of a distant God.

Christ did not emphasize God's power, not because God is not powerful, but because His power constantly discloses and emphasizes itself.

A Few Illustrations.

If a man makes an approach to his house, whoever even tries to find another entrance can have only an evil motive. So with those that refuse to come to God by way of Christ.

Christ Himself said that the Father was greater than He. If you look at the sun's image in a mirror, you do not see all the sun's brightness, but all of it you can endure.

Christ was the great ocean of God's love flowing into the little bay of our humanity; the same great tide that pulses in the ocean enters the bay.

Christ is a pencil of light entering a closely darkened room. Place the telescope of faith in the path of the light, and you can see all of the sun it is possible to see from the earth.

To Think About.

Am I studying Christ's life with the eager desire to know more of God?

Am I getting closer to God every day of my life?

Am I permitting any barrier to come between myself and Christ?

A Cluster of Quotations.

Nearer to Thee, O Christ,
Nearer to Thee!
Till we in Thy dear face
God's glory see!—Lucy Larcom.

Because Thy love hath sought me
All mine is Thine and Thine is mine.

C. G. Rossetti.

Brother in joy and pain,
Bone of my bone was He;
Now—intimacy closer still—
He dwells Himself in me.

M. D. Babcock.

Life fellowship with Jesus is the only school for the science of heavenly things.—Andrew Murray.

Varied Consecration Meetings.

The ordinary form of a roll-call soon becomes monotonous if it is not varied in interesting ways that will accomplish the same result, testing the fidelity of the members.

Try a volunteer meeting, the secretary noting who takes part, and at the close calling the roll of those that have not taken part.

Reverse the alphabet sometimes. At other times call the letters merely, those whose names begin with the letter called to respond at once.

Call the roll by committees, each committee to rise and take part as it is called.

Let all respond to the roll-call by relating some experience of the past month, together with what they have learned from it.

Place a list of the members before the society, and thus dispense with the oral roll-call.

FOR DAILY READING.

M., Apr. 3.—"That none should perish." John 6: 37-40.

T., Apr. 4.—The measure of God's love. John 3: 16-21.

W., Apr. 5.—What heaven has for us. John 14: 1-4.

T., Apr. 6.—The Father's yearning. Luke 15: 11-32.

F., Apr. 6.—The Father's yearning. Luke 15: 43-48.

S., Apr. 8.—The answerer of prayer. Luke 11: 1-13.

Sun., Apr. 9. Topic—What does Christ's life show us about the Father? John 14: 6-24.

THE HEALER.

By William Wye Smith.

O Thou who by Bethesda's pool
Gave forth the wonder-working word,
Our eyes, look up, our prayers appeal,—
May we be heard!

Like him who lay in weakness there,
We waited long, with none to aid;
Till thou in kindness, passing by,
Our woe surveyed.

For sin had twined us of our strength,—
All lame, and faint, and sick the soul;
When with a word of power thou saidst,
"Rise, and be whole."

We walk, where once we lay in pain,—
Erect beneath thy kindly skies;
And tell to all, "Twas Jesus' self
Who bade us rise!"

St. Catharines, Ont.

Arrangements have been made for the holding of special evangelistic services, commencing about April 5th, for two weeks in Stewarston Presbyterian church and two weeks in Erskine Presbyterian church. It is expected that Rev. Wm. Meikle of Glace Bay, N. S., so well and favorably known in Ottawa, will be present to take charge of these services.

The great spiritual law is "from Death unto Life." Jesus had a perfect human will, and yet he ignored it when he said, "Not My will, but Thine be done," and when we sincerely say the same, pertaining to the little, as well as the great, things which come into our daily lives, we enter into the will of God, which means life, joy, peace, rest.

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OTTAWA, WEDNESDAY, 29th MARCH, 1905

As one result of Rev. Principal Gordon's recent visit to this city in the interest of the half million dollar endowment for Queen's University, Mr. David Maclaren, the well known lumberman, has donated to the fund the sum of \$5,000.00. Ottawa will no doubt do well for "old" Queen's.

Never in modern times have the various nations of the world more anxiously longed for the end of a war than in the case of the present conflict in the Far East. It is universally recognized that Russia is now fighting on merely from the motives supplied by indomitable pride. Even her own partisans are constrained to acknowledge that she wantonly provoked the war with Japan.

Peterboro Presbytery nominates Rev. Dr. Falconer, of Halifax, as the successor of the late Principal Caven, in Knox College; and Rev. Dr. Armstrong, minister of St. Paul's, Ottawa, is nominated by the Presbyteries of Guelph, Brockville, Glengarry, Chatham, Saugeen and Dauphin, Man., for the moderatorship of next General Assembly. The above in addition to the Presbyteries mentioned in last issue.

Two Canadian missionaries in Japan Rev. D. Norman, B. A., (Methodist), and Rev. J. G. Dunlop (Presbyterian), who were appointed chaplains by the Japanese government to go to the front, are still waiting for orders. They were appointed ten months ago, with four others, but as yet they have received no word to go to the front. In thus patiently waiting for orders they are only experiencing the treatment meted out to so many newspaper correspondents who never got within hundreds of miles of the scenes of active warfare. Like all eastern peoples, the Jap knows "how not to do it" to perfection.

THE DOMINION PRESBYTERIAN

COUNTING THE "FREES."

The Dundee Advertiser, whose editors have taken a personal interest in the church case now agitating Scotland, recently took a census of all congregations attending the legally recognized Free Church. In this enumeration great difficulty was encountered on account of the remoteness of the parishes and their distance from lines of communication. There was a total attendance of between 17,000 and 18,000 persons. Most of the Highlanders, it would seem, have concluded, in spite of all, to go with the union. In the Lowlands, of course, the Free Church scarcely makes a showing, there being but 386 "original" Free Church members in the Presbytery of Edinburgh and but 2,305 for Glasgow. In Dundee, out of a population of 160,000 there were but 108 Free Church adherents. In the congregations assembled upon the day the count was made, two-thirds of the services were conducted by laymen or students. These figures will be of importance in helping the royal commission to decide how far the present Free Church is able to take charge of the 1,100 edifices and \$50,000,000 of endowments that technically go with the name "Free Church."

A Liberal paper says: "The new Ontario Government has made a departure and each member of the legislature has had forwarded to his address a fine leather suit case filled with stationery." The chairman of the Railway Commission under the Ross Government received \$1,000 per year, under the Whitney Government this has gone up to \$3,000."

These statements are scarcely fair. Both the Dominion and Provincial Governments dispense boxes of stationery to members at the opening session of each parliament so that the Whitney Government is not making a new departure in this particular. Then, as to the payment of \$3,000 to the Chairman of the Railway Commission, instead of \$1,000 as before, we understand that the new chairman is an "expert," and as such is entitled to larger remuneration; at the same time, reducing the number on the commission from five to three, the amount expended will be the same as before.

The Newfoundland government has ordered the customs collectors throughout the island to refuse American fishing vessels licenses to procure bait in colonial waters, because the United States senate burked the Bond-Hay treaty. The advocates of retaliation against Americans say they can make the crusade as effective against Gloucester as they have already made it against St. Pierre, whose business has been almost completely ruined.

It is a sad sight to behold a church degenerating from a moral and spiritual force into a mutual admiration society.

CHRISTIAN ENDEAVOR MOVEMENT.

The year 1904 was the twenty-fifth in the history of the Young People's Society of Christian Endeavor, and, in the opinion of its originator and founder, Rev. Dr. P. E. Clark, "the best year that the Christian Endeavor movement has ever known. During the last fiscal year the net gain was 2,600 societies. There are now 65,327 societies and an estimated membership of 3,919,600. During the past two years thirty-eight States of the Union gained 10 per cent. The number of societies in Europe has doubled within the last year, making the total number there now about five hundred. The proverbial conservatism of Oriental countries is to be allowed for in order to appreciate the growth that has occurred in Asia and in the islands of the sea. Slow-moving China has adopted the society, and there are over a hundred societies in the Fukkien province. North China is about to be organized into a separate Christian Endeavor Union under the leadership of the Rev. Dr. Ament, a missionary of the American board in Peking. Ten different denominations are represented in the Japan Union of Christian Endeavor, Congregationalists and Presbyterians leading. In India there are 567 societies with a membership of 18,200. There is a society in Jerusalem. No Endeavorers are braver than those of Armenia. Persia reports nearly forty societies; Syria twenty, and Korea a dozen. South Africa, is well organized, and in nearly all the foreign missions of Africa, Christian Endeavor is established more or less firmly. This is true of the East and West coast missions, of those in Zululand, in Liberia, and in the Kongo Free State. Next to the United States, Great Britain has the largest number of societies of any country in the world.

Germany leads all the continental countries of Europe in the work accomplished. Australasia is pre-eminently Endeavor territory. The Junior Rally in Melbourne last year called together no less than ten thousand boys and girls with their fathers and mothers. Phenomenal as this growth is, it will be exceeded within a relatively short time.

We published last year a condensation of the report made by Mr. Howard Evans upon the Evangelical Free Churches of Great Britain. We are now in receipt of his statistics for 1904, and are glad to note the considerable advance which he discovers. The net gain in membership of all Nonconformist churches in England and Wales for the year 1904 was 34,710, as against 28,000 for the year preceding. The total communicants in these churches is now 2,045,544, of whom the Wesleyans have 593,471, and the Congregationalists 425,610. The Calvinistic Methodists, located chiefly in Wales and included in our Pan-Presbyterian Alliance, have 165,218 members. The English Presbyterians number 81,555.

THE WELSH REVIVAL.

The Chicago Interior, in an editorial on the Welsh revival, points out that here we have an illustration of the fact that at times "the kingdom of God cometh not with observation." There were no rich patrons in Wales to whom to appeal. Not a dollar was laid out. A little handful of country people having met to pray, suddenly found themselves stirred by a strange power. The tiny meeting became a large assembly. Then came growth by division. Two services took the place of one. Then five, a dozen, a score, a hundred, a thousand—and the whole land was aflame with religious zeal. During the progress of this work, in which not less than 30,000 persons have already accepted and confessed Jesus Christ as their personal Saviour, there has not been a sermon preached that seemed to call for publication. No building has been erected or leased for the use of the evangelists. The meetings have been in little village churches and humble cottages, or upon the open street—anywhere that men deeply moved came together, there the Spirit of God seemed to organize a service of supplication and praise. There has been no choir, not even a precentor, but the singing has been such as was never heard before. Drinking bars have been closed for want of patronage; debts long outlawed have been paid by repentant debtors, and it is said that in every coal mine in Wales, Scripture texts are written upon walls and bulkheads by the workmen, while at each pause in their labors these stout sons of toil, who were declared to be "alienated from the churches," are found gathering together to tell "the old, old story of Jesus and His love."

The Japanese minister of war, General Terrauchi, in a recent conversation with Mr. Ebara Soroku, M. P., the chairman of the Japanese Young Men's Christian Association, said: "I wish to express my appreciation of the splendid work done by the Association in behalf of our soldiers at the front. At first I had but slight interest in the matter, thinking that like many other propositions presented to us, it would vanish with but little result. Indeed, when your work was first launched, I had some apprehension concerning its effect upon the soldiers; but I may say that now my fear has turned to admiration, and I express the conviction of the men at the front and the officers in command of the department of war, that this work has proven beneficial and successful beyond anybody's expectations." This is said to be the most striking indorsement of Christianity ever given by a cabinet minister in Japan. It will do much to place the work of Christian missions before the whole country in a favorable light.

A man has no business with religion who has no religion in his business.

PROSPECTS FOR PEACE.

The world is longing for a termination of the cruel war between Japan and Russia. Henry Clews & Co., the great New York bankers, in their last week's circular, says:—

The Russo-Japanese war is still an indirect factor of importance in the stock market. Sooner or later Russia must make peace. No doubt she is vastly more ready for a settlement than is acknowledged, provided humiliation could be avoided. Fortunately, the banker now holds the dogs of war in restraint, since the present threatening condition of the Russian Empire renders the placing of another loan even in friendly France, very problematical. France now holds about \$1,700,000,000 of Russian Government bonds, and, according to Lord Rothschild, the total French investments in Russia is between \$2,500,000,000 and \$3,000,000,000. France is certainly carrying a tremendous hazard, and it can be understood that any collapse of Russian credit would precipitate a panic in Paris capable of shaking the money markets of the world. France, Russia's best friend, must therefore be strongly for peace, and it looks as if the oft-despised "money bags" would be a more potent influence for peace than the well-meaning governments which have been anxious to mediate. Neither Russia nor Japan is near the point of exhaustion, but it will be fully six months before Russia could put another effective army in the field, and during that interval much can happen that will work for peace.

Fast days in Russia are numerous. Besides the ordinary Lenten period, which, however, in Russia lasts forty-eight days instead of forty, they have three shorter periods of fasting—one of nineteen days in June, one of fourteen days in August, and another of thirty-three days in November and December. There are in addition three single days of fasting.

A movement is on foot in this city to establish a memorial of the late Miss Harmon. A committee has been formed, of which Dr. Thorburn is acting Chairman and Dr. W. D. Le Sueur, Secretary, the Honorary Treasurer being Mr. George Burn of the Bank of Ottawa. An appeal for contributions is being made to those people who were her pupils during her forty years as teacher. It is proposed that the memorial shall take the form of a university scholarship, subject to such conditions as a majority of the contributors may suggest. Miss Harmon's ex-pupils are to be found in all sections of the Dominion, and not a few are residents of other countries. There should be no difficulty in securing the necessary amount for thus perpetuating the memory of one so widely esteemed as was the late Miss Harmon.

One man's hypocrisy does not excuse another's indolence.

The Speech from the Throne contains the important announcement that the northern boundary of Ontario is likely to be extended to Hudson Bay. The country affected is about 500 miles from east to west, and from 200 to 300 miles from north to south. It includes a large section of good agricultural land, countless water powers, and good mineral locations.

It is whispered about, says the Presbyterian Standard, that the largest contribution from any Sunday school last year to the American Board, with one exception, came from a Chinese Sunday school. Do these converts from heathenism surpass in wealth the inheritors of Christianity, or can it be that they lead in the graces of Christian generosity?

One of the official interpreters attached to the British expedition to Lhasa, Mr. J. R. Macdonald, has informed the British and Foreign Bible Society that many of their Tibetan gospels have been distributed in that country. Both monks and laymen have received them, and where the gospel goes, light breaks in. As yet public distribution of the Bible is not permitted, but leading men in Tibet have become anxious to know for themselves what is the religion of this forceful people before whom the mountains seem to fall down. Mr. Macdonald reports that the day he left Lhasa he had an interview with the present ruler of that country, in the absence of the grand lama, and presented to him three copies of the gospels, which the ruler was anxious to inspect.

The Fortnightly Review (Leonard Scott Publication Co., New York) for February is full of good things, beginning with "King Lear" in Paris, by Maurice Maeterlinck, and ending with a supplementary article by Dr. A. S. Rappoport on the question Is Russia on the Eve of a Revolution? Other subjects discussed include the following: Suggestions for a New Political Party: Port Arthur—and After, by Alfred Stead; The German Troubles in South Africa, and Greek at the Universities.

Canadian Baptist: Respite from amusements is at times just as necessary as respite from business and manual labor. There is in many places such a round of active and sometimes frivolous pleasures as makes it positively dangerous to body and mind unless a partial cessation comes. To a great many people, therefore, Lent comes as a Godsend, providing rest from amusements that are far more enervating than arduous toil, and giving some people the opportunity of remembering that their real selves are in need of food other than the husks too frequently supplied by the pleasures of these days.

Learning is wealth to the poor, an honor to the rich.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE LOVE CURE.

The windows of the great house were darkened, the door-bell muffled, and the pavement in front strewn with rushes, while the physician's carriage waited long outside.

In the hushed chamber Mrs. Allison lay still with closed eyes. Doctor and nurse bent over her in anxious ministrations, but the expression on her wan features never altered, and, beyond a faint monosyllable elicited with difficulty in reply to a question, no words came from the pallid lips. The watchers exchanged significant glances.

"I will be back in an hour," said the doctor, glancing at his watch.

As he stepped into the hall a waiting figure came forward to meet him.

"How is she now, doctor?"

The doctor shook his head.

"Shall we go into the next room, Mr. Allison?" said he. "I will speak with freedom there."

The two men sat facing each other, Mr. Allison grasping the arms of the chair as if to steady himself. The lines of his strong, masterful face were drawn and drops stood on his forehead.

"May I venture to ask you a delicate question, Mr. Allison?" said the physician. "Can it be that some secret grief is preying upon your wife's mind?"

"Secret grief—anxiety? Certainly not! My dear doctor, how could you imagine such a thing?"

"I beg your pardon, Mr. Allison. It occurred to me only as the remotest possibility. The facts of the case are these: The force of Mrs. Allison's disease is broken and she is absolutely without fever. Yet she shows no sign of rallying. On the contrary, she constantly grows weaker. It is impossible to arouse her. There seems to be not only no physical response to the remedies employed, but she apparently lacks even the slightest interest in anything, including her recovery. Unless this condition is speedily changed—which appears altogether unlikely—I can no longer offer any hope. The patient is evidently drifting away from us while we stand powerless to hold her back."

Mr. Allison groaned aloud and laid his face in his hands. The physician arose and, after a few sympathetic expressions, left him alone.

Meanwhile in the sick room the nurse busied herself with conscientious care about her charge. There was no perceptible movement in the outlines of the quiet form lying upon the bed and the skilled watcher had no suspicion that behind the shut eyelids and apathetic features mind and spirit were still active.

"It isn't so hard to die after all," ran the slow current of the sick wo-

man's thought. It is easier than to live. One grows tired, somehow, after so many years. It seems sweet just to stop trying and—let go. I have accomplished so little of all I meant to do, but—the Lord understands!

"The children will miss me for a while—poor dears!—but sorrow is not natural to young people. I'm not necessary to them as I was when they were little. It would have been dreadful to leave my babies, but now it is different. Helen has her lover—Roger is a good man and they will be going into a home of their own before long. And Dorothy, —so beautiful and such a favorite—her friends must comfort her. And the boys—somehow they seem to have grown away from me a bit. I oughtn't to mind it. It must be so, I suppose, as boys grow into men. It will be harder for their father, but he is so driven at the office—especially since he went into politics—that he can't have time to mourn as he would have mourned years ago when we were first married. How happy we were—so long—so long ago—in the little house on Carlton street, where Helen was born! Henry has been a rising man. Any woman might have been proud to be his wife. Somehow I've hardly kept pace with him, but I've loved him—loved him!"

The air of the room had grown heavy and the nurse had set the door ajar. A sound of suppressed voices reached her ear and she glanced anxiously toward the bed, but the sick woman showed no signs of consciousness.

"I need not close the door," she said to herself. "She hears nothing."

Once more skill and training were at fault. That which in the nurse's ears was only an indistinct murmur, to the nerve sense sharpened by illness, slowly separated itself into words which made their way to the consciousness awake and alert in the weak frame, as is spoken along some visible telephone line of the spirit.

"Oh, Helen!" Could it be Dorothy's voice so broken and sobbing? "No hope! Did the doctor say that?"

"None unless her condition will change—those were his very words, father told me." The words dropped drearily, like the trickling water in a cave.

"But she was better yesterday?" That was Bob, the handsome young collegian who had been summoned home when his mother's illness began to cause apprehension.

"So it seemed. But she does not rally—she takes no notice."

"But she can't be going to—die—and leave us! She wouldn't do such a thing—mother."

The tones of the sixteen-year-old

Rupert were smitten through with incredulous horror.

"I really don't understand it," answered the older sister. "She's drifting away, the doctor says. Oh, Dorothy! Oh, boys!" she said in a low, intense voice, "we haven't any of us looked after mother as we ought. We have always been so used to having her do for us. I have been miserably selfish since—since I had Roger. I didn't mean it, but I see it all now."

"You haven't been one-half so selfish as I," sobbed Dorothy. "Here have I been rushing here and there evening after evening, and she sitting by herself! I must have been out of my mind! As if all the parties and concerts in the world were worth as much to me as mamma's little finger."

"And I have been so careless about her regularly." There was a break in Rob's voice. "There was always something going on out of study hours and I didn't realize. It was so easy to think mother wouldn't mind. And now—why, girls, I never could go back to college at all if there weren't to be any more letters from mother!"

"I haven't kissed her good-night for ever so long," said Rupert. "I got a fool notion that it was babyish. I always used to think I could go to bed without it. I wonder if she missed it. I have seen her look at me sometimes when I started upstairs. What sort of a place would this be without mother? I could never stand it—never! I should want to run away or drown myself!"

The door of the sick room opened a little wider and Mr. Allison entered noiselessly.

"Is there any change?" he said.

"Apparently none, Mr. Allison. She lies all the time like this. One hardly knows whether it be sleep or stupor."

"How long—" the strong man choking, left the question unfinished.

"It is hard to say," answered the nurse pitifully. "But she has lost within the last twenty-four hours."

The husband knelt at the foot of the bed behind a screen which had been placed to shade the sick woman's face from the light, and rested his head upon the coverlet.

"My little Nellie!" he moaned, as if unconscious of any other presence in the room. "My rose of girls—my bride!—the mother of my children—the heart of my heart—spare her yet to me, O God! that I may have time to teach her how much dearer she is to me than money or lands or honors? Take her not—"

"Mr. Allison!"

It was the nurse that touched him. There was a quiver of suppressed excitement in her voice. He rose to

his feet. His wife's eyes were open—the pallid features illuminated. One wasted hand moved feebly toward him across the white counterpane. He fell again on his knees and pressed the thin fingers to his lips.

"Henry darling"—the faint, thrilling voice seemed to come from very far away—"don't grieve—any more! I am going to get well!"

Long afterwards the doctor and the nurse would sometimes recall together the unexpected recovery of Mrs. Allison.

"It was no cure of mine," the doctor would say. "Medicine had nothing to do with it. She was as nearly gone as she could possibly be without actually ceasing to breath, when she simply made up her mind to live! A marvelous case!"

Not so marvelous, perhaps, good physician! Only a righting of once of the disordered sequence of this topsy turvy world!

If the words of love and appreciation which beat so vainly at the closed bars of the coffin lid were spoken often in living ears, how many other weary feet might turn from "the valley of the shadow!"—Advance.

RIGHT SIDE OUT.

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast and the nicest toys, but he did nothing but fret and complain. At last his mother said:

"Jack, I want you now to go right up to your room and put on all your clothes wrong side out."

Jack had to obey; he had to turn his stockings wrong side out, and put on his coat and his trousers and his collar wrong side out. When his mother came up to him, there he stood—a forlorn, funny-looking boy, all linings and seams and revealings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience. Then his mother, turning him around, said:

"This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack shamefacedly; "can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant, and do what is pleasant. You must do with your temper and manners as you do with your clothes—wear them right side out."—Shepherd's Arms.

"What do you read?" asked Miss Burt of a ten-year-old boy who had left school to earn his own living. 'O, nothing,' was the reply. 'And what did you read in school?' 'Just my reader.' 'And what did you find in your reader?' 'Oh, subjects and precitates.'

THE MUSTARD TREE.

Prof. Hackett, after a long and doubtful search, found on the plains of Akka, on the way to Carmel, a little forest of mustard trees which he thus interestingly describes: "It was then in blossom, full grown, in some cases, six, seven and nine feet high, with a stem or trunk an inch or more in thickness, throwing out branches on every side. I was not satisfied in part. I felt that such a plant might well be called a tree, and, in comparison with the seed producing it, a great tree. But still the branches, or stems of the branches, were not very large, or apparently very strong. Can the birds, I said to myself, rest upon them? Are they not too slight and flexible? Will they not bend or break beneath the superadded weight? At that very instant, as I stood and re-visited the thought, lo! one of the fowls of heaven stopped in its flight through the air, alighted upon one of its branches, which hardly moved beneath the shock, and then began, perched there before my eyes, to warble forth a strain of the richest music. All my doubts were now charmed away. I was delighted at the incident. It seemed to me at the moment as if I enjoyed enough to repay me for all the trouble of the whole journey.—The Army.

TROUBLES OF TWINS.

Two tearful little maids I met
Who looked as like as pines.
I asked, "What is the trouble, dears?"
They answered, "We are twins!"
"It seems to make you weep," said I.
"Why, yes, and you would, too,
If you were both of us," said they,
"And both of us were you.

"We always have to dress alike,
And on the cars or street
Some silly person's sure to say,
'Why you are twins. How sweet!'
And as to birthdays, we've but one
To Madge and Dolly's two.
Would you like that if you were us
And both of us were you?"

"It's very trying when mamma
Can't tell us two apart.
You'd think by this time she's have grown
To know us both by heart
But in our pictures even we
Aren't sure which twin is who.
Oh, how we wish that you were us
And both of us were you!"

St. Nicholas.

HOW THINKING HELPS.

Mother was working in the flower garden. "Harold," she said, "will you bring mother the big flowerpot that is in the shed?"

Harold ran to the shed, but soon came back without the flowerpot. "It is so big I was afraid I would break it, mother," he said.

"I can get it," cried Jennie, who was a whole year younger, and she ran off and soon came back, wheeling the big flowerpot in Harold's express wagon.

"I could have done that if I had thought of that way," said Harold.
"Anyone could do it after the way had been thought of," said mother; "but Jennie thought of the way."—Jewels.

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CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

Rev. Dr. Campbell, Perth, has been appointed successor to Rev. Dr. Crombie, as clerk of the Lanark and Renfrew presbytery at a salary of \$200 a year. Dr. Crombie will be presented with a suitable recognition of his many years' service by the presbytery. He is succeeded by a gentleman who will discharge the duties of this responsible position in such a way as to merit the approval of all concerned.

Rev. Dr. Campbell, Perth, is moderator of the session of St. Andrew's Church, Arnprior, during the vacancy.

The induction last week of Rev. Roderrick McKay, late of Sherbrooke, N. S., into the pastorate of the Maxville church, took place on Tuesday and attracted much interest. The local committee provided refreshments in the town hall, which was attractively decorated for the occasion. Mrs. William A. Kennedy had charge of the culinary department. Hundreds enjoyed the dinner and the large supply of good things provided by the ladies of the congregation was sufficient and more than to satisfy all. Rev. C. G. Cameron preached the induction sermon, while Rev. H. D. Leitch addressed the pastor, and Rev. P. F. Langill the people. The church was filled with an expectant and interested audience. Addresses and purses were presented by the congregation to Rev. G. Weir, and Rev. H. D. Leitch, who acted as moderators of the session during the vacancy in the pastorate since the resignation of the late pastor, Rev. James Cormack. A large, well trained choir, under the leadership of D. A. McArthur, sang the selections from the Book of Praise, and D. A. McRae, of Winnipeg, a former resident, gave a solo, which was much appreciated. In the evening a well attended concert was held in the Public Hall. Rev. Mr. McKay has received a warm welcome from the real-hearted Presbyterians of Maxville; and he enters on a pastorate, which promises to be long, happy and eminently useful.

Rev. L. McLean, Duntroon, is called to Churchill, Lefroy and Craigvale. Salary \$1,000, manse and three weeks' holidays.

Cobden Presbyterians have purchased the building occupied by their pastor as a manse.

The Rev. J. H. White, M.A., of Uptergrove, occupied the Central church pulpit, Mitchell's square last Sunday. He preached an impressive sermon, taking for his text the words: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

A lecture on the Holy Land, by Mr. H. Cooke of Orillia, was one of the features of the anniversary tea-meeting in connection with the Presbyterian church, Midland, on Monday evening. Mr. Cooke, during his recent visit to Palestine, travelled with his eyes and ears open; and he is thus able to give a lecture well worth listening too.

The total missionary givings of Orillia Presbyterian church for the year just closed amounted to \$1,909, \$173 more than the amount of the year previous. The money contributed was from the following sources: Yellow envelopes, \$679; special collection in March last, \$208; Sabbath school \$236; Bible class, \$77; Women's Foreign Missionary Society, \$268; Women's Home Missionary Society, \$50; Bright Sunbeams Mission Band, \$106; Christian Endeavor Society, \$31; other sources, \$14, and \$106 in sales of clothing. The money has been disbursed as follows: Foreign Missions, \$846; Home Missions, \$659; Augmentation, \$65; Colleges, \$90; widows and aged ministers funds \$90; Assembly and Synod funds \$56. The clothing was chiefly sent to the Northwest.

The Peterboro Presbytery appointed the following ministers and elders as commissioners to the Assembly: Messrs. William Bennett and Peter Duncan were appointed by rotation, and Messrs. Thompson and McLennan by election. The elders chosen, all by election, were Messrs. Drummond, of Keene; Dr. Berry, of Hastings; Russel, of Cobourg; and Fowler, of St. Andrew's Peterborough.

Messrs. Whitelaw, Torrance and Skene, Ministers; and Messrs. Fowler and Pritchard, elders were appointed a committee to draw up a resolution expressive of the feelings of the Presbytery on the subject of the Separate School question in the new provinces in the Northwest. The committee reported in terms following: "The Presbytery of Peterborough now assembled, strongly disapproves of the proposed legislation in the Autonomy Bill in regard to Separate schools, and pray that in granting provincial autonomy to the Northwest Territories the Dominion Parliament will not by any enactment or otherwise withhold from the newly-created provinces full and unrestricted freedom in all matters affecting the establishment, maintenance and administration of schools.

Rev. Wm. Bennett tendered his resignation as Clerk of Peterboro Presbytery, a position he has held with much acceptance for many years, and a committee was appointed to recommend a course of action thereon.

Next meeting of Peterboro Presbytery was appointed to take place at Fort Hope, on July 11th at 2 o'clock.

The last communion service in St. Andrew's, Pakenuan, was largely attended, the pastor, Rev. R. Young, B.A., preaching an earnest sermon suitable to the occasion.

The opening of St. Andrew's church, Renfrew, which has now a seating capacity of over 800, took place on a recent Sunday. The services were conducted by Principal Gordon, of Queen's University, Kingston, and Rev. Dr. Campbell, of Perth. No services were held in the Methodist or Baptist churches and the congregations at each of the services were very large. A supper was held on Monday evening in the basement and a number of ministers delivered addresses. The Renfrew Journal pronounces the new building a "magnificent edifice, a place of worship worthy alike the great congregation and their able and respected pastor."

Mrs. (Rev.) Bradley, of Berlin, has been visiting Mr. and Mrs. John Gunn, of Woodville.

The many friends of Mrs. (Rev.) Waddell, Aultsville, will be sorry to hear that she went to a Montreal hospital last week to undergo an operation.

The death is announced of Mr. Malcolm Condie, who for several years farmed near Howick, in the Chateaugay district, from whence he removed to Elmwood Farm, Lancaster, where he remained until called hence. Deceased was always a life-long supporter of the Presbyterian church, and an elder since a young man. His heart was given to Sunday school work and the spiritual welfare of the young was always before him. During his residence in Montreal Mr. Condie was intimately connected with the old Cote street church, of which he was a member. He took a deep personal interest in the present Nazareth street mission, where he taught, and helped to comfort the little waifs of that district by supplying them with the necessities of life, which always gave him much joy. Mr. Condie was of Huguenot ancestry and a lineal descendant of the historical Conde family, of French history. He leaves a widow, four sons and four daughters.

An unusually large number of the members of the Martintown W.F.M.S., were recently hospitably entertained by Mrs. H. J. Kennedy. The meeting was most pleasing and helpful. Although a Foreign Mission Society, the claims of home missions are by no means neglected, as the supplies of clothing forwarded to and the interest taken in letters received from the mission schools of the Northwest bear ample testimony.

It is reported that the property of Rev. D. D. McLennan, Apple Hill, will be purchased for a manse.

In connection with the movement to more adequately endow Queen's University, which is so rapidly increasing in greatness and power, Rev. J. J. Wright recently spent a few days in Beaverton. After a partial canvass of St. Andrew's church there, of which Rev. D. W. Best is minister, it was found that \$1,152 had been subscribed. More will be added.

A special meeting of Lindsay Presbytery was held at Woodville to consider the call which had been given Mr. Young to the Eldon church. The call had been accepted by Mr. Young and the Eldon people are to be congratulated on their short vacancy.

Knox church, Beaverton and Gamebridge, (Rev. A. C. Wishart.) A prosperous year—all the departments of church enterprise in a healthy condition. The missionary givings are the largest in the history of the congregations, \$402 being contributed in Beaverton for the regular schemes, and \$356 in Gamebridge. Besides this, \$10 was given towards the Gwalior Mission, making a total of \$768. This includes the contributions from the Beaverton W. F. M. S. auxiliary of \$111 and \$19 from the Mission Band and \$133 from the Gamebridge W.F.M.S., auxiliary. Clothing to the value of \$70.00 was sent to N.W. and \$145 was devoted to other benevolent and Presbyterial expenses. There was a net gain of 10 members during the year, making a total membership of 245 in the two congregations. Total contributions for all purposes were \$2,849, leaving a balance on hand of \$112 in Beaverton and \$50 in Gamebridge. The congregation in Beaverton presented their pastor with a purse of \$80.00 and Gamebridge presented him with a purse of \$50.00.

The canvass of St. Andrew's congregation, Almonte, for the new Sunday school building has been so successful that its early erection is assured.

St. Andrew's congregation, Arnprior, has elected Rev. Mr. McLean, who recently resigned the pastorate, a retiring allowance of \$400 per year.

LINDSAY NOTES.

The Presbytery of Lindsay has elected the following Commissioners to the General Assembly: Messrs. R. C. H. Sinclair, P. F. Sinclair, D. M. Martin, and J. A. Ferguson, ministers, and Messrs. J. W. Gould, A. McKay, H. Baldwin and J. Low, elders.

Mr. D. M. Martin has been appointed to the Assembly's Committee on Bills and Overtures, and Messrs. A. F. Webster and John Irwin to the Synod Committee on Bills and Overtures.

The congregations of St. Andrew's Eldon, and Eldon Station after a vacancy of little over two months, have unanimously agreed upon a successor to the Rev. N. A. McDonald, and have extended a call to Rev. G. M. Young. Mr. Young has accepted the call and will be inducted on Tuesday, April 4th at 2 p.m. The induction service will be held in St. Andrew's church, Eldon.

Rev. J. J. Wright, B. A., special agent for the committee in charge of the Queen's University endowment movement, is actively at work in the Presbytery. He has already visited Sunderland, Cannington, Beaverton and Uxbridge. At St. Andrew's, Beaverton, \$1,182 have already been subscribed and the canvass is not yet completed. Mr. Wright makes friends wherever he goes and the committee are to be congratulated on their choice of him as an agent. Without special pleading he presents the case in such a way that it appeals by its own force to his hearers, for the proper recognition by the whole church, of her own university.

The next ordinary meeting of Presbytery will be held in St. Andrew's church, Lindsay, on Tuesday, May 30th, at 11 a.m.

WESTERN ONTARIO.

Rev. Dr. J. F. Smith, Bradford, is called to Comber and Gracey. Salary \$850, with free manse and three weeks' holidays.

At the First Presbyterian Church, London, the pastor, Rev. W. J. Clark, speaking on the duties of church membership, said he had never from his pulpit told any one he must not play cards, not go to the theatre, not drink a glass of liquor or not dance. He could conceive a sincere Christian sitting down to a game of cards, going to the theatre, taking a glass of whiskey, or going to a dance, but he could not conceive of a good Christian playing cards to excess, being a habitual theatregoer or drinking to excess. These were matters for the individual, and if he is a Christian, he will resolve these questions for himself.

Rev. Norman T. C. McKay assisted at Communion service in the Bradford church, on the 19th inst. The Witness writes of an evening service, by Mr. McKay, as "a learned discourse on the influence and power of the Holy Ghost in the world." The tearing down of Division St. Hall, formerly the old Presbyterian Church, Owen Sound, was commenced last week, and ere long this old landmark will be only a memory. The building was purchased by Col. Telford, under whose instructions it is being removed. A great change will be made on Division street by its removal, says the Advertiser.

On a recent Sabbath the following were added to the session of Knox church, Woodstock. In the course of the sermon which preceded the ordination and induction of Messrs. A. Hastings, Arch. McPherson and Walter Armstrong, which dealt largely with the democratic form of government of the Presbyterian church, Dr. McMullen touched for a moment on the deplorable electoral corruption arising from the abuse of the privilege of the free ballot. On account of those suits he declared, we were not ready to give up our cherished democratic institutions. It was rather for us to use all the effort we could command towards winning out that corruption, which formed such a blot on the institutions of our country.

St. Andrew's Church Sunday School, Hamilton, had an attendance of 525 last Sunday, the largest in its history. Among the older scholars a communicants' class has been organized and 49 members thereof will unite with the church next Sunday.

Rev. E. A. Henry, Knox Church, Hamilton, has been lecturing in Woodstock, on "Books and their Influence." The lecture proved a literary treat.

On the eve of their departure from Duntroon for Colingwood, a large number of the friends of Mr. and Mrs. Alexander McKee, in St. Paul's Church, waited upon them at their home and presented them with a handsome Bible and a beautiful rocking chair as a testimonial of the esteem in which they are held by the people of Duntroon and the surrounding country. The gifts were accompanied by a highly eulogistic address, which was read by Rev. L. McLean. The presentation was made by Mr. W. Campbell.

Guelph Presbytery grants permission to Melville Church, Ferguson, to sell the old church site and building.

Dr. Torrance, Convener, the ministers of Guelph and their representative Elders were appointed a committee by Guelph Presbytery, to consult and recommend as to the celebration of the four hundredth anniversary of the birth of John Knox.

Commissioners to the General Assembly were appointed by Guelph Presbytery as follows, on the principle of rotation: Mr. I. T. Hall, of Rockwood and Eden Mills; Mr. J. R. Mullan, St. Andrew's church, Ferguson; Mr. A. W. McIntosh, of St. John's church, Garafraza, and Mimosa; Mr. R. S. Scott, of Knox church, Dracon

and Metz, and Dr. Thomas Wardrope, ministers; with Messrs. Wm. Slimmon, of Knox church, Glenallan; Major Geo. B. Hood, of Chalmers church, Guelph; William Scrimgeour, of Knox church, Guelph; Lt.-Col. David McCrae, of St. Andrew's church, Guelph, and E. G. Winn, St. Andrew's Church, Hawkesville, elders.

It is the conviction of the Guelph Presbytery that should the proposed legislation become law it would involve the new provinces in perpetual racial and sectarian discord which would be a most serious obstacle to the future prosperity and happiness of the people. Believing that the placing of such an act on the statute book would be a misuse of the powers of the Federal Government, members of the Presbytery pledge themselves to do all in their power to oppose and prevent such proposed invasion of Provincial rights, and most respectfully urge the Government and both Houses to grant the two new provinces complete control over their educational system.

Mr. J. R. Bell, of Laurel, in the Presbytery of Orangeville, was nominated by Guelph Presbytery for the moderatorship of the Synod of Toronto and Kingston. On motion Guelph Presbytery resolved that Dr. Armstrong, of St. Paul's church, Ottawa, be nominated for the moderatorship of the General Assembly.

At a meeting of Guelph Presbytery a report was given by the Treasurer of the income and outlay of the Presbytery, Synod and Assembly Funds. He was able to state that no congregation was in arrears. Gratification was expressed at this state of the funds.

Last year was for the Creewere church, Rev. I. A. McConville, pastor, the most successful financially as well as spiritually. Membership increased, salary raised, and the givings for missions 20 per cent more than ever before.

WINNIPEG.

At the last meeting of the Presbytery the following "supply" appointments were made:

To the presbytery of Superior—Rev. D. C. McIntyre, W. Eaman, Presbytery of Winnipeg—R. Hay, Andrew Little, N. McPhee, J. P. Jones, I. M. Niven, F. C. Frampton, R. A. Hanby; and Mr. Bews, as immigrating missionary for the city of Winnipeg, to do the work which Rev. D. Munro has had during the past year among incoming settlers. Rock Lake—Duncan McLeod. Glenboro—James Little. Portage la Prairie—Mr. Penman. Daughin—T. I. Cowan, D. C. McDonald, I. C. Robinson, Forbes Robertson, Minnedosa—Allister Murray, W. C. Murdoch, James Fraser and Joseph Hunter. Brandon—D. Osborne, R. Hyde, F. C. Coffin, Jas. McMillan and Rupert Stewart. Melita—Walter Foss, F. C. Kerr and A. S. Todd. Ou'Anabelle—W. P. Adam, A. I. Rompas, I. N. Guthrie and James Foulds. Prince Albert—W. B. Morgan, D. H. Jacobs, Logie Macdonnell, M. Cameron, Glassford Muir, Andrew Jamieson, A. McLennon, James Robertson, John Hunter, George H. Hecleston, Stephen Young and A. Ormiston. Regina—R. C. Claxton, F. A. Clair, W. M. Fleming, A. Munro, S. D. Chambers, R. McNight, W. G. McRobbie and Walter Christie. For the Synod of British Columbia—M. G. Melvin, F. G. Sutherland, T. M. Murray, W. J. Allen, W. T. Hamilton, Hollis Wright and E. Gosling.

The following were chosen as commissioners to the general assembly in Winnipeg Presbytery: By rotation, Rev. N. Stevenson, Rev. C. Moore, Rev. W. D. McPhail; by ballot, Rev. Principal Patrick, Dr. Du Val, Dr. Bryce, I. W. MacMillan. Alternates, Rev. Dr. Hart, C. W. Gordon, C. H. Stewart, A. B. Baird, R. M. Dickey, Joseph Hogg. The elders are: Hon. David Laird, Messrs. Alex. Stronach, John H. McClure, Balmoral, Geo. H. Crowe, Hon. C. H. Campbell, Alex. McIntyre, R. M. Thompson, John Fleming, John Paterson.

Rev. Clarence McKinnon, Sidney, C.B.

accepts the call to Westminster Church, in this city.

The following are the officers of the Winnipeg W. F. M. Presbyterian Society Society for the coming year:

President—Mrs. A. D. McKay; 1st Vice-president—Mrs. Geo. Bryce; 2nd Vice-president—Mrs. Kilpatrick.

The following is a list of the delegates present at meeting of W. F. M. Winnipeg Presbyterial: St. Stephen's—Mrs. Kilpatrick, Mrs. MacVicar, Mrs. Kay, Mrs. Wright, Mrs. Ross, Mrs. Geo. Murray, Mrs. E. J. MacKay. St. Paul's—Mrs. Stewart, Mrs. Noble, Mrs. Angus, Mrs. Johnston, Mrs. Colclough, Mrs. Broatch, Mrs. Craig. Westminster—Mrs. Angus Brown, Mrs. Conlin, Mrs. Crowe, Mrs. McKay, Mrs. Petrie, Mrs. Stirling, Mrs. Hyslop. St. Andrew's—Mrs. Fleming, Mrs. Macdonald, Mrs. Kehoe, Mrs. Watson, Mrs. Campbell, Mrs. Ross, Mrs. Fraser, St. Giles—Mrs. White, Mrs. McLean, Mrs. McCallum, Mrs. Ross, Mrs. Mowat, Miss Hoop, Point Douglas—Mrs. Munro, Mrs. Horn, Mrs. Orr, Mrs. McKinnon, Miss White. Knox—Mrs. DuVal, Mrs. Bryce, Mrs. K. J. Johnston, Mrs. G. A. Bain, Mrs. Burgess, Mrs. Mackenzie, Mrs. Robson. Augustine—Mrs. O. Hinch, Mrs. Baird, Mrs. McVillar, Mrs. Craig, Mrs. McLeod, Mrs. McEwen.

OTTAWA.

The children of Erskine church have decided to assist in the building of the new church which is at present under construction. They have decided to contribute \$800.00 for the expenses of the new building.

The children of Bethany church held their regular quarterly concert on Friday. The church was filled and the children enjoyed themselves immensely. Rev. Robert Eadie, the pastor of the church, acted as chairman and took the opportunity of presenting the diplomas for Sunday school work at this meeting. James Dudley received a diploma and John Nevin a seal, having already received a diploma for reciting 200 verses of scripture. Mabel and Gordon Broad received diplomas for reciting the whole shorter catechism. A novel feature of the programme was the contest for looking up passages of scripture at the word of the chairman. A prize was given and the lucky person was Ethel Denault. Olla Wilson was second in this contest.

QUEBEC.

Rev. Mr. Nichol, of Lynn, Mass., is called to St. Andrew's church, Sherbrooke. Professor L. Beal, of Brockville, Ontario, has been conducting a singing school at English River for the past six weeks. His pupils gave a concert in the church recently. The concert was an unqualified success. The Rev. A. Stevenson, of Beechbridge, made his first appearance before a Riverfield audience and made a highly favorable impression with his address, which sparkled with humor, and yet was instructive and timely. A well deserved vote of thanks was tendered Professor Beal and his pupils, and was suitably acknowledged by the professor on his own behalf, and by the Rev. J. M. Kellock on behalf of the class.

Not many white men have given stronger proof of religious principle than the negro athlete, "Maurice" Taylor, who is said to be the greatest racing cyclist in the world. The Chicago Interior states that he was offered \$10,000 last year if he would take part in certain contests in various cities of France, but reluctantly refused to accept the money because the races were all held on Sunday. Although in America and England he has never been beaten, upon the continent of Europe he is practically unbeaten, since he will not race or exhibit on the Lord's Day, and no other day is offered by the continental associations. His example must certainly shame many white Christians who make multitudinous excuses while abroad for doing "as the Romans do."

Indigestion cured to stay cured by using Satis Capsules. They are guaranteed. 50c box. Booklet free. Satis Remedy Co., P. O. Box 150, Galt, Ont.

DRINK HABIT.

Gratifying Testimony to Dr. McTaggart's Medicinal Cure For Drunkenness. Letter From Alex. McNeill, Esq., ex-M.P., for North Bruce, Ontario.

The Corran, Wiarton, Sept. 16th 1904.

Dear Sir:—It gives me much pleasure, in reply to your letter of the 13th inst., to say that I consider your treatment for drunkenness to be wonderfully efficacious.

I know very well indeed six men who were all slaves to drink, and going to the dogs.

Some six years ago, one of them was induced to take a course of your medicine. He has been a perfectly sober man ever since. It would probably be no exaggeration to say that for some years previous he had been under the influence of drink almost every day.

It is now nearly five years since three others of the six—a storekeeper, a farmer and a labourer—gave up drink entirely, as a result of your treatment. They are now all prosperous.

The fifth man took the medicine about four years ago, I think. As a consequence he gave up drink and did remarkably well for a long time, filling a position of much responsibility with credit to himself and utter satisfaction of his employers. He however gave way to drink again, but only for a short time, for he had the good sense and resolution to take another course of your medicine and is now keeping perfectly sober and earning good wages.

The case of the sixth man was considered quite hopeless. He was an utter wreck, but six months ago he took the medicine, speedily improved in health and has remained quite sober ever since.

He declares that nothing can induce him to taste whiskey again.

Hoping that this simple statement of facts within my own knowledge may be of some service. I am, Dear sir, yours faithfully,

ALEX McNEILL.

Alex. McTaggart, M. D.,
Toronto, Ont.

RULES FOR CARVING.

J. M. Barrie gives the following amusing advice in "Two of Them" concerning the duties of a carver:

Rule I.—It is not good form to climb on to the table. There is no doubt a great temptation to do this. When you are struggling with a duck and he wobbles over just as you think you have him, you forget yourself. The common plan is not to leap upon the table all at once. This is the more usual process: the carver begins to carve sitting. By and by he is on his feet, and his brow is contracted. His face approaches the fowl, as if he wanted to inquire within about everything except that the duck is reluctant to yield any of its portions. One of his feet climbs into his chair, then the other. His knees are now resting against the table, and, in his excitement, he, so to speak, flings himself

upon the fowl. This brings us to

Rule II.—Carving should not be made a matter of brute force. It ought from the outset to be kept in mind that you and the duck are not pitted against each other in mortal combat. Never wrestle with any dish whatever; in other words, keep your head, and if you find yourself becoming excited, stop and count a hundred. This will calm you, when you can begin again.

Rule III.—It will not assist you to call the fowl names. This rule is most frequently broken by a gentleman carving for his own family circle. If there are other persons present, he generally manages to preserve a comparatively calm exterior, just as the felon on the scaffold does; but in yriacy he breaks out in a storm of invective. If of a sarcastic turn of mind, he says that he has seen many a duck in his day, but never a duck like this. It is double jointed. It is so tough that it might have come over to England with the Conqueror.

Rule IV.—Don't boast when it is all over. You must call the attention of the company to the fact that you have succeeded. Don't exclaim exultingly, "I knew I would manage it," or "I never yet knew a duck that I couldn't conquer somehow." Don't exclaim in a loud gratified voice how you did it, nor demonstrate your way of doing it by pointing to the debris with the carving knife. Don't even be mock modest and tell everybody that carving is the simplest thing in the world. Don't wipe your face repeatedly with your napkins as if you were in a state of perspiration, nor talk excitedly, as if your success had gone to your head. Don't ask your neighbor what they think of your carving. Your great object is to convince them that you look upon carving as the merest bagatelle, as something that you do every day and rather enjoy.

A SPRING DANGER.

Many People Weaken Their System by the Use of Purgative Medicines.

Ask any doctor and he will tell you that the use of purgative medicines weakens the system, and cannot possibly cure disease. Thousands of people take purgative medicines in the spring, and make a most serious mistake in doing so. People who feel tired and depressed, who find the appetite variable, who have occasional headaches and backaches, or whose blood shows impurities through pimples and eruptions, need a spring medicine. But they should not dose themselves with harsh gripping purgatives that gallop through the bowels, tearing the tissues and weakening the system. A tonic medicine is what is needed in the spring and Dr. Williams' Pink Pills is the best tonic that science has yet discovered. They are quietly absorbed into the system, filling the veins with pure rich, red blood that carries health and strength to every part of the body. Dr. Williams' Pink Pills cure skin eruptions, indigestion, headaches, nervousness, rheumatism and all blood troubles. They improve the appetite, and make depressed, easily tired men and women cheerful, active and strong. Mr. James McDougall, Little Shippegan, N. B., says: "I have used Dr. Williams' Pink Pills as a tonic and blood purifier and have found them superior to all other medicines."

If you need a medicine this spring—and who would not be the better of a tonic after the long dreary in-door months—give Dr. Williams' Pink Pills a trial. They will send rich, red blood coursing through your veins and give you the buoyancy of perfect health. See that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around each box. All dealers in medicine sell these pills or you can get them by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

RATHER TOO MODERN PERHAPS.

Byron was parting from the Maid of Athens.

"Athens," he said soulfully, "is the loveliest spot on earth. I can never efface it from my memory."

"Why don't you try benzine?" queried the lady, who had the poet's heart for the nonce.

"Benzine?" asked Byron, thinking he had misunderstood her.

"Yes," she responded. "It will remove Greece spots."

And Byron took the night boat for home.—Chicago Journal.

The records of the Great St. Bernard Hospice show that the lives of 200 travellers have been saved this year by the monks and their dogs.

SURPASSING ALL OTHERS

"All over the world."

SIMPLE STRONG



SILENT SPEEDY
16 Millions Made and Sold

Always Improving.
Never better than now.
See the Latest Model.

SINGER SEWING MACHINE CO.

FACTORY IN MONTREAL.
STORES ALL OVER THE DOMINION.

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Bydney, Bydney.
 Inverness, Whycomagh.
 F. B. L. Charlottetown, 3 Feb.
 Pictou, New Glasgow.
 Wallace, Tatamagouche.
 Truro, Truro, April 18.
 Halifax, Halifax.
 Lunenburg, Lunenburg.
 St. John, St. John, April 4.
 Miramichi, Campbellton.
SYNOD OF MONTREAL AND OTTAWA.

Quebec, Que., St. Andrew's, 14th Mch., 9.30.
 Montreal, Knox, 7th Mar., 9.30.
 Glengarry, St. Elmo.
 Lanark and Renfrew, Zion Church, Carleton Place, 21 Feb.
 Ottawa, St. Paul's, 7th Mar., 10 a.m.

Brockville, Winchester, Feb. 23, p.m.
SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville.

Peterboro, St. Paul's church, Peterboro, Port Hope, July 11.
 Whitby, Ottawa, 18th Ap'l, 10 a.m.
 Toronto, Toronto, Knox, 2 Tuesday, monthly.

Lindsay, Cannington.
 Orangeville, Orangeville, May 2.
 Barrie, Barrie, 28th Feb., 10.30.
 Owen Sound, Owen Sound, July 4.
 Algoma, Blind River, March.
 North Bay, South River, July 11.
 Saugeen, Mt. Forest, Mar. 7.
 Guelph, Fergus, Melville Church, 21 Mch., 9.30. Conference previous day, afternoon and evening.
SYNOD OF HAMILTON AND LONDON.

Hamilton, St. Catharines, May 2.
 Paris, Woodstock, May 9.
 London, St. Thomas, 7th Mar., 10.
 Chatham, Chatham, 7th March, 10 a.m.
 Stratford, Knox, Stratford.
 Huron, Seaforth.
 Sarnia, Sarnia, St. Andrew's.
 Sarnia, Sarnia, St. Andrew's, Mar. 7.

Maitland Belgrave, May 16.
 Bruce, Walkerton, July 4, 10 a.m.
SYNOD OF MANITOBA AND NORTHWEST.

Fertage la Prairie, 28th Feb.
 Brandon, Brandon.
 Superior, Port Arthur, March.
 Winnipeg, Man., Coll., 2nd Tues., 11 a.m.

Kock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Treheine, 3 Mar.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Canivale, Feb., '05.
 Regina, Regina, Feb., '05.

SYNOD OF BRITISH COLUMBIA.
 Calgary.
 Edmonton, Strathcona.
 Kamloops, Vernon.
 Kootenay, Fernie, B.C.
 Westminster, Chilliwack.
 Victoria, Comox, Sept. 6.

CANADIAN PACIFIC.

TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL VIA NORTH SHORE FROM UNION STATION:
 b 8.15 a.m.; b 6.20 p.m.

VIA SHORT LINE FROM CENTRAL STATION:
 a 5.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:
 a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.50 p.m.
 a Daily; b Daily except Sunday; c Sunday only.

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

If You are RENTING

or Working for some-one else Why Not get a farm of your own in

NEW ONTARIO.

For particulars write to
HON. J. J. FOY,
 Commissioner of Crown Lands, Toronto, Ont.

LITTLE WORK....

The Dominion Presbyterian is seeking a reliable agent in every town and township in Canada. Persons having a little leisure will find it worth while to communicate with the Manager of The Dominion Presbyterian Subscription Department. Address: 75 Frank St., Ottawa.

....LARGE PAY

CANADA ATLANTIC RY. MONTREAL TRAINS

8.20 a.m., Fast Express daily; and 4.25 p.m., except Sunday 4.25 p.m., for New York, Boston and Eastern points. Through Sleepers.

Trains leave Montreal for Ottawa. 8.40 a.m., Fast Express; 4.10 p.m., Fast Express.

All trains 3 Hours only between Montreal and Ottawa.
 For Arnprior, Renfrew, Eganville, and Pembroke

8.30 a.m., Express; 5.00, Express.
 For Muskoka, Georgian Bay and Farry Sound

8.30 a.m. Express
 All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via. Intercolonial Railway. Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

For all information, apply nearest agent.

LEITCH, PRINGLE & CAMERON,

Barristers, Solicitors, and Superior Court Notaries.
 Solicitors for Ontario Bank,
 Cornwall, Ont.
 James Leitch, K.C., R. A. Pringle,
 A. C. Cameron, LL.B.

"ST. AUGUSTINE"

(Registered)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50.
 Cases, 24 Pints, \$5.50.
 F. O. B. BRANTFORD.

J. S. HAMILTON & CO.,
 BRANTFORD, Ont.,
 Manufacturers and Proprietors.



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 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 on 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 homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or 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 writing to the said 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. CORY,

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.

Cash Sale Saturday and Monday

Any Suit in Store
made to order for

\$12.00

worth from \$22 to \$30.

Largest Stock New Goods
to select from.

S. OWEN & CO.

Merchant Tailors.
72 BANK ST. OTTAWA.

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.

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, Royal Military College, Kingston, Ont.," will be received at this office until Wednesday, March 29, 1905, inclusively, for the erection of a brick stable at the Royal Military College, Kingston, Ont.

Plans and specification can be seen and forms of tender obtained at the office of Mr. Arthur Ellis, Architect, Kingston, Ont., and at this Department.

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

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the 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 decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By order,
FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, March 11, 1905.
Newspapers inserting this advertisement without authority from the Department will not be paid for it.

British America Assurance Company

SEVENTY-FIRST ANNUAL STATEMENT.

31st DECEMBER, 1904.

ASSET:	LIABILITIES
United States Government and State Bonds . . . \$187,368 00	Capital Stock Subscribed . \$850,000 00
Municipal Bonds 642,934 72	Less Calls in course of payment 14,603 69
Loan and Savings Company Bonds and Stocks 201,056 80	Losses under adjustment. 163,595 13
Railway Bonds 282,500 00	Dividend No. 122, payable on January 5th, 1905. . . 20,644 20
Toronto Electric Light Company's Bonds 20,200 00	Reserve Fund 1,024,042 95
Other Stocks and Bonds. 60,904 00	
Real Estate—Company's building 140,000 00	
Office furniture 27,514 23	
Agents' balances 352,938 22	
Cash on hand and on deposit 158,359 17	
Bills receivable 8,896 00	
Interest due and accrued 10,947 45	
\$2,043,678 59	\$2,043,678 59

Capital - - - - - **350,000.00**
Reserve Fund - - - - - **1,024,042.95**
Security to Policy-holders - - - - - **1,874,042.95**

Losses paid from the Organization of the Company to date **25,668,544.50**

DIRECTORATE:

HON. GEO. A. COX, President.
J. J. KENNY, Vice-President and Managing Director.
AUGUSTUS MYERS, HON. S. C. WOOD, THOS LONG,
ROBERT JAFFRAY, JOHN HOSKIN, K.C., L.L.D.
LIEUT.-COL. H. M. PELLATT, E. W. COX.

OFFICES: Cor. Front & Scott Streets, Toronto, Ont.
P. H. SIMS, Secretary.

New York and Ottawa Line.

Trains Leave Central Station 7:20 a.m. and 4:35 p.m.
And Arrive at the following Stations Daily except Sunday.

5:30 a.m.	Finch	5:45 p.m.
9:14 a.m.	Coruwall	6:20 p.m.
12:53 p.m.	Kingston	1:42 a.m.
4:40 p.m.	Toronto	6:50 a.m.
11:35 p.m.	Tupper Lake	9:10 p.m.
6:45 p.m.	Albany	5:15 a.m.
10:00 p.m.	New York City	10:20 p.m.
7:00 p.m.	Syracuse	4:45 a.m.
9:10 p.m.	Rochester	6:45 a.m.
11:00 p.m.	Buffalo	9:45 a.m.

Trains arrive at Central Station 11:05 a.m. and 6:45 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6:00 a.m., arrives 1:05 p.m.

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 1180.

J. W. Parkin,

PHOTOGRAPHER

115 Church St., - TORONTO.

Groups a specialty—interior and exterior. Portraits of all kinds. Photography in all its branches will receive prompt attention. It will be a pleasure to show samples and give information in regard to prices, &c. Will be pleased to receive a call at any time.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for addition, Printing Bureau," will be received at this office until Monday, April 3, 1905, inclusively, for the construction of an additional story to the Printing Bureau, Ottawa, Ont.

Plans and specification can be seen and forms of tender obtained at this Department.

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

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the 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 decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By order,

FRED. GELINAS,

Secretary.

Department of Public Works,
Ottawa, March 15, 1905.

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

Rice Lewis & Son LIMITED CUTLERY

We have a large stock of patterns in table cutlery.

Carvers in Cases
Dessert Sets
Fishcutters, 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 abstainers—thus giving them all the advantage their superior longevity entitles them to. Its security is unquestionable, its ratio of assets to liabilities is unsurpassed in Canada, save by one Company (much older).

It added a greater proportion to its surplus last year than any other. AGENTS WANTED.
THOS HILLIARD, Managing Director

Directors:

John W. Jones,
President.
John Christie,
Vice-President.
A. T. McMahan,
Vice-President.
Robt. Fox,
Dr. F. R. Keebles.

NO SAFER
place to

deposit your savings
than with this com
pany.

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.

Sealed Tenders addressed to the undersigned, and endorsed "Tender for Transit House, Ottawa, Ont.," will be received at this office until Wednesday, April 5, 1905, inclusively for the construction of an addition to the Royal Observatory, Ottawa, Ont., according to plans and specification to be seen at this Department.

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

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

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

By order

FRED. GELINAS,

Secretary.

Department of Public Works,
Ottawa, March 20, 1905.

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