

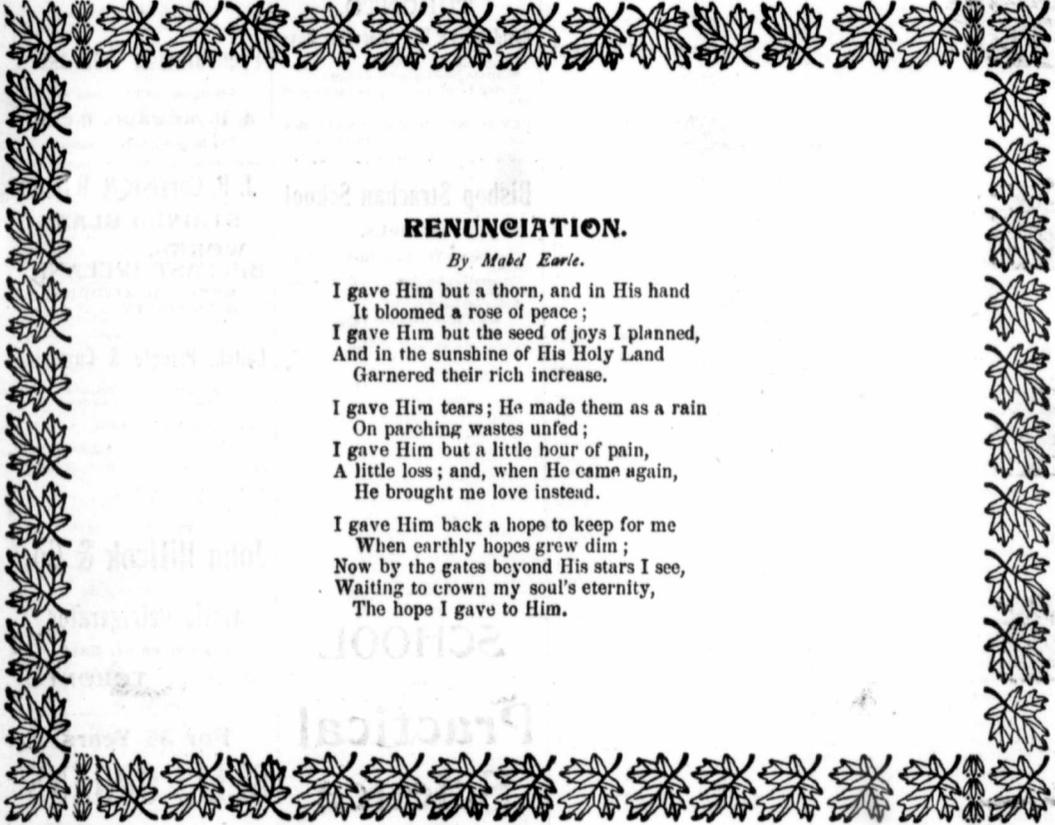
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On parching wastes unfed;
I gave Him but a little hour of pain,
A little loss; and, when He came again,
He brought me love instead.

I gave Him back a hope to keep for me
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Now by the gates beyond His stars I see,
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The hope I gave to Him.

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MARRIAGES.

On January 13th, 1904, at Picton, Ont., by the Rev. D. G. MacPhail, assisted by the Rev. W. W. MacLaren, Clara, second daughter of late Wm. G. Kemp, to James C. Wilson of Picton.

At the Church of the Ascension, Port Perry, on January 7th, by Rev. G. W. Locke, rector of St. Stephens, Detroit, assisted by Rev. G. W. Scott, incumbent of the church, Gertrude E. youngest daughter of Dr. J. H. Sangster, to Dr. S. C. Corbett of Winnipeg.

At the residence of the bride's mother, on Dec. 30th 1903, by the Rev. A. C. Reeves, B. A., George Richard Keller, of Brimley, Michigan, to Eva, eldest daughter of Robert Riddell, of Campbellford, Ont.

At North Sydney, on Jan. 6th 1904, by the Rev. T. C. Jack, Daniel McLeod, of Eel Cove, St. Ann's, and Katie J. McAskill of Englishtown.

On January 13th, 1904, at the residence of the bride's father, St. Mary's Ont., by Rev. Wylie C. Clark of Brampton, Ada Bell, daughter of James Clark, Esq., to William A. Flaws of Toronto.

On January 14th, 1904, at the residence of the bride's brother, Beaverton, by the Rev. David W. Best, James S. Wardlaw, M. D., Gall, to Mary Helen, the eldest daughter of the late John Ritchie.

BIRTHS.

In Orangeville, on January 14th, 1904, the wife of A. D. McKittrick, editor of The Banner of a son.

At Maxville, on January 12th, 1904 to Mr. and Mrs. Peter Grant a daughter. (Stillborn).

DIED.

On January 7th, 1904, Margaret, widow of the late J. R. Mackenzie, and daughter of the late Wm. Rogers, builder, in her 56th year.

At her residence, 418 Main street east, Hamilton, on January 7, Sarah Scott, widow of the late M. Brennen, in the 68th year of her age.

At his residence, Rockland, Ont., on Jan. 9, 1904, John W. Campbell, formerly of Thurso, Que., in his 78th year.

Mary Ann Glassford, widow of the late Wm. Silvertorn, at her late residence, 200 Euclid avenue, Toronto, on January 11th, 1904, in her 60th year.

At his late residence, 124 Duke street, Hamilton, Ont., on Jan. 9, 1904, the Rev. John Gould, M. A., in his 82nd year.

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

By order,

FRED GELINAS,

Secretary

Department of Public Works.

Ottawa, December 23, 1903.

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Tenders will not be considered unless made on the form supplied, and signed with the actual signature of tenderers. An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for four thousand dollars (\$4,000), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fails 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.

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Note and Comment.

The Presbyterian Witness, notes the death of two aged people—Mrs. Josiah Fisher, formerly of Musquodoboit, Halifax county, aged 92 years; and Horatio McDonald of St. Mary's, Guysboro county, in the 93rd year of his age. The Halifax Recorder notes the death of Mrs. Addington in Digby at the advanced age of 96 years.

To cigarette-smoking by boys is attributed by a high medical expert in England the deterioration of the classes among which recruits must be sought for the British Army. The majority of the new soldiers sent to South Africa are reported as of low intelligence, and it is said that three years of good feeding will be required to make them capable of a day's work.

The London Times, which has been delving into ecclesiastical statistics, states that the yearly returns of the various sections of the Methodist church throughout the world show a grand total of 48,315 ministers, who have in their charge 89,430 churches and missions. The total membership, with "probationers," is set down at 7,801,311 including 105,452 local preachers. There are 81,580 Sunday-schools, with 804,778 officers and teachers and 6,523,230 scholars.

Cowan Avenue Presbyterian church, Toronto, is after a Nova Scotian for a pastor—Rev. P. M. McDonald of St. Paul's church, Truro, N. S. He is 35 years of age a graduate of Dalhousie University and the Presbyterian Theological College, Halifax, and an excellent preacher. He succeeded Rev. Logan Geggie at Truro, who is now pastor of Dunn Avenue church, Toronto, and only a block away from the church to which his successor has just been called.

Rev. William Ferrie, a venerable Presbyterian minister, died at Monticello, N. Y. on Wednesday, December 30th, in the 89th year of his age. He was one of Scotland's "Disruption Ministers." In 1857 he came to St. John's N. B., and was minister of St. David's Church, till 1861 when he removed to the United States. He ministered for five years to a congregation in Ontario. He was an excellent preacher, an exceedingly active pastor, and very public spirited. He had minute acquaintance with Scottish family histories, and excelled in tracing genealogies.

Cardinal Gibbons' statements to the press when he landed last week were unusually explicit and frank. Commenting on the state of affairs in France, Cardinal Gibbons said, "What benefit France hopes to derive from exiling her own flesh and blood by a law that has not an iota of justice in it, I cannot divine." So thought the Protestants of Europe when the edict of Nantes was revoked and the Protestants of France were hounded to their death or driven forth from a land which never since has failed to suffer because of that lack of far-sighted statesmanship.

The door of the world is wide open to the church. There is not a heathen government on earth, Tibet alone excepted, that forbids entrance to the heralds of the cross. God has remarkably answered the prayer of his people to this end. This means opportunity, and, therefore, responsibility. Never since the Master said "go" has the world been as ready to receive as now. Paul found no such condition in the first century. The Judsons and Careys did not find it a hundred years ago. The twentieth century begins as did no other century of Christian history. The nineteenth was far below it in point of opportunity. Will it end as auspiciously as it has begun? It depends on how we enter the open door.

The week of prayer meetings held last week were for the most part well attended, the services being very enjoyable and helpful. What a pity they could not be followed up by a series of union meetings. It is worth while remembering the history of the week of prayer. It is distinctively missionary in its origin, having been proposed in 1856 by British and American missionaries in India, and, if our information is correct, the first meetings were held in Canada in 1858. The missionaries met together and asked all Christians to assemble together on the first week of each year to pray unitedly and without ceasing for the coming of the kingdom of Christ the world over. The idea met a hearty and instant response from evangelical Christians everywhere, and it is now among the established institutions of Protestantism in all lands.

The Presbyterian minister at Kobe, Japan, writes that only one in ten of the English residents at Kobe attends religious services on Lord's Day. He says these persons not only neglect public worship but violate moral laws. He counsels new comers to set a Christian example to natives instead of descending to heathen levels of loose living. "There it is," says the Belfast Witness, the old story that the greatest hindrance to the spread of Christianity in heathen lands is the unchristian lives of people born under the Gospel. And do not ministers of the gospel experience the same difficulty in Christian communities? The inconsistencies of professing Christians are made the excuse by many people for turning their backs upon religion altogether. And thus, the blessed Master, is wounded in the house of his professed friends.

The Bishop of Ripon computes the population of the world at the beginning of the last century at 1,000,000,000 and the Christian population at 200,000,000—that is one fifth of the whole. In 1897 the population of the world was estimated at 1,500,000,000 and the Christian population at 500,000,000—that is one-third of the whole. He shews that the relative increase in the number of professing Christians was far greater during the last ten years under consideration than during any other decade in the century. Again, in the year 1900 the population governed by Roman Catholics was estimated at 1,500,000,000 and the Christian population at 520,000,000—that is

one-third of the whole. At the beginning of the 100 years the population governed by Protestants was only one-third as large as the governed by Roman Catholics, at the end of 100 years that governed by Protestants was more than double that governed by Roman Catholics.

The Rev. E. D. Maclaren, D. D., Toronto, appeals for men to fill many home mission fields. In the Presbytery of North Bay there are six fields without supply, and in every presbytery in the Synod of British Columbia there are from one to four fields lying vacant. The people are complaining bitterly of the lack of religious ordinances; and in some places other denominations, believing that the Presbyterian church has "gone out of business," are offering to purchase our church property. In the British Columbia Synod alone seven ordained men and six students are urgently needed, and a Hungarian missionary should be at work amongst the people of that nationality along the line of railway west of L-tibridge. An ordained missionary should be sent into Telegraph Creek on the Stickeen River, in the Presbytery of Westminster, and another to the Barr colony in the Presbytery of Edmonton. The cases of special urgency are Trail, Kaslo and Michel or Morrissey, in the Presbytery of Kootenay, Camborne and Princeton, in the Presbytery of Kamloops, and Pender Island and the Wellington district in the Presbytery of Victoria.

The report on the Philippines, issued some time ago by the United States senate, is in some respects a startling document, particularly with regard to the morality of the Spanish friars who practically ruled the islands before the advent of American administration. The report quotes Senor Don Felipe Calderon (educated in Manila by the Jesuits, also a pupil of Archbishop Nozaleda) that he knew a large number of Spanish friars, and says of their morality—"It was such a common thing to see the children of the friars that no one paid any attention to it; and so depraved had the people become in that regard, that the women who were the mistresses of friars felt great pride in it, and had no compunction in speaking of it. So general had this thing become that it may be said that even now the rule is for a friar to have a mistress and children, and he who has not is the rare exception. If it is desired that I give names, I could cite a hundred children of friars in Manila, and in the province everywhere. Beginning with myself; my mother is the daughter of a Franciscan friar. In Pandacan, Isidro Mendez, son of the Bishop Pedro Payo, when he was the parish curate of the Pueblo of Pamar; Colonel Aguilar, of the Spanish Board of Liquidation, son of Father Ferrer, an Augustine monk; Dr. Gonzales was also the son of a friar. I myself have acted as godfather for three children of friars. I am now managing an estate of \$40,000 that came from a friar for his three children. A family lives with me who are all children of friars. The exception to the rule among the friars was not to have a mistress and be the father of children by her.

Our Contributors.

Home Mission Fund.

The Home Mission Committee made a careful estimate, in March last, which showed that \$110,000 would be required to carry on the work during the present church year. Owing, however, to the large immigration, it was found necessary to open up many more new fields than was anticipated, and, with a view to giving continuous service, a large number of missions heretofore supplied by students, were raised to the status of fields supplied by ordained missionaries, adding considerably to the expense of working these. The work among the foreign population has also made unexpected progress, and we have a much larger staff employed in carrying on that work than we had at the beginning of the year. Because of the rapid expansion in these directions it seems now as if, instead of \$110,000 at least \$120,000 will be required.

Although we are now within six weeks of the close of the church year, less than \$40,000 have been received. Of this amount \$5,000 has come from the Synod of Montreal and Ottawa; \$11,485 from the Synod of Toronto and Kingston; \$9,023 from the Synod of Hamilton and London; \$1,400 from the Synod of Manitoba and the North west; \$593 from the Synod of British Columbia, and the balance from other sources.

It is to be regretted that so many congregations hold back their contributions for this, as well as other schemes of the church, until the closing days of the year. The Home Mission expenditure to this date is \$30,000 in excess of the revenue, and about \$51,000 or \$52,000 additional will be required next month to meet the salaries of missionaries etc., for the current half-year. In other words, we will require to get in, prior to the 29th February; \$80,000 for Home Missions in addition to what has already been received, if we are to equalize the expenditure and the revenue of the year.

The attention of congregations has often been called to the desirability of forwarding Missionary money quarterly to the Treasurer of the Church instead of holding it all back until within a few days of the close of the year. This would enable him to meet the urgent demand for advance grants from many of the western Presbyteries. According to the present practice, the missionaries only receive their grants from the Home Mission Fund half-yearly, although advance payments are made to the western Presbyteries when asked. Where missionaries are dependent very largely upon the grant they receive from the Home Mission Fund it is not fair that they should be expected to live out of the whole of this for six months. To enable the Agent of the church to make advance grants to Presbyteries, it is necessary that contributions should be forwarded to him at least quarterly, more especially by the larger congregations of the church. Some of these do this but the number is very limited.

Last year, the Committee reported to the General Assembly that there were 184 special contributions of \$250 each, for the support of missionaries in special fields. In most cases these were not guaranteed for any definite period, and, in some cases, have been discontinued. Are there not many other congregations, Sabbath schools and individuals throughout the church who will provide the amount necessary (\$250) for the

support of a missionary in the West? Where this is done, a particular field is assigned to the contributor and correspondence is forwarded regarding the work in the particular field. Any curtailment of the work in this critical period of the country's history, would be a direful calamity. New fields are being constantly opened up, and only the other day, the Superintendent in Manitoba reported to us the opening of six new fields in one Presbytery last month.

With a largely diminished revenue from the old country, it is necessary that we should look to our own people for greatly increased liberality on behalf of the work. While the East has contributed generously in the past—many out of their poverty—we confidently look to the West, with its rapidly increasing wealth, to do its share and manifest large-hearted liberality in supporting ordinances among themselves and in generous gifts for the carrying on of Home Mission work in the surrounding districts—R. H. W.

News From India.

FROM A CORRESPONDENT.

Miss Dr. McKellar is probably now on her way to Canada, provided she so far recovered as to be able to undertake the voyage. The long strain has proved too much. In the famine of 1900 she and Miss Campbell fed daily over 1,000 people. The water famine was there as serious as the grain famine. Without means of their own, and before money was sent from Canada, they raised what was needed for the feeding of all who came to them in distress. Water they bought from a spring they heard of, about four miles out, and by the help of the famine girls of 1898 the food was cooked and distributed every day about noon and water was given at all times to all. Amongst such crowds, a large proportion were suffering from some sickness, and to these Miss McKellar and her assistants gave all possible attention. It was almost night and day work; but bravely they continued to do what was possible, till the crowds melted away, when the rains gave them work and hope of some harvest. The plague has followed the famine and unselfishly she again sought to help where the need was greatest, and at last has brought herself so low that she has been ordered home, as soon as possible, in the hopes of saving the life of one of our very best missionaries. She was to sail early in January from Bombay. She has left throughout all that part of the country a memory of earnest, unselfish Christian service that speaks, and will continue to speak, louder than any words of the preacher; and will be a very real help to him who goes in the name of Christ, whom she so faithfully lifted up always.

The rest of the staff are all fairly well. Drs. Turnbull and Chone Oliver have been most unsparring and unselfish in their efforts amongst the plague-smitten. They have escaped, but are so run down that a rest is urgently called for to avoid another breakdown.

Plague.

The plague mortality for the week ending 24th October has risen to 18,177. An increase has been reported in all provinces, except Hyderabad, Rajputana, and Central

India. The deaths number 11,736 in the Bombay Presidency, 569 in the United Provinces, 593 in the Punjab, 1,522 in the Central Provinces, 931 in Mysore and 923 in Hyderabad.

It has now been driven out of Mhow, also the Indore Residency, and the British officials are doing their best to prevent its return. They go from house to house, turn out to the street all in the house, have the whole washed out with disinfectants, and burn any goods likely to contain germs.

There are still some cases in the city of Indore and in the villages round about, i.e. in the territory of Maharajah Holkar, where comparatively little is or can be done by the British Government; and so it is quite possible it may again return to the two camps. In the villages the mortality is very heavy. Some villages have been almost cleaned out, and in most but a small part of the population remain—the result of flight as well as death. It is always worst in the cold season, and so there may be a recurrence for three months yet—till April or May.

Chaplaincy.

For years one of our Missionaries has been acting as chaplain in Mhow and Nee-much to the few Presbyterian soldiers and civilians. The attendance was never large—often not more than thirty. As it required only one sermon on Sabbath evening and the prayer meeting on Wednesday, together with hospital visiting, &c., it was regarded as giving work to the new Missionary before he was able to speak the language. The Church of Scotland, to whom the work belonged, have now appointed one of their own men to the place. It is unfortunate that the first appointed should be Mr. G. McKelvie, one of our former Missionaries. He was appointed a Missionary of our Church in 1888 and resigned in 1890, after taking a somewhat prominent part in developing our Mission troubles, that have so long wearied the Church. Since then he has filled a number of what are called Colonial Chaplaincies in different centres in the Mauritius, Ceylon and different places in India—never very long in any one place—and now is to come back again to the place where he obtained his wife and first began work in India. Let us hope his presence there may not prove hurtful to our Mission interests; but the appointment is unfortunate in the circumstances.

Sir Hugh Daly is now agent to the Governor-General at Indore. He is the son of Sir Henry Daly, of Mutiny fame, who was A.G.G. at Indore when our Mission first began to work there. If like his father, Sir Hugh will be helpful to our work.

Lord Curzon.

I have already referred to the very unfortunate and ill advised action of Lord Curzon in recognizing and appointing the High Priest of the Buddhists in Burma. A very strong agitation on the part of the Missionaries there, indicates that the matter will not be allowed to rest. The question was dealt with at the annual meetings of the Conference of Baptist Missionaries at Bassein on October 15, 16, and also at the annual meetings of the Burma Baptist Missionary Convention at which over 4,000 native Christians were present, the following resolution was passed:—

Whereas the Government of India has hitherto steadily pursued the policy of religious neutrality, and

Whereas it is reported that at a State function at Mandalay, His Excellency, the Viceroy, urged Buddhists to cling to their religion and at another State function at

Aligarh urged Mohammedans to do the same thing, and

Whereas His Excellency has decided to recognize a Thathanabaing for Upper Burma, bestow on him a sanad and an official seal, and deal with him "for administrative purposes" although the late Earl of Dufferin and Ava, as Viceroy of India, refused a similar request of the Buddhists of Upper Burma at the time of the annexation, on the ground that it was precluded by the avowed policy of religious neutrality of the Government of India, and

Whereas this policy is unduly and unjustly partial to one religious body by giving a state to its head.

Resolved, that we deplore this new policy of the present Viceroy and urgently desire that time honoured, avowed policy of religious neutrality be strictly adhered to by the Government of India.

Knox College and Cooke's Church.

Several of the Toronto papers are making a good deal of stir over the alleged refusal of Cooke's church in that city to continue its usual contribution to the sustenance of Knox College on the ground that one of its professors teaches unorthodox doctrine. We make two or three extracts, as showing the attitude of the parties concerned.

Mr. Caswell, of Cooke's church, said to a representative of The Mail, that the members of the committee saw no good in the views of Prof. McFadyen on the higher criticism, as set forth in his book, "Old Testament Criticism and the Christian Church." Moreover, they had been informed that the professor was teaching his views to his classes in Knox College, and they simply declined to countenance it. The grant to the college was only about \$55 a year, but the committee thought a principle was involved.

Rev. Dr. Caven, principal of Knox College, was seen in reference to the matter, but he declined to make any statement whatever. He would not talk on the action of Cooke's church, nor would he give an opinion on the orthodoxy of Prof. McFadyen's books.

Prof. McFadyen, on being interviewed by The News, said: "So far as I have seen the discussion so far in connection with Cooke's church has not been on any questions involved, but made up simply of statements. The question is not one which can be localized in Toronto or any other city. The movement of Higher Criticism has spread over Germany and Britain; perhaps the reason it has not been more strongly felt in Canada as yet is the fact that this is a young country, and attention is not concentrated so closely on religious thought. Every advance in thought must be attended by opposition from those who are conservative. The object of my book was to unite the two schools rather than to enhance their separation; and I endeavored to show that their points of agreement were much more numerous than their differences. I cannot attempt to summarize in a short space an argument that took me two years to elaborate. For that I shall have to refer you to the book itself."

The professors of other theological Colleges have also been seen by representatives of The News. Rev. Prof. Campbell was refreshingly frank. He is reported to have said: "No, I do not imagine that this action of Cooke's represents any widespread revolt against the newer theology. I will tell you what it may signify. I should think it very likely that it means a demonstration against Knox College. Knox College is not a

popular institution.... There is absolutely no indication in Montreal, that I am aware of, of a disposition to find fault with the orthodoxy of any of the Church's leaders of thought. Laymen, as well as ministers, have participated in the advance, and in several churches I could name, whose pulpits are occupied by the more conservative ministers, you will find leading members of the congregation far in advance of their minister. One is at a loss to know what college the Cooke's church authorities would approve of. I suppose they might safely send their young men and their money down to Nova Scotia, or perhaps, the new British Columbia college would suit them."

A special to The News from Kingston, under date 16th inst., says: The charge of unorthodoxy made by Cooke's church, Toronto, so far as Queen's is concerned, is looked upon here as absurd and quite as ridiculous in the case of Rev. Prof. McFadyen, of Knox College. A theological doctor here, who has read Prof. McFadyen's book on "Old Testament Criticism and the Christian Church," terms it as a book "making for peace," and very far removed from unorthodoxy. Regarding Queen's, the professor referred to is no doubt Rev. Dr. Jordan, but his friends say that if ever there was an orthodox man, Prof. Jordan is one. His book on "Prophetic Ideals" is one of the finest of recent publications, helpful to all Bible students and saturated with orthodoxy. Queen's theological professors, which include Principal Gordon, Rev. Drs. Ross, Jordan and McComb, are declared to be the essence of orthodoxy, and are sought by congregations all over the Province to preach to them. They are constantly filling the pulpits of Kingston, whose people are very orthodox, and no one has ever dreamed of looking upon any one of them as doubtful. Prof. Jordan's physicians will not allow him to be interviewed. They have ordered him to take complete rest.

The Church and Education.

In a recent address Rev. Hugh Munro, B.A., minister of St. Paul's church, Bowmanville, spoke in part as follows on this important subject:

Those who have accepted the Christian view of life should regard all questions from that point of view. The founder of the Christian religion moreover fixed with a definiteness there is no mistaking the first principles by which his followers might test themselves and know themselves to be true followers of his. Speaking of His own mission He said, "I am come that they might have life and that they might have it more abundantly," or as another translation of the same text has it, "I am come that they might have life and that they might have it in full abundance." He also said to his followers, "As My Father hath sent Me, even so send I you." This became by the command of her Lord, the commission to the Church. The Church is bound by solemn duty to minister to the life of man. The Church is to regard as her enemy whatever prevents men from having life in full abundance.

And this is the only motive a good Christian will have in Educational affairs.

But this, the Christian point of view, is not the only one adopted amongst us. Some test the value of the schools and courses of study by a very different principle—a principle of which they are perhaps not conscious. If they stated the principle in clear form they would be ashamed of it.

Even the argument that our schools should produce good citizens is not, put in that form, a claim from the Christian-view point. Christianity is not concerned about the fall of any nation as a nation. The child's life for its own sake is the primary consideration. So many seem to want our schools to produce soldiers, shop-hands, clerks, teachers, etc., showing clearly that they have put some other consideration first, and the child second. Their view is that the child is to minister to something—the nation, some class interest, or to wealth productions. It was a grave sin long ago for parents to sacrifice their children to Moloch. But there are other ways of committing the same sin. The three great anti-Christ's of to-day, the three false gods to which human sacrifices are being offered are—Militarism, Commercialism, and Pleasure. These three spirits incarnated in men are clamouring to have education suited to their ideals. Against these the good Christian is to set his ideal. The good of the child for the child's own sake.

Now, in a community where the Christian sentiment still rules their is room for honest difference of opinion as to how the child's heritage of life in full abundance may be preserved. The chief thing, however, is to have the pure motive of preserving it. If this pure Christian motive is strong in the rate-payers, strong in the school board, strong in the teachers themselves, no small matter, such as what subjects the child shall study, will make any great difference. The good Christian rate-payer should be known as the man who never complains about the schools, unless there be inefficiency or an anti-Christian atmosphere about the children. About salaries and expenses he never complains. Mammon worshippers do that. The child is to have the best at whatever cost.

Nor will even intellectual attainments usurp first place in the list of what it is good the child should have. There are more important elements in life than intellectual cleverness. Good manners, good morals are more important. How much stress does the average community lay on these features of education? The Christian view of life binds the Church to guard the life of the young—that is the charge given to the church—and the members of all the churches should use their influence to preserve in the schools, where the children spend the best hours of their lives, an atmosphere where good morals and good manners are esteemed the chief parts of a successful life; and intellectual attainments are at least not put first.

Rev. W. D. Reid, pastor of Taylor Church, Montreal, has received a communication from the Rev. Wilbur Chapman, D.D., inviting him to the next conference of Christian workers at Winona Lake Camp next summer. Dr. Chapman also asks permission to publish, in pamphlet form Mr. Reid's paper on the last conference which appeared in the DOMINION PRESBYTERIAN and other periodicals.

In connection with the meeting of the western commission of the Presbyterian Alliance, to be held in Toronto on January 27th and 28th, a public meeting is to be held in Bloor Street Presbyterian Church on Wednesday, January 27th, when addresses on the work of the Alliance are expected from Rev. Principal Caven, D. D., Rev. Dr. Kerr of Richmond, Va., Rev. Dr. Runell of New York, Rev. Dr. Roberts of Philadelphia and Mr. Baer, Presbyterian Home Mission Secretary, New York.

The Quiet Hour.

Jesus Calls Four Disciples.

S. S. LESSON—Luke 5: 1-11. Jan. 31, 1904.
GOLDEN TEXT—If ye continue in my word,
then are ye my disciples indeed—John 8: 31.

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

Pressed upon him to hear the word, v. 1. The gospel graciously and fully presented must always attract, because it is the only ranacea for the aches of the heart. Like the miserable, emaciated victims of the appalling Indian famine, who stretched out their skinny hands and called, in the piercing accents of hunger, "Bread, bread," so the world stretches out its eager hand for the "Bread of Life," and presses upon Him to hear the word of God.

Launch out into the deep, v. 4. Too often do Christians in their work hug the shore and put down their nets in calm, transparent water, where there is little trouble and where also there are few fish. Let us be courageous, and, with firm faith in our gospel, go where the fish are. The eager joy with his rod and line, if he gets no fish off the bridge, stops not there all day, but tries a log, then a rock, then a raft, until he finds at last a sequestered spot, from which he lands them one after another. Thousands of souls pass along our streets; let us not only angle for them in church and Sabbath school, but follow them to their offices, their homes, it may be their unworthy haunts, and boldly let down our nets for a draught.

At thy word, v. 5. Noah builds his ark, Abraham leaves the home of his childhood; Moses stretches out his rod over the gloomy caverns of the Red Sea, Gideon shouts the battle cry, at the command of God. To us the obstacles may seem insuperable, but God bids it and that is enough. The dark carnalism of Aneiticum seemed a hopeless problem to civilization; nevertheless at God's word brave, trustful Geddie landed without human aid or protection, and left the island Christian. There can be no real failure when we are doing God's will.

Depart from me, v. 8. Isaiah saw the glory of God, and he said, "I am a man of unclean lips." To know God is to feel our own sin and shame in a tenfold degree.

"Sin stained am I, and Thou art pure;
Oh, turn Thy steps some other way;
How shall I dare Thy gaze endure?
How in Thy sinless presence stay?"

The fishermen were gone out of them, v. 9. It is when we are at the point of despair and on the brink of failure that we oftentimes stand nearest to success; for then, mistrustful of ourselves, we are ready to follow the directions of our Lord. Let us welcome, then, even the difficulties and disappointments of life. They are not our foes but our friends. The Lord's messengers, indeed, they are, to summon us to a more perfect trust in His unerring guidance. There is no extremity in which He cannot deliver us. The greater our need, the better the opportunity for Him to manifest His divine wisdom.

Fear not, v. 10. How gracious are the words! Our sins give us good cause to fear. For they make us deserving of God's wrath. But in His mercy He covers our sin and removes our condemnation. He fills our hearts with peace and then sends us forth with the message of peace to others.

Catch men, v. 10. Men have to be "caught." Fishing needs patience and skill. Some fish are only caught when the tide is high and others when it is "slack"; some

under cloudy skies and others again in sunny weather. So with men; we must often bide our time, ever be patient, but never despair. But it has been well said: "As in fishing, so, as a rule with men, the best time to seek them is during the slack of the tide."

They forsook all, v. 11. To serve Christ, does not require of us all that we shall leave our homes or give up our possessions. But it does require us to place ourselves everything we have at His disposal. This is expected of every disciple. We are not all called to be apostles, but the spirit of the apostles should be shown by each of us.

FOR DOMINION PRESBYTERIAN.

The Old is Still Needed.

By C. H. WETHERBE.

I have recently read statements by reputedly orthodox ministers that such preaching as prevailed in conservative pulpits forty or fifty years ago, will not be sanctioned by intelligent men and women today. It may be presumed that such writers have in mind a class of hearers who entertain liberal views like those held by themselves.

These exceedingly "intelligent" people are loudly advocating the glory of what they call "the new evangelism," and this seems to mean a diluted gospel, one in which the great truths of the cross of Christ are either left out or are explained away.

Rev. J. Wilbur Chapman, in a recent sermon, and referring to what a distinguished author lately wrote, namely, "He who tries to reproduce Finney and Moody is a plagiarist, but not a prophet," says: "I believe Finney would startle some of us into action if he could come before us as he did before the people who used to live in Western New York, when, as they looked into his face, they became convicted of sin, and when they heard his voice they thought the judgment day had come. I am sure that Mr. Moody would move this world if he stood here in these days with the doors of opportunity wide open, and if he should come in the days of the old hippodrome meetings, when the Holy Ghost was upon him as truly as upon Paul!" These are words of truth, and they need to be rung into the ears of all who are talking foolishly about "the twentieth century thought," as though, very suddenly, there had come into the brains of wisecracks a mass of wisdom which far excels God's wisdom, as revealed in His gospel. Verily, the old plan of salvation, and all of its related doctrines, is still needed. The natural man is still dead in sin, and nothing less than faith in Christ's atonement can bring him to life.

Launch Out!

By THEODORE L. CUYLER, D. D.

"Launch out into the deep!" This was Christ's order to Simon Peter after a night of not very successful fishing. Accordingly Peter sets the bow of his little boat towards the deep water where the fish are and after the net has been cast, there is a prodigious haul that requires some extra effort to bring it to shore.

"Here is a motto for churches and pastors. "Launch out!" Perhaps the past year has not been one of much success in winning souls to Christ. One reason probably was that there was not enough effort to reach the unconverted either by fervent preaching to

them in the pulpit, or by personal effort with them out of the pulpit. Plain, pointed, pungent sermons warmed with love and steeped in prayer are the minister's needed work on the Sabbath. But such arguments and appeals must be followed up. A pastor often accomplishes as much by an hour of close friendly conversation, as by any amount of pulpit appeal. The Sabbath school teacher can reach his or her scholars most effectively by a private visit, and a faithful talk with each member of his class. Personal work does the business; not all the fish are caught by the net; each fisher must drop his own hook and line baited with love.

At the beginning of a new year's work the first duty of faith is to make new ventures. "Launch out," and with the Holy Spirit's aid make the effort. I would not make too much of the word "deep," which in the New Testament incident had only a local significance in fishing. Still there must be a deep down faith in your hearts, and a deep down love of souls, and an insatiate desire for their salvation. Shallow interest, shallow feeling, shallow praying wins no souls for the Master. The minister who longs to convert souls must lay hold of the deep truths of God, and strive to penetrate the depths of the heart before him. It is down in those depths that lurk the depravity, the besetting sin or the unbelief that keeps the sinner from Jesus Christ. The truth must go far enough down to reach the roots in order to produce deep conversion. Spiritual peace, spiritual joy and spiritual power all depend on Christ's getting full possession of the heart.

It is well also to "launch out" beyond the regular church goes, and to strive to reach the outsiders—even those who may be regarded as "hard cases." As in fishing, the fish that bite readily are easily taken, so there are persons brought up under gospel influences that yield more readily to the truth. But the inveterate Sabbath breakers, the open scoffers, the hard drinkers, the profane and openly ungodly class are too often passed by as hopeless. Soul of Tarsus was not a very hopeful case;—cannot the same Divine Spirit that subdued and transformed him, convert the most impenitent and hardened sinner in your community? And when a conspicuously irreligious person in any place is converted, the effect is all the more powerful. Then, my dear friends, if the Master is on board with you—(is He was with Simon Peter)—launch out into the deep and according to your faith, your courage and your loving zeal will be your ingathering of converted souls.

At this season the ordinary greeting is: "I wish you a Happy New Year." Sometimes it is uttered in empty formality; it is often spoken to those who are making themselves wretchedly unhappy by their own sins and follies. Even Christians often make serious mistakes in their pursuit of happiness. Suppose that any of you should saunter off for a walk, saying to yourself, "now I will enjoy myself." The walk soon becomes wearisome; you are thinking only about yourself, and find no enjoyment. Suddenly you hear a scream of a child that had fallen into a neighboring river; you plunge in, rescue the little creature, and when you deliver it into the hands of its mother, you feel a thrill of exquisite delight.

That illustrates exactly the condition of many Christians both in the pulpits and pews. They try to become happier by thinking about it, and talking about it, they discuss "the higher life," and "twentieth century revivals," and it all ends in vapor. Let them launch out into practical efforts to awaken and save perishing souls; let them

begin to win sinners to the Lord Jesus, and floods of joy will pour into their own souls. They are doing their duty, and in doing it they find genuine happiness. Stop talking too much about "revivals," and revive yourself by trying to make somebody better, by helping up some sufferer, and by leading some soul to Christ. Then your new year will be one of joy and gladness. Try it and see.

At All Times

A Christian must be a Christian all the days. It is not enough to be in the Spirit on the Lord's Day—we must be in the Spirit on the other days, too. We are to keep ourselves in the love of God all the week. Holiness does not consist merely in devout feelings toward God and reverent worship in God's house. We are to be Christians in our school life, in our business, in our amusements, in our friendships. We are to carry out the principles of Christianity in our associations with the world. Our hands are God's, and can be used fitly only in doing God's work on any day. Our feet are God's, and may be employed only in walking in good ways, the ways of Divine commandments, whether it be on Sunday or Monday. Our lips are God's and should speak only words that honor God and do good, whether it be in religious conversation, or in the talk of the parlour or the place of business.

A New Year's Wish.

A little tenderer each day
To all who hold me dear;
A little sweeter in my home,
May I become this year.

Oh, may my eyes, that plainly see
My neighbor's faults, grow clear
To sins and errors in myself,
As fades the passing year.

As the chill winter frosts give way
To sunshine's sweet appeal,
May to the winter of my heart
Love's gentle radiance steal.

And thus upon life's barrenness
Shall flowers and fruit appear,
Each season bringing heaven's gifts
To bless my happy year.

—Christian Endeavor World.

Pressed Down Upon Christ

I do feel my-self, now, to be more close to Christ than ever I was. My weight of sin helps to press me down on him. My weight of trouble, my weight of care, my weight of anxiety about the souls of my hearers, and even my weight of joy, all help me to press more on my Lord. The way to be coming to Christ, brethren, as long as ever you live, is to lean more on Christ, press more heavily on Christ, and depend more upon Christ than ever you did. In this way, you know, some stones seem, by long abiding and pressing, to cleave to one another, and unite together till they appear to be no longer distinct, but one mass. Have you not often noticed in an old Roman wall that you cannot distinguish the mortar from the stone? You cannot tell where the stones were joined; they have grown to be one piece. And blessed is that Christian who, like a living stone, has continued so to come to the foundation till Christ and he have become one, as it were; yea, one in conscious fact, so that nothing can divide them.—C. H. Surgeon.

Give strength, give thoughts, give deeds,
Give love, give tears and give thyself;
The more we give
The more we live.

Our Young People

Jan. 31. Every Christian a Missionary.

Some Bible Hints.

We are witnesses (v. 48). We also have seen Christ. We also know Paul. We also have experienced miracles. What we have witnessed we are to tell.

We are witnesses. The original Greek is the same as "martyrs." A faithful witness suffered martyrdom in those days. He cannot altogether escape martyrdom in these days.

Our witnessing must be "in His name" (v. 47). That is, in His strength, in His way, and for His glory. No other kind of preaching witnesses to Him.

We are to witness everywhere, beginning at home (v. 47). Unless we witness at home we cannot witness effectively anywhere else. Unless we reach out everywhere with our zeal, the fire will not burn brightly at home.

Suggestive Thoughts.

When our ministers can do all our eating, breathing, and growing for us, then let them do for us all our evangelistic work.

Lines reach from everywhere to everywhere. We can do foreign missionary work without leaving home, and we can affect our home conditions from the ends of the earth.

In the good days coming, either no Christian or all Christians will bear the name of missionary. Those that stay should be as such missionaries as those that go.

"Called to be a missionary"—called by Christ's example, called by Christ's command, called by Christ's desire, called by the great need, called by the wonderful opportunities, called by our own ability!

A Few Illustrations.

Wireless telegraphy is showing how the world is knit together physically; missions show how the world is knit together spiritually.

Missions, a century ago, were like men passing buckets of water at a fire, but missions to-day are like the great streams playing upon the fire from below and above.

Our religion will spread in foreign lands only as we make missionaries of the natives; but we must have the missionary spirit before they can catch it from us, as a match must be lighted before it can start a fire.

The Mormon church has spread because all their promising young men must be missionaries, and go out for a few years to propagate their false religion, just as young men in Germany must serve a period in the army.

To Think About.

What genuine missionary work have I ever done for Christ?

How am I inspiring others to missionary work?

Is my missionary work done gladly or grudgingly?

A Cluster of Quotations.

• Fill Thy church with faith and power,
Bid her long night of watching cease;
To groaning nations haste the hour
Of life and freedom, light and peace.

—Ray Palmer.

The church that gives itself with passionate interest to save others receives back into its own life the richest blessing.—Capen.

Every Christian of every age and calling is appointed an ambassador for Christ—James H. Brookes.

The moment a man says that his Christianity does not require him to give the

gospel to the world, then he has not a Christianity at all.—Speer.

How God Divides Man.

Men divide their fellow-men by worldly standards, by lines that run parallel to the world; God divides men by heavenly standards, by a line that runs from earth to heaven. So, as some one has said, man divides men horizontally into upper, middle, and lower classes, while God divides men perpendicularly, the right and left hand, the spiritually faithful and the spiritual failures. It is often because of these very different standards that God's ways are not as our ways, nor his thoughts as our thoughts. We may be seeking for ourselves a high place according to these worldly divisions, while God is seeking for us instead a place on his right hand. We almost unconsciously will be using the horizontal lines of the world, and be calling men high or low, while God will be using the up-and-down lines of the kingdom, and be calling the same men very differently. We only begin to know other men and ourselves rightly as we gain some vision of how things look when divided by God's upright standards.—S. S. Times.

All religious work meets many discouragements; but it is also full of brightness, if we will look on the bright side. In some societies you hear nothing but wailing. The young people are moving away. The pastor takes no interest. The members are growing careless. The society is running down. Such talk creates and augments the very troubles it exploits. Talk the bright side. There is none? Then "polish up the dark side!"

Daily Readings.

- Mon., Jan. 25.—Withholding the truth. *Jonah 1:1-3*
- Tues., " 26.—Constrained by love. *2 Cor. 5:13-21*
- Wed., " 27.—Weakness no excuse. *1 Cor. 2:1-5*
- Thurs., " 28.—Liberal giving. *Mark 12:41-44*
- Fri., " 29.—Inviting others. *Ps. 34:1-8*
- Sat., " 30.—Praying for others. *Col. 4:2-4*
- Sun., " 31.—Topic—Every Christian called to be a missionary. *Luke 24:47-49*

Many a trusting child is cast down because the little love-service, which may be required, seems too small to be counted for aught in the great harvest field, forgetting that the dear Lord asks of his children only so much as He gives them ability to perform.—Selected

A man can't be a good Christian very long by just sitting down and watching others work at it.

Great Traveler—The Chinese make it an invariable rule to settle all their debts on New Year's day. American Host—Yes, but the Chinese don't have a Christmas the week before.—New York Weekly.

If you follow in the footsteps of Christ you will leave your marks behind.

The brightest of all lights is the Light of the World.

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An old resident recalls the "good old days" of "preaching matches" between ministers of different denominations, when on successive Sabbath evenings the respective pulpits would deliver attack and reply on Immersion, Infant Baptism, Calvinism, Armenianism, and the like. Possibly some of these questions are not today regarded as quite so important or essential as they were once thought; perhaps the discovery has been made that the minister who propounds his views affirmatively indulging very little in attack, attains his end as effectively as if he immersed himself to the neck in irritating controversy.

The Church News Association of New York has recently taken a census of the Sabbath attendance at the churches in that city. The results are that in round numbers one-fourth of the population of New York, excluding the 400,000 Jews, was found in the various Protestant and Catholic churches of the city. The total number of churches counted was 451, their total membership was 664,885, the total number in attendance was 427,135, the percentage of women being 64.3 and of men 29.1. The Episcopalians stood first among Protestants in number of churches, membership and attendance, and the Presbyterians second. One-fourth the population in the churches on any one Sunday is regarded by the Presbyterian Banner as "not a discouraging proportion."

THE DOMINION PRESBYTERIAN

"ALWAYS AT IT, AND ALL AT IT."

Presbyterians and Methodists are getting to be very good friends. When they unite their energies for some common object, in most communities they constitute a pretty strong combination of influence. Very likely each can learn something from the other. In many places the Methodist motto, "always at it, and all at it," is admirably worked out. Every new member of a church should, if possible be given something to do. The benefit is two-fold: the church gets another worker; the new-comer or the novice gets an interest obtainable in no other way. In the case of a new-comer, especially if at all shy, there is no better way of becoming acquainted with some of those in a congregation best worth knowing. When one thinks of it, what a power for varied good, what an influence in the community, any congregation might become, were its members properly seized of the idea that for the work in hand their responsibility in degree is not less than the responsibility of the minister! The minister should not be expected to do it all. Perhaps it is a tactical error, a mistaken kindness, for him to attempt to do it all. It is not a bad maxim, as one thinks it over,— "always at it, and all at it"

CONCERNING ENCOURAGERS.

The supply of depressers is usually equal to the real needs of humanity. A youth unduly bumptious may need the services of the depressor. But after all, circumstances and the battle of life presently knock some sense into the heads of the most bumptious. What may be needed is a larger supply of encouragers. There are a few people in this world who are so far from being bumptious that they are actually discouraged. There are those whom a word of encouragement is as necessary as sunlight to a plant. Even the preacher has his human side; we are inclined to think his preaching would show more improvement under an occasional word of honest and hearty appreciation of a good sermon, than under criticism of some sermon not quite so good. The encourager need not confine himself to any sphere of life; nor need he be afraid the average traveller along life's highway will be spoiled by over much encouragement. The depressers can be relied on to keep the average right.

THE WORLD TO-DAY in December fulfils admirably the purpose implied in the title of this publication. It contains first of all a review of events of the month, in which the revolution in Panama, the Alaskan Boundary award and the Russo-Japanese imbroglio find a place. Following is a Canadian view of the Alaskan award by the author of *The Peninsulars*. H. P. Cope writes interestingly on "The American Invasion of Canada," while William Elliot Griffis contributes a spirited article entitled "Korea and International Politics." Other noteworthy features are Professor Small's article on "The German View of America," "Impressions of the Far East" by the Barrows lecturer for 1902-3, of the University of Chicago, and "English Colonial Experience and American Colonial Problems" by N. Darnell Davis. Very appropriately stock is taken of the year 1903 in a section headed "The Making of To-Morrow." The illustrations, as usual, are beautifully executed.

HONOUR TOWARDS GOD.*

It is a pleasure to call attention to a little book published by Oliphant, Anderson and Ferrier, of Edinburgh and London. The title is *Honour towards God*, and the author is John Kelman, whose late work *The Faith of Robert Louis Stevenson* has met with such a favorable reception. The present book is somewhat unique in outward appearance, but pleasantly so, and its plain, grey covers do not in any wise diminish one's appreciation of the sparkling thoughts contained therein. In eight short chapters Mr. Kelman develops his main subject, "honour towards God." The first chapter deals with the value of a point of view, and immediately strikes a note which will find a deep response in many hearts. The value of a point of view, especially where we are considering so important a matter as life, cannot be denied; the instability of unprevailing souls is too general to admit of any denial. The author with fine liberality points out that there may be several points of view from which men may look out and see the world and life in some sort of clear perspective; the all-important matter is that men should have some sane and worthy point of view. Mr. Kelman finds such a point of view in the conception of God's trust in man. It is usual to speak of man's faith in God, but our author reverses the order; and because God has honoured man by believing in him and trusting him, he conceives that man is thereby under a high obligation to think and act worthily. And so we have the idea of "honour towards God." Life is an affair of honour; it has been the policy of God from of old to trust men. The author's treatment of this phase of his subject is very luminous and inspiring. "It is an easy judgment, and pleasant to a certain type of mind. It is always easy and pleasant to that type to be hard on a man when his back is at the wall. If the tower of Siloam falls, or Pilate's sword slaughters, no doubt the victims were sinners beyond all the rest. Now the worst thing about this view is not its cruelty to sufferers, but its slander of the character of God. God, according to it, is but the head of the party of Job's friends. He is regarded as suspicious, watching for men's failures with better opportunity than the keenest human eyes can have; always distrusting men, and cynical about their goodness; always at the catch, and ready to sneer that he knew that they would fail. In the Prologue in Heaven which forms the first two chapters of the Book of Job, a sharp division is made between the attitudes of God and Satan, and the role of suspicious watcher is once for all assigned to Satan....."

The above quotation is fairly representative. The following are from the chapter entitled "The Venture of Faith." "Those who are always protecting themselves by bad views of human nature forget that there is nothing so dangerous as to sink into a miserably minded man who disbelieves in the world he has to deal with. This is to escape the risk of battle only to fall into the certainty of disease; it is to choose to be a spiritual neurotic rather than a wounded soldier." Christ was "God's great trust to man, the para-

**Honour towards God* by John Kelman, Jun., M. A. Published by Oliphant, Anderson & Ferrier, Edinburgh and London. Upper Canada Tract Society, Toronto. Price, one shilling.

mount act of confidence, and the Cross is the frightful monument of man's broken faith. Yet that supreme betrayal has awakened the world's conscience, and brought back the noblest spirit of all those two thousand years in shame and penitence to the feet of the crucified." Such is the flavour of Mr Kelman's style.

Within the compass of a brief review it is impossible to do full justice to this admirable monograph on a timely subject. Mr. Kelman has delivered a timely message in a brilliant manner. His book is a thoroughly womanlike production, so larly, lucid, modern and searching; and as the publishers are giving it to the reading public in a cheap and attractive form it should be widely read on this side of the water.

The International Journal of Ethics (1305 Arch Street, Philadelphia.) for January 1904, will be read with interest by all those who are concerned with philosophic treatment of our moral nature. "The True Democratic Ideal" is ably handled by W. J. Brown, University College, Aberystwyth, Wales. T. C. Hall, Union Theological Seminary, New York, points out in his article on the "Relativity and Finality in Ethics," that the moral teacher is constantly asked to give an absolute standard by which we can judge our conduct. And he proves that it is better for us to strive to form our own ideas with help from the past than to slavishly obey any ready-made ethical system, no matter how correct it may appear to be. The article on "Proverbial Morality" by R. A. Daff, Glasgow University, will be of great interest to the average man. He shows how one proverb modifies another, so that we would need to consider the truth of two or more proverbs if we wished to use them as a satisfactory guide to our own conduct, "Seeing is believing," "All is not gold that glitters," "Procrastination is the thief of time," "Everything comes to those who wait," "Out of sight is out of mind," "Absence makes the heart grow fonder." One can see by these few antithetic examples why the author thinks that although the ideal of conduct presented by our proverbs may not be of a very high type, yet it is at least many sided and has on the whole a healthy desire for the happy mean. We find that there is one article, "The Toleration of Error" by a Canadian writer, Eliza Richie of Halifax; and there is a spirited discussion between J. H. Leubra and J. H. Hyslop upon a technical question in abnormal psychology. There are other strong articles; and besides there are quite a number scholarly reviews of books, both English and foreign, which deal with the ethical and social side of life.

HARPER'S BAZAR for February (Harper & Brothers, New York) opens with an interesting article by Agnes Repplier on The Spinster. Then comes the conclusion of The Memoirs of a Baby, where the baby is turned into a boy by the advent of a little brother. The Redemption of Mabel Muriel is one of Elizabeth G. Jordan's inimitable girl stories. The second instalment of Miss Thurston's serial, The Masqueraders, promises a good story of unusual plot interest. The various departments are full of good suggestions in regard to cooking, dress-making and general home-making.

A CASE OF MISTAKEN IDENTITY.

The following amusing story of Dr. Patterson will no doubt be enjoyed by his many Canadian admirers, and also by the good man himself.

One evening recently I called on a lady from Edinburgh, who was visiting relatives in the town. She was an exceptionally intelligent and orthodox member of the celebrated Dr. Whyte's congregation (Free St. George's) and was making her first visit to Canada. I found her reading, and knowing that she was fond of devotional books enquired if she had ever read any by Dr. J. R. Wilber the well-known writer. She replied "No, we don't see many American books in the old country." In the course of conversation I referred to a personal letter I had just received from Dr. Wilber, in which he spoke in the most eulogistic terms of the great and good work now being accomplished by Dr. Patterson in Bethany church, Philadelphia.

"Dr. Patterson!" Mrs. W. repeated quickly; "there was a gentleman by the name of Patterson on board the steamer Cedric. He was Irish and extremely popular with all the passengers, and kept every one in good humour with his jokes and witty sallies. It will no' be your friend though for we all took this man to be a priest."

"Did you meet him, I asked smiling, for I knew that this was not the first occasion on which Dr. Patterson could have established a claim to the Papacy had he been so inclined. "No," she replied. "I wasn't introduced to him; but one morning we were both reading on deck and exchanged a few remarks. "Where is your home" he enquired, "In Edinburgh" I replied. "I thought you were Scotch" he said with a merry twinkle in his eye "for I often see you reading the Psalms."

Being still under the impression that her interlocutor was a priest this worthy lady from the land of the covenanters said to me somewhat indignantly, "I thought I'd like to peek over his shoulder and tak' a look at his book, for think's I tae mysel', it'll no be anything as guid ye'll be readin'."

I was pleased to inform her that the genial Irishman, who had so excited her suspicions, was no other than the pastor of the largest congregation in the Presbyterian denomination; and one of the most ardent admirers and pleasing exponents of David's delightful psalms.

H. I. G.—

Seaforth, Ont.

Good situations await all graduates of the Ottawa Business College, Ottawa. This old and reliable institution can not meet the demands made upon it for office help. Enter at once upon a course and make sure of a good position.

THE STUDIO for December opens with an article by Henri Franz on Jacques Emile Blanche: Portrait Painter. Then follows an interesting description of The Furniture of George Logan, the Glasgow Designer. Under the heading Modern Dutch Art is discussed the subject of Matthew Maris' Etchings. Further Whistler Reminiscences are given in an article by G. H. Boughton, R. A., entitled A Few of the Various Whistlers I Have Known. 44 Leicester Square, London, England.

Sparks from Other Anvils.

Presbyterian Witness: Our religion, if true, is never to be shaken by any science. Our religion, if capable of being uprooted and destroyed by any science cannot have been true.

S. W. Presbyterian: So with all the loving confidence with which our little one looks up to and trusts its father, may we look up to and trust our Father, whose Son, our Brother, has gathered the lamb with his arm and carried it in his bosom.

S. S. Times: The existence of God is a self evident fact. That is why no argument can prove it. Satan asked our Saviour to test by a rash act the truth of God's own word, uttered a few days before. But Jesus answered, "It is written, Thou shalt not tempt [test, doubt, trifle with] the Lord thy God."

Chicago Advance: The Christian religion is positive, the most positive factor that has ever entered into the affairs of man; and it is as tremendous in its energies as it is vast in its scope and object. To be in the spirit and purpose of it is to be positive.

United Presbyterian: The trouble with the young ruler who came to Christ was not that he possessed great riches but that his great riches possessed him. God does not object to his children getting hold of the treasures of this world, but to the treasures of this world getting hold of his children.

One of the mistranslations of the Catholic Version of the Bible is the phrase "do penance" instead of the word "repent." The Presbyterian Standard states a Roman Catholic priest has recently made a new translation with the correct rendering, and has received the commendation of Cardinal Gibbons. Of course it may cut off some Papal revenue but it is another evidence that the world do move.

Sunday School Times: Shall we judge a quarry by its refuse stones? Or resolutions by the broken ones? Called the pavement of hell, good resolutions have as often been the scaffolding of heaven. They have been the first rough frame, rising upon which the beautiful and permanent walls of character and conduct and spiritual life have been builded. One might as well laugh at the skeleton which is built beneath some mighty arch as to sneer at a good resolution.

Presbyterian Banner: The character of the Pope does not change the essential character of the papacy and Protestantism will still confront it and maintain its own right and mission. Nevertheless, it is a matter of interest to Protestants and to the whole world that the Pope of Rome should be a good man, pure in character, pious in spirit, and able and wise in the administration of his great office. He also is an instrument in the hands of God and is not outside of the kingdom which is to redeem the world. Pious X. appears to be such a man, and for this we are thankful.

Herald and Presbyter: The Church needs power to day. The ministry needs power. We have machinery, We have human appliances. The results that are so desirable are not all being secured. We are like the great vessel. We need power. It is all about us. God's hand is not weak. His arm is not short. If we accept the conditions, he can exert his mighty and saving grace through us and by means of us, and make this a day and a year of his own right hand.

The Inglenook.

The Carpet in the Pulpit.

BY SUSAN HUBBARD MARTIN.

Miss Ann, warm and perspiring, rose stiffly to her feet. In her hand she held a small hammer; a saucer half full of tacks lay at her feet.

"There," she announced triumphantly, "there, Ann Crocker, you can't say now you never accomplished anything. You've got your new carpet at last."

She laughed a little. When she smiled, it was wonderful to see the sweetness of the expression in the wrinkled face. It betokened plainly a soul in which there was no guile.

She stood silent a moment. "I ought to be a happy woman," she added reverently. "Here I've been savin' and a scrippin' to get a carpet for this room for nearly seven years. It's lucky it ain't a big one—(her faded eyes brightened into happiness) I've got it."

She stooped and patted it as one might the head of a little child, tenderly and appreciatively. Her hands were withered and toil-worn. You pretty thing," she whispered; and she lifted herself again. "Yes," she went on, "I've always said to myself, 'Ann Crocker, some of these days you're a goin' to get rid of that ugly red carpet. You're a goin' to have a new one, do you hear? A beautiful fresh one with little green vines and leaves and things on it.'" She smiled again. "I never really believed it would come true," "but it did, it did."

Her faded eyes roved over the little room with infinite content. "Don't it look nice?" she added. "Now that I've got it, I hope the Lord'll let me live to enjoy it. Sixty-four next birthday, and this is the first new carpet I ever had. The others were just handed down, and I had to take 'em and be thankful whether I felt it or not. But I always had it in mind the kind of carpet I wanted. Not too bright or too gaudy, but modest and pretty and restful. I don't know yet who I'll give the old one to. I'll think about it. Now I must set the plants back and get the furniture in. I won't get any supper to-night. I won't need any. I'll just sit and look at this carpet and think how rich I am. Things that come easy ain't half appreciated. You have to struggle and pray for 'em. Wrestle for 'em like Jacob did for the blessing. I rather guess this was why I was so long gettin' the carpet. But land sakes, I'll soon forget all about that. Why, this winter I can just imagine I'm in a beautiful garden full of green things growin' when I look down at the leaves and vines and things. The wind may blow and the snow fly for all me, I'll have a summer here in doors."

Perhaps there was nothing in the manner of small things that annoyed the minister quite so much as that frayed and torn carpet up in the pulpit. It had been darned and mended so many times that it could be darned and mended no more. At least the ladies had given it up. Just now an unsightly rent stretched from side to side right where the minister had to see and step over it every time he preached a sermon. He did not speak of it to his wife. With a fine courtesy and feeling, he never added a feather's weight to her already burdened shoulders. Perhaps, too, he had a reluctance to

speak of this little thorn in the flesh even to his own, so he tried to forget it.

The Aid Society had met at the church to-day to finish up some special work.

"That carpet up in the pulpit is really quite disgraceful," said Mrs. Deacon Grant to young Mrs. Shepherd who sat by her. "I'd be in favor of buying another if we didn't have so many expenses. I really don't see how we can better things this year. It would take almost as much carpet to cover it as it would a whole room; quite as much I believe." Mrs. Shepherd nodded. "Yes, it would," she answered. Mrs. Shepherd was small and plump, with beautiful, soft, white hands. "I'm sure we do more than we're able to," she added plaintively. "Ah, Miss Ann, thank you for that thread. I was just looking for it. What are you going to inspect the ruins, too?" she added laughingly.

Over Miss Ann's happy old face had crept a queer look. "If the minister wasn't such a good man," she answered slowly, "it wouldn't be so bad to have it there, but as it is, it must humiliate him. I know what it is to be afflicted with poor carpets."

"But you've got a new one now," cried Mrs. Deacon Grant merrily.

"So I have," replied Miss Ann in a strange voice.

The ladies said no more, and Miss Ann, having inspected the carpet, came back to her stitching again. When she went home that afternoon, she went very slowly. She unlocked the door and went in, then she sat down in the old rocker. The little green vines and leaves in the new carpet had never seemed to her so beautiful, or dear.

"Well, Ann Crocker," she began with a pathetic little smile, "I guess your good times over this new carpet ain't begun yet quite. You'll have to wait a little while longer."

Two large tears rolled down her wrinkled cheeks. She untied her bonnet strings fiercely.

"Cryin', Ann Crocker," she added, "cryin' at your age just because you can't have your way? Wouldn't you be willin' to make one little sacrifice for the Lord? It's Ephraim and his idols over again. You, you ain't a goin' to fall short. You've got to live up to your standard, Ann Crocker. It won't kill you to put that old red carpet down for a while again, if it ain't as fresh and pretty as the new one. You've got to do it and you know it. Yes, you do. You've got to give up your beautiful new carpet with its little leaves and vines to the Lord. You're goin' to take it up to-morrow and put it down in the minister's pulpit yourself. You needn't go to cryin' over it either, it's got to be done. The idea of a minister like the one you have bein' obliged to stumble over a ragged carpet every Sunday of his life. It's a wonder it don't creep into his sermons and spoil 'em."

After she had planned everything in her mind she rose and began to put away her things. Her wrinkled face bore the stamp upon it of sacrifice, renunciation and victory.

It did not occasion much surprise when she asked for the key of the church two days afterward. She was in the habit of going there occasionally and seeing after things. Next day it surprised the sexton when little Jimmy Bates accompanied her with his red

express wagon piled high with something very heavy and cumbersome,

"They entered the church together. "Now Jimmy," began Miss Ann briskly, "you go to work and take up that old carpet in the pulpit as fast as you can. I'll get the water and we'll soon be ready to scrub. Then—you'll see."

When the minister entered the pulpit on Sunday morning, he started in surprise. There at his feet stretched a new carpet with little tender leaves and graceful vines. The old one with its unsightly rents had disappeared. The minister smiled as he saw it. One burden had rolled off.

He looked over the congregation with pleased eyes. His worn face had brightened.

"This is a very happy surprise," he began. "I wish you'd tell me whom I am to thank for it."

Mrs. Deacon Grant, sitting in her pew, pricked up her ears. What was the minister talking about?

"Last Sunday," went on the pleased voice, "I tripped over an old carpet in this same pulpit. To-day I must have wandered into fairyland, for presto change, I step to greet you over a beautiful new one with trailing vines and tender green leaves. A regular May-day carpet, to make summer for me fifty two Sundays in the year."

His face grew serious. "For this gracious and thankful act I thank you dear friends," he said.

Mrs. Deacon Grant looked across at Mrs. Shepherd with interrogative eyes. "What does he mean?" she whispered.

"I'm sure I don't know," was the mystified answer.

When the sermon was over it wasn't very long till Mrs. Deacon Grant made her way to the minister. Two or three of the ladies accompanied her. Her keen eyes ranged past him, up the pulpit steps to the platform beyond. The carpet, yes there it was stretching before her in all its freshness and beauty.

Mrs. Deacon Grant gasped. She knew it "Well, I never!" she exclaimed, "if Ann Crocker hasn't gone and given her new carpet to the church."

A number of the members called on Miss Ann the next day. They found her tranquilly stitching in her old rocker. The room was as neat as ever. Flowers bloomed in the windows. On the floor was the ugly old worn carpet.

"Ann Crocker," began Mrs. Deacon Grant solemnly, "how could you—how could you give up that beautiful new carpet you worked so hard for?"

Miss Ann's faded eyes filled with sad and tears. "I won't deny but that it was a wrench at first," she admitted, "but after that the Lord made it easy."

The humble room, the old pilgrim in the rocker, was too much for Mrs. Deacon Grant. She looked away through a mist of tears.

"Miss Ann," she said gently, "do you know you've shown us all what selfish Christians we are? To think of you're giving up the carpet you worked so hard for, without a word. Do you know it has given us all an awakening; every one of us wants to be up and doing and you—well the church is going to tender you a vote of thanks, and the ladies, well the ladies are going to give you a little reward. That ain't the only pretty carpet in Pine Valley," she added.

Miss Ann looked at her with a tremulous look of joy.

"You don't need to mind about the reward," she answered gently. "I've had that already."—Later.

Training the Memory.

Impairment of memory usually arises from some condition of nervous exhaustion as that resulting from physical illness or strain, from overwork, grief, physical fatigue, emotional shock, an optical of living, absence of healthful recreation and amusement—any circumstance that brings about perpetual antagonism between personality and surroundings. Measures to strengthen the exhausted nerve elements will improve a fainting and enfeebled memory. Means to this end are comprised in the right use of air, water, exercise, food, recreation, study, companionship, rest, in a circle of varied activities and methods that embraces aspirations of the highest order as well as the most homely details of practical hygiene. Nothing in nature requires so much oxygen as a nerve, so much fresh air. "Open the windows and glorify the room," as Sidney Smith used to say. Do not be afraid of a little glory at night, too; for brain and nerves, heart and mind, need fresh air more than any other material help. Next to air as a means of safeguarding memory and gray matter, water is the most effective and beneficent agent. In the form of the daily bath, water is the most powerful nerve tonic ever yet discovered. For drinking, about two quarts of water is the amount required daily. The third factor in mental health is food, often erroneously placed first. What is digested, not what is merely eaten, is the thing that counts in regard to nourishment.—Dr. Louise Fiske Bryson, in Harper's Bazar.

Make Sunshine in the Home.

BY EVA WILLIAMS MALONE.

The sky is dark, I know my dears;
The air is chill to-day;
The birds are dead, the flowers dead,
The sun seems gone astray!

But never mind, my little dears,
The cloud and rain must come—
Yet darkest day is bright as May
With sunshine in the home!

Sunshine of love, my little dears,
And gentle, patient words
Make you forget the outward fret,
And hear the singing birds.

The birds that sing in happy hearts,
Where clouds may never come,
Will always bring the joy of spring,
And sunshine in the home!

Christian Observer.

Please stop my—what?

"Times are hard, money is scarce, business is dull, retrenchment is a duty. Please stop my—" Whiskey? "Oh, no; times are not hard enough yet for that. But there is something else that costs me a large amount of money every year, which I wish to save. Please stop my—" Tobacco, cigars, and snuff? "No, no—not these; but I must retrench somewhere. Please stop my—" Ribbons, jewels, ornaments, and trinkets? "Not at all. Pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction. Please stop my—" Tea, coffee, and needless unhealthy luxuries? "No, no, no; not these. I cannot think of such a sacrifice. I must think of something else. Ah, I have it now! My weekly religious paper costs me five cents a week. I must save that. Please stop my—paper; that will carry me through easily. I believe in retrenchment and economy."—Armory.

What is the difference between a bankrupt and a feather bed? One is hard up and the other is soft down.

Ten Nights in a Barroom.

Henry Van Dyke, when he first accepted the chair of English Literature at Princeton, gave a special course in Sir Thomas Malory's *Morte Arthur* and Tennyson's *Idylls of the King*.

One day the conversation drifted to the number of knights who composed Arthur's famous Round Table. One of the seniors asked Doctor Van Dyke how many he thought there were. "About forty, I think, is the number usually conceded," he replied. "I always understood there were fifty," remonstrated another student. "Well, possibly there were," replied the doctor; "but then there must have been at least ten of the knights constantly on the road engaged in their different quests and pleasures around King Arthur's realm." "Oh, yes," burst forth an irrepressible senior, "Arthur's Ten Nights in a Barroom."

A Chinese Story.

This pretty little story is told of a spelling class in China:

The youngest of the children had by hard study contrived to keep his place so long that he seemed to claim it by right of possession. Growing self-confident, he missed a word, which was immediately spelled by the boy standing next to him. The face of the victor expressed the triumph he felt, yet he made no move toward taking the place, and when urged to do so, firmly refused, saying, "No, me not go; me not make Ah Fun's heart sorry."

That little act implied great self-denial, yet it was done so thoughtfully and kindly that spontaneously came the quick remark—"He do all same as Jesus"—Golden Rule.

Conundrums.

What does a cat have that no other animal has? Kittens.

Why is an old man like a dog's tail? Because they are both in firm.

Why is Westminster Abbey like a fireplace? It contains the ashes of the grate (great).

What is the strongest day in the week? Sunday, because all the rest are weak (week) days.

If a man on the front of an ice cart weighs 139 pounds, what does the man on the back weigh? The ice.

What is it that looks like a cat, walks like a cat, but isn't a cat? A kitten—Christian Endeavor World.

If a farmer can raise 250 bushels of corn in dry weather, what can he raise in wet weather? An umbrella.

How can you divide fourteen apples equally between nine boys if four of the apples are very small? By making them into sauce.

Why is a beehive like a bad potato? A beehive is a beeholder, a beholder is a spectator, and a specked later is a bad potato.

What is that which comes with a coach, goes with a coach, is of no use whatever to the coach, and yet the coach cannot go without it? Noise.

What is the most afflicted part of the house? The window, because it is full of panes (pains); and who has not seen more than one window blind?

Which animal travels with the most and which with the least luggage? The elephant the most, because he never travels without his trunk. The fox and the cock the least, because they have only one brush and comb between them.

Restless and Cross

When infants and young children are restless and cross or peevish it is a very certain sign that they are not well. The mother may not know just what the trouble is, but she can depend upon it the trouble exists. Give the little one Baby's Own Tablets see how promptly it will be changed into a happy, smiling, good natured child. The little one will sleep soundly and naturally and the mother will also obtain her much needed rest. Here is the proof given by Mrs. John E. Ramsay, Port Hill, P. E. I. who says:—"My baby was cross, restless and did not sleep well, but after giving him Baby's Own Tablets he became better natured, sleeps well and is growing finely. The Tablets have been a great blessing to both baby and myself."

The Tablets are a prompt and certain cure for such troubles as indigestion, sour stomach, colic, constipation, diarrhoea, simple fevers and other minor ailments. They always do good and cannot possibly harm the most delicate child. You can get the Tablets from any medicine dealer, or they will be sent by mail at 25 cents a box by writing to The Dr. Williams' Medicine Co., Brockville, Ont.

How the use of words changes is well illustrated by this extract from Bacon's "Pathway Unto Prayer": "Let us pray for the preservation of the king's most excellent majesty and for the prosperous success of his entirely beloved son, Edward, our prince, that most angelic imp." In those days "brat" had also quite another significance. In an old hymn by Gascoigne is the line: "O Abraham's brats, O brood of blessed seed."—John Bull.

The son of a noble lord took into his head to learn gardening, and got the gardener, a gruff old Scot, to let him delve a bit of the ground. When the young nobleman had done half his task the gardener chanced to pass that way, "How do you think I am getting on, Sandy?" asked the nobleman. "Ye're daein' very weel considerin' the way ye've been brocht up," replied Sandy, as he passed on.

A lady who refused to give, after hearing a charity sermon, had her pocket picked as she was leaving church. On making the discovery she said—"The parson could not find the way to my pocket, but the devil did."

We cannot all of us make delicious harmonies upon the organ, piano, or violin; but the charm of a sweet and happy voice is within the reach of everyone who possesses the gift of speech.—Foward.

Though the exceptional strength of the Canada Permanent Mortgage Corporation, with a paid-up Capital only equalled by three of the largest of Canada's strong financial institutions, makes it a favorite with depositors of large sums, a Deposit Account may be opened with \$1. That dollar, and every dollar added thereto, will bear interest at 3½ p.c. per annum compound half-yearly. The depositor of a dollar receives the same considerable, prompt attention as the depositor of thousands. Our Booklet "SAVING MONEY BY MAIL" will be sent free on receipt of your address. Send for it.

Ministers and Churches.

Ottawa.

At Glebe church, last Sunday, three recently elected elders, Messrs. R. C. Calhoun, A. Cochran and Dr. O. Martin were duly ordained and inducted into that office, the minister, Rev. J. W. H. Milne, taking the service.

In Mackay church on Sunday morning the pastor, Rev. Norman MacLeod, referred to the fact that it was the fifth anniversary of his pastorate. In the past five years there had been an increase of 80 per cent in the membership of the church, an increase in livings of 70 per cent, an increase in the attendance at Sunday school and other organizations of 70 per cent, and similar progress in all branches of church work.

On the 5th Feb. under the auspices of the Ladies Aid of Stewarton church, Rev. R. E. Knowles of Knox church, Galt, will lecture; and on Sunday, 7th, he will occupy the pulpit of Stewarton church. At the lecture—subject of which will be duly announced—and Sunday services it is safe to say that every available seat will be occupied. Mr. Knowles is in constant demand to preach anniversary sermons and to deliver his popular lectures.

At the forenoon service last Sunday, the 17th instant, and after an appropriate sermon by Rev. R. Herbison, minister, on the duties and responsibilities of the eldership, the session of Stewarton church, following its practice on former occasions, ordained by prayer and the imposition of hands, Mr. William H. Fitzsimmons and inducted him with Messrs James Johnston and Robert McConnell, already ordained into office as elders of Stewarton church, each member of session giving the new elders the right hand of fellowship and inviting them to take part with them in the work of the session.

At the last meeting of the Ottawa Auxiliary of the B. and F. Bible Society a good deal of useful business was transacted. Recording Secretary, D. McElroy, reported having travelled 450 miles last month. He also addressed twenty public meetings and collected \$1,009.24 during the month. This sum has been added to the funds of the society. James Hope, the local agent, received stock last month to the value of \$594.93, and stock valued at \$541.41 was issued. Dr. Armstrong read a communication from Mr. Biggar of the Toronto Auxiliary with regard to the celebration of the centenary of the British and Foreign Bible Society, which takes place on March 6th next. The communication was about the securing of contributions and the making of arrangements with the ministers to deliver special sermons, or addresses on the work of the Bible society. The communication was referred to the centenary sub-committee of which, Mr. Chisholm is secretary.

A circular was received from the parent society asking the local auxiliary to appoint a representative to attend the centenary celebration in London, England. Dr. Munroe Gibson of London, England, will be asked to act as representative. Dr. Gibson was in Ottawa last year and is well acquainted here. In case of his being unable to act, the president and secretaries were given power to appoint an alternative representative.

The past year was a prosperous one for Knox church. The meeting held last week was the 99th annual meeting of the congregation; and on motion of Mr. J. W. McMillan a committee was named to arrange for celebrating the diamond jubilee of the church at the end of the year: Rev. D. M. Ramsay, Geo. Hay, sr., Hiram Robinson, C. R. Cunningham, B. M. Northrop, R. M. McMorran, R. Masson, C. Ogilvie, J. McJanet, H. S. Campbell, J. Chisholm, R. K. Claire, J. McKellar, John Henderson and J. MacMillan. Thirty were added to the congregation by certificate during the year, and ten by profession of faith. Twenty-five certificates had been granted, and a few names were dropped from the membership roll. There are at present 195 names on the active roll. Twenty-five children and one adult had been baptized. The church debt had been reduced during the year by \$543, leaving an indebtedness of only \$2,300. The estimate of expenses for 1904 is \$5,175, an increase of \$270 over the expenditure of last year. The treasurer's report indicated receipts amounting to \$5,364.03, with payments aggregating \$5,141.03. The report of Mr. S. J. Jarvis, superintendent of the Sunday School, indicated growth and progress. The school has outgrown the accommodation, and the congregation is asked to provide funds to

give the young people more room. The receipts amounted to \$387.45, and from the Chinese class \$54.10. The Ladies Aid reported through Mrs. Hugh H. Rowatt. The society had subscribed \$300 to the organ fund, the payments to be \$100 annually. The treasurer's report showed that the total amount collected had been \$215.45. The expenses were \$153.35, leaving a balance of \$62.10. With the balance from 1902, the cash on hand amounted to \$193.14. Mrs. E. W. Jarvis reported for the W. F. M. S., showing a membership of 70, with receipts for the year of \$144.63, which had been sent to the presbytery treasurer. The total amount received from missions from all sources was \$1,575. The Y. P. S. had sent the sum of \$50 to Knox college to help support a missionary in the home field, and the society had purchased an organ. Refreshments were served by the ladies.

Stewarton church was organized thirteen years ago, and during the intervening time has made steady progress. All the reports presented at the annual meeting last week were of the most encouraging character. The present membership is 281. During the year there were 50 new members admitted, 9 members died and 40 removed from the city or otherwise withdrew from the church. The treasurer reported the receipts to have been \$2,211.10 as compared with \$2,028.21 in the previous year. The church debt has been reduced by \$250, having a financial obligation of \$5,000. The report of the Ladies' Aid society indicated faithful and efficient work. The society collected during the year \$7,354, and contributed a large portion of that amount towards the liquidation of the church debt, and the ladies of the congregation contributed \$190 to the mission schemes of the Presbyterian church of Canada. The Sunday school report, presented by Miss Carruthers, showed collections amounting to \$183.43, with a slight balance on hand. The average attendance was 183. At the close of the services refreshments were served by the Ladies Aid Society.

There was a good attendance at the annual meeting of Mackay church, with Rev. Norman MacLeod in the chair. The congregation, as indicated by the reports, is in a prosperous condition. Thirty-two new members were admitted during the year; and the session was pleased to note the increased attendance at the prayer meeting. The total membership of the Sabbath School is 275, with an average attendance of 160. The sum of \$57 had been given to missions and \$102 had been subscribed to the general fund. The balance on hand is \$36.59. There are twenty-one teachers and officers in the Sunday school. There is also a well equipped library of 300 volumes. The need of more accommodation was brought to the attention of the congregation. The W. F. M. Society reported through Mr. Holt. The sum of \$34.00 had been sent to the Rolling River Reserve. Eleven volumes, the gift of Dr. Gibson, had been added to the Missionary library. The membership of the society is 24, and the average attendance at the meetings was 11. The sum of \$44.44 had been sent to the Presbytery Treasurer. The other societies, such as the Mission Band, the Ladies Aid, the Young Peoples' Association etc., all showed good work during the year. The choir is not quite as large as before, and a new organ is urgently required. The following officers were appointed: Board of Management—John Gordon, chairman, Gordon Edwards, John Graham, Fred English, E. B. Holt, Treasurer—B. Slim, Financial Secretary—E. B. Holt, Recording Secretary—T. B. Rankin, Auditors—Wm. Lunan and D. J. MacKenzie, Trustees—John Gordon and E. B. Holt, re-elected.

Billings' Bridge church commenced 1904, entirely free of debt. At the annual meeting the reports were very satisfactory showing excellent progress all round. Rev. Mr. McLeod presided and the 1903 board of management was unanimously re-appointed. Two hundred dollars were spent on church improvements, including the installation of an electric light system. The Ladies' Aid society report from Secretary Miss Fairbairn showed a balance to the good and Superintendent John McNichol's statements concerning the Sunday school were also gratifying. One hundred dollars were donated towards outside missionary work. The total balance amounts to \$89.31. The board of management consists of Messrs. T. W. Ritchie, G. K. Heron, T. M. Mulligan, George Moffat, Robert Bailey, John Heron, Hiram Wood, J. P. Phillips and A. E. Fairbairn.

The Young Peoples' Missionary Society of St. Andrew's church at its regular monthly meeting

yesterday afternoon listened to an interesting address given by Mrs. Gardner, Presbyterial President of the W. F. M. Society, Mrs. Gardner spoke of the hymn "Work for the Night is Coming" which had been written by a cripple in the hospital in which Mrs. Gardner had been born, and urged the young people to greater enthusiasm and more strenuous efforts. A letter was read from Rev. Mr. Johnson, missionary at Swan River, expressing thanks for a gift of papers sent by two members of the Society and telling of Sunday School work in that Mission field. Another letter expressive of thanks was received from Rev. Mr. McKay, in reply to a notification that the Society undertake the support of a famine child in India. It was decided to form flower, visiting and sewing committees, but this was left over until next month. Mrs. Gilbert Allan presided in the absence of the president Mrs. W. T. Herridge.

Under its young minister, Bank street congregation has just closed a very prosperous year. At the annual meeting Mr. John Keane read the report of the church session. He stated that at the last annual meeting the communion roll showed 571 names. Of these 76 had been dropped after consideration, 7 were removed by death and 30 left on certificate. Fourteen members had been added on profession of faith and 40 on certificate, leaving the membership now at 513. The report referred in detail to the reorganization of the Y. P. A. and the formation of the Men's association and the session asked for \$1,000 for missions in 1904. The treasurer's statement indicated receipts aggregating \$5,534.92; and expenditure \$468.66 less than this amount. Sustentation Fund, receipts for 1903, \$5,106.60, expenditure \$5,076.11, balance, \$50.49. The estimated expenditure on account of this fund for 1904 is put at \$5,600. The managing committee reported the receipt of \$1,365.60 principal, and \$259.72 interest. The mortgage on church had been reduced by \$1,500, leaving a balance to pay of \$7,000 with \$805.85 in the hands of the treasurer. Mission schemes fund \$1,001.91; expended on mission schemes of the church, \$804.50, leaving balance \$197.41. On the roll of the Sunday School were 362 names, with an average attendance of 251. Receipts of Sunday School \$786.93. The W. F. M. Society reported a membership of 49. Good work was done during the year; and the thank-offering amounted to \$702.05, the balance on hand is \$240.36. The membership of the Ladies Aid is increasing. The \$1,200 subscribed to the debt fund, five years ago, is being gradually paid off. It is expected that the full amount will be realized next year. The contributions to the association for the year were \$213.14. The Young Peoples Society have \$290.40 in the bank, and the sum of \$275 had been applied to the church debt fund. The average attendance at the Chinese class is 30. Mr. M. L. Young presented an encouraging report of the work done. There is a balance of \$87.62. The following new managers were elected for a term of three years: D. H. Gardner, W. Williams, G. N. Hutchison, W. Bailey and R. Stewart, Mr. F. G. Hutchison was appointed for two years. Mr. C. W. Jeffrey was elected treasurer of the mission fund, and Mr. A. H. Brown, treasurer for the church.

Toronto.

Our space this week is largely devoted to annual congregational meetings. All the city churches appear to have made substantial addition to their membership, Central church leading with 95 new members, and Cook's making a good second with 88.

Mr. George C. Pidgeon of Victoria church, Toronto junction, has purchased a house on Laws street for three thousand three hundred and fifty dollars. The house is a large one, and finished in hard wood throughout.

There was a good attendance at St. John's Presbyterian church. Rev. J. McP. Scott, the pastor, presided. The gross additions to the membership for the year were 66. After the revision of the roll the number of members now stands at 400. The total collections for ordinary revenue amounted to \$2,449.01. All accounts were paid, and the sum of \$380 was transferred to the building fund. The total missionary gifts were in excess of any preceding year and amounted to \$2,171.56. The total revenue for all purposes was \$4,833.16. The congregation maintains in Honan, China, Rev. George M. Ross, B.A., as their own missionary, and in addition supports a lady missionary for work in the city in connection with the congregation. The congregation is entirely out of debt, but is now considering the subject of a new church building.

At Queen street East church Rev. William Friszel, Ph. B., presided. The report of the session showed 50 new members; and after revising the roll the membership stands at 351. The treasurer's report showed the receipts from all sources to the general fund, \$2,240.66 and disbursements, \$2,216.64, leaving a balance on hand of \$24.32. All outstanding accounts have been paid. The assets are fifteen hundred and mortgage three thousand three hundred. The report of the Missionary Society showed the givings to have been over five hundred; the auxiliary offerings fifty-five dollars, the Mission Band \$36.59, the Ladies' Aid \$62.12. The total givings from all sources amounted to \$3,422.39.

Eminently satisfactory reports were presented at Cooke's church. Last year was commenced with a membership of 1,016, and 185 were added. During the year 68 were removed by certificate, 11 by death and 18 were dropped from the roll, leaving the membership at the present time at 1,104, a net increase of 88. Mr. James Alison presented the financial statement. Two years ago there was a floating debt of \$6,000 on the church, and this amount has been reduced to \$575. The sum of \$3,400 was paid off last year. The receipts were \$9,150.86, which include a balance at the beginning of the year of \$215.62. The weekly offerings were \$4,108.06, and the weekly collections \$2,836.97. The expenditures were \$8,913.84, leaving on hand a balance of \$150.86. The foregoing receipts do not include about three thousand dollars raised by the various organizations connected with the church. The Sunday school collections alone was over one thousand dollars. One thousand two hundred dollars went to missions.

The forty-fifth annual meeting of the Weston church was held last week. Rev. R. M. Hamilton pastor of the church, presided, and H. E. Irwin, K. C., acted as clerk. The attendance was large and the reports most encouraging. The year 1903 has been the most successful of the church's history. The membership is at present 195, a net gain of 25 during the year. Sabbath collections were one thousand two hundred and nine dollars; subscriptions to church improvement fund, one thousand seven hundred and sixty-seven dollars; debt fund, thirty dollars; Women's Foreign Missionary Society, one hundred and forty-six dollars; Ladies' Aid, three hundred and sixty-six dollars; Sunday School, one hundred and forty-nine; missions, one hundred and eighty-nine—making a total of three thousand eight hundred and fifty-six cents.

Deer Park congregation has just completed the most successful year in its history, according to the reports presented at the twenty-third annual meeting held last week. The finances of the church were never in better condition. The receipts last year reached the total of \$4,221.90, made up as follows:—Bequest, Miss Swan, five hundred dollars; collections \$3,354.02; missions, \$120.90; Sunday school, one hundred and fifty-seven dollars and ninety cents; W. F. M. S., sixty-eight dollars; Mission Board, eight dollars and twenty-four cents; Young People's Society, twelve dollars and seventy five cents. The most noticeable increase was in the ordinary revenue of the church, which was six hundred and sixty dollars and thirty-two cents in excess of the previous year. Since Rev. D. C. Hassack became pastor two years ago the mortgage debt has been reduced by one thousand nine hundred and thirty-four. The increase in membership during the past year was 16, making the total membership 192.

The Central church enjoyed an unusual period of prosperity during the past year. The reports presented at the annual meeting showed that a total revenue of twelve thousand six hundred and fifty-six dollars and sixty-seven cents was received during 1903. Of this sum four thousand six hundred and twenty-one dollars and ninety-three cents was received for missions, two thousand four hundred and seventy four dollars on account of debt, and five thousand five hundred and sixty-one dollars and four cents in ordinary revenue. During the year the church debt was reduced by two thousand five hundred dollars. A total of 95 new members joined the congregation, 90 removed, making the present membership 167.

Eastern Ontario.

The Young People's Association of St. Andrew's, Gananoque, have secured the services of Rev. R. E. Knowles, for 4th Feb., when he will lecture on "Abraham Lincoln."

Rev. Principal Gordon, D.D., the new head of Queen's University, Kingston, is announced to preach in St. Andrew's church, Perth, on the 31st of January, the occasion being the fifth anniversary of the dedication of the new church.

The annual meeting was held in Casselman Presbyterian church on Tuesday evening last, the pastor Rev. H.S. Lee, B. A., presiding. The reports submitted by the Session, Managers etc., were encouraging and indicate a satisfactory condition of affairs. The ladies provided refreshments.

The Martintown Auxiliary to the Woman's Foreign Missionary Society held their annual meeting at the home of Mrs. Wm. Centre on Jan. 12th. The reports for the year were received and were generally satisfactory, showing that the interest and attendance had been well sustained during the year. This auxiliary has a membership of twenty-five; contributed during the year over \$80, also a valuable bale of clothing to the North West. Officers for the ensuing year were elected as follows: President, Mrs. Wm. Smith; Vice-Presidents, Mrs. Kennedy and Mrs. May; Secretary, Miss A. M. McCallum; Treasurer, Mrs. C. Wilmut.

The 21st annual meeting of the Lanark and Renfrew Presbyterian Women's Foreign Missionary Society was held in Calvin church, Pembroke, on Wednesday and Thursday of last week and was attended by nearly a hundred delegates, besides hundreds of others of all the denominations. The public meetings were great gatherings, and their inspiration and effect were very marked. Strong features of the Convention were the addresses on Thursday evening by Miss J. V. Sinclair of India and the Rev. W. H. Cram, M. A., of Cobden. An inspiring address on Wednesday evening by the president, Mrs. Andrew Wilson of Appleton, together with greetings from the other churches, were items of a rich programme. The special music by Calvin church choir was very fine and added greatly to the enjoyment and profit of the Convention. Notable in this Convention were the solos by Misses Maud Kennedy, Brasb Springer, May Johnston, A. Johnston, and Messrs. Ellsworth Smyth, Walter Smyth and Dr. Sparling. An earnest and aggressive spirit marked the proceedings throughout. The presbytery of Lanark and Renfrew certainly has within its bounds a goodly number of talented women.

The Anniversary services held in St. Andrew's church, Pakenham, on the 10th and 11th were, as usual, very successful. This is one of the great events of the year in the life of this congregation, and is always looked forward to with interest. The Rev. A. E. Mitchell, of Erskine church, Ottawa, an old friend of the congregation, was the preacher this year, and gave the very highest satisfaction, as he always does. The choir were ably assisted on Sunday by Miss Greig and Mrs. McFarlane of Almonte, and Mr. L. A. Whyte of Arrnprior. The collection amounted to about \$250. On Monday evening a tea and concert was given and the audience was as large as could be easily accommodated. The following took part in the programme: Miss Stephens and Mr. Gordon Shepherd of Ottawa, and Miss Greig of Almonte, soloists; Miss F. Gillies of Carleton Place, elocutionist; Rev. D. T. Cummings, Methodist minister of Pakenham, Rev. J. T. Millar of Blakeney, speakers. This congregation has always done well financially. Last year, just five years from the date of opening, the debt was completely wiped off of their twelve thousand dollar church, and this year \$1,350 was raised for certain repairs and improvements.

The annual meeting of St. Andrews church, Renfrew, was held on the 13th inst. Encouraging reports were read from the session, managers, missionary societies, Sunday Schools of St. Andrews and the North Ward, Pastor's Bible Class and Young People's Guild. The report of session showed 41 additions to the membership, 30 on profession of faith and 11 by certificate. There were 25 removals by death and otherwise—present membership 436. Receipts for current expenses \$2,608, with a balance to the good. Missions \$1,918 of which W. F. M. S. and Mission Bands raised \$385. Benevolence \$102. Total receipts from all services \$4,708. Mr. W. B. Craig, secretary of the Building Committee, presented a report calling for tenders for church alterations, and extension, and stating that \$8,224 had been subscribed, with over 100 names yet to be solicited. The report was received and adopted. Mr. D. W. Stewart was elected secretary-treasurer of the congregation in the place of Mr. James Guthrie who for 17 years filled the position most

capable until he removed to Eganville. Messrs. John Mackay, Gregor McIntyre and Mr. McKinnon were elected managers, Mr. W. E. Smallfield along with Mr. W. A. Mackay was chosen to represent the congregation on Renfrew Hospital Board. Messrs. O. Wright, W. M. Dickson, R. D. Scott, Wm. Stewart, McPhail and D. W. Stewart were appointed ushers, and Messrs. Geo. Eady jr., and O. Wright auditors. An excellent spirit pervaded the whole meeting. The cordial relations of pastor and congregation were expressed in a hearty vote of thanks to which the former made an appropriate reply.

Under the pastoral charge of Rev. A. H. Scott, B. A., St. Andrew's church, Perth, continues to prosper. Additions to the church were more than the previous year, and 1903 was marked by a larger income into the treasury for missionary and sessional purposes than formerly. The year just ended marked the transition from the 15th to the 16th year of the present pastorate and grateful acknowledgment was made of a quiet and tangible way in which he was asked to note the transition by well wishers. The financial statement by Miss Bryson, the Sunday school treasurer, shows the year's revenue to be nearly \$160 with all expenses met and a small balance on the right side. From the Ladies' Association Mrs. (Dr.) Grant, the secretary, read an extended report. The last published report of the church shows that the association contributed between \$1,800 and \$1,900 towards the new church since the work was entered upon. Of this \$300 was given a year ago when the last claim against the new building was met, and the association's books closed at the 31st of December, 1903, with a balance in the treasurer's hands of \$112. From the Woman's Society that looks to the furtherance of religion in foreign lands was given a report by Miss Waddell, the secretary. Considerable sums were sent from members of the church to individual missionaries in the foreign lands of which no account is taken in reports or statistics. The amount that has passed through the hands of the society for 1903 amounted to \$156.80.

Western Ontario.

Rev. J. F. Smith, of Bradford, has been preaching at Victoria Harbour.

Rev. I. S. Scath, of Bradford, has been preaching anniversary sermons at Eden Mills last Sunday, morning and evening. In the afternoon he conducted afternoon service at Rockwood.

Rev. Mr. Cranston, of Collingwood, preached to large congregations at Churchill, where he will always be very welcome. On Monday evening the church was again filled to listen to Mr. Yiegh's famous picture Travel talks. Every one seemed delighted with this whole program. Altogether it was a night long to be remembered. Procees of entertainment about forty-five dollars.

The reports presented at the annual meeting of the King street church, harbour showed growth. The membership is now 327, an increase of 44 during the year. The total receipts from all sources were between two thousand six hundred and two thousand seven hundred, and the statement was made that the collection had exceeded those of any previous year. Some reduction had been made in the mortgage indebtedness. Altogether there was every evidence that the labors of the new pastor were meeting with success. The congregation marked its appreciation of the services of Mr. Rollins by increasing his salary from one thousand one hundred to one thousand two hundred.

WANTED

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

Tobacco and Liquor Habits.

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

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

Health and Home Hints

Cosmetic jelly is indispensable to the women who take systematic care of their hands. It is rather difficult to make, but will be satisfactory after it has been compounded. The formula is as follows: Soak thirty grains of gum tragacanth in seven ounces of rose water. When it is thoroughly dissolved, strain through muslin and add half an ounce of glycerine and half an ounce of alcohol.

Boots should never be shut up in a box or cupboard, but should be placed on shelves where they can have plenty of air. They will need cleaning when stored almost as often as when in use if they are to be kept in good condition.

Chicken Sandwiches—Chop cold boiled fowl and moisten with mayonnaise or cream dressing. Spread mixture between thin slices of buttered bread. Remove crusts and cut in two diagonally, thus making triangles. Wrap in paraffin paper. If paraffin paper is not at hand, sandwiches may be kept moist by wrapping in a napkin wrung, as dry as possible, out of hot water.

A Nice Mince—Chop your bits of cold meat very fine, season pretty highly, add a little Worcester sauce, if you like. Make it quite moist with gravy left from your roast; if you have none, be extravagant and use a spoonful of cream. Boil some eggs hard, heat your mince hot, pile in the centre of a hot platter, be sure it is hot; arrange the sliced eggs around your meat. Serve at breakfast with a muffin, or some toast.

Indications of Sickness.—Incomplete closure of the eyelids, rendering the whites of the eyes visible during sleep, is a symptom in all acute and chronic diseases of a severe type; it is also to be observed when rest is rendered unobtainable by pain, wherever seated. Twitching of the eyelids, associated with the oscillation of the eyeballs, squinting heralds the visit of convulsions. Widening of the orifices of the nose, with movements of the nostrils to and fro, points to embarrassed breathing, from disease of the lungs or their pleural investment. Contraction of the brows indicates pain in the head; sharpness of the nostrils, pain in the chest; and a drawn upper lip, pain in the abdomen. To make a general rule, it may be stated that the upper third of the face is altered in expression in affections of the brain; the middle third in diseases of the chest; and the lower third in diseases of the organs contained in the abdominal cavity.

A HAPPY COMBINATION.

No need to say a word about the virtues of Cod Liver Oil, Iron and Phosphorus; they have long been universally recognized. It is not so well known, however that

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(The Iron-Oil Food.)

combines these unequalled remedies in a scientifically prepared emulsion, so palatable and easy to digest that those who have hitherto found it difficult or impossible to take Cod Liver Oil and Iron find the difficulty entirely removed.

We invite all those who are suffering from any form of Lung Trouble, Bronchitis, Chronic Coughs and Colds, after effects of La Grippe or other acute disease, to send at once for a free sample and literature to

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For sale at all Druggists.

World of Missions.

The census report of India says: "The principal feature in the last ten years is the enormous increase in native Christians, amounting to almost 200 per cent."

A Hindu author, in a recently published book, says that there are over 175,000 thousand different castes in so small a town as Surat. Surely India needs the socializing influence of Christianity, which should be only another way of saying that it needs its religious influence.

In the Livingstonia Mission of the United Free Church of Scotland, situated in Central Africa, are 232 school, 448 Christian teachers, and 16,082 pupils. There are 29 missionaries and 138 stations in connection with the evangelistic work.

Rev. J. Anderson Brown, missionary in India, believes that the old religions of India have lost their hold on the educated classes, and that the religion that will take the place of Hinduism will neither be Islam, nor a purified and enlightened Brahminism, but Christianity.

The annual report of the Evangelization Society of London, England, is published, and shows good work during the past year. The evangelists number 264. They preach the Gospel simply, heartily, and, as results show, effectively. A total of 1,212 places have been supplied with preaching during the year, including fifty summer tents; the money received from all sources, £12,011; total meetings, 21,000,000; estimated attendances, about 2,000,000.

There are about 5,500,000 men in India who have given up all earthly employment, who live apart as ascetics, and spend their time in roaming about in the country as religious mendicants. They are the most pestiferous in their morals of all the people in the land. Many of them, at the same time, both regard themselves and are regarded by their countrymen as the temple of piety. Nevertheless they daily trample under foot every command of the decalogue.

Mission News of Japan believes that Christianity has accomplished much more in Japan than the statistics indicate. "The Christian population, that is the section of the population which is more or less controlled by Christian sentiment, and which is in close and sympathetic relations with the various branches of the Christian church, cannot fail to be estimated lower than 300,000. Indeed, if one were to classify the population of Japan according to religion, giving the same latitude of meaning to the term Christian, which must needs be given to the terms Shinto, Buddhist and Confucianist, the figures for the Christian population might properly be placed at 500,000—that is, a little over one per cent of the total population."

Shadow Potatoes—Wash and pare potatoes, and slice thinly into a bowl of cold water, using a vegetable slicer. Let stand one hour, changing the water twice. Drain, plunge in a kettle of boiling water and let boil one minute. Drain again; cover with cold water; take from cold water, and dry between towels. Fry in deep fat until delicately browned, keeping in constant motion with a skimmer. Drain on brown paper, and sprinkle with salt. A delicious accompaniment to bread-and-butter sandwiches.

The Grip Again.

A Dangerous Epidemic Has Made Another Appearance

A SUGGESTION AS TO HOW TO GUARD AGAINST THE TROUBLE AND ITS PERNICIOUS AFTER EFFECTS

Every winter influenza, or as it is more generally known, the grip makes its appearance in Canada. Every few years it spreads and assumes alarming proportions. From all appearances this is one of the years in which it will seize upon a great number of victims, for every day new cases are reported. As in scarlet and typhoid fever, the after effects of grip are often worse than the disease itself. The sufferer is left with a debilitated system, short of breath upon the slightest exertion, subject to headache and heart palpitation, affected by every change in the weather, and in a physical condition to invite the attack of more serious diseases, such as pneumonia and consumption.

A timely suggestion as to how to enable the system to resist the inroads of the grip and its after effects, is given by Mrs. Emma Doucet, St. Eulalie Que., who says:—"I had an attack of the grip which left me a sufferer from headache, pains in the stomach and general weakness. I used several medicines but found nothing to help me until I began to take Dr. Williams' Pink Pills. When I began to take these pills I was very much run down and very weak, but they soon began to help me, and after using them a few weeks I was not only as well as ever but had gained in flesh as well. I can hardly tell you how pleased I am with Dr. Williams' Pink Pills, for I was feeling very hopeless when I began their use."

These pills cure by making new, rich red blood, thus strengthening every part of the body and enabling it to throw off disease. You can always avoid imitations by seeing that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six for \$2.50 by writing to The Dr. Williams' Medicine Co., Brockville, Ont.

Why Modify Milk,

For infant feeding in the uncertain ways of the novice when you can have always with you a supply of Borden's Eagle Brand Condensed Milk, a perfect cow's milk from herds of native breeds, the perfection of infant food? Use it for tea and coffee.

"Father," said the little boy, "what is a mathematician?" "A mathematician, my son, is a man who can calculate the distance between the most remote stars and who is liable to be floundered in changing a \$2 bill."—Washington Star.

CURES RUPTURE



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

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Fort Saskatchewan, Kamloops, Vernon, 26 Aug.
 Kootenay, Nelson, B.C., Feb. 17.
 Westminster, Chilliwack, 1 Sept. 8 p.m.
 Victoria, Victoria, Tues. 1 Sept. 2 p.m.

SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 8 March.
 Brandon, Brandon, Superior, Fort Arthur, March.
 Winnipeg, Man. Coll., bi-mo.
 Rook Lake, Pilot M.L., 2 Tues. Feb.
 Glenboro, Souris, Dec 1.
 Portage, P. La Prairie, 8th, March
 Minnedosa, Minnedosa, 17 Feb.
 Melita, at call of Moderator.
 Regina, Moosejaw, Tues. 1 Sept.

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

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

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville, 8th Dec. 11 a.m.
 Peterboro, Peterboro 8 March 9 a.m.
 Whitby, Whitby, 20th Jan
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Lindsay, 15 Dec. 11 a.m.
 Orangeville, Orangeville, 12 Jan.
 Barrie, Barrie, 15th Sept. 9.30 p.m.
 Owen Sound, Owen Sound, Division St., 1 Mar. 10 a.m.
 Algoma, Blind River, March.
 North Bay, Powassan 30 Sept. 9 a.m.
 Saugan, Harrison, 8 Dec. 10 a.m.
 Guelph, Guelph, 19 Jan. 10.30 a.m.

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

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, Sept. 2
 Inverness, Haddock, 17 Nov. 2 p.m.

P. E. I. Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 25 May, 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Charlottown, during meeting of Synod.
 Lunenburg, Lunenburg, 5 May 2.30
 St. John, St. John, Oct. 21.
 Miramichi, Bathurst 30 June 10.30

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Any unnumbered 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 100 acres, more or less.

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

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

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

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

A settler who avails himself of the provision of Clause (2) or (4) must cultivate 20 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have enclosed 20 acres substantially fenced.

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

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

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

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

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SOIL AND CLIMATE.—The soil is a rich loam mixed with small gravel, and will grow anything adapted to a semi-tropical climate, from apples to oranges. It is specially suited to the culture of citrus fruits, such as the orange and lemon. Peaches, pears, apricots, almonds, prunes, grapes, etc., flourish without irrigation. The district is practically immune from frost. Oranges are never injured by it, for they do not blossom in spring until all danger is over, and the fruit is harvested before the coldest weather comes. The season is fully six weeks ahead of Los Angeles, and oranges are ready for the Thanksgiving and Christmas markets. There is an abundant and unfailing supply of water.

TERMS.—A ten-acre lot, which is amply sufficient for the comfortable support of a family, costs from \$65 to \$75 per acre, according to location. This is the net cash price. If time is a-keed, the price will be \$10 more per acre. A cash payment of 25 per cent will secure the ownership of a lot on which the purchaser may expend his savings as he is able, until he has acquired a beautiful home, supporting him handsomely, in a delightful climate, amid charming scenery, surrounded by cultured and church-loving neighbors. The terms of payment will be made as far as possible to suit purchasers.

NON-RENT OWNERS.—If purchasers desire to live upon their lots while the trees are growing up, they can easily maintain themselves by cultivating the ground between the trees. Reliable parties say that they can raise as much as \$400 per acre in this way. There is a good market for all kinds of products used by them.

Those who do not wish to occupy their property until the fruit is sufficient for their support, can have their lots planted and cared for at the lowest possible rates. A gentleman of long experience in the nursery business will take personal oversight of the lots of absentee owners.

AS AN INVESTMENT.—If a purchaser has no intention of removing to California, but wishes a good investment, he can count upon receiving annually, as soon as the trees are in full bearing, a much larger return than from any other source which affords the same security. An orange orchard, in full bearing, is often sold for \$800 per acre, while it costs less than \$100 per acre, not counting in first cost of land to bring in to the point at which the crop will pay all expenses.

Owing to its elevation, dry atmosphere and absolute freedom from malaria, CITRONA PARK offers special attractions to those affected with diseases of the lungs, liver or stomach. A Canadian Presbyterian minister who has purchased a lot and resides upon it thus writes: "CITRONA PARK is a very healthy place. The fresh air helps one's nervous system. He can sleep after a day's work. He can eat too. His liver does his work. He can throw away his cigars and pill boxes and rescue his health if not his youth."

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