

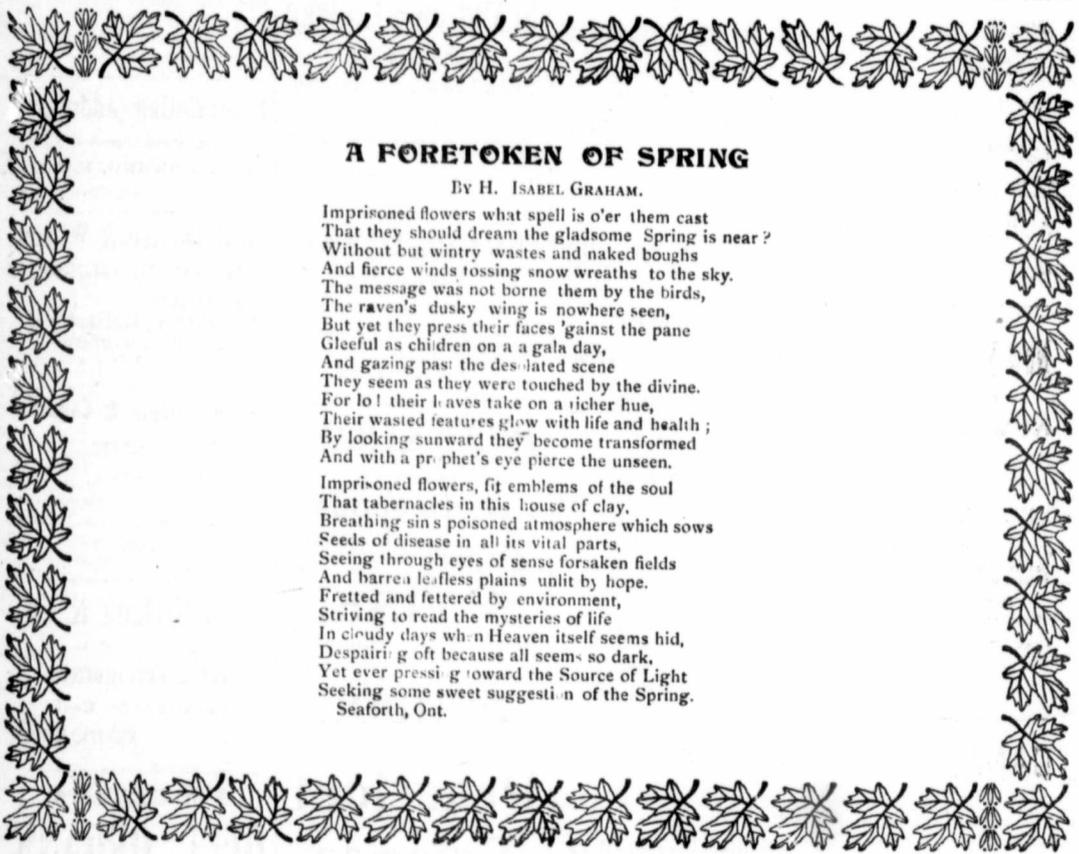
# Dominion Presbyterian

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## A FORETOKEN OF SPRING

By H. ISABEL GRAHAM.

Imprisoned flowers what spell is o'er them cast  
That they should dream the gladsome Spring is near?  
Without but wintry wastes and naked boughs  
And fierce winds tossing snow wreaths to the sky.  
The message was not borne them by the birds,  
The raven's dusky wing is nowhere seen,  
But yet they press their faces 'gainst the pane  
Gleeful as children on a gala day,  
And gazing past the desolated scene  
They seem as they were touched by the divine.  
For lo! their leaves take on a richer hue,  
Their wasted features glow with life and health;  
By looking sunward they become transformed  
And with a prophet's eye pierce the unseen.

Imprisoned flowers, fit emblems of the soul  
That tabernacles in this house of clay,  
Breathing sin's poisoned atmosphere which sows  
Seeds of disease in all its vital parts,  
Seeing through eyes of sense forsaken fields  
And barren leafless plains unfit by hope.  
Fretted and fettered by environment,  
Striving to read the mysteries of life  
In cloudy days when Heaven itself seems hid,  
Despairing oft because all seems so dark,  
Yet ever pressing toward the Source of Light  
Seeking some sweet suggestion of the Spring.  
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**BIRTH.**

At 181 Broadway, Lachine, on Feb. 21, 1904, the wife of Alex Bissett, of a daughter.

At the manse, Metis, on Feb. 25, 1904, the wife of the Rev. J. M. Callan, of a daughter.

**MARRIAGES.**

At the manse, Campbellford, Ont., on Feb. 23, 1904, by the Rev. A. C. Reeves, B.A., Charles White to Alice Maude Mary Bakes, both of Campbellford.

At the residence of the bride's mother, 12 Balsam street, Ottawa, on Feb. 24, 1904, by the Rev. Robt. Heribson, Emily, daughter of the late William Francis Irwin, to W. Frederick Carruthers, of Carp, Ont.

At the residence of the bride's brother, 486 Gilmour street, Ottawa, on Feb. 23, 1904, by Rev. R. Heribson, John H. Currie to Anna B., youngest daughter of John A. Cockburn, both of Crysler, Ont.

**DIED.**

At the residence of her son-in-law, Mr. J. Fraser, 212 Maria st., Ottawa on Monday, the 29th inst., Elizabeth Black, relict of the late Robert Atchison, aged 86 years.

In Toronto, on March 2nd, 1904, Margaret Mitchell Nixon, youngest daughter of the Rev. Thomas Nixon, in the third year of her age.

At the residence of his son, 1124 Dorchester street, Montreal, John Duncan, sen., in his 89th year, a native of Dumbartonshire, Scotland.

Suddenly, at his residence, in Scarborough Township, on March 1st, 1904, Isaac Stobo, in his 63rd year. At 294 Drummond street, Montreal, on Feb. 21, 1904, Janet Elizabeth, eldest daughter of the late John Dougall.

At the residence of his daughter, Mrs. Northey, Toronto, on the 29th February, 1904, John Edward Pell, aged 93 years.

In Dundas, on March 2nd, 1904, Elizabeth Bennett, wife of John Berram, a native of Whitebank, Selkirk, Scotland, aged 74 years.

**Home Mission Committee**

The General Assembly's Home Mission Committee will (D V) meet in the lecture room of Knox church Toronto, on Tuesday, 8th of March 1904 at 9.30 a.m. All applications for mission work should be forwarded to the Rev. Dr. E. D. McLaren, Toronto, on or before Wednesday, 1st. March.

Robt. H. Warden, Convenor.

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Department of Indian Affairs  
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## Note and Comment.

Dr. N. W. Hoyles, K.C., president of the Upper Canada Bible Society, and Dr. Geikie one of the oldest vice-presidents, have been chosen to represent the society at the British and Foreign Bible Society's centenary meeting in London.

Mr. George Y. Chown, registrar of Queen's University, has also been appointed treasurer, thus filling the vacancy caused by the death of the late J. B. McIvor. The salary for the combined positions will amount to nearly \$2,500. Mr. Chown is a Methodist.

Rev. Dr. Welton, Professor of Old Testament literature in McMaster University, (Baptist) Toronto, who died on the 28th February, was a native of King's County, Nova Scotia. Before going to McMaster he was connected with Acadia University, Wolfville, N.S.

To English speaking people, at least, Russia's effort to give to her struggle with Japan the aspect of a holy war for the crushing of a pagan power is of the very quaintness of hypercrisis. Remembering Poland, and Kishineff, and Finland, one finds it difficult to work up much enthusiasm in Russia's crusade.

The Russian Viceroy of Manchuria is evidently a man of stupendous faith, remarks the Presbyterian Journal. In a manifesto to the army he assured the soldiers that "God has always upheld the cause that is just, and is doing so now. God be with us. Hurrah!" Providence may be on the side of Russia, but up to the present time there is no evidence of it outside of proclamations.

An effort is being made to acclimatise the ostrich in Southern Europe, and a farm for that purpose has been started at Nice by M. Octave Justice, who has imported eighty fine specimens of the *Struthio camelus* from South Africa, which are now apparently prospering on the Azure Coast. The attempt is watched with much interest by the Parisian milliners, who are the principal users of ostrich feathers.

Mr. Rockefeller, the Standard oil magnate and multi-millionaire, is a Baptist, but that does not prevent the Religious Intelligencer of New Brunswick, the organ of the Free Baptists of Canada, indulging in the following just criticism in speaking of his rumored early retirement from active business: "It is a pity he could not retire, also, the business methods for which his name stands—the greed and mercilessness which crushes everybody and every struggling industry which stands in the way of his adding more to his many millions."

"The spade continues to be a helper of Christianity," says the Southwestern Presbyterian, in referring to the discoveries being made in Egypt as the buried historic treasures of that country are being unearthed. According to the Belfast Witness, close study of these records show that while the grossest idolatry prevailed among the common people the learned classes had surprisingly clear

conceptions of deity. They held to the belief in a Supreme Being self-existent, life-giving, omnipotent, to whom no local name was given, "he could not be figured in stone," his dwelling place was unknown, and no "heart of man (mind) could depict him."

The London Christian World announces that the Presbyterian Church of Canada has expressed its readiness to take over the entire output of students from the "Bible Training Institute" of Glasgow. After a year or two of satisfactory service in Canada the students will be licensed as probationers of that Church. Noting this the Belfast Witness says: "Canada is an enlarging field. Presbyterians from Scotland and Ulster are the bulk of its best immigrants. Our Church has a grand future in that vast Colony."

The use of liquor is declared by many people to be innocent. Its abuse, they say, is what is evil. But the trouble with the use of liquor is that it runs so easily to abuse. The abuse of reading, of conversation, of exercise, are all evils, but they are not such evils, nor are they so likely evils, as the curse of the abuse of liquor. All those who are now guilty of this abuse never intended to go so far when they began. They set out to use it in moderation. Why will young men be so foolish as to think that they can use temperately what so many stronger men have been unable to stop short of abusing intemperately?

As an instance of eternal warfare between the church and the saloon some one has discovered in the town of Paddington, England, which is blessed with fifty-nine churches and cursed with 249 public houses that out of the population of 142,690, 31,331 attended church on a recent Sunday and 122,175 went to the saloons. On this the Presbyterian Standard comments: We wonder sometimes, if our preachers are quite sensible of that first law of nature, self-preservation, and are not a little too much afraid of preaching politics, in preaching against the saloon.

The cigarette habit prevails among children in England to such an extent that attention has been called to it by a manifesto signed by some of the most prominent scientific and ecclesiastical dignitaries as well as prominent military officers and members of parliament. Unfortunately the signatories do not seem to be able to suggest any efficient check to what they say "is undoubtedly doing much to undermine the health and ruin the character of many English boys." England is not the only country in which the cigarette habit is getting in its deadly work.

Osborne House, in the Isle of Wight, where Queen Victoria died, and which was given by the King to the nation, to form a convalescent home for army and navy officers, is now almost ready for occupation. There will be accommodation for fifty patients. The place has undergone a transformation within, and sick and wounded officers will be able to recruit at one of the most delightful spots in the kingdom. Part of the estate and some of the ceremonial rooms will be open to the public; the rest of the house, excluding the late Queen's

private apartments (which will be left unaltered) will form the convalescent home. The estate comprises about 2,000 acres, and occupies both sides of a gently sloping hill, falling on the north to the Solent, and on the south to the river Medina.

The recently taken census of India reveals the interesting fact that Hinduism is declining, especially through conversions to Christianity, which has gained 600,000 converts in ten years. Some Hindus have embraced Mohammedanism, and the famine affected most terribly the Hindu districts. Even with the growth of the population, due to natural increase, there were 500,000 fewer Hindus in 1901 than ten years before. The Belfast Witness says: "In connection with this pleasing fact one is disposed to remark on the certainty and satisfaction of carrying on mission work under the protection of British power. Besides, our foremost responsibility is for the Christianising of our own territories, our own fellow-subjects." The Christian people of Canada should not lose sight of this point.

In one of his inimitable contributions to the press, Dr. Cuyler of New York says: "The firmament of Bible-history blazes with answers to effectual prayer, from the days when Elijah unlocked the heavens on to the days when petitions in the house of John Mark unlocked the dungeon and brought the liberated Peter into their presence! The early Church was born in a prayer-meeting held in that 'upper room' at Jerusalem. During my own pastoral experience the most powerful revivals in my church showed the first indications of the Holy Spirit's presence when we were 'gathered with one accord' in our devotional meeting." It is to be feared that in these days of strenuous materialism too many Christians and Christian congregations forget the place and power of prayer and thus fail to receive the precious blessings that God, the hearer and answerer of prayer, has linked with the promises made to those who "wait upon him."

Says the Christian Guardian: At the induction of the Rev. P. M. Macdonald as pastor of Cowan Avenue church, in this city the Rev. Alfred Gardier, in his charge to the new minister, commented, upon the decline in the force of family life, and the evils resulting from the absence of parental restraint upon the many young people who crowd to a large city like ours. Toronto is a church-going city, he said, but there are multitudes who never go to church. He declared his conviction that if the churches are to hold their own, they must be more aggressive, must plant new churches, and awaken old ones. His advice to the new minister was that he should be a teacher, an expositor of the Bible, and an evangelist. He had no sympathy with the preacher who made the Sunday evening service a concert to amuse the people. "I believe," he said, "that we are not sent to entertain men, but to save them; not to amuse them, but to convict them of sin." Mr. Gardier has earned the right to speak the strong, true words he did, by his own devout, intense, and eminently helpful ministry. Assuredly "we are sent, not to entertain men, but to save them."

## Our Contributors.

### Historic St. Andrew's, Amherstburg.

The 28th and 29th of February were epoch marking days at Old St. Andrew's. It was the occasion of the 75th anniversary of the founding of the Presbyterian church in the then far West. Anniversary sermons were preached by Rev. Prof. William MacLaren, D.D., a former pastor, now of Knox College, Toronto. They were learned, heart-to-heart, persuasive discourses. A larger number than usual were received into the membership of the church, making the present roll outnumber any former roll. Former members were present from Windsor, Detroit and Colchester, the attendance at the observance of the Sacrament of the Lord's Supper being still further augmented by nearly the entire membership of the neighboring Wesley church.

The history of St. Andrew's church, Amherstburg, begins in the days of the high pulpit and box pews. Session records in possession of the congregation date from the 21st of December, 1831, supplemented by the minutes of a business meeting of the congregation held on May 25th of the same year. These minutes show that there was already an organized congregation and that property had already been acquired for church purposes.

The Rev. Alexander Gale was in charge from 1828 to 1834, during which time he also taught school in the vicinity. The late Bishop Strachan, of revered memory, says, (as quoted by) Judge Woods, of Chatham, in 'The First Centennial of the Anglican Church in the County of Essex' that 'down to the close of the war of 1812-15 there were but four resident clergymen or missionaries of the Church of England in all Upper Canada; and till 1818 there was but one clergyman of the Church of Scotland in Upper Canada, and in 1827 there were but two.' The name of St. Andrew's of itself would indicate that the church in Amherstburg had been founded by the Established Church of Scotland; and the records substantiate the fact.

In the old church building, standing yet, though long ago turned to other use, the honors were divided between the minister of the gospel and the ministers of the crown, for to these was assigned the box pew on the left of the pulpit and to the former the one on the right.

The first extant Communion Roll is dated 19th September, 1832, and numbers thirty-eight names. The family names appearing on this roll that are still familiar hereabout are those of Duff, Kemp, Hacket, Cousins and Bruce. The oldest names still familiar appearing on the roll as subsequently made up are:—McGee and Noble, 1833; Dall, Callam and Schultz, 1839; Selters and Bartlet, 1840-42; Cameron, Botsford, Menzies and Mickle, 1843; followed immediately by those of Anderson, Duggall and McGregor. Later occur the names of Borrowman and MacLeod, 1848; Gibb, 1849; Campbell, 1850; Watters, 1852; Manson, 1853; Hedley and Affleck, 1855; Middleditch, 1873; Baltour, Trotter and Healy, 1875; Young, 1876; Beneteau, 1877; and Duncanson, 1878.

It was a zealous little congregation—this of thirty-eight members—as shown by frequent entries in the records such as these: "The offertory on Sunday, 21st September,

1832, was £4 in aid of the fund for the support of a missionary employed by the church in this Province." "Wednesday, 14th of November, 1832, was held as a day of public thanksgiving to Almighty God, for preservation from cholera, which raged so fatally in other parts of the country."

In those early days there was no presbytery of Chatham, the presbytery to which St. Andrew's church, Amherstburg, now belongs; no presbytery of London, formed between 1850 and 1852; no presbytery of Hamilton. In April, 1833, the session records were examined by the presbytery of York (now Toronto), and the following minute entered:—"These records, extending from the twenty-first December, eighteen hundred and thirty-one years, to the first of April, eighteen hundred and thirty-three years, are, by order of the Presbytery of York, attested at York, this seventh day of August, eighteen hundred and thirty-three years, by Wm. Rintoul, P.C."

After an interval of over a year of silence there is an entry in the church records, dated December 17th, 1838, which reads: "On account of the rebellion in the end of 1837, and the distracted state of the country, the session had not met for business for some time." The 15th Regiment is named incidentally as having been located at Amherstburg in 1835, and the Royal Canadian Rifles from 1846 to 1848 at least. Thus the history of the country is in part recorded in the records of the church, as the history of the church at large is also to be found in parts inscribed on the pages of the history of nations.

In 1844-45 took place that movement within the ranks of the Established Church of Scotland known in history as the Disruption, resulting, on this side of the water, in the organization of "The Presbyterian Church of Canada." The established church claimed and held the church property and records here, and for a time thereafter there were two sessions, the Rev. Alexander McKidd, of St. Andrew's church, Bytown, (now Ottawa) acting as moderator pro tempore for the Old Kirk session. There had been six elders in the church session in 1842. These divided equally, Messrs George Ironside, James Cousins and Robert Ironside, with the moderator, constituting the Old Kirk session; and Messrs. William Duff, Sr., James Noble, Sr., and John Cheyne, with the resident pastor, the Rev. Robert Peder, forming a session of the Presbyterian Church of Canada. The majority of the members, however, appear to have gone out of the old order of the establishment, for the roll of membership of the last named session consists of fifty-six names in 1846.

During the seventy five years of her history St. Andrew's church has had but eight stated pastors, whose names, and the dates of their respective pastorates, are as follows:—Alexander Gale, 1828 to 1831; George Cheyne, 1831 to 1843; Robert Peder, 1844 to 1850; Wm. MacLaren, 1852 to 1857; Arch. McDiarmid, 1867 to 1870; Frederick Smith, 1874 to 1883; J. H. Paradise, 1884 to 1889; Thomas Nattress, 1890 to the present time. Three have gone to their reward. Dr. Wm. MacLaren, the anniversary preacher on this present occasion, is professor of Systematic

Theology these many years in Knox College, Toronto. The Rev. Archibald McDiarmid and the Rev. Frederick Smith are each enjoying a well-earned rest from the duties of the stated pastorate, the one in Windsor, the other at Bradford. The Rev. J. H. Paradise is in charge of a church at Joliette, Que.

The congregation has been honored in her interim moderators of session. Among them are numbered the redoubtable Dr. Burns, one time pastor of Knox church, Toronto, honored and memorable in the church's history; the Rev. Angus McColl, late of Chatham; Rev. William King, the noted slavery abolitionist of the Buxton Mission; Dr. George M. Milligan, of Old St. Andrew's church, Toronto, then of First Presbyterian church, Detroit; and, on two occasions, Dr. John Gray, of St. Andrew's church, Windsor, now principal of the Michigan Seminary, Kalamazoo.

The roll of Elders in the passing years is brief also, and honorable. It consists of these names: William Duff, Sr., son of the Rev. Wm. Duff, A.M., minister of Foveram, Aberdeenshire, Scotland, in the last quarter of the 18th century; James Noble, Sr., James Cousins, James Bell and John Cheyne, ordained on the 25th of November, 1836; Dr. Robt. Ironside and George Ironside; George Duncan, James Gibb and James Bartlet, ordained March 14th, 1852; Alexander Callam, who was laid to rest only the other week in the 97th year of life, ordained on the first Sabbath of April, 1867; John Anderson, ordained July 9th, 1872; Duncan Campbell and Richard Atkinson, ordained March 29th, 1888; John R. Menzies and John Proudfoot, M.A., ordained Nov. 18th, 1891, and Andrew Hacket and John Anderson, ordained March 4th, 1903.

Of temporary supply during vacancies in the pastorate there is record of George Jameson, 1850-1852, who was here again at a subsequent date between 1870 and 1874, during part of which interval the Rev. Dr. McRobbie, then a student, was in charge; Rev. George Cheyne, 1852; Rev. Mr. Pierce and Rev. Mr. Strach, 1857; Rev. Mr. Mackenzie, 1857-58; Mr. Labelle, 1860; J. Malcolm, 1863-64; Mr. Goodwillie; the Rev. Dr. Warden for a time, in his younger days; and Rev. Thomas Smith, as a student for the summer of 1889, now pastor of the church at Johnston, Presbytery of Owen Sound.

The speakers on Monday night were Mr. Alex. Bartlet, the veteran elder and police magistrate; Rev. J. C. Tolmie, representing Chatham presbytery; Mr. Geo. Bartlet, a son of the long-time session clerk, the late James Bartlet, all of Windsor. Also Rev. Mr. Fear, Rev. Wm. MacLaren, D.D., and the Honorable Chester W. Martin, United States Consul at this port.

### Toronto Letter.

The meeting of Toronto Presbytery this month was exceedingly interesting—three items particularly so. The disposal of Knox church property; the proposal to pay the travelling expenses of Commissioners to the Assembly; and the appointing of Commissioners to the Assembly.

The question of Knox church property and its sale created quite a discussion, the right of the congregation to all the proceeds of the sale being questioned. Dr. Greig gave a short historical sketch, and on it based a claim for part of the proceeds for Cooke's church. It appears Knox was originally an Irish congregation, with only a few Scotch families; but after a time the Scotch element increased, and not feeling quite at home, separated and built the church

that formerly stood at corner of Adelaide and Church streets—St. Andrew's.

There is a story told of a remarkable occurrence, and laughable withal. The Sabbath on which the church was opened, a Highland regiment, stationed in Toronto, at church parade, being lined up in front of St. James cathedral preparatory to entering for service. The band struck up the old Jacobite tune

O, this is no my ain house  
I ken by the biggie' o't.

and marched up Church street followed by the regiment (leaving the officers to attend the English church service, if so minded) and entered St. Andrew's, which church they attended so long as the regiment remained in Toronto.

To return to Knox again. It appears that the Scotch and Irish element did not quite agree after the disruption (which founded the Free Church of Scotland and which extended to the colonies) so an apportionment appears to have been made, and this time it is the Irish that leave to build what is now Cooke's church. In this separation, Dr. Greig seems to think they were not too liberally treated, and so calls for redress, even at this late date, he contending that they were the original Knox congregation.

The original deed calls for a place of worship and an house of education, the latter being interpreted to mean only a Sabbath School. When this case was before the presbytery, nearly two years ago, Mr. William Selby called attention to the very limited and narrow interpretation, contending that Knox congregation had not carried out the evident intention of the testator, Jessie Keichum.

This view seemed to have seized the members of the presbytery, and was energetically urged by the Rev. Wm. Atkinson and others, with the happy result that the Knox church trustees found that if the matter was to pass they had to evince a more liberal spirit. The following proposal found favor: that they devote a large portion of the money in building an Institutional church on Richmond street, equip and maintain it.

On motion of Rev. Mr. Gandier, seconded by Mr. Selby, the matter was referred to a committee to work out the solution on that basis. The committee appointed consisted of the Rev. J. McP. Scott, Alfred Gandier, Prof. MacLaren, G. C. Pidgeon, G. R. Faskin, Wylie C. Clark, and Messrs. R. Haddow, H. E. Irwin, K.C., T. Alison and John Aitken.

The motion to pay the travelling expenses of Commissioners to the Assembly struck a responsive chord. The report of the committee was ably presented by the convener, Rev. Mr. Atkinson; and its further consideration was deferred to next meeting of presbytery.

In Toronto presbytery there is a large official class composed of professors and the Assembly's heads of departments. These compose one-sixth of the membership and, as a rule, they are sent to Assembly, taking precedence of those actively engaged in the ministry. As a matter of fact they are not truly representative. Of this class going from this presbytery to the Assembly the percentage is unduly large; they forming one fourth, while the active ministry are only one-eighth—in ministerial representation. The question was raised, Should the congregation be taxed to pay their travelling expenses? This will be debated at next meeting.

The whole question of the status of professors and the church's officers should be

carefully considered. They are not representatives in a real sense; and their presence in the Toronto presbytery debars many ministers from almost ever attending Assembly. The Supreme Court, therefore, should provide some equitable means by which they can attend without inflicting injustice on many of our hard working ministers.

Toronto Presbytery named the following as Commissioners to the General Assembly: Principal Caven, Rev. Dr. Milligan, Rev. Dr. R. H. Warden, Prof. J. E. MacFadyen, Rev. Alexander MacMillan, Rev. James Murray, Rev. Robert Atkinson, Rev. T. H. Rogers, Mr. C. T. Tough, Rev. J. A. Turnbull, Rev. W. G. Wallace, Rev. D. B. Macdonald. The following elders were chosen: Lieut.-Governor Clark, Rev. R. Haddow, Mr. J. Loudon, Mr. Robert Kilgour, and Judge Winchester. The following seven sessions have each the right of nominating a commissioner: St. James' Square; Boston; St. Andrew's, King; St. Andrew's, Vaughan; Laskey, Milton, and Georgetown. Their nominations will be received and confirmed at next meeting of Presbytery.

UNCLE WILL

#### Ottawa W.F.M. Presbyterial.

The 18th annual meeting of this useful Society was held in Bank street church hall on Tuesday and Wednesday of last week. After devotional exercises Mrs. J. H. Turnbull read a paper on 'Thoughts on the Presbyterial Motto.' The report of the Secretary, Mrs. George Hay, chronicled a steady development in nearly every department. We make a few extracts:

One new Mission Band, S. Gloucester, 'The Pearl Seekers,' has been organized, and of the 18 bands, 16 report an advance in contributions, one a slight decrease, and one has not reported.

The President is putting forth her best energies towards extending this most important branch of the work of the Society—the training of the young people to intelligent interest in the work of the church,—its missionary work, and already there is marked progress and encouraging promise for the future.

The McKay band, New Edinburgh, reports an increase of \$29.62, Bristol \$17.50 and St. Paul's \$16.52.

Of our 27 auxiliaries, 15 show an advance in funds, those of Bank street and Manotick the greatest increase.

The total membership is now 1059, 139 more than last year. Contributions from all sources, \$1,968.07, an increase of \$186.11 over those of last year.

Of this amount \$87.17 was collected from 97 Scattered Helpers. The substantial addition made to the funds from the lilies given by isolated members here and there should lead to more general adoption of this means of financial aid, and of diffusing interest among those who are unable to attend our meetings.

The amount of clothing sent to the North West was 1600 lbs., sent to Rolling River Reserve. Dr. Gilbert, in acknowledgment said: "The quantity was a surprise to us, and even more so the quality and suitability of the goods."

The report of the acting treasurer, Miss Mabel Gibson gave receipts from Auxiliaries, \$1,671.84, from Mission Bands \$249.36, and from collection at last annual meeting \$146.87, making the total amount \$1,968.07, which had been forwarded to the Society in Toronto. Miss Masson, as secretary of supplies, read a report which showed that

the women have labored early and late to help their far-off sisters.

A heartfelt and inspiring dedicatory prayer by Mrs. A. E. Mitchell, preceded the reading of mission band reports by young members of the bands. These included Aylmer, the Cheerful Workers of Bristol, and Bank street, Stewarton, Erskine, McKay, St. Paul's and Glebe church bands and the Orphan's Home circle. Some of the reports were delayed by the storm and consequently could not be read, but those which were given to the meeting showed the earnestness with which the children regard their association with the great cause.

The address to the children which followed the "Mission Band Hour" was given by Miss Sinclair, who returned to Canada on furlough last April from her labors in Indore, India. It was an address of the deepest interest, dealing as it did, with the habits, manner of existence, games, etc., and Miss Sinclair spoke over half an hour, holding her older, as well as her younger hearers spellbound by her natural, pleasant manner and deeply interesting subject.

The evening session commenced at 8 o'clock and was held in the church, the moderator of the presbytery, Rev. Mr. Herbison, in the chair. He gave a short address, and conducted devotional exercises assisted by the Rev. Norman McLeod. The report of the Presbyterial society was read by Mrs. Hay and afterwards its adoption was moved by the Rev. J. H. Turnbull, in a few complimentary and kindly sentences, and seconded by the Rev. Mr. Scott, of Hull, who also spoke briefly.

The address by Miss Sinclair was highly interesting. As in the afternoon, she spoke on India, but her second address portrayed the different phases of darkness, ignorance, superstition and oppression met with by the missionaries in their noble efforts in India. A brief sketch of the geographical features of India, and its history down to the present day opened her address. But it is to the women of India that Miss Sinclair's deepest sympathy goes out; to their darkened ignorant lives, with so little of pleasure and so much of degradation and pain to bear. The work of the missionaries is divided into three great heads—educational, evangelistic and medical. Of the need of the last named no one who reads of the terrible plagues in that country can doubt. The effects of education and religion are becoming more and more apparent as time goes by, and the seed sown by the missionaries years ago, germinates, grows and bears its beneficent fruit. A doxology was sung and the meeting adjourned.

On Wednesday the reports of Auxiliaries dealing with their statistics were received; and all them, as already hinted at, were of a very encouraging character.

The election of officers resulted as follows: President, Mrs. D. B. Gardner; Vice presidents, Presidents of auxiliaries; Secretary, Mrs. Geo. Hay; Treasurer, Miss E. H. Gibson; Secretary of Supplies, Miss Mary Masson; Literature secretary, Miss Evans; "Things" secretary, Miss Garland. It was decided to continue the plan followed this year of having the annual meeting last two days, and notice of a resolution to be dealt with next year, to change the date of the annual meeting was given by the secretary.

Miss Sinclair gave another helpful and interesting address on the work of the Presbyterial church in Central India and the closing words of the convention were given by Mrs. J. W. H. Milne, whose message of hope and encouragement was most inspiring.

## The Quiet Hour.

### Jesus Feeds the Five Thousand.

S. S. LESSON—Matt. 14: 13-23. March 20, 1954.

GOLDEN TEXT—Jesus saith unto them, I am the bread of life.—John 6: 35.

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

He departed . . . into a desert place apart, v. 13. Rest was imperative, that His great heart might ease its burdens and prepare for new tasks. Here lies a needed lesson for our hurried age. When perturbed by anxious fears, rather than act hastily, come apart for a season with the Lord. When the press of business becomes so great that we feel we have no time for rest, then we need it most. "I have so much to do," said Luther, "that I cannot get on without three hours a day praying." Sir Matthew Hale declared, "If I omit praying and reading God's word in the morning, nothing goes well all day."

Jesus . . . was moved with compassion, v. 14. Although our Saviour's immediate purpose was a little much-needed rest for Himself and His disciples, yet, when from the mountain side He saw a great stream of people searching for Him, some on crutches, some with timid step of the blind, some carried on litters by affectionate friends, a deep compassion filled His heart. Even solitary communion with God seemed a selfish act of piety. So He abandoned His purpose, and descended among the multitude and healed their sick. A great compassion is the first requisite for persistent Christian work. Indeed no other cause is necessary. If once we really saw the need of the world, and knew the power of the Saviour, we could not remain satisfied until we had brought some thirsty soul to the streams of living water. Without being a physician, a man may be a great healer.

"Canst thou not minister to a mind diseased, Pluck from the memory a rooted sorrow?"

Send the multitude away, v. 15. We must not act the part of the disciples, who tried to shirk their responsibility. We must not say, "Our congregation is small, we have little wealth. Send the poor away. We are sorry, but we can do nothing for them." Nor, more selfishly still, ought we to say to the managers, "Keep the few remaining pews in our church for good families. Send the multitudes away to down-town churches and mission halls." "That door," said a courageous minister to his people, "shall fly open as quickly at the touch of a poor man's hand, as at that of the rich." But, shame to tell, the minister had to leave. That happened on this continent.

Give ye them to eat, v. 16. A beautiful story is told of King Alfred, in the days when he was hard pressed by the Danes. The royal provision was reduced to one loaf. A beggar knocked at the castle for food. The Queen was sending him away, when Alfred ordered, "Give him half. He that could feed the five thousand with five loaves and two fishes, will make the other half suffice for more than our necessity." There is a giving that multiplies our resources, and a withholding that lessens them. Ministering of our means to the poor is sowing the seed that returns a plentiful harvest.

The five loaves, and the two fishes, v. 19. It matters not how small our gifts or how meagre our talents, if they are cheerfully given to Christ, he can multiply their power. On the island of Skye in 1812, religion was

well nigh dead. Only five or six New Testaments were to be found among several thousands of people. An itinerant preacher attracted large audiences, but apparently without results, until a blind fiddler was converted. The labors of this man brought about a mighty revival.

The fragments, v. 20. A carpet in the San Francisco mint was once burnt, and yielded \$2,500.00 of gold. This had lain there in dust so fine as to be altogether unsuspected. What waste material is there not in every church? Let us practise a sanctified economy, not only of material blessings, but of spiritual gifts as well, that nothing may be lost in the Master's service.

He went up into a mountain apart to pray, v. 23. Where a man prays the most fervently, may be a test of his real character. Where is it that we offer our most fervid supplications? Is it in the hearing of large audiences, as the Pharisees loved to pray, or is it in the secrecy of the closet, that our Father who seeth in secret may reward us openly? It was God alone who heard Him, when

"Cold mountains and the midnight air Witnessed the fervor of His prayer."

### Plain Talk About Bible Study.

BY REV. JAMES STALKER, D.D.

The division of the Bible into chapters and verses is a modern device, reaching back only a few centuries. At the present day it is frequently spoken of with disapproval, but I fancy it serves several good purposes, though it is certainly a pity that the divisions have not been made with greater skill.

One use of the chapters is to indicate portions fairly suitable for daily reading, and the chief use of the verses is, that a golden saying, when thus detached from the surrounding matter and rounded into a compact form, attracts the attention more powerfully and sticks more easily in the memory.

Most readers, I presume, read from chapter to chapter day by day, till they have finished a book; and this is distinctly advisable, although an experienced reader will have certain books and certain parts of books which he reads oftener than the rest.

For many years I have distributed to my congregation at the New Year little lectionaries, in which a portion is indicated for every day, the entire Bible being covered in a few years.

The danger of this mode of reading the Bible is that the exercise may become mechanical and be regarded merely as a duty. There are those who would feel uneasy if their daily portion were omitted, who, nevertheless, could hardly tell, when the book is closed, what they have been reading about.

But there is a way of circumventing this tendency, which I would strongly recommend. This is, to pick out a single verse every time from the chapter read, giving it the name, if you choose, of the Golden Text, because it seems to be the choicest in expression, or the profoundest in thought, or the one best suited for present need. The search for it will keep attention on the strain from the beginning to the end of the chapter.

Having chosen it, either underline it, doing this, not with a pencil, but with a pen,

so that the mark may be tidy, or write it out in a notebook kept for the purpose. A any rate, commit it to memory, and let your mind revert to it at intervals in the course of the day. Thus you will suck out its sweetness, and its fragrance will perfume the breath of your life.

By this simple means you will gradually accumulate spiritual wealth, as the miner swells his pile by adding grain to grain of gold, and before long the Word of Christ will dwell in you richly. A single verse thus annexed every day would mean three hundred and sixty-five verses in a year; and what a treasure of wit and wisdom, of profound and tender truth, would thus in course of time be laid up in the mind!

We learn from the example of Jesus Himself the priceless value of texts thus committed to memory. When He was tempted in the wilderness for forty days, He met every one of the attacks of Satan with a text exactly suited to the occasion.

But where and how did He get these arrows with which to pierce the tempter? He found them in the same way as we may fill our quiver for similar conflicts. If, as a boy, Jesus had not filled His mind with the words of the Old Testament, He would not have had the weapons wherewith to fight the battles of the Lord when the necessity arose. But, His memory being stored with multitudes of texts taught Him by His mother, or heard in the synagogue, or read by Himself in the sacred rolls, He was able, when the trial came, to select from this resource exactly that which the occasion required.

Alas, for the soul surprised in the Wilderness of temptation with no such equipment! The tempter will riddle such a one through and through.

There are many diligent and successful students of Scripture who never read the Bible otherwise than in the way described; but for many years I have been in the habit of recommending, besides, another method of study, which may be called book by book; and I do so because I have experienced the benefit of it myself.

I well remember the first time in my life I ever read a whole book of the Bible through at a stretch.

It was in France. I was in a town where there was no Protestant service. In the early morning I attended the Roman Catholic church; but, the worship being over about breakfast time, I had the rest of the day on my hands.

Having sauntered out of the town and cast myself down on a green knoll, I began by mere chance, to read the Epistle to the Romans. I read one chapter; but instead of stopping there, as I had been accustomed to do, I read a second, and then a third. By degrees I was caught in the current of the great argument, which swept me irresistibly along.

Then I forgot everything except the delicious impact of the crowding thoughts and the kaleidoscopic vistas opening out on every hand, till at last I came out, excited and overawed, at the close of the last chapter.

That experience was a revelation to me of a new way of finding interest in the Bible. I saw that a book of the Bible is a unity—the discussion of a single great theme. In the light of this whole, all the parts become luminous, the meaning of every verse being manifest when it is seen in its place as the bridge from what goes before to what comes after.

Ever since that day I have cultivated this method of reading the books of the Bible, and it has brought me untold profit and satisfaction.

It may be thought, indeed, that such a mode of study is available only for students or ministers with plenty of time at their disposal. But how long does anyone suppose it takes to read a book of the Bible? Some of them can be read in a few minutes; many a one can be read in an hour; and there are very few that could not be comfortably overtaken in a couple of hours. Anyone might read through a book of the Bible on a Sunday afternoon or evening.

Would it be counted a great feat to read three of the novels of Thackeray in the course of a Winter? A reader doing so has read as many words as there are in the entire Bible.

If you try this method, write down on the Bible you are using daily, at the head each book the theme of which it treats and the principal divisions of the material, indicating where each of these begins and ends. This will enable you, on coming back to the same book, to perceive the line of argument at a glance, or, if you open the book casually, to know in which part of the argument you are.

In any Bible dictionary articles on the different books will be found, which will assist the beginner to master the course of thought in each.

The Bible is the handbook of life and the guide-book to Heaven. The essence of the wisdom of the ages is concentrated in it, and it will make a man of the reader who reads it aright.

Study it to find God. When you are reading the Bible, God is very near. Say not, "Who will ascend up to Heaven to bring Him down?" or, "Who will descend into the deep to bring Him up?" As He met Adam among the trees of Paradise, so will He meet you among the leaves of this Book. It is His resting-place. As you open the Bible, hush! for God is here—"This is none other than the house of God, and this is the gate of Heaven."

**A Prayer.**

Our Father who art in heaven, and on earth, and everywhere, we flee unto Thee, and for a moment would be conscious of Thy presence; and in the light of Thy countenance would we remember our joys and our sorrows, our duties, our transgressions, and our hopes, and lift up to Thee the glad psalm of gratitude for all that we rejoice in, and aspire toward the measure of a perfect man, and so worship Thee that we shall serve Thee all the days of our lives with a glad-some and accepted service. So may the prayer of our hearts be acceptable unto Thee, and come out in our daily life as fair as the lilies and lasting as the stars.—Selected.

**The Greatest Danger.**

The greatest danger Paul sees for the Christian soldier is just at the point where he has "done all." And is not Paul right in his perception? Is not the arduous bit of a Christian's life rather the camp than the field? When a man feels he is surrounded by a great cloud of witnesses it is comparatively easy to lay aside every weight. But when there is no outward battle, no visible foe, no possible wreath for the victor; when the field is his own heart, and the enemy his own wish, and the spectator his own conscience; when there is no human voice to cry, "Well done," and no public opinion to say, "He has fought a good fight"—that is the time when he needs the Christian armor.—George Matheson, D.D.

**Our Young People**

**Mar 20. Great Little Things.**

**Some Bible Hints.**

God knows the value of little things if men do not (v. 25) His universe is built of them.

Not many mighty are called (v. 26), but all that are called become mighty.

There are the wise, and there are the wise in their own conceits; only the latter are surprised at the power of little things (v. 27).

Why does God wish no flesh to glory in His presence (v. 29)? For the same reason that no father wants his child to boast before him.

**Suggestive Thoughts.**

One little thing that Christ makes great is a stammering word spoken for Him. In heaven it is ranked higher than an oration of Demosthenes.

Not the smallest self denial but is greatly blessed by God. A dollar's worth of self-denial brings forth ten dollars' worth of character.

Some of the shortest Bible passages are the greatest—such passages as "God is love," and "Follow me."

One little thing that Christ never fails to bless is a smile. It is as certain of blessed results as a sunbeam.

**A Few Illustrations.**

A little habit is like the slowly encroaching sand hills at the southern end of Lake Michigan, that have buried whole forests.

A little testimony for Christ is a small key, but it opens a great door of blessing.

A little word of praise is like the North Star—only a point of light, but it guides all journeys on the sea of life.

A little help in time of need is the child's hand over the hole in the dyke—it can hold back an ocean of ruin.

**To Think About.**

Am I neglecting the little things of character?

Am I refusing to do little things for Christ while waiting for great ones?

Am I trusting in Christ to magnify my small efforts?

**A Cluster of Quotations.**

It is in trifles that a mind betrays itself. "In what part of that letter," said a king to the wisest of living diplomats, "did you discover irresolution?" "In its u's and g's!" was the answer.—Lytton.

O germ! O fount! O word of love! O thought at random cast! Ye were but little at the first, but mighty at the last.—Mackay.

Small as your actions may appear to men, like the widow's mites, they may appear great in the eye of heaven.—Bartol.

The seed alone in its tiny space Contains the trees which the forest grace.—Schiller.

**"Our Own Church."**

What do we promise, we Endeavorers, when we agree to "support our own church in every way"?

We promise to give our money for church expenses—as much money as we think Christ wishes, and to give it gladly and regularly.

We promise to give our time, as much as Christ would wish, and to give it on week days as well as Sundays.

We promise to give our thought, our interest, our enthusiasm, our prayers. A mind that does not bear interest is not very valuable.

We promise to give our words. He is a poor member of a firm that does not "talk it up."

We promise to give our strength. Vim is half of virtue. Whatever is worth doing is worth doing with all one's might.

We promise to give our best. We admit that it is the best of causes. What a misproportion to give it the second best of anything!

We promise, then, to give ourselves. These things make up ourselves. No one can take the Christian Endeavor pledge and long remain outside the church. So true is this that in many churches they have no active members that are not church-members.

**Promises**

Nellie had a habit of saying, "Promise me." One day she had asked mamma if she might have a birthday party. When mamma said yes, Nellie said, "Please promise me, mamma."

"Why, Nellie," said mamma, "yes is a promise."

"I know it," said Nellie, "but when you say, 'I promise,' it makes me feel so sure."

When Jesus made a special promise to his disciples he began by saying "Verily."

Do any of our little folks know a promise of Jesus which begins "Verily?" Ask some one what that means, and see how many promises you can find which begin in this way.

Never forget that a promise is a very solemn thing, and when you make one be sure that you keep it.

The horizon of life is broadened chiefly by the enlargement of heart.—Hugh Black.

A light weight hung on a swimmer's arm and a bad habit in a young man's heart are alike perilous to him who would win in the contests of life.

Certain thoughts are prayers. There are moments when, whatever the attitude of the body may be, the soul is on its knees.—Victor Hugo.

"But, when the hour of trouble comes to the mind or to the body, and when the hour of death comes, that comes to high and low, then it is not what we have done for ourselves, but what we have done for others that we think on most pleasantly."—Sir Walter Scott.

Nothing really noble and worthy is ever attained easily. One may get money by inheritance from an ancestor, but one can not get education, culture, or character, as an inheritance. These possessions can become ours only through our own struggle and self-discipline.—Westminster Teacher.

**Daily Readings.**

Mon.	Mar. 14.—Little but wise.	Prov. 3: 24-28
Tues.	" 15.—A little stone.	1 Kings 17: 12-15
Wed.	" 16.—Some little victors.	Josh 24: 11, 12
Thurs.	" 17.—A little lad.	John 6: 9-13
Fri.	" 18.—Paul's young deliverer.	Acts 23: 12-22
Sat.	" 19.—One saves a multitude.	Acts 27: 31-44
Sun.	" 20.—Topic—Little things that Christ makes great.	1 Cor. 1: 25-29.

# The Dominion Presbyterian

IS PUBLISHED AT

644 RIDEAU STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (80 issues) in advance..... \$1.20

Six months..... 75

CLUBS OF FIVE, at same time..... 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.  
 Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.  
 When the address of your paper is to be changed send the old as well as new address.  
 Sample copies sent upon application.  
 Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 1 1/4 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P. O. Drawer 1070, Ottawa  
 C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, March 9 1904.

It is better to save a boy than convict a criminal.

All prayers which form part of Sabbath School exercises may safely err on the side of simplicity and reasonable brevity. There, as well as elsewhere, we shall not be heard for our much speaking.

In another column our readers will find the seventieth annual report of the British American Assurance Company. It shows another year of profitable business, and proves that this old established company continues to be managed with skill and judgment. The old board of directors was re-elected.

Four of the commissioners appointed by the Ottawa Presbytery last week to attend the meeting of the General Assembly at St. John, N.B., in June, are natives of the Maritime provinces, viz., Rev. N. A. McLeod, of Mackay church, New Edinburgh, Rev. D. B. McLeod of Billing's Bridge, Mr. Robert McConnell, of Stewarton church session, and Mr. M. McKinnon, of Knox church session. To both church and State the Maritime provinces furnish many able and useful men.

The Duke of Newcastle, writing to a meeting of Churchmen and Churchwomen held in Birmingham recently in support of the movement for Disestablishment, said—"It is high time that Churchmen, both clerical and lay, should awake to the fact that our present connection with the State is productive of ill which seriously cripples the power of the Church for good. I cannot see any practical remedy other than Disestablishment, although it is true we may have to pay a heavy price for the freedom we so earnestly desire." Such a remedy would doubtless be a heroic one, financially at least; but the resultant freedom would give the Anglican church, as an evangelizing and Christianizing agency, a power she can never wield under existing conditions.

## TALK ABOUT UNION.

Has the union of the various Presbyterian branches into one Canadian Presbyterian church, and the union of the various Methodist branches into one Canadian Methodist church, shown the way to a union between the Presbyterian, Methodist and Congregational churches in Canada? Such an idea cannot by any means be regarded as the mere dream of dreamers when, as in the recent informal conference at Toronto, acknowledged leaders of the respective bodies, such as Rev. Drs. Caven and Warden, and Rev. Drs. Carman and Burwash, publicly declared both the desirability and feasibility of a union of forces. Canada has shown the way in the unions already referred to; and it may be safely said there are no greater difficulties requiring to be solved in the larger union spoken of than were overcome in the smaller unions to which allusion has been made.

For some time past there has been in operation between Presbyterians and Methodists a sort of indirect federal union as respects missionary operations in the North West. The result is that the two denominations are in constant consultation, to the end that no one preaching station should be overmanned, while another is left destitute of Gospel privileges; to the end, in other words, that the Lord's money should not be wasted.

It must be remembered the total of the population and wealth of older Canada is but a flea bite to the population and wealth of the Canada to be. The imperative problem before the Christian people of the Dominion to-day is how to keep pace with, and bring under strong religious influences, the surging crowds of new comers of various nationalities. A union of the brains and enthusiasms and resources to be found in the united Presbyterian, Congregational and Methodist bodies would mean a powerful combination for good.

No doubt many things would have to be carefully considered; and men of the type above mentioned are in the habit of bringing trained and steadied judgment to great problems. The biggest men in these bodies will be least likely to allow so-called vested rights or presumed personal interests to stand in the way of so great a consummation.

In New York city there are 125 Lutheran pastors, and they have formed an association for better acquaintance and useful co-operation. It strikes one oddly to learn that in New York there are fourteen different denominations of Lutherans!

An injunction suit was brought by a Roman Catholic priest against the school trustees of Brookville, Kentucky, asking that they and the teachers in the public school be restrained from reading the Bible and offering prayer in the schools, on the ground that it was a violation of the Constitution. Judge Harbeson in dismissing the petition at the cost of the plaintiff, says in unqualified terms, that the Bible is the foundation of all Christian governments, and he does not see how it is sectarian to read it in schools.

## NEARING HOME.

When one has been absent from home, and perhaps reaches the home station late at night, and walks through the silent streets, hearing nothing but the echo of his own footsteps or that of the policeman who eyes him suspiciously as he goes past, it is wonderful how his steps instinctively quicken when they draw near the place where stands the house, one of thousands in the city streets, but one which he calls home. He thinks of the familiar rooms, but more than aught else he thinks of those who dwell there. Though the very furniture has grown to have a welcoming look, were it not for loving hearts who there await, it would be a desolate place. Is it any wonder then that the thought of life everlasting which most frequently appeals to us is that of the home into which we shall enter and there abide, and where we hope to see "faces loved long since, and lost awhile." And that is why when the shadows are falling we like to dwell upon the word of the Master, when he said, "I go to prepare a place for you, and I will come again and receive you unto myself, that where I am there ye may be also."

It is because He will be there, that we feel it not to be a strange place. If He were absent, then golden pave and flowing stream and fruitful tree would not suffice us. Even here it is when we are conscious that He is near to us that we know the deepest peace. And if we do not often know that peace, it is not that He is slow to make himself known, but because the mists of selfishness have blinded our eyes. "The pure in heart shall know God," and only they. Well may we pray, "Lord, open our eyes that we may see Thyself."

## STATE OF THE FUNDS

The following are the receipts to the end of February, 1904:

	1903	1904
Home Mission Fund.....	\$108,207 80	113,419 55
Augmentation.....	24,117 7	23,728 62
Foreign Missions.....	39,362 66	55,575 00
French Evangelization.....	21,563 70	20,424 40
Pointe-aux-Trembles.....	10,067 86	9,753 29
Assembly.....	4,520 89	4,812 63
Widows & Orphans.....	11,781 74	10,767 80
Aged & Infirm Ministers.....	10,102 05	9,000 76
Knox College.....	6,945 92	6,032 09
Queen's College.....	2,953 83	3,127 80
Montreal College.....	2,825 92	2,865 90
Manitoba College.....	4,865 80	4,043 70

The receipts for the month of February were abnormally large and far beyond expectations. It will be observed that the total receipts are considerably in excess of last year. The expenditure for some of the funds has, however, been greatly beyond that of any preceding year. I hope next week to give a statement showing the actual state of the respective funds at the close of the year. It is very desirable that those congregations that have not sent contributions shall do so as soon as possible; and that all additional amounts may be received before the end of March.  
 R. H. W.

It looks strange to Canada, after our recent experiences, to read, in a letter from Denver, that the winter round about Denver will go down on record as a snowless winter.

## ACKNOWLEDGMENTS

Rev Dr Warden acknowledges with cordial thanks the following additional, special contributions on behalf of the schemes of the church:—A Friend, Avonmore, \$35; Mrs. Burnet, Galt, \$35; Mr. Wm. Colquhoun, Cornwall, \$10; Mrs. John McLaren, Ottawa, \$10; A Friend, Watford, \$10; Mr. E. McMullen, Rodney, \$10; Mr. J. R. Coleman, Birr, \$5; A Friend, Barrie, \$30; Mr. and Mrs. Brebner, Sarnia, \$25; A and M, \$5; Mr. John Taylor, Ravenswood, \$6; Mr. R. Winifd. Quebec, \$50; Miss McMurry, Bowmanville, \$10; Miss Thornton, Toronto, \$10; Mr. A. Parker, Montreal, \$35; Mr. Wm. Wilson, Toronto, \$25; Mr. Thos Kinnear, Toronto, \$25; Mr. Alex. Neilson, Scarborough, \$25; Mr. Alex. Younger, Ottawa, \$30; A Friend of Missions, \$100; M. H. Toronto, \$2; Anonymous, Montreal, \$200; Mr. and Mrs. Cox, Stockton, \$25; Friends of Missions, Hopewell, \$15; Rev. A. Fitzpatrick, \$5; Friends, Cornwall, \$300; Miss L. P. Rankin, Toronto, \$5; Friend, Blytheswood, \$6; Mrs. H. F. Bronson, Ottawa, \$100; Miss John Gilchrist, Toronto, \$2; Dr. F. W. Kelly, Montreal, \$25; J. G. London, \$5; Presbyterian, Woodstock, \$2; Thank-offering, \$5; A Friend, Wingham, \$20; Mr. J. K. McDonald, Toronto, \$50; Miss A. Ferguson, Eversley, \$5; Miss M. Hogg, Toronto, \$2; Mr. Donald McKay, Toronto, \$50; Mr. Alex. Turner, Hamilton, \$100; Mr. John Fraser, Spencerville, \$5; Mr. W. S. Young, Onabrook, \$21; Mr. A. L. Carr, Nanton, \$5; A Motner, Berlin, \$20; A Friend of Missions, \$10; Hon. James Young, Galt, \$25; Mr. John Owens, Edmonton, \$10; A Friend, \$5; Mr. H. Waddell, Peterborough, \$250; A Friend, Creemore, \$5; Mr. E. A. Lytle, Port Hope, \$5; Mr. C. Wren, Uxbridge, \$5; Ebenezer, Toronto, \$4; Mr. E. Dowsley, Montreal, \$10; Mr. William Allan, Churchill, \$12; A Friend, Athelstane, \$4; No. 712, \$25; Mr. W. S. Sproule and family, \$8; Mrs. McLaren, Morden, \$5; A Member, Thames Road, \$25

After writing his great book on Gladstone, John Morley was asked if he did not feel relieved. "Yes," was his answer, "I am very thankful—and very lonely."

The Literary Collector, for February, contains much of interest to "those whose delight is in books and other beautiful things." In addition to the leading articles the several departments, such as, Collectors Guide to the Magazines, Notes, Query and Comment, and Current Book Prices, all of which contain valuable hints and suggestions. Price \$1.50. The Literary Collector Co., Greenwich, Conn.

The March number of Harper's Bazar opens with an article by Henry Van Dyke called "On the reading of Poetry." These "Little Essays About Girls" are very bright and readable, this being the third of the series. Two good short stories and a little play in one act, together with a generous instalment of the most interesting serial, "The Masqueraders," give us a goodly proportion of the fiction dear to every female heart; while the various articles on fashions, the nursery, recipes, etc., are all most useful. We are promised a special spring fashion number for April. Harper and Brothers, New York.

## BUILDING UP CANADA.

No apology is necessary for reproducing in these columns a portion of Sir Sandford Fleming's able address before the Canadian Club, Toronto. It was a plea for a Northern transcontinental railway. Sir Sandford is well qualified to speak on such a subject; indeed no one in Canada better qualified. In 1858—over forty-five years ago—he delivered a somewhat similar address at Port Hope. The views, or opinions, which he expressed then were considered too optimistic, but time has fully verified them.

\* \* \*

Sir Sandford pointed out that there had been rapid settlement in the West, and railway development in Manitoba and beyond, but what, he asked, will follow if no sufficient effort is made to reclaim the vast intervening territory? He feared the people of Canada would be separated into two groups by an unpopulated wilderness constituting a dangerous area of cleavage; besides at some critical moment the existing single line of railway of the C.P.R., leading from Ontario to Manitoba, would be very easily attacked. At present Canadians might not think that political separation would follow, but they must not hide their heads in the sand and remain in a fool's paradise—they must look at the facts.

The intervening area referred to stretches from Manitoba to the Siguena, about 300 or 350 miles north from the C.P.R. line, and is a space equal in area to more than four provinces of Manitoba. At present it is without a single white inhabitant; indeed, it is almost unmapped, is wholly unopened and unsettled; yet much of it is in the geographical centre of the Dominion, and may be regarded as its body. Moose Factory, on its northern side—on the margin of Hudson's Bay—has a winter and summer temperature similar to that of Winnipeg, while the average snowfall is less than half of that of Montreal or Quebec. True, as yet the region is a "woodland wilderness"; but that is the worst that can be said of it. The territory is the natural home of spowood, of which there is an inexhaustible supply. But that is not its only wealth. The Hon. Sydney Fisher says—"There is a great abundance of splendid agricultural land and undisturbed mineral deposits. In a country so expensive as this—a tract of virgin wild land more than double the superficial area of England, Ireland and Scotland combined—we may look for varied natural as well as awaiting development. Another feature of the new northern country is the existence of numerous water powers."

But the opening up and developing of that vast area is only one of many benefits which would flow to Canada from the proposed northern transcontinental railway. "Looking forward but a few years," says Sir Sandford, "the Dominion may come to possess in the hinterland of Ontario a new seaport. Archangel, the Russian port, is in a parallel of latitude of 13½ degrees or more than 900 miles farther north than Moose Factory. Archangel is a seaport of importance, with dockyard and a prosperous shipping trade, its population is not inferior to some of our Canadian cities, and before the founding of St. Petersburg it was long the only seaport within the limits of Russia. Can any person now living foretell what the only seaport of Ontario may yet become?"

Sir Sandford considers that for the Dominion it is a matter of absolute necessity to have a northern transcontinental railway terminating at tide water on the lower St. Lawrence on the east and Port Simpson on

the west. The three points—Lake St. John, north of Quebec; Norway House, at the north end of Lake Winnipeg, and Port Simpson, on the Pacific—lie nearly in a straight line, and a railway connecting these points would be the shortest possible transcontinental traffic route north of Mexico. Such a route would traverse the great fertile belt of northern Quebec and Ontario; the great and better half of the North-West Territory; and, while the Province of Manitoba and all between it and the Rocky Mountains might remain tributary to Winnipeg, the far larger and agriculturally more valuable area lying to the north of that region would be best served by a transcontinental railway running north of Lake Winnipeg.

In concluding Sir Sandford submitted five reasons why he favoured that route for the proposed northern transcontinental railway. Briefly, these are in effect—1. It is not in the public interests to have all the lines of communication between the east and west passing along the immediate shore of Lake Superior, or so near the frontier as Winnipeg. 2. A trunk railway on the northern route will best serve the larger half of the productive North West still remaining to be opened up. 3. It would be the shortest line between the two oceans, besides being the most direct for the products of the northern half of the prairie region to the nearest Canadian shipping ports. 4. It would possess means of carrying these products to Canadian tidal ports at all seasons of the year at less cost than by any other route whatever. And (5) the reliability that at Quebec in summer, and at the open ports of the Maritime Provinces in winter, ships transporting produce to Great Britain would, when necessary, be placed under the express protection of the British fleet.

The grand effect of the proposed railway, Sir Sandford contended, would be to broaden the Dominion, to add strength where strength is so much needed, to establish many new centres of industry, and thus the country would steadily become populated and consolidated.

The February Contemporary gives the leading place to Sir Oliver Lodge's article on School Reform. Then follows a group of three papers on Free Trade, by C. M. Chamberlay, J. A. Hobson and The Hon. Bertrand Russell respectively. Ivanovich has a readable article on the late Princess Mathilde, Napoleon's last niece. The Modern German Novel is discussed at some length; and very naturally affairs in the far East come in for a large share of attention under Foreign Affairs. Leonard Scott Publication Company, New York City.

The Studio, for February opens, with The Work of George Henry, R.S.A.; A Review and an Appreciation, by Percy Bate. Then follows a series of pictures, Oxford Colleges, drawn by Vernon Howe Bailey. Two short but interesting articles are those on the work of Albert F. Fluery, a resident of Chicago, and Charles Milcendeau's Pastels. Other especially good articles are: Victor Hugo's Drawings, The Photographic Work of W. J. Day and A Rebuilt Village. Reports of the Arts and Crafts Association at Dresden and The International Society of Sculptors, Painters and Gravers, contain much of interest, as does Studio Talk. The beautiful illustrations which accompany all the articles in this magazine are a never ending source of pleasure to its readers. 44, Leicester Square, London, England.

## The Inglenook.

### What Shall I Do?

On dark and stormy days, and when other unfavorable conditions affect the attendance and dwarf the congregation to a mere handful of people, the question is very likely to arise in the pastor's mind, "What shall I do?"

What shall you do? Simply your duty, that is plain. As a servant of your Master, he has sent you to your people with a message. He knows how many people will be present to receive it, and it is your duty to deliver his message.

Deliver it, then, with as much unction and zeal as though the house were full of waiting people. Having done your duty, leave the result with God.

We recall very distinctly the results of a sermon preached by a pastor in P— on such an occasion.

It had been raining all day on this particular Sunday, and in the evening it poured in torrents, so that only ten persons ventured to struggle through the flooded streets to the house of God. Among these was an earnest young man about seventeen years of age. The sermon was a plea for more devoted consecration. The unction came from above, and that night on bended knees that talented young man consecrated himself to the ministry. It had been his intention to study law; but with joyous zeal he took up the study of theology instead, and is now a faithful, conscientious pastor in a flourishing congregation.

An incident is related in the life of Bishop Randall, who at one time was announced to preach in an Eastern church in behalf of his missionary work out West. Only six persons appeared, and it is said for a moment the good man hesitated. Finally he concluded that it was his duty to carry out his appointment. The question of an audience was not for him to decide.

Accordingly the service was held, and he preached his sermon to the six people. In the collection which followed was one offering of \$200. This amazed him. The next day he received a note from a gentleman, asking him to call at a certain office. "I am the man," said the gentleman, when the pastor called, "who gave you \$200 last night. After getting home I did not feel quite satisfied. I would like to make the sum \$1,000, and here is my check for the balance."—*The Lutheran*.

### Queer Beliefs About Seven

So numerous are the queer beliefs concerning the number seven (says a contemporary) that a narration of them all would fill a volume, but we may mention a few. From the very earliest ages the seven great planets were known and ruled this world and dwellers in it, and their number entered into every conceivable matter that concerned man. There are seven days in the week, "seven holes in the head for the master stars are seven," seven ages both for man and the world in which he lives. There were seven material heavens, and in the under world described by Dante, the great pagan dead who were not good enough for heaven or bad enough for hell reposed in a seven walled or seven gated city. There are seven colors in the spectrum and seven notes in the diatonic octave, and the "leading" note of the scale is the seventh. Be it noted that the

seventh son is not always gifted with beneficent powers. In Portugal he is believed to be subject to darkness and to be compelled every Saturday evening to assume the likeness of an ass.

### The Floor of the Pacific Ocean.

If the waters of the Pacific could be drained, there would be revealed a vast stretch of territory comprising enormous plateaus, great valleys for which no parallels exist on the land surface—lofty mountains, beside which the Himalaya and the Andes would look like hillocks, and tremendous hollows or basins, only to be compared with those on the face of the moon.

While there are great mountains, and huge basins or "deeps," the plateau areas are by far the most extensive. Relatively speaking, the floor of the Pacific as now at last revealed on the plateau areas, is level. There are undulations and depressions, but the general area is about the same depth below the surface.

Soundings develop a mean depth of from 2,500 to 2,700 fathoms. In shallower spots there is a mean depth of from 2,300 to 2,400 fathoms. Deeper spots show from 2,800 to 2,900 fathoms.—*Leslie's Monthly*.

### Shortening the Way.

The mother was wheeling the baby carriage and its tiny occupant homeward after an afternoon's visit, while four-year-old Robbie was continually reaching up his hands to push, or running forward to pull, under the impression that he was aiding the progress.

"Why do you let him?" demanded the matter-of-fact aunt. "He is only getting in your way all the time."

"He thinks he is helping, and that makes the way shorter for him, and keeps him from feeling tired," answered the mother, softly, as the little fellow ran forward to push a branch out the way. "It is only like us older ones," she added, with deeper meaning: "we all find the way long when we begin to think we are not needed any more."

It is a truth that every loving heart should take note of, for it is here that the aged or invalid ones of our household are often wounded unwittingly. Mistaken kindness would take away every task, or thoughtless strength is so sure of ability to do it all better and more easily that weak hands are robbed of their accustomed occupations and left idle. Love should be keener-sighted; there is nothing that makes the way so long as a feeling that one is done with usefulness.

### Is There Any Mother There?

A little girl once followed the workmen from her father's ground when they went home to their dinner, because she was very fond of a kind old man who was one of them. When he looked from his door he saw her sitting on a log waiting for him, and invited her to go into the cottage. She looked in, saw the strange faces around the table, and hesitated. When he urged her, she raised her sweet little face, and inquired:

"Is there any mother there?"

"Yes, my dear, there is a mother in here," he answered.

"Oh! then I'm not afraid if there's a mother there!"

A house may be small, but if it is the shrine of a mother's love it is a happier place than a palace would be without this blessed presence."

### The Chipmunk's Black Stripe.

As everybody knows, the chipmunk has a black stripe running up and down his back.

According to the red Indians he did not have any black stripe on him at all originally. They say that he got the one he now wears in the following manner:

The animals used to meet once a year to elect a leader, and, once upon a time, the porcupine was chosen for that position.

The first thing the porcupine did was to call a great council of all the animals. Then he placed before them the following question: "Shall we have day all the time or night all the time?"

It was a very important matter, and the animals began to debate it earnestly. The bear said he wanted night all the time, for then he could sleep, and sleep was much the most pleasant thing he knew of.

But the little chipmunk said: "No, I want night part of the time and day part of the time, for then we can have a time to gather nuts and hop around among the trees."

The big bear and the little chipmunk got into a violent discussion over the question, and the other animals became silent and left the two to argue it out.

It was night while they were debating, and when they had got out of breath arguing, they began to sing.

"Night is best; night is best, We must have darkness!" sang the big bear.

"Day is best; day is best. We must have light!" sang the little chipmunk.

"Night is best; night is best. We must have darkness!" growled the bear in a deep, thunder tone.

"Light will come. We must have light. Day will come," piped the little chipmunk in his shrill voice.

And, just as he was singing the day began to dawn and the light of morning to illumine the world.

Then the bear and the other big animals on his side of the question saw that the little chipmunk was prevailing, and set up an angry chorus, so that the chipmunk was afraid and ran for his hole in a neighboring tree.

The bear and his followers ran after him, and just as the chipmunk was diving into his hole, the big bear reached out his paw to catch him. But the chipmunk was so quick that the paw of the bear only grazed his back, and he got into his hole safely.

But you see to this day in the black stripe on the back of the chipmunk where the paw of the bear who loved darkness just crazed the fur of the little fellow who loved the light.—*The American Boy*.

### Slang.

Slang words which belong to the two last named classes are in the attitude of postulants seeking admission to the language. Many words, such as "mob," "diction," "ignore," "alert," which when they first began to be used, were regarded as slang words, or at least as novelties, have been admitted to full membership in the order of words. None of us would now call "fabulous" in the sense of "incredible" a modern slang phrase, but De Quincey so stigmatized it, Coleridge violently denounces "alerted," and at the beginning of the nineteenth century Lady Holland declared "influential" to

be a detestable word. Many slang words are still awaiting recognition and admission. Multitudes of them have died, though for a while they had a vigorous life. No one can tell whether any given slang word will survive, for there is no test but that of time for these words. If the word supplies a lack, it is very likely to receive the approval of the users of the language and thereby become good English. Though language is always economical, and refuses to load itself down with affixations or with unnecessary words, it is always willing to admit to citizenship any word if such a word represents a need and fill a want. Therefore, we should not be concerned lest the vast multitude of slang words current now corrupt our mother tongue. Such words as are vulgarisms die of their own weakness, but such words as answer the demands of utility will be retained. "Dude" and "crank" are valuable words, and are serviceable because each denotes something not signified by any other English word. The "dude" of 1902 is so different from the "dandy" of 1840, and the word is so expressive of one aspect of the genius of our age that it ought to be saved, but probably it will "have to go." "Crank," a metaphor from "cranky," an unstable craft, will form a valuable acquisition and save many a tedious circumlocution. "Combine," though still showing traces of the bar sinister of slang on its escutcheon, is perhaps a useful word because it has connotations which the more dignified "combination" does not possess. The verb "enthuse," no matter how much we may despise it because of its unpleasing sound or its long association with slang phrases, also seems likely to survive because it expresses more concisely than in any other way an idea which has come to play an important part in our modern life.—Maurice Garland Fulton, in "The Pilgrim."

#### Sunshine and Music.

A laugh is just like sunshine,  
It freshens all the day,  
It tips the peaks of life with light,  
And drives the clouds away;  
The soul grows glad that hears it,  
And feels its courage strong—  
A laugh is just like sunshine  
For cheering folks along!

A laugh is just like music,  
It lingers on the heart,  
And where its melody is heard  
The ills of life depart;  
And happy thoughts come crowding  
Its joyful notes to greet—  
A laugh is just like music  
For making living sweet!

—Selected

#### How to Cook Dried Fruits.

Valuable directions for cooking California cured fruits have been prepared by a large fruit packing company, and may be summarized as follows: Wash thoroughly several times in luke warm water. Put the rinsed fruit in a covered enamelled saucepan, cover with cold water, and let stand for twelve hours. Pour into another saucepan this water, saturated with fruit juice, add sugar according to taste (with prunes little or none at all) boil for fifteen or twenty minutes to a rich fruit syrup, and pour it boiling hot over the soaked fruit. Then let the fruit simmer for fifteen to thirty minutes, though prunes should simmer about two hours. Let the fruit cool gradually. Lemon or orange peel improves the flavor. Prepared this way dried fruits recover their plumpness, look like fresh fruit, and are delicious. The syrup should be rich and clear. Fruits cooked this way can be used

for pies and puddings also. Never cook dried fruit without soaking it thoroughly and never boil it quickly.

#### Information Bureau

"Hist!" hissed the stealthy footpad as he knocked the druggist down; "deliver up your wad at once before I crack your crown! You need not say you have no mun—I've watched an hour or more and fifty people passed within and then came out your door!"

"Alas, sir," wailed the druggist, as he rose with features pale; "I pray you, Mr. Footpad, kindly listen to my tale: Full well I know that people do go in and out of my place, but some come in for postage stamps and some come in to face the mirror and adjust their hats, or borrow pen and ink, and some come in to ask the time and some come in to think, and some come in to meet their friends, and some their friends do ring to ask me for an almanack or else a piece of string, and some come in to ask me where a certain car to catch, while more come in to telephone or ask me for a match, and some to look up something in the street directory, and some have nerve enough to try to borrow dough of me, and some come in to sit an hour and hand out sage advice on how to run a drug store and to treat the people nice, and some come in to rip me up, and some to rip me down because I closed at 12 one night when they stayed late in town and some come in to tell a joke that I have heard before, and then because I don't 'haw-haw!' they go away dead sore, and some come in to change a bill and then go out again, while some come in to warm themselves, or get out of the rain, and some—"

"Enough! enough!" the robber cried, "You're an awful calling! My life of crime has never met a story so appalling! Forgive that lump upon your head made by my club descending, and take my purse, I feel accursed to think I came near ending the life of one whose only work is everyone befriending!"

#### The Dog Laughed.

The proprietor of a Third Avenue store owns a little black kitten that cultivates a habit of squatting on its haunches, like a bear or a kangaroo, and then sparring with its forepaws as if it had taken lessons from a pugilist.

A gentleman took into the store the other evening an enormous black dog, half-Newfoundland, half-collie, fat, good-natured, and intelligent. The tiny black kitten instead of bolting at once for shelter, retreated a few paces, sat erect on its hind legs, and "put its fists" in an attitude of defiance. The contrast in size between the two was intensely amusing. It reminded one of Jack the Giant Killer preparing to demolish a giant.

Slowly, and without a sign of excitability, the huge dog walked as far as his chain would allow him, and gazed intently at the kitten and its odd posture. Then, as the comicality of the situation struck him, he turned his head and shoulders around to the spectators, and, if animal ever laughed in the world, that dog assuredly did so then and there. He neither barked nor growled, but indulged in a low chuckle, while eyes and mouth beamed with merriment.—New York Telegram.

"Do you know," said the Sunday school teacher, addressing a new pupil in the infant class, "that you have a soul?" "Course I do," replied the little fellow, placing his hand over his heart, "I can feel it tick."

#### Help Your Child

When your child—whether it is a big child or a little baby—suffers from the minor ailments which come to children, or is nervous or fidgety and doesn't sleep well, give it Baby's Own Tablets. This medicine is the quickest and surest cure, and the safest, because it is absolutely harmless. It will help the feeble new born babe as surely as the well grown child. Mrs. F. D. Kirk, The Barton, N.B., says: "I have used Baby's Own Tablets with very satisfactory results, and do not feel safe without them in the house. I find that one dose is usually sufficient to cure the small ailments of the stomach or bowels." If you do not find the Tablets at your medicine dealers write direct to The Dr. Williams' Medicine Co., Brockville, Ont., and they will be sent post paid at 25 cents a box.

#### Keeping Clean all the Way.

It was a transcontinental train. We were fellow passengers and had become quite well acquainted by reason of our sharing the same section for a day or so. He was a young man full of hopes and ambitions. Learning who I was, he became quite confidential and told me of his plans for the future and the purpose of his present journey.

He was on his way to a western town to marry the sweetheart of his boyhood days. On the second day, after a very dusty ride across the desert, I missed him for a time. He soon came back from the toilet room cleanly washed and shaved, his clothing neatly brushed and fresh linen in place of the soiled.

I said to him, "You must be getting near the end of your journey to where you will meet your future bride."

"Oh, no, said he. "I find that the best way to be clean at the end of the journey is to keep clean all the way along."

O, if the young men and women of our day, would not put off cleaning-up time until the end of the journey! If they would not think that they will have time enough to prepare to die! If they could only be made to realize that it is a far more serious thing to live than it is to die, and that the only way to be clean at the end of the journey is to get clean now and keep clean.

"Wife—" The Swintons are going to move out of this neighborhood after being here a year." Husband—"That's strange, All the people are just getting to know them." Wife—"Yes; that's why they are going."

## DEPOSIT YOUR SAVINGS

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## Ministers and Churches.

### Ottawa.

Algoma Presbytery nominates Rev. Dr. Armstrong for the vacant chair in Halifax Presbyterian college.

On Tuesday the Journal printed a fairly good portrait of Rev. Dr. Armstrong, who has been secretary of the Ottawa Bible Society for 26 years.

At the regular monthly meeting of the Ladies Aid of Erskine church, the following ladies were appointed as district visitors for the month: Mrs Bowman, Mrs. McCoy, Mrs. McGillivray and Mrs. Fraser.

The rite of baptism was administered to five Chinamen by the pastor, Rev. J. H. Turnbull at the Bank street church last Sabbath. At the same time twenty-two persons connected themselves with the church, when the sacrament of the Lord's Supper was observed.

Mr. George H. Wilson, managing editor of the Journal, last week gave an interesting address before the Men's Association of Erskine church on "How a Newspaper is Run." Mr. J. T. Pattison, another newspaper man, presided, and there was a large attendance of members.

At Ottawa Presbytery, Rev. Robert Heribson tendered his resignation as pastor of Stewarton church. Later a special meeting of the Presbytery will be held, at which members of the congregation will be cited to appear. The members of Presbytery heard with regret of Mr. Heribson's resignation, and many of them spoke highly of the work done by him at Stewarton church.

At last week's meeting of the Ottawa Presbytery the following commissioners were elected representatives to the General Assembly to be held in St. John, N. B., in June next: Revs. Dr. Armstrong, D. M. Ramsay, D. B. McLeod, Billing's Bridge; N. MacLeod, New Edinburgh; M. H. Scott, Hull; E. F. Seylaz, Ottawa, and P. S. St. Germain, Masham. The elders chosen were—Lieut.-Col. MacPherson, Thomas Wilson, Neil McKinnon, Dr. Thoburn, Murdoch McKinnon, Robert McConnell and E. B. Holt.

Mr. J. H. McLeod, superintendent of the Chinese class of Knox church, presided at a successful entertainment given to the church scholars last week. A large number of church people who take an interest in the Chinese class were present. Misses E. McCarthy and R. Bishop gave a piano duet, and little Miss Keyes gave a recitation. Wong Loo, a twelve-year-old Chinaman, sang a hymn in English. A Chinese orchestra gave some examples of native airs, using native instruments. This was one of the features of the programme, and was well received. Prizes won by the members of the Chinese class for attendance and proficiency were distributed.

St. Andrew's church has done much for Presbyterianism in Ottawa and a decision reached at the annual meeting of the congregation last Monday evening furnished additional evidence of the generosity of its people and a high sense of the trust reposed in the trusteeship of the Glebe lands. It was decided after debate to give six Glebe lots at the corner of Carling avenue and Lyon street for a site and \$11,500 money as half the cost of a new \$23,000 structure proposed for the Glebe Presbyterian church. There was no diversity of opinion as to the need of the church. Every one who spoke emphasized the importance of doing everything to strengthen Presbyterianism in the southern section of the city and the action taken will no doubt give a great impetus to the good work being conducted by Rev. Mr. Milne. The new church will be on a section of the driveway and will occupy a fine strategic position in a rapidly growing part of the city.

At the public meeting of the Ottawa Auxiliary of the British and Foreign Bible Society, held in St. John's Hall to celebrate the centenary of the Society, Rev. Canon Pollard had charge of the service, and Mr. George Hay for nearly 40 years president, presided. After reading a number of letters of regret at inability to be present and a number containing congratulations, Mr. Hay spoke briefly on the great work that had been accomplished by the society in the past one hundred years, and hoped that the present celebration would be the means of creating renewed efforts on behalf of the society and its work. The speakers were Canon

Kittson, Dr. Armstrong, Rev. Wm. McIntosh, Rev. T. Gladstone and Rev. Dr. Ritchie. Dr. Armstrong, among other things said, The Bible Society stood at the heart of every great missionary society, providing the Scriptures in the various tongues, where the missionaries labored. He believed that the work of the society would ultimately bring about the unity of nations. Rev. Wm. McIntosh was heartily in sympathy with the work of the society. He believed that a great gathering would be held before long, where the keynote would be unity, and all the Protestant denominations form one great union. He believed they must and would unite, and hoped that it was not far off.

### Montreal.

The congregation of Avoca and Harrington, (Montreal Presbytery) under the care of the Rev. Mr. Watson, is expected to become an augmented charge.

The congregation of Montreal Annex have permission to sell their present property, to purchase a new site and build, providing they do not expend more than \$10,000 for both; the congregation raising one half of this amount, the other half to be contributed by the Presbytery.

Rev. Mr. Winfield, of Melville church, Westmount, and Rev. A. Lee, of Hemmingford, have tendered their resignation, the latter owing to continued ill-health. These resignations will be considered at an adjourned meeting of Presbytery to be held in Knox church, Montreal, on 15th March.

At Montreal Presbytery, Rev. W. R. Cruikshank, B. A., reported for the Home Mission Committee. All the fields have been supplied, save one, regularly during winter. It was agreed to connect Shawbridge with New Glasgow, under the Rev. Mr. Vernier, instead of being in connection with Mille Isles, under the Rev. J. H. Beatt.

The Rev. Dr. Morison presented to Montreal Presbytery the report on the augmentation of stipends. Several congregations are decreasing in numbers having lost several families, but still keep giving as liberally as formerly. Grants were made for the ensuing year to the several churches as given previously. In regard to the Assembly remit on increasing salaries from \$750 to \$800 as a minimum, it was agreed to increase the former grant for augmentation by \$50, so that the increased minimum salary may be paid.

At the last meeting of Presbytery Rev. Mr. Heine gave in a very encouraging report on French work within the bounds. All fields save one, are fully manned, and excellent work has been done. The ladies of the Missionary Society have given six hundred dollars for French colporteur work. The French stations have determined to raise five thousand dollars for the improvements on the Pointe aux Trembles school. Dr. Amaron has succeeded well in his canvass for this work, twelve thousand dollars having been subscribed already. The full amount required is sixty thousand dollars.

At the recent meeting of Montreal Presbytery the following commissioners to the General Assembly were appointed: By rotation the Rev. J. P. Bruneau, Rev. Donald Stewart, Rev. Dr. Amaron, Rev. Prof. Scrimger, Rev. Dr. Morison, Rev. W. D. Reid, B. D., Rev. Colin Mackercher, Rev. Chas. A. Doudiet. By ballot—Rev. Dr. Mowatt, Rev. John Mackay, Rev. Dr. Barclay. The elders were all elected by ballot—Messrs. D. S. Hislop, Robt. Miller, James Ross, Walter Paul, Jas. Templeton, Arthur Walsh, Geo. Barclay, W. A. Kneeland, Chas. Byrd, David Morrice, F. MacLennan.

Rev. Dr. Scrimger presented the report on Sabbath Schools to Montreal Presbytery. These schools are carried on with vigor. Increases are reported both in numbers and in finances. The following recommendations were adopted: 1. That the ministers and session of the churches within the bounds be urged to arrange wherever possible for the organization of a teachers' training classes in connection with their schools, so that teachers, and especially prospective teachers, may become better qualified for the important work of the religious instruction of the young. 2. That the Presbytery continue its authorization to Mr. Burnie to visit their schools, and to encourage the opening of new schools wherever there seems to be room for them, and commend his work to the recognition and support of all sessions and superintendents within the bounds. 3. That the college authorities be requested to arrange as last year for a course in S. S. Pedagogy, and that it be made a part of the regular course.

In Montreal Presbytery, Rev. J. R. Dobson, B.D., read the report on Church Life and Work. All the congregations and mission stations save five in the Presbytery reported on this subject. Many congregations stated that the audiences on Sunday are increasing. In some country charges the congregations are small and decreasing owing to the fact that members are leaving the district. The severity of winter has caused small audiences. This also has caused the suspension of regular prayer meeting. The organizations in the congregations are very helpful to the work desired to be done. The liberality of the churches in the Presbytery is very satisfactory. Much can yet be done to arouse true spirituality among those in connection with the churches, the reports show that this is slowly increased. It was recommended that congregations hold special meetings for the deepening of the spiritual life of the members.

### Quebec.

Rev. Dr. Kellock has been re-elected moderator of Presbytery, and an exceeding good presiding officer he makes.

The congregation at Kenner's Mills has permission to call to fill the vacancy caused by the removal of Rev. J. M. Whitelaw to another charge.

Quebec Presbytery sends the following commissioners to the General Assembly: Ministers, Rev. Dr. Kellock, Richmond; J. R. McLeod, Three Rivers; J. M. Callan, Metis; E. MacQueen, Gould. Elders, Messrs. James Davidson, Sherbrooke; W. Morrison, Leeds; John White, Leeds; James Muir, Quebec.

At the last meeting of Quebec Presbytery Rev. Mr. McQueen presented an overture favouring itinerancy in the ministry of the Presbyterian church. Speaking to this overture Rev. D. Tait, of Chalmers church, Quebec, said: The present system of the Presbyterian church results in detriment to the congregation as well as to the minister. Under this system congregations were frequently left without a pastor, a thing which does not often happen in the Methodist church. In addition, ministers are often thrown aside when comparatively young. A modified system of itinerancy, he thought, would be of advantage to the Church as a whole.

### Eastern Ontario.

Glenarry Presbytery will meet at Alexandria on March 22nd, at 10:30 a. m.

Rev. Dr. Amaron received almost \$200 in support of his work, as a result of his visit to Carleton Place.

The Presbyterians at Hay Bay have been separated from the Mission of Bath, and joined to Deseronto West.

Returning last week from a visit to his former home, Rev. A. E. Wishart, of Beaverton, called on a few friends in Guelph.

One of the pleasing features of the reports presented to Glenarry Presbytery was a large number of young people from the Sabbath Schools becoming active members of the church.

St. Andrew's church, Kingston, is preparing to celebrate its centenary. In July, 1904, the present site of St. Andrew's church was granted to the Presbyterians of Kingston by King George III.

Dr. Robert Campbell of Montreal was nominated as Moderator of the General Assembly, and Dr. C. Amaron as Moderator of the Synod of Montreal and Ottawa, by Glenarry presbytery.

Glenarry Presbytery appointed Rev. R. Harkness, of Cornwall, to represent and convey the greeting of Presbytery to the annual meeting of Glenarry W. F. M. Presbytery to be held in June next at Avonmore.

Rev. A. Cameron, of Vars, has tendered his resignation, but Ottawa Presbytery decided to defer action until next meeting. A strong deputation urged that their minister be continued in charge; and in view of expected changes Mr. Cameron may be induced to reconsider his resignation.

Glenarry Presbytery appointed the following conveners of standing committees: Augmentation—Rev. A. Givan, Williamstown; Church Life and Work—Rev. K. Gollan, Dunvegan; Statistics—Rev. D. McLaren, Alexandria; Sabbath Schools—Rev. D. N. Coburn, Lunenburg; Systematic Benevolence—Rev. A. Graham, Lancaster; French Evangelization—Rev. J. U. Tanner, Lancaster; Young People's Society—Rev. R. Harkness, Cornwall.

The enlargement and alterations about to be made in St. Andrew's church, Renfrew, will cost about \$17,000 and the contract has been awarded at this figure. The pastor and congregation are to be congratulated upon the prospect of having a church in keeping with the importance and the growing needs of the congregation.

In Glengarry Presbytery the proposed unions between Burns church, Martintown, and Apple Hill, and Avonmore and Gravel Hill, were discussed carefully at considerable length, after hearing the reports from the committees appointed to visit these places. It was finally decided that in the best interest of the work in general, these unions should take place. This arrangement covers the work with one man less than in former years, and the Augmentation Fund will be asked for \$225 less than last year.

Referring to the recent visit of Principal Gordon to Hamilton, the Times says: Principal Gordon is proving himself to be a capable university leader. He is ably carrying on the splendid work commenced at Queen's University by the late Principal Grant. Like his predecessor, he is an enthusiastic Canadian. At the time of the Northwest Rebellion he was chaplain of the Winnipeg regiment, and accompanied them to the field of battle.

The Orillia Presbyterians do nothing by halves. A few evenings ago Mr. H. Cooke, for many years the faithful and efficient superintendent of the Sabbath School, was presented with an appreciative address, a ticket for a trip from Orillia to Jerusalem and return, along with a purse of gold. Mr. Cooke well deserved this handsome recognition of his devoted services. He will attend the Sabbath School convention to be held in a few weeks in Jerusalem; and we join Orillia friends in wishing him a good voyage and a safe return. In speaking after the presentation to Mr. H. Cooke, Rev. Dr. Grant, of the Orillia Presbyterian church, said: Few were in a position to realise, as he did, how much Mr. Cooke had done for the congregation. He was not a man who worried the pastor with all the petty troubles of the Sunday School; he settled the difficulties himself. The choir was generally supposed to be the storm centre of a congregation; but there had been any storms in the choir of the Orillia church, Mr. Cooke had dealt with them himself. He deeply appreciated the manner in which Mr. Cooke had laboured in the congregation, and wished him a pleasant holiday. It is most gratifying when a minister can bear such testimony to the manner in which a person occupying a dual position, each of them difficult enough to fill,—has so discharged both as to merit nothing but words of hearty commendation. Mr. Cooke is a treasure to the congregation in which he is S. S. Superintendent and leader of the choir.

Kingston Presbytery, met on March 1st, and closed its business in three sittings that day. In consequence of the severe storm that morning, the attendance was not so large as usual at the March meetings, yet twenty members were present. Home Missions received a large measure of attention, an extensive work in this Presbytery. The reports were on the whole very satisfactory, and the outlook encouraging. The Report from the Committee on the examination of students is also important at this time, and received due consideration. Forty-five students from Queen's University applied for work in mission fields,—twelve for the first time. The report on Sabbath schools was carefully prepared, and showed progress in some directions. That on church life and work was full and complete. It presented a very satisfactory condition of congregations in most cases, justifying the conclusion to thank God and take courage. Other reports due, were omitted in the absence of conveners. The resignation of Rev. Mr. W. MacLean, of Belleville, was fully considered. The Presbytery agreed to accept the resignation, to apply to the General Assembly to have Mr. MacLean's name placed on the list of the Aged and Infirm Minister's Fund, to ask the congregation of St. Andrew's to secure a suitable retiring allowance to Mr. MacLean, to give him leave of absence for a time, and to appoint Rev. Dr. MacTavish, moderator of Session, when the resignation takes effect. Rev. Dr. Milligan, Toronto, was nominated moderator of next General Assembly. Commissioners to the Assembly were appointed as follows: Revs. J. Leitch, G. S. Milligan, and E. Mackay by rotation and Principal Gordon, A. Laird, J. D. Boyd and W. T. Wilkins by ballot, and G. M. MacDonald K. C., and J. MacIntyre K. C., and Prof. Hyde S. Russell, M. P. P. and A. Sharpe, W. G. Craig, and Ashley (Foxboro), elders.

### Western Ontario.

Rev. Geo. Chrystal, of Beeton, who has been ill is recovering.

Rev. S. M. Whaley, of St. Helen, is Interim Moderator of Lucknow Session.

The next meeting of London Presbytery will be held at St. Thomas, on 10th May next.

Rev. Walter Moffatt, of London, has been elected Moderator of London Presbytery.

Rev. Dr. Jamieson, of Bienheim, has been elected clerk of Chatham Presbytery, and Rev. N. Lindsay of Dresden, was appointed treasurer.

Rev. A. Henderson, of Appin, clerk of London Presbytery, was given three months' leave of absence on account of ill-health; and Rev. James Rollins, was appointed clerk pro tem.

Chalmers' congregation, London, is to build a new church at a cost of from \$8 to \$10,000, and the Presbytery grants permission for a canvass to be made outside the church for the funds.

It is reported that Rev. A. B. Winchester, of Knox, Toronto, may be the choice of St. Andrews, London, in succession to Rev. Dr. Johnston, who recently removed to Montreal.

On leaving Grand Valley, to take the organ of the Cobourg Church, Mr. H. Holgate, M. D., was presented by his pupils and friends with an address, a gold watch, and a number of books.

At the last meeting of London Presbytery, Rev. W. M. Kay, of Dorchester station, withdrew his resignation several months ago, as his health had greatly improved, and his people desiring him to continue as their pastor.

The social held last week at the Whitty manse, by the Ladies' Aid Society, was a gratifying success. Rev. Mr. Abraham gave a brief address of welcome. Refreshments were served in the course of the evening. Proceeds \$30 00

Harrow has been raised to the status of an augmented charge; it was agreed by Chatham Presbytery to ask for a grant of \$250 for the year; and leave was given the moderator, Rev. McGregor, of Comber, to moderate in a call.

London Presbytery appoints the following Commissioners to the General Assembly: Rev. Messrs. Barnett, Hosie, Reede, Little, Cr-w, Scott, and Messrs. J. H. Best, Fingal; Robert McMillan, Dutton; Duncan Black, Dutton; Atkinson Pool, Kintyre, elders.

At the meeting of Chatham Presbytery it was agreed that Morpeth mission will be supplied by Rev. Argo, of Duart. The following were appointed commissioners to the General Assembly: Ministers—Revs. Lindsay, Little and Dr. Buttsby and Munro; Elders—Messrs. Richardson, Anderson, Denholm and Law.

The Woodstock congregation of Knox Church a week ago last Sunday had the pleasure of hearing two thoughtful and instructive discourses from H. B. Ketchen, B.A., of Knox College, Toronto. Mr. Keichen, who is a final year student at Knox, created a most favorable impression, says the Sentinel-Review.

The resignation of Rev. Mr. Fleming, of Essex, has been accepted by Chatham Presbytery, to take effect on 9th May, and his resignation of the clerkship will take effect on 2nd May. Rev. Tolmie, of Windsor, was appointed interim moderator of session. It was agreed to recommend Mr. Fleming to the H. M. C. for work in the Northwest.

A tenor singer with the "Scots Concert Company" being announced to sing a solo in Knox church, Galt, without consulting the minister or session, Mr. Knowles cancelled the arrangement, saying that he considered it beneath the dignity of Knox Church to be used as an advertising medium "I was not consulted in this matter, or such an announcement would never have been made." Quite right.

### Winnipeg and West.

New Westminster, (B.C.) Presbytery has appointed the following commissioners to the General Assembly: Rev. J. A. Logan, Eburne; Rev. R. J. Wilson, and Rev. J. M. MacLeod, Vancouver; Rev. Dr. McLaren, Toronto; Messrs. George McCuaig, and H. W. C. Boak, Vancouver; Mr. A. S. McGregor, London, Ont.; and Dr. Robert Murray, Halifax.

The next regular meeting of New Westminster Presbytery will be held in St. Andrew's church, Vancouver, in June.

At the recent meeting of the Home Mission Committee for British Columbia, Alberta and the Yukon the following sums were asked for the coming year for the different presbyteries:

Victoria, \$2,376; Westminster, \$3,178; Kootenay, \$4,150; Edmonton, \$10,891; Kamloops, \$6,420; Calgary, \$8,610; Yukon, \$4,100. And the following claims will be made on the augmentation committee: Victoria, \$100; Kamloops, \$27 50; Westminster, \$430.50; Calgary, \$975; Edmonton, \$600; Kootenay, \$167. Nine new fields will be opened up in the Edmonton district, ten in Calgary, and one at Telegraph Creek, in the New Westminster Presbytery. Three fields in the New Westminster Presbytery have been removed from missionary fields to augmented congregations, and three have been raised from student to ordained missionary stations.

The annual meeting of the New Westminster W. F. M. Presbyterial last week was a decided success. Mrs. Thos. Scouler, was re-elected President for the eighth time. The vice-presidents are: Mrs. Johnstone, of Vancouver; Mrs. Logan of Eburne; Mrs. Drainie, of Vancouver; and Mrs. Miller, of Nanaimo; corresponding secretary, Mrs. Henderson; recording secretary, Mrs. Centre; Mission Band secretary, Miss Russell; leaflet secretary, Mrs. MacDonald; treasurer, Mrs. Galligher. Mrs. Alexander Lamb, who has acted as the secretary of the Presbyterial since its formation seven years ago, retired, and was accorded a hearty vote of thanks.

### Algoma.

The Presbytery of Algoma held its regular half-yearly meeting at Blind River, on the third and fourth inst. There were twenty members present. After the sermon by the moderator the Rev. Robert Drinnan, the reports from the missionaries on the various fields were discussed, and the grants to be asked for were revised. Some changes were read in regard to certain fields by means of which a large amount of Home mission funds was saved. The Rev. W. A. Duncan, convener, read the report of the committee on Young People's Societies, which was received and adopted with its various recommendations. The Rev. H. S. Graham, convener, read the report of committee on Church Life and Work. The report was presented in an excellent form and was a carefully prepared summary of the various reports submitted by the different congregations and mission fields. Messrs. Duncan, Hay, McLellan and Currie, ministers, and Elliott, Carr, Campbell, and Green, elders, were appointed Commissioners to the General Assembly. The Rev. W. D. Armstrong, D.D., of St. Paul's church, Ottawa, was nominated to fill the vacant choir in Theology of Halifax College. The Presbytery favored the continuation of the present relation of Queen's University to the Presbyterial Church, and commends it to the said church for liberal support. In accordance with notice of motion given at the last regular meeting, the Rev. W. A. Duncan moved that the Presbytery be divided. The motion was lost. The mission fields of Bruce Mines and Richard's Landing petitioned Presbytery to be raised to the status of augmented charges. The requests were granted. The Rev. D. McEncheran, convener of the Presbytery's House Mission Committee presented the report of the said committee in a brief but clear statement of the work done during the winter months. A petition from the Tarbutt field was presented and after much discussion was laid on the table. A hearty vote of thanks was tendered to the people of Blind River for their cordial hospitality to the members of Presbytery. The Presbytery adjourned to meet at Richard's Landing in Sept. at the call of the Moderator and Clerk.

D. H. MACLENNAN, Pres. Clerk.

### Liquor and Tobacco Habits,

A. McTaggart, M. D., C. M.  
75 Young Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted

Sir W. R. Meredith, Chief Justice.  
Hon. G. W. Ross, Premier of Ontario.  
Rev. John Potts, D. D., Victoria College.  
Rev. Wm. Caven, D. D., Knox College.  
Rev. Father Teffy, President of St. Michael's College, Toronto.

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

## Health and Home Hints

Boring a hole half-way through the sole of shoes is said to prevent its squeaking.

Tannin stains on teacups can be removed by rubbing with a damp flannel dipped in whiting or prepared chalk.

If a little turpentine is added to the water used for scrubbing a floor it will give the room a delightfully fresh smell.

When you find yourself overpowered, as it were, by melancholy, the best way is to go out and do something kind to somebody.

The care of the general health as it affects the hearing is most important in young children, particularly as regards the subject of ventilation, especially at night. Many children who get enough fresh air in the day time are kept half suffocated at night.

Plenty of soap and cold water, and no soda, are the secrets of success in washing board floors, and the wood must be scrubbed the way of the grain, and not round and round, if you want to get the dirt off. Change the water often. You can't expect boards to be a good colour if they are rinsed in dirty water.

Walnut and cheese sandwiches—Chop half a cup of walnut meats fine and mix with half a cup of Canadian Stilton cheese. Add a dash of pepper and salt if they seem to require seasoning. Spread between slices of white bread. If desired this sandwich may be further improved by putting between the folds a crisp lettuce leaf.

Victoria Buns—Two eggs, half a cup of powdered sugar, half a cup of ground rice, half a cup of butter, one-quarter pound currants, two ounces candied peel. Beat the eggs and sugar together and add the butter beaten to a cream. Stir in the rice, currants and candied peel and add as much flour as will make the mixture the consistency of biscuit dough. Mould into rolls and bake for about half an hour in a moderately brisk oven. The buns must be put in the oven as soon as moulded or they will be heavy.

## Why Men Die.

Barring accidents, men live just as long as nature continues to supply the waste which is constantly going on in the human economy. We say "He died of old age," that just means that owing to failing powers, the waste exceeded nature's power to repair and death resulted inevitably. If people would live just right, eat just the right kind of food, work just hard enough, take proper exercise, clothe themselves just right and refrain from worry, nature could probably be depended upon to carry them to a ripe old age.

In these days, however, this ideal life is practically impossible and nature must have assistance to repair the extra waste entailed by modern conditions.

**FERROL** furnishes that assist-  
ance in the most perfect form that science has yet discovered, because it contains in an emulsion, concentrated, palatable and easy to digest, **Cod Liver Oil, Iron and Phosphorus**—all the elements necessary for a perfect nutrient and system builder. If you find your powers failing in any way, do not fail to try **FERROL**. It will not disappoint you.

At all Druggists—free sample from  
The Ferrol Co., Limited, Toronto.

## World of Missions.

### The Land of the White Elephant.

If our boys and girls could be transported to Bangkok, the capital of Siam, they would see some very strange sights. Bangkok itself is said to be a beautiful city, filled with lovely palaces and magnificent temples. Neither are modern inventions unknown, for electric lights and electric cars are quite as conspicuous there as in our own cities. Yet Siam, with a population numbering 1,200,000, is given to idolatry. Strange to say, one of the most sacred objects of worship among the poor people is the white elephant, and these deluded souls treat their elephant with the greatest honor. When captured he is escorted to the palace grounds with much pomp and ceremony by the king and his courtiers.

His elephants are tied with scarlet ropes, and noble men fan him all day, while at night he sleeps under silk embroidered mosquito netting. He owns a boat, rich with draperies of silk, heavy with gold and silver, in which he is floated down the river, while the people stand along the banks as he passes and sing praises to him. When he eats, his dishes are of gold and silver, and when he is sick, the king's physician treats him. When he dies, he is given royal burial, and "lies in state" three days, after which he is placed on a pyre of costly woods and cremated. His ashes are placed in an urn, which is buried, and a handsome monument is erected in his honor. Boys and girls, this is the way heathen men and women treat their gods. They give not only worship, but wealth and sometimes life itself. How much do you give to Je-us?—Ex.

### A Tribute to Missionaries

Mr Meredith Townsend, whose personal acquaintance with India dates from more than thirty years ago, in his work, "Asia and Europe," pays this tribute to missionaries: "They lead excellent and hard-working lives, are implicitly trusted by the whole community, European and native, and rarely resign until warned by severe illness that the period of their usefulness is overpast. \* \* \* Many of them become men of singular learning; many of high merit, and all display on occasion that reserve of energy and devotion which, more than any other thing marks the heart of any service as sound \* \* \* Those who deride or deride them do not know the facts." He deems them, indeed, far too few, and prophesies that "unless changed by some new force" India must eventually become a Mohammedan country.

One of the most interesting of all mission fields is that in the Fiji Islands, where the English Wesleyans have done a great memorable work. A recent report of their annual Synod states that "there can be no increase from heathenism, for the Fijians are all nominally Christians. Those gathered into the church now represent the spiritual work of conversion." The total church membership is over 40,000. For the past three years in succession these island Christians, though generally very poor, have given more than \$5,000 a year for foreign missionary work, besides supporting all their home work. Fiji is truly one of the jewels of missions.—Am. Missionary.

To prevent cakes from burning place a little bran at the bottom of the tins. This will save a lot of grumbling and vexation. Try it.

## Consumption Curable.

### Good Blood Makes the Lungs Strong and Expels Disease.

The time to cure consumption is not after the lungs are hopelessly involved and the doctor has given you up. Consumption prevails upon weakness. Strength is the only measure of safety. Do not let the blood become thin and watery. That is an open invitation to disease to take possession of your system. Dr. Williams' Pink Pills are the tonic and strength builder known to medical science. The record of this medicine proves conclusively that taken when the symptoms of consumption develop it builds up, strengthens and invigorates the patient to a point where the disease disappears. Here is a bit of positive proof. Miss Blanche Durand, St. Edmund, Que., says: "While out boating in September, 1901, I got my feet wet and took cold. I treated the cold in the usual way, but the cough seemed to cling to me. As several months passed by and I was not getting better, I went to a doctor in January, 1902, and he told me that my lungs were affected and I was in consumption. Returning home a friend in whom I had much confidence strongly urged me to take Dr. Williams' Pink Pills. I began taking the pills and soon found they were helping me. The cough grew less severe; my appetite improved and my strength began to return. I continued taking the pills for about two months, when I found my health fully restored, and I have not since experienced any weakness. I am sure Dr. Williams' Pink Pills saved my life."

Such cases as these prove the power of Dr. Williams' Pink Pills. They make new rich, red blood, and in this way cure all diseases due to bad blood and weak nerves. You can get these pills from any medicine dealer or by mail at 50 cents a box or six boxes for \$2.50, by writing the Dr. Williams' Medicine Co., Brockville, Ont.

It is not liberal talking, but generous giving that tests the genuineness of conversion.

Mock Turtle Soup.—Clean and scald one half a calf's head, and add to it one half pound of ham, one turnip, three carrots, one half bunch of celery (all cut small) three cloves, two bay leaves, a little sweet maj ram. Cover with one gallon of water, bring to a boil, and let simmer for three hours. Take out the head, and when cold, trim all the meat from the bones and cut up into small pieces half an inch square, with the tongue. Strain the soup, thicken with a little flour, rubbed smooth in a little butter; add the meat, the juice of a lemon and one dozen small force meat balls and serve at once.—Ex.



**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  
 Rock Lake, Pilot M'd., 2 Tues. Feb.  
 Glenboro, Fr-home, 3 Mar.  
 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 8 Mar 8 p.m.  
 Paris, Knox church 15 Mar. 10.30  
 London, London, 1 March 10.30 a. m.  
 Chatham, Chatham, 1 March 10 a. m.  
 Stratford, Knox, Stratford Mar. 8 10.30  
 Huron, Clinton, Mar. 1 10.30 a.m.  
 Sarnia, Sarnia, Mar. 8 11 a.m.  
 Maitland, Wingham, 15 Dec. 10 a.m.  
 Bruce, Paisley 1 March

**SYNOD OF TORONTO AND KINGSTON.**  
 Kingston, Belleville, 8th Dec. 11 a.m.  
 Peterboro, Peterboro 8 March 9 a. m.  
 Watily, Whitby, April 19 10 a.m.  
 Toronto, Toronto, Knox, 2 Tues. monthly.  
 Lindsay, Woodville, 15 Mar. 11 a.m.  
 Orangeville, Orangeville, Mar 1  
 Barrie, Barrie Mar 1 10.30 p.m.  
 Owen Sound, Owen Sound, Division St.  
 1 Mar. 10 a.m.  
 Algoma, Blind River, March.  
 North Bay, Hunt-Rivers 23 Feb. 10  
 a.m.  
 Sauguen, Mt. Forest, 1 Mar 10 a.m.  
 Guelph, Eora, 15 Mar. 9.30 a. m.

**SYNOD OF MONTREAL AND OTTAWA.**  
 Quebec, Sherbrooke, 8 Dec.  
 Montreal, Montreal, Knox, 1 Mar.  
 9.30 a. m.  
 Glengarry, Cornwall, 1st March  
 11 a.m.  
 Lanark & Renfrew, Almonte, 4th April  
 10.30 a.m.  
 Ottawa, Ottawa, 1 Mar. 10 a. m.  
 Brockville, Kemptville, Feb. 25 p. m.

**SYNOD OF THE MARITIME PROVINCES**  
 Sydney, Sydney, Sept. 9  
 Inverness, Pt. Hawkesbury, 15 Mar.  
 P. E. I., Charlottetown, 3 Feb.  
 Pictou, New Glasgow, 5 May 1 p.m.  
 Wallace, Oxford, 6th May, 7.30 p.m.  
 Truro, Truro, 10 May 10 a.m.  
 Halifax, Halifax, 15 Mar  
 of Synod.  
 Lunenburg, Lunenburg, 5 May 2.30  
 St. John, St. John, Oct. 21  
 Miramichi, Bathurst 30 June 10.30

**OTTAWA, NORTHERN & WESTERN RAILWAY.**

DAILY EXCEPT SUNDAY.

Commencing Oct. 12 trains will leave Canadian Pacific Union Station.

**GRACEFIELD STATION.**  
 Lv. 5.05 p.m., Ottawa. Ar. 9.30 a. m.  
 Ar. 7.40 p.m., Gracefield. Lv. 7 a.m.  
**WALTHAM SECTION.**  
 Lv. 5.15 p.m. Ottawa Ar. 9.40 a. m.  
 Ar. 8.45 p.m. Waltham Lv. 6.25 a. m.

For tickets or further information apply City Ticket Office, 42 Sparks St., or Union Depot, C. P. R.  
 H. B. SPENCER,  
 Gen'l Supt.  
 GEO. DUNCAN,  
 Dis. Pass. Agent.

**Inebriates and Insane**

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We have in stock at present and offer for sale rebuilt machines as follows:

	Cash, \$85.00	Time \$90.00
Underwoods	" 20.00	" 25.00
Caigraps, No. 2 & 3	" 20.00	" 25.00
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Williams, No. 1	" 45.00	" 50.00
Smith-Premiers, No. 1	" 75.00	" 80.00
" " No. 2	" 45.00	" 50.00
Jewetts, No. 1	" 60.00	" 65.00
" " No. 2 & 3	" 40.00	" 45.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 70.00	" 75.00
" " No. 6	" 35.00	" 40.00
Yests, No. 1	" 35.00	" 40.00
New Yests, No. 1	" 25.00	" 30.00
New Franklins,	" 35.00	" 40.00
Bar-locks	" 35.00	" 40.00
Latest Olivers	" 15.00	" 20.00
Hammonds, Ideal	" 35.00	" 40.00
" " Universal	" 25.00	" 30.00
Peerless	" 50.00	" 55.00
Manhattan	" 30.00	" 35.00
Chicago	" 30.00	" 35.00

We also manufacture the Neostyle Duplicating Machines and supplies, and will be pleased to forward catalogue at any time. Our Typewriter Ribbons and Carbon Papers are the best. Give us a trial.

**United Typewriter Co., Limited,**  
 Successors to CREELMAN BROS.,  
 7 & 9 Adelaide St., East, Toronto, Can.

**A Great Club Offer.**

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

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

The Dominion Presbyterian,  
 Ottawa, Ont.

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**THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.**

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purpose, 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 a situate, receive authority for some one to make entry for him. A fee of \$10 is charged for a homesteaded entry.

**HOMESTEAD DUTIES.**

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

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

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

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent contemplated in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

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

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

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

**APPLICATION FOR PATENT**

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

**INFORMATION**

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in the Dominion of 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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Montreal Trains**

8.20 a.m., Fast Express daily; 4.25 p.m., Fast Limited; 4.25 p.m., for New York, Boston and Eastern points. Through sleepers

**TRAINS LEAVE MONTREAL FOR OTTAWA:**

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All trains from Ottawa leave Central Depot.

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**TWELVE TRAINS DAILY (except Sunday)**

**BETWEEN**

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**FROM UNION STATION**

Leave Ottawa 4.13 a.m. daily,  
8.15 a.m. daily except Sunday.

3.10 p.m. daily,  
6.20 p.m. daily except Sunday.

**FROM CENTRAL STATION (Short line.)**

Leave Ottawa 8.45 a.m. daily except Sunday

3.30 p.m. daily,  
4 p.m. daily except Sun.  
8.35 p.m. Sunday only.

**EIGHT TRAINS DAILY (except Sun.)**

Between Ottawa and Almonte, Arnprior, Renfrew and Pembroke.

Leave Ottawa (Union)  
1.50 a.m. daily  
8.30 a.m. daily except Sunday,  
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Through connections to all New England and Western points.

**GEO. DUNCAN,**

City Ticket Agent, 42 Sparks St  
Steamship Agency, Canadian and New York Lines

**BRITISH AMERICA**

**ASSURANCE COMPANY**

The annual meeting of Shareholders was held at the Company's offices, Toronto, on Tuesday, February 23rd, 1904. The President, Hon. Geo. A. Cox, occupied the chair, and Mr. P. H. Sims, Secretary of the Company, read the annual report and financial statement, as follows:

**SEVENTIETH ANNUAL REPORT.**

The Directors beg to report the Seventieth Annual Report to the Shareholders of the Company, and in doing so they have pleasure in calling attention to the following figures, being a summary of the results of the year's transactions as set forth in the accompanying accounts:

The balance of 1 come over expenditure is	\$16,021 24	\$204,172 94
Amount written off securities to bring them to market value at December 31st.....	60,000 00	76,021 24
Two half yearly dividends at the rate of 6 per cent per annum.....		\$128,061 70
Balance, being the amount added to the Reserve Fund.....		

The progress of the Company is shown by a comparison of the following figures from the annual statements of the past three years:

Year.	Total Income.	Balance of Revenue Account, Year's Profits.	Addition to Reserve Fund.
1901.....	\$2,040,197	\$ 96,590	\$ 39,545
1902.....	2,300,381	173,713	38,519
1903.....	2,441,383	204,673	128,652

All of which is respectfully submitted.

GEO. A. COX, President.

**Summary of Financial Statement.**

Fire and Marine Premiums.....	\$2,373,330 47
Interest and Rent Receipts.....	48,040 50
Fire and Marine Losses.....	\$1,389,501 94
Agents' Commissions and all other expenses.....	887,208 18
Total Expenses.....	\$2,216,710 12
Profit for the Year.....	\$204,672 94
Total Assets.....	\$2,024,006 07
Capital.....	\$1,000,000 00
Reserve Fund.....	\$30,872 87
Security to Policyholders.....	\$1,830,872 87

In moving the adoption of the report which was seconded by the Vice-President, the President said:

In presenting the Seventieth Annual Report, I may say that I feel more than ordinary satisfaction, and I am sure my fellow-directors will be of the same opinion. In closing the 4 shareholders with a statement such as we are able to present, showing the result of the transactions of the year, I am glad to say that the accounts for the year 1903 demonstrate that the expectations expressed at the two preceding annual meetings were fully realized. It was pointed out in those reports that the adverse experience of companies engaged in the fire business in the continent for the years 1890 and 1900 had shown the necessity for an increase of rates on the part of the policyholders. This increase came into effect in the year 1901, and has been generally maintained, producing for the companies an unusual and profitable profit, in which this Company has participated fully up to the average. As evidence of this the following figures may be quoted: For the year 1900 the loss ratio of the Company on its whole fire business was 67 per cent; of the Dominion in 1901 it was 61 per cent; in 1902, 54 per cent; and in 1903, 52 per cent. In the United States field, from which a large percentage of our income is derived, the loss ratio for the same years were: 1900, 71 per cent; 1901, 66 per cent; 1902, 61 per cent; and in 1903, 72 per cent.

The report now under consideration is the most favorable which I have had the honor of presenting during the eleven years that I have held the position of President. The revenue account shows a balance of income over expenditure of \$204,672.94, of which \$189,501.94 comes from interest on investments and the balance, \$15,170.99, from the underwriting. This amount has been appropriated, as shown in the statement, namely \$60,000, to the payment of two half-yearly dividends at the rate of 6 per cent per annum, \$160,212.24 to reducing the securities held by the Company to their current market value as at December 31st, and the balance, \$29,047.70, has been added to the Reserve Fund, which is thereby increased to \$309,872.87.

It is gratifying to note that in Canada, the Company's home field, satisfactory progress has been maintained, the Canadian income for last year having been \$229,808.68, which is the largest in the history of the Company, while the loss ratio for this year was under 50 per cent, and our Fire Premium Income in the Dominion. It may not be out of place here to refer to the fact that the loss ratio in Canada of the "British America" during the eleven years that it has been in our present management has been upwards of 8 per cent, below the average loss ratio on the whole business of this country as shown in the Dominion Government returns.

The Marine Branch shows an adverse balance, notwithstanding the conservative lines on which it has been conducted. This is partially caused by losses incurred on unexpired business of certain unprofitable agencies which were closed at the beginning of the season.

The security which the British America offers to policyholders—a cash capital of \$1,000,000 and a Reserve Fund of \$309,872.87, in all \$1,309,872.87 in assets of ample Dominion character—is such as should, and I have no doubt will, secure for this, the oldest financial institution in the Province of Ontario, a steadily increasing share of public patronage.

The conflagration in the city of Baltimore which occurred this month, though not coming within the scope of the report of last year's operations, is a notable exception, affecting our own and all other leading companies on this continent, to call for a reference to the fact that the large volume of our Fire Premium Income, it might be expected that in so extensive a conflagration as this, in which upwards of \$5,000,000 of insurance is involved, we would suffer a serious loss, but it is a satisfaction to know that our net loss, as ascertained to be under \$20,000, is well within the figures we might reasonably expect in a city of 600,000 population, where we have for many years past been doing a large and profitable business. This amount represents about 1 per cent of our annual fire income. While we cannot but regret this loss, we should not overlook the fact that the Company has in its past experience passed through several conflagrations in which it sustained losses that represented a relatively greater amount compared with the annual income and financial resources of the Company at the time of the occurrence of the disaster. It is to be noted the improved conditions already referred to and realizing that the Baltimore conflagration will have the effect of advancing rates in the congested districts of all large cities, and especially in those where the water supply and fire apparatus are inadequate to afford ample protection from large fires, it is not, I think, too much to hope that our loss in this conflagration will be made up, if not wholly, to a very considerable extent during the current year's operations.

In closing I must say that while we feel that we are fortunate in having a thoroughly trained and efficient staff at our head office and branches upon whom the responsibility for the success of the Company's operations primarily rests, we fully recognize the fact that favorable results in a business such as ours are largely dependent upon the work of our local agents. It is due, therefore, to our representatives generally throughout the extended field of the Company's operations that I should give expression—as I do with much pleasure—to our feelings of appreciation of their services in assisting in accomplishing the results shown in the report now before you.

The following gentlemen were re-elected to serve as Directors during the ensuing year: Hon. Geo. A. Cox, J. J. Kenny, Augustus Myers, Thomas Long, John Hoskin, K.C., L.L.D., Hon. S. C. Wood, Robert Jeffrey, Lieut.-Col. H. M. Pellatt, E. W. Cox.

At a meeting of the Board, held subsequently, the Hon. Geo. A. Cox was re-elected President, and Mr. J. J. Kenny, Vice-President.