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## IT MATTERS MUCH!

" It matters little where I was born,  
 Or if my parents were rich or poor ;  
 Whether they shrank from the cold world's Scorn,  
 Or walked in the pride of wealth secure ;  
 But whether I live an honest man,  
 And hold my integrity firm in my clutch,  
 I tell you, my brother, as plain as I can,  
 It matters much !

" It matters little how long I stay,  
 In a world of sorrow, sin and care ;  
 Whether in youth I am called away,  
 Or live till my bones and pate are bare ;  
 But whether I do the best I can,  
 To soften the weight of adversity's touch  
 On the faded cheek of my fellow-man,  
 It matters much !

" It matters little where be my grave,  
 Or on the land or on the sea,  
 By purling brook or 'neath stormy wave,  
 It matters little or naught to me ;  
 But whether the angel of death comes down  
 And marks my brow with his loving touch,  
 As one that shall wear the victor's crown,  
 " It matters much !"

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## BIRTHS

At Wei Hwei, Honan, China, on November 28th, 1904, to Rev. and Mrs. Robert A. Mitchell of the Canadian Presbyterian mission, a daughter, Jessie.

At Martintown, on January 15th, 1905, the wife of J. A. McArthur, of a son.

At Manitowaning, on January 15th, to Dr. and Mrs. J. W. McIntosh, a daughter.

## DEATHS

At his home, near Thornbury, Ont., on January 10th, 1905, Mr. Adam Goodenow, aged 75 years.

Suddenly, George Daighin, in his 70th year, at his late residence, Wriggsville, Hull.

At the home of her sister, Mrs. Scott, of Port Perry, on January 11th, 1905, Miss M. A. Campbell, formerly of Toronto.

At "Wood Neuk," 1 Elm avenue, Kesdide, Toronto, on 19th January, Mary Anne Lumsden, eldest surviving daughter of the late John Lumsden, of "Lee Mouth," Aberdeen, Scotland.

At her late residence, Hamilton, on Thursday, 19th January, 1905, Caroline J. S., wife of Dr. J. L. MacKeigan, aged 66 years.

At the residence of her brother, Mr. Hiram Robinson, 150 McLarou street, Ottawa, in her 77th year, Elizabeth Robinson, widow of Alexander McKay.

## MARRIAGES

On January 18th, 1905, by the Rev. W. D. Armstrong, D. D., Edward Elbs Charieson, of Hazelton, son of Mr. J. B. Charieson, superintendent of Government Telegraph Lines, to Agnes Eva Cummings, youngest daughter of Mr. Robert Cummings, of Cummings's Bridge, Ont.

At the home of the bride, 10th con. of Caughan, by the Rev. M. McKinnon, of Woodbridge, Katherine Christina, fifth daughter of Mr. L. Cameron, to Thomas A. Gowland of Vaughan, Ont.

On January 18th, 1905, at the home of the bride, by the Rev. A. C. Reeves, B.A., George Partridge, of Percy, Ont., to Jennie, eldest daughter of Abram Rutherford, of Seymour, Ont.

At Lunenburg, on January 17th, 1905, by Rev. D. N. Coburn, H. P. Wman to Eliza, daughter of Thomas Sanderson, all of Newington.

At St. John's manse, Cornwall, on January 14th, 1905, by Rev. N. H. McGillivray, Duncan Alexander Grant, of Silvertown, B.C., to Maud, daughter of Richard McNamara, Cushing's Glen.

At the residence of Mr. John H. Wilson, Camden, by Rev. J. Gaudier Newburgh, on 18th January, Miss Maggie Ford Wilson to Mr. Albert Clancy, both of the Township of Camden.

At St. Andrew's manse, Kingston, on 12th January, 1905, by Rev. John Mackie, D.D., Miss Minnie E. McLeod, of Napanee, and Mr. George E. Colp, of Stockton, Ont.

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## Note and Comment.

The earlier closing of public-houses in Edinburgh has led to a steady decline in the number of arrests for drunkenness. The effect is the same wherever tried.

The Presbyterian Church of England has asked all its congregations for a special collection in aid of the United Free Church in her present difficulties.

Fifty young unmarried women, belonging to a Roman Catholic church in Bermondsey, have avowed to be total abstainers for life, as an act of self-denial and reparation for the prevalence of the drinking habit amongst their sex at the present time.

Mr. K. J. L. McPherson, M.A., graduate of the University of Toronto, 1901, and secretary of the University Y.M.C.A., sails for Hong Kong, next month to take the leadership of the Y.M.C.A. work among the European young men in that city.

It appears that our brethren in the Western Section of the Church, says the Presbyterian Witness, will have to put forth unusual efforts to meet the estimates for the year ending with the last day of February. The West is wide and is becoming rich, and undoubtedly, too, it is becoming liberal.

Announcement is made that Sir William Macdonald has given an additional \$10,000 to the Students' Union Building of McGill University, Montreal, which is now in course of erection. He had previously given the sum of \$125,000 and the site for the building, and his additional gift is intended to defray the expenses of equipping the building in the most modern way.

Sir Wilfrid Lawson, the English M.P., the other day told a little story in the course of a vigorous address on the licensing question. A little girl had a brother who set a trap for a bird in the garden. She did not like this at all, so when she said her prayer that night she prayed to God to protect the little birds being caught in the trap. Her mother said, "Do you think, my dear, your prayer will be answered?" "Yes," she said, "I know it will, because I went into the garden and kicked the trap to pieces." There is here an obvious moral for all who are interested in the fight against the drink traffic.

By a rescript of the Prussian Minister of Religion and Education the various Protestant Synods throughout Prussia are now forbidden to collect funds for the support of their co-religionists in other countries.

One of the official interpreters attached to the British expedition in Lhasa, Mr. J. R. Macdonald, has informed the Bible Society that many of their Thibetan Gospels have been distributed both to monks and laymen in Lhasa. Three copies were given to the present ruler of Thibet, who was very anxious to know about "the white man's religion."

The Interior says: The Methodist Bishops have recommended that no man be elected to office in any Methodist congregation unless he takes a Church paper. There's logic in that. A Church member who is not a reader of some journal that tells weekly of the worldwide work of Christ's people, sees "only what is near." \* \* \* \* The ideal Church officer takes a Church paper and reads it; there can't be any question about that proposition.

Dr. Guinness Rogers has entered on his eighty-third year. The veteran Congregationalist retains much of his physical vigor and all his mental alertness. During the last year—his eighty-second—he has spent very few Sundays out of the pulpit, and though his platform appearances are now necessarily few and far between, his interest in political and social affairs is as keen and vigilant as ever. He is still to be met on even moderately fine days enjoying a brisk walk alone on Clapham Common.

In regard to the revival of Gaelic teaching in Highland schools an inspector in a recent Blue book said: Gaelic is good for scolding in, but as a matter of fact there are comparatively few curses and imprecations in Gaelic, though the few that are, are expressive enough. Thus "The Raven's death to you," arises from the belief in the north that old ravens were "killed by their own young." "Death without priest to you" is emphatic enough, much more so than "A blister on your lying tongue." "A bad meeting to you" conveys the wish that a person or animal whom one first meets when setting out on any enterprise may be such as is considered unlucky. Much more numerous are the blessings, of which one of the richest is, "Peace to your soul and a stone to your cairn."

The pilgrimage to Mecca and Medina during the past year has exceeded, in the number of Mohammedans, the record of the preceding forty years. No fewer than 92,500 risked the toil and the expense of journeying from all parts of the world of Islam and reached their destination. Adding to these the ordinary population of the holy cities of Mecca, Medina, Jeddah and Taif, as well as the Turkish soldiers, camel-drivers, and Bedouins, no fewer than 160,000 were crowded together in these most pestilential centres.

Dr. Rainy sends through the columns of the Highland "Witness," a New Year message to the members of the United Free Church in the North. The troubles of the Church are to move its members to a deep consciousness of sin lest the lessons of the great crisis be lost. But the reverend Principal finds cause for praise, and chiefly in the Royal Commission, from the deliberations of which he evidently expects much, though not everything. A note of warning is sounded towards the close—"In any case we must not disguise from ourselves that we shall have serious losses, and that if our work is not to be crippled it must be a fresh undertaking with more of self-sacrifice, and with more of consecration." Then, with words of sympathy for the Highland ministers, and words of conciliation to all, the message closes.

The Year-Book of the Church of Scotland shows a continuation of the alarming decrease in the number of probationers. From the point of view of the licentiates themselves there is, naturally enough, no ground for complaint, but if the religious needs of the parishes are regarded it is a different matter. Last year the Scottish Church licensed twenty-seven men, and admitted three licentiates from other Churches, making a total of thirty. But no less than fifty-one men were ordained to charges in Scotland or abroad, leaving twenty-one assistantships or mission charges vacant, without a hope of getting men at present to supply them. Every available man is employed, and some ministers have to struggle on without assistance in parishes where the work is far beyond the strength or time of one man. Unquestionably the Church, upon which rests the obligation, and which has faced the task so nobly, is becoming crippled for lack of men. And things may be worse before they are better.

The movement for political freedom in Russia has had its baptism of blood. Hundreds of men and women have been shot down in St. Petersburg, and it is feared the trouble may extend to other places.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSShall the Christian Meet his Sins in  
the Next Life.

By Rev. J. B. Edmondson, Belvidere, N.J.

To know what the Word says on the above point is of very great importance. Dr. Goodspeed in his able book, on page 217 says, "Unquestionably the Day of Judgment . . . includes the judgment of the wicked, as well as the coming of the Lord, and the judgment of the righteous." In support of the position he quotes Rev. 20:11 eg: That is believers shall be judged in the day of judgment, out of the things written in the books. So the Dr. understands the Scriptures to teach. That is Post millennialism.

On the other hand Premillennial men hold that, according to the Book, believers are judged now; and that the only judgment that awaits them is that of their works before the Benia (judgment seat) of Jesus Christ. The question (as to whom believers belong shall never be raised again in any place or at any time. This is Premillennialism.

If Christians are to be judged out of the books, Rev. 20:12, then their sins must come up. If the question is raised to whom does the believer belong, and is to be settled by his works, his sins must be laid bare. Dr. Goodspeed is manifestly committed to this that the deeds of the saints good and bad shall come up for review at last. He cannot spiritualize himself out of this position.

Here now the question comes up what does the Book say on this matter? I John 5:24 says, the believer "shall not come into judgment; but is passed from death unto life, "Judgment" is the rendering of the Revisers. To meet ones sins on the day of judgment must mean condemnation. The word judgment includes the idea of process as well as sentence. It is good that the Lord has said believers shall not come into judgment.

2. Look at what Jesus Christ does with the sins of believers. In Ps. 32:1-2 God is said to have done three things with the sins of the penitent; he has forgiven them, he has covered them, and he refuses to impute them. When God forgives sins he will never again drag them out—he does it for Christ's sake. When God covers sins with the blood of Jesus those sins cannot see daylight even on the day of judgment. Christians are not judged out of the books. It is the children of this world that rise for judgment. Does anybody mean to say that the sins of Moses, Joseph, Paul, and such like persons shall pass in review before the world? They are covered.

In Ps. 103 God says: "far as the east is from the west so far hath he removed our transgressions from us." Who has ever measured the miles between the east and the west. The distance is beyond all computation. The diving sailor said to his nurse: "If I ever become despondent, doubting God's mercy, just say to me, 'east and west.'" He had been pondering that verse in the Psalm. That poor dying man had got far enough along in the light to see that his sins were clean gone for ever. If the reader of this note is in Christ his sins will not meet him in the great day—they are covered by the blood. All have read of the devil coming to Luther with a roll containing the sins of that good mans life. Luther read the list, and admitted that the charges were true, and he was troubled. Then the Holy Ghost whispered to him: "Tell Satan to write at the top of the roll, 'The blood of Jesus Christ cleanses from all sin.'" The accuser left forthwith. The saved man shall not meet his sins in the next world. Thousands of Christians will be the better of knowing this. The knowledge will help them to fight sin.

It is a matter of great surprise to find a man, of such ability and scholarship as Dr. G. is, in the position that you find laid down in his book, on page 39. It reads: "This judgment—this distribution of destiny, according to deeds—all of it, and for both classes, is to take place 'then' when the Son of Man shall come." The one half of this quotation is true. Destiny by deeds—that is true of the wicked only. That

is not the case with the Christian. The destiny to which he moves on does not come by deeds done by him. The deeds of Jesus Christ are at the foundation of the saints destiny, but his own would be a foundation of sand. The Holy Ghost said by the pen of Paul, "By grace are ye saved through faith, and that not of yourselves." Heaven is a gift. Eternal life is a gift from on high. How Dr. Calvin Goodspeed ever allowed himself to write to saints the doctrine of destiny by deeds, with the words of the Apostle before him, "not by works of righteousness that we have done," is difficult to explain. But then it is Post millennial doctrine that led him to hold that the saints shall be judged out of the things written in the books, and that their destiny is fixed by their deeds. It will take some strong spiritualizing to tide the Dr. over the sand-bar.

But the thought will come up with many an honest godly man, have Christians not yet got to undergo real judgment? Shall not God put believers on the stand and raise the question "whose are you?" And here the verse in II Cor. 5:10 comes up, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether good or bad." The meaning of the verse is plain, "We" means Christians. There is not a "we" nor an "us" in that chapter that has any other signification. Saints alone are dealt with in the other chapter. They are before the Benia on the ground of works. Their standing is settled. They are sons of God or they would not be there. Some of the works are wood, nay, stubble. Such works will perish in the fire. Other works are gold, silver, precious stone. These abide. All these are saved persons. It is true some are saved so as by fire; but better that way than not at all. The only judgment that awaits believers in the future life is that of works. Their standing is settled, and settled so as to stay settled, and is settled now. The judgment of the works of the saints is to be before the Benia of Christ, and only saints shall be there. The judgment of the wicked shall be before the Great White Throne. Rev. 20:11. Dr. Goodspeed confounds these two judgments, making them one, and hence is perplexed.

AN EXTRACT FROM A PRIVATE  
LETTER.

When I was a pastor I usually asked those who applied for admission to the Lord's Table what means they believed God had used to lead them to do so. A young woman once came to the Manse for that purpose. I put my usual question in such cases to her. She said that it was, she believed, a sermon which I preached from John III, 16—"God so loved the world," etc. Her statement, I need not say, gave me very great pleasure. It made me look on her as a spiritual daughter of mine. She was granted her request, and I have no doubt that she had most sweet fellowship with Him at whose Table she sat down.

After a while, she left Metis, and went to Montreal. Four years ago, she went to Denver, Colorado, with a sister to whom the climate there was more beneficial than was that of Canada. We occasionally correspond. I received a letter from her about two months ago. In it is a passage which I should like to lay before the readers of the Dominion Presbyterian. I may say that I gave Mrs. MacKinnon, the wife of our minister here, a reading of the letter, and she was delighted with it.

My Denver friend says: "It is four years since we came out here. Time passes so quickly, but each passing year brings us nearer Home, the blessed Home we long for, where we shall see the face of the dear Saviour who gave His life that we might go to that Home, and be with Him and like Him forever.

"How good it is to know that we shall be able to praise Him—praise Him without any hindrance there. Then we think of His wondrous and all He has done and all He is doing for us—our praise seems so poor and so small now." T. FENWICK.

FOREIGN MISSIONARY  
HEROES.

## SOME BIBLE HINTS.

The missionary must be "in labors more abundant" (v. 23) than other men, because he has to be an entire civilization to those among whom he works.

The true missionary does not heed the "deaths oft" (v. 23) that threaten him; they are but dying with Christ, and they mean living with Him.

The "journeying's often" (v. 26) make up much of the missionary's hardships. Think what it would mean to you to have no home.

"The care of all the churches" (v. 28) is the climax of a missionary's toil—the infinite number of interests that centre upon him.

## LESSONS FROM LIFE.

It was Henry Martyn of India and Persia, dying at the age of thirty-two, who said he would rather wear out than rust out.

The heroic pioneer in Tibet, Miss Annan R. Taylor, wrote in her diary when surrounded by great perils, "I am God's little woman, and He will take care of me."

Hans Egede worked for thirteen years to get a chance to go as a missionary to Greenland before he could find an opportunity.

Alexander MacLay knew himself called to be an engineer missionary to Africa, and he considered his hearing of that call to be "a new conversion."

When a Welsh schoolmaster told his school a dream he had had about the needs of Madagascar, and asked who of his scholars would go, at once David Jones and Thomas Bevan volunteered, and became the first missionaries to the great island.

When James Gilmour, the heroic missionary to the Mongols, wrote to his two little boys in England, he never used blotting paper, but knelt and prayed for them while the ink was drying.

## FOREIGN MISSIONARY HEROES.

Boardman of Burma, dying at the age of thirty, had himself carried in his last sickness on a litter far into the jungle to witness the baptism of sixty converts.

Dr. Grant, ministering to the mountain Nestorians of Persia, was often in peril of his life, and died at last of typhus fever in the midst of these heroic labors.

Bishop French, when an old man of sixty-six responded to an appeal for missionaries for Arabia, and died there of sunstroke after only three months.

John H. Morrison of India, who was instrumental in sending forth the first call to a Week of Prayer, was so fearless in preaching that he was called "the Lion of the Punjab."

Walter Lowrie, while Chinese pirates were ransacking his boat before throwing him into the sea, was calmly seated at the bow, reading his Bible.

Gardiner and his companions, as they starved to death on the coast of Tierra del Fuego, painted upon a rock these words: "My soul, wait thou only upon God; for my expectation is from Him.

## THE PASTOR FIVE MINUTES.

Many advantages spring from the pleasant custom of assigning to the pastor the closing five minutes of the Christian Endeavor prayer meeting.

He is enabled to speak words of encouragement for the society.

He gathers up the thought of the evening, and brings it to a proper conclusion.

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He can urge immediate decision for Christ, and "draw the net."

Giving him this regular place recognizes his

## WHAT SHALL WE DO WITH THE WINTER EVENINGS?

There is, no doubt, a great charm in the coziness of the winter evening! Outside the curtained window the storm may beat, the door into the street may be encrusted with snow, the shortened days may denote that nature has become drowsy and seeks long repose, but the mind is never so alert, our fancy never keener, than when, our evening meal being over, we turn into our den, and settle down for the rest of the evening.

How well I remember those evenings which I spent in my little bedroom years ago, just after tea; and while it may have seemed a little unseemly to withdraw from the rest of the family, yet I owe to those evenings of my business life, and after the day's work in the city was done, my acquaintance with the masterpieces of our English tongue. What with the opportunity of reading afforded by thirty-five minutes in the train to the city and thirty-five minutes back, added to the two or three hours at night, it gave me a respectable amount of time for general reading.

Nothing is more suicidal than for a young man to spend in pleasure and amusement the opportunities for self-improvement afforded by the winter evenings. To be always hastening home from the city, or the daily toil, with the idea of spending the time in recreation, is as foolish as to squander some little capital which has come down to you from your family, and which, if properly invested, might be the nucleus of a competence in after years.

I am going to give you my ideal. First, it was always accustomed to spend some little time with my Bible and some spiritual book or biography. It seemed to refresh the mind and to be a worthy prelude for whatever followed. Then other books. It is wise to have two or three in hand at the same time, because one's mind after a long day's work may be too weary for protracted study, but will be quite capable of alertness if allowed to turn from one subject to another, giving perhaps an hour to each. For instance, it is well to have always on hand a book of history, and another of poetry, and one of philosophy, of science, of essays, of general information or criticism. To have two or three books of this sort in reading will save time and coax the jaded mind, and you will do better to read three books for three hours than to read one for the same time. Mind that the lighter story-book always comes at the end of the evening, with the strong deterriment that the reading shall be limited to a certain definite portion of time, and shall not run into hours which should be spent in bed.

Happy is the man who has a hobby—who wishes to arrange the specimens of natural history or geology which he has

acquired during his summer rambles, or is able to use the lathe, the fret-saw, the telescope or microscope. An hour or so spent on this will divert the nervous energy into an altogether new compartment of the brain, and this is the true secret of getting as much as possible out of one's time. It is a mistake to think we rest best by doing nothing. The most intense rest comes by striking other chords than the one or two which show signs of being wearied to breaking.

Happier still is he who has a taste for music, and who has mastered the initial difficulties of the violin, the piano, the organ, or the cornet! Nothing is so refreshing as to be able to soothe one's self with music, or to turn to the rough sketches we have made on summer excursions with a view to completing them. An hour spent in perfecting one's self in any branch of art is well employed, and the winter evenings afford opportunities of becoming really proficient in some pursuit which brings one in contact with the beauties of the world and quickens the imagination. In your young life you may lay foundations of great excellence in regard to some study or accomplishment which will stand you in good stead in later years.

Perhaps it will be wise to vary your programme evening by evening. If you give four of the six evenings to pursuits like these, you may well give one to Christian work, and another to social enjoyment; and as you work when you work, you must abandon yourself for one night a week at least to play with all your powers of play, and if you can get to a gymnasium, so much the better. Nothing is finer than to have an evening of such exertion as will open all the pores like a Turkish bath, and compel the blood to go rushing through every vessel of the body.

How much there is for each of us to do. The difficulty arises as to what to do first. But we must have a general notion and programme laid out, or else we become dissipated amid a crowd of little things, and while we are busy here and there our opportunity is gone.—Rev. F. B. Meyer in *Northwestern Christian Advocate*.

Robert Louis Stevenson viewed life from a luminous and transparent atmosphere of which the radiant and unspoiled ether over his tropical island was finely symbolic. When he saw men with immortal souls frittering life away on the trivial and fleeting wants of that soul, and neglecting its great hungerings, he said "it was like doctoring the toothache on the judgment day."—*The Interior*.

When you find yourself alongside of another human being, settle it in your mind that you will study the correspondence, the agreement, amenities, rather than the antagonisms and differences between you two. The whole code of good manners, not to say Christian behavior, is found in this one precept.—*Frances E. Willard*.

## A GRAND OLD SCOT.

The Rev. Principal Rainy entered upon his eightieth year on Sunday, Jan. 1st. He was born on New Year's Day, 1826. He was ordained minister of Huntly in 1850, and was transferred to the High Church, Edinburgh, ten years later. In 1864 he became, by the unanimous vote of his Church, Professor of Church History in the New College, Edinburgh. In 1873, on the death of Dr. Candlish, he became Principal of the New College, and leader of the Free Church. In 1887 he became Moderator of the Free Church, the first post-Disruption minister who was elected to that office. In 1900 he saw the Union of the Free and United Presbyterian Churches, and was enthusiastically elected Moderator of the first Union Assembly. In 1904, on the first of August, he was present in the House of Lords, and heard the decision which by a majority of five Lords to two, denuded his Church of all her property in favor of the now legal Free Church. In 1905 he is vigorously leading the Advisory Committee of his Church, and is busy with the statement of the case of his Church for presentation to the Royal Commission. His many friends in the Church and country wish him a good New Year, while his most bitter opponents must admire his energy and his pluck.

The power of making friends is, above all, the power of coming out of one's self, and seeing and appreciating whatever is noble and loving in another man.—*Thomas Hughes*.

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



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## JESUS AT JACOB'S WELL.

S. S. Lesson, John 4: 5-14. Feb. 5, 1905.

**GOLDEN TEXT**—Whosoever will, let him take the water of life freely.—  
Rev. 22: 17.

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

Jesus therefore, being wearied with his journey, v. 6. How strange it seems to think of Jesus being wearied, and yet how near it brings Him to us. If it had not been for such passages as those which tell us of His weariness, He would have been far removed from our thinking; but this makes Him one with ourselves:

"In every pang that rends the heart,  
The man of sorrows hath a part;  
He sympathizes with our grief,  
And to the sufferer sends relief."

A woman of Samaria to draw water, v. 6. How very plain it is, that heaven's choicest gifts are meant for ordinary people. The poor and ignorant and weak may have them as freely as the rich and learned and powerful. From the commonest of every-day occupations, too, there is a broad and well-trodden path right up to the throne of God. Along this, divine messengers, like the angels on Jacob's ladder, are constantly coming to minister to us. There is a glory about the commonplace to those whose eyes are opened. The light of heaven shines on our every-day path.

Give me to drink, v. 7. If only the opportunity of doing some great service came to us, how eagerly we would seize it! So we sometimes dream, and all the while let slip a hundred chances of speaking a word of cheer, or doing some little deed of helpfulness. And yet it is these little kindnesses that scatter bright flowers on steep pathways, and put a song into the heart of the discouraged. How sweet the words of the glorified Saviour, "Ye have done it unto Me." With these words He will welcome us, if we are faithful in our wayside ministries to His brethren.

Thou...a Jew...a woman of Samaria, v. 9. Look at the coins as they come from the mint! On every one of them is stamped sharp and clear the head of the Sovereign. So every man, of whatever race or character, is made in the image of God. Defiled and defaced by sin that image may become, but it is never lost. There yet remains something, howsoever obscure, that betokens the original God-likeness. It is this that gives to human nature its true value and dignity. And no one who truly honors the Maker will ever despise one formed in His likeness.

If thou knewest, v. 10. If the one who has long been digging for water in vain, only knew that a few more blows of his pick would open up a never failing spring of pure, clear water, with what new

eagerness of hope he would go on. Yes, and if we would only believe what Christ Himself tells us, that the forth-putting of a single act of faith would cause to spring within us the fountain of a deep and endless joy, how eagerly would we reach out toward the heavenly Saviour and Lord, who can perform that miracle of gladness; He is far more willing to bestow His gifts than we are to ask them.

Nothing to draw with, v. 11. What then, poor soul? Must thy thirst go unquenched? So, at any rate, saiest not thy heavenly Master. He "had nothing to draw with"; yet He drank deep Himself, and drew for all who would come and drink—drank deep and gave freely hast within thee His blessed Spirit; hast, like Himself, refreshing fountains of waters within thine own self. Thou, too, mayest drink and be satisfied, because thou art "filled with all the fulness of God."

Everyone that drinketh of this water shall thirst again (Rev. Ver.), v. 13. What the world offers is not worthless. Pleasure, wealth, power, fame, knowledge—all these are good things, and it is right to strive for an enjoy them. But the wise man will remember that they can never completely satisfy, and that they will not last forever. He will seek his happiness, not from these "cisterns" which in time will all be "broken," but in the "fountain of living waters," whose flow will never fail.

The water that I shall give him, v. 14. The living water is not offered for money, else the poor could not enjoy it; nor as the reward of goodness, else it would be out of the reach of sinners; nor as the prize of great learning, else the ignorant could not obtain it. Our only and sufficient claim upon it, is our deep need. To every needy soul it is offered as a free gift. All may have it "without money and without price."

Shall never thirst, v. 14. It is one thing to be thirsty in a dry and barren desert where there is no water within reach, and another to thirst where there is abundance of water near at hand. "Blessed," says Jesus, "are they which do hunger and thirst after righteousness." Our progress in the Christian life is a succession of thirsts which sends us to Christ for their satisfaction. From Him we receive fresh strength and inspiration in our upward course.

A well of water springing up into eternal life (Rev. Ver.), v. 14. The man who has come to Christ and received of Him will have in himself that which is not dependent on outward circumstances, on health, or wealth, or place, or power. The history of the Christian church contains many illustrious instances of this great fact. Men and women have been imprisoned, martyred, tortured, and

through all the suffering to which they were subjected, yet preserved unbroken and unspoiled peace. Surely there is no gain to be compared with this. The very greatest gift the world has to offer weighs light in the balance over against this wonderful gift which heaven bestows upon us.

## TROUBLES ORDERED BY GOD.

The word of God teaches us that our troubles do not come by chance. Our lives are ordered for us in the unerring wisdom and goodness of God. He does not afflict us willingly, or from desire to see us suffer, but He does permit and order many things that we would not choose for ourselves. Nor, if they were not for our final good, would God choose them for us.—Herald and Presbyter.

## CHRIST'S RELATION TO MEN.

Very many figures have been used to picture Christ to the world, says Rev. J. Wilbur Chapman. He has been called the Way, the Truth and the Life. Without Him as a Way there is nothing but wandering. Without Him as the Truth there is nothing but error. Without Him as the Life there is nothing but death.

Christ has been called the Door, and no man can enter into God's presence except through Him.

But of all the figures in the Bible, Light seems to me to be the best, and for very many reasons. First: Because light is the symbol of knowledge, and just in the proportion as we receive Christ we shall know the things of God, for He is the revelation of God and all that have seen Him have seen the Father also.

Second: Light means the absence of darkness. That Christian who is living today with so many problems unsolved and so many difficulties which he cannot overcome, is living out of fellowship with Christ, for if we walk in the light, we shall not have darkness.

Third: Since He is the light and we walk with Him we too in turn become lights, and in proportion as we live for Jesus Christ, others take knowledge of us and are drawn to Him. Jesus said to His disciples, "The world cannot see Me, but ye see Me and because I live ye shall live also." These words suggest the picture of the sun and moon. When the sun sets, we cannot behold him in the night, but the moon beholds him, catches his glory and reflects it upon the earth, and that is supposed to be our position. We can see what the world cannot see, we know what the world does not know, and what we see and know should be reflected for those who are round about us.

## THE UNWEARIED GOD.

By the Rev. J. F. Carson, D.D.

That is a helpful, hopeful idea of God that Isaiah gives us: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary?"

These words were first spoken to a people who were utterly cast down. They had been long in exile and so far as they could see the day of their restoration was as far off as ever. The iron bonds of the Babylonian captivity were crushing hope and faith and courage and life itself. It seemed to them as if eternal night had settled upon their race, as if the day would never break, or the shadows flee away. But why talk about Israel? This description of Israel's state applies to humanity today. Israel in depression because of unrealized hopes and disappointed expectations is a picture of all life. Some of us may be among the favored folk in whose heart hope always sings, and who are continually nerved by courage to the conflict and the victory. But none of us are perfect strangers to an occasional experience which is normal to many—the experience of fatigue and faintheartedness amid adverse and hostile circumstances. The beating of the wings against the bars is not a pleasant exercise, nor a promising exercise. "The bars may not show any result from the beating, but the poor wings are torn and disfigured with the scars of failure." Somehow "in this world of ours there is a power of resistance to all our best endeavors and aspirations." For some reason, which must be good and wise, we have to make our way, weak as we are, against opposition, difficulty and trial. For a while we keep on battling, struggling, enduring, but then the battle gets more fierce, the hill we are climbing gets steeper and we flag, tire, fail. The battle is too stiff, the way is too hard. Have you not met men—oh, how many of them there are—who have grown tired of toiling, tired of trouble, tired of unrewarding effort, tired of trying to be good?

I talked with a poor fellow the other day, the son of a fine home, the child of prayer, a man of ability, who had become the victim of strong drink—a captivity more galling and more desperate than that of Israel in Babylon. No. He was not a man of the ten-cent lodging house, but a man homed in a brown-stone row. No. He was not a besotted vagrant from whom you would turn away in revulsion, but a gentleman in dress and in address. But he was chained and bound as securely as the man of the gutter. I tried to tell him to assert his power and be a man and break the bonds that bound him. I tried to tell him to think, and will and act. He looked at me with a keen, piercing eye and said: "Ah, you don't know what you are talking about. If any man has tried, I have. If any man wanted to be free, I do. But I can't and

I have gotten tired of trying." What was left for me to say to that man? Only what Isaiah said to the bondaged Israelites. If you faint and grow weary there is One who "fainteth not, neither is weary." The only thing and the best thing that a man in despair can do is to throw himself back upon God. If we faint, He does not faint. If we tire, He tires not. Do you know, my brother? Have you not heard, brother man, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?—Phil. We-tin-ter.

## TRUE CHRISTIAN FAITH.

I have hardly thought at all of those religious controversies since I last wrote to you; and I am much better for it. The feeling that Christianity must be true, because it puts me in my right relation with God and with the world, then comes into play, and I am much happier. I cannot quell the doubts, but I can commit myself to God; and being fully assured that when I am most a Christian I am the best man, I am content to adhere to that as my guide, in the absence of better light, and wait till God shall afford me more.—James Hinton.

## FOR DAILY READING.

M., Jan. 23. Stoned for Christ. Acts 14: 9-20; T., Jan. 24. Toiling for bread. Acts 18: 1-11; W., Jan. 25. Snitten unjustly. Acts 23: 1-11; T., Jan. 26. Persecuted. 2 Cor. 4: 8-14; F., Jan. 27. The model missionary. Matt. 29; 17-23; S., Jan. 28. Forewarned. Matt. 10: 16-20; Sun., Jan. 29. Topic—Heroes of foreign missions: what they teach us. 2 Cor. 11: 21-28.

## A COMMONPLACE LIFE.

"A commonplace life," we say and we sigh,  
But why should we sigh as we say?  
The commonplace sun in the commonplace sky  
Makes up the commonplace day.  
The moon and the stars are commonplace things,  
And the flowers that bloom and the birds that sing;  
And dark were the world, and sad our lot,  
If the flowers should fail, and the sun shine not—  
And God, who studies each separate soul,  
Out of commonplace lives makes his beautiful whole.

—Susan Coolidge.

## PRAYER.

Almighty God, our heavenly Father, we know thee through thy Son. We see not God, but we see Jesus; it is enough. He fills our vision with glory, His presence is an overflowing blessing in the soul. Lord, abide with us. There is no darkness where Thou art; Thou art the Light of the world. If we be in Thee we ourselves shall become children of light. Then shall we let our light so shine before men that they, seeing our good works, shall glorify our Father which art in heaven. May we in very deed be children of the day so that for us the night shall be over and gone and we shall stand in heaven's eternal dawn. And this we ask in Jesus' name. Amen.—Selected.

## WORK OUT YOUR IDEAL.

"The situation that has not its duty, its ideal," says Carlyle, "was never yet occupied by man. Yes, here, in this poor, miserable, hampered, despicable, actual, wherein thou even now standest, here or nowhere is thy ideal; work it out the effort, and, working, believe, live, be free. Fool! the ideal is in thyself."

Not on some far-off height, in some distant scene, or fabled land, where longing without endeavor is magically satisfied, will we carve out the ideal that haunts our soul's.

In the humble valley, on the boundless prairie, on the farm, on sea or on land, in workshop, store, or office, wherever there is honest work for the hand and brain of man to do—within the circumscribed limits of our daily duties is the field wherein our ideal must be wrought.

Wrapped up in every human being there are energies which, if unfolded, concentrated, and given proper direction, will develop the ideal.

Our very longings are creative principles, indicative of potencies equal to the task of actual achievement. These latent potencies are not given to mock us. There are no sealed orders wrapped within the brain without the accompanying ability to execute them.

If the emancipation proclamation is written in your blood, if it is indicated in the very texture of your being, you will have within you—undeveloped, it may be, but always there—strength to break the fetters that bind you, power to triumph over the environment which hampers you.

No external means alone, however, will accomplish this. You must lay hold of eternal principles, of the everlasting verities, or you can never accomplish what you were sent into the world to do. You never can reach the goal of your highest possibilities until you believe in your God-given power to do so, until you are convinced that you are master of your will, and that the Creator has endowed you with strength to bend circumstances to aid you in the realization of your vision.

Our energies must not be allowed to run to waste in longing without action. Our later strength must be developed steadily and persistently. All our reserves must be utilized, all our powers concentrated and wisely directed toward the accomplishment of the work we have marked out for ourselves.

With eyes ever fixed on the ideal, we must work with heart and hand and brain; with a faith that never grows dim, with a resolution that never wavers, with a patience that is akin to genius, we must persevere unto the end; for, as we advance, our ideal as steadily moves upward.—Success.

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OTTAWA, WEDNESDAY, 1st FEBRUARY, 1905

## STATE OF THE FUNDS.

The following are the amounts received for the respective funds up to January 21st, 1904-1905. In the last column is given the amount still required for each of the funds before the close of the year, 28th February:—

Home Missions.....	\$47,376.77	\$54,537.54	\$75,463
Augmentation .....	5,813.77	7,117.82	22,883
Foreign Missions .....	30,771.08	45,986.71	60,000
French Evang'n .....	9,118.12	8,275.59	15,725
Pointe-aux-Trembles..			
	4,437.42	4,940.97	7,060
Widows' and Orp.....	3,885.39	3,374.64	11,926
Aged and Infirm Min-			
isters.....	3,642.44	4,600.33	9,400
Assembly Fund.....	2,931.08	3,421.15	4,079
Knox College .....	1,365.49	1,599.52	10,400
Queen's College .....	629.29	830.85	4,610
Montreal College .....	488.72	503.57	4,497
Manitoba College .....	1,317.17	1,349.03	2,000

The Foreign Mission receipts this year include the amount received towards the deficit.

It will be observed from the above statement that the receipts thus far are in excess of those of the corresponding period last year for all the funds with the exception of French Evangelization and the Ministers' Widows' and Orphans' Fund. At the same time it should be borne in mind that the amount required for several of the schemes is this year greater than last year, and the amount yet to be received before the books close on Tuesday, 28th February, is exceptionally large.

We are within five weeks of the close of the year, and we have only got a little over one-third of the entire amount required for the work of the year. If the same amount comes in from now until 28th February, as we got last year, the Home Mission Fund will be about \$20,000 behind, and some of the other funds in proportion. It is hoped that all congregations, Sabbath Schools, Christian Endeavor Societies, etc., will forward their money at the earliest possible date and that the amounts allocated will be somewhat proportionate to the requirements of the respective schemes.

## THE DOMINION PRESBYTERIAN

### REVIVAL SPIRIT IN BRITAIN.

The most interesting reading in British religious newspapers for some months past has been about revivals of religion. But not about "revivals" only. Godly Englishmen have for a considerable time been suffering distrust of their goods, and imprisonment of also, rather than violate their consciences by paying the rates called for under the Education Act, so obnoxious to those not of the Established Church. In Scotland the recent decision depriving ministers and members of the United Free Presbyterian church of their churches, manses and colleges, has resulted in self-denials and prayerful appeals to the Highest Authority, which in turn have had their natural result in a deepening of the religious life of the land of brown heath and shaggy wood. In England Mr Torrey has held religious meetings of a singularly successful character. And now the fire has broken out in Wales. Remarkable indeed have been the scenes and profound the impression created by the home's revival services throughout the Principality. The indications are that a wave of true and deep religious influence may sweep over the whole of Great Britain, leaving behind lasting and salutary results.

There are not wanting signs that the religious people of the United States are setting their sails to catch the revival breeze. We trust Canada may not be left out from the reviving influence. If Canada sufficiently desires a special awakening and deepening of spiritual life it can be had for the right asking.

### HOME LAND OF THE BIBLE.

This volume of over 300 pages, as its title indicates, is descriptive of scenes and scenery noted by an observant and deeply interested tourist on a trip through the Holy Land and a portion of Egypt. Its twelve chapters contain reading of the most interesting character, in some degree thrilling as well as stirring, furnishing an exceedingly vivid presentation of Bible scenes. It is one of the best books we have read in many a day, and should be in every Sabbath School and home library in the land.

The author of the work has a rather interesting history. He is a native of Pietou county, N.S., and while teaching a country school near New Glasgow, he was converted at an evangelistic service during the revival which visited Eastern Nova Scotia in 1875, and which gave Rev. Wm. Meikle and a goodly number of other young men to the ministry of the Presbyterian church in Canada, the author of this book being one of these.

Mr. McPhie, for hygienic and climatic reasons, has carried on his ministerial work mainly in the United States, and a few years ago took a trip, in company with the Home Land of the Bible: Travels and Studies in the Holy Land and Egypt. By Rev. J. P. MacPhie, M.A. The Fleming H. Revell Co., Chicago, New York, Toronto, London and Edinburgh. Price \$1.25.

with eighteen other people, to Egypt and the Holy Land. This book, "The Home Land of the Bible," is the result of his travel and observation.

Mr. McPhie is at present having a rest in Los Angeles, Cal., and expects to pay a visit to Nova Scotia in the spring, and may take in Ottawa en route.

### PUTTING IT ON THE MINISTER.

The habit is all too prevalent in many congregations of placing all the responsibility and practically all the initiative on the shoulders of the minister. For many ministers this is too great a burden. Besides, it is not the strongest method. It does nothing to develop ability and responsibility in office bearers and members generally. It limits opportunity for training in future usefulness. It is an abnegation not only of privilege, but of duty. The non-use of ability produces the same results in a congregation as the non-use of political ability does in a country like Russia. The ideal session is not one in which the minister is the autocrat, but one in which the minister is the Premier and voice of the session, with the session as a whole as an advisory Cabinet, and a real one at that. But to expect the minister to devise, originate, and "run" it all, is good in the long run for neither minister, session nor congregation.

### LAW ABIDING CITIZENS.

The Presbyterian Witness says: "The Casket comments on the political and religious intolerance and unfairness of Free Masons in France. It then states a case where it would be at least supposable that a Judge amongst ourselves would depart, in the interest of Masonry, from justice, and would in fact prevent justice. We do not think such a case has occurred in a free and Christian country. We have never heard of any action on the part of the courts looking in the direction indicated by our contemporary. A writer in the Chronicle quotes a case in which a judge actually added three years to the sentence due to a Free Mason because he tried to make use of the fact that he was a Mason in order to evade justice. Our only objection to such an incident is that it proves too much. A Judge ought to have given just what was his due, no less and no more."

Our Halifax contemporary is quite right. A somewhat intimate acquaintance with Masonry and its teachings for many years, leads us to precisely the same conclusions. Masonry, if allowed to influence a man's life, will only make him a better man, a more patriotic citizen, as well as compelling him to a closer compliance with the laws of his country. It is possible, however, for a man to be an unworthy member of the "craft"; we have, unfortunately, many church members who do not live up to their privileges and obligations. The hatred of the Roman Catholic church to Masonry is not easily explained.



### THE FIRST PSALM IN SEVERAL VERSIONS.

A little while ago there appeared in this paper a new version of the first Psalm, the one indeed which was accepted by the joint committee of American and Canadian churches. For the sake of the comparison we print again the first stanza of that version.

How blest is the man who walketh not  
Where wicked men would lead his feet,  
Who standeth not in sinners' way,  
Nor sitteth in the scorner's seat;  
But in God's law is his delight  
His meditation day and night.

Along side of this we may place the same passage as it appears in the version now used in our churches.

That man hath blessedness  
Who walketh not astray  
In counsel of ungodly men,  
Nor stands in sinners' way  
Nor sitteth in the scorner's chair,  
But placeth his delight  
Upon God's law, and meditates  
On his law day and night.

To follow this we may take selections from two old versions, both of which at one time appeared in the Church of England Prayer Book. First that of Sternhold and Hopkins:

That man is blest that hath not lent to wicked men his car  
Nor led his life as sinners do, nor sit in scorner's chair,  
But in the law of God the Lord doth set his whole delight  
And in the same doth exercise himself both day and night.

The purpose of their collection is stated as follows:

"Set forth and allowed to be sung in all churches, of all the people together, before and after morning and evening prayer, and also before and after sermons; and moreover in private houses, for their godly solace and comfort, laying apart all ungodly songs and ballads, which tend only to the nourishing of vice and the corruption of youth."

The other is by Tate and Brady; Tate being "Poet Laureate" of his time.

How bless'd is he who ne'er consents  
By ill-advice to walk:  
Nor stands in sinner's ways, nor sits  
Where men profanely talk?  
But makes the perfect law of God  
His bus'ness and delight?  
Devoutly reads therein by day,  
And meditates by night.

The following version is worth reproducing in its complete form. It is given by the late Dr. Ker as a modernized form of the earliest version of the first Psalm known in Scotland, in the native tongue, and is by Alex. Montgomery who lived in the reign of James VI.

That man is blest,  
And is possessed  
Of truest rest,  
Who from ungodly counsel turns his feet;  
Who walks not in  
The way of sin,  
Nor comes within  
The place where mockers take their shameful seat;  
But in God's law to go  
He doth delight;  
And studies it to know  
Both day and night.  
That man shall be—like to a tree  
Which by the running river spreads its shade;

Which fruit does bear—in time of year;  
Whose root is firm, whose leaf shall never fade.  
His actions all  
Still prosper; all  
So doth not fall

To wicked men; whom as the chaff and sand,  
Winds, day by day,  
Shall drive away  
Therefore I say

The wicked in the judgment shall not stand  
Neither shall sinners dare,  
Whom God disdains,  
To enter the assembly where  
The just remains

For God most pure, keeps record sure;  
He knoweth the righteous heart and converse aye;  
But like the fire—kindles his ire  
'Gainst wicked men, till they consume away.

If we add to these specimens of metrical translation the paraphrase given by Prof. McFayden in his admirable book on The Psalter, we shall see a little of the varied work that has been put upon this one of the simplest of the psalms.

"The truly happy man is he who never entered or the perilous path of godlessness—that path which begins in dallying in evil and leads by sure steps to the deliberate search for religion. But his heart is set upon the Scriptures, and over them he broods continually. The destiny for such a one is bright—like a tree, fruitful and fair, with roots that are nourished by water from rivulets, and leaves that never fade. All that he does he brings to a happy issue.

Far other is the destiny of the godless. They are light as the chaff blown about by the wind, and when the winds of judgment begin to blow, they shall not be able to keep their feet, nor shall they have any place in the assembly of the righteous. For, while Jehovah watches over the way that the righteous takes, the way of the godless vanishes out of sight. J.

### HISTORY OF P.E.I. PRESBYTERIANISM.

This volume, published last year, is a thoroughly readable one, embodying a series of historic facts which cannot fail to be instructive, as well as interesting, not only to the people of the Island, but also natives of that "Gem of the Gulf" of St. Lawrence who are to be found in every province of the Dominion, and in many of the States of the American Republic.

The author of the work is a native of West River, Pictou Co., N.S. He was educated at the Presbyterian seminary—now the Presbyterian Theological College, Halifax, N.S.—when it was located at Durham, N.S. He was ordained and inducted into the pastoral charge of the congregation of Richmond Bay and Alberton, P.E.I., on the 9th of November, 1853, a fact which reminds us that Mr. MacLeod celebrated his ministerial jubilee at Vancouver, B.C., a little over a year ago. He remained there six years and then returned to Nova Scotia, in which he held several successive charges up to 1871, in which year he was called from New Glasgow to Zion Presbyterian church, Charlottetown, P.E.I., where he remained for eighteen years, and then crossed the continent in 1889, to British Columbia, where he is still doing efficient service as an evangelist under the auspices of the Presbytery.

It will, therefore, be seen that Mr. MacLeod is eminently fitted by his acquaintance with the history of Presbyterianism on Prince Edward Island: By Rev. John M. MacLeod. The Winona Publishing Company, Chicago, Ill. Price \$1.50.

ance with the Island, his ministerial labors, and his services as Presbytery clerk, to give an accurate as well as very readable history of P. E. Island and Presbyterianism. He deals with the numerous Presbyterian fields in the Island consecutively, and embodies in an article by Rev. John Currie, D.D., of Halifax, on the development of Presbyterian colleges in Nova Scotia, adding a half dozen sermons by prominent pastors of P. E. Island, all of whom with one exception, have passed away to their eternal reward.

In his chapter on Zion church, Charlottetown, Mr. MacLeod makes the following appropriate reference to Hon. David Laird, for many years a ruling elder in that congregation:

"I need not tell the people of this island, or indeed of the Dominion of Canada, of the Hon. David Laird, a man who is known from the Atlantic to the Pacific, and everywhere honored and esteemed on account of his undoubted ability and sterling integrity; a man who has filled, with credit to himself, some of the highest positions in the gift of his country, and who, as an elder, as a worker in the Sabbath school and prayer meeting, has few superiors. He was for some years the efficient Minister of the Interior, in the Dominion Parliament; from this position he was appointed governor of the Northwest Territories, a most difficult position, on account of the cosmopolitan character of the population. There were a great many Indians in the Territories who regarded the white man as an intruder and looked upon him with a jealous eye, and more than once have they risen up in rebellion. To govern this people successfully, required a great deal of tact, ability, firmness and kindness. Mr. Laird proved himself to be just the right man in the right place. He is now chief Indian Commissioner for the Dominion. It is men of Mr. Laird's stamp that, in these times are needed in the administration both of the affairs of church and state."

The Chicago Interior, alluding to certain complaints, makes the following suggestive remarks: "Before anybody complains of the borrowings from the Episcopal Prayer Book in the new Presbyterian order of service, he should look a little into liturgic history and find out how much of the Episcopal Prayer Book was "borrowed" from Presbyterians. Almost the only close similarity between the Episcopalian service and this suggested Presbyterian service is in the use of the same form of "general thanksgiving," and that form was written by a Presbyterian minister, Edward Reynolds—a member of the Westminster Assembly, and indeed one of the committee that prepared the first draft of our Confession of Faith. Haven't Presbyterians some right to that?"

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

### THE TESTING OF PHIL.

It was an extremely warm morning. Under the white awning in front of E. K. Hall & Son's large grocery store, protected from the rays of the July sun, were boxes of blueberries, ruddy currants, and juicy raspberries temptingly displayed.

Below on the neatly-swept walk were baskets of potatoes, green peas, radishes, and other vegetables that the early morning wagons had brought in before the dew was yet off the vines and plants.

One of the clerks of the firm, in spotless white apron and stiff paper cuffs, was spraying the bricks on either side the open door, to keep the surroundings cool and attractive. One of the older Mr. Hall's business maxims was: "Make things neat if custom you would keep."

"This must be the place," and Phil Holbrook stood hesitatingly under the protecting awning. "It's 2806—that's the number the advertisement said. Yes, this is E. K. Hall & Son's," slowly reading the gilt-lettered sign above the door.

The boy was poorly but neatly dressed. He wore a pair of gray trousers patched in one knee, a faded blue and white shirt, and shoes whose soles had been worn thin; his straw hat, too, was a trifle too large—one could easily see it had been bought for some one else.

There was an expression of eager anticipation not unmingled with anxiety on Phil Holbrook's face as he scanned the attractive fruit display before the open door.

"I'd like to handle such good things," he was thinking, "only they look almost too nice to sell!"

"Anything I can do for you, my boy?" The clerk, with the water sprinkler still in his hand, stood inquiringly before Phil. "Vegetables or fruit? We've an excellent assortment of both this morning."

"I'd like to, see—is Mr. Hall in please?" and Phil, slightly embarrassed, looked questioningly towards the door.

"Yes; Mr. Hall's always here early—want to see him?" pleasantly.

"If I may—if he's at leisure," quickly.

"Oh, I see—you're one of the boys who wants the place you saw advertised. Step in; I'll take you to Mr. Hall. There's one boy here before you this morning and I don't know how many tried yesterday—six or seven in all, I judge."

"And they didn't suit?" pressed Phil. "I'm afraid I'm—"

"You can't tell," interrupted the clerk, "till you try."

Phil noticed with what exactness the groceries and canned goods were arrang-

ed on either side the store as he entered. "I'd like to work here," was his hasty conclusion; "everything is in such splendid order."

"Mr. Hall," the clerk entered a small room at the rear of the store, where an elderly man sat writing. "excuse me; I've brought—I didn't ask your name," turning to Phil.

"Phil Holbrook, sir."

"He saw your advertisement in the Record."

"Sit down," Mr. Hall turned partly around; "I'll be at leisure in a moment."

Phil's ready eye was quick to take in the surroundings of the well-lighted room; but the most noticeable thing in the comfortably-furnished office was the motto over the door—it was in large old-English characters: "Be honest, even if it costs."

"That's one of mother's sayings," thought Phil. "I've heard her say that same thing—lots of times."

"Well, boy," Mr. Hall had finished his letter, "you saw my advertisement and wish for the situation. Ever been in a store?"

"No, sir," frankly. "I've lived in the country till three weeks ago."

"Think you're cut out for this kind of work, and such strict confinement?" and the keen business man looked at Phil critically; he seemed to read his able-to-do capacity at a glance.

"I'd like to try it, sir!" Phil met the searching gaze unflinchingly.

"Very well! My plan is to give boys an on-the-spot trial—it's the only one I regard as wholly satisfactory," laying down his pen.

"Coleman!" Mr. Hall stepped to the door. "Let this fellow take the raspberry trade—the table to the left; give him the necessary directions."

"Yes, sir," and Phil followed the clerk, whom Mr. Hall had summoned, to the front of the store.

"You may take this stand here; if any one wishes raspberries, they are fifteen cents a box. These are not very good—not nearly so fresh and firm as those outside; they've been in the store too long. Customers aren't always able to see the difference themselves—they look pretty well on top."

At the other side of the store Phil noticed another berry stand; behind it stood a boy about Phil's age. "Must be the other new fellow on trial," was his hasty mental conclusion.

While waiting for customers Phil examined the raspberries in the boxes before him.

"They're awfully poor—down in the middle," turning out against his hand one after another of the boxes of berries. "Look well enough on top, but they aren't fit to sell as good berries—not a single box of them—they're not worth it," and he frowned to himself.

"Are these fresh?" A lady had just come in and stood beside Phil's berry stand. "They look very nice. If they are fresh I should like three boxes."

"I—I think they're not, madame. They're pretty soft down towards the middle." It seemed for a moment to Phil that he was unfaithful to his temporary employer.

"But those outside the door are plump and fresh; aren't these like them?"

"Not so good a quality."

"Very well; I'll order the others as I go out," and Phil was left alone.

"I suppose I ought to have sold them—but they aren't good and I had to tell the truth," soberly. "I wonder how many the other fellow sold; I saw a woman a few minutes ago take two boxes. If he sells all of his and I don't sell any, he'll get the place," and Phil's face took on an anxious expression.

Later, three women in succession came in to buy berries, and each one left Phil's stand for the fresher ones outside under the awning.

"I just had to tell them that these were only fit for preserving when they asked me right fair and square!" Phil was getting discouraged.

"I don't believe I can sell a single box—and of course they'll not keep me. They'll want a fellow who's a salesman!"

"Are they as good all through as these on top?" questioned a man who came into the store on his way down town. "Mrs. Newcomb wanted me to send up two or three boxes for desert; I noticed some beauties outside. Are these the same?"

"They're of a better quality out there," stammered Phil, growing red in the face.

"I don't believe I want these, then," and the busy doctor went out of the store and left his order with Coleman.

"I haven't disposed—of a—box!" It was five minutes before twelve, and Phil had been summoned into Mr. Hall's office.

"Well, what luck?" Mr. Hall looked up inquiringly.

"I haven't sold any," confessed Phil, slowly.

"No? Hadn't any chances?" Phil felt the older man's eyes fixed searchingly on him.

"Yes, sir; but the berries I had weren't of the same quality as those outside, and so—"

"But the other fellow whose stand was over across sold nearly every box he had, and they came from the same lot as yours." Mr. Hall did not explain that before the sales referred to went out in the delivery cart, they were carefully exchanged for fresh berries, unknown to the unscrupulous young salesman.

"I had to tell the customers the truth about them when they asked me," said Phil, manfully. "Mine were soft and I had to acknowledge it. I'm sorry I've lost the place; I wanted it—"

"Lost it!—who says you have lost it?" exclaimed Mr. Hall. "Your luck of sales gives you the place, boy! Had you sold those berries as young Harri-man did, you'd have been seeking another place this afternoon."

He turned abruptly in his chair.

"That's the motto of the firm," pointing to the words above the door.

"Then I'm to have the—"

"Place?" smiling. "Yes; come tomorrow."—From the Church Standard.

THE CAT AND THE YOUNG ALLIGATOR.

Our Tabby, the cat, showed great curiosity, not unmixed with jealousy, when Beelzebub, the young alligator, was installed as another family pet. And she acquired the unkind habit of walking up to him at every chance and showing her displeasure by deliberately cuffing him with her paw. Then she would retire with a show of dignity, as if she had performed a duty. This was done once too often; for the little alligator had evidently remembered her former insults, and this last proved too much. His eyes flashed; and, when Tabby was walking away, he scrambled after her, seized her tail, and clung to it viciously. This frightened the bully, and she started on a race around the room, taking flights over chairs and tables, with the alligator clinging desperately to her tail. When we released the frightened Toby, we were surprised to find the alligator none the worse for his wild experience, and with widely distended jaws breathing a general defiance; but Tabby treated the alligator ever after with due respect.—Christian Register.

DREAMING AND DOING.

To dream through the hour that should be filled with doing is one of the snares and delusions in life. When a noble deed or a clever one is announced as accomplished, what a chorus goes up to the tune of "I thought of that years ago!" And the difference between men who do things and men who do not, lies

very often in the mere fact that one goes ahead into action, while the other doesn't, rather than in any superiority of vision. Doing the good deed one thinks of, filling the moments with what one's thought is urging—that is the path of service.—Sunday School Times.

LIFE'S HARDEST BATTLES.

There are many who are ready to lay down their lives for their country, who are not willing to live for it. Is it then a harder thing to face life than it is death? Evidently there are foes that are harder to conquer than those we meet with murderous steel. The hardest battles are the battles of peace. The conflict with temptations must be fought out in secret without the sound of martial music or the enthusiasm of thousands round about us; and many fail in the crisis. They have tried to win the battle alone instead of calling in the help of their Divine Ally. A failure to win has brought discouragement, the hope of better things has been defeated, all attempt at good is given up and the life permitted to drift wherever the current of occasion may serve. It is without doubt a harder thing to live for the right than it is to die for it.

HAPPINESS.

I followed happiness to make her mine,  
Past towering oak and swinging ivy vine,  
She fled, I chased, o'er slanting hill and dale,  
O'er fields and meadows, in the purpling vale  
Pursuing rapidly o'er dashing stream  
I scaled the dizzy cliffs where eagle's scream;  
But always Happiness eluded me.

Exhausted, fainting, I pursued no more,  
But sank to rest upon a barren shore;  
One came and asked for food and one for alms;  
I placed the bread and gold in bony palms.  
One came for sympathy and one for rest:  
I shared with every needy one my best;  
When lo! sweet Happiness with form divine,  
Stood by me whispering softly, "I am thine."

H. W. Burleigh.

A Delicious Spice Cake.—Cream well together one cup of butter (half-pound) and two cups of sugar; then add five eggs, one tablespoonful of ground cinnamon, one teaspoonful of ground cloves, and half a teaspoonful of bicarbonate of soda dissolved in a little water. Mix well, then sift in three cups of flour, to which a pinch of salt has been added. Pour in gradually a cup of milk and stir well. Bake in a good oven two hours. For half quantities use three eggs.

TOBACCO AND LIQUOR HABIT.

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

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

FRAIL LITTLE ONES.

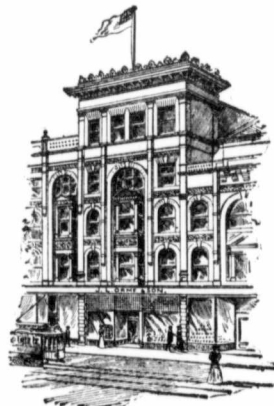
The little ones are frail. Their hold upon life is slight. No symptom that indicates any of the little ailments of childhood should be allowed to pass for a moment without proper attention. The little ailment may soon become a serious one, and then it may be too late to save a precious little life. If Baby's Own Tablets are kept in the house, the danger of serious trouble can be averted, and the minor troubles promptly cured. An occasional Tablet to the well child will prevent illness. The Tablets are absolutely safe and contain no poisonous soothing stuff—they give children healthy sleep, simply because they banish the cause of sleeplessness. Mrs. F. B. Bishop, Lawrencetown, N.S., says:—"I have found Baby's Own Tablets just as you represent them—the very best of medicine for young children." You can get the Tablets from druggists or by mail at 25 cents a box, by writing the Dr. Williams Medicine Co., Brockville, Ont.

FEARLESS AND SWEET.

Consider then the lilies,  
O heart of mine, today;  
They neither toil nor spin to win  
Their beautiful array;  
I would that thou couldst lead a life  
So fearless, sweet as they.

—Margaret E. Sangster.

Greetings from The House of Orme



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

If you desire anything musical write us addressing Dept 3, and a prompt response will be made.

No trouble to answer questions.

J. L. Orme & Son  
OTTAWA.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## TORONTO.

Glowing testimony of mortgages reduced, generous gifts to missions, congregational expansions and increases in ministers' stipends are revealed in the annual statements read in more than a score of Toronto Presbyterian churches this week. In all of the congregations there was not one but heard reports proving a sound financial condition as the result of the year's labors of pastor and people.

At St. Andrew's Church, King street, the congregation determined to begin the quest for a successor to Rev. Dr. Black in the pastorate of the church. The downtown church this year again reduced its mortgage, which in seven years has been decreased from \$52,000 to \$11,000. Knox Church will give \$1,150 for the support of a missionary at Honan. The congregation will seek a new site, probably in the vicinity of Knox College. Old St. Andrew's congregation reduced the mortgage and gave largely to missions. Floor Street Church purchased the lot west of the edifice and paid \$1,500 on the debt, and gave in all \$8,000 to missions. The foundations for the new St. Paul's Church are under way, and the congregation increased the pastor's stipend by \$300. Chalmers congregation refused to go into debt for a sorely-needed Sunday school, but will endeavour to raise a building fund. The people of the Central Presbyterian Church increased the stipend of the pastor and the salaries of the organist and church officer and applied \$2,000 on the debt. Erskine Church paid off \$1,000, and Westminster Church congregation showed its appreciation of the pastor by a substantial addition to his stipend.

The membership of West Church is now 1,008, an increase during the year of 105. The total gifts amounted to \$8,045.39, of which \$1,750.42 was for missionary purposes.

Victoria Church, Toronto Junction, reports a year of gratifying progress, the gain in membership being 123, with a present total of 524. The total receipts were \$3,376. Mortgage debt reduced by \$1,000.

The various reports presented at the annual meeting of Queen Street East Church were the most satisfactory in the history of the congregation. The sessions report showed that 60 members had been added to the communion roll during the year, making the present membership 374.

Encouraging reports were submitted at the Southside Church meeting, with the pastor Rev. Wm. McKinley, presiding. There are now 189 members in full communion. Some \$1,856.36 has been raised for congregational purposes during the year, and for missionary and benevolent objects, \$267.00.

The meeting at St. Enoch's was pronounced one of the best in the history of the congregation. The total revenue for the year was \$4,576, as against \$4,017 the previous year. This included \$574 for missions and \$888 raised by the Ladies' Aid Society. The reports from the various societies all showed progress.

The report presented to Westminster congregation showed a membership of 813, and an ordinary revenue of \$8,578.20, a revenue from all sources of \$17,809.47, and the reduction of the church debt by \$2,400. The Board of Management recommended the increase of the pastor's salary to \$3,000. An additional amount of \$6,200 was raised for missions, including the congregational support of a missionary in China.

Gratifying to the pastor, Rev. Alfred Grandier, B.D., and the congregation alike, were the reports presented at the meeting in St. James' Square Church. At the beginning of last year there were 623 names on the roll, to which 121 have been added, making a net gain of 53, and bringing the roll up to 776. The ordinary receipts were \$7,079, and the expenditure \$7,044. The amount subscribed for missionary purposes was the largest ever reported. The pastor accounted for the increase by a special donation of \$500, but even with this deducted the amount is equal to that of any previous year. The total was \$9,380.99, divided among nine objects.

The annual meeting of Emmanuel Presbyterian Church, East Toronto, was both hearty and unanimous. Every organization in the church reported activity and a balance on the right side. The membership is now 240. A new departure for this congregation was undertaking the support of a missionary in the Canadian west, at a cost of \$250.00. Messrs. N. McEachern, F. Latham and D. Cameron were elected elders.

The financial statement of the Dunn Avenue Church showed a bank overdraft of \$102.91, but during the past year \$3,000 has been paid upon the mortgage, which now stands at \$18,800. Many permanent improvements, totalling over \$600, were made and the pastor, Rev. J. Logan Geggie, was sent on a deserved trip to Scotland, at a cost of \$550. The total income of the church from all sources was \$14,138.28, an increase of \$1,680 over any previous year.

At the annual meeting of St. John's Church, Rev. J. McP. Scott, presiding, all reports showed a most satisfactory state of affairs. The net increase of members was 58, making the total 452. The ordinary revenue, including that for the building fund, amounted to \$2,883.43, being an increase of \$434.42. The missionary receipts were \$2,048. The total income from all sources amounted to \$5,311.19. The meeting was a most harmonious one, and the work of the pastor for the past year was warmly praised.

A very satisfactory annual statement was presented by College Street Church, the main features of which were an expenditure of \$1,021.81 on account of mission schemes, hospitals, etc., \$500 paid off the mortgage, and, notwithstanding these expenditures, a balance to the credit of the church amounting to \$190.12. The total receipts amounted to \$10,090.75, which, with those for missionary purposes, bring the total to about \$11,000. It was decided to increase the stipend of the pastor, Rev. Alex. Gilray, D.D., \$500, to \$2,500.

## EASTERN ONTARIO.

The sacrament of the Lord's Supper will be dispensed in St. John's Church, Cornwall, on the morning of Sunday, Feb. 5th. Preparatory services will be held on Friday evening, 3rd February.

On Sunday of last week the morning service in the Maxville Church was conducted by Rev. J. R. McLeod, of Three Rivers. In the evening Rev. Thos. Bennett, Secretary of the Bible Society, delivered his annual address in the interest of the Society.

The Church of the Redeemer, Deseronto, (Rev. W. S. MacTavish, pastor), enjoyed a year of prosperity. Members received, 35; dismissed 18. Managers reported \$1,751—sufficient to meet running expenses and leave a balance; contributions to the Schemes, \$333; to other benevolences, \$322, a total of \$2,405.

Rev. A. A. Scott presided at the annual meeting of Zion Church, Carleton Place. All the reports presented indicated a healthy condition of affairs. The general fund showed receipts of \$2,250.51, expenditure \$2,221.32, leaving a small surplus on the right side. The contributions for missions were \$1,250 odd, and other funds in equally good condition. The total contributions for the year were \$3,605.

On the 15th inst., Rev. Dr. Herridge preached anniversary sermons in St. Andrew's Carleton Place, taking for his text in the morning, the words: "Man looketh on the outward appearance, but the Lord looketh on the heart." It was an excellent discourse, and greatly appreciated by the large congregation. In the evening the text was taken from Luke 4, 34: "Let us alone, what have we to do with thee, thou Jesus of Nazareth." The preacher contended that the unclean spirits were still abroad in the world, and that this life was a constant fight between the good and the evil one. The address was interesting, instructive and most pointed. The Herald says: "The services both morning and evening were largely attended, the visitors from other churches in the evening causing even the aisles to be filled."

At the annual meeting of St. Andrew's Carleton Place, Rev. G. A. Woodside, pastor, presiding, the reports presented were of a most encouraging nature, showing the church to be prospering beyond precedent. The general fund showed a surplus of \$140, although the stipend had been raised \$100 a year ago. The total receipts in this fund were \$2,279. The missionary contributions were also on a generous scale, larger than ever before.

At the recent meeting of the Ladies' Aid of St. Andrew's Church, Rockland, the election of officers resulted as follows: president, Miss M. Young; vice-president, Mrs. Moore; second vice-president, Miss S. Ferguson; treasurer, Mrs. James Tweedie; secretary, Miss E. Wyman. A pleasing feature of the meeting was the treasurer's report of the result of the concert given by the "Aid" on January 9th, the amount realized after paying all expenses being \$77.05. This sum the ladies generously voted into the church treasury to be applied towards the liquidation of the debt on the building.

The officers newly elected for the current year of Knox Church Christian Endeavor Society, Cornwall, are: Hon. Pres., Dr. Harkness; president, J. R. Herdman; vice-pres., Miss Carrie Algure; secretary, Miss Tobin; treasurer, Miss Jessie Fetterly; past-pres., Miss Hattie Binnie.

John Street Church, Beleville, A. H. Drumm, pastor. The annual meeting was held on the evening of Jan. 18th. The reports showed earnest and successful work in every department. The death roll of the past year includes some of the oldest and most liberal members of the congregation. The additions to membership were: by profession, 14; by certificate, 9; total number of members on roll, 203. Amounts paid were as follows: ordinary expenditure, \$2,460; reduction of church debt, \$500; schemes of the church, \$742; Presbytery and Synod Funds, and other benevolent objects, \$178; total expenditure, \$3,880.

It was with many misgivings a year ago that the Metcalfe Church undertook to stand alone as a separate and distinct charge. But the optimism of the few was not based upon the sand, but on the solid rock, and was vindicated by the healthy and encouraging reports which the various organizations submitted to the congregation at their annual meeting on the 11th inst. All departments of the work were marked by steady progress. The number of families was 80, with 145 communicants. The amount raised for all purposes, not including the manse fund, which report was incomplete, was \$1,190. The schemes of the church were generously supported, \$162 being contributed. On the 26th May, 1904, the Presbytery of Ottawa inducted into this charge the Rev. S. A. Woods, B.A., of Richmond, and the union has been a very happy one. The congregation purchased a valuable property for a manse and the manse committee are busily engaged in their efforts to meet the demands thus created. The outlook for a splendid year's work is most encouraging, as the congregation are a very loyal people to their church.

## LONDON.

Rev. J. G. Stuart, of this city, preached anniversary services last Sunday at Burns Presbyterian Church, Sarnia.

King street church had a good year. Present membership 353; contributed for missions 318.98. The sum of \$1,945.92 was received and expended in the general fund; in the organ and mortgage account, \$848.76. Assets were placed at \$11,500 and the liabilities at \$3,350.

The total receipts of St. James church were \$5,796.30, a gain of \$700 over last year. The various societies in connection with the congregation were reported in efficient condition and doing excellent work. It was announced by the pastor, Rev. Mr. MacGillivray, that a member of the congregation offered a contribution of \$5,000, provided the remainder of the debt \$14,800 is raised by the congregation. The board of management will consider this generous offer. The pastors salary was increased to \$1,600.

## OTTAWA.

At the twenty-ninth annual meeting of Mackay church, Rev. P. W. Anderson presided. The membership is 254, according to the report from the session. The financial report showed total receipts for the year of \$2,769.86, leaving a surplus of \$95.3. Mr. B. Shinn resigned as treasurer, and Mr. E. B. Holt was appointed to the position. Mr. T. B. Rankin was appointed secretary of the church.

The reports presented at the annual meeting of Bethany congregation, Hintonburgh, were of a very satisfactory nature. The session roll showed 150 members; deaths, 7; marriages, 7; baptisms, 21; benevolent fund, \$16. The members are the pastor, Rev. Robert Edie, R. Scannell, W. McAdoo and Jno. Leadloor. The manager's ordinary income for the past year was \$938.24. \$750 were subscribed for the building fund, and there is a balance on hand of \$21. Billing's Bridge Church is doing well. The contributions for all purposes during the year amounted to about \$1,400. The treasurer's report showed a substantial balance on the right side. An organ costing \$250 was installed. This amount has been subscribed and only a small balance remains to be paid in. The amount contributed for the support of the schemes of the church was larger than on any previous year. The spirit of liberality and loyalty for which the congregation is noted continues. Miss C. C. Nicol, the efficient organist, was made the recipient of an address and a valuable gift in slight appreciation of her faithful services during several years. Ingratitude

## HAMILTON.

The gross revenue of Central Church last year was \$8,328.67; current expenses, \$8,486.62; balance on hand \$12.05. Special collections will be taken to wife of \$1,874.86 owing a local bank. In Knox church the membership of 1,119 was increased the past year by 76. Members present promised to raise \$1,000 by the 1st of April, for reduction of debt. Total receipts, \$11,397.

St. John's Church meeting was presided over by the pastor, Rev. John Young. Total revenue \$6,729.48; balance \$65. A suggestion that a building for a gymnasium, at a cost of \$3,500 or \$4,000, be erected, did not meet with favor.

Macnab Street Church, decided to give Rev. Dr. Fletcher, who has been pastor nearly thirty-three years, a retiring allowance of \$390. The meeting was harmonious, and the appreciation of his services was warmly expressed in various reports. Receipts totalled \$5,093.93, and there was a small balance. It was announced that the congregation had given Mrs. (Rev.) Fletcher \$160, as a token of appreciation.

St. Paul's Church meeting, Mr. John Knox in the chair, showed a very satisfactory state of affairs. The church raised \$12,774, gave over \$3,000 to missions and had a surplus of almost \$1,300. Membership, 719. It was announced that next summer the congregation of St. Paul's Central and Macnab Street Churches would likely hold joint services in such manner as to close each church six weeks. A very sensible move, and one that might well have been made years ago.

The church census takers, after a good many hours hard work, concluded their labors. The census showed the number of people who had some church preference at 49,512. This was taking them by families. There were 1,726 cards handed in by the canvassers as people belonging to no Church and having no Church preference. Estimating these as representing families of five persons each, it would show Hamilton's population to be 58,172, a trifle over the figures of the assessors in their last census. The principal denominations ranked as follows in membership and preference:—Presbyterian, 11,735; Methodist, 11,642; Church of England, 10,988; Roman Catholic, 7,819; Baptist, 3,049. The Christian Workers came next with 857. Then there were Lutherans, 681; Congregationalists, 657; Hebrews, 593. Salvation Army, 349; Plymouth Brethren, 338. There were 74 Spiritualists. The people of all denominations over eighteen years of age attending church numbered 24,894; attending Sunday school, 4,229. Of the people under eighteen years of age 7,293 attended church, and 7,077 Sunday school.

## WESTERN ONTARIO.

Rev. Dr. J. K. Smith, formerly minister of Knox Church, is now seriously indisposed at the Imperial Hotel, Galt.

The entertainment and Christmas tree under the auspices of the Ladies' Aid of Livingston Church, realized the handsome sum of \$75.00.

The affairs of Central Church congregation were shown to be in a highly satisfactory condition by the various reports read at the annual meeting on Tuesday evening. Progress was made in all departments last year and in addition to the regular church ministrations being maintained in an efficient state, two representatives were supported in the home mission field and one in the foreign field, the latter being Rev. Mr. Mitchell, records of whose work in China are most gratifying. The session reported a membership of 763. The total receipts were \$8,731.65. The liabilities amount to only \$5,279.57, the assets being \$43,281.63. Under the vigorous and faithful pastorate of Dr. Dickson this congregation continues to do valiant work for the Master.

At the recent meeting of Guelph Presbytery a report was presented from the committee on the nomination of persons thought qualified to fill the vacant chairs in the Presbyterian College, Montreal. After deliberation it was agreed to send up the following names: W. G. Hann, B.A., of Mount Forest, for the chair of Old Testament Literature and Exegesis; G. B. Wilson, Ph.D., of Winnipeg, for that of Apologetics and Church History; and Dr. Robert Johnston, of Montreal, for that of Practical Theology. For the vacancy caused in the professional staff of Knox College, by the lamented death of the late Principal Caven, the name of Mr. G. L. Robinson, at one time one of the professors, but now in McCormack Seminary, Chicago, was recommended.

A very pleasant "surprise" party was given at the home of Mrs. Holwell recently when a number of the congregation of Livingston church took possession of the house, and from an array of baskets furnished generous refreshments. An address to Miss Laura Holwell, organist, was then read by Miss Livingston and Miss Melrose handed her a well-filled purse; after which her pastor, Rev. Dr. Armstrong, spoke appreciative words of Miss Holwell's faithful services in church and Sabbath School, expressing the feeling of all present that where ever her lot is cast she may find pleasure in her labor of love. Dr. Armstrong was then requested to accept a purse of \$50.00 from the congregation, as a small token of the love and esteem entertained for him by the whole membership. This is not the first time during the Doctor's short stay amongst the people of Baden that they have shown their appreciation of his services. After partaking of daintily prepared refreshments all went home feeling it was good to be there.

## LITERARY NOTES.

Several subjects discussed in the January fortnightly (Leonard Scott Publication Company, New York) are suggested directly by the war now in progress. These include: "The British and German Fleets"; "The Awakening of Russia"; and Alfred Stead's "A Question of Good Faith and National Expediency." Percival Landon has a eulogy or appreciation of the city of London, and "Etonensis" writes of Eton Under Hornby. Of a general and literary interest are articles on: Recollections of Arthur Sullivan, Anton Rubinstein, Sainte-Beuve; and Mr. Swinburne's Collected Poems.

Perhaps the most interesting article in the January Contemporary (Leonard Scott Publication Company, New York) is that by Alexander Ulas on "The Policy of the Dalai-Lama," in which the Tibet question is well handled. In Physical Deterioration and the Teaching of Cookery Mrs. Mary A. Davies writes in a rational and striking way in favour of making cooking one of the chief objects of study to be taught all girls. An interesting article is that on Robert Browning and Alfred Domett; and under Foreign Affairs Dr. E. J. Dillon treats of the war in his usual skillful style.

How dark soever be the clouds, they are the dust of our Father's feet.—Joseph Parker

## MONTREAL.

St. Giles' Church is making steady progress. There are now 404 communicants on the roll, and 200 families connected with the congregation; and the income last year amounted to \$3,500. The amount devoted to missionary work was twenty-five per cent. in excess of any previous year.

A prosperous year is reported in the work of Knox Church, which has now 75 members in full communion. The financial report showed that \$10,000 in all had been collected during the year. Rev. James Fleck, who has been pastor of Knox Church, twenty-eight years, addressed the meeting and declared that the work of the past year had been satisfactory in every particular. The following officers were elected: president, Mr. James Kent; treasurer, Mr. John McD. Hains; secretary, Mr. Andrew Morrison. Board of Management—Messrs. William Cairns, J. R. Binning, D. S. Benvie, H. P. Picken and J. Hugh Peattie.

At the annual meeting of Taylor church it was reported that 463 had been admitted to membership during the year, making the total \$01. The receipts amounted to \$10,587, of which sum \$1,237 was devoted to missionary purposes. The reports read showed that the various organizations of the church were in a very prosperous and healthy condition, that the officials and leaders were alert and enthusiastic in their work, and that no trace of discord could be found. The pastor, Rev. W. D. Reid, congratulated the congregation on the good work being done, asked for their sympathy and prayers, and predicted a successful year's work for 1905. His announcement that the call to Baltimore would not take him away from them was received with applause.

## WINNIPEG AND WEST.

The Central Congregational Church has called Rev. J. L. Gordon, of Bond Street Church, Toronto, salary \$5,000, and a free manse.

St. Giles' annual meeting was largely attended. The missionary contributions amounted to \$246. Besides this amount, a total of \$393 had been raised by the various church societies for missionary work. The amount received by envelope and open collection was \$1,719, and the total contributions for all purposes amounted to \$2,825.

At the annual meeting of St. Paul's Principal Patrick presided. The membership was increased during the year by 128. The church has been greatly enlarged, and a new organ placed. Rev. C. H. Stewart's salary was increased by \$300. The total receipts for the year were \$4,548.65.

In tendering his resignation as pastor of St. Giles' church, Rev. John Hogg stated that he was in his seventy-sixth year, the congregation needed a new church, and he felt unable to strain this task would involve. Whoever undertook the work would have to carry an unequal burden, and he thought it could be best accomplished by a younger man working with the congregation in the favor of a first love. Many regrets were expressed at the resignation of Mr. Hogg, who is greatly beloved by his congregation, and the Presbytery appointed a committee composed of Rev. Dr. Reid, Rev. Dr. Dyce, Rev. J. W. Macmillan and D. Sinclair to confer with St. Giles' congregation regarding the resignation.

## THE GOFORTH FUND.

It has been usual to keep a circular letter, about this season, reminding Alumni of Knox College who have been contributing towards the support of Mr. Goforth, that contributions are due. Instead of the usual circular letter, it is hoped that this reminder through the press will suffice. It is, of course, understood that voters of congregations who desire to have their gifts credited to their congregations whilst contributing to this fund can do so by transmitting through the congregational treasurer.

The Alumni have unabated confidence in Mr. Goforth as a missionary who does not spare himself, and whose labours have been largely blessed. The Honan mission is one of conspicuous helpfulness and Mr. Goforth has been a prominent factor in its success. For about fifteen years he has been the special missionary of his fellow graduates of Knox College, and it is hoped this mutual interest and sympathy will be maintained. R. P. MacKay.

## Health and Home Hints.

An almost invisible cement for mending glass is made of isinglass boiled in spirits of wine.

Discolored saucepans of enamel can often be made to look like new by boiling a little chloride of lime in the water with which they are filled.

A little salt sprinkled on a smoky fire will clear it. The same method on a fire prepared for broiling will give the blue flame so much desired.

**A Simple Disinfectant.**—To fumigate a room put a few red-hot coals in an empty coal shovel or iron kettle and sprinkle a little sulphur over them. Close the windows and doors for several hours.

Running is one of the best exercises in the world for girls. It contributes, for one thing, that elasticity without which grace is impossible, and spurs every bodily function to its appropriate duty.

**Cheese Canapus.**—Take one egg, two ounces of butter, four ounces of grated cheese. Beat butter to a cream, then add cheese, a little salt and cayenne pepper to taste. Beat the egg well and stir all well together. Put the mixture on pieces of buttered toast and brown in a very hot oven. Serve hot on a hot dish.

**A Valuable Poultrice.**—Three tablespoonfuls oatmeal, three teaspoonfuls ground ginger, two teaspoonfuls cayenne pepper; mix to the proper consistency with vinegar and spread on brown paper the size and shape required. Turn up the edges to prevent its running over. It will keep warm till morning.

**Sandwich Cakes.**—When dough made as for light rolls is ready to work into cakes, roll it out in sheets a quarter of an inch thick, place two sheets together, first rubbing the sides that go together with butter slightly melted, cut into little rounds, let them rise; then bake, and, when cool, pull apart and spread with finely chopped ham.

**Scotch Mist.**—Crush fine one dozen and a half of macaroon biscuits, place in a bowl, add a spoonful or two of cream, and mix all to a nice smooth paste. Take a small jar of cream, whip to a thick froth. Lay a little of the macaroon paste roughly in the bottom of a glass dish, then some cream, then some more paste until the dish is full, then cover over all with the cream roughly; this makes a very pretty dish.

**Stewed Mutton Chop.**—Put a chop (cut from the gigot, and trimmed) into a stewpan with a small piece of dripping. Stand it over the fire until the chop is brown all over, turn it once. Add a teaspoonful of minced onion, a seasoning of salt and pepper. Pour over it two tablespoonfuls of water, cover closely and simmer very slowly for about two hours. Serve on a bed of mashed potatoes—one large potato will be sufficient.

## OUT OR IN.

"Trouble is with Maria," said Cousin Jane, "that all her doors open in. Anything that's brought to her she's willin' enough to have. If her friends'll come in, and make a fuss over her, Maria's glad to see them. Her door turns on the hinges easy enough to let in the things and the people she likes. When she was young and good-looking, and well off, Maria enjoyed life pretty well. When she wanted come to her, and she was contented enough. But now that she's older, and hasn't as much to live on as she used to, she frets, and complains that life isn't worth living, and thinks people slight her, and that she has a hard and bitter lot. So far as I can see, the bitterness is mostly in Maria, more'n in her lot, for it's just an average lot."

"If she once knew what some folks had to bear, she wouldn't feel so—she'd be thankful instead. But her doors don't open out. She doesn't get into other people's lives. She has never gone out of herself to help a friend, even. She's never set out to do any work for others. Things must come to her; she doesn't go to them. Everything leads in, and nothing out, in Maria's life. It's no wonder folks have got tired of bringing love and sympathy and cheerfulness and brightness to her, when she never comes out of herself to bring anything to anybody."

"If I was Maria, I'd take my doors off, and rehang them, all opening out instead of in. 'Twould be something of a job in the way of repairs, but it would pay—yes, it would!"

## SOMETHING TO PRAISE

Some Scotchmen were dining together, and after the usual toasts, songs were proposed. After all but Dr. MacDonald had thus contributed to the entertainment he was pressed to sing, but declined.

"Come, come, Dr. MacDonald," said the chairman, "we cannot let you escape."

The doctor protested he could not sing. "As a matter of fact," he explained, "my voice is altogether unmusical, and resembles the sound caused by the act of rubbing a brick along the panels of a door."

The company attributed this to the doctor's modesty. Good singers, he was reminded, always need a lot of pressing.

"Very well," said the doctor, "if you can stand it, I will sing."

Long before he had finished his audience was uneasy. There was a painful silence as the doctor sat down, broken at length by the voice of a braw Scot at the end of the table.

"Men," he exclaimed, "your singin's no up to much, but your veracity's just awfu! Ye're richt aboot that brick."

## STOMACH TROUBLE.

The Agonies of Indigestion Can be Cured by Dr. Williams' Pink Pills.

All over the land there are people whose lives have been made miserable through the pangs of indigestion, who have been restored to the enjoyment of health through the use of Dr. Williams' Pink Pills. One of these is Mr. Wm. Moore, of Welland, Ont. Mr. Moore is the manager of the electric light plant in that town, and stands high in the estimation of the citizens. He says: "It is really a pleasure to speak in favor of Dr. Williams' Pink Pills. For four years prior to 1903 I suffered great torture from indigestion and stomach trouble. I could not eat solid food without experiencing great agony, and for over two years I had to resort to a milk diet. I had grown emaciated and was almost unfit for active work. I was treated by doctors and took advertised medicines, but without any lasting benefit. One day a friend urged me to try Dr. Williams' Pink Pills. I began their use, but I must confess that it was without much hope that they would cure me. After taking a couple of boxes I could see an improvement, and this gave me encouragement. I continued using the pills until I had taken eight boxes, when I was completely cured and able to eat any kind of food I desired. I shall always praise Dr. Williams' Pink Pills, as they saved me from such misery as only a dyspeptic knows. I might add that my wife has also used the pills for troubles that afflict her sex, and has been fully restored to health."

Bad blood, poor blood, watery blood, is the cause of nearly every ailment that afflicts mankind. It is because every dose of Dr. Williams' Pink Pills makes new, rich, red blood that they have such wonderful power to cure such ailments as indigestion, anæmia, rheumatism, neuralgia, St. Vitus dance, heart troubles, kidney and liver troubles, and the special ailments of women, young and old. But you must get the genuine pills with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50, by writing The Dr. Williams' Medicine Co., Brockville, Ont.

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**PRESBYTERY MEETINGS.**  
SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney.  
Inverness, Whycoombagh.  
P. E. I., Charlottetown, 3 Feb.  
Pictou, New Glasgow.  
Wallace, Tatamagouche.  
Truro, Truro.  
Halifax, Halifax.  
Lunenburg, Lunenburg.  
St. John, St. John.  
Miramichi, Campbellton.  
SYNOD OF MONTREAL AND OTTAWA.  
Quebec, Que., St. Andrews, 7th Feb., 9.30.  
Montreal, Knox.  
Glengarry, St. Elmo.  
Lanark and Renfrew, Zion Church, Carleton Place, 21 Feb.  
Ottawa, Hintonburg.  
Brockville, Winchester, Feb. 23, p.m.  
SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville.  
Peterboro, Peterboro.  
Walthy, Port Perry.  
Toronto, Toronto, Knox, 2 Tuesday, monthly.  
Lindsay, Cannington.  
Orangeville, Orangeville, 7th Mar.  
Barrie, Barrie.  
Owen Sound, Owen Sound, Mar. 7.  
Algoma, Blind River, March.  
North Bay, Callander.  
Saugeen, Palmerston.  
Guelph, Fergus, Melville Church, 21 Feb., 9.30. Conference previous day, afternoon and evening.  
SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, Hamilton.  
Paris, Paris.  
London, St. Thomas, 7th Mar., 10.  
Chatham, Chatham.  
Stratford, Knox, Stratford.  
Huron, Seaforth.  
Sarnia, Sarnia, St. Andrew's.  
Sarnia, Sarnia, St. Andrew's, Mar. 7.  
Maitland, Wingham, 7 Mar., 10 a.m.  
Bruce, Paisley, 7 Mar., 10 a.m.  
SYNOD OF MANITOBA AND NORTHWEST.  
Fortage in Prairie, 28th Feb.  
Brandon, Brandon.  
Superior, Port Arthur, March.  
Winnipeg, Man., Coll., 2nd Tues., 10 a.m.

Rock Lake, Pilot M'd., 2 Tues. Feb.  
Glenora, Tremese, 3 Mar.  
Minnedosa, Minnedosa, 17 Feb.  
Melita, Canivale, Feb. '05.  
Regina, Regina, Feb. '05.  
SYNOD OF BRITISH COLUMBIA, COLYAR.  
Edmonton, Strathcona.  
Kamloops, Vernon.  
Kootenay, Fernie, B.C.  
Westminster, Chilliwack.  
Victoria, Nanaimo, 21 Feb.

**CANADIAN PACIFIC.**

TWELVE TRAINS DAILY (except Sunday)  
BETWEEN  
OTTAWA AND MONTREAL  
FROM UNION STATION.  
Leave Ottawa—  
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6.20 p.m. daily except Sunday.  
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3.30 p.m. daily.  
4.00 p.m. daily except Sunday.  
6.25 p.m. Sunday only.  
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**THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS**

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 25, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 100 acres, more or less.

**ENTRY.**

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

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

**HOMESTEAD DUTIES.**  
A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto, to perform the conditions connected therewith, under one of the following plans:  
(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.  
(2) If the father for mother, if the father is deceased or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.  
(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.  
(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his household, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or connecting township.  
A settler who avails himself of the provisions of Clauses (2) (3) or (4) must cultivate 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 at Ottawa of his intention to do so.

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

**W. W. CORRY,**  
Deputy Minister of the Interior.  
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