

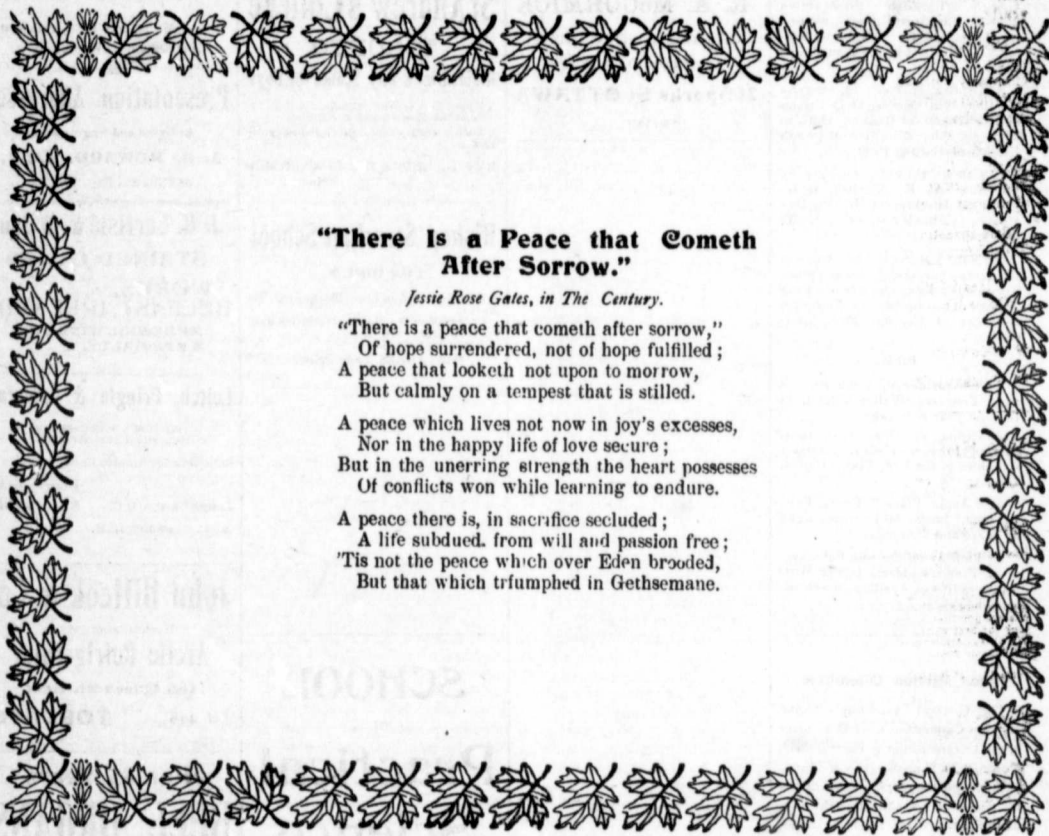
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BIRTH.

In Bradford, on Sunday, Feb. 21, a son to Mr. and Mrs. John Banerman.

MARRIAGES

At Orillia, on February 16th, 1904 at the residence of the bride's parents, by the Rev. R. N. Grant, D. D., Ida L. daughter of Mr and Mrs. S. A. Dearborn, and Robert A. Kendrick, son of Wm. Kendrick.

At Zion Church, Brantford, Ont., on Feb. 17, 1904, by the Rev. A. L. Goggin, Parkdale, Presbyterian church, Margaret Roberts, daughter of the late R. S. Roberts, Seaforth, to Herbert H. Jack, of Brantford.

At Ottawa, on Feb. 17, 1904, by the Rev. Wm. Moore, D. D., Samuel McKibbin, of Rankin, Ont., to Theresa, elder daughter of Joseph Kissick of Eardly, P. Q.

At Ottawa On Feb. 17, 1904, by the Rev. A. E. Mitchell, Billie, youngest daughter of Mr. W. Davidson, 140 Eccles street, to H. T. Mulligan.

On Feb 24th. at the residence of the bride's parents, 14 Avenue place Toronto, by Rev. John Neil, Fred Tyres of Islington to Florence, daughter of Mr. and Mrs. L. H. Gibbons.

DIED.

At his residence, Cobourg, on 22nd February, Walter Riddell, in the 91st year of his age.

At Orillia, on Feb. 23rd, 1904, Marion Johnston Dallas, youngest daughter of the late Thos. Dallas, aged 37

At "Appin Place," Rama, Feb. 19, 1904, James McPherson, aged 87 years and 8 months.

At Lindsay on the 19th February, at 22 Frances street, James Watson, a native of Ayrshire, Scotland, aged 82 years.

Home Mission Committee.

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

Robt. H. Warden,
Convener.

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J. D. McLEAN

Secretary.

Department of Indian Affairs,
Ottawa, 18th February 1904.

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Note and Comment.

Not long ago Dr. Handley Carr Glyn Moule Bishop of Durham, Eng. preached in a Presbyterian church at Gateshead. A newspaper correspondent speaks in warm terms of the ability and evangelical character of his sermon.

Canada is becoming a land of many languages. In the Northwest Presbytery of Minnedosa, the gospel is preached in seven languages: English, Gaelic, Sioux, Saultaux, Galician, Doukher and Hungarian. The three latter people are making good progress in learning English.

Rev. Dr. Bancroft Devins, of New York, who has been on a tour around the world, and has spent some time in the Philippines, gives, in *The New York Observer*, quite full accounts of the missionary work being done in the islands, especially in Manila and Luzon. The Presbyterians and Methodists are most active and aggressive there and are meeting with encouraging success.

Theatrical companies are complaining that this is the worst year for their business that is on record. Some three thousand of their members are out of employment at present. More theatres are closed, companies stranded or disbanded, and more actors and actresses unemployed than ever known before, according to their statements. This, says the *Herald and Presbytery*, may indicate a return to sanity on the part of the people.

Dr. W. H. Hamil, in the *New York S. S. Times*, says of the Canadian General Assembly's Teacher Training course: "The Canadian Presbyterians, profiting by the blunders and successes of other churches, erected, in 1902, a system nearly faultless in its details, that is already becoming a power in that church. For thoroughly good work, careful supervision, and ability of the men in charge, the Canadian Presbyterians are easily leading the way."

In a letter to the Rev. W. T. McCormick, of Bournemouth, Eng., Lord Roberts says:—"I have often seen the pernicious effects of over smoking, and I should be glad if boys could be prevented from indulging in the habit until they are grown up." Why should not boys have sense enough themselves to appreciate the dangers involved in learning to smoke while young? Why, indeed, should they ever learn so dirty and expensive a habit?

The total number of ordained missionaries in the foreign field is 5,863. Of these, 1,999 are from America; 2,017 are from Great Britain; and 910 are from Germany and the Netherlands. In addition to these there are more than six hundred missionaries that are not credited to any of these countries. They are marked as from Asia, from Africa, from the Islands of the Sea. This, says the *Christian Observer*, is a beautiful fruitage of the mission work; that lands which have

themselves but recently been evangelized should send such a host of six hundred ministers into the parts beyond.

According to "The Christian World" the clergy at St. David's Cathedral, in Wales, have declared war against the threepenny piece. All coins of that value put into the collections are exported from the district; and as the nearest town is nearly twenty miles away, there is a great dearth of threepenny pieces. It is stated that since the adoption of the policy there has been a decided increase not merely in the number of sixpences, but in silver coins of the larger values. The cathedral clergy have evidently taken for their motto, *Bis dat qui sixpence dat.*

The Scottish correspondent of the *Belfast Witness* informs that paper that at the present time there is an old gentleman living in Edinburgh who remembers Sir Walter Scott. Many a time he has seen him passing along Shandwick Place, and he recalls that the novelist used to walk with his stick pressed against his knee. Another interesting reminiscence is the opening of the Presbyterian Church in Galway some time in the thirties of last century, a ceremony at which he was present with the officers and men of his regiment. Very quaint are his stories of Galway in that long past time, and indeed of many other parts of Ireland too. He also watched the departure of the first steamer from Cork Harbour bound for America?

There are 13,000,000 children enrolled in the Sunday Schools of the United States, only 3,000,000 less than are enrolled in the public schools of that country. Noting these facts the *Presbyterian Banner* says: "The fact that such a tremendous number and large proportion of the children and young people of the country are in the Sunday school receiving religious instruction is one of great significance. It is a rich asset in our wealth, a strong safeguard of our institutions, a solid foundation for our republic, an assurance of the permanence and growth of the Church, and a ground of optimism for the future. We would rather be proud of such a fact and pin our faith to it than put our trust in great armies and powerful warships. Out of these thirteen millions will come the men and women that will be the strength and safeguard of the nation."

The *Presbyterian Banner* notes that between fifty and a hundred churches in Chicago have been ordered closed until they comply with the requirements as to exits. The Second Presbyterian had to make some changes, and the large Third Presbyterian has been closed. That paper says the measures taken—since the *Iniquis theatre fire*—may be extreme, but admits that "it is a good time for churches to be examined as to their condition in view of fire." An eminent architect is quoted as saying that he cannot recall an instance of a church fire attended with a panic or a loss of life, but he recommends care at three points; the heating arrangements, the electric wiring, and the accumulation of rubbish in the cellar. "The house of God should be a safe place physically as well as morally and spiritually."

The safety of the Canadian missionaries at the seat of war in the far east is now practically assured, thanks to the intervention of the British authorities. Hon. R. W. Scott, secretary of state, received a cable from Mr. John Newell Jordan, C.M.G., British minister resident and consul-general at Seoul, Corea, stating that Rev. D. MacRae and Mrs. MacRae and Miss K. McMillan, M.D., who were at Ham Heung, had arrived at Wonsan, and that Rev. A. F. Robb and family hoped shortly to reach Wonsan from Song Chai. Wonsan is the chief treaty port on the east coast of Corea and there is ample naval force there to ensure the safety of all foreign residents.

Senator Wark, of Fredricton, N.B., completed last Saturday his one hundredth birthday, receiving many congratulations on the unique event; among others one from His Gracious Majesty King Edward, through His Excellency the Governor General. Sir Wilfred Laurier also wired good wishes on his own behalf, as well as for his colleagues. Senator Wark has been for thirty-five years a member of the Canadian Senate, having been appointed in May, 1867. He was born at Londonderry, Ireland, but is of Scottish descent, his parents having come from Scottish families who settled in Ulster in the seventeenth century. He emigrated to New Brunswick in 1825, and rose rapidly in the business world. From 1858 to 1862 he was a member of the Executive Council of New Brunswick, and was also Receiver General, which office he resigned on taking his seat in the Senate. He is a staunch Presbyterian. Last year the government offered Senator Wark a private car to bring him to the Capital; but with the sturdy independence characteristic of the man, the offer was courteously declined. He expects to be present when the Senate meets next week.

A very suggestive report has been made to the United States Government by the American consul at Roubaix, France, on the growth of alcoholism in France. It has always been the impression that the wine-drinking countries were, on the whole, the most temperate, and that drunkenness was most prevalent in those nations where wines and other light beverages were not an accompaniment of the daily dinner, but where whiskeys and brandies and other heavy alcoholic drinks were partaken of in large quantities. It appears, however, from this report that France ranks first among alcoholic nations, and that the evil of habitual drunkenness has become so great in that country that a congress was held in Paris in October last for the purpose of taking measures to decrease the evil. While France has alarmingly increased her consumption of alcohol in the last decade, in England and the United States there has been a steady decrease. To this fact, it is affirmed, foreign observers attribute in part the increasing commercial progress of the United States. Commenting upon this, the *Wall Street Journal* says: "This is a more powerful temperance lecture than any sermon could possibly be. It proves that temperance is one of the causes of a nation's strength, and that excess in alcoholism, if general among the people, is a cause of commercial decay."

Our Contributors.

Jesus and Nicodemus

BY REV. PROF. JORDAN, D. D.

Two of our Lord's most memorable conversations are reported in this and the following chapter, in one case with a Pharisee and in the other with a woman of Samaria. These are two very different types but the same truths are presented to them in different forms. Jesus Christ not only spoke to the crowd in such powerful, winning tones that "the common people heard him gladly," but he was also able to deal most effectively with the needs of the individual mind. He always presented the main thing which may be summed up in his own words: "Seek first the kingdom of God." But he presented it in appropriate forms; to the woman of Samaria as living water, to Nicodemus as a new birth. This great subject was introduced in an abrupt, startling way; this also is a proof of adaptation. The Pharisees were prim, conventional and external; they needed working up; they needed to learn that religion is not mere outward performance but a deep, pure life. Hence all shallow compliments and formal courtesies are brushed away to make way for the great truth so solemnly stated: "Verily, verily I say unto thee, except a man be born from above he cannot see the Kingdom of God."

A man may keep the fasts and observe the feasts; he may pay tithes, and make regular pilgrimages to the temple, and yet all the while he may not really see and know that there is a Kingdom of God. This is the truth that the Great Teacher would force upon the attention of the Pharisee, the spirituality of religion. To the woman of Samaria he set forth the supreme truth that God is spirit, and to the Pharisee he declares that man is spirit and can only be regenerated by spiritual means.

Why should anyone that knows human nature marvel at this, at the need of it, or the mystery of it. Surely we each have in ourselves the proof that such a powerful revolution is needed. It is no mere outward polish that we need but a real inward cleansing; we need a new life from God. The life of God touching the life of man is the highest life; hence it is most full of mystery. We have not completely solved the problem of the simplest life yet. Why then should we expect the deepest of all life to be quite plain? These things are difficult to Nicodemus because he is unprepared for them. He is living on another plane; he has not thought of religion in this spiritual fashion; he came to Jesus in a somewhat superficial way and in something of a patronizing spirit. We are glad that he came, even if he did avoid the open day and sought Jesus by night.

This conversation was good for him. Probably in after days it acquired for him a deeper meaning; and for us it is good to keep before us in a form that never grows old the supreme central truth of the personal religious life, that there is a life of the spirit as well as of the flesh, and only by true communion with God can we find real salvation. If men are teachers and know not this by personal experience as well as living faith they are ignorant of the first principles of the new kingdom. If we ask such a question as that which came from the lips of Nicodemus we show that we are still dwelling in the region of a crude, coarse

materialism. It is by the power of a living truth over the mind and by the quickening influence of a new love that men are born again, or in other words, by the personal taking hold of the living Christ who loved us and gave Himself for us. Hence we must join to the demand for a new birth the words: "As Moses lifted up the serpent in the wilderness even so must the son of man be lifted up that every one believing in Him may have eternal life." We may find the need of a new birth by looking within ourselves, but we need to look outward and upward to find our Saviour. He is lifted up that we may look to him as the source of life. When our faith clings to him he will come into us as the spring of our life, so that we may follow him as our example. "Christ in us the hope of glory" leads to the manifestation of Christ in our temper and in our life. This leads to a well balanced religious life, the mystic life within, the practical life without.

We are not certain whether to regard verse 16 as our Lord's own words or as a comment by St. John. Probably it is the Evangelist's explanation for the benefit of his readers. It sums up in a few words the great Gospel message. We have the source of redemption in the love of God; we have the manifestation of it in the great gift of the Son, and we have man's great opportunity growing out of these two sublime facts. Eternal life is right within our reach when our faith gladly and gratefully grasps God's great gift. Note the great stress laid on faith. This is not mere belief in a creed or loyalty to a church; it is personal trust in the living Christ. Because he is the manifestation of God and the great sacrifice for sin; thus trust if it is real must produce a spiritual life of the strongest and noblest kind.

We would not in these days undervalue church or creed; but it is well to remember that some of the greatest disciples were called and inspired when the church was not yet organized and the creed not fully framed. This should teach us that we must still give the supreme place to Jesus Christ as Teacher, Saviour and King. He saves as well as teaches, that is, he gives power as well as doctrine and example. He teaches us that we need a new birth. This leads us to himself as the source of life. We find in Him both Saviour and King because he is the true King. His service gives both freedom and nobility to his servants. Nicodemus could not see all this, but if ever he came to understand with any fulness the words "Ye must be born again," it is along this line that his thoughts travelled, and let us hope that he did come fully to know Jesus as the way, the truth and the life.

Prof. George Adam Smith in Calcutta.

The appearance of Dr. Geo. Adam Smith in the pulpit of Wellesley Square United Free Church, Calcutta, on Sabbath evening 10th January, excited much interest throughout the city, and there was a crowded attendance, including representatives of all denominations. The fact that Dr. Smith was baptised in this church, when his father was a resident in Calcutta some fifty years ago, had some weight in inducing Dr. Smith to accept the invitation to preach, for he is in India on leave, with the special object of recruiting his health and having rest after the

serious illness which he contracted last year in America. His theme was "Prayer," especially as illustrated in the life of our Lord. The discourse called special attention to three points. (1) Our Lord based all prayer on the Fatherhood of God. (2) Besides making prayer the attitude of the heart, our Lord made prayer also the battlefield of life—not merely preparation for the battle, but the battle itself. (3) Christ followed up each day by prayer, anew consecrating Himself to God.

The preacher concluded with an appeal to the young men of the audience, of whom a very large number were present. "Young men, there are before you summits in life. And these summits are never higher than they are in our youth—splendid, brilliant, perilous—the summits of knowledge, of wisdom, of affluence, of position, the pride of life, etc. I beseech you, as you desire to grow in character, as you wish to preserve your best strength for the coming tasks and trials of your manhood, remember Christ's example. Make every one of them a new altar on which to consecrate yourselves to God. God bless you in this great country. May he enable you worthily to fulfil your tasks, to witness by a godly, prayerful life before the non-Christian multitudes about you, of that faith which you profess. We are surrounded by the great cloud of witnesses, of examples of men and women of like passions with ourselves, who have made prayer the battlefield of life, and have overcome. Nowhere, as I have said, is the vagueness of that great cloud more broken and illustrated by real, known, and dear faces. These great ones regard you, behold your struggle, appeal to all that is best in you. Seeing we are compassed by so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and look unto Jesus' supreme example and more than example—our Captain, the Author and Finisher of our faith. He is with us, and by His grace we also in time shall be more than conquerors."

The Gifford Lectures

The Weekly Leader of the 18th Feb. says:—Professor James Emile Boutroux, who occupies the chair of Modern Philosophy in the Sorbonne, Paris, and who is the Gifford lecturer at Glasgow University for 1903-04, is presently delivering his Gifford lectures in Glasgow University, before large audiences, which include many ladies.

Professor Boutroux said the gracious leave that was given him to deliver the lectures in his own language he took as a token of that sympathy which his countrymen always met with in Scotland. He proceeded with his lecture. At the outset he asked, Has spirit a separate existence, a separate life, a separate destiny, or is it a part of nature? This question was often answered in conformity with a system of phenomenal naturalism adopting the symbols of modern philosophy and science. The principle, it was said, which was evolved from the progress of the one or the other was that, from the points of view of knowledge and experience, nature was sufficient for herself, and was sufficient for us; everything outside of visible nature was either nothing or unknowable. Often, it was true, the believers in the spiritual held these considerations to be immaterial; they thought they could preserve the reality of spiritual life by maintaining that it was affirmed directly by a supersensible experience which the results of positive science or of philosophical criticism could not weaken. They took refuge in what was

called the dualistic point of view. Without doubt dualism as a personal condition was practically possible, and was met with among eminent men. But with regard to philosophical criticism it had not so much weight, because a belief which had no connection with science would always run the risk of being charged with arbitrariness by those who did not share it. He proposed to examine if the thesis which was the point of departure from this dualism had any foundation, if it was true that, according to modern philosophy and science, nature, in the empirical and phenomenal sense of the word, was self-sufficing and sufficed for us. The lectures of the present year, he explained, would be devoted to the criticism of naturalism in philosophy and in science. Those of next year would have as their subject the life of the spirit itself, in the moral, philosophical, and religious sense.

Scholastic Philosophy.

Dealing with "Scholastic Philosophy," Professor Boutroux said that the distinctive characteristic of the philosophy of the Middle Ages, which had its culminating point in the philosophy of the scholastics, was the attempt to establish by the reason a collection of metaphysical doctrines fitted to weld together in the highest degree the Greek philosophy of Nature and Christian theology. While the philosophy of Greece was part of the idea of a Nature wholly informed by the divine spirit, and had given way the separation of these two things, the scholastic philosophy, for which the divine was in its essence an infinite personality and an infinite perfection, distinguished radically, in the first instance, between God and Nature, and only accorded to the latter the indispensable attributes of an accidental existence. Thereafter nothing stood in the way of the conception of a perfect and divine spirituality co-existing with an imperfect Nature. Transcending things, God was untouched by their imperfection. The very imperfection of Nature furnished the reason, with a ground for those arguments by which it established the philosophic verities—implicit in the supernatural Verity, and thus the conditions of a natural philosophy and those of a religious were reconciled with each other. This philosophy, however, in its turn disappeared, stifled between a mysticism which found incompatible with a divine imminence the theory of rising by the reason from this world to God and a materialistic naturalism which set out to explain, without any recourse to the supernatural, a world in which the tendency was to regard as an inert thing lacking a true causality.

Modern Rationalism

The fourth lecture dealt with "Modern Rationalism." Professor Boutroux said that modern philosophy represented in the first place a reaction against the philosophy of scholastics, which it charged with having rendered sterile the natural sciences by its appeal to transcendental causes. The main problem became the conditions of science, and the desire was to obtain a science which was certain of the reality given. It was shown by Descartes that the origin of such a science could only be found in ideas which were at the same time innate in the reason and valid in regard to things, and thus rationalism, which seemed to him to give assurance of the intelligibility of nature, while it also guaranteed the reality of the spiritual world, became the governing principle of philosophy. The material and the spiritual were united by idea of the infinite. Upon this basis were founded the philosophies of Descartes and of Spinoza, of Malebranche and of Leibnitz. From the

beginning, however this philosophy presented a difficulty. How was the passage from thought to being accomplished? How could it be shown that the ideas of the reason were valid for the objects of experience? As a matter of fact, it became evident, with the progress of the sciences, that the reason could not by itself prescribe the constitutive laws of nature. Kant, however, showed that if all our knowledge was derived from experience, experience, on the other hand, could not be self-sufficing from the point of view of philosophical analysis, and that its form and authority could only come to it by the co-operation of the reason. Experience engendered all our knowledge of things, but it presupposed reason. This result of the Kantian critique had never been seriously shaken by later criticism. It remained firm to day.

The Most Acute Question in New Testament Criticism.

A. T. ROBERTSON, D. D., IN BIBLE STUDENT.

The trend of criticism is not in one direction for a great length of time. Action and reaction have full force in this realm as in all others. The pendulum swings back and forth all the way from the sober scholarship of Sanday and Zahn to the widest vagaries of Schmiedel and Van Manen. There are real principles of historical criticism. The trouble is not with the principles, but in the application of them. When a Van Manen can by critical processes to his own satisfaction dispose of Paul, and Schmiedel can likewise reduce the genuine words of Jesus to a handful that answer to his tests, criticism becomes an absurdity. But this very extreme is of service. It marks out the road all the way to the end.

In spite of all this, in spite of the *Encyclopædia Biblica*, New Testament criticism makes progress toward the apprehension of the historical origins of Christianity. The chaff is blown away and somewhat remains. It means much when, in contrast to the extreme position of Baur, Harnack admits the first century origin of nearly all of the New Testament books. It is a great point gained to see the battle won for the Pauline epistles, with the exception of the Pastoral Letters and fragments of them grudgingly acknowledged as genuine. It will be hard for the subtlest critic hereafter to confuse the world about Paul's Epistles. It means much to see Mark's Gospel put so commonly before the destruction of Jerusalem, and possibly also Matthew and Luke. But the Synoptic Gospels now holds the field with reasonable critics. They are put usually not far from the time of the destruction of Jerusalem in A. D. 70. There are mazes yet in Synoptic criticism, but a general working basis is clear, the use of documents and the oral tradition as Zahn says in his Introduction.

The day was when Lightfoot, Abbott and others seemed to have settled the Johannine Question. The discovery of Tatian's Diatessaron and the recognition of the shorter Greek Ignatian Letters put the Gospel of John back to the time around A. D. 100 as being near the approximate time, what then? Gnosticism is now appealed to as the explanation of this most spiritual and lofty Gospel. See Prof. B. W. Bacon's article in the April "Hibbert Journal." True, the Gospel fights Gnosticism but that could be an interpolation, or maybe there is a Johannine base that Gnosticism has reworked.

The present temper of the anti-supernatural criticism is to compromise on the

Gospel of John—to say it belongs to the school of John, was the work of a disciple of John, but it is not the work of John himself. This position is a necessity in the light of the recession from the latter part of the second century to the end of the first, unless one admits the genuineness of the Gospel. The usual opinion has been that the Gospel of John was written by John at the close of the first century. External evidence has brought us right up to this period. But to surrender would be to give up the whole theology of the anti-supernatural position. The Gospel of John teaches beyond controversy the deity of Jesus. This fact is the crux of the Johannine problem. It is the Person of Christ. This is said with no purpose to impugn anybody's motives. Far from it. But none the less it is easier to suggest new hypotheses about the origin of John's Gospel than to change one's theological conceptions.

There are real difficulties connected with the Gospel of John, special difficulties that do not lie against the Synoptic Gospels. But these difficulties are not insuperable save to one with pre-judiced theological conceptions. From a strictly logical point of view, the balance of probability is quite decidedly in favor of the Johannine authorship. The external evidence is conclusive. As matters now stand a stronger case can be made for the Johannine authorship of the Fourth Gospel than can be made for the genuineness of the Synoptic Gospels.

But the Gospel of John is on the firing line of criticism to-day, not so much because of the critical difficulties involved as because of the view of the Person of Christ herein presented. There is no doubt of the outcome. The Ritschlian theology can not do what Baur failed to do. The Gospel of John will stand the test to the end of the chapter.

The Proposed Dominion Lord's Day Act

EDITOR DOMINION PRESBYTERIAN: Kindly allow me space to announce to our numerous friends among your readers that all Petitions, addressed to "The Governor-General-in-Council and the Parliament of Canada," signed by Pastors and Clerks of Churches, Presidents and Secretaries of Labor Organizations, Fraternal Societies, and other bodies co-operating with us in securing a Lord's Day Act for all Canada, reaching me at 133 Confederation Life Building, Toronto, any time up to and including the 8th of March, will be in time to be publicly presented.

In the Circular of directions sent out, request was made for these Petitions to be returned by Feb. 23rd, and an immense number of them were on hand by that date. The prompt action taken by our friends has already served the special purpose for which it was desired, but the general end sought will be as well served by all Petitions reaching us before March 9th.

There is no change in plan regarding the other Petitions to be signed by individuals.

Thanking our host of friends for their enthusiastic co-operation, and you, Sir, for the opportunity of making this announcement, I am, very truly yours,

J. G. SHEARER, Gen. Sec. L.D.A.

Toronto, Feb. 27th, 1904.

Why Modify Milk.

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

The Quiet Hour.

Death of John the Baptist.

S.S. LUSCOM—Matt. 14: 1-12. March 13, 1904.

GOLDEN TEXT—Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2: 10.

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

Herod, v. 1. Herod was the incarnation of intemperance and sensuality. But his vice became its own scourge, and fearful was the price which, like all intemperate people, he eventually paid for his self-indulgence. It led him into darker crimes; it filled his soul with gloomy superstitions; it made him the tool of crafty intrigue; and eventually left him without position or friend, a pitiful exile in the wastes of Gaul, haunted, we may well believe, by nightly spectres. "There is a way which seemeth right unto a man; but the end thereof are the ways of death, Prov. 14: 12

This is John the Baptist, v. 1. Herod was an open scoff-er. He had thrown off all allegiance to God and obedience to His law. But infidelity is no safeguard against superstition. Strange to reflect, the two seem rather to go hand in hand. How different the stout heart of the pure-minded and sober-living John Knox, who, when told in Glasgow not to touch a certain bell because, being a heretic, he would fall down dead, immediately ordered the bell to be lowered within reach, and in the presence of the gaping multitude began to hammer it to pieces, without the least dread of evil consequences. Only a clean heart can have true courage:

"My strength is as the strength of ten,
Because my heart is pure."

For Herodias's sake, v. 3. The son of a godly mother will always declare that there is no power for God like a good woman. On the other hand, the world has no greater curse than an evil minded one. The greatest Jewish reformer and most powerful preacher of righteousness, John the Baptist, was silenced "for Herodias's sake." The famous expositor, Dr. Adam Clarke, says, that one such woman is equal to seven and a half men; while the Germans have this proverb: "One hair of a woman draws more than a bell rope." How wise to shun such company, and how sad to reflect that the evil-minded women of to-morrow must grow, if they are to be at all, out of the girls of to-day!

It is not lawful, v. 1. All the woes of Herod's household sprang from the disregard of the restraints of conscience. It is not lawful to be intemperate; therefore touch not the glass and avoid evil associations. On a stormy night sometimes a live wire breaks loose and falls down in the street. Immediately a guard is placed over it, until such time as the current is turned off; for to touch that wire is death. The saloon, the gambling den, the dance hall, are such a menace to our youth. Let us put a guard over these live wires of hell, until such time as they can be altogether removed! Such self-protection is the right and duty of society.

He feared the multitude, v. 5. How little liberty the libertine has after all! Herod is tormented by superstitious fears, unable to act for fear of the people, and, as we see later in this lesson, forced to fulfil a wicked oath because he was frightened of his very flatterers. He only has true freedom who

seeks to do the will of God. It is Christ that makes us free. Apart from Him, we are slaves to our passions and their consequences.

With an oath, v. 7. Profanity is superfluous, as well as wicked. If a deed is right, adding an oath does not make it more so. If the deed is wrong, an oath lays no obligation on a person to do it. The sin in such case is not in breaking such an oath, but in keeping it.

"It is great sin to swear unto a sin,
But greater sin to keep a sinful oath.
Who can be bound by any solemn vow
To do a murderous deed....?"

Therefore, swear not at all.

The king was sorry, v. 9. Remorse must sooner or later follow sin. Even the pagans represented Nemesis, shod in wool, dogging the steps of the evil doer. Tiberius declared that he suffered death daily through remorse. Richard III., after he murdered the young princes, slept always with a naked sword at his pillow. Charles IX., who was responsible for the massacre of St. Bartholomew, had always afterwards to be wakened to the sounds of sweet music. The man who abstains from the wine cup and keeps his heart pure, will be spared the hideous nightmare of a sleepless and accusing conscience. The peace of an approving conscience will be his rich reward.

The Three Cords of Love.

BY DR. GEORGE MATHESON.

There are three kinds of love—perhaps rather I should say, three instruments on which love plays. It may manifest itself through the mind. My love for you may be either practical, admiring, or communing. The love of the heart is practical; it ministers in common things. The love of the soul is admiration; it looks upon a far-off glory and longs to be near it. The love of the mind is communion; it has touched a point of equality with its object; it can listen and respond. A mother's love for her child is that of the heart; it is helpful. A poet's love for nature is that of the soul; it is wondering, admiring. A friend's love for a friend is that of the mind; it is intellectual sympathy—communion. I think our love for God plays successively each of these tunes. We begin with the heart; we say, "Our Father"; we try to work for our Father. By and by the vision of the wonder breaks upon us—the love of the soul; we bow with admiration before the mysteries of the universe. At last comes the glad morning—the love of the mind; we begin to know God—to commune with Him, to speak with Him face to face as a man speaketh with his friend. That is the manhood of our love.

My God, I long to reach this third stage—this summer of my pilgrimage! I have seen Thee as a child sees his father; it is a sweet feeling, yet it was a feeling of dependence—it did not bring me quite near Thee. I have seen Thee again as the poet sees his promised land of beauty; it was a grand vision, yet it was a vision which dwarfed the passing day, which overshadowed the common hour. I want more than that! I want to feel Thee by my side, to walk with Thee, to talk with Thee. I may love with the heart where I have no communion of mind; I may love with the soul where I have im-

perfect communion of mind; but to love with the mind is to understand. Not my sense of dependence is Thy deepest joy; not my gaze of wonder is Thy brightest sunshine. The love that lights Thee most is the love that can understand Thee—the love of the mind. I would be called no more servant, but friend. Hitherto I have been content to receive Thy protection; but that will not break Thy solitude. If I am always to be a child, there will be no companionship for Thee. Shalt thou tread the winepress alone—with none to understand Thee! Shall Thy Gethsemane hour have only my pity, only my wonder; I have seen a child weep for its father's pain without knowing why its father grieved; it was the love of the heart, but not yet the love of the mind. Not so would I come into Thy Garden, O God! I would come to comprehend Thee, to know Thee, to appreciate Thee. I would forget my dependence. I would rise into Thy fellowship, Thy communion. I would cease to follow; I would walk side by side; I would share Thy burden; I would adopt Thy name; I would assimilate Thine accent; I would appropriate Thy cause. Give me this final love, this mental love, O Lord; for he that loves Thee with the mind loves Thee also with the heart and with the soul!—Christian World.

True Value of Signs.

Knowledge, when reduced to its real meaning, is but a register of observed signs. The scientists call it phenomena. Certain things occur. Repeat the conditions and they occur again. The result is an accepted truth.

No one ever penetrated a truth deeper than its outer crust. Observed and established facts are only so many sign boards. They point to distance further on. We stand on the threshold and think to have seen the interior of the temple. But the doors are locked. Another generation follows and takes our places. This is life.

But signs are essential. They suggest if nothing more. The science of geology, like all natural science, is but a sign of the unknown and unknowable. Behind the rock are the untold ages of antiquity. When was it formed? What forces entered into its formation? From whence did they come, and who gave them birth? These are pictures whose background is God.

The Bible is full of signs. The whole ritualism of Judaism was symbolic. The miracles form a chain of wonders. They all mean something. The passage of the sea was but a sign of God's deliverance of His people, not only once, but for all time. Jonah was a sign of the resurrection. Nothing is complete in itself. All knowledge is merely suggestive.

Our church professions are signs and only that; still they are essential. The face of the watch is a necessary part of its construction. Without that the mechanism would be of little worth. Moses had need of his rod in Egypt. It was a sign that God was behind him. That is the force of Samson and all that he was. His hair was to the world a sign of his office. It was the crown that proclaimed his kingship. While it remained the strength of God remained with him. Remove it and the fact for which it stands goes along. Jesus was discovered to John by the sign of God's Spirit. The Pentecost was ushered in by the same Token. The essential fact remains to day.—Presbyterian Journal.

"An Orb of Light."

One of our exchanges, says the Lutheran Observer, calls attention to a remarkable testimony to the work of Christianity, given in the Jewish Encyclopedia. This encyclopedia is edited by the most able scholars of the Jewish Church, and is looked upon as representing the very best thought of the Jewish people. The most conservative as well as the more liberal elements are represented, and that such a testimony as this is possible, is of itself a notable thing. The extract is from an article on "Christianity in Its Relation to Judaism." It is written by a Jew and reads as follows:

"Christianity, following the matchless ideal of its Christ, redeemed the despised and outcast, and ennobled suffering. It checked infanticide and founded asylums for the young; it removed the curse of slavery by making the humblest bondsman proud of being a child of God; it fought against the cruelties of the arena; it invited the home with purity, and proclaimed the value of each human soul as a treasure in the eyes of God; and it so leavened the great masses of the empire as to render the Cross of Christ the sign of victory for its legions in place of the Roman eagle. The 'Gilean' entered the world as a conqueror. The Church became the educator of the pagan nations; and one race after another was brought under her tutelage. The Latin races were followed by the Celt, the Teuton and the Slav. The same burning enthusiasm which sent forth the first apostle also set the missionaries aglow, and brought all Europe and Africa, and finally the American Continent, under the sway of the omnipotent Church. Christianity is not an end, but the means to an end; namely, the establishment of the brotherhood of man and the Fatherhood of God. Here Christianity presents itself as an orb of light."

Sparks From Other Anvils.

Lutheran Observer: The work of foreign missions, therefore, stands for a duty which no Church can decline without suffering the inevitable penalty of futility. To refuse co-operation in the evangelization of this world means self-impoverishment. It is one of the pre-eminent instances in which withholding tends to poverty.

Religious Intelligencer: It is too true that only a small proportion of church members deny themselves anything for the sake of Christ and His kingdom. It all who bear His name really give themselves to Him in self-denying service, what a power the Church of Christ would have.

S. S. Times: A pleasant smile will bring gladness to a burdened heart. A kindly word may bring to life the good that lies dormant in an erring one. A sympathetic handshake may be the magnetic touch that brings a soul to Christ. Does your daily life leave a loving impress upon your fellow-man?

United Presbyterian: If Christ carries the key to our hearts and can enter when he will, why does he stand at the door and knock? Because he has made man a free moral agent and he will not enter without his consent nor save him against his will.

Morning Star: There ought to be much more time given to prayer, to private prayer. How many of you give God half an hour a day, alone with him in prayer? Without much prayer there cannot be anything more than a superficial, a seeming, a fictitious growth.

Our Young People

Mar. 13 Destructive Appetites.

Some Bible Hints.

God's hand is writing every man's destiny (v. 5), but He is writing at the man's dictation.

The carnal man belongs to a kingdom that is humbled (v. 26); the spiritual man belongs to the endless Kingdom of Heaven.

God's balances weigh men daily (v. 27). Those that go up in the balances go down, into ruin and death.

If a man will not use the talent he has—or intellect, health, or spiritual power, it is taken from him, and those that will use their talents pass ahead of him (v. 28).

Suggestive Thoughts.

A good appetite will speedily make a man, but an evil appetite will as speedily unmake him.

Strong drink will drive any man from a greater kingdom than Belshazzar's—the kingdom of purity and peace.

How God is longing to write with the finger of the voter above every saloon door, "Mene, mene, Tekel, Upharsin!"

When a man becomes a drunkard, he steps down from the throne of his life, and all the devils take turns in filling it.

A Few Illustrations.

A man is a general, and his appetites are his army; but if the army is not under control, it slays the general.

An appetite is an edged tool, allowed to be sharp, but firmly held.

God gave us appetites as He gave us ropes—to draw loads with, not to hang ourselves.

One of the most powerful explosives can be made from sugar; so the worst appetites are perversions of the best.

To Think About.

Am I "keeping the body under"? Am I using the best appetites to drive out the evil ones?

What am I doing to promote the temperance reform?

A Cluster of Quotations.

A drunken man is like a drowned man, a fool, and a madman.—Shakespeare

Shall I, to please another wine-sprung mind, Lose all mine own?—George Herbert.

Ah! See where the wild blazing grog-shop appears

As the red waves of wretchedness swell; How it burns on the edge of tempestuous years, The horrible lighthouse of hell!

—McDonald Clark.

Govern well thy appetite, lest Sin Surprise thee, and her black attendant, Death.

—Milton.

The Society's Guide.

He should be the pastor. The Christian Endeavor society affords the best means of getting in touch with the young people of the church, and setting them to work. If, before the birth of the Christian Endeavor Society, the average pastor had been able to bring together weekly half as many young people to a special meeting as now come together of their own accord, he would have been glad indeed.

Here are some of the ways in which the pastor may work with his society:

By presence at the meetings of the executive committee, and often at those of other committees.

By occupying five minutes at the close of each Endeavor meeting, with a closing word on the topic.

By the formation in the society of a pastor's aid committee.

By hearty participation in the socials.

By commendation of good testimonies in the prayer meeting.

By giving the Endeavorers something to do in the church prayer meetings, and in the other work of the church.

Companionship.

This tenderest power of companionship is of singular force and bestows especial blessing in hours of grief and misfortune. Half the world bewails its incapacity to assuage grief or soothe the sharpness of bereavement. There is a dominant and irrepresible, though unknown, note of self which thwarts the affectionate desire of the heart seeking to come near the sufferer. In its hour of trial a man's spirit can only be comforted by those with whom he can find "satisfying companionship" in silent nearness. The beautiful perfection of such love, or friendship, or devotion has to be built up in the relinquishment of controversy and a readiness to comprehend fully what it cannot share.

Daily Readings.

Mon.,	Mar. 7.—	Esau's appetite.	Gen. 25 : 29-34
Tues.,	"	8.—Ben-hadad's appetite.	1 Kings 20 : 12-20
Wed.,	"	9.—Israel's appetites.	Ex. 16 : 2-5
Thurs.,	"	10.—Leanness of soul.	Ps. 106 : 13-15
Fri.,	"	11.—The drunken servant.	Matt. 24 : 48-51
Sat.,	"	12.—Deforming appetites.	Rom. 1 : 18-25
Sun.,	"	13.—Topic. Appetites that unmake men.	Dan. 5 : 1-5, 25-28.

Beauty is to be acquired, but it cannot be won by earth's cosmetics. True beauty can come to one on earth only by reflection from heaven's glory. He who would be beautiful must be made so by the transfiguring light of his soul's saintliness. Christ in one gives Christlikeness to the one who represents Christ. This is the way to grow beautiful.—S. S. Times.

Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness. Know how to replace in your heart, by the happiness of those you love, the happiness that may be wanting in yourself.—F. W. Faber.

There was no pomp, no oratory, no processions, no triumphal arches when the Great Conqueror came to his kingdom. But heaven sent a star for men who were wise and a song for men who were faithful—and all this while the great world was asleep.

It is not, "How much have you done?" but "In what spirit have you acted?" Not, "How long?" but "How well?" Let us only be genuine, honest, true, in everything, however small, and we have in that the sign and pledge of an entire consecration of heart and life to God.—James Freeman Clarke.

No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being the better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

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THE DOMINION PRESBYTERIAN,

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

Ottawa, Wednesday, March 2 1904.

We are unable this week to give the balance of Rev. Thurlow Fraser's "Routine of Mission Work in Formosa," as the MS has been mislaid.

"An Ardent Admirer of the DOMINION PRESBYTERIAN," writing from Spadina Avenue, Toronto, should send us his name. We cannot make use of anonymous correspondence, or items sent in without a name.

Nowadays we hear a good deal about ballot-stuffing, and the subject is too often treated lightly; but is the man who laughs at ballot-stuffing any better than the stuffer? The man who defends the crime is probably worse than either!

A WEEK OF PRAYER FOR MISSIONS ABROAD.

In April 1903 Christian people in the United States and Canada were asked to unite in a week of special prayer for missions abroad. The response to this suggestion was so general and cordial that the Annual Conference of the Foreign Mission Boards in the United States and Canada, meeting in New York in January, decided to repeat the request for these united intercessions during the week beginning March 27th and closing April 3rd, 1904.

To prayers for the non-Christian world it is suggested that there be added intercessions for the men and women who are giving their lives to missionary work, and for a wider recognition by Christians in the home land of the duty and privilege of sharing more fully the inspiring enterprise of making our Lord known to the world. It is suggested also that individuals endeavor to pause for a moment at noon each day to offer prayer for missions and missionaries throughout the world.

GENEROUS GIFTS.

Dr. Warden desires to acknowledge, with cordial thanks, the following special contributions on behalf of several Church schemes:—His Honor the Lieutenant Governor of Ontario and Mrs. M. rimer Clark, \$625; Mr. J. T. Ross, Quebec, \$500; Mr. H. W. and Miss Woodrow, Longueuil, \$600; Mr. and Mrs. Alexander McDougall, Montreal, \$200; Mr. George Hay, Ottawa, \$250; Mr. Hugh Watson, Montreal, \$200; Hon. E. H. Bronson, Ottawa, \$600; Mr. T. C. Keefer, Ottawa, \$100; Mr. Thomas Wilson, Carp, \$100; Mr. Kenneth Urquhart, Chatham, \$270; Mr. Duncan Stewart, Hampstead, \$120; Mr. Alex R. Goldie, Galt, \$250; Mr. Thomas Dawes, Lachine, \$500; Mr. W. H. Chase, Wolfville, \$250; Mr. J. L. Blaikie, Toronto, \$50; Mr. Robert Kilgour, Toronto, \$85; Mr. Joseph Henderson, Toronto, \$100; Mrs. Albert Boulter, Fort Coulonge, \$250; Mr. and Mrs. J. B. Henderson, Paris, \$250; "A Friend," \$150; Mr. David Yulic, Montreal, \$1,200; Mr. J. M. Gill, Brockville, \$50; Mr. George Rutherford, Hamilton, \$85; Mr. A. Lumsden, Ottawa, \$250; Mr. Hiram Robinson, Ottawa, \$250; Mr. David MacLaren, Ottawa, \$250; Mr. W. S. Leslie, Montreal, \$100; Mr. Blackburn, Ottawa, \$250; "A Friend," \$150; Robert Harvie, Montreal, \$50.

TAKE THOUGHT.

Canada has literally enjoyed seven years of "good times," and the indications all are that they will continue for some years longer. Are our people mindful of the fact that God's blessing is in the prosperity, and not merely our enterprise and intelligent industry, important though those factors may be? Are those who are accumulating wealth out of this abounding prosperity recognizing the fact that they are the stewards of God's bounty? Are they heeding the voice of Omnipotence which says: "The silver is mine and the gold is mine?" If they were, then the Christian churches of Canada would not be compelled to plead with them to bring into the Lord's treasury the money required to enable them to carry on their missionary operations and respond to the Macedonian cry of the heathen world: "Come over and help us."

It is believed that if Japan should be the victor in the present war with Russia it would result in opening Korea and possibly Manchuria to Christian missions. It is singular that such missions should be opposed by "Christian" Russia and favored by "heathen" Japan. But Japan is a distinctly enlightened and progressive nation.

Next week about 850 delegates will leave New York for the World's S. S. Convention to be held in Jerusalem on April 18th, 19th and 20th. About twenty Canadians are expected to be on board. Among others are Rev. Wm Frizzell, of Toronto; Rev. R. J. M. Glassford, of Guelph; Rev. H. D. Cameron, of Allandale; and Mr. and Mrs. T. R. Burpee, and Miss Burpee, of Ottawa. The excursionists may confidently look forward to a most enjoyable trip. Going the north shore of the Mediterranean will be taken; and returning the south, reaching New York by May 18th.

WHY WE SYMPATHIZE WITH JAPAN.

While the average sympathies of the English speaking world are on the side of Japan, there are not wanting those who imagine very dangerous possibilities at some time in the future as growing out of "the success of the heathen," as one phrases it. They see in Japan's success a Japanese leadership and mastery in China, a cry of "Asia for the Asiatics," and in some future world struggle massed millions of Chinese soldiers, trained and disciplined, being hurled against modern European civilization. We do not share these forebodings; but even if we did, the current attitude of the English-speaking world would be the same. If it is not a right principle to do evil that good may come, neither is it a right principle that we should refrain from doing, at the present, what our best judgment counsels, through fear that some day evil may come. "Do right though the heavens fall;" that is our part; probably the heavens will not fall; that branch of the business which allots results does not fall within our disposal.

The tendency of free, English-speaking people to sympathize with Japan in the present crisis rather than with Russia, seems to us to be based on reasonable foundations. The people of Japan have shown physical and mental ability and studious caracity quite remarkable. Christianity has not taken entire possession of the people, it is true, but it has done so to a gratifying extent. In Japan there is now at least "the open door" to the Gospel, which door is likely to be still more widely opened to English-speaking missionaries, thanks to the mutual sympathies engendered by the Anglo-Japanese alliance now subsisting.

The ruling policy in Russia for generations has been repressive and despotic alike in Church and State. There is no toleration in the State, and as little toleration in the National Church. If Canadians had to-day to choose between being governed according to the methods of so-called pagan Japan, or those of so-called Christian Russia, very few of us would cast our preference in favor of being Russicized. Yet this Russia, so despotic, so crude, so unenlightened and superstitious, so hostile to individual liberty and every right of conscience, has been long possessed of a very mania for absorbing little by little every adjoining territory. When Japan a few years ago waged successful war with China Japan would have retained one of China's provinces, Manchuria; but Russia, backed up by Germany and France, compelled Japan to relinquish her prize of war. But the distinct understanding was that Russia was also to retire from Manchuria, and not dismember China of one of her most important provinces. But Russia neither carried out this pledge, nor showed the slightest intention of ever carrying it out. Russian possession of Manchuria meant permanent insecurity to Japan, and it also meant in due course Russian possession of Korea. Russian talk about Japan being

first to make war, is of a piece with Russian duplicity in general. For several years the conduct of Russia in relation to Manchuria and Korea has been virtually war on Japan; all that has happened recently is that Japan did not choose to wait for open hostilities until Russia was a little better prepared.

As to the "yellow peril," the assumption of some is that China ought to be divided up between European nations, and run according to European ideas. But the common sense and Christ an view is that China does not belong to the European nations and has some natural rights of its own. Nor does it follow that the Europeanization of Asia is the best thing that could happen. A Christianized Asia, and an Asia Europeanized, are not necessarily one and the same thing. We would like to see, as the outcome of the present war, if not a victorious Japan, a Russia held in check. We would like to see Japan thoroughly Christianized in order that she might become an effective missionary to the teeming millions of China. As to what might happen next, and as to how the present balance of power among the nations of the world might be affected, it is better as Sidney Smith advises to "take short views," not attempting to look too far into the future. There is a hand that guides and over rules.

BUDDHISM

In his Duff Missionary Lecture, reports the Weekly Leader, Dr Murray Mitchell said that some scholars have doubted whether Buddha was a real man, but very probably he was no mere myth. He seems to have been born in the middle of the fifth century B. C. at a place to the north of Benares. He has been called a prince; he may have been a noble. He was a man of tender heart. The suffering which he saw all around him made him very unhappy. He fled from his home resolved to find out the cause and cure of sorrow. He received no light from the Brahmins; asceticism he found useless; but after long and deep meditation he found the secret he sought. His name, which had probably been Gotama now became Buddha. "the enlightened one". Suffering, he said, arises from desire, but there is "a noble eight-fold path" by which desire can be extinguished. He felt impelled to proclaim to suffering beings the truth he had discovered. He continued preaching for forty five years, and his followers multiplied rapidly. What was his attraction? His chief doctrines—No God, no soul, no future life—seemed to us desolate paradoxes. The great attraction lay in Buddha's personality. His relation to caste also helped him. He did not denounce it, but he ignored it, and high and low were equally welcome to him. Buddhism spread rapidly far beyond India into Mongolia, Tibet, China, and Japan, but there it became almost as Professor Ramsay Davis said "a new religion." In India itself it died out, except in Burma and Ceylon. Quaintest of all its forms was the Tibetan, with its Grand Lama and praying wheels. Christianity tells on Buddhism chiefly in Japan. Jainism, which is also atheistic, and closely allied to Buddhism, still exists in India. One of its great doctrines is "all life is sacred." Not even the meanest insect or the most loathsome reptile must be killed. Yet even Jainism had attained a measure of reform.

CONTRIBUTIONS FOR SCHEMES

A very large number of letters received during the last fortnight have contained expressions of regret for the smallness of the contributions sent, assigning as the reason, the state of the roads and the great difficulty in getting about in many districts of the country. Indeed, it seems that in not a few sections the attendance at Sabbath services have, during the last two months, been less than half what it usually is. Although the total receipts, when the books close on Monday, will probably exceed those of a year ago, yet the amount actually required is fully \$45,000 greater than last year. I estimate that we have suffered to the extent of \$40,000, or \$50,000, because of the weather and roads. We have many requests to keep our books open for some time after the end of this month. I have no authority to do so, nor do I think it a desirable precedent to establish. I will, however, prepare for next Assembly, a supplementary statement of all money received for the schemes of the church during the month of March, in the earnest hope that a united effort will be made all over the church to increase the contributions for missionary purposes. Seeing that in so many congregations, the people have not had an opportunity to contribute, it is hoped that money, which otherwise would have been received, may not be lost to the church, but that sessions will take steps to secure these contributions within the next week or two.

I cannot yet tell the condition of the respective funds, as we have still two days' contributions to receive, but the indications are that several of them will be behind, some of them very seriously behind. I would like very much that I could lay it as a burden upon the heart of our people, and especially on the heart of every minister and elder, that they might take immediate steps to secure during the month of March, supplemental contributions, so that the work of the church may not, in any way, be retarded by the specially severe weather of the past two months.

It is cheering to report that a number of our people, fearing the result of the weather and roads upon church contributions, have personally forwarded generous gifts, and I doubt not that many others will, when the facts are known, follow their example. However we rely mainly upon ministers and sessions for any general effort during the month of March, to increase the revenue of the several schemes, and I earnestly invite their hearty cooperation.

ROBT. H. WARDEN.

TORONTO, 26th February, 1904.

A correspondent writes to the London Presbyterian:—"The Torrey Alexander Mission at Birmingham has been one of the most successful efforts of its kind ever held in the Midland city. The Bingley Hall has been crowded at each service, and the impressions made by the missionaries have been deep and heart-searching. Perhaps the most remarkable service of the series was that devoted entirely to men. Not a woman or a girl was admitted, and the male audience numbered over 11,000. Dr. Torrey preached a powerful sermon on 'sin', at the close of which several hundred men came to the front and professed their desire for an amendment of life."

Literary Notes.

The Modern Priscilla is as attractive as ever to the ladies of the home. The March number contains among other good things, "Suggestions for the March Hostess," "Landscapes for Oil Painting," "New Needlework," "Salads and Sandwiches," "Window Ferns," "Novelties for the Baby," and in "Answers to Correspondents" the reader will find many useful hints. One dollar a year. The Priscilla Publishing Co., Boston, Mass.

The Bihelot for January and February contain both parts of a Masque of Dead Florentines, by Maurice Hewlett. The editor says of this beautiful piece of work: "Mr Hewlett's morality-play, if one chooses to call it so, is a brilliant conception, bringing together as it does, the august shades of the men and women of the Renaissance. It is in very truth "a masque of death's old comedy." In the first part we see Dante, Beatrice, Laura and Petrarch, Boccaccio and Fiammetta, and other famous persons; and the second part deals with "Love and Italy and Art their fostering." Thos B. Mosher, Portland, Maine.

The February Fortnightly Review has several very important articles in regard to the situation in the East. These include: First Principles in the Far East; The Financial and Economic Situation in Japan; and The Problem of High Asia. Of a literary character are articles on the following subjects: What Can Be Done to Help the British Stage? An Appeal, George Gissing, On Some French Novels of To-day, The State Discouragement of Literature, The Life of a Song, and Eugene Sue. Sydney Brooks has an interesting article on President Roosevelt, and W. M. Lightbody writes of the Protectionist Ideal of Foreign Trade. Leonard Scott Publication Company, New York.

The February issue of the Presbyterian College Journal contains several noteworthy articles. Rev. W. D. Reed, B. D., writes effectively on "Causes for the Alienation of the Wage-Earner from the Church." "On Keeping Abreast of the Times," by Rev. Dr. Herridge, a brief paper, is treated in his usual fine literary style. In "Systematic Homiletics," Rev. Prof. Ross D. D., reviews, on the whole approvingly, the late Dr. Proudfoot's lectures, under this title; and Rev. P. H. Hutchison, M. A., brings to a close his interesting paper on Preaching—"The Old Style and the New." Altogether the Journal is a most creditable College publication.

Mr. Wm. Selby, a good musician and always taking a deep interest in the bettering of congregational singing, has sent us "Doxologies for the Opening of Divine Service," arranged by himself, and intended for insertion in front or back of the Book of Praise. The leaflet is highly commended by competent authorities. Rev. Alex. MacMillan, of St. Enoch's, Toronto, says: "Appears to meet a distinct need." Rev. John Thompson, of Ayr, no mean authority, styles it "a valuable supplement.....The Ter Sanctus is a very fine addition." Rev. J. Somerville, Owen Sound, thinks the use of the leaflet will relieve the monotony of commencing always with the long metre Doxology. For further information write Mr. Wm. Selby, 141 Rose Avenue, Toronto.

The Inglenook.

Bell's Story.

BY ANNA ROSS.

Precious Lessons About the Little Ones.

One Sabbath, Bell's husband was preaching on the text,—"Therefore with joy shall ye draw water out of the wells of salvation." He spoke of the boundlessly free invitation, "Take of the water of life freely," "Whosoever will, let him take"—

Then he paused, and asked the question, "But where are the wells out of which this water of life can be drawn?" An invitation to draw from an undiscoverable well, no matter how precious the water may be, is but an empty compliment. He asked again the question, "Where are these wells of salvation?"

Then he answered his own question in these words, "The wells of salvation are the books, and chapters, and verses of God's written word. Study your Bibles. When you find a promise in any part of the Bible, that contains anything you want, draw it. Take it as your own, continuously count it your own, lay claim to its fulfillment, rejoice in its fulfillment before that fulfillment comes. This is drawing water with joy out of the wells of salvation."

Bell listened with deep interest. She looked in heart down into those blessed wells, and thought which of the promises contained exactly what she wanted most. This was the one that seemed the very best. It is from Isa. 44, "Fear not,—Jeshurun,—for I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring," "With joy she drew that blessed water out of the wells of salvation for her own little children, and felt strong for them.

Some days after this she went to see a dear old saint, whose "delight was in the law of God, and in His law did she meditate day and night." Coming home, she was walking under the shadows of the great forest trees which lined part of the country road. She was thinking anxious thoughts of her children, of the things that made it plain that these sweet little people were real sinners, and of the feebleness of her own training as a force to eradicate sin.

She in little children, it is a sad and serious subject. Paul's statement about him self came up in connection,—*"In me, that is, in my flesh, dwelleth no good thing."* She knew Paul meant just what he had said, and the doctrine of *total* depravity looked out upon her. Were her own children in the same position as Paul? In them, that is, in themselves, was there *no* good thing? Then the little children began to look very beautiful in her eyes. She knew quite well that sweetness and responsiveness were the general experience, and that the ugly things that grieved her were very much the exception rather than the rule, and there seemed a discrepancy between Paul's statement and her own consciousness of fact. How could such sweetness and real moral loveliness as she was continually seeing in these children ever be reconcilable with the doctrine of *total* depravity?

Just at this point the promise drawn from the wells of salvation came to her mind. "I will pour water—I will pour my Spirit upon thy seed, and my blessing upon thine off-

spring." Now she understood it. Now she knew that the traits of moral loveliness that had so often made her heart glad, were the result of the actual vivifying work of the present Spirit of the living God. A new courage came into her heart. Now she knew how to regard the tokens of evils in her children—that is my child, that is me, for in me dwelleth no good thing. But when she saw evidence of real moral worth in her little child—that is the work of the present Spirit of God, giving moral life where without Him there would be nothing but moral death. It put the children down again into the low place of thorns and briars, but it put her into the strong place of one who already has Omnipotence as her present ally in seeking to work out God's ideals in her children. Her prayer from this time was not so much, "Come from the four winds, O breath, and breathe upon these slain that they may live." But it was the pitiful but trustful cry "O my Father, take not thy Holy Spirit from us."

One morning, her eldest daughter, a child of twelve years, had been particularly headstrong. Bell walked the mile to church with a heavy heart. She felt as Balshazzar may have felt when Daniel pronounced the sentence, "Thou art weighed in the balance and found wanting." Well she knew that word of wisdom, "If a child has not learned obedience at five, or diligence at fourteen, he is a ruined child." Her soul was cast down in her because of wilfulness that she knew should have been subdued long ago. She felt she had been weighed and found wanting just where she had expected to prove a brilliant success, and she cried unto God "out of the low dungeon."

She was early at church, and took her Bible to get some word of courage before the service should commence. Her book opened among the psalms, and her eye rested upon the verse, "Why art thou cast down, O my soul?" (well she knew why she was cast down.) "and why art thou disquieted within me?" (she could look up in God's face and say, "Lord, thou knowest,—thou knowest why I am disquieted.") Then came the word of cheer, "hope thou in God, for I shall yet praise Him for the help of His countenance."

What ample comfort that was! It was a leaf from the tree of life, and it healed the wounded spirit instantaneously. It was a Divine assurance and pledge of the "help of His countenance" concerning this child, and that was enough. She could well afford to begin the praises at once, and she did.

Ab ut six months later, this same little daughter began to complain of a pain in her shoulder. As the days passed, the pain became worse instead of better, and her mother took her to the doctor. He examined carefully, and said that an abscess was forming under her shoulder-blade, that it would need to ripen for about a week, during which time it must be poulticed, and that he would then come and lance it.

O the heavy heart with which Bell went home! What agony must be in store for that tender, precious child! Festering through days and nights, and then the knife! She forgot to go to the old resting place, "Why art thou cast down, O my soul?" which was just as strong for this trouble as for the last.

With deep solicitude that night she dressed

the sore shoulder and watched the sufferer until sleep had wrapped her in forgetfulness. Then she sought sleep for herself. But sleep was far away. Care that was active, present pain was gnawing at her heart, and she tossed in feverish restlessness.

But another leaf from the tree of life was brought to her by the same hand that ministered to the wounded pilgrim after his battle with Apollyon. It was a divine command this time, not a promise; but a command is often just as good as a promise, and better, sometimes.

These were the words that were brought to her heart, "Take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Then in the quiet night, in the light of Christ's own words, she saw the folly of her feverish tossing. She saw clearly that it was to-morrow's trouble that was troubling her, not to day's; and with to-morrow's trouble she had no right to deal. To night's experience was cause of thanksgiving instead, for had she not watched the dear young sufferer fall into a sweet sleep? So she "thanked God and took courage," and fell asleep herself.

God emphasized the lesson thus given by making each to-morrow much easier than it had threatened to be. Each step of the trouble impressed her with its tokens of tenderness mixed in, and so each to-morrow as it came was cause of glad gratefulness instead of sorrow.

Bell had greatly "feared as she entered into the cloud." But in that cloud she heard the voice of the Father, saying gently, "This is my Beloved Son, hear Him." Then she heard the voice of the Son, and He said, "Take no thought for the morrow." She listened, and it proved itself to be the same voice that long ago said, "Peace, be still, and there was a great calm."

And best of all, out of that cloud a voice spoke to the dear child on whom the trouble had directly fallen; and the word was fulfilled in her, "They that hear shall live." That was the turning point in the spiritual history of the young sufferer.

God moves in a mysterious way.

His wonders to perform.

He plants His footsteps in the sea,

And rides upon the storm.

Ye fearful saints, fresh courage take,

The clouds ye so much dread

Are big with mercy, and shall break

In blessings on your head.

Bell's Story, when completed will be ready in tract form. Single copies 5cts. or 35cts. per doz prepaid. Apply to publisher, I. T. Pattison, 370 Bank St., or Mrs. Ross, Ottawa Ladies' College.

The Care of Sick Children.

Shall we send the children to the hospital, and will better care be afforded in that way? So long as the home is healthful and the mother well and able, the answer is pretty nearly a unanimous negative. For the child, the comfort of the mother's presence and his trust in her, and the comparative ease with which he can be cared for, make it, as a rule, a better thing to have home conditions. If the mother be nervous however, or if she be poor, and must neglect her child for her daily work, then by all means give the baby the benefit of quiet, skilful attendance and sunny rooms and be sure he will be better off. A nurse having charge of the children's ward in a large hospital tells the writer that after once sending a child to them, the mother never hesitates to trust them with her little ones a second time.—Clara L. Came in Good House-keeping.

A Costly Comma.

BY MARTHA CLARK RANKIN.

"Have you your examples all right, Tom?" asked Mr. Walker, as his son closed the arithmetic and came to say good night.

"Near enough," was the reply, "and I'm thankful; for they were a tough lot."

"But I don't understand," said his father, "what you mean by near enough. Do you mean that they are almost right?"

"Why, I mean they are as good as right. There's a point wrong in one, and two figures wrong in another, but there's no use in fussing over such trifles. I'm most sure the method's right, and that's the main thing."

"Yes," returned his father, "I admit that the method is important, but it is not the only thing. Let me see how much difference the point makes in this example."

Tom brought his paper, and, after looking it over, Mr. Walker said: "That point makes a difference of five thousand dollars. Suppose it represented money that some one was going to pay you. Then you'd be pretty anxious to have the point right, wouldn't you?"

"Oh, of course, in that case I would have looked it over again," said Tom carelessly. "But this is only an example in school, and it would never make any difference to anybody whether the point was right or not."

"To anyone but you," returned Mr. Walker. "For a habit of carelessness and inaccuracy once fixed upon you will make a difference all your life, and may prevent you from ever succeeding in the business world. You may not realize it, but what employers want, and must have, is accuracy in little things, as well as in great, and, indeed, things that seem small are often far more important than they look. A comma seems about as unimportant as any thing, but let me tell you the story about one."

"Some years ago there were enumerated in a tariff bill certain articles that might be admitted free of duty. Among them were foreign fruit-plants. What would that mean?"

"Why, I suppose," said Tom, "plants that bear fruit."

"Yes," said Mr. Walker; "but the clerk who copied the bill never had been taught accuracy, and, instead of copying the hyphen he changed it to a comma, making it read 'fruit, plants,' etc. It was a trifling error—not worth noticing, you would say—but before it could be remedied, the Government lost two million dollars, as all foreign 'fruits' had to be admitted free of duty. Now, whenever you are inclined to be careless, I hope you will remember that two million dollar comma."

Tom did not say much, but he went upstairs thinking that if a little comma could make all that difference, it might be worth while to fuss over trifles after all.

The German Princes.

What a happy, healthy, wholesome-looking lot of lads there are in the royal family of Germany! Emperor William may well feel pride in his six fine sons and the little daughter. Military training and discipline are a part of the education of every German prince, and even the youngest of the emperor's sons already has a fine military bearing. The children of the royal family in Germany lead anything but lives of indolence and luxury. They rise promptly at half-past five in the morning, which is an hour earlier, I dare say, than many a boy rises who reads this. They take active out-door exercise for an hour before their simple breakfast at seven o'clock. After breakfast they must go

at once to their studies, and keep at them until afternoon. Their games, when their lessons are over, are all of an out-door kind, such as cricket, tennis or football. There is more study after dinner, and by nine o'clock all but Prince Augustus are in bed. Prince Augustus, being now eighteen years of age, sits up until ten o'clock. The Empress of Germany is one of the wisest and most devoted of mothers, the chief aim of her life being to make good men of her six sons, and a good woman of her one little princess. Each of the German princes holds a well earned position in the army or navy, and all of them are being taught that "life is real, life is earnest," and that none of it must be wasted.—Standard.

How the Coon Fools the Dog.

The coon usually goes home by a tree-trunk road. Through the open country on the boundaries of his range he trots along without minding his steps. The dogs may have all the fun here with his trail that they can. He in ends only that they shall not find his home tree, nor even the vicinity of it.

So, as he enters his own neighborhood swamp, his movements change. The dogs may be hard after him or not. If they are not close behind he knows, by long experience, that they may be expected, and never so far forgets his precious skin as to go straight to his nest-tree.

Instead, he trots along a boundary fence or in the stream, leaping the crossing logs and coming out, likely, on the bank opposite his home tree. Further down he jumps the stream, runs hard toward a big gum, and from a dozen feet away takes a flying leap, catching the rough trunk up just out of reach of the keen nosed dogs. He goes on up a little and leaps again, touching the ground ten feet out, thus leaving a blank of twenty or more feet in his trail.

The stream or fence has puzzled the dogs but now, at the tree, they begin to worry. They circle and finally pick up the scent beyond the first gap, only to run instantly into a greater blank, one that the wisest circling does not cross. For the coon has taken to another tree, out on the limbs of this to still another, and on, like a squirrel, from tree to tree, for perhaps a hundred yards, or, it may be, to his own high hollow.—National Magazine.

It Costs So Little.

How little it costs, if we give it a thought,

As we journey from day to day,

Just one kind word or tender smile,

As we go on our busy way,

Perchance a look will suffice to clear

The cloud from a neighbor's face,

And the press of a hand in sympathy

A sorrowful tear efface.

One walks in sunlight; another goes

All weary in the shade;

One treads a path that is fair and smooth,

Another must pray for aid.

It costs so little! I wonder why

We give it so little thought;

A smile—kind words—a glance—a touch!

What magic with them is wrought!

—Selected.

No good action, no good example, dies. It lives forever in our race. While the frame moulders and disappears, the deed leaves an inelible stamp, and moulds the very thought and will of future generations. Time is not the measure of a noble work; the coming age will share our joy. A single virtuous action has elevated a whole village, a whole city, a whole nation.—Smiles.

Safety for Your Children

When a mother finds it necessary to give her little one medicine she cannot be too careful as to the remedy employed. The so called "soothing" medicines always contain poisonous opiates, and these should never be given to a child. Strong drugs and harsh purgatives should also be avoided. An ideal medicine for young children is Baby's Own Tablets, which cure all the minor ills of childhood, and the mother has the guarantee of one of the foremost analysts of Canada that this medicine contains no opiate. Milton L. Hershey, M. A. Sc., demonstrator in Chemistry, McGill University says:—"I hereby certify that I have made a careful analysis of Baby's Own Tablets which I personally purchased in a drug store in Montreal and said analysis has failed to detect the presence of any opiate or narcotic in them." Analysis is proof, therefore mothers know that in giving their little ones Baby's Own Tablets they are giving them an absolutely safe medicine. Sold by all druggists or mailed at 25c a box by writing the Dr. Williams Medicine Co., Brockville, Ont.

At an evangelistic service at Glasgow, the other day, the preacher at the end of his address cried: "Now all you good people who mean to go to heaven with me, stand up!" With a surge of enthusiasm the audience sprang to their feet—all but an old Scotchman in the front row, who sat still. The horrified evangelist wrung his hands, and, addressing him, said: "My good man, don't you want to go to heaven?" Clear and deliberate came the answer: "Aww. Aww ganging', but no wi' a pairsonally conducted pairty!"

The pressure of a hand, a kiss, the caress of a child, will do more to save, sometimes, than the wisest argument, even rightly understood. Love alone is wisdom, love alone is power; and, where love seems to fail, it is where self has stepped between, and dulled the potency of its rays.—George Macdonald.

Anxious to Escape—"Yes. I am going as far into the woods as I can this summer."

"I didn't know you were so fond of nature."

"I'm not, but I want to see if I can get away from the breakfast foods."—Chicago Post.

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Ministers and Churches.

Ottawa.

The annual meeting of St. Andrew's church will be held next Monday evening at 8 o'clock.

Mr. H. S. Campbell occupied the pulpit in Bethany church on Sunday at the morning and evening services.

The Woman's Foreign Mission Society of Glebe church will meet on Friday afternoon at the residence of Mrs. Conroy, Fourth avenue, Glebe.

In Glebe church on Sunday morning, Rev. J. W. H. Milne began a series of sermons on the "People of Christ's Time." The subject of the first sermon was "The Pharisee."

The Centenary anniversary of the British and Foreign Bible society will be observed on Sunday next. In nearly all the Ottawa churches special services will be preached, and the day will be especially set aside for discourses on the Bible.

Speaking of the choir of St. Andrew's church, the Message says: During the month the choir has gained two valuable members, Mr. Kydd, tenor, and Mr. Cuthbertson, bass. We have however to regret the prospective loss of Mr. W. H. Thicke, who feels compelled to resign. Mr. Thicke has been for so many years a faithful and effective chorister that he will be greatly missed. We can only hope that after sufficient rest he may be prevailed upon to resume his old position among the tenors of St. Andrew's.

THE MESSAGE published by the Men's association of St. Andrew's church, is an attractive looking monthly, containing much of interest to the congregation. The February number contains a carefully written article from the pen of Mr. F. H. Chrysler, K.C., on the financial system of St. Andrew's church, from which we gather that the congregation is in an excellent financial position. The principal source of revenue is the sum of \$6,000 received from pew rents; the ordinary collections amount to about \$2,200 per annum; and the "Schedule Fund," which is primarily intended to afford a medium for the members of the congregation to contribute to the general funds of the church, commonly called "Schemes" and for these the sum of \$3,500 or thereabouts has been yearly received. Mr. Chrysler says: Before closing, a word should be said with regard to the Glebe Trust. The Glebe was a lot of land on the southern side of the City originally forming part of the Clergy Reserves of Upper Canada and when Clergy Reserves were divided, this lot, originally about 160 acres of land, was granted to the congregation of St. Andrew's Church, Ottawa, for the support of the Pastor of the Congregation. By legislation in 1890, the lot was vested in Trustees who are elected from year to year by the Congregation.

A large amount of property has been sold and the proceeds applied in payment of the debt upon the Church the erection of the Sunday School Hall and other additions to the Church, and the purchase of a manse: over \$100,000 has thus been from time to time applied for the permanent benefit of the Congregation. At present there is no income from the Glebe, because the Trustees have not been permitted to keep sufficient principal to provide an income to pay the annual charges upon the property, and a large amount of money should, within the next few years, be expended for necessary improvements. But a few years' careful husbanding of the principal moneys yet to be realized from the Glebe, if persisted in, will enable the Trustees to pay annually a surplus from their income to the Temporal Committee to help provide for the support of the Pastor, or, if deemed necessary, for an assistant to the Pastor, thus setting free a large amount of the Annual Contributions of the Congregation for the assistance of the general interests of the Church and of poorer congregations in the City or elsewhere in the Presbytery. This destination of some part of the income of the Glebe should be kept in view. A provident and well considered scheme of this kind would enable St. Andrew's congregation to become, in the highest sense, a mother church.

Montreal Notes.

On Friday evening of last week the members of Stanley Street Church choir, accompanied by a few friends, enjoyed a sleigh ride round the Two Mountains, and were afterwards hospitably entertained at the residence of Mr. J. T. Henderson, 65 Church street, one of the elders of the church, and a former leader of the choir.

The Witness of the 29th ult., says: The Rev. E. A. Mackenzie and the Rev. W. R. Cruickshank, who left Montreal six weeks ago for Great Britain, to obtain information for the use of the committee having in hand the selection of a suitable person to fill the position of principal of the Presbyterian College, in this city, returned home on Saturday. Both gentlemen refuse to give out any information regarding the result of their visit until they shall have made their report to the committee. As Mr. David Morrice, the chairman of the committee, is away on a visit in the United States, it may be some days before the committee meets. The delegates visited a large number of cities in England and Scotland, interviewed many of the leading educationists in those countries, and have returned with a large amount of valuable information.

The annual reunion of the Pointe-aux-Trembles Students and Graduates' Association was held on Friday afternoon. The retiring president, Dr. Groulx, of Valleyfield, delivered the annual address which was a very gratifying one, advancement and prosperity being reported in all departments. The Rev. C. Lapointe, of Ste Louise, Que., was elected to the presidency for the ensuing year and took charge of the exercises shortly after the opening of the proceedings. The financial report showed that \$700 had been raised to date by the members of the association for school purposes. Five hundred dollars of this sum was voted towards the school extension fund which will be apart from the \$5,000 to be raised by the French Protestant churches for this purpose. The endowment fund for the Bourgois scholarship, founded last year, was increased to \$300. Allocations were made to the library fund, the French evangelization fund, the 'Aurore' and the school prize fund. Addresses were delivered by Principal Brandt, the Rev. Dr. Coussirat, the Rev. Dr. Amaron, the Rev. Messrs. Rondeau, Halpenny, Sincennes, Duclos, Bruneau and others. The assembly room and corridors were crowded to an uncomfortable degree, showing the great need of the proposed extension. The greatest enthusiasm and loyalty were displayed by the students and graduates.

Rev. Dr. Robert Johnston was honored at a dinner last week in the parlors of the American Presbyterian church, by the young men of the congregation. The idea of the dinner was to give the young men an opportunity of formally welcoming their new pastor and to show their sympathy and co-operation with him in his work. In responding to the toast "Our Pastor," Rev. Dr. Johnston spoke of the opportunity of the American church, a congregation which held a leading place in Canadian religious life. Its position was unique, when one remembered that it belonged to the Presbytery of another country, but in that fact lay a great deal of power. It should be the aim of the American church to bind together these two nations. He had been told that the American church was the wealthiest in Montreal. He could not say if this were true or not, but he knew that it was the most cosmopolitan in Montreal and probably in Canada. In conclusion Dr. Johnston thanked the young men for this token of their esteem and told them of the work that they could do in building up the church.

Quebec.

Rev. J. G. Shearer, Secretary of the Lord's Day Alliance, addressed meetings at Georgetown, English River and Howick lately, and organized branches.

Rev. H. C. and Mrs. Sutherland, of Inverness and Adderley, Que., were both very nicely remembered at Christmas, by their devoted people. The congregation of Inverness presented them with a sofa, secretary, and a clock, and that of Adderley, with an easy-chair, and bank note.

The Georgetown congregation held anniversary services on the first Sabbath of February, when the Rev. A. J. Mowatt, D.D., of Erskine church, Montreal, preached. The congregation had put in a new vocation which was used that day for the first time. This congregation is one of the largest and most flourishing country congregations in the Province of Quebec. A concert was held on the evening of the following Tuesday at which addresses were delivered by the neighboring minister—the Rev. J. M. Kellock, and the Rev. Jas. Fleck, of Montreal. The pastor, the Rev. Geo. Whillans presided.

The work in the congregations of Chateaugay and Beauharnois, of which Rev. J. D. Anderson, B.A., is pastor, is in a prosperous condition. At the annual meeting of the Chateaugay congregation, a surplus of \$500 was reported.

Of this a portion was reserved for church repairs, and a bonus of fifty dollars voted to the pastor. The Beauharnois congregation is in an equally flourishing condition. A collection taken up from the two congregations recently, on behalf of the Students' Missionary Society, amounted to the neat sum of \$43.84. This congregation has, for years, contributed liberally to the work of the Missionary Society.

A successful entertainment was given in Zion church, Hull, last week, under the auspices of the Ladies' Aid Society of the church. Rev. Mr. Scott, the pastor, presided and Rev. Dr. Moore and Rev. Norman MacLeod of McKay street Presbyterian church, New Edinburgh, gave brief addresses. Erskine church orchestra contributed largely to the enjoyment of the large audience present. A piano duet by Mrs. Scott and Mr. B. Waddell, and a piccolo solo by Mr. Salmon completed an excellent programme. Refreshments were served from 7 to 8.30 p.m. in the basement. For the success achieved, much credit is due to the following energetic committee: Mesdames G. Waddell, M. H. Scott, J. R. McKay, R. G. Nesbit, C. Gaudie and J. Bonney. The annual meeting of the congregations of English River and Howick was held recently, the pastor, Rev. J. M. Kellock, M.A., presiding. The reports presented showed the congregation to be in a flourishing condition. The treasurer's report showed a balance on the right side. The amount raised during the year for all purposes was \$2,187.00; \$298.00 of this was for the Schemes of the Church, \$161.67 for other religious and benevolent objects and \$423.34 for a hot water furnace in the manse. The number added to the church being the same as the number removed, the membership remains the same (235) as at the close of last year. After all the business had been transacted, the ladies served refreshments and a pleasant social time was spent.

Eastern Ontario.

Rev. Hugh Taylor, of Lochwinnoch, has tendered his resignation.

On a recent Sabbath Rev. Arpad Givan, of Williamstown, and Rev. H. McKellar, of Marlinton, exchanged pulpits.

Rev. James Stewart, of Montreal, has been preaching at Carp with much acceptance. The same day he said of Rev. Mr. Robb, of Arnprior, who occupied the pulpit last Sabbath.

The Brockville Presbytery have engaged the services of Miss Sinclair, returned missionary from India, to hold special services within the bounds of the Presbytery, to begin about April 1st.

At a meeting of the Lanark and Renfrew Presbytery at Arnprior last week it was decided that Braeside and Sand Point be united to make an independent charge. The new arrangement will take place April 1st.

The Home Social last week given under the auspices of the Ladies Aid, Mill street church, Port Hope, at Mr. and Mrs. Fred Thomas', was a decided success in every way, and through it the finances of the Society were materially increased.

Rev. Dr. Milligan, Toronto, concluded last week a series of lectures on "Pastoral Theology" to the Divinity students of Queens. As a lecturer he made a splendid impression on all who heard him, and the Divinity students will welcome him again.

Dr. Amaron was nominated by Brockville Presbytery as moderator for the synod of Montreal and Ottawa which meets in Quebec; while Dr. Milligan, of Toronto, was nominated as moderator of the General Assembly, which meets in St. John, N.B.

Just a year ago, Mr. Norman MacLeod was called to South Mountain; but, owing to sickness, was unable to take charge of the work. The congregation waited almost an entire year, but at the request of Mr. MacLeod, they have decided to again hear candidates.

The roof of the Newtonville church shed collapsed from the weight of accumulated snow and ice last Sunday afternoon, about half an hour after the service had been closed and the rigs taken out. Fortunately the services had been closed half an hour earlier than usual, owing to the limited number present on account of the inclement weather.

Brockville Presbytery has appointed the following Commissioners to the General Assembly: Revs. A. Bryan, of Westport; D. Strachan, of Brockville; H. Carmichael, of Dunbar; J. Mac-

Dougall, of Spencerville; W.S. Logie, of Winchester; and Messrs. Baird, of Brockville; Fraser, of Winchester; W. H. Cochrane, of Kemptville; Col. Carmichael, of Spencerville, elders.

Dr. Stewart, of Prescott, who will celebrate his twenty-fifth anniversary as pastor of that congregation in a week, came in for some very favorable comments as well as a congratulatory address from the Presbytery of Brockville at its recent meeting and the Revs. MacArthur and McAllister were appointed a committee to attend his anniversary services.

Western Ontario.

The congregation of Blenheim have given \$282 last year to the several missionary schemes of the church.

Rev. A. Leslie Howard, of Cayuga, exchanged pulpits with Rev. J. M. Mitchell of Blackhead and East Seneca last Sunday.

Rev. Mr. Winchester, Knox church, Toronto, preached anniversary sermons in the Barrie Presbyterian church on Sunday last.

Rev. Dr. Battisby, St. Andrew's, Chatham, was taken suddenly ill in his pulpit last Sunday evening and had to retire to his home. He is reported much better.

On leaving Brantford for Sarnia Rev. J. S. Scott was presented with a handsome gold headed umbrella and writing desk by the Young People's Society of St. Andrew's church.

Rev. J. Little of the Holstein church is holding a series of evangelistic meetings, and from the faithful explanation of Scriptures and the earnest attention evinced there must be a power of good received.

The annual meeting of St. Andrew's church, Moorefield, was held in the church on the 17th ult. The finances were reported to be in a very prosperous condition. After the business meeting all present were served with refreshments by the ladies of the congregation.

The Stratford Beacon says: St. Andrew's church organ has arrived in the city, and the experts are expected to begin the work of building it up. The organ will be used for the first time at the Sunday services preceding the recital a date for which will shortly be announced.

At a social gathering of Bright Young People's Society, and Chesterfield Bible Class, the Rev. Mr. Johnston was made the recipient of a valuable students' lamp, and Mrs. Johnston was presented with a comfortable rocking chair. An affectionately worded address accompanied the gifts.

Anniversary services recently held in connection with Monkman church, were very successful. Rev. Mr. Cranston, of Collingwood, gave able discourses on Sunday, and on the following Monday evening entertained a large gathering with an account of a trip to Vancouver by rail, which was illustrated with splendid lime-light views.

Rev. E. A. Henry, pastor of Knox church, Hamilton, one of the speakers at the 63rd anniversary tea of the Wesley church, in that city, last week, referring to that part of Bishop Dowling's pastoral, which exhorted the clergy to preach often on the evils of mixed marriages, exclaimed, "Bless his kind heart, that is what we want."

The First church, Brockville, was well filled the other evening to hear and see Mr. J. W. Benough, the celebrated cartoonist and lecturer. Nor were the audience disappointed. For over two hours he held the close attention of the big audience with his clever sketching and apt stories. The cartoons, which were all good, were of a general character, and only once or twice did he enter the political field in which he particularly excels.

When William Grahame died in 1813; he left to the church of Scotland, Newmarket, 40 acres of land. The revenue from this farm was to be given to the poor of the congregation. Since that time the rental of the farm has been used for the purpose, as intended by the testator. The congregation are now asking permission through the legislature to sell the farm and build a manse with the proceeds, or invest the money in securities. Hon. E. J. Davis has introduced a bill to that effect.

The financial report of the Scotch Settlement church, recently printed, shows contributions to the general fund amounting to \$340.15, and Sabbath collections \$24.56. These two amounts together with a balance from last year place the total receipts at \$460.94. The disbursements

amounted to \$429.45, leaving a balance on hand of \$31.49. The Sunday School receipts, including a small balance, amounted to \$30. Mission moneys for the year are represented in the following two items: General subscriptions \$86; W. F. M. S. \$60.05—\$146.05.

Rev. F. D. Roxborough, of Smithville, and Rev. S. H. Gray, of Dundas, exchanged pulpits on a recent Sabbath.

Rev. F. Maxwell, Ripley, called to Chesley, has decided to remain with his present charge, where his salary has been increased from \$850 to \$1,200.

Rev. W. J. Clarke of the First church, London, in his sermon on Sunday night, referred to the refusal of a Toronto congregation to contribute to the funds of Knox College because of its objection to Prof. McFayden's book. He said the action of the congregation was worse than foolish; it was akin to the spirit which moved the Hebrew Saul to persecute the early Christians. He had the privilege of Prof. McFayden's warm friendship and knew of no godlier, nobler, sincerer man, or more earnest servant of Christ. "He is a great gift to the Presbyterian Church," said Mr. Clark. "If the spirit which animates the attack upon him should get the upper hand in the church of my fathers, I, for one, would step out of it. It might be no great loss to the church, but it would be the only thing I could honestly do."

The vacancy caused in St. Andrew's church, Sarnia, in May last, by the death of Rev. Dr. John Thompson has been filled by the induction of Rev. J. S. Scott, B.D., late of St. Andrew's church, Brantford. The induction services were held on Tuesday afternoon, Feb. 16th, in the presence of a very large congregation. On the evening of the same day a social meeting was held when a very cordial welcome was extended to Mr. Scott by the office-bearers and congregation. Refreshments were served by the ladies and congratulatory addresses were given by Revs. J. Eddie, J. R. Hall and E. C. Currie. On the following Sunday Feb. 21st, Mr. Scott preached both morning and evening, and made a most favorable impression. The attendance on each occasion was very large, the sermons were decidedly forceful and helpful, and were listened to with rapt attention. The text of the forenoon sermon was John 3:16 "God so loved the world, etc." Mr. Scott enters upon his ministry in this congregation with most encouraging prospects of success.

The Rev. A. Mackay, of the Lucknow church who is about to leave for another field of usefulness, was last week presented with an address and a purse of gold by his affectionate people, Mrs. Mackay being also the recipient at the same time of a beautiful cabinet of silverware. The addresses to the pastor and his wife were read by Mr. D. R. McIntosh, while the gifts were presented by Mr. Charles Baird and Mrs. Edwin Parvis, respectively. The Rev. S. M. Whaley, B. A., then read an address to Mrs. Mackay from the Women's Foreign Missionary Society, at the same time presenting her with a certificate of life membership in the society. A peculiar interest attached to the occasion when Mr. Mackay, in thanking the congregation, referred to the remarkable undesigned coincidence of this great honor being shown him on that particular day—his birthday—such a birthday as he would never see again—his fiftieth—his jubilee. Neither he, nor Mr. Alexander McKinnon, who had appointed the meeting for this day, had any thoughts of its being the anniversary of his birth. That the two should come together showed that a higher hand ruled over all.

Winnipeg and West.

Rev. John Hogg, of Winnipeg, is retiring from the active charge of St. Giles' church.

Rev. R. J. Macpherson, of Winnipeg, has accepted the call from the congregation of Cartwright, Man.

Rev. Dr. Pitblado, on resigning from the pastorate of Westminster church, Winnipeg, was voted a retiring allowance of \$500.00 for three years, and was presented with a purse of \$250.00.

Rev. Mr. MacLean, pastor of our Church at Stonewall, was badly burned about the face and one hand by the explosion of a lamp over the choir platform. The fire was put out before much damage was done.

At a recent meeting of West church, Westminster, B.C., Rev. Mr. Wilson, of Vancouver, in the chair, after hearing the report of the committee on supply, the congregation decided to

extend a call to the Rev. Dr. D. Wardlaw Taylor, M.A., Ph.D., now of Canmore and Banff. Dr. Taylor is a son of Sir Thomas W. Taylor, for many years Chief Justice of Manitoba. He was two years studying in Germany and Scotland before taking his theological course at Knox College, Toronto.

British and Foreign Notes.

The British mission to Tibet is experiencing heavy falls of snow and extreme cold.

In time of peace the Japanese army, consisting of 421,000 men, costs but \$18,500,000 a year.

More than twenty thousand persons are killed every year in India by snakes, tigers, and other wild animals.

The sum of £37,343 was raised for Foreign missions by the United Free Church during 1903 an increase of £1,294 over the previous year.

The first synagogue in Rome which has been built by the Italian occupation of the city has recently been opened in the very shadow of the Vatican.

Glasgow Presbytery has expressed a desire that students for the ministry may be made more familiar with economic problems and social questions.

Under the laws in New York fortune tellers, or those who pretend to tell fortunes, are classed as disorderly persons and are punishable under the penal code.

With a population of about 2,500,000 Paris has fewer than 100 negroes within its limits. It is claimed that the coloured population of France is less than 550.

Tokio in 1898 had a population of 1,440,000 and it covers 60 square miles. Canton harbors 1,600,000 inhabitants within a circuit comprising only 20 square miles.

The pulpit supplies at the Metropolitan Tabernacle during Rev. Thomas Spurgeon's absence this month include a Congregationalist, a Wesleyan Methodist, a Presbyterian, and three Baptists.

There are now only three survivors of the Pre-disruption ministry of the Free Church—Rev. James Yuill, of Peterhead, and the two veteran missionaries Rev. Dr. Murray Mitchell and Rev. Dr. Thomas Smith.

Complaints have again been made to Dundee Presbytery of the "Ritualistic practice" of Rev. Mr. Adanson, of Barnhill, in connection with the Communion observance. The Presbytery has delayed its decision for a month.

Regent Square church, London, (Rev. Alex. Connell) reports a total income for 1903 of £3,471, as compared with £3,359 in the previous year. There is a slight decrease in the membership, which now stands at 831; but the manifold agencies of the congregation have been carried with unabated vigor, and an encouraging amount of success.

Prof. George Adam Smith, in a letter written from India to "The Glasgow Herald," appeals for a capable young minister to take up the work at Wellesley Square Church, Calcutta, where a vacancy will shortly occur. "A young man," says Prof. Smith, "of the proper spirit and ability would find his ministry open more auspiciously here than in nine-tenths of the charges possible to him in Scotland."

An audience of quite a thousand people heard Dr. Pentecost's lecture on the Far East last Friday evening at Marylebone Presbyterian church. Dr. Pentecost took a grave view of the crisis, and said that if war came he hoped Japan would drive Russia back to Siberia, and if she failed, that the nation's of the Anglo-Saxon family would come to her assistance. With regard to China, Dr. Pentecost quoted with approval the saying of Sir Robert Hart, that only a rapid and miraculous development of Christianity could put new life into the ancient Empire.

The congregation of Dunbarton has called the Rev. R. T. Cockburn of Grand Valley. Salary \$750.00 with a manse.

Tobacco and Liquor Habits.

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

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

Health and Home Hints

Cranberries.

The virtues of cranberries as a healthful food admit of reiteration. Many persons think that they rank first in the list of valuable winter fruit-foods. They are considered to be an excellent remedy for indigestion and biliousness, as they contain certain acid combinations not contained in other fruits. They are also useful as tonics and appetizers.

Do not cook cranberries in tin or iron vessels, upon which composition the acid acts harmfully. One unusual preparation of cranberries is cranberry cottage pudding. Make the pudding as usual by beating together a cupful of sugar and two tablespoonfuls of butter with two beaten eggs and a cup of milk. Stir into it three cupfuls of flour and two tea-spoonfuls of baking-powder, adding at the last a cupful and a half of cranberries. Put into a buttered pudding-dish, and bake in a moderate oven. Serve hot with a liquid sauce.—Selected.

Bread as a daily article of food is used by only about one-third of the population of the earth.

Drugs have little or no effect on seasickness. As soon as you get on board lie down, keeping your clothes tightly fastened round your waist.

There is nothing better to clear the complexion than onions, but out of respect to one's friends they are often an impossible diet; but carrots are just as good as, or better than, onions.

For steamed Johnny cake take four cupfuls of meal, two cupfuls of coarse flour, four cupfuls of sour milk, one half cupful of molasses, one teaspoonful of salt, and two teaspoonfuls of soda, and steam three hours in a two quart basin.

Starch in bath towels sounds uncomfortable, but a woman who has tried it says it imparts a crispness to the rub down that is liked by the men of her family.

Reserve Force

In these days of hurry and worry and bustle most people, men and women, are living up to the "limit." That is to say, they use up day by day all the force and energy nature provides, and consequently have NOTHING IN RESERVE to meet the extra demands of illness, bereavement or other nervous shocks. Of course, this is all wrong and we must either live differently or assist nature to furnish the RESERVE FORCE we should always possess.

It is easy to say live differently, but most people find that the demands of their business or social position render it practically impossible; then we must accept the other alternative and give nature a helping hand. In no other way can this be done so effectively as by taking a course of

FERROL the ideal concentrated medicinal food, (The Iron-Oil Food) which combines in a beautiful and palatable emulsion Cod Liver Oil, Iron and Phosphorus, the very essentials for producing force of the right kind, because they build up, strengthen and develop tissue, nerve and brain and make the blood rich, warm, pure and healthy.

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World of Missions.

For over twenty years the Church Missionary Society has been the only Protestant mission in Kashmir. "Its chief center of work is Srinagar, where there are flourishing schools and a fine hospital. Zenana work has many difficulties, as Kashmiris see no use in having their daughters educated. But prejudice is slowly giving way, and more and more are doors opening."

It was a wonderful thing when Stanley, in 999 days, crossed the continent of Africa; it's a more wonderful thing that a quarter century later see a chain of missions across that same road, the last to be established immediately.

The missionaries in Korea propose to have a missionary conference in Seoul, September, 18 25, 1904, which time will mark the completion of twenty years since the arrival of the first English-speaking missionary in Korea. Now there are nearly two hundred missionaries laboring in Korea, and the work in some parts of the Hermit Kingdom is among the marvels of modern missions. Converts are numbered by the thousands, and a land in which a thousand people can be brought together on a week night to a prayer meeting, and on a rainy eve at that, holds out promise of great things for the future.

Christianity is slowly but surely breaking down the barriers of caste. The principal of one of the Church Missionary Society's college relates an incident which gives a striking illustration of this. He saw a Pariah (a very low caste) walking down the chief Brahmin street of the town, with a Brahmin (a very high caste) student on each side, one with his arm locked in the Pariah Christian's other holding an umbrella over the party Brahmins deeply intent on the Christian's notes of a lesson just received.—Round World.

An African's prayer for home returning missionaries was: "May they be preserved from storms at sea; be kept in health; have moonlight on their journey; meet their friends in peace; and may their friends be willing to let them return"

"Papa," said little four-year-old Margie, "I think you are just the nicest man in the whole world." "And I think you are the nicest little girl in the world," replied her father. "Course I am," said Margie. "Ain't it queer how such nice people happened to get into the same family?"

Polished ironwork can be preserved from rust by an inexpensive mixture of copal varnish mixed with as much olive oil as will give it a degree of greasiness, and afterwards adding to this mixture as much spirit of turpentine as of varnish.

The Road to Health

Lies Through Rich. Red Blood and Strong Nerves

Debility is a word that fairly expresses many ailments under one name. Poor blood, weak nerves, impaired digestion, loss of flesh. No energy, no ambition, listless and indifferent. This condition is perhaps the penalty of overwork, or the result of neglected health. You must regain your health or succumb entirely. There is just one absolutely sure way to do this—take Dr. Williams' Pink Pills. These Pills will bring you new life, fill every vein with rich, red blood, restore elasticity to the step, the glow of health to the wan cheek; they will inspire you with new energy and supply the vital force of mind and body.

There is not a corner of the civilized world where Dr. Williams' Pink Pills have not brought health and hope and happiness to some weak, debilitated despairing person. If you have not used the pills yourself, ask your neighbors and they will tell you these statements are solemn truth. Mr. Charles Sautier, Corberie, F.S., says: "I was very much run down and so weak I could hardly work. It seemed as though my blood was little better than water. I tried several medicines, but I got nothing to help me until I began taking Dr. Williams' Pink Pills. It was simply astonishing how quickly these pills began to help me and how much new life and vigor they put into me. I am a cook by profession, and the fact that I was able to cook for fifteen men last winter is the best proof that the pills have made me as sound as ever I was."

There is no mystery about the power of Dr. Williams' Pink Pills to put new life and strength into you. They actually make new blood, and that is why they cure all blood diseases, like anaemia, indigestion, liver and kidney troubles, headaches and backaches and the special ailments of women. Through the blood Dr. Williams' Pink Pills feed and steady the nerves, strike at the root of nervousness, cure St. Vitus dance, fits, neuralgia, sciatica and partial paralysis. All these diseases spring from bad blood and diseased nerves, and they have all been cured persistently and permanently by Dr. Williams' Pink Pills. Sold by all medicine dealers at 50 cents a box or six boxes for \$2.50, or by mail from the Dr. Williams' Medicine Co., Brockville, Ont.

The practice of putting dishes in the oven to warm them for the table is a bad one. The dry heat causes the enamel to crack in time, and then the grease soon penetrates them, to their utter ruin. Put the dishes to be heated in a dish pan and pour boiling water over them. Let them stand and steam until ready to serve the meal, then wipe them with a clean, dry towel.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Fort Saskatchewan, Kamloops, Vernon, 29 Aug.
 Kootenay, Nelson, A.C., Feb. 17.
 Westminster, Chilliwack 1 Sept. 2 p.m.
 Victoria, Victoria Tues. 1 Sept. 2 p.m.

SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 8 March.
 Brandon, Brandon, Superior, Port Arthur, March.
 Winnipeg, Man. Coll., hi-mo
 Rock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Tr. heine, 3 Mar.
 Portage, P. La Prairie, St. B. March
 Minnedosa, Minnedosa, 17 Feb.
 Melita, at call of moderator
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, Hamilton 8 Mar 8 p.m.
 Paris, Knox church 15 Mar. 10.30
 London, London, 1 March 10.30 a.m.
 Chatham, Chatham, 1 March 10 a.m.
 Stratford, Knox, Stratford Mar 8 10.30

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville, 8th Dec. 11 a.m.
 Peterboro, Peterboro 8 March 9 a.m.
 Walkby, Walkby, April 12 9 a.m.
 Toronto, Toronto, Knox, 2 Tues. m-mthly.
 Lindsay, Woodville, 15 Mar. 11 a.m.
 Orangeville, Orangeville, Mar 1
 Barrie, Barrie Mar 1 11.30 p.m.
 Owen Sound, Owen Sound, Division St., 1 Mar. 10 a.m.

SYNOD OF MONTREAL AND OTTAWA.
 Algonne, Blind River, March.
 North Bay, Huntsville 23 Feb. 10 a.m.
 Sauguen, Mt. Forest, 1 Mar 10 a.m.
 Guelph, Eora, 15 Mar. 9.30 a.m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, Sept. 2
 Inverness, Pt. Hawkesbury, 15 Mar.
 P. E. I., Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Truro, 19 May 10 a.m.
 Halifax, Halifax, 15 Mar

SYNOD OF SYDNEY.
 Lunenburg, Lunenburg 5 May 2.30
 St. John, St. John, Oct. 21
 Miramichi, Bathurst 30 June 10.30

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

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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 20, which has not been homesteaded, or is reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION

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

JAMES A. SMART,

Deputy Minister of the Interior.

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

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