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BY ROBERT BROWN.

I'm homeward bound across the sea,
And angry billows threaten me;
Help me, O Father, to depend
On thy protection to the end.

When'er the clouds of life hang low,
And tears like rain do freely flow,
Help me remember day by day
Thy hand will wipe all tears away.

When darkness falls across the wave,
And angry breakers shriek and rave,
Give me to know no harm can come
To those whom thou art guiding home.

Though all the voyage stormy be,
Oh, may thy presence strengthen me,
And faith still hold thy way the best
Till evening brings the harbor's rest.

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MARRIAGES

At 509 Rideau street, on March 8th, 1905, by Rev. Dr. Herdridge, Edward F. G. White, youngest son of Lt.-Col. Wm. White, to Jessie Christina, eldest daughter of A. H. Taylor.

On Wednesday, March 8th, 1905, Rev. Mr. Turnbull, of Bank street Presbyterian church, Norman Howard to Emily Scharf, youngest daughter of Mr. and Mrs. Allison Scharf, both of East Templeton.

On March 1st, 1905, at Glenburale Farm, Vaughan, Ont., by the Rev. T. McLachlan, Bolton, Nelson S., son of Wm. Lindsey, Allison, to Helen A., youngest daughter of Robt. Mitchell, Weston.

In St. Andrew's manse, Carleton Place, Feb. 22nd, by Rev. G. A. Woodside, M.A., John T. Connors to Julia A. Coulls, both of Carleton Place.

At the residence of the bride's uncle, James Stevenson, Esq., 61 Mutual street, Toronto, on Feb. 22nd, 1905, by the Rev. D. McColl, B.A., George J. Scully, Elgin, Manitoba, to Mary C. Campbell, daughter of Mr. William Campbell, Beaver-ton, Ontario.

At the residence of the bride's parents, by the Rev. J. G. Reid, on Feb. 8th, Miss W. W. E., eldest daughter of Duncan McPhee, to John B. Anderson, all of Norman-by.

DEATHS

In Perth, on March 5th, George McFarlane, brother of the late Mrs. John Armour, aged 84 years.

In Perth, on March 1st, Finlay McLaren, fourth son of James and Margaret McLaren, born in Lanark in the year 1838.

At her residence, 3 Aberdeen avenue, Toronto, on Wednesday, the 22nd of February, 1905, Sara Wharin, widow of the late Rev. James Gray, in her 71st year.

At 92 Niagara street, Victoria, B.C., on Feb. 4th, 1905, Walter Clark, millwright and engineer, brother of Mr. Wm. Clark, 79 St. Patrick street, Toronto, and Mrs. (Rev.) L. Perrin, Worcester.

On March 7th, 1905, at the residence of her uncle, W. S. Gibson, 254 Lisgar St., Florence Kent, only surviving daughter of the late William K. and Dora Hamilton.

On February 27th, 1905, suddenly, Harry Sutherland Stayner, son of the late T. Sutherland Stayner, aged 23 years.

At Gravenhurst, on Feb. 25th, 1905, Margaret, relict of the late George Elder, aged 91 years, 9 months.

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Note and Comment.

The year 1905 is a year full of Sundays. It begins and ends with a Sunday; it has more Sundays than it has any week day, and has five more than with five Sundays each. Inspect a calendar and see if this is not so.

Dr. Carson, of South Dakota, tells of a church of only three members receiving thirty-three a week or two ago as the result of a special evangelistic meeting. A gain of eleven hundred per cent. is an advance such as it is not often experienced.

Mr. Adam McKean, has attained his Jubilee in the Eldership of Prince St. Church, Pictou, N.S. Only once before in the one hundred years of its history did an elder give so many years of service. In 1839 Mr. George Ives was waited on by the session, and given a testimonial to mark the interesting fact. Mr. McKean took part in that presentation.

Nothing is too hard for the Lord. The great revival at Liverpool, in which Dr. Torrey has seen six thousand converted, and at Denver which Dr. Chapman pronounces the most wonderful he has ever seen in his life, are evidences that God is mightily to save wherever his people call upon him in faith.

The famous Henry Drummond once said: "We do not want anything new in revivals. We want always the old factors—the living Spirit of God, the living Word of God, the old Gospel. We want crowds coming to hear—crowds made up of the old elements; perishing men and women finding their way to prayer-meeting, Bible reading, and inquiry-room." These are the chief materials necessary to a genuine revival.

A cable from London to a New York daily, sent on a recent Sunday, announced the complete failure of the Torrey-Alexander meetings in Albert Hall, London. Several misstatements of fact, as well as the very evident animus of the message, led many to reserve judgment, and a later cable denied the former one at every point. The meetings are thronged at Albert Hall, and many hundreds have professed conversion.

President Roosevelt's decision not to present the altered arbitration treaties to the nations which signed the Hay drafts puts a melancholy end to a notable movement, whose failure will be regretted by the American people. The New York World says: "The blame for this failure lies mainly with the Senate, which should have ratified the treaties unchanged." There would appear to be a good many asses among plutocrats of the American Senate.

Speaking of the Torrey-Alexander Gospel campaign in London, E.B., the Presbyterian of that city says: "We are able to say that, at the end of the first three days, the evangelists are more than encouraged, and thankful for the beginning made. All London is, wittingly or unwittingly, giving their assistance. The space given by the daily press to full descriptive reports, frequently vivid and warmly sympathetic, has made everyone familiar with the work and the workers. 'The Revival has begun' is a frequent remark, and such is the general interest in all kinds of religious experiences that the words are rarely spoken with a sneer."

The Presbyterians of Nova Scotia are to celebrate two ministerial jubilees this year—Rev. H. B. McKay of Halifax and Rev. J. W. Gregor McKay of New Glasgow. Mr. McKay and seven others graduated from the Free Church college in Halifax in 1854. He is the only survivor of the eight. He is still able to preach with acceptance. The other McKay began his ministry—was licensed to preach—four days after Rev. H. B. and is still laboring faithfully in New Brunswick as superintendent of missions. He has never failed to be present at a meeting of the Synod during his fifty years in the ministry and a short time ago was honored in being placed in the moderator's chair.

If the Christian people of Ottawa really want a genuine revival of religion they can have it, if only they will get right with God, besiege the throne of grace with faithful, believing prayer and lean, not upon arms of flesh, but upon the ministrations of the Holy Spirit.

The Presbyterian Church of India, organized in December, made up of the former Indian constituency of the Church of Scotland, the United Free Church of Scotland, the Presbyterian Church of Ireland, the Presbyterian Church U. S.A. the Reformed (Dutch) Church of America, and the Presbyterian Church of Canada, embraces 7 synods, 33 presbyteries, 332 congregations, 22,167 communicants and 39,040 adherents, or a Christian community of between seventy thousand and eighty thousand persons.

Here is the way in which the Westminster Philadelpia puts the evangelizing problem: "If the Church would only go forward to the method of Andrew and Philip, there would soon be a revival not of the masses, perhaps, but of the individual. Those men brought their friends to Jesus. Their work was permanent and constant. The age is ever talking about going back to the Christ. Let us rather go forward. We are in some respects behind the apostolic methods two thousand years." Apposite as well as true.

The value of public opinion, vigorously exercised and well-directed, says the South-Western Presbyterian, was well illustrated last week, when the United States Senate passed the statehood bill admitting Indian Territory and Oklahoma, with the provision that the sale and manufacture of intoxicating liquors be prohibited for twenty-one years and thereafter until the State shall itself amend the constitution under which it is admitted. But for the timely effort that was made from every direction by right-minded people, it is likely that the freedom which Indian Territory has had from the sale of liquor would have been taken away and the whole region thrown open to the destructive traffic.

Here is an item about a New Brunswick Presbyterian congregation: "At the beginning of 1903 we distributed packages of envelopes (one for each month) to the members of our congregation. The amount received for schemes during the year was double that of the year before with fifty cents over for good measure. I am glad that others have tried the experiment with equally good results." This is "systematic giving." Wherever it has been intelligently applied by congregations it has been followed by increased contributions not only for congregational purposes but for the schemes of the church as well. This scriptural giving as set forth by St. Paul in the 16th chapter of 1st Corinthians—"Upon the first day of the week"—the Sabbath—"let every one of you lay by him in store as he may prosper." If this system were universally employed by Presbyterian churches, deficits in congregational, missionary and other church treasures would become a thing of the past.

Giving to the Lord is as much a part of worship as prayer, and it is to be cultivated as one of the graces of the Christian, says the Christian Intelligencer. Many people often forget this and are apt to look upon Christian giving as a burden or an irksome duty. The Apostle Paul in writing to the Corinthians, couples giving with other evidences of a Christian spirit, saying: "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." The Intelligencer adds: "The surrender to God and to Christ involves the concentration of the life with all its powers and belongings. The Christian is no longer his own—he is bought with a price and in body and spirit, and with all that belongs to him is under obligation to glorify God." There would be abundance of money for Christian and philanthropic work of all kinds if those who profess to have surrendered themselves to the Lord Jesus could realize that Christian giving is an act of worship, as much so as Scripture reading, prayer and praise.

Mr. Evan Roberts, on being asked for a message for America out of the midst of the great revival now in progress in Wales, has sent the following: "The prophecy of Joel is being fulfilled. There the Lord says, 'I will pour out My Spirit upon all flesh.' If that is so, all flesh must be prepared to receive. (1) The past must be clear; every sin confessed to God, any wrong to man must be put right. (2) Everything doubtful must be removed from our lives. (3) Obedience, prompt and implicit, to the Spirit of God. (4) Public confession of Christ. Christ said, 'If I be lifted up, will draw all men unto me.' There it is. Christ is all in all."

A Cowper Society has been formed in England and the poet's house has been purchased and turned into a Cowper Museum. Probably none of the poets are more ardently loved than Cowper. It is proposed to place a memorial window in the church where he was wont to worship. Small contributions towards the cost of that window are invited; shilling subscriptions preferred. The Rev. John Colles, of South Heigham, Norwich, England, will receive such subscriptions. One of the editors of the Herald and Presbyterian visited the Old Country last year, and made his way to Olney, and enjoyed the scenes which the Poet loved and of which he so sweetly sang. Cowper died April 25th, 1800.

The Glasgow Christian Leader says the Welsh revival is not to be confined to Wales. Already Leith and Blairgowrie show signs of a genuine and powerful religious movement. In Glasgow, although the movement has not as yet taken so definite a shape, revival is also in the air. The Leader hopes and believes that it will spread throughout Scotland. Nothing would do more to cure the distractions of the Church and solve the problem of poverty than a general outpouring of the Spirit of God. Revival, that paper says, has long been the subject of earnest prayer at little gatherings of Christian people, for many of whom spiritual life began under the influence of earlier revivals; by-and-by, after much discouragement, they may be able to chant the "Nunc dimittis" of those who see with earthly eyes the salvation of the Lord.

The English have always made more of lay preaching than the Americans, and we learn by a recent pamphlet issued by the Congregational Union, Mr. Goddave Malby being the compiler, that in Great Britain the Congregationalists have 1,131 stations with 5,234 lay preachers, or one to 86 of the membership. The Baptists have 1 to 73 and the Methodists 1 to 20. These lay preachers constitute a class who have undergone some preparation for their work and must prove their efficiency before receiving official recognition. Most of them are officers in various Sunday schools. There is a tendency among certain clericals to depreciate their services, while on the other hand there is an effort being made to fit more thoroughly a larger number, with the feeling that the lay preacher is the most readily accredited and most acceptable worker in the mission stations of great cities.

The following impressive sentences from the first two addresses delivered by the Rev. W. J. Dawson, of London, Eng., in connection with his present evangelistic campaign among the Congregational churches of the United States, will call forth a hearty "amen" from the majority of our readers. They are significant of the spirit in which Mr. Dawson has entered upon his new line of work, a spirit that is moving in the hearts of very many in all the churches. Mr. Dawson said: "A Christianity that does not evangelize has lost not only its right to live, but the very means of its existence. A revival is dependent upon the spirit of prayer. The prayer-meetings of the church must restore prayer to its dethroned place of pre-eminence. The minister of a parish must be his own evangelist and preach for a verdict. Christians must do personal work. The present faith of the church in the deeper spiritual and eternal verities is abiding, and it may accept the results of reverent scientific criticism with no diminution of its faith in Jesus Christ as a Saviour to the uttermost."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSDOMINION W. C. T. U. BIBLE
READINGS.

By Mrs. Margaret Bottome, New York,
Ottawa, Ont., March, 1905.

"I cannot come down."—Neh. 6: 3.

It seems to me we very much need at this time the style of Christian that can utter these words. Nehemiah was doing a great work. He was rebuilding the walls of Jerusalem, and there were fault-finders all around, and they would hinder him, so his one answer to them was, "I cannot come down."

Now there is everything to draw us, too, aside from what we are sure is the will of God for us, but we lack the spirit that says "I cannot come down." We see that this and that is a weight; it takes our strength, our time, but we get in the way of saying, "I suppose I must,—it is expected of me."

But you could take a stand that would be so decided that it would not be expected of you—if you would only "lay aside every weight." You feel they are weights, but you carry them. You give your time and strength not on the highest lines. If any one is to be robbed, you rob God. If there isn't time for everything, then the stay in the closet and the reading of God's word must be shortened, and the feeding of His lambs must be neglected. Yet the dress for your body that will soon be under ground,—that must be attended to. The fashion has changed, and there must be alterations, and you do not see that some alterations should be made on higher lines.

Seek "first the Kingdom of God and His righteousness,"—Matt. 6: 33-34. I do not say other things must not be cared for—I only say they are not first. Keep things in order. You are very particular about order in your house, and you ought to be, but God has His order and you must keep His things in order. Seek first the kingdom. Believe me, there is need for the spirit of Nehemiah, that says, "This is my business and I must attend to it, and I cannot come down."

O, what a sad revelation should we have if hearts were opened to us. So many know and feel deeply that they have come down,—came down from their ideals,—come down from what they said they would do under such and such circumstances. The circumstances came, but they came down and did as other people do, and the ideal in many cases has faded out. I know the circumstances were not favorable as you thought they would be, they never are. You thought prosperity would make a spiritual life easy, but it was the reverse. The current set toward worldliness and you allowed yourself to go with the current. You came down. You say you couldn't help

it, but God could have helped it if you had been true to yourself and to Him. But you wanted to please everybody or somebody, and you displeased God—and you will never be the woman He made you to be and that you might have been. He said to His ancient people, "Oh, if thou hadst harkened unto Me, I should soon have subdued thine enemies. I should have fed thee with the finest of the wheat, and with honey out of the rock should I have satisfied thee."—Psl. 81: 13-16. But you have missed the finest wheat, and the honey out of the rock, and you will reap just what you have sown. It must ever be that—"Whosoever a man soweth that shall he also reap."—Gal. 6: 7-10.

Now I mean this to be a very practical talk to mothers and wives. Have a purpose and stick to it. If you tell your children that they must obey, see to it that they do. Don't "come down." How often have I seen a weak mother "come down" after telling a child that it could not have what it wanted. The child continued to tease and at last the mother yielded. Such a step is indeed a coming down, and such mothers never regain the place which they held before.

Human nature is pretty poor stuff, but, as is often said, "it knows a good thing when it sees it," and I believe those miserable fault-finders of Nehemiah had a respect for him because of his not "coming down" even to talk with them. Along these and higher lines a wife ought to influence her husband; but there will have to be the spirit of "I cannot come down," or she will never influence him. I know some will disagree with me, but what I mean is that you must have principles, that you must stand upon them. I do not mean you must be angular and disagreeable. Oh, no, not that. The No, when it must be said, must hurt you to say. You must let him see how hard it is for you, but that you cannot hurt your conscience.

I remember a circumstance in my life of which I have never written. I saw before me, as in vision, a life of entire devotion to Jesus, and with my impulsive nature I started for that life. I was very fond of gay dress, rich dress, and my father and mother were very indulgent, and I had what I wanted. When this life of entire devotion opened before me I saw the necessity in my case of changing my style of dress, and dressing with simplicity, and I did what I thought was right. It did not please my father—and my father, of all earthly beings, was the one I most wished to please. He talked with me, urged me not to go to extremes, but I "could not come down." Oh, how much it cost me! One

day when in great trouble about it I took up my Bible and read in one of the psalms these words, "Forget also thine own people and thy father's house; so shall the king greatly desire thy beauty; for he is thy Lord; and worship thou him." I stood firm—and I certainly was a trial to my father and mother—but, if I had "come down" at that time my life would not have been what it is today.

Some years after that my father lay dying. I was alone with him for a short time the last Sunday of his life. He beckoned me to come very close to him and then he whispered, "Margaret, I am glad you stood to what you felt was right," alluding to the time of which I have spoken.

These tests have come all through my life, calling for a fresh consecration, and a determination to stand by the truth as it has come to me, and especially by the written words of Christ. And we attain to no grace where the temptation will not come to lower the standard a little, to take the advice of friends. That was what they wanted Nehemiah to do, but the walls had to be builded and he had no time.

Oh, dear friends, seen and unseen, let me beseech you to stand by your highest convictions. The wall of the New Jerusalem must be builded in your souls, or you will never see His New Jerusalem. You are called to holiness, called to be saints, and every thought and word and look and act has to do with the building of the New Jerusalem in the soul. I do not wonder that we sing so much of our desire for—

"A heart in every thought renewed,
And full of love divine;
Perfect and right and pure and good,
A copy, Lord, of Thine."

Let nothing hinder you. Take for your motto, as I did at the commencement of this New Year of 1905—"I cannot come down." I have heard the call, "Come out and be separate," and through all the corridors of the soul the solemn sound has been heard, "Be ye holy." Pet. 1: 15-16, and my work is before me. I have seen the vision on the Mount, and I must make all things according to the pattern showed me in the Mount. "I cannot come down," and that means I will not come down—my eternal life—my doing His will on earth, all, all depends on my faithfulness.

I am sure we do not use our wills enough. It is the only thing we own. "Our wills are ours to make them Thine." The simple surrender of your will, the uniting of your will with the will of God will bring you to your best. Your moods, your emotions will change, but the will can remain unchangeable. Not that you will not have to fight, but

that you can do, you can say, I will not move; I will believe God; and then you must stand by the work that God has given you to do—just as Nehemiah stood by the rebuilding of the walls of Jerusalem. Be strong; be of good courage; do not come down.

STATE OF THE FUNDS.

The total receipts for the year ending 28th February, are about \$40,000 in excess of the preceding year, those for February alone being upwards of \$175,000. It is too early yet to say definitely how the individual funds stand, as several adjustments, etc., have to be made. I may, however, state that the following funds are out of debt. Home Missions, Augmentation, Widows' and Orphans, the Assembly Fund, French Evangelization, Pointe-aux-Trembles and the Colleges. Until we receive delayed returns from India I cannot tell how the Foreign Mission Fund stands. The receipts for Foreign Missions were much the largest in the history of the church and the probability is that the deficit at the close of the year is somewhat less than twelve months ago. It is difficult accurately to state the condition of the Aged and Infirm Ministers' Fund because of the uncertainty regarding the availability of certain of the receipts for the year in consequence of the amalgamation of the two funds by last Assembly. The probability, however, is that the fund will be some seven or eight thousand dollars short of the amount required to pay the annuities on the increased scale, as was done last year. The Augmentation receipts are barely sufficient to meet the expenditure without drawing upon the balance on hand at the beginning of the year. This will be a source of great disappointment to many in view of the special effort which was made to increase the minimum salary. The French Evangelization receipts are \$2,000 less than the expenditure of the year and the reserve fund will require to be drawn upon to make up the shortage.

To illustrate what might be done, let me state two contributions in connection with the Home Mission Fund,—both unsolicited—one in Eastern Ontario and the other in Western Ontario. Rev. A. A. Scott, of Zion church, Carleton Place, fearing there might be a shortage, asked his congregation a fortnight ago for a special contribution. The following Sabbath they contributed specially \$171. This was over and above their regular contribution for Home Missions. The Rev. Dr. Battisby, of St. Andrew's Church, Chatham, another member of the Home Mission Committee, telegraphed that we could rely upon a least \$875 from him. If all our ministers and people were like-minded, how easy it would be to get money sufficient to carry on the work in every department.

R. H. W.

Toronto, 4th March, 1905.

THE LOVE OF GOD.

Rev. D. Cameron, Oakville.

The love of God is the foundation of our eternal salvation. "I have loved thee with an everlasting love, therefore, with loving kindness I have drawn thee." Jer. xxxi. 3. It is a gift from God to a perishing world. And the greatest manifestation of this gift of love is God sending His own beloved Son into the world to die for sinners. "The just for the unjust, that He might bring us to God." Herein is love not that we loved God; but that God loved us and sent His Son to be the propitiation for our sins. I. John, iv., 10. The love of God cannot be purchased. Nothing can buy it, or take, or fill its place. The love of God is the oldest and the most enduring of all the graces. Faith and hope shall cease to exist when they have accomplished God's purposes in believers. The love of God shall live forever. No change that can take place, either in time or eternity can destroy it. It is the overflowing of the love of God into the soul. "We love Him because he first loved us and gave himself for us." The love of God in the soul is the most delightful, pleasing and strongest of all the affections; it draws us unto God and binds us unto Him as no other thing can do. Those who are without the love of God cannot realize its value. To be without the love of God is to be without God, real joy, lasting happiness and blessedness. The love of God is an attribute of God working in the new man in Christ Jesus, making the service of God delightful and profitable to the worshipper and honouring and glorifying to God. The love of God is the eternal bond of union between God and His redeemed people. Paul says: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. viii., 38-39.

RALPH CONNOR ON THE BILL.

In a letter to the Canadian Club, Toronto, Rev. C. W. Gordon ("Ralph Connor"), of Winnipeg, speaking of the proposed invasion of rights, says:

"I can hardly imagine how a statesman of his first-class ability, his sense of what is wise and just, should have fallen into such a serious mistake. He is fasting by constitution, by the act of creation, a system of education upon the territories which, while it may seem to suit conditions as they are at present, may not be at all suitable in twenty or thirty or fifty years. No government has the right to lay any country in subjection to the dead hand of the past.

"I am the more surprised at Sir Wilfrid because he has shown himself the champion of provincial rights, and be-

cause especially he has shown himself superior to the influence of the clerical party in his province. No one will doubt for a moment that this legislation is proposed simply because a certain section of our people fear that the interests of their church will be adversely affected in the creation of the new provinces.

"I cannot tell you how deeply I am disappointed in our premier, a man who has been to me, throughout his whole career, my ideal of a Canadian statesman, but I cannot help feeling that in this instance he has allowed his judgment to be clouded and his mind to be disturbed from its wonted equitable poise by the undue influence of a bigoted and sectarian group of his followers.

"I believe in the fullest right given to the various churches to instruct the children of their faith in connection with the public school, but I do believe that it is essential to our developing a united and harmonious nation in the west that our children should be educated together. In Winnipeg the present system is working splendidly. We have Roman Catholics and Protestants, Jews and Gentiles, Hungarians, Ielanders, and Swiss—all sorts and conditions of children, passing through our public schools, and so being brought into a sympathetic and friendly acquaintance with each other.

Belfast Witness: The Revival has spread to the Isle of Man. During the past few weeks at least a hundred professions of conversion have been recorded in Peel Circuit, and in the same period eighty persons have professed conversion at the Wesleyan church in the little village of Ballasala, in Castletown Circuit.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Western Block, alterations and additions," will be received at this office until Wednesday, March 15, 1905, inclusively, for additions and alterations of the Western Block, Departmental Buildings, Ottawa, Ont.

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

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures; and, that if called upon to enter into contract, they will be bound to complete the whole of the works within eighteen months from the date of acceptance of tender.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By order,
FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, February 28, 1905.

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

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

WORDS AND WORKS OF JESUS.

For three months we have studied the Saviour's life as described by John. The coming three months also will be occupied with this wonderful story. To-day, we pause to review what we have already learned.

Begin with some questions about John, the writer of the Gospel. Bring out the facts, that he was a disciple of John the Baptist, and was by him directed to the Saviour. Ask about his purpose in writing the Gospel, as stated in the Golden Text for the Quarter, and about the other books of the New Testament which he wrote. Get from the scholars the title by which John is known in this Gospel.

If possible, have a map—if there is not one in the school, a simple outline on the blackboard will suffice,—and at this point, question about Places. Endeavor to get the name and position of these places firmly connected in the scholars' minds with the events in the Quarter's Lessons which happened at or the names of persons in the Gospel story who lived in them.

Make sure that, from this time, Bethabara will recall John the Baptist's pointing to Jesus as the world's Saviour; Bethsaida, the three apostles, Peter, Andrew and Philip, whose home was there; Cana, the first recorded miracle of Jesus; Jacob's well, the gift of the living water; Bethesda, the healing of the cripple; the grassy hill-side to the north-east of the Lake of Galilee, the feeding of the five thousand; and Jerusalem at the Feast of Tabernacles, the great discourses of Jesus and is revelation of Himself as the light of the World.

The Quarter's Lessons describe five miracles. Have the scholars name these. Try in the briefest way to draw from each miracle some one practical truth. For example, the first teaches us the sympathy of Jesus with our innocent joys; the second, the stress He lays on faith; the third, points to himself as the Bread of Life; the fourth illustrates His willingness to give us strength to do His bidding; the fifth shows us our duty to relieve our suffering, however it may have been caused.

Along with the miracles of Jesus go His teachings. Some of these stand out very prominently in the Lessons we have been studying. The opening Lesson contains most important truths about Jesus Himself. Recall how He is described as

Golden Text—John 20 1. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

the Son of God, who became man for our salvation. Then, fix attention on the following points:

1. How to become God's children—Lesson I. Make it clear that God is willing to receive us. We are responsible for accepting or rejecting His gracious offer.

2. How to enter the Kingdom of God. Our Lord made this very clear to Nicodemus in Lesson V.

3. How to be made free from sin. Impress once more the terrible nature of sin's bondage, and point to the blessed Son of God, who gives us glorious liberty. (See Lesson XI.)

4. How we may receive the Holy Spirit—Lesson X. Show how simple the way. It is just as simple as drinking a cup of water. We have but to trust Jesus, and He will bestow on us this greatest Gift.

A little time should be made sure of for a brief talk about those whom Jesus won to be His followers. Take the first group described in Lesson II. Question about the way in which each one was brought to the Saviour, and point out how each found complete satisfaction in Him. Then take up the others. Trace the history of Nicodemus, the night visitor, afterwards the defender of Jesus and the helper of Joseph at His burial. Besides, there are the woman of Samaria, her interview with Jesus described, and its effect upon herself and afterwards on her countrymen—; and Herod's courtier with his household, and the Bethesda cripple, and the man born blind.

All these became the friends of Jesus—and with what good reason. And—press home this thought in closing—has He not done as much for us as for them? Think of all we owe to His life and death. Has He not the best of claims on our love and service?

SELECTIONS ON COURAGE.

Zenophon tells us that at one time the Persian Princes had for their teachers the four best men in the kingdom. (1) The wisest man to teach wisdom. (2) The most just, to train the moral nature. (3) The most temperate to teach self control. (4) The bravest to teach courage. All these qualities and more, in the highest degree, are found in Jesus—if we take Him in His fullness, all these will be ours and we will be complete in Him.

Scripture Reading, Joshua 1: 1-9.

It has always required courage to rebuke sin and declare the whole counsel of God and the one who does it will not be popular in the eyes of the world. It requires courage to tell men unpalatable truths. It required courage for Nathan to say to King David, "Thou art the man." It

required courage for Elijah to say to King Ahab that he and his father's house, by forsaking the commandments of God and following Baal, had troubled Israel. It required courage for Jeremiah to stand before the fallen priests and prophets, and princes of Israel and say to them, "God says I will make this house like Shiloh and make this city a curse to all nations of the earth." It required courage for John the Baptist to say to the Pharisees and Scribes who came into the wilderness who came into the wilderness to hear him. "O generation of vipers who hath warned you to flee from the wrath to come." Paul required courage to defy the godless authorities at Philippi and to rebuke the Roman Governor at Cesare. But what is the favor of man compared with the favor of God? What is the enmity of man whose breath is in his nostrils compared to the just indignation of a righteous God before whom we shall all stand and give an account of the deeds done in the body? God help us Christian workers to be faithful in our day and generation.

Let us pray for easy lives, but to be stronger women. "Do not pray for tasks equal to your powers, pray for powers, equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle. Every day you shall wonder at yourself, at the greatness of the life which has come to you by the grace of God."

It is said that on one occasion, Napoleon, standing before his troops, asked for one hundred men to lead a forlorn hope. He frankly told them that every man would doubtless be killed the moment the enemy opened fire. Who would dare to respond to this call and die for his Emperor? Lifting his voice, Napoleon said, "One hundred men forward! Step out of the ranks!" It is said that the whole regiment as one man, instantly sprang forward. Shall we be less responsive when Christ calls us, not to die for him but to live for others, when he himself leads the way? Let us get a motto from Peter's prompt response, when Christ bade him lower his nets after fruitless fishing:

GIVE.

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if to-morrow
Found you where waiting was o'er;
Give as you would to the Master
If you met His searching look;
Give as you would of your substance
If His hand your offering took."

ONWARD.

Give us this day our daily bread we pray,
And give us likewise, Lord, our daily thought,
That our poor souls may strengthen as they
ought,
And starve not on the husks of yesterday.
Phillips Brooks.

REFLEX INFLUENCE OF MISSIONS.

Prov. 11: 24-34.

When the beating of the heart sends the blood out through the arteries, it looks like a process that would be fatal to life. It is the very opposite; for by the same heart action a thousand veins are replenishing the heart again, and to make it anew a center of life-giving power. This is reflex action.

A similar process is taking place as the result of missionary activity. One man opposed the sending out of missionaries to the heathen on the ground that we had no religion to export. But experience has proved that the converse is the truth; we will soon have none, if we do not export it. "There is that scattereth, and yet increaseth; and there is that withholdeth more than it meet, but it tendeth to poverty." (Prov. 11:24.) In forty years the anti-missionary Baptists in the United States dwindled from 68,000 to 40,000, while in the same period the missionary Baptists made the enormous increase of 68,000 to 3,000,000. Religious enthusiasm abroad helped to fill the churches at home to overflowing.

What are some of the ways in which this "reflex influence" is felt?

1. It sets up a higher standard of loyalty and devotion to Christ.

Christ's command, "Go ye into all the world and preach the Gospel to every creature" (Mark 16: 15) is based upon His authority. "All authority is given unto me," . . . "Go ye therefore" (Matt 28: 18, 19 Rev. Ver.). Any Christian who is not honestly trying to carry out this command is really denying Christ's lordship over his life. On the other hand, to obey it is a real test, because it often involves so much sacrifice, and the greater the sacrifice involved, the higher the spiritual tone of the church at home.

2. It is the surest way to increase and strengthen the church at home.

Missionary history is full of illustrations of this fact. In 1849 Pastor Harnes began a Foreign Missionary work in Hermannsburg. Short-sighted prudence would have said, "You should confine your means and strength to your own parish." But he had the faith and courage to obey Christ's command, with the result that before the century closed he had established 59 stations among the heathen, with 68 foreign and 227 native workers. Did his home church suffer? On the contrary, he received into the church at Hermannsburg 10,000 members.

John R. Mott, says:—"There is no better way to quicken the activity of the church in the work right at her doors than to bring before her members the triumphs of Christ in the most difficult fields." Jacob Riis is right in his contention that "for every dollar given for those in need abroad, the spirit that gives it provides ten for home use." The story of missionary trials and triumphs cannot be told without kindling enthusiasm in hearts at home. "Faith cometh by hearing."

3. It produces a larger Christian-

ity, or rather, a larger type of Christian at home.

When men begin to study the world map, as Carey did in his cobler's shop at Hackleton, they can no longer be "little Christians." They begin to think and pray and live imperially. When Jesus said to His disciples, "Lift up your eyes, and look upon the fields, it was a clarion call to a larger Christianity. Livingstone and Duff and George Leslie Mackay and James Robertson were men of large heart, because they had wide sympathies and a large outlook upon life. As we begin to see the majesty of God's plan for this age—"to preach the gospel to every creature," and fall in with it, our minds and hearts enlarge. One of the things that not only exhibited Paul's greatness, but helped to make him great was his ceaseless "ambition" "to preach the gospel in the regions beyond." (2 Cor. 10: 16).

4. It furnishes an unanswerable argument for Christianity.

Every Christian life is such an argument, but how much more forceful when it is a life raised up from degraded savagery to purity and intelligence by the simple transforming power of the gospel. Even Darwin admitted the force of this argument, when he saw the transformation wrought in the degraded antagonians, and he became a subscriber to the funds of the South American Missionary Society.

Kayark, the degraded Eskimo in Greenland, was such a witness for Christ that his life helped to change the whole community. Africaner, the "Hottentot terror," as he was called, when converted under the living ministry of Dr. Motfat, became a true helper to the great missionary and a humble and devoted witness for Christ. So we think of Kanavalma II, the "Bloody Mary" of Madagascar, and Pastor Hsu, the Chinese scholar, and Narayan Sheshadri, the Brahman apostle, and Joseph Neesima, the great educationalist of Japan; such trophies of grace as these are a stronger defence of the Gospel of Christ than whole libraries of books.

Thus we see that, when Jesus Christ, after His resurrection, gave the great missionary commission to His disciples. He made it as much a privilege as a duty, a means of grace for the perfecting of their spiritual life, as well as a means of salvation for a fallen world.

The tree casts its shadow when the sun shines, and the failures of our lives stand out most conspicuously when the love of God shines the brightest. But there is no shadow between the tree and the sun! It is not a blessed reflection that no medium intercepts between the believer and his Saviour? We may not be able to deliver ourselves from the remembrance of failures and of incompleteness; we may not be able to sever ourselves from our shadows; but between us and our Redeemer there is only the light and the joy of his countenance.

PRAYER.

Almighty God, to the hunger of our hearts do thou apply the bread do thou apply the waters of the river of life. Revive the drooping. May they look up where they cannot stand up. Look upon thy servants who have to face the world day by day,— whose life is often a battle, whose strength seems wasted. Give them grace, work in them thy peace, and give them hope. Teach thy servants that all this world can give is but a splendid nothing. Show them that if the whole world were at their feet it would ultimately fall away and leave them without possession and without rest. May we set our affection on things unseen and eternal. May our faith dominate time and sense and may we even now sit down in the kingdom of God. And this we ask in Jesus' name. Amen.—Selected.

Many a man's fate has been increased by his doubts. Being honest he has investigated the grounds of doubt and has found beneath the rubbish of unbelief a firm foundation for faith to rest on. Doubt often arises from the mis-information which we have allowed to gather over the Bible, as the silt of the desert around the base of the pyramids. The deeper we dig the broader the foundation.

Th greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God, is most unflinching.—W. E. Channing.

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C. BLACKETT ROBINSON, Editor.

OTTAWA, WEDNESDAY, 15th MARCH, 1905

The Presbytery of Orangeville nominates Rev. Dr. Armstrong, of Ottawa, for the moderatorship of next General Assembly.

The Montreal Witness says: "The one thing a large proportion of our men who are rapidly reaching what Dante called 'the midway of life'—which is five years before forty—have to talk about, is the last hockey or football match or yacht race. These are excellent pastimes, but very meaningless things to live for."

Ministers of all denominations have lately been consulted with the object of planning a great religious revival in New York. It is admitted on all hands that there is ample scope for evangelistic effort in that city. To expedite matters, the Rev. Dr. Richard Hartley, a Baptist pastor, has been sent to Wales as a sort of envoy, charged to report on the best methods to adopt to secure the conversion of New Yorkers.

It is with sincere regret we notice announcement of the death of Rev. John Wood, one of the best known Congregational ministers in Canada, and for sixteen years minister of the First Congregational Church in this city. He was stationed 21 years ago in Brantford, Ont., was editor of the Canadian Independent, Toronto; superintendent of home missions for three years, and resided at Truro, N. S., for four years. In his own denomination he was greatly valued for his gifts as a preacher, as well as for his literary and executive ability, but everywhere he was esteemed and loved for his helpful, kind disposition, and for his close walk with the Master he so cheerfully served for more than half a century.

THE DOMINION PRESBYTERIAN

PRESBYTERIANS AGAINST THE AUTONOMY BILL.

Presbyteries are pronouncing in unmistakable terms against the Autonomy Bill at present before Parliament. Especially is its disregard of "provincial rights" condemned; and surprise is expressed at Sir Wilfrid's change of front on this principle, so ably enforced by him in past years.

Toronto Presbytery: "The proposed legislation is an unwarrantable interference with the principle of Provincial rights, the matter of education being entirely one of Provincial jurisdiction, that such legislation by proposing to make separate schools an integral part of the Provincial constitutions, and in such a manner as to bar all future movements looking towards the adoption of one uniform national system of elementary education for all classes and creeds, meets with entire condemnation from this Presbytery, and that the proposed legislation is a violation of the principle of the complete separation of Church and State in this country, a principle that we strenuously maintain."

Paris Presbytery: "Desires to enter a vigorous and unqualified protest against the education clause in the acts constituting the Provinces of Alberta and Saskatchewan, and submits that the legislation proposed to be enacted is contrary to the whole spirit of Confederation, which for the good of the whole Dominion, leaves to the control of the provinces such domestic problems as education."

Glengarry Presbytery: "A strongly worded resolution was passed opposing the clauses in regard to Separate Schools in the Autonomy Bill for the Provinces in the West.

Stratford Presbytery: "Whereas Sir Wilfrid Laurier has introduced two bills into the House of Commons creating the new Provinces of Alberta and Saskatchewan; whereas there is a clause in these bills intended to make the maintenance of a Separate School system a permanent constitutional obligation of these Provinces; whereas the British North America Act provides that such Provinces may make their own laws in relation to education subject to the rights of the Dominion parliament; whereas the proposed legislation is an act of interference with Provincial rights; whereas we desire peace and unity among the several people and creeds which make up the new provinces and depreciate any legislation that would hinder the consolidation of our Canadian life and national sentiment; we, therefore, as a Presbytery, respectfully protest against the above mentioned claim and pray that the Government leave the question of education to the control of the new provinces."

AN IMPORTANT SUBJECT.

A deputation from the Canadian Association for the Prevention of Consumption and Other Forms of Tuberculosis consisting of the Hon. Edwards, President of the Association, Sir James Grant, Sheriff Sweetland, Professor Robertson, and Rev. Dr. Moore, waited upon the Hon. Premier Haultain with a view to secure his interest and co-operation in the work of the Association. The subject was presented by the Hon. Senator Edwards and supported by Sir James Grant, whose remarks were supplemented by Professor Robertson and Sheriff Sweetland.

In substance, the members of the deputation said that in view of the contagious character and great ravages of Consumption the state of the country had become so grave as to demand the united efforts of the whole people to meet the emergency. That the invalidism and mortality from this disease are so enormous as to be utterly beyond the resources of private benevolence; that the municipalities and even the provincial authorities though beginning to awake to the seriousness of the situation, require to have their efforts stimulated by the promise of assistance; that the disease is widespread, and the sufferers constantly passing from one province to another in search of health; that no province can spend money beyond its own borders, and that those provinces in particular which are known to have an exceptionally fine climate and are becoming popular as health resorts, cannot be expected to provide for the sufferers from abroad as well as those who properly belong within their own borders; therefore it is necessary for an appeal to be made to the Dominion Government for assistance in the establishment of provincial institutions for the relief of those who cannot travel, that they may be treated at home, as well as to relieve, if possible, the burden thrust upon the newer provinces and territories by the influx of health seekers.

Premier Haultain in reply expressed his pleasure at meeting with the deputation and assured them that he knew something of the work of the Association and of his sympathy with and interest in the objects set forth in the constitution of the society, his readiness to co-operate with the society in promoting the welfare of the country. He believed that this was a matter for Federal action.

There are certain difficulties which might be raised in view of certain aspects of the question, and the very natural fear of establishing a precedent. At the same time he thought we need not hesitate to do a good thing today, lest we should be called on to do some other good thing tomorrow.

The members of the deputation then withdrew, well pleased with the result of their visit.

HUNGARIAN REFORMED SYNOD.

The last General Council of the Pan-Presbyterian Alliance having commissioned its general secretary, Rev. G. D. Matthews, D. D., to visit the Reformed Church of Hungary and secure if possible its co-operation, Dr. Matthews attended the General Synod at Budapest, which assembled November 9, 1904. This body consists of 112 members,—ministers and elders in equal proportion,—representing 56 presbyteries. The Hungarian Reformed Church has for its chief symbol the Second Helvetic Confession, written by Bullinger in 1562 and published in Latin in 1576. There are now in Hungary five provincial synods, forming practically independent denominations but uniting for certain federal purposes in a general synod once in three years. One of the provincial bodies—that of Transylvania—is pronouncedly Unitarian in its views, but the others are less affected by these influences than formerly, and have come into closer touch with the English and Scotch churches in matters of belief. The General Synod of the Reformed Church in Hungary always chooses two moderators,—one, a minister, who presides at all ecclesiastical debates and discussions; the other, an elder who has charge whenever the business interests of the church are involved. Many of the lay delegates present at the late General Synod were Hungarian magnates, all of whom came to the opening session in their magnificent national costumes. The civil curator, or as we should say, vice-moderator, was Baron Banffy, who practically conducted the whole session. The Synod never reached the request of the Alliance presented to it by the general secretary, but promised to take it up at some adjourned meeting, evidently favoring the invitation should it be found unopposed by the state, to whose final authority all churches are constrained to bow.

UNION CREED FOR AUSTRALIA.

The Methodists, Congregationalists and Presbyterians of Australia having long debated the question of federation, it has fallen to the Presbyterians to propose a creed for the united body. The late General Assembly of the Presbyterian Church in Australia proposed a short creed containing nine heads, as follows: (1) The supreme and full revelation of God to man is the Lord Jesus Christ; the supreme authority in doctrine and duty is the Holy Spirit speaking in the Old and New Testaments. (2) God is personal, transcendent and omniscient. (3) The Godhead is essentially triune. (4) Jesus Christ is God manifest in the flesh, truly God and truly man. (5) God is love and his love is holy and sovereign. (6) The divine Fatherhood expresses an eternal relationship which has been revealed most clearly by Jesus Christ though whom the children of men come into possession of the Spirit and the privileges of son-

ship. (7) Sin is universal in the human race, and it implies lawlessness and alienation from God, and unless repented of and forgiven, involves eternal death. (8) Salvation is wholly of God, having the Father as the source, Jesus Christ as the mediator and the Holy Spirit as the agent, and is appropriated by faith. (9) The active and passive obedience of Jesus Christ is vicarious and propitiatory."

U. S. and English Publications.

Senator Drummond, at Ottawa, and the United Chambers of Commerce of Great Britain, are at one in urging the British postal authorities to reduce their postal rates and arrangements as regards British periodicals of every kind for Canada, so as to make them as favorable as those between Canada and the United States. This is the least that should be done, seeing the United States has so much the advantage in time. We doubt if British publications will ever be able to compete in Canada with those of the near-at hand Republic, but much more could be done than yet has been done. In certain lines, in the graver monthlies and weeklies, Great Britain is beyond compare; though in publications calculated largely for wholesome entertainment, our transatlantic kinsmen have nothing to present of equal attractiveness to say Harper's Monthly or The Century Magazine.

It is not very easy to build up special Chinese walls to bar out publications in the English language. The English speaking world is a pretty big ocean, the tide of which rolls this way and that, like the wind, as it listeth. This has been emphasized by Mr. S. Morley Wickett, lecturer on Political Economy at Toronto University, who spoke recently on "Canadian and United States Migration." In fifty years the loss of Canada to the United States has amounted to 3,250,000. But with so large and rich a country to the southward holding out inducements, how could it have been otherwise. But now a strong return migration to Canada from the United States has set in. Mr. Wickett thinks that "while these international migrations may at times be regrettable, they are not without advantages as a whole to the nation and the individual;" that they will continue; and that the presence of so many Canadians in the United States, and of "Americans" in the Dominion, cannot be other than a pledge of amity and peace.

The Quarterly Temperance Lesson.

There seems to be nearly a unanimous opinion the time has come for a vigorous pledge-signing movement throughout Canada, in order that the young may be warned and protected, and in order also that a solid foundation may be laid for continuous advance in the fight against the liquor evil. As in other departments of moral reform, we know of no sphere more

important than the Sabbath School. The quarterly temperance lesson should be judiciously, yet vigorously employed; the speaking need not be "fanatical," as some would say, yet effective, and along lines of common sense, and with the quarterly occasion there should be full opportunity for pledge-signing. Some pledges have three clauses—anti-tipping, anti-treating, and anti-bar-room. Others have simply the pledge to abstain until the signer is 21 years of age. These are matters of method. The great thing is to make the quarterly temperance opportunity in the Sabbath School effective, and to combine with it a pledge signing movement. There should never be any doubt in any Sabbath School as to whether its influence as an organization is for or against the liquor traffic.

Literary Notes.

The Cosmopolitan for March (Irrington, N. Y.), opens with a well illustrated article on "King Carnival in France and Italy. Then follows an exhaustive account of "The Empire of Rothschild"; and after that several excellent short stories, including such writers as Martha McCulloch-Williams, Howard Markle Hoke, Lee Wilson Dodd and Clinton Dangerfield.

Blackwood's Edinburgh Magazine for February (Leonard Scott Publication Company, New York, contains several articles of great interest, in addition to a long poem by Alfred Noyes and instalments of the three serials now running. The war is of course given a fair share of attention, and literary matters also are not overlooked. Under the heading "The Renascence of Sycophancy," a most trenchant criticism is given of James Douglas' work "Theodore Watts-Dunton: Poet, Novelist, Critic." Two other books reviewed are Mr. Owen Seagram's "In Cap and Bells," and "Poems by Alfred Noyes."

That master of paradox, Mr. G. K. Chesterton, rises to a note of real eloquence in The Independent Review, when he protests that the Liberal-Imperialists have made Expediency not Right, their watchword. His argument, which he calls "The Poetic Quality in Liberalism," is reprinted in THE LIVING AGE for March 11. Discussion of the servant problem does not seem to be confined to the domestic journals. It occupies a prominent place in at least four of the leading reviews of the month. The candid and sensible contribution of the Viscountess Barrington to The National Review re-appears in THE LIVING AGE for March 11.—Few practical philanthropists possess the literary gift in so marked a degree as does the Superintendent of District Nurses in London, whose contributions to The Contemporary are attracting such attention. Her latest article, "Husband and Wife among the Poor," may be found in THE LIVING AGE for March 4.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

A POCKETFUL OF SUNSHINE.

"A pocketful of sunshine
Is better far than gold;
It drowns the daily sorrows
Of the young and of the old;
It fills the world with pleasure,
In field, in lane, and street,
And brightens every prospect
Of the mortals that we meet.

"A pocketful of sunshine
Can make the world akin,
And lift a load of sorrow
From the burdened backs of sin;
Diffusing light and knowledge
Through thorny paths of life;
It gilds with silver lining
The storm clouds of strife."
Ladies' Home Journal.

THE SPIDER'S "BUSY-BODY."

By Jane Ellis Joy.

Jamie was making good use of his eyes. It was his first visit to the city, and he was riding up town with mama in the trolley car. They were going to see grandma.

At the second-story windows of many of the dwelling houses the little boy saw something that looked like a little box held up to the window-sill by a flat, elbow-shaped iron rod. "Mama, what are those funny things at the window for?" he asked. Beside mama and Jamie there were only one old gentleman in the car, and he was asleep.

"They are window-mirrors, dear," answered mama. "A person looking into one of them from inside the room can see up and down the street. And when the door-bell rings, one can look into the mirror and see who is on the door-step. Sometimes the little glasses are called 'busy-bodies' because they tell so much."

When Jamie got to grandma's house he learned more about the busy-body, for grandma had one at her bed-room window. Jamie would often stand at this window when grandma and mama were talking or sewing, and when the door-bell would ring he would say, "It's only a huckster," or "It's a man selling brooms," or "It's a lady."

Jamie had a great deal to tell about the wonders of the busy-body when he got home. "At grandma's you can sit at the front window up stairs and know everything that is going on in the street!" he told papa. "You can see everybody, and nobody can see you looking. They're awful cunning—those busy-bodies."

In September Uncle James, who was a naturalist, came to Jamie's home in the country to study the habits of spiders. Jamie thought spiders very ugly. He wondered how his uncle could spend so much time looking at a common spider's web.

"Say, uncle," he asked one day, "did you ever see a busy-body? Wasn't it a smart man who got them up?—invented them, I should say?"

"Yes, it was," smiled Uncle James.

"But long before the idea of the busy-body came into the head of the inventor of them, the little common spiders had their busy-bodies."

"O uncle, you're joking," laughed Jamie. "How could spiders have busy-bodies—real ones?"

"No, I'm not joking," said uncle. "Some spiders have a cunning little arrangement that answers all the purposes of a busy-body. Come along with me to the garden, and I'll show you something."

Jamie got his hat. He was eager to see the busy-body of the spider. As they walked toward the fence uncle told him how the net of the spider caught and held flies and other little insects on which the spiders fed.

Directly they came to a spot where a spider's web was stretched from a fence-post to a near-by rose bush.

Uncle crouched down on the long dry grass a little distance away, whispering to Jamie not to move quickly or speak loud.

"Because we don't want to scare Mr. Spider if he should happen to be around," said Jamie under his breath.

"That's the idea," said uncle. "When you want to get acquainted with timid creatures it doesn't do to frighten them. Now I want you to look closely at that web."

"I'm looking," said Jamie, who was on his knees close beside uncle.

"Do you see that loose strand attached to the middle of the web, slanting upward to a leaf of the bush?"

Jamie had not seen this outside line at first, but he saw it now. It was not woven into the web like the other lines. The far upper end of it seemed to be attached to the under side of the leaf. "Yes," said Jamie. "What's it for?"

"It's the spider's 'busy-body,' said uncle. "Very likely Mr. Spider is hiding under that leaf. By means of the line, one end of which is fastened on the spider's body, the cunning fellow knows when an insect is caught in the net. By the busy-body he would know the difference between the touch of a fly on the net and the stronger jerk of a wasp."

Sometimes Mr. Spider doesn't care about taking too much trouble to secure his dinner. When he is afraid a large insect caught in his web might sting him, he concludes to stay hidden under the leaf, and to wait for prey not so hard to manage. That's where his busy-body comes in handy. Naturalists call the little contrivance a 'draw-line.' You see it answers the purpose of a busy-body to the spiders. Only, instead of seeing through it, they feel through it."

Jamie was interested. "I never supposed spiders knew so much," he said.

THE NEW JAPAN.

The extraordinary patience, humility, truthfulness, and humanity with which the Japanese have so far carried on the war with Russia, is used by some critics as a proof that Christianity is not the only, nor the highest, spring of virtue among mankind. Here is a heathen nation showing how to wage war, not only with signal bravery and skill, but with greater consideration for humanity than has ever been shown by Christian nations. It must be remembered, however, that Japan has learned her civilization from Christian countries; that her statesmen, many of them, have imbibed not a few of their ideas from missionary teaching; and that, while as yet there has been no official acceptance of the Christian faith, its influence has been at work for a generation, permeating the new ideals of modern Japan. The true inference is that if this rejuvenated nation only becomes Christian, she is calculated to play a truly beneficent part in the world's affairs.—Christian.

WHAT'S IN A NAME.

At Montreal the advertising manager of the Canadian Pacific is a man named Ham, and the city ticket office is in charge of man named Egg. The two are fast friends, and if both happened to be out of town at once inquiries for Ham and Egg are "re-quired. By a coincidence both report to an official named Bacon, whose chief clerk is named Brown. Recently Ham and Egg were both in Bacon's office. The telephone rang and Brown answered. He caught an inquiry for the Canadian Pacific office, and said: "This is it."

"Who's this talking?" asked the voice.

"This is Brown. Do you want Bacon?"

"No, I don't want bacon, brown or any other way. I want one of the Canadian Pacific officials."

"Well, will Ham and Egg do? They're both here."

"I don't want any of them! Central switch that cheap hash house off this wire!"—Seattle Post-Intelligencer.

A juryman who appeared before Sir James Hannan in a London court-room recently, was in deep mourning and claimed exemption from service on the ground that he was interested in a funeral that day at which he desired to be present. "Oh certainly," said the courteous judge, and the man went sad faced away. "Do you know the man you have exempted?" asked the clerk. "No," said Sir James. "He is an undertaker," was the reply.

WHEN MOTHER IS BLUE.

By Margaret E. Sangster.

"When mother is blue I just put on my hat and run away. It takes all the sunshine out of the house, and I can't stand it."

The speaker was a girl of twenty, with an apple-blossom face and merry eyes. One saw at a glance that her life had been free from the pressure of much care, just as one reads, between the lines, in looking at mother's countenance, that the elder woman had fought a long battle with adversities of various kinds. In that faded face the eyes may once have been merry, but they had grown thoughtful, and it was hard to believe that the matron had ever been re-proved in her youth for indiscreet and immoderate hilarity. Yet, as she smiled at her daughter's impulsive speech, she said:

"I once was as gay as Gertrude ever is. In fact, I was noted for my irrepressible spirits. The discipline of experience has toned me down, but I am almost always cheerful."

"Yes, indeed," said the daughter, patting her mother's cheek, "and that is why I am so disturbed when she is out of sorts, the dear, brave lady. I feel as if the bottom had dropped out of our scheme of living when mother gives up and folds her hands in melancholy."

I went on my way with a new appreciation of the mother's value to a home. Motherhood implies so much, must mean so much in every environment, and in our households what do we not expect from her who is at the helm? She manages the domestic economy, often doing most, if not all, of the work with her own hands. She is the confidante of the children, who bring to her the little daily troubles and trials, tell her of their school difficulties, and ask her to help at evening when they study the lessons for the next day. As her sons and daughters grow up, they more than ever need her counsel and support; more than ever lay their burdens at her feet, and receive from her wise and tender hands maxims and bits of advice as indispensable as daily bread. With everything they have to do, mothers sometimes grow weary, health fails, trials thicken, anxieties crush. The most elastic nature is not strong enough to cope with never-ceasing financial stress.

Mothers are very apt to lack variety in their lives. The younger people have the vacations, mothers stay at home and cook and sew. There is a limit to woman's power of endurance. Over many a lowly mound, bedewed by sorrowful mourners with honest tears, might be written:—"Died of monotony." Change of scene is better than medicine for many a malady of body and mind. Once in a while a surprise might be carried out by which the youth of a tired woman would be renewed.—Pacific.

SOME LINCOLN STORIES.

Avoiding Litigation.

Abraham Lincoln, the lawyer, was one day confronted by a complainant against the trespassing chickens of an indifferent neighbor. Because of the friendly relations existing between the two families, the client did not favor a lawsuit; killing the chickens might cause a feud, and a higher fence would be an insult.

"A hopeless case," said Lincoln; "you are taking the remedies from me. However, come back tomorrow."

The next day Lincoln learned from his client that he had two children and his offending neighbor three.

"Go home," said the lawyer after grave reflection, "boil a dozen eggs hard, and color them after the manner of Easter eggs. After each visit from your neighbor's chickens place one of these eggs in the yard. Your children will find them, and when they question you, credit the eggs to the offending fowls."

A few weeks later the client entered Lincoln's office, and said in explanation:

"When my little ones learned the source of those colored eggs, they went wild with glee, and with them tantalized their little neighbors."

Then the neighbors' children tried to keep the chickens at home, and my little ones tempted them away. After each visit there was a colored egg, and sometimes two.

"Those children worried themselves sick and made their parents frantic. This morning a load of palings and barb wire arrived at my neighbor's."

Abraham Lincoln's Wit.

Whole books have been filled with anecdotes of our great martyr president. None of them more strikingly illustrate his practical acuteness in a critical moment than that related by the late Bishop Simpson before the Yale theological students.

A committee from New York, composed of leading citizens, went to see Mr. Lincoln in reference to the conduct of the war.

After they had transacted their general business and the committee were making their way to the door—he was standing in the other part of the room—one of the gentlemen, who presumed on his acquaintance with Mr. Lincoln to ask particularly searching questions, stepped up to him, and, in the lowest tone of voice, said:

"Mr. President, I would like to know where Burnside's fleet is going."

Burnside had just sailed with a fleet, but the destination was unknown.

"Well," said Mr. Lincoln, in a low tone of voice, "would you very much like to know?"

"Yes," he said he would.

"Well, now," said Mr. Lincoln, "if I would tell you perhaps you would tell some one else."

"No," he said, "I would not."

Then Mr. Lincoln, putting up his hand to his face, and, as if to whisper, said loud enough for all to hear, "He's gone to sea!"

BABY'S OWN TABLETS.

A Pleasant Medicine Which All Children Will Take Readily.

You do not have to coax and threaten to get the little ones to take Baby's Own Tablets. The case with which they are given as compared with liquid medicines will appeal to every mother. None is spilled or wasted; you know just how big a dose has reached the little stomach. As a remedy for all the ills of babyhood and childhood arising from derangements of the stomach and bowels Baby's Own Tablets have no equal. Mrs. E. A. Jewers, Mitchell Bay, N. S., says:—"I think the tablets a blessing to both mother and children as I find them a certain cure for all the ills to which little ones are subject. I do not know how I could get on without them." Sold by all medicine dealers or by mail at 25c a box by addressing the Dr. Williams Medicine Co., Brockville, Ont.

Bobby was recovering from an unusually hard case of measles, and he could not go to sleep at the end of one restless, feverish day.

"I want father to come here," he demanded, insistently, and would not be put off by his mother's statement, that "poor father couldn't make him sleepy."

"He can," persisted Bobby, and hailed his father with a weak cry of joy. "Talk to me the way you talk to the infant class, father," he said impatiently.

THE BEST KIND OF NUTS.

"Hickory nuts are the best," said Ned, To his little sisters and brothers. "They are hardest to crack, but when they are cracked, They are nicer than all the others."

"Peanuts are better, I think," said Tom "They're the nicest nuts that they sell. So easy to crack, and most always, you know, You will find two nuts in one shell."

They talked of walnuts and butternuts, Of chestnuts, raw, boiled and roasted, And of his particular favorite kind, Each little child eagerly boasted.

Quiet and unnoticed in the throng Stood Carlyhead, funny and small, Who said, when the others had finished, "I think That doughnuts are better than all." Golden Days.

A FAIR EXCHANGE.

Dean Pigou tells this story: "I was showing two American ladies a few weeks ago over Bristol Cathedral, and after service I asked one of them what they said in New York of Bishop Potter, at seventy years of age, marrying a widow reputed to have \$1,500,000. 'I guess they talk about it,' was her reply, 'I trust them for doing that,' I said, 'but what do they say?' 'Oh, they say that the Bishop took a fancy to the widow's imite, and the widow took a fancy to the Bishop's mitre.'"

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

A very enjoyable and informal at home was given Friday afternoon in the parlors of St. Andrew's church, with the members of the Ladies Aid Society as hostesses. The object was to make the other members of the congregation and those who had joined more recently to become better acquainted. Mrs. Gilbert Allan sang during the afternoon, and refreshments were served from a prettily decorated table.

Much regret is expressed at the resignation of Miss Britton from the choir of Bank street church. Having over-taxed her strength she requires a period of rest.

Rev. E. F. Seylay, for 14 years pastor of St. Mark's (French) church, tendered his resignation, which has been accepted.

Rev. R. Gamble, Wakefield, was nominated by Ottawa Presbytery for moderator of the Synod of Montreal and Ottawa, which meets at Vankleek Hill in May.

A resolution was passed at Ottawa Presbytery congratulating the congregation of Zion church, Hull, on being now free of debt and self-sustaining. Rev. A. E. Mitchell, convener of the committee on supply, reported that there were vacancies in the pulpits of Bryson, Shawville and Fitzroy. These will be supplied as soon as possible.

The following ministers and laymen were elected commissioners from Ottawa Presbytery to the General Assembly, which meets in Kingston in June: Revs. Robert Eadie, James Taylor, N. McLaren, A. S. Ross, Dr. Armstrong, J. W. H. Milne, J. H. Turnbull; elders, J. McNichol, J. J. Byrnes, Lieut.-Col. McPherson, George Hay, J. R. Reid, J. Hope and J. D. Anderson.

An encouraging report on French evangelization was presented to Ottawa Presbytery by Rev. M. Patterson, Buckingham, convener, and arrangements made for supply of the missions and schools for the coming year.

The induction of Rev. T. A. Mitchell takes place at Manotick on 16th inst. Rev. P. W. Anderson will preach the sermon, Rev. D. M. MacLeod will address the pastor, and Rev. J. H. Woodside, North Gower, the people.

The last meeting of Ottawa Presbytery was held in St. Paul's church when the ladies of the congregation invited the members to a dainty luncheon.

The Erskine congregation has permission to mortgage their property for the erection of a \$29,000 church.

TORONTO.

Rev. James Wilson, Glenora, has accepted the call to Dovercourt church and his induction takes place 4th April.

The resignation of Rev. Dr. Armstrong Black will come before next meeting of Presbytery.

Mr. James Little, who has been assistant minister of Central Church, Hamilton, has accepted the call to Brampton.

The following were elected Commissioners to the General Assembly from Toronto Presbytery: By rotation, Revs. Armstrong Black, D.D., A. L. Geggie, J. A. Brown, B.A., J. A. Grant, A. McMillan, W. M. McKay, (Milton), R. H. Warden, D.D., Prof. James Ballantyne. By election Rev. G. M. Milligan, LL.D., Prof. W. McLaren, Rev. James Carmichael (King), Elders, James Alison, George Keith, Dr. R. W. Forrest, (Mount Albert), and J. K. Macdonald.

The New Beach Church asks to be raised to the standing of a self-supporting congregation, and will call a minister at a salary of \$1,000. They also expect to build this year.

The Rev. A. Faulkner, D.D., Picton, N. S., was nominated by the Presbytery of Toronto as next Moderator of the General Assembly.

At the annual meeting of the Toronto Chinese Mission Mr. Thomas Humphries, the Secretary, in his report stated that he had paid over 500 visits to the 226 laundries in the city. On several occasions he had had difficulty in making the Chinamen understand that he was a Ya Su (Jesus) man, but in the end he had always been treated hospitably. There are ten classes in Toronto, in which about six hundred Chinamen are enrolled, which is about two-thirds of the stationary Chinese population. During the year \$1,907 was received from collections, most

of which was sent to Dr. McKay's mission at Macao.

At the Presbyterian Y. P. U. convention Rev. James Murray of Knox Church made a strong plea for a revival in Toronto; and Rev. R. E. Knowles, of Knox Church, Galt, spoke on "The Two Incentives to Service." Both addresses were received with deep interest.

WESTERN ONTARIO.

Rev. Dr. Wallis, of Caledonia, preached the anniversary services at Muir's Settlement Presbyterian church, on the 19th February; and on the Monday evening following the annual social was held, when a most pleasant evening was enjoyed by a goodly number of the congregation.

The annual meeting of the Mimosa church was held in the church on the evening of Feb. 1st. There was a very full meeting and the various church organizations were shown to be in a flourishing condition. The Ladies of the congregation provided a very substantial tea, which greatly aided the social part of the meeting. The enviable state of affairs is in no small degree owing to the energy of the pastor, Rev. A. W. McIntosh.

The Ladies' Aid of St. Andrew's, Chatham, gave a Scotch concert and supper on Monday evening the 20th February, which proved very enjoyable.

On the 21st of February a tea meeting and entertainment were held in the Thamesford church. Owing to the stormy day the attendance was not so large as usual, but those who braved the elements were well recompensed for their effort. The choir of St. Paul's church, Ingersoll, gave some excellent music; and Rev. Jas. Rollins, of London, spoke on "Life."

The anniversary services of Knox church, Embro, were taken by Rev. Dr. Lyle, of Hamilton; and at the Monday evening social Rev. Mr. McVicar of Toronto gave an interesting lecture on the Lights of Old London. Rev. Mr. Gunn and the pastor, Rev. Mr. Patterson, also made speeches; and the congregation presented their pastor with a purse of gold as a token of their appreciation of the way in which he had managed to get rid of the church debt.

On the 21st February, Rev. Dr. Nixon gave a talk in the Hyde Park Church on his work as a student in the Northwest.

Rev. Arch. and Mrs. Blair have moved into the new manse at Nassagaweya.

On Sunday Feb. 12th the Presbyterians of Cayuga opened and dedicated their new church to the cause of God. Rev. Alex. Grant, of St. Mary's preached to a very large congregation at both services. On Monday evening a re-union tea and concert were given. Rev. Mr. Grant remained and with his wit, humor, and wisdom, proved himself ready for the auspicious occasion. Despite the inclemency of the weather the large auditorium was crowded and an excellent programme was rendered. The pastor Rev. A. T. Howard, and his session were greatly pleased to have the greetings and fellowship of the several ministers of the town. Mr. Howard as chairman made some happy remarks on the church's work and the cause to which the church is dedicated. In his words of gratitude to willing workers, he did not fail to thank the Town Council and many individuals for their generosity.

Rev. D. R. Drummond, the new pastor of St. Paul's church, Hamilton, and Mrs. Drummond were given a reception by the congregation on the evening of February 20th. After an hour of sociability and refreshments, Mr. and Mrs. Drummond were introduced by Sir Thomas Taylor, Chairman, and the new pastor thanked the people for the kindly greetings. Short addresses of welcome were given by Revs. Dr. Fletcher, Dr. Rose, E. A. Henry, R. Martin, J. C. Sycamore and Dr. Talling. On behalf of the Managers, checks for \$100 each were presented by Sir Thomas Taylor to Rev. Mr. Martin, who had acted as interim moderator, and Dr. Talling, who had supplied during the pulpit vacancy. Sir Thomas Taylor, Chairman of the

Pulpit Supply Committee, was thanked for his services by Mr. John Knox, on behalf of the Managers and congregation.

On the 12th February Mr. Walter Nichol, of Knox College, preached in Knox church, Woodstock; and Rev. Dr. MacKay, of Chalmers church, and Rev. M. Baker, of the congregational church, exchanged pulpits in the evening.

The annual congregational meeting in connection with the Bradford Church was held in the basement of the church on Monday night February 20th. In the absence of the pastor Mr. E. Garrett opened the meeting and afterwards was appointed chairman. The various reports presented were of a satisfactory nature showing the congregation to be in a prosperous condition. The report of the Treasurer, Mr. McDonald, showed that the total receipts to the General Fund for the year were \$530.12, with expenditures amounting to \$536.39, leaving a balance of \$13.73. The amount raised for the Building Fund was \$756.29. The debt on the church on March 15, 1904, was \$1,500, but there is a balance of \$301.29 to be applied thereon. The W.F.M.S. raised \$40.08, besides contributing clothing to the value of \$12. The total amount raised for Missions and Schemes was \$31.75, and for all purposes, \$1,588.94. Mr. S. J. Farris was elected Secretary to the Congregation. The retiring Managers, Messrs. Neilly, Curry and Stewart were re-elected, also Messrs. Davey and Parker in the room and place of T. Birrell and C. Elliott, resigned. Mr. D. Gunn resigned his position on the Board and Mr. J. E. Hodgson was elected to fill the vacancy. Auditors chosen, A. Wright and F. Archer. It was decided that moneys for the schemes of the church should be collected quarterly, per envelope, as formerly. Several matters of considerable interest to the congregation were discussed, after which votes of thanks were tendered to the choir, the treasurer, and the ladies who solicited subscriptions in aid of the Building Fund, and the meeting was closed with the benediction.

Rev. S. W. Gamble, of Kansas City, addressed three meetings in Knox church, Stratford, on Wednesday of last week, one to clergymen at 3 p.m., one to school children at 4.15 p.m., and another, a public meeting, at 8 p.m., at which he presented the claims the Lord's Day has upon the obedience of men.

In the absence of the pastor, Rev. G. Gilmore, of Blenheim, the pulpit was occupied on the 19th February most acceptably by Mr. Stevenson, the teacher at Guilds.

At a special congregational meeting of Knox church, Woodstock, held on the 22nd February four new elders were elected, two to fill the positions made vacant by the deaths of R. R. Fulton and Jas. Bain, and two additional ones. Archibald McPherson, Thos. Armstrong, Alex. Hastings and John Scott were added to the session's membership.

The tea-meeting held in the Bridgen church was a most successful affair, the proceeds being \$127.

The Presbytery of Stratford at a recent meeting accepted the resignation of Rev. Jas. Aubrey, of Monkton; Rev. N. D. McKinnon being appointed interim moderator. The pulpit was declared vacant on the 19th of February.

Rev. A. McVicar, late of Huntsville was inducted at Atwood on Feb. 16. Although the day was stormy and the roads heavy a good congregation was in attendance. Owing to the severity of the weather several of those to take part were not present. Rev. J. S. Hardie presided and preached the sermon, Rev. J. W. Cameron addressed the newly inducted minister and Rev. N. D. McKinnon the congregation. In the evening a reception was held. After a sumptuous feast had been served a program of well-prepared singing and addresses was listened to by an appreciative audience. During the course of the meeting Rev. J. D. Cameron was presented with a purse of fifty dollars in recognition of his efficient discharge of the duties of interim moderator of the session of Atwood. Mr. McVicar, who was the unanimous choice of the Atwood people, has been settled under most auspicious circumstances and looks forward to a successful and happy pastorate.

EASTERN ONTARIO.

Rev. Mr. Macdonald, of Lanark, took the services for Rev. D. Currie, M.L. of Knox church, Perth on a recent Sabbath, owing to the illness of the minister. The Courier speaks in high terms of Mr. Macdonald as a preacher.

Dr. Thomson, of Montreal, well known for his successful work among the Chinese of that city delivered an interesting address under the auspices of King's Daughters Mission Band of Knox church, Cornwall.

Rev. Dr. Campbell, of Perth, has been conducting the services in St. Andrew's church, Ayrrior.

Rev. Rod. MacKey, B.D., a graduate of Queen's, has been called to Hallville, Ont.

Beachburg and Westmeath Presbyterian congregations are prospering under the pastorate of Rev. A. D. Menzies. During the last year the two congregations raised \$2,460 for ordinary expenditure and \$850 for missions besides reducing the debt and improving their property. Rev. Mr. Menzies' salary has been increased from \$800 to \$1,000.

The choir of Balderson church, on behalf of the congregation, presented a purse of money of over thirty-seven dollars to Miss Minnie Cavers, the organist, who has served the church for several years. Mr. J. W. McIntyre read the address and Mr. James Cowie made the presentation.

NORTHERN ONTARIO.

Rev. J. Becket has been elected clerk of North Bay Presbytery in place of Rev. A. McVicar, removed from bounds; and the name of Rev. J. Sieveright, M.A., was at his request, placed on the appendix to the Presbytery roll.

The following appointments to the mission fields in North Bay Presbytery were made: Rev. J. Becket to Aspdin and Allensville; Mr. D. M. Reid, Berriedale, to Dunchurch; Rev. J. Garrioch, Warren, to Loring, and Rev. Mr. Anderson to Miberta. Rev. J. Becket, S. Childerhose and J. R. Mann were appointed delegates to the General Assembly; also the following elders, McDougall, North Bay, Proudfoot, Huntsville, and A. J. Young, Cache Bay.

At the recent meeting of North Bay Presbytery an interesting and encouraging report on Home Mission work was read by the Rev. Mr. Childerhose. All Missions asking for supply had received it and the work done during the winter months was in every way satisfactory. The report on augmentation was read by the Rev. G. L. Johnston and reported the removal of Sturgeon Falls and Cache Bay from the list as this field had become self sustaining while Mattawa was placed on the list. The Rev. Mr. Evans resigned the Mattawa charge and, as the congregation had signified their acquiescence, it was accepted.

St. Andrew's Church, Sault Ste. Marie, Ontario, Rev. W. C. Duncan, pastor, reports advancement in many directions. Owing to the commercial depression of the past two years, this congregation in 1904 lost 30 members, but added 25. The Sabbath school, over and above running expenses, paid \$100 to the building fund; and the Ladies' Aid Society raised \$500.00 for the same purpose. Total receipts from all sources \$3,372.00. The Sacrament of the Lord's Supper, was observed on the first Sabbath of March, when 17 new names were added, and 211 were present at the Table. The total membership is now 305.

Knox church, Owen Sound, Rev. R. J. McAlpine, pastor. The reports showed that 1904 was a banner year. Marked progress in almost every direction. During the year 187 names were added to the roll: 133 by profession and 54 by certificate, leaving the present membership at 858. A resolution of appreciation and thanks was heartily tendered the minister. Rev. R. J. M. Alpine, while at a later stage his stipend was increased to \$1,800 and free manse.

The good old Presbyterian practice of holding a "Diet of Catechising" was recently revived by Rev. J. Beckett, Sunridge, when the answers were surprisingly correct as far as memorized. Honorable mention was accorded to Norman Harkness, Flora Flanagan and Willie Duke for having at one sitting answered all the questions in the Primary Catechism.

On Thursday evening, February 9th, a gathering was held in the Bedford Church to say farewell to Mr. and Mrs. T. Birrell who for twenty-two years have been closely identified with the work of the church. A handsome clock and silver service were presented to Mr. and Mrs. Birrell, with the best wishes of the con-

gregation, and Mrs. McLan, another active worker in the church, who is about to leave Toronto, was given a cut glass fern bowl. Refreshment were then served by the ladies.

On Sunday February 12th Division street church, Owen Sound, celebrated its jubilee. Dr. Fraser and the pastor Dr. Sommerville, both gave historical addresses. Dr. Fraser sketched the history of the early days of the Presbyterian Church in Owen Sound and surrounding districts, while Dr. Sommerville continued the history as far as it related to Division street congregation; ending with a summary of the leading characteristics of the congregation—spirit of independence; Catholic spirit; work of the women; and the missionary spirit.

The tea meeting which was held on the 21st of February under the auspices of the Ladies' Aid of St. Paul's church, Kemble, was a very enjoyable affair. There was plenty of good music and several excellent recitations; and Rev. Mr. Deuglass, the Methodist minister, gave an interesting talk on Mormonism. Mr. Douglas who visited Salt Lake City last summer collected a considerable amount of information about the Latter Day Saints, and the address was most instructive.

The opening services in connection with the new Sunday school addition to Division street church were held Sunday last. Rev. John Neil, D.D., of Toronto preached at the regular services at 11 a.m. and 7 p.m. At 3 p.m. a mass meeting was held at which addresses were given by Dr. Neil, Dr. Sommerville, and other Sunday school workers. On Monday afternoon from 5.30 to 7.30 the Ladies' Aid Society served a supper after which addresses were given. And on Tuesday evening a children's social was held at which lime-light views were exhibited by Rev. C. T. Cocking.

On February 19th Dr. Margaret McKellar spoke in the Woodville church on her work as a missionary in India, and the following evening gave an address illustrated by lime-light views.

ALGOMA NOTES.

Massey is preparing to build a manse. Rev. J. A. Macdonald leaves Tarbutt and goes to Ophir.

Rev. M. N. Bethune leaves Blind River to take up work in the Presbytery of Owen Sound.

At a meeting of Algoma Presbytery three mission fields petitioned to be raised to the status of augmented charges, viz., Blind River, Massey and Welwood, thus indicating a fair measure of prosperity.

Several of Algoma mission fields have been differently arranged in order to more effective service. Soverby Livingstone Creek and Little Rapids constitute one field; Goldenburg, Billinghem and Iron Bridge will form another; and Bright and Dean Lake were placed together. Port Lock was removed from Tarbutt field and added to Aberdeen. Tarbutt is to have two services per Sabbath, with an afternoon service at Desbrats. Revs. D. McEachern, C. E. A. Pockock and Mr. J. H. Elliott were appointed a committee by Algoma Presbytery to visit Little Rapids, Soverby and Livingstone Creek to see if these stations can be suitably organized as one mission field.

Presbytery sustained call from Manitowaning to Rev. Mr. Cunningham, and arrangements were made for his induction.

An overture was sent down to the General Assembly by Algoma Presbytery, asking that the Committee in charge of the Century Fund be instructed to grant money on certain specified conditions, to mission fields and augmented charges, at 5 per cent. interest to aid them in erecting Church Buildings in New Ontario.

ORANGEVILLE NOTES.

Presbytery met on March 7th with large attendance of members. Leventdale, a new station in West Luther is to be united with Kingscote in Saugeen Presbytery and worked by a student.

Waldeman it to get an ordained Missionary, and with Bates and Maples, makes a strong charge. Grants for the seven augmented fields were passed. All of the grants of previous year were reduced, and each augmented congregation has promised to increase its payments re pastors salary. The splendid work done by the Rev. J. H. Edmison, and the Brethren helping him, in visiting the augmented fields has borne good fruit. Mr. R. Fervile has been twenty-five

years pastor in Gim and Ospringe. Presbytery passed a resolution of congratulation to be presented by the moderator, Rev. J. A. Matheson, at a public gathering of the people. Mr. Fowlie is a loved pastor and a faithful Presbyter.

Dr. Armstrong, of Ottawa, was nominated as moderator of General assembly and Rev. J. R. Bell, of Laurel, as moderator of Synod.

The following nominations as professors were made: Dr. Ramsay to chair of O. T. Exegesis in Montreal College; Dr. R. Johnstone to chair of Pastoral Theology in Montreal College; Rev. Mr. McDougal to chair of apologetics in Montreal College; Dr. Robinson, of Chicago, for N. T. Exegesis in Knox, Toronto.

MONTREAL NEWS.

At a meeting of the Montreal Presbytery held last week, the work of French evangelization received very careful attention and very important steps were taken with a view of inaugurating a forward movement.

Rev. G. Colborne Heine, who has been convener of the Presbytery committee for many years, was constrained to resign the convener-ship because of illness. Mr. Heine was granted leave of absence for three months. A resolution of regret and sympathy was adopted.

The Rev. John MacKay was appointed convener of the Presbytery French Evangelization committee. The appointment gives general satisfaction to all, and to the French brethren in particular.

A committee was appointed to make arrangements for the celebration of the four hundredth anniversary of the birth of the great Scotch reformer, John Knox. The Presbytery appointed the moderator, the Rev. Calvin E. Amaron convener, with Rev. Dr. Campbell, Rev. Jas. Fleck, Judge Archibald, Walter Paul and J. Miller a committee to take charge of the arrangements.

The Presbytery will send greetings to the Rev. Dr. Crombie of Smith's Falls, on the occasion of his jubilee. Rev. Dr. Paterson will convey these on behalf of the Presbytery.

NOTES FROM GLENGARRY.

Rev. Roderick MacKay accepted the call from Maxville congregation and Presbytery arranged for his induction on the 21st inst., at 1 p.m. Rev. A. G. Cameron to preach, Rev. H. Leitch to address the pastor and Rev. Dr. McDonald the congregation. Standing committees were appointed for the year, with convenors as follows: Church Life and Work—Rev. N. Waddell; Augmentation—Rev. A. Gowan; Home Missions—Rev. P. F. Langill; Statistics—Rev. D. MacLaren; Systematic Beneficence—Rev. K. A. Gollan; Sabbath Schools—Rev. D. MacVicar; Young People's Societies—Rev. Dr. Harkness; Examination of Students—Rev. Dr. MacNish; French Evangelization—Rev. J. U. Tanner. The following are the Commissioners to the Assembly—Rev. Dr. Macintosh, J. Matheson, Dr. McDonald, Rev. A. Gollan and T. G. Thomson; and John Johnston, C. W. Craig, A. N. Cheney and Hugh St. John elders.

Presbytery unanimously adopted a resolution protesting against the education clauses of the Anatomy Bill.

Rev. W. G. Wallace, D.D., was nominated for the choir of N. T. Literature and Exegesis in Knox College, Toronto.

The reports of standing committees, while encouraging in some ways, left room for much self-examination on the part of sessions and congregations.

While permitting the Bible to be circulated in Turkey, the Turkish authorities suggested that the text: "Come over into Macedonia and help us," really ought to be omitted, and that, at any rate, wherever the word Macedonia occurs it should be changed to "the vilayet of Salonika and Uskub." These Turkish officials evidently belong to the Rip-van-Winkle clan.

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 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.

VEGETARIAN SOUPS FOR LENT.

Many delicious vegetable soups, (entirely without meat) are easily and quickly prepared and are so nutritious and appetizing that they should be given prominence in planning the Lenten menu.

Soup Maigre:—Cut into dice and fry in two tablespoons of butter, one carrot, one white potato, a stalk of celery, one parsnip and a large Bermuda onion; when nicely browned, add a tablespoon of minced parsley and two quarts of water; cover closely and simmer slowly for two hours; season with a scant teaspoon of salt, a saltspoon of paprika and half a cup of tomato catsup, allowing it to boil for five minutes after the last ingredients are added; strain and serve in bouillon cups with toasted saltines.

Mock Oyster Soup: Scrape twelve good sized roots of oyster plants or salsify, throwing them at once into cold salted water, then cut in thin slices and place in a granite saucepan, covered with a quart of liquid composed of half milk and water, and cook for about an hour or until perfectly tender; remove from the fire and press through a nutmeg sieve; reheat in a double boiler, adding gradually a pint of milk and half a pint of cream; stir in when boiling hot, two tablespoons of butter cut in bits, half a teaspoon of black pepper, a teaspoon of salt and a pinch each of celery salt and powdered mace. Pour immediately in the warmed tureen and serve with tiny oyster crackers.

Black Bean Soup:—Soak a pint of beans in cold water over night, next morning cover them with fresh water, bring to the boiling point, drain and throw away the second water; now place the beans in a granite soup kettle, add two quarts of cold water and simmer gently for one hour. Have ready a white onion stuck with eight whole cloves, two bay leaves, half a teaspoon of powdered cinnamon, a saltspoon of white pepper, a teaspoon of salt, and a stalk of minced celery; stir these into the boiling soup, cook for another hour, then press through a colander, add a tablespoon of butter and return to the fire, diluting with a little hot water if too thick; put into the soup tureen which is to be used at table, two hard boiled eggs cut in dice, a teaspoon of Worcestershire sauce, a little grated lemon peel and a dusting of nutmeg; pour in the bean puree and serve with browned croutons.

Creole Bisque:—Wash and cut into slices half a dozen good sized okras; add half a can of tomatoes, one sliced onion, a small green pepper finely chopped, three whole cloves, half a teaspoon of salt, and a tablespoon of butter; place these ingredients over the fire, covering with one quart of water; bring to the boiling point and cook one hour, adding more water if necessary, then strain and keep hot where it will not boil. Heat in the double boiler a pint of rich milk,

thickening with a scant teaspoon of cornstarch mixed with a little cream; be sure it boils; pour the prepared soup into the tureen, stir in a tiny pinch of baking soda to prevent curdling and pour in the cream sauce, stirring all the time. Serve immediately with diamonds of toasted bread.

Cream Pea Soup:—Drain and wash carefully a can of green peas; place them in a small saucepan, adding a sprig of fresh mint, a little onion juice, a pinch of sugar, a heaping saltspoon of salt dash of cayenne; cover with a generous pint of cold water, and cook until the peas will easily mash; press through a sieve, return to the fire and gradually stir in a half pint of cream and a small cup of milk, add when just about to boil a tablespoon of butter blended with a teaspoon of flour; serve with pulled bread.

Almond and Celery Soup:—Cut in small pieces a bunch of celery, using the leaves and root after it is carefully scraped, add six peppercorns, two bay leaves, a tablespoon of onion juice, a thin slice of lemon, a teaspoon of salt, and a stick of cinnamon; cover with a quart of water and cook one hour, strain and again reheat, stirring in a cup of cream, a teaspoon of flour and butter blended together and one-quarter of a cup of blanched almonds that have been pounded to a paste, allowing it to boil for a moment or two after the nuts are added. Serve very hot with cheese crackers.

Artichoke Crecy Soup:—Take four medium sized fresh artichokes; wash them, boil until tender, and remove the skins; then chop them very fine and add to some water in which cabbage has been boiled; add also two grated carrots, a minced onion, a blade of mace, a tablespoon of mushroom catsup, a dash of pepper and a saltspoon of celery salt, and cook, boiling all the time, for thirty minutes. When ready to serve, stir in a few drops of tobasco sauce, and a tablespoon of butter, and dish in a hot tureen, accompanied by croutons of graham bread.—Canadian Good Housekeeping.

A Congressman once declared in an address to the House:

"As Daniel Webster says in his great dictionary—"

"It was Noah who wrote the dictionary," whispered a coleague, who sat at the next desk.

"Noah, nohing," replied the speaker. "Noah built the ark."—Ladies' Home Journal.

A Parson had a call from a little country parish to a large and wealthy one in a big city. He asked time for prayer and consideration. He did not feel sure of his light. A month passed. Some one met his youngest son. "How is it, Josiah; is your father going to B—?"

"Well," answered the youngster judiciously, "paw is still prayin' for light, but most of the things is packed."—Ladies' Home Journal.

RICH WARM BLOOD.

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Strength and Comfort—Godb
Blood Farnishes Disease.**

People with rich, red blood do not feel the cold of winter. When your feet are cold, your fingers numb and your face blue and pinched, it is a certain sign that your blood is thin and your circulation weak. Your blood needs building up with Dr. Williams' Pink Pills. They make new blood; they stimulate the circulation. The new blood they make races through their veins to every part of your body from finger tips to toes, and makes you warm, happy and healthy. Mr. Alphonse Lacoussiere, St. Leon, Que., says: "About a year ago my blood became impoverished and I was badly run down. My hands and feet were always cold and I could not stand the least exertion. My trouble was further aggravated by pains in my kidneys and bladder, and often I could not go about without aid. I consulted doctors, but they did not help me, and I was almost in despair when I was advised to use Dr. Williams' Pink Pills. I got six boxes and before they were all gone I knew I had found a medicine to cure me. I took the pills for about a month longer and every symptom of my trouble was gone, and I have since enjoyed the best of health."

Dr. Williams' Pink Pills cure after doctors and common medicines have failed because they actually make new rich blood, and so strengthens all the organs and brace up the nerves. That is the way they cure indigestion, kidney and liver troubles, rheumatism, nervousness, neuralgia, palpitation of the heart, St. Vitus' dance, partial paralysis and the secret ailments that fill the lives of so many women with misery. Do not take any pills without the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Russell Sage thinks that smoking is a bad habit.

"I overheard one day," he said recently, "a conversation that delighted me. It was a conversation between a young man and his wife. He appeared to be rather extravagant and lazy fellow. She appeared to be economical and ambitious.

The wife was trying to urge the husband to give up smoking. She was pointing out how much, in the course of a year he spent on tobacco. She was showing him that mentally, physically and financially he would be better off without his pipe.

"But all great men have smoked," he grumbled.

"Well," she answered, "if you'll give up smoking till you're great I'll be quite satisfied."

PRESBYTERY MEETINGS.
SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney.
 Inverness, Whycocomagh.
 P. E. I., Charlottetown, 3 Feb.
 Pictou, New Glasgow.
 Wallace, Tatamagouche.
 Truro, Truro.
 Halifax, Halifax.
 Lunenburg, Lunenburg.
 St. John, St. John.
 Miramichi, Campbellton.
SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Que., St. Andrew's, 14th
 Feb., 9.30.
 Montreal, Knox, 7th Mar., 9.30.
 Glengarry, St. Elmo.
 Lanark and Renfrew, Zion Church,
 Carleton Place, 21 Feb.
 Ottawa, St. Paul's, 7th Mar., 10
 a.m.
 Brockville, Winchester, Feb. 23,
 p.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville.
 Peterboro., St. Paul's church,
 Peterboro., 7th March, 9 a.m.
 Whitby, Oshawa, 18th April, 10 a.m.
 Toronto, Toronto, Knox, 2 Tuesday,
 monthly.
 Lindsay, Cannington.
 Orangeville, Orangeville, 7th Mar.
 Barrie, Barrie, 28th Feb., 10.30.
 Owen Sound, Owen Sound, Mar. 7.
 Algoma, Blind River, March.
 North Bay, Huntsville, 7th Mar.,
 10 a.m.
 Saugeen, Mt. Forest, Mar. 7.
 Guelph, Fergus, Melville Church,
 21 Feb., 9.30. Conference pre-
 vious day, afternoon and evening.

SYNOD OF HALIFAX AND LONDON.
 Hamilton, Knox, Hamilton, Mar. 7,
 10 a.m.
 Paris, Paris.
 London, St. Thomas, 7th Mar., 10.
 Chatham, Chatham, 7th March,
 10 a.m.
 Stratford, Knox, Stratford.
 Huron, Seaford.
 Sarnia, Sarnia, St. Andrew's, Mar.
 7.
 Maitland, Wingham, 7 Mar., 10 a.m.
 Bruce, Paisley, 7 Mar., 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST.
 Portage la Prairie, 28th Feb.
 Brandon, Brandon.
 Superior, Port Arthur, March.
 Winnipeg, Man., Coll., 2nd Tues.,
 11 a.m.
 Kock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Treheme, 3 Mar.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Cantvale, Feb., '05.
 Regina, Regina, Feb., '05.
SYNOD OF BRITISH COLUMBIA.
 Calgary.
 Edmonton, Strathcona.
 Kamloops, Vernon.
 Kootenay, Fernie, B.C.
 Westminster, Chilliwack.
 Victoria, Nanaimo, 21 Feb.

CANADIAN PACIFIC.

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

VIA SHORT LINE FROM CENTRAL
 STATION:
 a 6.00 a.m.; b 8.45 a.m.; a 3.30
 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, AL-
 MONTE, ARNPRIOR, RENFREW
 AND PEMBROKE FROM UNION
 STATION:
 a 1.40 a.m.; b 8.40 a.m.; a 1.15
 p.m.; b 5.00 p.m.

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 c Sunday only.

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**THE CANADIAN NORTH-WEST
 HOMESTEAD
 REGULATIONS**

Any even numbered section of
 Dominion Lands in Manitoba or the
 Northwest Territories, excepting 8
 and 26, which has not been home-
 steaded, or reserved to provide wood
 lots for settlers, or for other pur-
 poses, may be homesteaded upon
 by any person who is the sole head
 of a family, or who is over 18
 years of age, to the extent of one-
 quarter section of 160 acres, more
 or less.

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

in which the land to be taken is
 situated, or if the homesteader de-
 sires 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
 situate, receive authority for some
 one to make entry for him. A fee
 entry,
 of \$10 is charged for a homestead

HOMESTEAD DUTIES.

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

- (1) At least six months' residence
 upon and cultivation of the land in
 each year during the term of three
 years.
- (2) If the father (or mother, if
 the father is deceased) or any per-
 son who is eligible to make a home-
 stead 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 cer-
 tificate for the issue of such patent
 contemplated in the manner pre-
 scribed by this Act, and has ob-
 tained entry for a second home-
 stead, the requirements of this Act
 as to residence may be satisfied
 by residence upon the first home-
 stead, if the second homestead is
 in the vicinity of the first home-
 stead.
- (4) If the settler has his per-
 manent 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 town-
 ship or an adjoining or connecting
 township.

A settler who avails himself of
 the provisions of Clauses (2) (3) or
 (4) must cultivate 30 acres of his
 homestead, or substitute 20 head of
 stock, with buildings for their ac-
 commodation, and have besides 80
 acres substantially fenced.

Every homesteader who fails to
 comply with the requirements of
 the homesteading 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 In-
 spector. 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
 Northwest Territories, information
 as to the lands that are open for
 entry, and from the officers in
 charge, free of expense, advice and
 assistance in securing lands to suit
 them. Full information respecting
 the land, timber, coal and mineral
 laws, as well as respecting Domi-
 nion 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 Im-
 migration, Winnipeg, Manitoba; or
 to any of the Dominion Lands
 Agents in Manitoba or the North-
 west Territories.

W. W. CORY,

Deputy Minister of the Interior.

N. B.—In addition to Free Grant
 Lands to which the regulations
 above stated refer, thousands of
 acres of most desirable land are
 available for lease or purchase
 from Railroad and other cor-
 porations and private firms in Western
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Home Mission Committee

The Home Mission Committee (Western section) will (D. V.) meet in the lecture room of Knox Church, Toronto, on Tuesday, 14th MARCH at 9.30 a.m.

Applications for appointments should be addressed to the Rev. Dr. McLaren, Confederation Life Building, Toronto, and Presbyteries' half-yearly and yearly schedules should be sent to Rev. Dr. Somerville, Owen Sound, before Thursday, 9th March.

Robt. H. Warden,
Convener.

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Sealed Tenders addressed to the undersigned, and endorsed "Tender for Stables, Royal Military College, Kingston, Ont.," will be received at this office until Wednesday, March 29, 1906, inclusively, for the erection of a brick stable at the Royal Military College, Kingston, Ont.

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

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

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

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

By order,

FRED. GELINAS,

Secretary.

Department of Public Works,

Ottawa, March 11, 1905.

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

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January 1, 1905

NEW INSURANCE WRITTEN
\$5,017,988.00.
Increase in 1904, \$89,889,015.00.
INSURANCE IN FORCE.
\$39,347,847.00.
Increase in 1904, \$2,660,464.90.
ASSETS.
\$10,352,123.00.
Increase in 1904, \$688,270.00
CASH SURPLUS.
Policyholders' Account.
Government Standard.
\$960,633.00
Increase in 1904, \$124,239.00.
HEAD OFFICE,

INCOME.
\$1,702,099.00.
Increase in 1904, \$106,331.00.
PAYMENTS.
POLICYHOLDERS,
\$731,391.00
Increase in 1904, \$47,015.00
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Trains Leave Central Station 7.20 a.m. and 4.35 p.m.
And Arrive at the following Stations Daily except Sunday.

8.20 a.m.	Finch	5.45 p.m.
9.14 a.m.	Corwall	6.20 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
11.25 p.m.	Tupper Lake	9.10 p.m.
6.45 p.m.	Albany	5.15 a.m.
10.00 p.m.	New York City	10.20 p.m.
7.00 p.m.	Syracuse	4.45 a.m.
9.10 p.m.	Rochester	6.48 a.m.
11.00 p.m.	Buffalo	9.45 a.m.

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