

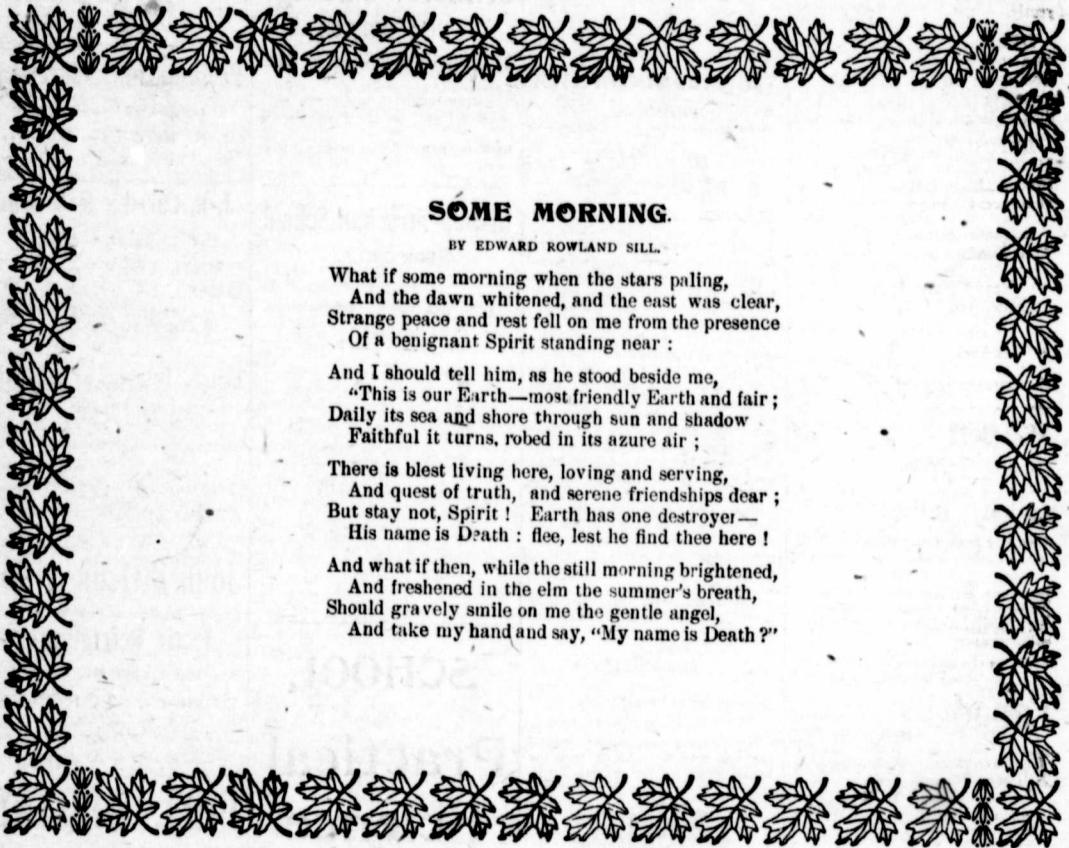
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SOME MORNING.

BY EDWARD ROWLAND SILL.

What if some morning when the stars paling,
And the dawn whitened, and the east was clear,
Strange peace and rest fell on me from the presence
Of a benignant Spirit standing near :

And I should tell him, as he stood beside me,
"This is our Earth—most friendly Earth and fair ;
Daily its sea and shore through sun and shadow
Faithful it turns, robed in its azure air ;

There is blest living here, loving and serving,
And quest of truth, and serene friendships dear ;
But stay not, Spirit ! Earth has one destroyer—
His name is Death : flee, lest he find thee here !

And what if then, while the still morning brightened,
And freshened in the elm the summer's breath,
Should gravely smile on me the gentle angel,
And take my hand and say, "My name is Death ?"

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MARRIAGES.

On Wednesday, Dec. 30th, 1903, at the residence of Mr. David Leith, Normanby, by the Rev. D. L. Campbell, John Angus, of Russell, Manitoba, to Lizzie Nelson, of Drumore.

At the manse, St. Elmo, on Jan. 3, 1904, by the Rev. H. D. Leitch, A. J. Kinsella to Katherine M. MacGillivray, both of Maxville.

At Knox manse, Perth, on Dec. 30th, 1903, by the Rev. D. Currie, B. D., Albert Lawrence Anderson, to Clara Amell, both of Dalhousie.

On Tuesday, 5th January, 1904, at "Springbank," Sarnia, the residence of the bride's mother, by the Rev. Daniel Strachan. Robert Charles Donald of Toronto to Susan Baby, eldest daughter of the late Charles Mackenzie.

At the manse, Cranbrook, on Jan. 5, 1904, by the Rev. D. D. McRae, James Battin, of Logan, to Florence L. G. Robertson, only daughter of the late Robert Robertson, of Moncrieff, Ont.

At Aurora, Ont., on Jan. 6, 1904, by the Rev. Walter Amos, Maggie C. Lloyd, daughter of Wm. Lloyd, of Eversley to Charles M. Gohn, of New Hope, Assa, N. W. T., son of Mr. George Gohn, of Markham Township.

At the Presbyterian church, Napanee, on Jan. 5, 1904, by the Rev. W. W. Peck, Mary Elizabeth (Lizzie) Cameron, of Camden, to George Dunbar Robsog, of Ernest town, Ontario.

DIED.

At 371 Mance street, Montreal, on Jan. 8, 1904, John Smeaton, aged 62 years.

At Iroquois, Ont., on Jan. 6, 1904 Colia Cameron, aged 87, formerly a lumberman on the Ottawa River.

At 67 Borden street, Toronto, Joseph Leslie, formerly Postmaster of Toronto, on the morning of Jan. 6th, 1904.

Suddenly, at Port Perry, Ont., on Jan. 5, 1904, Major Thomas C. Forman.

At the residence of her son-in-law, Mr. Charles R. McKeown, barrister, Orangeville, on Sunday, 3rd Jan., Margaret Innes, beloved wife of James McIntosh, Guelph.

At Brantford, on Tuesday, Dec. 31, Elsie, wife of the late William Watt, aged 85 years.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for addition to Printing Bureau, Ottawa," will be received at this office until Friday, January 8, 1904, inclusively, for the construction of an addition to the Printing Bureau at Ottawa.

Plans and specification can be seen at the Department.

Tenders will not be considered unless made on the printed form supplied, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, equal to ten per cent (10 p. c.) of the amount of the tender, must accompany each tender. The cheque will be forfeited if the party tendering decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,
FRED GELINAS,

Secretary
Department of Public Works.

Ottawa, December 23, 1903.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Pembroke Wharf," will be received at this office until Friday, Jan. 8, 1904, inclusively, for the construction of a wharf at Pembroke, County of Renfrew, Province of Ontario, according to a plan and specification to be seen at the office of H. A. Gray, Esq., Engineer in charge, Harbor and River Works for Ontario, Confederation Life Building, Toronto, on application to the Postmaster at Pembroke, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for four thousand dollars (\$4,000.00), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,
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Note and Comment.

The Kingston correspondent of the Toronto News writes: It might be interesting to note in connection with the religious harmony which prevails at Queen's, that Roman Catholics voluntarily contribute to the Y. M. C. A. and Presbyterian missionary funds. It was always a pleasure to see upon the mission lists, which the Theological students had, the names of Roman Catholics who had handed in contributions to that object without being canvassed or prompted.

The death a few weeks ago of Lord Stanley of Alderley removes one of the most extraordinary Englishmen of the day. Extraordinary, not on account of gifts, although he was not wanting in ability or persistency, but on account of his religious eccentricity. Probably few people were aware, until "The London Times" reminded them, that he supplied "the only instance on record of the British peer who embraced the Mohammedan faith, and followed it devoutly."

Cardinal Gibbons, one of the greatest if not the greatest, prelates of the Roman Catholic church in the United States, once paid the following tribute to the value of the Sabbath:—"The institution of the Sabbath has contributed more to the peace and good order of nations than could be accomplished by standing armies and the best organized police force." The truth of this declaration is emphasized by the well-known fact that wherever the Sabbath is most faithfully observed as a day of rest and worship, there we have the highest respect for law and order. It pays committees in dollars and cents to maintain the Sabbath in its integrity.

The South-western Presbyterian of New Orleans, talks to Chicago in the following fashion: "The inquiry may be very pertinently made if the popularity of 'yellow journalism' has not done much towards creating a carnival of crime in which Chicago has been indulging of late. And there must be almost criminal neglect or delay somewhere that there should now be more than a thousand cases awaiting trial in that unfortunate city." The "yellow journal," desecration of the Sabbath and the sway of the liquor saloon, constitute a trinity of evil strong enough to ruin the morals and reputation of any city or any country, if not fought and checked.

The Presbyterian Churchman calls attention to the newly published census returns for the Colony of Victoria, as indicating the suitability of our system of church order for the new self ruling countries. During the past ten years, it points out, the increase of the total population was 5.34 per cent. Over and above the normal increase according to this standard, the Church of England shows an addition of 21; the Roman Catholics of 1238; the Methodists of 13,121; and the Presbyterians of 18,432; while all the minor sects, and those classed under other headings, show a marked decrease. Out of every 100 added to the population thirty-six were Presbyterians.

How to reach and impress the so called "unchurched masses" of the slums of great cities, is being much discussed in British papers and on British platforms. One evangelist, who has had wide experience in "squalid districts," says: "I do not think there is any substitute for thoughtful, able, earnest preaching of the Gospel, in all its aids, variety and meaning. Surely this is broad enough and scope enough for every gift and genius. I do not believe that any lecture on the Bible, or on our leaders and heroes of faith, or the social regeneration of the people, can at all adequately take its place. I have seen it all tried, and fail to attract the people; while the steady, thoughtful, earnest preaching of the Gospel holds the field."

Rev. Dr. John McDougall, who recently returned from a visit to the Pincher Creek district, relates recently an interesting fact which came under his notice. In 1873, 30 years ago, Mr. McDougall camped with his father, the late Rev. Geo. McDougall, and Dr. Lauchlan Taylor, in a coulee, now known as Spring Boule, on the old Fort Benton trail, south of Lethbridge. At that time the buffalo were so numerous that the party had to dig out the head of a spring in the coulee, and keep the buffalo away while they watered their horses. On the train near Pincher Creek this week, Dr. McDougall met a farmer who had homesteaded that very spot, and this year had raised 42 bushels to the acre of fall wheat on his farm.

Rev. J. E. Bear, in the Christian Observer publishes the following startling calculation: "There are said to be 856,000,000 people in pagan lands. A generation passes away in 33 years. Divide this number by 33, we find the death rate per year—35,939,393. Divide this by 365, we get the death rate per day—71,076. This divided by 24 gives the death rate per hour—2,961." Just think of it! Nineteen centuries ago the Lord Jesus commanded those who compose the visible church to go to all nations and preach the gospel to every creature. Have his professed followers obeyed his marching orders? Still 875,000,000 people who have never heard the joyful sound—going down to a Christless eternity at the rate of 50 per minute. Is this not a staggering thought?

"We remember," says the Christian Intelligencer, "when the experience of France was quoted as favoring the proposition that the use of wine was really promotive of temperance. It was stated that it was most rare in wine producing countries to see an intoxicated person, and that people drinking wine would not drink stronger beverages." Temperance workers in Canada have time and again met the same argument. "Give us the mild wines of France," said our moderate drinkers and anti prohibitionist friends, "and the people will soon be weaned from the use of the stronger and more virulent alcoholic beverages." This specious argument is no longer available. So far as France is concerned it is no longer a quotable example. To-day it is the worst liquor-cursed country of Europe. And, as shown in the columns of the DOMINION PRESBYTERIAN, that country is now the theatre of the most wonderful and vigorous campaign against the liquor traffic to be noted in any

country in the world. The lesson to be drawn, says our New York contemporary, "is that the appetite for alcohol grows by indulgence and the path of safety for the individual is total abstinence." When will the young men of Canada take this serious fact to heart?

The Wine and Spirit Journal is quoted as containing the following very frank statement: "The average saloon is out of line with public sentiment: The average saloon ought not to be defended by our trade. It ought to be condemned. It is generally run by a sport who cares only for the almighty dollar. From this resort the drunken man reels to his home. At this resort the local fights are indulged in. It is stench in the nostrils of society, and a disgrace to the wine and spirit trade." When an organ of the liquor traffic thus reads the liquor saloon out of the category of reputable institutions, the people have no hesitation in calling upon the country's legislators to summarily wipe it out of existence.

Here is a pointer which comes from "way down south," as the old song has it. In a Presbyterian congregation at Danville, Ky., each year in early autumn, all the old ladies of the congregation are gathered together and entertained in the church parlors. This day is devoted to them, and they are made to feel that the younger members of the church hold them in reverent regard and tender affection. Lunch is served, the pastor and office-bearers of the church are also invited to be present. At the close a brief religious service, with an appropriate address by the pastor, is held; and thus by social pleasure and religious fellowship both the hostesses and guests are cheered and refreshed. The Christian Observer says "this is surely a good custom which might well be observed in some similar way in all our churches."

Leslie's Weekly of New York makes the following trenchant reply to the adverse criticism of Sabbath schools and their work which periodically emanates from certain quarters: "It is quite true that the system of religious teaching followed in the Sunday schools of the country has many imperfections, that the teachers are often untrained and the text books unsatisfactory, but granting all this, and more, it remains to be said that these schools are being gradually but surely improved; that, as they are, they represent in their teaching and governing force the highest intelligence, the best energy, and the most earnest devotion now enlisted in the cause of religion, and that by means of them a vast multitude of children are receiving the only religious instruction they have anywhere, and many the only inspiration to pure and noble living. The value and importance of the Sunday school as an agency in religious progress, as a nursery of the Church, as an essential and vital factor in the development of right character, were never so widely recognized as they are to-day, and never has the Sunday school commanded the service of so many gifted and devoted men and women. "A better purpose would be served if the critics would add in addition to the efficiency of Sabbath schools and their work.

Our Contributors.

Dr. Herridge and Current Literature.

"Wherefore gird up the loins of your mind," was the subject of an eloquent sermon last Sunday night by the minister of St. Andrew's, who was speaking particularly of the use and choice of books. He was addressing himself particularly to young men and to those whose time for reading was limited, more than to students of literature. After explaining the application of the text to his subject, Dr. Herridge dealt with the choice of good reading matter. The low price of literature was both an advantage and a peril, consequently the selection should be a careful one. Speaking of the most familiar and widely read class of literature, as represented in the record of current events by the daily newspaper, he had the utmost sympathy for the men of the press. A few, he said, work harder for the public interest and receive so little thanks. There were many men ready to raise the tone of journalism just as soon as the people demanded it, but at present, the press reflected the tastes of the reading public. A perfectly conducted and edited newspaper, Dr. Herridge said would die for want of subscribers.

Referring to magazines he said we might with profit make a bon fire of many of those on the literary market of to day. Of fiction he said there were those who would rule it out of the literature worthy of acceptance, but with such he could not agree. Fiction of the right class had its place in the world of books. There were some reeking in immorality and enveloped in the lurid flames of exaggeration which must be avoided. There were novels which might be called poetry in prose and which showed us the evil and told of the good. They tend to refresh our imagination and purify our hearts.

In poetry there is the weak, the senseless and the immoral but we are not confined to these for we have much from the pen of poets from which we can draw answers to our questions and solace for our griefs. Within the pages of science, biography and history we could find much wholesome food for the development of our intellect. This age was a busy one, the speaker said, but we all find time to do what we are determined to do—for amusements of various kinds, for the tedious functions of social etiquette and for long debate, often over nothing at all. Surely we can find time to study the lives and works of men who will elevate our intellect and broaden our view. We must never allow ourselves to become absorbed in material adventure as the destiny of our young men who prefer plain living and plain intellect.

In conclusion Dr. Herridge appealed to those who could find no time for any other class of reading to read the book which stood supreme above all—the Bible as even apart from its moral for entirely it set the highest standard of intellect and none could be illiterate whose minds were saturated with Holy Writ.

"Blended Whiskey."

What is "blended whiskey?" which one sometimes sees advertised in the newspapers and which is supposed to be a favorite drink among "the sports" and connoisseurs of alcoholic beverages. Here is a description of the article, not given by a prohibition

extremist, but by a firm of liquor dealers in Philadelphia in a circular recently issued by them:

"Possibly ninety two or ninety-three per cent. of the whiskey sold in Philadelphia is what is technically termed by the trade 'blended whiskey.' The manner of its preparation is as follows: For a barrel of forty-eight gallons, possibly thirty-eight to forty gallons of cologne spirits are put into a tank—cologne spirits being the ether of the whiskey, which passes from the still in the process of distilling, as benzine precedes illuminating oil in the distilling of petroleum. It is a neutral spirit having no taste, but its effect upon the human system is very pernicious, and, when taken to excess, it flies to the brain and produces very unpleasant results. To this thirty-eight or forty gallons of cologne spirits possibly four gallons of straight whiskey are added, together with two gallons of prune juice, two gallons of peach juice, and a little vanilla, pineapple, or some other flavor to give it a distinctive and pronounced character. This compound, or blend, is allowed to stand for some months, until the component parts are all blended. The compound is then bottled or barreled, widely advertised, and sold under fancy and alluring names, at prices ranging from 75 cents to \$2.00 a bottle."

Such a decoction recalls the titles given some years ago in England to alcoholic beverages "The devil in solution" and "liquid fire and distilled damnation." Do the patrons of "blended whiskey" know the dangerously poisonous character of the drink which they swallow?

"Scottish Types."

At a largely attended literary meeting of the Caledonian Society held last week in the St. Andrew's Home, Montreal, the Rev. John Mackay, B. A., B. D., delivered a very interesting lecture on 'Scottish types.'

The speaker first compared the civilization of Canada and the United States with that of Great Britain. He said that the great natural resources of the New World and the ease with which able men can become immensely rich, has turned our eyes too much to external things, and we have come to regard the accumulation of wealth as the chief end of existence. With such an ideal of things there is little room for individuality and the production of pronounced types of character.

Scotland may be behind Canada in mere physical comforts and facilities, but it is far ahead of us in variety of character and depth of soul culture. One of the most interesting of the Scottish types of character is the coal miner. These men form a class of their own with peculiarities largely engendered by their work. The coal miners are tidy and thrifty in their habits, but generations of working underground seems to have stamped them with something of the gloom of their subterranean workshops and they are a decidedly solemn race of men. It is true that many of them are reckless and drunken as the dulness of their occupation drives the more high strung of them to seek excitement in almost any way, but a large proportion of them are steady, God-fearing men whose lives are exemplary. The speaker gave a very interesting description of the customs

and manner of living of the Scottish miners and their families.

Another interesting type of manhood to be found in Scotland is the Glasgow carter. He is a strong, brawny fellow with a big heart and mighty passions slumbering within. The carters are a hard working class of men, out in all sorts of weather, often until very late at night, but they trudge along beside their heavily-laden carts and seem to be perfectly contented with their lot. As a class, however, they are hard drinkers and they never by any chance pass all of the public houses which lie along their way.

There is a certain type of Scottish farmer of which Burns gives a description in one of his poems and which is not yet extinct in the old country. This man is a sturdy son of toil with slow, lumbering gait. He is a hard worker but very conservative and will not employ the latest labor-saving devices which are used by the farmers in Canada and the United States. In spite of this he manages to pay an amazing rent, to live fairly comfortable and still have a few baubles over with which to purchase some of the luxuries of life.

Closely related to the farmer is the Crofter of the West and North Highlands. The Crofter cultivates an acre or so of incorrigible land, skirting the edge of interminable peat marshes. He is not very industrious, and works when he feels like it and smokes and chats with his cronies the rest of the time. He is a half farmer and half fisherman, with few wants and no great ambitions. The Highland crofters are a very lovable people, although somewhat eccentric. Every one of them is a born theologian and this has led to the rise of a class of great spiritual and intellectual leaders among them. They are a strong, hardy race, living to a ripe old age and retaining their activity and intellect up to the very last. The Crofters yield absolute obedience to their ministers, which places in the hands of the latter a mighty power for good or evil. When the ministers are men of breadth of view and depth of culture the benevolent despotism which they wield is most beneficent, keeping these turbulent souls in check and leading them out into splendid Christian characters. In conclusion Mr. Mackay spoke of the view of life which is taken by the business men in Scotland as compared with the condition of the commercial life in America and of the comradeship which exists between parents and children in the home life in the Old Country.

"A Great Book."

The Edinburgh correspondent of the Belfast Witness writes in an interesting way of the late Professor Davidson's book on Old Testament Prophecy, which is much talked of at present:

The outside world feels that it has at last been let into the secret of the great Rabbi's influence and teaching. The volumes of essays and sermons previously published were to many a disappointment not because they were lacking in distinction, but because they failed to explain how Dr. Davidson had sent out into the ecclesiastical and religious life of the Free Church men who owned him as their supreme master and guide in questions of interpretation. That explanation is now forthcoming. The publication of these lectures on Old Testament prophecy is the telling of the secret, and it is safe to predict that in death the Rabbi will find a new and wider class of students than gathered round him in his life.

It may be said at once, for it is unquestion-

able, that Dr. Davidson is revealed as a convinced exponent of the methods of the Higher Criticism. Yet what strikes the reviewers is the sturdy conservatism of his position, his antagonism to the rash self-confidences of a more headlong school of criticism. There is none of that love of novelty for the mere sake of novelty, which is so conspicuous in German thought, and has won for the Germans the right to the title of the modern Athenians, eager either to tell or to hear some new thing. The Old Testament is first and foremost to Dr. Davidson the record of a Divine revelation. With the instinct of a man truly religious, and with the careful judgment of a scholar, he discerned God's message. And because that message is so distinct in the pages of the Prophets he loved to linger there, and to unfold the living meaning of these voices of the past. There is a custom of modern reviewing, which calls almost every writer a scholar, till we are weary of the word, and indignant at the abuse of it, and more than sceptical when we are informed that Mr. So and So has produced a scholarly book, knowing well that he, poor man, never had time or opportunity for scholarship. A man is not necessarily a scholar because he is a D.D., nor even because he is a professor, but for all that, they are genuine scholars, and Dr. Davidson was one. All who knew him remember what the word meant on his lips, and all who study his Old Testament Prophecy will learn what it meant in the actual work of his life. It is a great work.

Romance and Reality in Home Missions.

BY CHARLES W. GORDON (RALPH CONNOR).

The West is of unusual importance as a basis for foreign missionary work. Our nearest neighbors on the west are the Chinese and Japanese, and we are doing a bigger trade every day with both these countries. When we come to be still closer neighbors—and transportation is bringing us nearer every day—what will happen if we have between the Eastern States and the middle West, throbbing with Christian faith, and the heathen lands of Asia, a non-conducting West? Our foreign missionaries come back to us from Hong Kong and Calcutta, and say that the most difficult thing for them to overcome is that lying testimony, borne to the Christian religion by men who bear the name of Christ, but have hearts worse than those of the heathen. It is difficult to balance the book that is written in a man's life with the book that is written on paper, and I venture to say that unless Western America is strongly Christian we will have a hard time converting China and Japan.

The West is also of great intrinsic importance. There is no doubt that as far as Canada is concerned the greater part of it is going to be west of Winnipeg. Think of its wheat-growing power—enough to feed the world! Then in that country we have a very large undeveloped mineral belt and immense lumber resources.

This all shows that we shall have in the West a large population. And if we peopled our wheat lands as England is peopled, we should have 150,000,000 living there. We haven't them yet but they are coming.

The time element is important. I believe that the next ten years will decide the following fifty years. Men come in, bring up families, establish homes, and if the children are not made Christians in Sabbath schools, if they grow up like Indians, think of the tremendous reactive influence upon

all our continent. We cannot afford from any point of view to neglect our West. Let no man think that he is throwing his life away if he goes and preaches to miners, lumbermen, or ranchers away out in the West.

Look at the conditions there. In a ranching country the rancher builds his little shack; his cattle roam all over the country, and his cowboys are out on the ranch. When a meek and mild tenderfoot settles there, to whom does he look as his model? To the old timer. The rancher lords it over him, and forms his public opinion. Those ranchers are looking after crops and cattle, making money, and if there is nothing to remind them of God and of Jesus Christ, and the claims of God over men, the whole country becomes incased in materialism, in God forgetfulness, and sometimes in soul-destroying vice, which years of Christian work cannot counteract. But let a missionary go in with the first settlers, and how different it is!

One man counts for a tremendous amount out there. It is wonderful how many you can discover in a camp who love righteousness. After one man has stood up for it, how many men will swing in behind the leader! Let a man be found who stands for God, and there will be twenty-five others who believe in God and will not be very much afraid to say so.

Now for the doing of this work the institution upon which we must rely under God is the Christian Church. Believe in schools; I believe in literature.

The Church is doing the work because of what the Church represents. The Church stands for the things that you can not see; it stands for the spiritual. When a man goes West he does not go for his health—no always. He goes to make money; he is after the gold, and he forgets that there are other things. He even forgets his wife and little children in the East. They forget God and everything else but the mine, and the fun, and the money. The Christian church keeps holding up to men the great God, and the things of God; and when men get thinking deeply below the crusts of their hearts, then the church gets in its work and brings to them memories and feelings that may help to lift them above the miserable, low surroundings in which they live. The church stands for the spiritual.

The church also stands for righteousness. I remember one fellow, a Presbyterian I am sorry to say, who was keeping a saloon out there—you will be surprised at that; all Presbyterians will—and one of our missionaries dropped in on him. The saloon-keeper treated him well—that is, he fed him well. The missionary went to see him often; he didn't rub into him on account of his sin—that isn't the way to go about it—but just treated him like a man, and when he did speak of religion he gave it to him hard. One day when the missionary came back he found the fellow carrying on his house, but carrying it on dry. No more whisky there; no more carousals of the boys at that place. The missionary said, "Why is this?"

"Well," the man said, "I will tell you—ever since you came here first I have had a kind of feeling that it wasn't right."

What woke up his conscience? The appearance of the man who represented the church. And he became one of the pillars of the church in that town. Probably nothing would have done that for the man but the impact of the church. If you are going out West to work, go as a Christian, representing some church, if possible; go as a

missionary. They may not know whether you are Presbyterian, or Episcopal, or Methodist, and they don't much care but the church represents to them the spiritual things and righteousness.

Then the church represents also—and this is necessary in a missionary—*human love*. Jesus expected Peter to show his love for Him by caring for His sheep, and we must show our love to Christ, not simply by an emotion in our hearts, but by loving the men whom Christ died to save. You can not help a man in the East or West unless you become interested in him. Unless his sorrow makes you sad, unless his sin grieves you, unless his wandering makes you lonely, you can not help him. The church stands for the love of God and love to man—Missionary Review.

An Unique Certificate.

We are indebted to Rev. T. Fenwick, of Woodbridge, for the following: "An Old Certificate of Church Membership."—taken from the Kelso (Scot) Chronicle: The following is a literal transcript of a certificate of membership which was granted to a Selkirk couple 146 years ago, recently discovered amongst some old papers in London: "Selkirk, September 1757—This is to certify to all concerned where ever the bearer, James Thomson, and his wife Elenor shall reside or settal, that the foresaid James was born and brought up in the town of Selkirk free of all manner of church censors and scandels, both him and his wife Elenor, and if the foresaid James or his wife shall become troublesome to any parish we will and that gladly receive them back againe. This given under our hands, William Trotter, minister and Robt. Dalgleish and Robert Thorburn, elders of the parish of Selkirk, as witness our hand, Will Trotter, minister, Robert Dalgleish, Robert Thorburn. "William Trotter was minister of then 'the Sutton' Parish church from 1754 to 1771."

I would most respectfully direct the attention of the General Assembly of our church to the last sentence in the foregoing certificate—the one which relates to receiving back, and that gladly, members who had gone to another parish, and were proving troublesome there. This is an age of innovations—"Enough said."

The separation of Church and State, says the Paris correspondent of the London Times, has become one of the great questions of the day in France. Both sides are closing their ranks, and it is generally recognized that a grave crisis is imminent. Premier Combes has been authorized to explain to the Vatican that it will be difficult to oppose the separation of Church and State unless the bishops abandon their resistance to the law.

That Christian Scientists are multiplying in Minneapolis is evident from the fact that they are just completing a \$100,000 edifice in the down-town section of the city. A few years ago they completed a fine brick church a mile to the east of the new building. A third congregation, which protests against the doctrines of the other two, meets in a hall. While Congregationalists suffer somewhat, Unitarians, Universalists, and Episcopalians are the principal losers to these "science" churches.

The Quiet Hour.

Jesus Rejected at Nazareth.

S.S. LESSON—Luke 4:16-30. Jan. 24.

GOLDEN TEXT—He came into his own, and his own received him not—John 1:11.

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

As his custom was, v. 16. Sanctification is the conversion of pious purposes into holy habits. We can have no more safe and kindlier master than a good custom. It puts out a reproving hand and restrains from wrong; it puts forth an approving one and encourages good deeds. That congregation is healthiest, where the people crowd the pews, not to hear an eloquent or sensational sermon, nor to sit entranced under the spell of beautiful music, but because it is their sacred custom.

The Spirit of the Lord is upon me, v. 18. We must be content to begin the Lord's work wherever He places us. However humble or commonplace our circumstances may be, if the Spirit of the Lord be upon us, we shall not wait until we are ordained; but in the Sabbath school, Endeavor society, prayer-meeting, will testify for Him. The minister who is not content to begin in the mission or in a country charge, the Sabbath school teacher who is not satisfied with six pairs of little bare feet in his class, may well mistrust the spirit that animates their work.

Because, v. 18. How may I know that I have the Spirit of God? How did Isaiah and Jesus know? By assuming it? Certainly not. They knew, because they yearned to speak a word of cheer to the poor, a text of comfort to the broken-hearted, liberty to them that are bruised. Are we moved by similar desires? Do our feet direct us lovingly to the door of poverty and the house of mourning? Is our hand ready to help the down-trodden and despised? These are true marks of the Spirit.

He closed the book . . . and sat down, v. 20. It is of a piece with all the marvellous patience and compassion of our Saviour. He did not finish the sentence, because it ended—"and the day of vengeance of our God." It is never otherwise. Jesus says no word of vengeance until we refuse to accept His message and turn from our sins. It is a Saviour of overflowing compassion with whom we have to deal. The greater shame to us, if we refuse to come at His call, and the deeper doom, if the day of vengeance, when the day come, shall find us unready.

How sad this Joseph's son? v. 22. Alas! how sad a feature of our frail humanity is envy! How reluctant to acknowledge superior merit in one's own companions! To think that Jesus should have spent thirty years of His wonderful life in Nazareth and yet the people could only speak of Him as "the carpenter's son!" But it has always been so. The moon in Naples and the sky in Venice have more charm than here at home. Even the sheep thinks the browsing over the fence sweeter than that beneath its feet.

Thrust him out of the city, v. 29. The blindest man is the bigot, and the silliest. To hear him talk, one might suppose that his particular church, not the great universe, was God's dwelling place; that the showers of God's grace fell on his little paddock alone, and not on the whole broad earth. The narrow souled Nazarenes who raged against their fellow townsman, because He

declared salvation possible for other than Jews, are paralleled by the people who, through race pride and narrow views of God's purpose of grace, would deny the gospel to every one not of their own creed or country.

Passing through the midst of them, v. 30. What a flood of light these simple words threw upon the majesty of our Lord! How utterly puny and helpless are all efforts to hinder His work! In spite of all hatred and opposition, He still goes "His way", a way of benefaction to mankind. It were easier to check the flowing tide than to turn back the advance of His cause among men.

The Voice of the Prairie.

I have no snow-crowned heights to cause
The wondering traveler to pause;
I have no yawning canyons where
The gazer, thrilled and silent, stands;
I have no privilege to share
The fancy work of God's great hands.

I am but plain and low; yon range,
Like some great men, looms grand and strange;
I'm nature's humble toiler; I'm
Not made to awe; to me no head
Is bared as to the heights sublime—
I merely give the world its bread.

—Chicago Record-Herald.

The Boundless Love.

The love of God is boundless. It extends to all the world. There is no geographical line beyond which it does not extend. There is no race of men not within its circle. There is no class of men excluded from its benefits. There is no individual who can assert his exclusion. There is no measure of guilt from which the penitent cannot come to God and dwell under the shadow of his love. God loved the world is the circuit of the Scripture statement.

When we seek to know God, he is beyond our knowing. He is the Infinite One, doing all things according to his own sovereign will. His purpose covers all time; it extends to all things and to all men. There is no life that moves across, or goes beyond, the orbit of his will. We cannot search and discover all his purposes and decrees concerning the individual, but we know this: He offers the salvation of Jesus Christ to every one who will receive it. We hear his call, Look unto me, all ye ends of the earth, and be saved. Whosoever will, let him come. There is no boundary of guilt that sets off any who are conscious of sin to the regions of despair. There is no bound to the blessings which the love of God has in store for those who come to him. His love is lavish in its giving. It ever seeks to do more, and is ever adding to what it has done. It becomes a new atmosphere to life. It gathers the holy and the good around the one who comes to his grace. It bids the heavens smile, and the earth to minister to them. He lifts them up out of the depths, and sets their feet upon a rock. He extends to them his all-protecting care. He reveals his grace in the unfolding of life. He gives to them of his own nature, so that they are the Sons of God. We stand, and in amazement exclaim: "Behold what manner of love the Father hath bestowed on us, that we should be called the Sons of God!"

This love becomes the measure of our life. As God has loved the world, so we

should love all. As he seeks to save, so we should seek to save all men. As God opens the door of his grace to all, so we should open the door of our hearts.

Prayer.

Our Father, we bend before Thee in lowly reverence and in fervent gratitude. Thou hast given us a new day with its new revelation of Thy faithfulness, its new duties and responsibilities, its unknown joys and sorrows. We look to Thee in faith. Thou art ever the same. Grant us strength to do what lies nearest, and wisdom to guide us in the doing of it, and prudence that we choose our course as those who have named the name of Jesus. Swiftly the days are passing from us. May we fill them with pure thoughts, kind words, and good deeds, that, as they return at eventide into the eternities, they may not be to our condemnation, but for Thine approval. In gladness may we not forget Thee, in difficulty and in doubt may we see Jesus as our example and our hope. When the way is rough and our feet grow weary and our hearts faint, still may we cling to Thy promise and believe that rest will come when Thou seest we are ready to enter the heavenly home. When the skies darken o'er us, and the winds are contrary, and we are tempted to despair, still may we follow where our Master guides, and trust that there is light beyond the shadows, and One who will say in His own time to the tempest, "Peace, be still." So, blessed Lord, may we walk in the paths of righteousness until the day is over and the shades of evening fall, and we pass at Thy bidding into the light of the Eternal Morn.

The Sighing of the Poor.

I heard their deep, deep sighing,
It haunted me night and day;
I spent my life in trying
To drive the voices away.

Then I thought of beguiling
Their sorrow for just a day;
Gave myself to them, smiling,
And their sighing died away.

The True Method of Overcoming.

Life is begirt by foes. On its physical side it is constantly assailed by death dealing forces. If the bacteriologists are to be believed, the germs of disease are lurking everywhere, in the atmosphere we breathe, the fluids we drink, the food we eat, the money we handle, and in about everything else that we touch. And the analogy of this is found in the spiritual realm. Christian life, too, is compelled to run the gauntlet of successive foes. They lurk in the air and mingle in all the streams from which the soul drinks.

Now it seems to be the general judgment of the medical fraternity that the most effective way to ward off the germs of physical disease is by the law of opposites, keeping the system stronger than the disease-laden germs, the health so vigorous and self-assertive that it allows the germs no chance to take hold. It is conceded that all of us are constantly taking these deadly microbes into the system, but so long as the general health is kept at par we throw them off again. The danger comes when the system is run down. Thus typhoid fever often takes its rise in what seems a mere cold, but it is not the cold that develops into the fever. It simply gives the typhoid bacillus a chance to do its work, for the strength that hitherto made it harmless is expended in resisting the cold and in efforts to throw it off. In this way

the general health and strength fall below par. The power of resistance is diminished, and the typhoid germ finds its opportunity to do its malignant work.

And that is the way sin overcomes us. It is ever in us and about us, but so long as the general tone of the Christian life is good and strong, effectual resistance is offered. Temptations are thrown off; sin is conquered and cast out. The law of opposites—opposing the strength of health to the strength of disease—works as effectively in the soul as in the body.

And how is this strength kept up and increased? Just as physical strength is—by exercise and proper and sufficient nourishment. The soul must be fed on God and His truth. It must breathe the spiritually tonic atmosphere of His house. It must be carried up into the bracing mountain air of Christian privilege and Christian worship. If we neglect these things, if we are careless about giving the soul its needed nourishment and exercising it unto godliness, its strength falls below par. Its power of resisting sin is broken; evil finds its opportunity and makes us its prey. This is the history of many a Christian's descent from strength to weakness, from spiritual life to spiritual death. There has not been a constant regarding of the Christian life, its upbuilding, through divine help, and by use of the appropriate and instituted means, of a robust character which is its own best defence against the insidious or the violent assaults of sin. Christian integrity is overthrown, not because there is failure on God's part to make good His promise of a help by which we shall be enabled to stand, but because we have not been taking that help as it has been offered, assimilating it to our needs and working it into the very substance of renewed character. No desperate gathering up of our relaxed energies to meet an emergency can equal, as a defensive measure, the quiet and steady cultivation of a Christian character that always presents an unbroken front of strength to its foes, and that carries itself steadfastly in special temptation because it is its habit to keep itself strong.

"Ourselves are to ourselves the cause of ill."
—The Lutheran Observer.

The sunshine of God's presence, the hallowed light of His love, is the true abiding place of the soul. To tarry even for a time anywhere else is loss, and leanness, and lack of health. Here alone is fullest happiness and strength. "The Lord make His face to shine upon thee and be gracious unto thee," was the central portion of Israel's ancient benediction. And one of David's favorite prayers was: "Make Thy face to shine upon Thy servant." It should certainly be ours.—Rev. James Mudge, D.D.

Let those that lack confidence in prayer-meeting testimony face squarely this question: "What is the cause of my timidity?" It will always be found to be something concerning themselves, and generally the fear that others will not praise them. The remedy, therefore, is to cease caring for human praise, and seek God's approval only.

All we want in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if, in utter helplessness, we cast our all in Christ, He will be to us the whole treasury of God.—Bishop Whipple.

Our Young People

Jan. 24. If Christ Should Come.

Some Bible Hints.

The Samaritan woman talked with others about Christ, because Christ had been talking with her. We also, the more we really talk with Christ, will be more eager to talk with others about Him.

This talk with the Samaritan woman was meat and drink to Christ. We are not really doing Christ's work until we also enjoy it and hunger for it.

"He abode there two days" (v. 40). There is no record that Christ ever refused to stay where He was asked to stay. If He is not in our house or town, it is because He is not really invited.

The Samaritans told the woman that now they believed, not because of her speaking, but because of Christ's; yet if she had not spoken, they would never have heard Christ speak. If you bring a man to Christ, yours is part of the honor for all that Christ does for him afterward.

Suggestive Thoughts.

Christ has come to your town. He is walking its streets this minute. Have you ever seen Him there?

We shall never see Christ in His world until we see Christ in our own hearts; then we shall see Him everywhere.

We have the promise of Christ's second coming in clouds of glory. The longer it is postponed, the nearer it comes to our own time.

We show how little fitted we are for the world if we are not giving to the spirit Christ's much honor and obedience as we would give Him if we could see Him with our eyes and hear Him with our ears.

A Few Illustrations.

When the President or the King visits any town, how proud are the old soldiers who can gain access to him because of some service they have done their country! Would you have any such right of access to Christ, if He should come to your town? What have you done for His Kingdom?

Sometimes royal personages travel incognito, but the honor they then receive is all the more genuine. Christ will reward doubly, when He comes in glory, whatever we do for Him now that He is invisible.

Don't you like to talk with a dear friend in the dark when neither can see the other? Don't you like to talk to Christ, then, when you cannot see Him?

Christ is among us as surely as the air is. We notice it sometimes more than others, but it is always there.

To Think About.

Am I really conscious at all times of Christ's presence?

Would I be afraid to meet Christ if I could really see Him?

Would I find it easy to talk to Christ if He were a man again?

A Cluster of Quotations.

No distant Lord have I,
Loving afar to be;
Made flesh for me, He cannot rest
Until He rests in me.

Maltbie D. Babcock.

Christ is ever passing by, and the blessedness we would get from Him at any time we must get as He passes.—J. R. Miller.

Come, for I need Thy love
More than the flower the dew, or grass the
rain.—Jones Very.

By the incarnation God lived for a season among men, but by the Spirit He lives perpetually in men.—James M. Campbell.

Solitude.

The Lord Jesus Christ was one of the most companionable of men. We never learn, for example, that he declined an invitation to a supper or wedding-feast. Indeed, so readily did he comply with such requests that some of the "superior persons" of that age averred that he was not sufficiently particular about the company he kept. They even enlarged upon this statement, and pronounced him to be altogether too much given up to gustatory pleasures. "Behold, a gluttonous man and a winebibber, a friend of publicans and sinners."

In the domestic circle at Bethany, and in the close companionship of Peter, James and John, on occasions both sublime and sad, we mark his high appreciation of human sympathy and friendship. None ever esteemed those priceless blessings more than he. And yet we find, notwithstanding this thorough appreciation of social life, that he was wont to seek strict solitude.

It has ever been so with noble natures. It has ever been so with those who aimed at true nobility. For while it may be allowed that he who can for ever live alone "must be either a wild beast or a god"; it is incontrovertible that he cannot become godlike who never is alone. "One is never less alone than when alone," said an ancient pagan poet; and Cowley somewhere remarks that "the first minister hath not so much business in public as the wise man hath in private."

"Enter into thy closet . . . shut thy door"—such is the behest of the Master. Interpreted in the light of his own example, it involves retirement for meditation and for prayer for "he went up into a mountain apart to pray . . . and was there alone." In following such a course we reap innumerable advantages. The mind gets both breadth and balance by calmly meditating on truth that is divine. The soul becomes more instinctive with life—eternal life—by spiritual communion. And since "the soul of all improvement is the improvement of the soul," the whole man, with all his gifts and potentialities, is strengthened in well sought solitude.

Daily Readings.

Mon.,	Jan. 18.—As He came to Bethlehem.	Matt. 2: 1-12
Tues.,	" 19.—As He came to Cana.	John 2: 1-11
Wed.,	" 20.—As He came to Jerusalem.	Matt. 21: 1-11
Thurs.,	" 21.—As He came to Capernaum.	Matt. 9: 1-8
Fri.,	" 22.—As He came to Bethany.	John 11: 40-44
Sat.,	" 23.—As He came to Jericho.	Luke 19: 1-10
Sun.,	" 24.—Topic—What if Christ came to our town?	John 4: 23-30, 39-42.

To me it is the truest and most gloriously beautiful solution of the riddle of the universe to believe that God has knit it together in the bonds of law, and breathed into it spiritual life to the end.—Richard A. Armstrong.

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J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Jan. 13 1904.

Rev. Prof. Jordan, D.D. of Queen's, who has been enjoined by his physician to take a prolonged rest, will either cross the Atlantic for a few months or spend sometime in the Southern States

We do not know if there is truth in the report that Hon. Geo. W. Ross will stick to it till he has enacted a law dealing more or less radically with the liquor question. Mr. Ross is a Presbyterian elder; and perseverance has been said to be a cardinal Presbyterian virtue.

The campaign for "abolishing the drink traffic" in Great Britain and Ireland is developing strongly and rapidly, and is being supported, not only by ministers of all denominations, but also by influential men in the highest ranks of society. The ultimate aim of the movement, of course, is abolition of the liquor traffic, but the immediate objects sought, as a means to the end, are education on the evils and dangers of the traffic, reduction in the number of licenses, and giving the people, by local option, more power over the traffic than they now have.

The C. P. R. management recently prosecuted two of their train employes for being intoxicated while on duty. They were convicted and sentenced—one to six and the other to four months imprisonment without the option of a fine. The C. P. R. company has passed the word along from Vancouver to Halifax that it will not tolerate drunkenness on the part of its employes in any department. The safety of the travelling public must not be placed in jeopardy. This is prohibition of a very practical kind and it will prove effective. All along the line, both in Canada and the United States, great corporations, railway and manufacturing, financial and commercial institutions, are all demanding strict society on the part of their officers and employes. The temperance cause is moving forward steadily.

THE NORTH WEST AMALGAM.

The reports of our missionaries in the North West have no flavor of monotony. Almost every nationality and language is there represented. The religious problems presented are numerous and varied. There are advantages in a country being homogeneous in regard to race and tongue; but wait a little and the children of the erst-while foreigner will presently be singing, "The Maple Leaf Forever," and "God save the King." What is now the English people is an amalgam of Saxon, and Dane, and Norman, and what not; and what a powerful amalgam it has proved itself to be! In due time the same cementing process will go on in the Canadian North West. Each race will contribute something not only of variety, but of power. Keep the moral foundations of our national structure strong—and this is where the work of the Christian church comes in—and we need have no fear for Canada.

STATE OF THE FUNDS.

Rev Dr. Warden sends us the following statement of receipts to January 11th last year and this. It will be observed that the receipts for several of the funds are considerably behind those at the same date last year. This is especially the case with reference to Home Missions, which is \$6 625 less, and French Evangelization which is \$1,927 less.

The total amount required this year for the different schemes is \$237 425, so that although within less than seven weeks of the close of the year, less than one-fourth of the amount required has, thus far, been received.

The books close promptly on the evening of Monday, 29th February.

	January 11, 1903	January 11 1904
Home Missions.....	\$45,356.34	\$36,733.38
Augmentation.....	5,368.96	4,527.08
Foreign Missions.....	20,556.73	19,636.56
French Evangelization.....	8,721.44	6,794.98
Point-aux-Trembles.....	2,725.94	3,330.54
Widows' & Orp' Fund.....	2,934.00	2,471.61
Aged & infirm Ministers.....	2,434.19	2,390.14
Assembly.....	1,004.73	1,135.18
Knox College.....	1,377.97	1,351.57
Queen's College.....	387.53	387.93
Montreal College.....	504.32	371.45
Manitoba College.....	1,231.58	1,111.31

THE GRACE OF MODERATION.

THE DOMINION PRESBYTERIAN has the pleasure of including a liberal supply of good friends and well wishers in both political parties; but it cannot agree with either party in attacking the other as disloyal. "If man is a soldier and life a battle," probably it will be some time before political opinion in any country merges itself into uniformity and Dead Sea calm. Meantime, let it be at least civilized warfare. There should be no employment of poisoned weapons; and such are charges of disloyalty brought by one set of partisans against another. All our people are loyal, alike to the Dominion and to the Empire. To say otherwise is a calumny against Canada, calculated to give wrong impressions abroad. Let all use of poisoned boomerangs be discouraged by all.

SOME COMMENDABLE FEATURES.

One of Toronto's institutions is The Canadian Club, several hundred strong. Its chief function seems to be to meet together at a down-town restaurant and listen to an address from some prominent speaker. The luncheon is inexpensive; the time consumed moderate; you go in your business clothes; there seems to be little formality.

As a sort of unintended protest against costly, time consuming, tedious banquets, the example set by the Canadian Club is commendable. The average pretentious public dinner spells—boredom. Some admirable addresses have already been delivered; not political harangues, but informing speeches, and suggestive presentations of ideas.

The Canadian Club is calculated to do a useful work in setting loose flocks of ideas; and in a manner economical of money, time and patience. It remains to be seen whether it has strength of purpose to adhere to its present desirable simplicity.

Ottawa has started a club of the same sort.

Says an acute observer: "Life is but a daily oscillation between revolt and submission." More of peace will be found in submission than revolt.

There is such a thing as swearing with the tones of the voice. Is that really much less culpable than swearing with words? Swear not at all.

The experience of other people is usually of little advantage to us. Ordinarily we must burn our fingers before making the discovery that some things are hot. The French writer was right who said the cleverest folk are those who discover soonest how to utilize their neighbor's experience.

The people of Canada who remember the esteem and popularity won by Lord Aberdeen during his regime as Governor-General in this country, will be gratified to learn that in his own country he continues to take an active part in the promotion of moral and religious schemes. Speaking recently at a bazaar in connection with a Presbyterian church at Leeds, he paid the following tribute to the genius and influence of Presbyterianism: "As a religious body the Presbyterians had his hearty sympathy, and he confessed to the admiration with which he noticed how, wherever a small community of Scotsmen gathered together in any part of the world, one of their first acts was to establish a Presbyterian Church. Wherever Presbyterianism went, its influence was in the direction of freedom of religious thought and equality in religious teaching, and he had no doubt that it was largely due to Presbyterian influence in our Colonies that we had in religious matters greater tolerance and greater freedom than were possessed in the Mother Country. As a Scotchman and a Presbyterian Lord Aberdeen knows whereof he speaks."

JAPAN AND RUSSIA.

Much is heard at the present time of a conflict between Russia and Japan. As we go to press negotiations are being continued; and what the outcome may be is very uncertain.

As to the result, should war take place, a contemporary has this to say:

At first glance it would seem that a little people like the Japanese had no possible chance against such a vast Empire as the Czar. But it must be recollected that the Japs have been progressing and developing at a marvellous rate, that they now possess a navy and an army trained and equipped on the most up-to-date lines, and that in the event of war at the present moment they would of a certainty have the assistance of China, which must count for much. Russia is in a far different position. Her army numerically great as it is, is by no means yet in fighting form; her navy is not a match for that of Japan. But, as already pointed out, what would tell most seriously against the chances of Russia's success is the fact that in moving her troops to Corea she would be beholden solely to a single line of railway open to the attack of the Chinese wherever they chose to interfere. And, over and above all, Russia's finances at the moment, apart from other reasons are not in a state to encourage to an expensive war. Her policy up till now has been to bluff off Japan, so that her position might by degrees be strengthened for the inevitable conflict which will contribute to the solution of the Far Eastern problem. It is time that Russia wants, and without it she would only fight to fail. We do not, therefore, think, unless her position has been greatly misunderstood, that she will hesitate to come to a concession such as will obviate an appeal to the sword at present; on the other hand, it is hardly to be expected that any patching up of the quarrel can prove permanent.

The Presbyterian Record has never been better or more useful than during the past year. It presents, from month to month, the church activities of our missions in various parts of the world in a way that can not be so well achieved by any other agency; and the Editor, Rev. E. Scott, is to be congratulated on his able and tactful management of the denominational official journal. The Record has now a circulation of about 50,000. Why not double this figure for 1904? A united effort all along the line will enable the Record to reach a circulation of One Hundred Thousand copies for the current year. To do so will greatly gladden Mr. Scott's heart, besides powerfully stimulating among our people a deeper and wider interest in the great work of evangelizing the world.

Dr. Samuel Smiles, author of "Self Help," is alive and kicking in his 92nd year. When he was 45, he spoke of himself as "an old man." Exactly what adjective he would apply to himself at 92 we cannot surmise.

There is something to be said in favor of keeping a private diary. Gladstone kept one for seventy years. As has been well said, "conversation with self is a goodly portion of thought clearing the brain."

HINDRANCE TO STUDY.

That is a somewhat heroic step taken by the senate and faculty of Ohio University—nothing less than a campaign against the use of tobacco by students. When the young men attending the Ohio Wesleyan University returned from their holiday vacation, they were required to sign a pledge to abstain from the use of tobacco during the coming term before being permitted to return to the university. Many of the students accepted the condition but many were undecided, and some telegraphed their parents for advice. The fact has been pretty clearly demonstrated by scientific medical investigation, that the use of tobacco by young men is a hindrance to successful study. This would seem to explain the action of the management of the Ohio University. We believe it is a fact that when the contingents for South Africa were being recruited not a few apparently stalwart young men were rejected because it was found the excessive use tobacco, mainly in the form of cigarettes, had impaired the action of their hearts, though they did not till then know it. The examining surgeons were somewhat reticent, but in a number of cases the fact stated leaked out. There can be no doubt that the smoking of cigarettes, which has become very common among men and boys, is having a very deleterious effect upon the youth of our country; and what is worse the use of tobacco in many cases leads to the use and then to the abuse of intoxicating liquors.

At a missionary meeting held recently at Oxford, Eng., bearing on missionary work in South Africa, Lady Frederick Cavendish, who had previously returned from that country, referred to the slanders often heard in England respecting missionary work. They heard statements, she said, that Christianity was not fitted for the natives, that they were baptized in a hurry without being prepared, or were incapable of being prepared. The whole thing was absolutely false. One of the parrot cries of those who knew nothing about the natives of South Africa was that those natives were best left to their own religions, and that Christianity was unsuitable for them. Those who talked like that could not be true believers in Christianity, or they would know that Christianity was suited to all races. When one came across Christianised kraals where the old traditions had disappeared, and whose children were growing up in the knowledge of the Gospel, one's heart was filled with encouragement and thankfulness. Such slanders on missionary work is sometimes heard even in Canada. The best answer is that given by Lady Cavendish—to point to the magnificent results accomplished by Christian missionary effort in many parts of the heathen world.

This would not be a bad motto for 1904: *Dont worry!* Carl Hiltz says, "one can be troubled by troubles except two: worry and sin."

Sparks from Other Anvils.

United Presbyterian: Reformation without the regenerating grace of God is like whitewash on a tar barrel. It may look white, but it is a tar barrel still. The first rain will wash it off. Regeneration means a new barrel.

Canadian Baptist: Doubtless more often than has been told has many a pastor lamented that his work has been left half accomplished because the church served by him has regarded the work as his alone, rather than theirs and his combined.

Presbyterian Witness: There is scope under our flag for the largest development of local self-government, of religious liberty, of material progress, of commercial freedom and enterprise. Liberty and autonomy, with law and order, have not been developed under any government so freely, so successfully, as within the British Empire.

Michigan Presbyterian: Evangelism is the question of the day in our church and so it should be. We cannot overstate the value of Missions, but what is that but one of the phases of evangelism?

United Presbyterian: How intensely the love of another may move us; and yet is there not that within us that calls for something higher still? There are times when even the holiest mortal affection does not satisfy. And what is this but the magnetism of God drawing us upward to the land, the home and the friends where, when we awake in his likeness, we shall be satisfied?

Belfast Witness: What is the greatest need of the age? Dr. George Robson, Moderator of the United Free Church answers—Certitude in relation to Divine things. He thinks that the lack of certitude in the utterance of those who profess to be Christian teachers is exceedingly painful. Their teachings seem to amount to nothing more than an indication of probabilities and a sea of uncertainties.

Herald and Presbyter: We should make the world better for our living in it. We should add to its rich and desirable stores. We should help to advance its Christian culture. We should help move it up to a still higher plane. We should add to the general average of excellence by our own lives. Passing through the valley of Baca we should help to make it a well. Freely we have received; freely we ought to give.

Presbyterian Standard: One of the features of the new Education Scheme in England, against which there has been such sturdy protest, is that it makes the tax payer pay for Roman Catholic schools as well as for those of the Established Church. And some of the Anglicans are refusing to pay and are joining the Passive Resistance Party. That Education Scheme is going to turn the Government over into better hands before we hear the last of it.

Chicago Interior: We most thoroughly believe that the religious life of the future is to be more sympathetic, or to use the popular phrase, more "altruistic." We believe that the state will "tear down" not only the human rookery, but will eventually tear down the groggery that is the cause of it and the brewery that is behind the groggery. There can be no doubt that much of our irreligion is caused by poverty; but it is equally true that much of our poverty is caused by irreligion. It is easier to relieve distress than to remove its origin.

The Inglenook.

Tiger Sue.

BY INA LEON CASBILIS.

They were almost at the poles of the social system—the well-bred, well dressed lady, and the ragamuffin girl who sat crouched on a doorstep, with her unkempt head on her knees. It was very cold, the east wind swept up the dusty street, and it was late, nearly eleven o'clock; yet this child—she was no more—had apparently no intention of going home; probably she had not even the apology for that institution which is called home among the outcast classes to which she belonged. The lady, returning homewards from a mission-room where she ministered to some of the poorest and most wretched, had paused, looking pityingly down on this unfortunate little creature, who was guiltless of shoes and stockings, and had seemingly no garment but a ragged old black frock. Whether she knew any one was near or not, the girl did not move, until she felt a gentle touch on her shoulder; then she looked up, with a growl like an angry animal, showing a face which would have been handsome, but that it was dirty, pale, pinched, and prematurely old.

"Git aht!" she said half fiercely. "Le' me 'lone!—y' ain't a bloomin' slop!"

"No," said the other kindly. "I was sorry to see you in this cold place so late. Have you no home?"

"Course I ain't; don't want none—nor your jaw neither. Jes' you le' me 'lone, will yer?"

This was not conciliatory. The young savage emphasised her ungracious speech by moving farther along the step, as if to get away from her well-meaning tormenter.

But Agnes Marling was not easily daunted. She said, in the same kind manner as before:

"I don't want to harm you, my poor child! Won't you come and see me to-morrow evening—at the red house in the next street?"

The girl granted.

"It's a bloomin' mishun'-ouse, ain't it?" she said.

"It is a mission house."

"Shawn't go! Don't want no preachin'."

"No one will preach to you. You could come and see what goes on."

"Shawn't! Git aht!"

This part she said quite violently. She was clearly in no mood for farther parley to-night; and Miss Marling knew the type too well—though this was an extreme specimen—to press matters to a climax. She did not, however, relinquish her intention of getting hold of this unfortunate child, whose unrestrained fierceness was in itself a point of additional interest.

She walked on without another word, and the outcast settled herself to a slumber, which was presently disturbed by a policeman, who curtly, though not roughly, bade her get up and move on. She obeyed, with an oath, and shuffled off into the darkness—a gaunt, unchildlike figure of poverty, misery and perhaps crime.

The homeless poor are very local. Miss Marling knew this, and that it was not likely the girl she had spoken to that cold winter night would wander far afield. Before long her potential friend would come

across the ragamuffin child again—and she did.

A babel of shouting and laughter down a noisome alley caused Miss Marling to turn down it, and in the midst of an excited ring of onlookers she beheld the young lady of the doorstep engaged in a fight with a boy bigger and stronger than herself. She fought with the ferocity and the agility of a young tigress, and thus gained the advantage over her slower and more burly opponent, raining a dozen well-planted blows upon him while he aimed, and missed, one at her. It was obvious that fighting was no new experience to her; she went at it with a certain science which might not be according to rule, but was effective in its way, and certainly put the enemy to rout.

Before Miss Marling had pushed her way through the throng of boys and girls who formed the audience, the hulking youth fled howling, holding his hands over his bleeding nose, and his female antagonist stood triumphant, with blazing eyes, quivering nostrils, and clenched hands—not an edifying spectacle, especially as her face, too, was bleeding; but she took no heed of this—probably in her present fierce mood was not conscious of any hurt.

"What does all this mean?" demanded Miss Marling. "Girls fighting in the streets!"

A dozen voices answered her at once—all the spectators were eager to impart information, the conqueror herself alone standing aloof; but in the confusion of tongues all that Agnes Marling could make out was something about a kitten, "Tiger Sue," and "Bill Jymes" (James).

Miss Marling addressed herself direct to the young lady who had earned the complimentary sobriquet of "Tiger."

"What is the matter?" the lady said. "Why did you fight?"

"Tain't none o' your busness," returned Sue, with a glance of recognition. She roughly wiped the blood away from her face with the back of her hand.

An officious onlooker shrilly intervened: "Bill Jymes, 'e was a-settin' of 'is dorg on Mis' Smiff's kitten, 'e was, and Tiger Sue, she wouldn't let 'im; an' then—an' then, Sue, she 'it Bill, an' they fought. Sue's a rare one for fightin'!" added the informant, with a mixture of admiration and the wholesome fear inspired by the reputation of a fire-eater.

But Miss Marling perceived in this relation another illustration of the principle upon which she worked, and which bore her up amid many grievous disappointments, many apparent failures—she insisted that no human creature is entirely hopeless, that in every soul lies somewhere the Divine spark which may be kindled into the fire that brightens and warms. This wretched child of the streets, more savage and degraded in many ways than savages technically so called, so fierce and intractable that even among people coarse and violent she was distinguished as "Tiger"—this creature had interposed to prevent cruelty to a defenceless animal; something there must be in such a nature which could be laid hold of and developed. Miss Marling followed Sue, who had turned away.

"Come with me," she said kindly "and let me wash the blood from your face."

A look of surprise flashed over the girl's features. She expected to be "preached at" for fighting.

"Oh! that's nuff'n," she said carelessly; "it don't hurt."

There was an undercurrent of defiance in her tone. She was evidently in mortal terror of being "got 'old of," and quick to detect and resent any attempts in that direction.

Once more Agnes Marling was baffled, for after these last words Tiger Sue ran off swiftly, and vanished down a court. But, if baffled, Agnes was not disheartened. She presently made enquiries about Sue, doing this cautiously, so that it should not reach the girl that "the mishun ldy was a-prin'." Sue's fate, it seemed, had been one not uncommon in this world. A drunken father, who had practically killed his first wife, married again, and the stepmother promptly turned Sue out of doors, since which time the child had lived how she could—a veritable Ishmael. But no one human being can reach thousands; and is there not a promise to him or to her who shall give only a cup of cold water to one of these little ones?

A few days later Miss Marling saw Tiger Sue running after an omnibus. She nodded pleasantly to the outcast, but took no further notice. The conductor came down from the roof and gruffly ordered Sue off. Sue responded by a string of bad language and "taking a sight," after which she ran away. That evening she was staring at a bill outside the mission house, and asking a girl poor enough, but who wore shoes and stockings, "what that 'ere said"—for, needless to say, Sue could not read. The girl looked rather haughtily at the tatterdemalion who presumed to address her, and walked on.

"Oh! my eye!" cried Sue, with a shrill peal of laughter, "think yerself a ldy, do yer? an' yer faver's doin' toime, an' yer muvver sells happles" (these assertions were simply efforts of street rhetoric). Then followed still more offensive remarks, further embellished by oaths. Miss Marling, hearing the noise came out.

"Sue!" she exclaimed sternly, "I won't allow such language outside this place!"

Sue was cowed for a moment by the tone and manner of authority; the next she rallied to defiance. "That there gal wouldn't tell me what that said," pointing at the bill; "and she ain't no bett'rn me, though she's got shoes on."

"She may be very unkind, but you needn't swear and scream. I will read the bill to you."

Sue opened her black eyes; here was an object lesson which—as Agnes knew—would impress her. The girl, very little above her, scorned her; the lady, miles above her, was kind to her and told her what she wanted to know. The bill announced a lecture upon the Holy Land, with lantern pictures of the holy places, and it was free to every one.

"There will be many there like you," said Miss Marling, seeing the girl's sidelong glance downwards at her bare feet, "and the only rule is that you must behave quietly. You come when you like, and go when you like." But she did not urge the matter, or seem to care whether Sue came or stayed away. Sue knew nothing about holy places, nor about Him whose sojourn in them made them holy; but the idea of "picturs" caught her fancy. She nodded what was meant for thanks to her informant, and strolled off.

But on the lecture night she came. Miss Marling discerned her at the back of the hall, among a crowd of—it must be owned—sufficiently dirty girls. The enterainment was designed for just such people, and the clergyman who gave the lecture never got

beyond the level of his audience. Sue listened and gazed in rapt delight. The pictures specially interested her, the explanations and descriptions puzzled and amazed her, for the sacred story was a closed book to her, nor was she, at present, particularly curious to hear more about the chief actor in these sublime scenes; but "she'd come again to see the pictures," she said to the girl near her, who told her "there'd be more on 'em next Toosdy." And she came. This time—at the end of the lecture—some buns and oranges were distributed among the children. Miss Marling was the distributor, and when she came to Tiger Sue, that young lady ventured a question as to "oo that were the chap up there [indicating the lecturer] had talked about."

"I will tell you," Agnes said, "if you will wait for me just outside."

Sue nodded. This was a long step gained. She had evidently lost her terror of the "mishun blokes tryin' ter 'git' yer"—what-ever appalling fate "gittin' yer" might involve. She went out into the lobby, and waited with patience which was in itself a new thing, until Miss Marling appeared, and meekly followed the "mishun ldy" into a warm little room, where Agnes, sitting down by the fire, told her in simplest language the story of the Cross. Strange and often shrewd and intelligent were Sue's questions and comments, and the same disposition which had made her champion the kitten appeared in the remark that "she'd like to smash them blokes for what they did, she would!"—meaning the Jews who crucified the Redeemer. Not yet was the time to preach the gospel of meekness to this child of the gutter; so Agnes Marling passed over this speech, and presently dismissed her auditor, saying it was late, but promising to tell her more to-morrow, if she would come.

Not all at once was Tiger Sue reclaimed. It was a long process, the taming of this wild creature, the outcome of a civilisation which has its own and terrible forms of savagery. Sometimes Agnes Marling's heart fainted within her when, after weeks of decent conduct, Sue would "break out"—fight, swear, and behave like her old self. "But by God's help," Agnes said, "I shall win that child." And she did. Sue, passionately attached to her indefatigable friend, grew more and more tractable. From cleaning the steps of the mission-house she was promoted to go errands and trusted with money. There were relapses, as when she threatened to punch the head of a boy who tried to cheat her out of a halfpenny, and very nearly did it; but they were few and far between; and Sue, in white apron, and waiting upon the once-dreaded "mishun ldy," bore little resemblance to Tiger Sue who was such a "rare 'un to fight." Agnes Marling's faith in the Divine element latent in every human creature was justified.—Protest Monthly.

Simple Fashions.

Many of the serviceable but inexpensive materials are smart and wear well—quite as well as is necessary, for, after all is said and done, while a good material is always a good investment, woman's clothes go out of fashion much sooner than they wear out, and consequently it is not always a wise investment to buy an expensive material. Indeed, an inexpensive material that is not a shoddy, poor piece of goods, if well made, is far better than a very expensive material cheaply and badly cut and made.

The latest fashions are that even on the plain-

est street gown there must be some trimming; a touch of color in the waistcoat, cuffs, and collar, and the band around the hem of the skirt headed by a fancy braid are thought extremely smart. The smartest color so far is the new shade of blue, and there are also some beautiful shades of purple. There are good shades of green and red, but these two colors are not in the lead this year, nor used as much as they have been.—Harper's Bazar.

Winter Uplands.

The frost that stings like fire upon my cheek,
The loneliness of this forsaken ground,
The long white drift upon whose powdered peak
I sit in the great silence as one bound;
The rippled sheet of snow where the wind blew
Across the open fields for miles ahead;
The far-off city towered and roofed in blue,
A tender line upon the western red;
The stars that singly, then in flocks appear,
Like jets of silver from a violet dome,
So wonderful, so many and so near,
And then the golden moon to light me home;
The crunching, snowshoes and the stinging air,
And silence, frost and beauty everywhere.

—Archibald Lampman.

Moderate Drinking.

That a man who was never intoxicated in his life and whose only indulgence was moderate drink of whiskey in the morning and another before retiring at night may die from alcoholism, has been demonstrated by an autopsy made at Bellevue Hospital in the case of George Turner. To his wife, with whom he had lived happily for thirty years, and to his friends, Turner was known as a man of extremely temperate habits. He was suddenly stricken after a surgical operation, was carried to the hospital and died in the alcoholic ward from what the doctors declared was delirium tremens. Mrs. Turner declared the doctors had blundered and demanded an investigation. After the autopsy and statements made from attendants the corner's physician declared Turner's death was due to "refined alcoholism." He found that the victim had been suffering from chronic meningitis and softening of the brain, with other maladies of lesser nature.—Exchange.

Winning Land From the Sea.

An enormous piece of dike-building is about to be begun in Holland. This is the building of a new sea-dike from the coast of North Holland over the island of Weirigen to the Frisian coast, a distance of almost twenty-five miles.

The dike will cost \$16,000,000 and will be completed in nine years. A railroad will run along the top.

The entire scheme contemplates a step-by-step process; that is, after completing the sea-dike, so that the flow of water can be stopped and the outflow regulated by the use of sluice-gates, it is proposed to surround in the north west corner of the imprisoned sea, about 52,620 acres and from this pump out the water. As the land within this dike becomes free from water, it will be subdivided by ditches, like the rest of Holland, and placed under cultivation at the earliest possible moment. It is believed that this can be done in five years, and that the cost would be about \$5,000,000.

By doing the work in this piecemeal fashion, covering thirty-three years, only 24,000 acres will be added annually. This can be brought under cultivation without causing any disturbance to agricultural conditions of the country or affecting the markets of food-stuffs. Then, too, by the gradual draining

Wakeful Babies.

No baby cries for the mere fun of the thing. It cries because it is not well—generally its little stomach is sour, its bowels congested, its skin hot and feverish. This is often why babies are wakeful and make nights miserable for the parents. Relieve the little one and it will sleep all night, and let the mother get her needed rest as well. Just what mothers need for this purpose is Baby's Own Tablets—a medicine that speedily relieves and promptly cures all the minor ailments of young children. The experience of thousands of mothers has proved the truth of this, and among these mothers is Mrs. James Farrell, Banberry, Ont., who says: "I think Baby's Own Tablets the best medicine in the world for little ones. My baby was cross and gave me a good deal of trouble, but since using the tablets I could not wish for a healthier or better natured child."

Stronger praise could not be given, and the mother has a guarantee that the Tablets contains no opiate or harmful drug. Sold by medicine dealers or sent post-paid at 25 cents a box by writing the Dr. Williams Medicine Co. Brockville, Ont.

of the sea the fishery interests will not be suddenly imperiled, and persons now engaged in fishing will have time to adjust themselves to the new conditions.

The land thus won back from the sea will constitute a new province as large as Zealand, 787 square miles. It will be divided into districts of the most approved size, with reservations for schools, churches, cemeteries and town halls.

But it is not intended to sell the land thus acquired. The interest on first cost and the maintenance is all that is asked of the occupants, who become perpetual lessees of the ground. This amounts to an annual tax of about an acre. The renters are to erect their own buildings, and be subject to the usual rate of assessment on all personal property.—Popular Science Monthly.

Many Appetizing Dishes.

Can be made doubly delightful and nutritious by the use of Borden's Peerless Brand Evaporated Cream, which is not only superior to raw cream but has the merit of being preserved and sterilized, thus keeping perfectly for an indefinite period. Borden's Condensed Milk Co., proprietors.

Happy is the Christian Scientist who can induce her child to believe that the other boys merely think they are making a noise.—Chicago Record-Herald.

Saving Money By Mail

Is the title of an interesting booklet which explains our system by which deposits may be made and withdrawn by mail as conveniently as if your own post-office were our office. Send for it. You will find it interesting.

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Toronto Street, Toronto.

Ministers and Churches.

Toronto.

Prof. Ballantyne, of Knox College, has so far recovered from his recent illness with typhoid fever as to be out, but it will be some time before he can resume his duties.

Mr. C. A. Coleman, missionary to the Chinese in Vancouver, arrived in Toronto on Saturday and will spend five weeks here, investigating the condition of the Chinese here and working among them. Mr. Coleman spent a number of years in China, and has been many more years among the Celestials in this country and the United States. Speaking of the Chinamen in British Columbia, Mr. Coleman said that there were about 20,000 of them in that Province at the present time. Most of them, however, find that earning a livelihood even in Canada is a hard proposition, and they are dribbling into the United States, by the underground railway, in fairly large numbers. In answer to a question, Mr. Coleman said that the Chinese as a nation are, without doubt, the equal, under similar conditions, of any nation in the world. All of the Chinamen in Canada, United States and Australia come from the same port of China, and the reason so many of them engage in "laundry" work is, Mr. Coleman asserts, because they find it "welly nice work," requiring insignificant capital, practically no training, remunerative and independent. Many of them in the West, and even some here, run small "glossy stols," but this takes money to start on. The part of China that all the Chinese in the new world hail from is not as large as the Province of Ontario. In Toronto, at present, there are about 800 Chinese, most of them laundry operatives. The Chinese here take a deep interest in matters at home, and at present are excited over the war rumors. They read their own papers. After living in this country and contrasting it with their own, the Chinese are not hopeful for the immediate future of China. However, every one of them that goes back, is a factor in the enlightening of the Celestial Empire. Mr. Coleman thinks that the Emperor of China, himself, is a Liberal, and favors progression. Theoretically he is despotic, but the Empress Dowager, the power behind the throne, is Conservative, and unprogressive. Her death may mark the commencement of a new and better era or darkened China.

Ottawa.

The services in the Erskine church last Sabbath were conducted by Rev. R. Young of Pakenham. Rev. A. E. Mitchell, the minister, preached anniversary sermons at Pakenham.

The debt on St. Andrew's church a few years ago was about \$40,000, but it is now only \$5,000, so that the congregation can devote a large part of its finances to the various other funds of the church.

Rev. Robert Eadie has been indisposed. Mr. Thomas B. Ringrose, theological student, conducted the services in Bothay church last Sunday morning, and Mr. F. G. D. Durnford preached at night.

Twelve new members joined Stewarton church at the Communion service held last Sabbath morning. Rev. Robert Herbison conducted the service, and Rev. Dr. Wardrop gave a short address to the communicants. Next Sunday the ordination and induction of the newly elected elders will take place at the morning service.

The next meeting of Ottawa Presbytery, by invitation of Rev. Dr. Herridge, will be held in St. Andrew's church, and it was decided to call the next regular meeting for Tuesday 1st March. The quantity of business coming before the court may necessitate a two days session.

Rev. J. W. H. Milne, of the Glebe church, was taken suddenly ill on Sunday after the morning service. He was unable to take the evening service, which was conducted by Rev. H. T. Horsey, of Welcome Zion Congregational church, Mr. Frank Sanders, deacon, preached in the latter church in the evening.

Mrs. Gardner, Presbyterial president, addressed the Stewarton Auxiliary of the Women's Foreign Missionary society at its last meeting, giving a retrospective glance over the past year and outlining a number of suggestions for the succeeding year. Mrs. Ardley was appointed to represent the Auxiliary at the union prayer meeting in Bank Street church.

The annual meeting of the Ladies' Aid society of Erskine church was held on Thursday afternoon when the following officers for the coming year were elected: President, Mrs. Whitton; vice-presidents, Mrs. A. E. Mitchell and Mrs. Scott; secretary, Mrs. Anderson; treasurer Miss McCuaig. Arrangements were made for a social to be held on Friday evening, January 22nd, at the close of the evening tea was served.

The Presbyterial Ministerial Association met on Monday in the Sunday school of Bank Street church, Rev. Dr. Armstrong presided. Rev. Jas. Taylor of Chelsea read a paper on Dr. Josiah Strong's great book "The Next Great Awakening." The paper was discussed at length, all the ministers present taking part. Those present were Revs. Dr. Armstrong, D. M. Ramsay, D. Findlay, M. H. Scott, A. S. Ross, Joseph White, Jas. Taylor, J. A. Moir, A. E. Mitchell, R. Herbison, N. A. MacLeod and D. M. MacLeod.

A story has appeared in a great number of papers to the effect that the Earl of Aberdeen arrived in Edinburgh one Sunday lately, and such is the sanctity of the Scotch "Sabbath," was unable to find a cab, so that he had to drive to his club in a milk cart. The story, like so many stories about the Scotch "Sabbath," is a pure invention. Ottawa knows that Lord Aberdeen is not a Sunday traveller. He accomplishes his journeys between Monday and Saturday.

Another annual meeting held last week was that of the Glebe Auxiliary to the Woman's Foreign Missionary society, which reported a membership roll of thirty-six, and contributions during the year \$70. An interesting paper was read by Mrs. Minshall on China. This was the first of a series to be given on mission work in that country and dealt mainly with its geographical aspect and population. The officers of the past year were re-elected as follows:—Honorary president, Mrs. Tully; president, Mrs. Milne; vice presidents, Mrs. Danny, Mrs. William Smith and Mrs. Shuttleworth; secretary, Miss Annie Masson; treasurer, Miss Back.

Last week a most successful union prayer meeting was held in Bank Street church at which gathered representatives of the various city auxiliaries of the Women's Foreign Missionary society. Mrs. J. W. H. Milne presided. Miss Sarah McLean gave a short address on Prayer, and Mrs. Turnbull a Bible reading on the chapter containing the "Inasmuch" verses, showing how in working for others one works for His people. Mrs. Alexander gave a short talk on Growth in Grace, and Mrs. Lawson, a returned independent missionary in India, also said a few words. The devotional exercises, which were opened by Mrs. Thornburn, were joined in by a number of the members, special prayers being made for the various branches of work carried on by the society. Mrs. Gardner, Presbyterial president, who was present, joined in the devotional exercises.

The Annual meeting of the Ladies Aid Society of Knox church was held yesterday evening. The reports for the year were received and were generally satisfactory, that of the treasurer showing an encouraging balance on hand. Arrangements were made for the serving of refreshments at the annual congregational meeting to be held on January 14th, when the ladies will serve tea before the meeting. Arrangements were also made for an at home, to be held on an afternoon during the last week in January, to which all the women of the congregation will be invited, and when the aims and lines of work of the society will be explained in brief addresses by several of the members. Mrs. Rowatt, Miss Stalker and Mrs. Harrington were appointed a committee to have charge of the sending out of the invitations. Officers for the ensuing year were elected as follows: President, Mrs. D. M. Ramsay; Vice-presidents, Mrs. H. S. Campbell and Mrs. Northrup; Secretary, Mrs. Rowatt; Treasurer, Miss Stalker.

In St. Paul's church Sunday morning Rev. Dr. Armstrong took as his subject, "Preachers and Preaching." In the first place he said that the general public thought themselves capable of criticizing the preachers and he thought that it would not be out of place for the preachers themselves, once in a while, to express an opinion on that point as well. There was no occupation, or profession, he said, which covered so wide a scope as the Christian ministry. It ranged over all subjects, all truths, and all phases of human life, and its great aim was to make men and women good citizens and good

living people. It was the best preaching that made the best men. The object of the minister was the uplifting of the human race and there could be no more noble object in life than this. Preachers are the salt of the earth. This had been shown by the fact that Christ himself was a preacher and all of his apostles.

Last Sunday morning Rev. Dr. Herridge dealt with the "Schemes of the Church." Speaking of the fund for the augmentation of ministers' salaries, he said that a large number of ministers, in spite of the most rigid economy, could not manage to make both ends meet. Their financial straits were the constant worry of their lives. If it were not for the fund for aged and infirm ministers, and the ministers' widows and orphans fund, there would be another pauper class composed of old ministers and the widows and orphans of ministers. French evangelization was really a part of home mission work—and a most difficult part, as proselytism was difficult and even dangerous. "If I could change all the Roman Catholics of Canada into Protestants tomorrow," said Dr. Herridge, "I would not do it. A man may change his creed, and still be the same man. The change comes from within the man, and not from extraneous influence." The pastor believed that the more liberal teachings of the Church of Rome would do much to uplift the doctrines of Catholicism. But the French who had been brought up in the Presbyterian church needed to be looked after, as also did their children.

Peterborough.

The Coldsprings and Baltimore charge is still vacant with Rev. Mr. Lord of Grafton as moderator.

The week of prayer was observed in Peterborough by union services in the different churches.

The people of Omemee and the associate charges have already become much attached to their new minister, Mr. Whitelaw. He is proving himself a worthy successor to Mr. Kannawin.

The Sacrament of the Lord's Supper was dispensed in Peterborough churches on Sunday morning. Rev. Mr. Yule preached at the preparatory service in St. Paul's, and Rev. Mr. Whitelaw at St. Andrew's.

Peterborough people evidently believe that religion and politics need not necessarily be divorced. Mayor Roger, a respected elder of St. Paul's church, has been elected for a second term. In fact there are rumors afloat that even higher political honors await Mayor Roger.

The congregation of First church, Port Hope, is making great progress under the leadership of Rev. H. E. Abraham. A friendly rivalry in the Sabbath school has been set on foot, two sides having been formed to vie with each other in bringing in new pupils and in other ways helping the school. The scheme has proved most successful.

Mr. Willman's services at the Mill Street church are still much appreciated. The congregation are in good heart, even though Mr. Willman's college duties prevent his presence during the week. At last meeting of Presbytery the congregation was complimented on its good work.

The special services in connection with Springville Anniversary last week were a great success. Rev. Mr. Whitelaw of Omemee delighted large congregations on the Sabbath; while the tea and entertainment on Monday evening were also largely attended. The speakers were Rev. Mr. Whitelaw of Omemee, Rev. J. A. Wilson of St. Paul's, Peterborough, Rev. J. W. McIntosh of Centerville, and Rev. Mr. Drew of Fraserville Methodist church. St. Paul's choir furnished the musical talent. Rev. Mr. Yule, the pastor in charge, is to be congratulated on the success of the affair.

Eastern Ontario.

Rev. A. H. Macgillivray has accepted the call to First Presbyterian church, Chatham.

The re-opening services of St. Andrew's church, Markham, realized the handsome sum of \$125.

Rev. Professor Ross, D. D., of the Presbyterian College, Montreal, will preach anniversary sermons in Knox church, Perth, on Sunday, February 7th. This is the Professor's old charge, and many old friends will be glad to listen to his voice again and to welcome him to their homes.

Rev. H. Taylor, of Lochwinnoch, was the recipient the other day of a well-filled purse from his Sand Point congregation.

The ordination and induction of Mr. Robert Barbour who has accepted the call to Stouffville, has been fixed for Jan. 21, at 2.30 p.m. Rev. Mr. McPherson of Chalmers' church, Toronto, will preach, the Rev. G. C. Pidgeon will address the people and Rev. Mr. McDonald the minister.

A few evenings ago, representatives of the congregations of Cardinal and Maisville, called upon their pastor, Rev. Geo. MacArthur, B.A., and, in the name of the congregation presented him with an address and a very handsome fur coat.

Sunday was the anniversary of the Russell church. Rev. Mr. Russell, of Chesterville, occupied the pulpit morning and evening and delivered two able and eloquent sermons. Large numbers were present at both services and the offertory was large. Monday evening the annual social was held. The church was crowded to the doors and it was a real old-fashioned social, impromptu program and all.

Rev. Dr. Amaron, of St. John's church, Montreal, has been addressing congregations in Lunark and Renfrew Presbytery on behalf of the Extension Fund of the Pointe-aux-Trembles schools. It will be remembered that the Assembly has authorized the Board of French Evangelization to make an appeal to the Church for the sum of \$50,000 to repair and enlarge these important institutions, which have become altogether too small for the Christian educational work demanded of them. The canvass is well started in Montreal. The French churches are raising \$5,000 and several thousands are already secured from other sources. During the past week Dr. Amaron addressed meetings at Adamston, Renfrew, Ross, Beachburg, Westmeath and Scotland, and everywhere met with encouraging results. The people are exceedingly pleased to hear of the progress of the work in Quebec, and respond cheerfully to the appeal made on behalf of Pointe-aux-Trembles. Dr. Amaron expects to address meetings in Pembroke, Alice, Eganville, Douglas, Castleford and Arnprior, before returning to Montreal for the 17th. He is much encouraged and believes that the Presbyterian Church will cheerfully contribute the \$50,000 required for the enlargement of the Pointe-aux-Trembles schools.

Western Ontario.

Rev. Neil MacPherson, of St. Paul's church, has been elected Moderator of Hamilton Presbytery.

The speaker at St. Andrew's church, London, on Sunday was Rev. Marcus Scott, of the Central Presbyterian church, Detroit.

Rev. Mr. Crawford, of St. Catharines, occupied the pulpit of new St. James Presbyterian church, London, Sunday night, the pastor, Rev. A. J. MacGillivray, being ill.

Rev. Wm. Ross, M.A., of Guelph, occupied the pulpit of St. Andrew's church Sarnia, at both services last Sunday, preaching with much acceptance.

Mr. and Mrs. Carrick, who left St. Andrew's Sunday School to take part in Mission work in connection with the Proudford Memorial Chapel, were presented with an address, as appreciative of the work done by them in West London.

In Hamilton Presbytery, on motion of Rev. Dr. Lyle, Rev. Alfred Gandier, of St. James church, Toronto, was nominated for the chair of Practical Theology and Church History, in the Presbyterian College, Halifax.

Very large congregations listened on Sunday to Rev. Robt. Pogue's last addresses as pastor of the Hespeler church. He leaves at once for Philadelphia, there to enter on his work as assistant to Rev. Dr. Patterson, of Bethany church. Mr. Pogue was held in high esteem in Hespeler, and his going away is generally regretted.

At the recent meeting of Hamilton Presbytery Rev. Neil McPherson was elected Moderator. Rev. Mr. Fisher, of Flamboro, was given leave to moderate in a call to a minister for Ancaster and Alberton, whenever the congregations are prepared. Ministers were appointed to visit augmented congregations. It was recommended that the minimum stipend of ministers in augmented charges be \$800 per year.

The London Advertiser says: "An especially interesting and convincing sermon to young men was preached by Rev. James Rollins in the King

street church Sunday evening. The reverend gentleman, in opening, said that the great problem of the day was how to be not a goody-goody, but a thoroughly good man. He exhorted his hearers to walk in the narrow path, and to renounce the world with its wickedness and sin. "Let it be said of you," he concluded, "that you have lived a good life and that you have helped to make the world better."

An interesting event in Locke street church, Hamilton, was the return and opening of the mite boxes which had been adopted at the annual meeting of the congregation at the beginning of last year, with the view of wiping off the mortgage of \$500 still resting on the church property. Of the 70 boxes issued, 50 were returned, and the contents of the 50 netted the grand total of \$164.07. It is expected that with the contents of the 20 boxes yet to come in and the private donations already in hand, that the mortgage of \$500 will be wiped off.

The new Presbyterian church of Kilsyth was opened on Sunday December 27th. The church was completed some weeks before and certainly does credit to the builders and the members of the church are to be congratulated, for the structure is one of artistic beauty and architectural perfection. Everything appertaining to it is of the best material and designed and arranged in such a style as to produce the most beautiful effect. Rev. Professor McLaren of Toronto conducted the services, morning, afternoon and evening, and although an old man and his voice is not what it once was, his sermons proved a great treat to his hearers, they were clear, logical, practical and forcible, displaying the scholarly preparation which has characterized his work during a long ministerial career. On the following Sunday the opening services were continued by Rev. Dr. Gilroy of Toronto, who also lectured on "Rome" on Monday evening. The lecture was excellent, filled with historical and biblical anecdotes, and vivid, clear description of scenes by the way. The city was described in such a manner as to make each who listened feel himself really in Rome. Similarly but more briefly he visited Paris, Milan, Genoa and Florence. He took his audience into St. Peter's and St. Paul's and many other places of interest.

Winnipeg.

Rev. John Fernie, who was recently appointed missionary at Port Hammond, Hanev and district, was registered at the Leland.

A Presbyterian mission is being opened at Norwood, and the initial service was held in Gordon's hall, Tache avenue, last week, being conducted by Rev. Dr. Kilpatrick, of Manitoba college. The room in which the service was held was crowded to the doors. Dr. Kilpatrick spoke from the words: "The mind of the flesh is death and the mind of the spirit is life." The sermon was a powerful interpretation of the text, defining the influence of personal aspirations upon character and upon destiny, with an appeal for his hearers to aspire only to that which is above earthly desires.

Rev. C. B. Pitblado preached last Sunday evening in Westminster church and announced that this week he would leave for the east, to be absent four weeks; supply to the pulpit would be provided by Manitoba college professors. The text selected was the first four and the last five words in the Bible; "In the beginning God," and "Christ be with you always," the speaker impressing upon his hearers the blessedness of beginning and ending life right. It was an instructive new year sermon.

The Jubilee social held in Kildonan church recently on the fiftieth anniversary of the erection of the historic building, was an event of great importance and interest to the parish. Rev. Dr. Hart, a very intimate friend of the late Dr. Black, was invited to act as chairman. He referred to the great gathering consisting chiefly of descendants of the pioneers of Kildonan as possessing a noble heritage, and he spoke with affection of the memory of Rev. Dr. Black, the first Presbyterian missionary of the Red River. Dr. Black was a brave, though modest man, he was a hero though he spoke nothing of himself. Excellent addresses, very appropriate to the historic occasion, followed by Rev. Dr. Bryce, Rev. J. W. McMillan, Rev. Alex. Matheson, Rev. S. Polson, Messrs. John Sutherland, J. Henderson, Jas. Porter, Robert McBeth, and George Munroe.

The Presbyterian church of Kildonan, celebrated two years ago the fiftieth anniversary of the arrival of their first minister, Rev. Dr. Black, and on Sunday of last week this was followed by the celebration of the jubilee anniversary of the opening of the church, which took place on the 5th of January, 1854. There were large congregations at both morning and evening services. The morning service was conducted by the Rev. Alexander Matheson. The choice of the preacher was very appropriate, for Mr. Matheson is himself a Kildonan man by birth and training. He is now on the retired list, and is 76 years of age, but he preached with great force and animation. His text was the declaration of the Apostle Paul to the Corinthians, "Woe is me if I preach not the gospel." The sermon was prefaced by a brief statement relative to the anniversary. Taking the farewell address of Moses as his starting point he spoke of the long-deferred hopes of the early Kildonan settlers in the matter of Presbyterian services, and of the steadfast way in which they held to their own church during the period of disappointment and discouragement. He laid great stress upon the fact that it was the preaching of the gospel that had been the foundation of the best life of the community during the fifty years of its existence under the ministry of its several pastors, who, however much they differed in their characteristics, had remained true to this ideal. The strength of the church and the community lay in the faithful presentation of gospel truth. The service in the evening was conducted by Rev. Dr. Baird who preached a sermon on the thrice-repeated question addressed by our Lord to Peter, "Lovest thou me?" The concluding portion of the sermon was interpreted in the light of the circumstance of the congregation, and the teaching of the text was enforced by illustrations drawn from the simple, wholesome, God-fearing life lived by the forefathers of the community, who had exhibited, throughout so many years, the singleness of their faith, and their loyalty to the church in which they had been born and bred. Dr. Baird also spoke of his acquaintance with the successive pastors of the congregation, from Rev. Dr. Black down to the present pastor, and offered his good wishes in the celebration of the jubilee of the congregation. It is a matter of regret that the minister of the congregation, Rev. J. H. Cameron, is absent from home. He was obliged to leave some days ago for the west, in company with his son, Lester, who is threatened with pulmonary trouble, and by the advice of his physician is obliged to make his home in the foot hills of the Rockies. Mr. Cameron is expected to return in the course of the week.

Rev. Dr. Wilson, pastor of Augustine church, Winnipeg returned from the east with his bride. A number of personal friends and office-bearers in the congregation met and welcomed Dr. and Mrs. Wilson at the station. A congregational reception is to be held next week.

Mrs. Colin H. Campbell gave an "at home" to the students and friends of Manitoba college in the college convocation hall when a good time was experienced by all.

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After handling onions or other malodorous substances, wash the hands with mustard water.

In certain households parsley is always served with vinegar and salt after onions. It is supposed to remove all odor from the breath.

The whites of raw eggs are very nourishing. A good way to prepare the drink is to break the white into a jar, with what milk is desired, and shake the two thoroughly together. A pinch of salt should be added.

A good preparation that softens the hands is made as follows: Soak half a pound of oatmeal over night in a quart of warm water, strain and add one tablespoonful of lemon juice, one teaspoonful each of olive oil, rose water, cologne and glycerine.

For the treatment of scorched food take the kettle at once from the fire and set in a pan of cold water for a moment or two. This will greatly subtract from the disagreeable taste of the slightly burned food. Of course any really burned bits should be at once removed.

Lemon Syrup.—To two cups sugar add four cups water. Bring to boiling point, and let boil thirteen minutes; then add two-thirds cup lemon juice. Cool and bottle. Dilute with cold or iced water, to suit individual tastes. Lemonade is at its best when made from lemon syrup.

Orange and Almond Sauce.—Selected—Take the juice of one large orange, half a cupful of sugar, one tablespoonful of butter, one and a half level tablespoonfuls of corn-starch, one-fourth of a cupful of blanched shredded almonds. Add to the orange-juice enough boiling water to make altogether a cupful of liquid. Bring this to a boil, and turn in the sugar and corn-starch, which have been well mixed. Stir until the sauce boils and clears. Add the butter. When melted, stir in the almonds. It is best to have these thoroughly dried after they are blanched and shredded.

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

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The immediate future of China will depend, on the one hand, upon her relations with the powers, and on the other, upon the temper of the court, the temper of the officials, the temper of the literati, and the temper of the people. There is no possible way of reaching these various classes so well and so directly as through the native Chinese church, which has already suffered so much and borne such witness to its faith by its life, and by the heroic death of many of its number. This truth has found expression in the notable magazine article in which Sir Robert Hart frankly declares that if, in spite of official opposition and popular irritation, "Christianity were to make a mighty advance," it might "so spread through the land as to convert China into the friendliest of friendly powers, and the foremost patron of all that makes for peace and good-will."

Unless China is essentially altered, she will continue to "imperil the world's future." Other forces have been, to some extent, experimented with, and have been shown to be hopelessly inadequate. Christianity has been tried upon a small scale only, and has already brought forth fruits after its kind. When it shall have been thoroughly tested, and have had opportunity to develop its potentialities it will give to China, intellectually, morally, and spiritually, the elixir of a new life.—Arthur H. Smith, in "China in Convulsions."

The Jesuit translation into Arabic of Matt. xix: 14 reads, "Suffer the boys to come unto me and forbid them not."

A missionary in Persia writes of a Syrian evangelist, on tour: "He never sat down and waited for people to come to him, but went out and found them before the shops, by the roadside, and sometimes waited in front of a mosque till their meeting was over and met the men as they came out."

In Hums, Tripoli field amid terrifying cholera scenes—business at a standstill, houses closed, over a hundred dying daily—the Christian teacher bravely held his post, caring for the sick, praying with the dying. He wrote a journal letter, closing each night with the words, "If I live till to-morrow, I will finish my letter." Mrs. Nelson writes of this man that he is naturally timid and his courage was "a triumph of grace."

Within the British protectorate of Uganda, Central Africa, a recent census shows 1,070 church buildings with a seating capacity of 126,850, and an average Sabbath attendance of 52,471. It is only twenty years since the first Christian baptism took place in that country. Surely, this is a wonderland for the spread of the Gospel, and bids fair soon to outdo even Hawaii or Madagascar.

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Position, however humble, need exclude no one from the highest favor with God. He came to Moses while keeping the sheep, to Gideon while threshing wheat, to Elisha while driving oxen and to the disciples while fishing. Fear God and do your duty and heaven's rewards are sure. "Did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him?"

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Fort Saskatchewan, Kamloops, Vernon, 25 Aug.
 Kootenay, Nelson, B.C., Feb. 17.
 Westminster, Chilliwack, 1 Sept. 8 p.m.
 Victoria, Victoria, Tues. 1 Sept. 2 p.m.

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

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

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

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

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sherbrooke, 8 Dec.
 Montreal, Montreal, Knox, 8 Dec. 9.30 a.m.
 Glenora, Moose Creek, 15th Dec. 11 a.m.
 Lanark & Renfrew, St. A. church, Carleton Place, 1 Jan., 10.30 a.m.
 Ottawa, Stewarion Church, 3 Nov.
 Brockville, Spencerville, 9 Oct. 9.30 p.m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, Sept. 2
 Inverness, Baddock, 17 Nov. 2 p.m.
 P. E. I., Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Charlottown, during meeting of Synod.
 Lunenburg, Lahase 5 May, 2.30
 St. John, St. John's, 10 June 10.30 a.m.
 Miramichi, Bathurst 20 June 10.30

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SITUATION.—CITRONA PARK is situated two and a half miles from Orland, on the main line of railway between San Francisco and British Columbia. It comprises several thousand acres of the best wheat land in the State, and has recently been laid out as a temperance Fruit Colony. A clause in each deed prohibits the sale or manufacture of intoxicating liquor upon the property for all time. The opportunity which it presents to home-seekers and investors is one of the most attractive.

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

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

NON-RESIDENT OWNERS.—If purchasers desire to live upon their lots while the trees are growing up, they can easily maintain themselves by cultivating the ground between the trees. Reliable parties say that they can raise as much as \$600 per acre in this way. There is a good market at the canneries for all kinds of products used by them.

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

AS AN INVESTMENT.—If a purchaser has no intention of removing to California, but wishes a good investment, he can count upon receiving annually, as soon as the trees are in full bearing, a much larger return than from any other source which affords the same security. An orange orchard, in full bearing, is often sold for \$8-9 per acre, while it costs less than \$300 per acre, not counting in first cost of land to bring in to the point at which the crop will pay all expenses.

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

For Prospectus and other information, apply to

Rev. T. F. Fotheringham, D. D.,
 103 Elliott Row, St. John, N. B.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of this 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 person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION

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

JAMES A. SMART,

Deputy Minister of the Interior.

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

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Caligraphs, No. 2 & 3	" 20.00	" 25.00
Blickensderfers, No. 5	" 35.00	" 40.00
Williams, No. 1	" 47.50	" 52.50
Smith-Premiers, No. 1	" 75.00	" 80.00
" " No. 2	" 45.00	" 50.00
Jewetts, No. 1	" 60.00	" 65.00
" " No. 2 & 3	" 40.00	" 45.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 70.00	" 75.00
" " No. 6	" 35.00	" 40.00
Yosts, No. 1	" 35.00	" 40.00
New Yosts, No. 1	" 25.00	" 30.00
New Franklins,	" 35.00	" 40.00
Bar-locks	" 30.00	" 35.00
Latest Olivers	" 15.00	" 20.00
Hammonds, Ideal	" 35.00	" 40.00
" " Universal	" 25.00	" 30.00
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WALTHAM SECTION.	Lv. 5:15 p.m., Ottawa	Ar. 9:40 a.m.
	Ar. 8:45 p.m., Waltham	Lv. 6:25 a.m.

For tickets or further information apply City Ticket Office, 42 Sparks St., or Union Depot, C.P.R.
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