

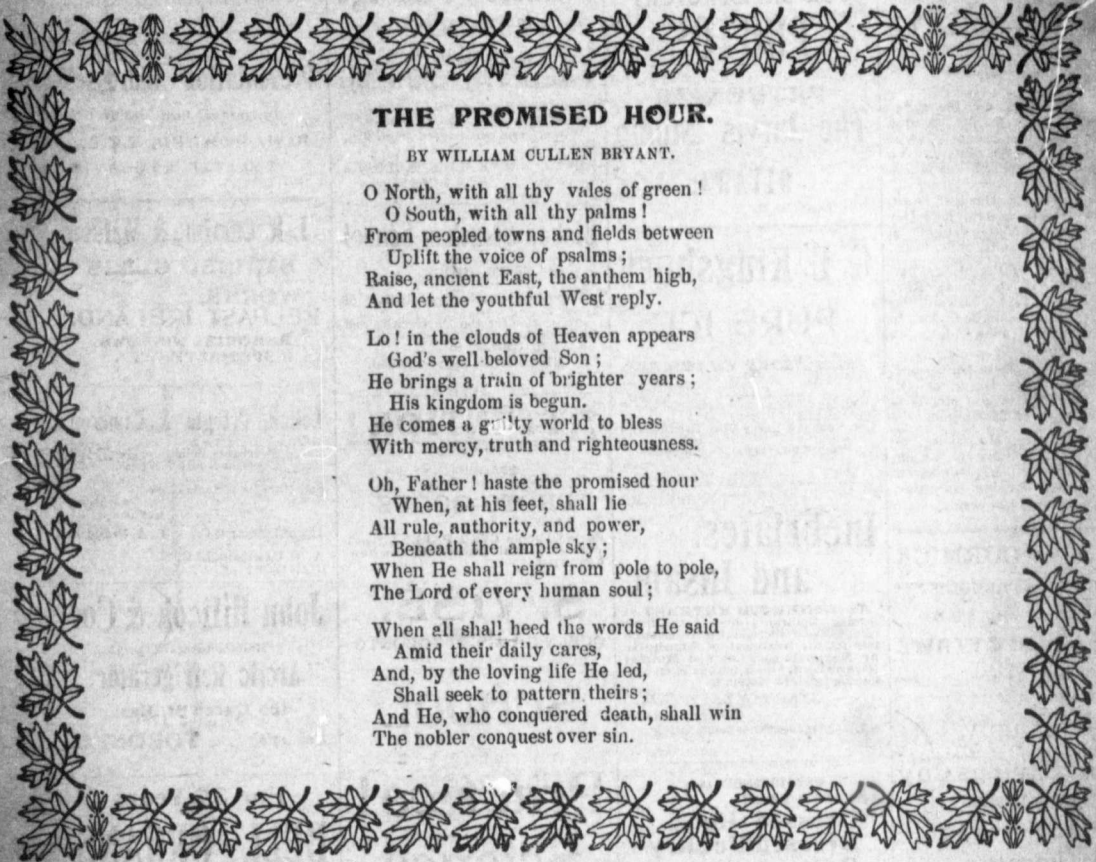
Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cents



THE PROMISED HOUR.

BY WILLIAM CULLEN BRYANT.

O North, with all thy vales of green!
 O South, with all thy palms!
 From peopled towns and fields between
 Uplift the voice of psalms;
 Raise, ancient East, the anthem high,
 And let the youthful West reply.

Lo! in the clouds of Heaven appears
 God's well-beloved Son;
 He brings a train of brighter years;
 His kingdom is begun.
 He comes a grifty world to bless
 With mercy, truth and righteousness.

Oh, Father! haste the promised hour
 When, at his feet, shall lie
 All rule, authority, and power,
 Beneath the ample sky;
 When He shall reign from pole to pole,
 The Lord of every human soul;

When all shall heed the words He said
 Amid their daily cares,
 And, by the loving life He led,
 Shall seek to pattern theirs;
 And He, who conquered death, shall win
 The nobler conquest over sin.

NEW BOOKS

A Memorial Volume of Sermons

Entitled
The Past a Prophecy of the Future

By

Rev. S. H. Kellogg, D. D., Sometime
 Pastor of St. James Square Presby-
 terian Church, Toronto.

Cloth 300 pages, \$1.00.

Upper Canada Tract Society

102 Yonge St., Toronto.

SECURITY

Place your money with a strong company—one that enjoys the confidence of the public, where your money will be absolutely safe. That means purchasing our 5 p.c. Debenture. You may invest any amount over one hundred dollars.

Mention this paper when you write, and we'll mail our booklet entitled "An Investment of Safety and Profit."

The Standard Loan Co.,

24 Adelaide Street East,

Toronto.

W. S. DINNICK,

MANAGER.

The Dowd Milling Co. (LIMITED)

Manufacturers of the following brands of Flour:

Cosmos Patent, Patent Hungarian, Lilly and High Loaf

Royal Seal Rolled Oats and Oatmeal.

MILLS: Pakenham, Ont., and Quyon, Que.

OFFICES: Winnipeg, Man., Pakenham, Ont., Montreal and Quyon, Que.

OTTAWA OFFICE: 241 Wellington St.

PHONE 1288.

BORN.

At the Manse, Leeds Village, Que., on Dec. 29, 1904, to the Rev. P. D. and Mrs. Muir, a daughter.

MARRIED.

On the 4th inst., at Cargill, Ont., by the Rev. F. G. Nicholl, Margaret Cargill, eldest daughter of the late Henry Cargill, to William H. Bennett, M. P., Midland.

On January 2, 1905, by the Rev. D. C. Hossack, Jennie Stephen, youngest daughter of James Stephen, to Percy G. Owen, both of Toronto.

At the residence of the bride's father, Dec. 28, 1904, by Rev. G. Woodside, M. A., Mr. Lorne Griffith to Miss Margaret Wilson, eldest daughter of Mr. W. J. Wilson, all of Carleton Place.

At the residence of the bride's father, Lancaster, on Dec. 28, 1904, by Rev. J. U. Tanner, George Hugh Burdick of Rochester, N. Y., to Annie, daughter of Finlay McEdward.

At St. Elmo, on Dec. 28, 1904, by Rev. H. D. Leitch, John Dey of Dunvegan to Netta, daughter of Hugh A. McNaughton of St. Elmo.

At the home of the bride's parent's on Dec. 28, 1904, by the Rev. A. C. Reeves, B. A., Edward Pitman, of West Huntingdon, Ont., to Ida, daughter of John Adams, of Campbellford, Ont.

At Orillia, on December 28 1904, by the Rev. R. N. Grant D. D., Miss Jennie Jackson and Mr. Thomas R. Parvis, of Cannington.

At the Manse, Morrisburg, on Dec. 26, 1904, by Rev. Hugh Cameron, William Albert Dawson to Ethel May, daughter of Alex. Hughes, all of Morrisburg.

R. A. McCORMICK

CHEMIST AND DRUGGIST.

ACCURACY AND PURITY

71 Sparks St OTTAWA

PHONE 159.

York County

Loan & Savings Co'y

HEAD OFFICE,

243 Roncesvalles Ave.

Toronto.

Joseph Phillips, President.

GREGG & GREGG

ARCHITECTS.

98 KING STREET WEST,

Toronto

MEMBERS OF ONTARIO ASSOCIATION OF ARCHITECTS.

J. W. H. WATTS, R. C. A.

ARCHITECT

33 SPARKS ST., OTTAWA

W. H. THICKE

EMBOSSER & ENGRAVER

42 BANK ST., OTTAWA.

VISITING CARDS PROMPTLY PRINTED

Jas. Hope & Sons,

Stationers, Booksellers, Bookbinders

and Job Printers,

33, 35, 45, 47, Sparks St., 22, 24, 26, Eglon St., Ottawa.

Housewives

Appreciate

Cook's Friend

BAKING POWDER

Because it always gives satisfaction.

Sold everywhere

FOR SATISFACTORY

PHOTOS

PATRONIZE

The Jarvis Studio

OTTAWA.

G. E. Kingsbury

PURE ICE

FROM ABOVE CHAUDIERE

FALLS

Office: Cor. Cooper & Percy Sts., Ottawa, Ont

Prompt delivery. Phone 935

Inebriates and Insane

The **HOMWOOD RETREAT** at Guolph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholism or Narcotic addiction and Mental Alienation.** Send for pamphlet containing full information to

STEPHEN LETT, M.D.

GUELPH, CANADA

N.B. Correspondence confidential.

ESTABLISHED 1873

CONSIGN YOUR

Dressed Hogs

Dressed Poultry

Butter to

D. GUNN, BROS & CO.

Pork Packers and Commls. Merchants

67-80 Front St., East

TORONTO

To

Sunday Schools

We have just opened up a fresh supply of Sunday School Books from best English publishers.

Books sent on approval. Lowest prices guaranteed.

The William Drysdale & Co.

Publishers, Bookbinders, Stationers, Etc.

74-78 ST. CATHERINE ST. MONTREAL

St. Margaret's College.

TORONTO.

A Residential and Day School for Girls.

Only teachers of the highest Academic and Professional standing employed

MRS. GEO. DICKSON,

Lady Principal

GEO. DICKSON, M.A., Director.

St Andrew's College

TORONTO.

A Presbyterian

Residential & Day School for Boys

Upper and Lower School.

Separate Residence for Juniors.

Winter Term commenced Sept. 21st, 1904.

REV. D. BRUCE MACDONALD M.A.

Principal.

Bishop Strachan School

FOR GIRLS.

President—The Lord Bishop of Toronto.

Preparation for the Universities and all Elementary work.

Apply for Calendar to

MISS ACRES, Lady Principal.

ATTENTION!

—DEALERS IN—

PHOTO GOODS

do you handle **CYKO PAPER**, if not write for **Special Discounts** for the New Century to

S. VISE,

QUEEN ST. TORONTO

SCHOOL

....OF....

Practical Science

TORONTO

ESTABLISHED 1878

Affiliated to the University of Toronto

This School is equipped and supported entirely by the Province of Ontario, and gives instructions in the following departments:

- 1.—CIVIL ENGINEERING.
- 2.—MINING ENGINEERING.
- 3.—MECHANICAL AND ELECTRICAL ENGINEERING.
- 4.—ARCHITECTURE.
- 5.—ANALYTICAL AND APPLIED CHEMISTRY.

Special attention is directed to the facilities possessed by the School for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories:

1. CHEMICAL.
2. ASSAYING.
3. MILLING.
4. STEAM.
5. METROLOGICAL.
7. ELECTRICAL.
7. TESTING.

The School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses.

For full information see **Catalogue.**

L. B. STEWART, Secy

ENTER ANY TIME

Ottawa Business College. Ottawa Ont.

A splendid school with a record to be proud of.

Catalogue free

W. E. GOWLING, Principal.
Orme Hall, 174 Wellington St.

Presentation Addresses

Designed and Engraved by

A. H. HOWARD, R.C.A.,

62 King St., East, Toronto.

J. R. Carlisle & Wilson

STAINED GLASS

WORKS,

BELFAST, IRELAND.

MEMORIAL WINDOWS

A SPECIALTY. . . .

Leitch, Pringle & Cameron

Barristers, Solicitors, and Superior Court Notaries.

Solicitors for Ontario Bank,

Cornwall, Ont

JAMES LEITCH, Q.C., R. A. PRINGLE

A. C. CAMERON, LLB.

John Hillcock & Co.

Manufacturers of the

Arctic Refrigerator

165 Queen St. East

Tel 478 **TORONTO**

For 35 Years

BELL ORGANS

Have been Favorite for

School, Church & Home Use

We make only high-class Organs and invite investigation as to their merits.

BELL PIANOS

Are chosen and recommended by the Musical Profession as being strictly High Grade.

Send for Descriptive Booklet No. 54.

The Bell Organ & Piano Co. Ltd.

QUELPH, ONT.

J. YOUNG LIMITED.

The Leading Undertaker

350 Yonge St., Toronto

telephone 679

Dominion Presbyterian

1 50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS.

Note and Comment.

Taking the Dominion as a whole, out of every one hundred persons we meet, forty-one are Roman Catholics, seventeen are Methodists, sixteen Presbyterians, thirteen Episcopalians, six Baptists, three belonging to minor denominations, and there are four who were not able to tell the census enumerator what they were.

The venerable Dr. Cuyler does not hesitate to magnify his office as preacher. Speaking before a Methodist gathering, he is reported to have said: "Bear this in mind that no presidential chair, no emperor's throne, was ever yet built high enough to be within ten leagues of the pulpit in which the fearless preacher stands winning immortal souls to Jesus Christ."

A fire started early Saturday morning in the kitchen of the Royal Victoria Hospital, Montreal, in the top story of the administrative section. The nurses, who were sleeping directly below, all got out safely. The damage by fire was confined to the kitchen and the lower floors suffered considerably from water. None of the patients were hurt. The loss may amount to \$50,000, but whatever it is Lord Strathcona has cabled he will pay.

It is said that the continual emigration of Roman Catholics from Ireland has so depleted the Roman Catholic Church in the island as to alarm the priesthood, and has led to the organization of an Anti-emigration Society. It does not appear that the population, as a whole, is decreasing; those leaving the island are, for the most part, Catholics who can not get a living there, and their places are taken by others not committed to the Church.

In an address at Blackburn, Eng., Dr. Greenwood, medical officer of health, asserted that idleness caused more disease than overwork. Yet the latter was attended with injurious results. He questioned whether vigorous Saturday afternoon football played by men who had been sitting closely in the workshop or at the desk the whole week did as much good as it did harm. He considered it was too sudden and too great a strain on the body.

The Duke of Northumberland, who, since the appointment of Earl Grey to Canada as governor general, has become Lord-Lieutenant of the county from which he takes his title, and in which he owns nearly 200,000 acres, was for some seventeen years, as Lord Percy, Conservative member for North Northumberland, but has always been the student rather than the statesman, and even in those House of Commons days was more of an antiquarian than a politician. He is a peer of a deeply religious turn of mind.

The death is announced of Mr. Donald MacGregor, for fifty years proprietor of the Royal Hotel, Edinburgh. Mr. MacGregor who was 83 years of age, was well known to

the many thousands of literary men and tourists in general who visited his great hotel in Princess street. He claimed descent from Rob Roy, and took a leading part in the movement for the preservation of Rob Roy's grave.

The design of the Hector Macdonald memorial has been agreed on at last. A large number of architects competed for the honor of planning a memorial to the hero of Omdurman, and the successful one was Mr. James S. Kay, of Glasgow. He proposed a square tower in the Scottish baronial style, about 100 feet in height and surmounted by a turret at one corner, and a heavy balustrade round the rest of the top. Inside it will have four floors, with rooms which can be used as a museum and a staircase leading up to the top. The idea is in keeping with the soldierly character of the man, and when it is carried out Dingwall will have a memorial worthy of its hero. It will cost £2,000.

Bishop Bashford says that in Japan the missionaries are training the future leaders of the empire, as the prominent position of Christians in the cabinet, among the generals and in parliament already indicates. The bishop says further: "If Japan is not stranded through materialism, if she becomes a strong Christian nation, she is forordained to be the leader of the Orient in the twentieth century." Concerning opportunities he says: "I have never seen such providential openings as greet us in Japan. English and Americans were never so popular in Japan as they are to-day, and the appreciation of Western learning and Western civilization, and I think I might add of the Christian religion, was never so high as now.

Spanish legislators are becoming alarmed at the growing danger of nicotine poisoning through the use of tobacco, particularly in the form of cigarettes. The minister of the interior has presented a bill to the Courts, absolutely prohibiting the sale of tobacco, cigars or cigarettes to any person under seventeen years of age. The penalties vary from £2 to £20, with imprisonment in exceptionally bad cases. The measure is justified as imperative for the arrest of racial degeneration. Tuberculosis makes great ravages among Spanish laboring youths, who, for the most part, undernourished and already enfeebled by this and overwork, aggravate matters by spending much of their scanty wages in tobacco, generally cigarettes.

An apparently reliable report credits a man in Ireland with having pushed up a 14 pound dumb-bell 1,616 times without stopping at the rate of 125 times a minute. That was equivalent to lifting a weight of 22,000 pounds more than thirteen inches in thirteen minutes. It was a splendid exhibition of a very sad lack of wisdom; for doctors tell us that such feats cannot be performed without serious injury to the performer. The injury may not be felt for years, but it will no doubt be felt sooner or later. Sometime there will be a sudden collapse and people will be wondering why so strong a man should break down so suddenly. Or

some disease will lay hold of him and he will not have the strength to resist it. The Christian religion teaches us to be temperate—that is, moderate—in all things, and it is a rule that applies as much to gymnastic exercises as to anything else. Moderate gymnastic exercises increase vitality, immoderate efforts diminish it.

Recently The Catholic Record, of London, Ont., a strongly-edited and influential journal, replied to some criticism of its structures on the saloon-keeper. Under the heading "A Debasing Avocation," the editor tells his readers what he thinks of the drink dispenser, and in that expression of opinion we find the following sentences: "It is to our mind a pitiable and debasing avocation—the most repugnant to any one who wishes to add to the betterment of the world;" "Other fields of human activity call for ambition and self-development; in this nothing that can be coveted by any self-respecting citizen is necessary." "Let us inform the saloon-keeper that he is not by any means a potent personage in the community. He is regarded as a menace to its peace and happiness and religion, and it would do him a world of good to know how he is viewed by wives and daughters and fathers. If ever he had any influence that day is gone. Our leaders wish to see no Catholic name on the list of rum-sellers, and the right-thinking citizen would rather see his son in a coffin than in the business." These are strong and wholesome sentences.

Rev. N. J. Dawson since his return to England from the United States, has written his impressions of America and its educational system. He says—"A million emigrants landed in America last year. Many of them were Jews, Poles, Russians, Italians, and so forth. How is this heterogeneous multitude to be incorporated into American nationality? Through the children. The children are at once swept into the schools. They are soon speaking English and they go home to teach English to their parents. Very soon English becomes the language of their homes. And then, with the acquisition of English comes also the acquisition of those ideals of liberty and self-government which are embedded in our common literature. The common schools are the great force in the building up of American nationality, and therefore the American people wisely lavish on them their energy and treasure, that they may be the best equipped schools in the world." The Belfast Witness endorses his references to the public schools of the United States in the following vigorous terms: "That is so. What have we in Ireland? In three provinces and parts of the fourth, schools are manipulated in the interests of the Roman Church, while priests and Nationalist politicians insist on the children learning the Irish language, which can be of no use in their future business life, whether here or in America, to which so many of them emigrate. England and Ireland sorely need a useful commonsense system of efficient schools, such as America enjoys; where, Mr. Dawson says, there is no religious difficulty because if Romanists or Anglicans must have denominational schools of their own they must pay for them out of their own pockets."

Our Contributors.

Situation in the Canadian West.

By the Rev. R. G. Macbeth, Author of
"The Making of the Canadian West," Etc

To a very remarkable extent the Canadian West has become the Mecca of recent emigration movements from all parts of the world. Even the self-contained country to the south of us has become land hungry, and her citizens in extraordinary numbers have come to the great plains of our West Land, whose enormous extent has scarcely been touched as yet on more than the out-most fringes. It is rather cool on the part of Secretary John Hay to issue an order changing the names of consulates throughout the world from "United States" to "American" at the very time when thousands of his fellow countrymen are discovering that the better part of the American continent lies to the other side of their northern boundary. To day our horticultural and industrial East, with the agricultural and mineral West, compel even the casual onlooker to see there is more than one great nation in North America.

As one who was born on the Red River in pre Confederation days looks back over the years, he, while marvelling with others at the present rapid progress, rejoices that the expectations of his Highland forefathers in the old Selkirk colony have been realized. With the second sight of a seer they prophesied that the fertile plains on whose edge they were the first settlers would become the home of prosperous millions. They were the "first low wash" of the waves, but they knew that over that wilderness there would one day roll a human sea.

The history of the Canadian West shows four distinct periods. The first was that troublous transition period when through the gateway of rebellion we were ushered into Confederation. That period was not only full of peril but of pathos, as the people who had been the lords of the unclaimed prairies began to find themselves hemmed in by the incoming of early immigrants. The second era was that of momentous development, during which the railways and telegraph lines brought the isolated plains into contact with the throbbing world of modern enterprise. Still a third period was that of the first sudden inflation, followed by widespread depression; but the fourth is the present era of unprecedented and permanent prosperity. In this era the hamlets we once knew have sprung into populous cities, and spots across which we chased our roving bands of Indian ponies have given place to thriving towns, with all the accompaniments of progressive civilization.

People who are curious about the outcome of these astounding movements, and who wonder whether the country can keep soberly on its feet and deal with tremendous problems, may be reassured. There are some wonderful forces at work upon the task of building a new nation in the West which insure a stability and power beyond the expectation of any who simply consider the age of the country. The educational system of the West Land is one of remarkable strength. There can hardly be any doubt as to the value of the one Public School. Its influence in assimilating the elements that are crowding from all lands towards the setting sun is wonderful.

All races and creeds in their youthful branches have to go through the same mill, and when they come out the finished product is a Canadian race, unbroken by racial or sectarian strife. Nothing could be more favorable to homogeneity in a new polyglot country, and no one who tries to go back to the old dual system is a friend to the nation now in the making.

The tremendous zeal, virility and liberality of the Churches is an important factor in the building of a stable condition of things in the West. There is nothing more unifying than religion and there is no condition of things in our country like that once prevailing in the Western States when men said there was no God west of the Mississippi River. As in the old days of Israel the prophet has been a greater statesman than those who were supposed to make statecraft their business. The leaders of the Church were men of vision and ministers like John Black, James Robertson, Archbishop McRae and others were the real foundation builders of the new Empire. To day there is no unhealthy rivalry, but there is a vim about the Churches of the West that finds expression in the far flung mission fields and great educational institutions. These make splendid forces working for solid nationhood.

Besides all this there is in the West a spirit of hope like an eternal spring. This was the case from the beginning, so that it may be in the constitution of Western things. The Selkirk colonists were on the Red River for ten long years before their fields produced enough for their sustenance. During that time, famine, flood, grasshopper plagues and the civil war between the rival fur companies had driven them from pillar to post. But by dint of strenuous toil, fishing in the streams and buffalo hunting on the plains they kept body and soul together and pressed on with indomitable hope. To this day it is quite freely said that people in the West live on hope. No better certificate for the future success of the country could be given. When hope dies ambition is buried and without ambition achievement is past. The West is hope incarnate, and there will be no failure in that direction.

But it will not all be plain sailing. There are rocks all about and wise pilotage is absolutely necessary. There is, for instance, the danger of megalomania. This word became fashionable when Louis Riel was on trial, and when his lawyers pleaded that he was suffering from the undue enlargement of his upper story under the pressure of inflated ideas. The Westerner to-day assaults the ears of the visitor with a hail of statistics calculated to prove that they have in that country the biggest things on earth. But they must be saved from the danger of making bigness and greatness synonymous in their minds. A country may be big without being great as all geography teaches us. China has influenced the world less than Scotland; and all the rest of the earth yields the palm to Palestine. "The little town of Bethelhem" has no record of bank clearances or Customs returns, but for pure effect upon the current of human history it overtops all the great cities of our time. The material world is evidently less in power than it seems at first glance. Fortunately for the West there are hosts of men not in

the noisy clamor of business, but in the corridors and nooks of meditative life who keep before the country the thought that bulk is not the supreme thing. Men of this class are the saving leaven in any mass of materialistic progress. That the new land has hosts of them is good for her in this era of tumultuous prosperity.

It may be unreasonable to make the statement, but some years of studying the social problem lead me to say that this problem in the active form of industrial strife is more likely to be prominent in the West than in the East. The wave of immigration has gone westward for so many years from our own and foreign lands that the question of the unemployed is sure to be in evidence in the larger centres. The causes are not far to seek. The population is ahead of the industrial need in view of the fact that the country is an agricultural rather than a manufacturing one. In an agricultural country large numbers of men are required for a few months, and these must be for the most part idle or go elsewhere for the rest of the time. Besides that building and similar work out of doors is practically dropped during the winter except in British Columbia and Alberta, and it is apparent that many men dependent upon such occupations are out of employment for some months of the year. When we add to these the cheapness and quality of foreign labour we need not be surprised if, for a time at least, there will be a considerable degree of social unrest in that country. The fact is that the Pacific Coast for many reasons, is at the present time the hotbed of social agitation and is the home of more socialism of the reckless type than any other part of Canada. Socialism properly understood is less dangerous to the country than the presence of men who advocate it in the wrong spirit, and we shall show wisdom if we study socialism apart from the men who sometimes intemperately claim to be its sponsors. Nothing is clearer to me after spending nearly all my life in the West than that the natural resources of the earth have been exploited beyond all reason in the interests of the few who have a "pull." Most of us believe that God made the earth for His family. Why should a few monopolize it? This is a pressing question and should be considered apart from the fact that some who press the question deny the fact of God which we believe to be the only logical antecedent. From the chaos into which such people would lead us we pray to be delivered, because atheism is the seed of anarchy. But the whole question demands study that the popular movements may be guided clear of danger.

Since coming East a few months ago I have frequently been asked as to the comparative moral standards of East and West. I have no hesitation in saying that the West does not suffer in the comparison, and in some cases stamps out evils with more aggressive energy than the East. Let the people of the East look to their laurels in this respect.

If moral and material progress go hand in hand, the future of the Canadian West is simply illimitable in its possible greatness. The famous speech made by Lord Dufferin at Winnipeg in 1877 was looked upon for years as too glowing and optimistic. Time has proved it to be the sober and ser-

ious vision of a great man, who was far in advance of his contemporaries in reading signs and wonders.
Paris, Ont.

The Advance of Romanism.

By C. E. AMARON, D. D.

A short time ago, there appeared an article in the Sunday At Home, by the Rev. John B. Nichols, on the advance of Romanism in Britain. Some significant facts were given to prove that whilst the Protestant forces are indifferent, Romanism is more and more aggressive. Jesuitism is at work as a poison which infects the whole community. Of late, the number of priests and agencies has multiplied manifold, the influx of religious orders, expelled from the continent, goes on daily; and these societies are spending enormous sums of money in housing themselves and providing the machinery for their missionary activity. Rome is foremost in journalism, and its literature—cheap, attractive, specious—is widely circulated.

This article has been commended by Rev. John Clifford, D. D., Rev. J. Munro Gibson, D. D., and by Dr. A. Goodrich, Horton and Townsend.

Mr. Nichols, at the close of his article, makes a few suggestions which are not without a *propos* in Canada. It would be well for Protestants of Canada to read them and act in the light of them.

(1) *In The Church* more attention should be given to the inculcation of the great principles for which we stand, and on which so much depends. The exposition of Christianity, as *Protestant*, should come into the forefront of pulpit teaching; it should be made clear, for instance, why we accept the Scriptures as the sole rule of faith, what we understand by private judgment, what is our conception of the Church, worship, the ministry, the way of salvation, etc.; and no congregation should be in confusion on these fundamental matters. In the Sunday-school, the Bible class, the young people's society, too, Protestant teaching should have a more specific place than it appears to have. The great ruling Christian conceptions cannot be formed too early; and if, on our part, we neglect attention to this, the priest is always sure to have his way in the end.

(2) It is equally necessary that *parents* should realise how much rests with them. The making place of character is pre-eminently the home; the basal principles and convictions of life are formed there, and if children are to grow up loyal to the faith of their parents, the steps must be taken in this most influential place of culture to secure it. To a large extent, it is to be feared, the obligation thus entailed is allowed to go by default; parents are apt to think that all that is needed for the religious instruction of their young people is provided in connexion with the Church; and priceless opportunity of moulding the mind along those lines which will ensure a firm, fixed, intelligent evangelical faith, is let slip. In this connexion it may be pointed out that it is by no means uncommon to find the sons and daughters of Free Church people of the middle classes sent to conventual and other private schools on the sole ground that the education is good and cheap, and with little concern, apparently, as to the religious atmosphere of such seminaries; and when this is done the almost sure result is that the children are won over to some form of Romanism. It would meet a felt want if a Protestant Catechism—such as has been

circulated by the Free Church Council, but definitely presenting the evangelical as against the Romanist groundwork of doctrine—could be prepared for use in Sunday-schools, Bible classes, and families. No principle of religious liberty need be infringed by the adoption of such a method of instruction.

(3) It is important, further, that *individual influence* in the interests of Protestantism should be exerted wherever possible. Such persons as Sunday-school teachers, presidents of Bible classes, speakers at debating societies, etc., have a magnificent opportunity of determining and informing a large body of opinion. The chance may now be used to some extent, but the state of things is serious enough for it to be brought into prominence as a matter of urgency. In their capacity as citizens, too, people need to watch the Romish movements to frustrate its ends.

(4) *Collective action* is also urgently required. It would be the salvation of the position if the Free Churches could be organized for the struggle to which they are committed. Such machinery is needed, for improving public opinion, for providing effective literature, for promoting legislation and acting upon public bodies, for marshaling our forces, as no church, or denomination, or Protestant society, of itself could attempt. Is it going too far to suggest that the Free Church Federation, which does represent the general body of the Nonconformists, and has shown itself able to speak and act in their name, with their enthusiastic support, should take this question up, and as a first step should call a solemn assembly for conference and prayer on the state of the evangelical religion in England?

These suggestions are made by way of drawing attention to a grave situation which is but partially realized. It is not the language of panic to say that Protestantism is in danger. Reversion to a bondage from which we have been delivered is possible, and threatens us, if steps are not taken to avert it. At present, some of the most obvious safeguards are neglected. We are not at the end, we are but at the beginning, of a conflict on the issue of which the maintenance of our freedom and greatness rests. Romanism means to win; Romanism must be fought; and it will demand our united and concentrated energies to repulse it. It is high time this should be recognized, and the proper action taken.

THE OLD YEAR

1904.

Past and forgotten dead and gone,
It's pages sealed to turn no more
What we would do; What we have done,
Settles the Score for 1904.

THE NEW YEAR

1905.

It dawns on us mid sacred light,
It's first hours bid men seek God's throne
And thus anew, to pledge aright
Their hearts and lives to Him alone.

May He whose eye scans things afar,
Without whose blessing nought can thrive,
Guard, guide and keep us—as His Star,
And bless this land thro' 1905

W. W. MACCUEAIG.

The Manse, Levis.

The missionary zeal, the evangelistic fervor, and the consecration of the young people have quickened every department of the church—A. C. Crows.

Close of a Fruitful Pastorate.

Rev. Mr. Shearer occupied the pulpit of St. Andrew's Church, on Sunday, for the last time as pastor of St. Andrew's Church, Sherbrooke. There was a large congregation in the morning, when the Sacrament of the Lord's Supper was observed. In the evening, the edifice was crowded to its utmost capacity, every denomination in the city being largely represented.

Rev. Mr. Shearer based his sermon on the text: I Thess. III., 12-13: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end we may establish your hearts unblameable in holiness before God, even our father, at the coming of our Lord Jesus Christ, with all His saints." My theme, to night, is, "Love as an Incentive to Holy Living." Note I. The nature of this love. It is God-begotten. "The Lord make you to abound in love." It is more than natural affection. It is more than benevolence. It is more than complacency. It is the fruit of the Spirit. II. The amplitude of this love. It is to increase and abound. It is to fill you to overflowing. Twenty six times Paul uses this word "abound," in his epistles. He himself had personally experienced the fact that there is no limitation to the goodness and power of God. Hence, we find him speaking of abounding grace, abounding hope, abounding consolation, abounding faith and abounding love. III. The outcome of this love. "To the end he may establish your hearts unblameable in holiness before God." In other words, the man who increases and abounds in love towards God and man will live a blameless Christian life. Mark the difference between a blameless and a faultless life. The Word of God makes a distinction. Albert Barnes says: "In reference to all duties to God and man, no one could bring a charge against Paul. Every duty was faithfully performed. This is not a claim to absolute perfection, but it is a claim to consistency of character and to faithfulness in duty which every Christian should be able to make." Paul once said, "Herein do I exercise myself to have a conscience void of offence toward God and man always." And, again, "I know nothing against myself, yet am I not thereby justified." Hence it follows, a Christian may and should live a blameless life. But no man can live a faultless life. Faultlessness is reserved for the world to come. Jude 24, "Unto Him who is able to present you faultless before the presence of His glory." Rev. 14. 5. "They are without fault before the throne of God.

What a comprehensive prayer this is! The Thessalonians needed instruction, but this was better than a prayer for enlightenment. When Bishop Berkley explained to his little boy that cherubims were angels noted for their knowledge, and seraphims were angels noted for their love, he replied that he would rather be a seraph, because to love God was better than to know all things. It was better than a prayer for spiritual power, or the conversion of sinners, or zeal, or deliverance from persecution and death, for where love abounds, power abounds, conversions abound, zeal abounds, and persecution and death lose their pain.

And Paul's prayer for the Thessalonians is my parting prayer for you. If you increase and abound in love towards one another and towards all men, you will be a blameless people indeed, your own souls will experience divine peace and joy and you will be mightily used of God in bringing souls into His Kingdom.

The Quiet Hour.

Jesus and Nicodemus.

S. S. LESSON John 3: 1-15. January 29, 1905.

GOLDEN TEXT.—For God so loved the world, that whosoever believeth in Him should not perish, but have everlasting life.—John 3: 16.

REV. W. J. CLARK, LONDON, ONT.

Nicodemus, a ruler of the Jews, v. 1. Barriers there may be in the way of our coming to Jesus, built as our own pride and prejudice, the opinions of our companions, the dread of consequences, and a dozen other things. But these will vanish before an honest look at our own need and the Saviour's sufficiency, and a firm resolve to follow the guidance of our own judgment and conscience whithersoever they may lead us.

The same came to Jesus, v. 2. "Do it now" is good counsel with respect to daily duties. The wise man will follow it also in the concerns of the soul. The present opportunity is ours. But it flees fast away, and will never return—perhaps none so favorable will ever again come our way. Delay is a thief that will rob us of our highest happiness. No one has ever regretted promptness in seeking the Saviour. We cannot too quickly cast ourselves on Him.

Except a man be born again, v. 2. The sculptor carves a beautiful statue out of the shapeless marble, and the world wonders at his genius. But, however like the living human body, the statue has no power of motion. As little can we fulfil the duties of citizens in the Kingdom of God without receiving a new life from Him. Depend upon it, the Christian life begins, not with our doing something to earn God's favor, but with His imparting to us new power, to do His will. Life comes before service and spiritual life, like the life of the body, is a gift from Heaven.

How can a man be born when he is old, v. 4. It is hard for an old man to make a fresh start. He has all his past to fight against. The habits he has formed in his earlier years are now chains to hold him back. Hard? Yes, but not impossible, for the power of God can make all things new. But all said, the best time to enter on the new life is in youth. Then there is far less to hinder us. The way has not yet been made difficult for us. A young life yielded to the Holy Spirit's power—who can tell how beautiful and strong he will make it?

Born of water and of the Spirit, v. 5. Sometimes an old and useless building has to be removed, to make room for a new and finer edifice. In the spiritual life, also, there is a twofold process, destruction and construction. The evil must be taken away, that the character belonging to the new life may be built up in all its fair and stable proportions.

So is every one that is born of the Spirit, v. 8. It concerns us very little in what part of the wide ocean the wind took its rise. We are satisfied to fill our lungs with the ozone it brings, and receive new life and energy. There are many who have difficulty in telling precisely when and in what manner they received the new life. After all, this does not matter so much. The question of real moment is: Have we the new life now; do its fruits appear in character and conduct?

How can these things be? v. 9. Was it not a king of Siam who would not believe the statement of a traveller from

America, that in his country water became solid? The king had never seen ice, or heard of it before, and he could not understand how such a change was possible. We have no difficulty about it, because we have seen it so frequently. In like manner we are puzzled about the new spiritual life, until we receive it into our own soul, or see its effect in the conduct of others. Then our puzzle is solved.

Art thou the teacher of Israel, and knowest not these things (Rev. Ver.) v. 10. Hugh Black, in his last book, *The Practice of Self-Culture*, says: "I once met an artisan in a country walk who knew every plant and insect, all the flora and fauna of that countryside; and all he had for his favorite pursuit was the half day a week which other workmen spent in loafing about the streets. As he pointed out to me interesting things which I had carelessly passed as weeds, I blushed for my ignorance and blindness." In the study of the Bible we should train ourselves to the same habits of keen observation and quick discernment which are so valuable in the study of nature. Then we shall learn many truths hidden from the careless reader.

Must the Son of Man be lifted up, v. 14. Jesus ever moved under the power of a double compulsion. It was the supreme aim of His life to do the Father's will. There was besides, in His heart a yearning love for lost men, and a deep longing to save them. Drawn by those two great forces, He moved surely and steadily to Calvary, there to pour out his life for us. Jesus must die to bring us back to God. Does not an answering "must" rest upon us? Surely we cannot resist the constraint of the Cross. Our hearts are hard indeed, if from them there issues no stream of love and trust in response to the love that flows from the wounds of the world's Saviour.

That whosoever believeth in Him have eternal life (Rev. Ver.) v. 15. Think for a little about the eternal life offered to us in Christ. Its course is in God. He quickens us from the death of sin. It is absolutely secure, for it is "hid with Christ in God." Its pattern is the life of God's own Son, for we are changed into His image "from glory to glory." And we are assured of its final perfection, for "we shall be like Him," when "we shall Him as He is." And this glorious life is offered to us on the simple condition of faith in Jesus Christ.

A Model Minister of Christ,

BY REV. THEODORE L. CUYLER, D. D.

During all the earlier years of my ministry the thumbed books in my library were Bunyan's *Pilgrim* and *The Life of Robert Murray McCheyne*, the youthful pastor of St. Peter's church, in Dundee. *The Life of McCheyne*—which was Dr. Andrew A. Bonar's masterpiece—was published during my theological seminary days, and from that hour to this it has been a perpetual inspiration. Dr. Chalmers' biography was a gold mine; Dr. Norman McLeod's is brilliant with poetry and power, but rather too surcharged with hilarity. To spend an hour with Dr. Edward Payson, of Portland, is almost like sitting with Paul in his "hired house" at Rome; but his seraphic piety was mournfully tinged by his morbid temperament. McCheyne's piety was eminently

healthful, cheerful, and saintly without being sanctimonious. He dwelt during the nine years of his fruitful ministry far away from the damps that arise about Doubling Castle, and hard by the Beulahland where the sunlight ever falls. Robertson, of Brighton, saddens me while he stimulates me; but the biography of McCheyne has a rare power to sober me when tempted to trifle, and to cheer me when tempted to despondency.

To the younger ministers who are coming on the stage it may be necessary to say, in brief, that Robert Murray McCheyne was the pastor of the Presbyterian church of St. Peter's, in Dundee, and was called away to his crown a few weeks before the disruption of the Scottish National Church in 1843. He entered the vineyard at twenty-one—hungry for the salvation of souls. After nine years of intense, earnest and untiring labor he was laid—amid the tears of thousands—in that tomb at the corner of his little church which has been visited by weeping thousands during the last half century. His parish was composed of the plain people; and the wife of a poor weaver told me that it did her "more good just to see Mr. McCheyne walk up the Isle to his pulpit than to hear a sermon from another man." His personality was a power; his life more eloquent than any discourse he ever delivered. To pray and to search the word of God, to carry the hidden fire from house to house, to prepare the beaten oil for the sanctuary, to plead with dying men, and to allure to brighter worlds by the joyous up-tread of his own heavenward march—these formed the varied yet unchanging employment of his fervid spirit. With what eager joy he leaped into the bosom of the Scriptures! No cavils of the critics ever disturbed his impregnable faith in the adamant Word. "When you write to me," said he to a friend, "tell me all you can about the meaning of the Scriptures. One gem from that ocean is worth all the pebbles of earthly streams."

Love of Jesus Christ was his master passion. His Saviour's work was his work; he never wearied, and he never rested. Every hour he gave to his Master. The celebrated Dr. James Hamilton, of London, who was his intimate friend, once told me that McCheyne used to seal his letters with the device of a sun going down behind the mountains and the motto over it, "The night cometh." For souls he watched as the fisherman's wife trims her lamp in the window and watches for the storm tossed and belated husband in the offing. He hoisted the light of Calvary; and like Spurgeon, it was his life's joy to welcome the returning wanderers into the "covert from the tempest." In prayer he was a mighty and prevailing wrestler. He prayed before he sat down to his studies; before he went out to visit the sick; before he entered his pulpit; he had what he called a "scheme of prayer," and marked the name of missionaries on his map that he might pray for them in course and by name. Literally he walked with God. In writing to a friend he said: "Now remember that Moses when he came down from the mount, wist not that the skin of his face shone. Looking at our own shining face is the bane of the spiritual life and of the ministry. Oh, for closest communion with God, till soul and body—head, face and heart—shine with divine brilliancy; but oh, for a holy ignorance of our own shining!"

A few years ago I visited Dundee, and preached in the pulpit of St. Peter's church. After the service the provost of the city in-

roduced me to one of the very few survivors of Mr. McCheyne's ministry. He was a gray-headed man of three-score and ten, and spoke of the pastor of his youth with the most reverent love. The chief thing that he remembered was that McCheyne, a few days before his death, met him in the street, and laying his hand on his shoulder, said to him kindly, "Jamie, I hope that all is well with your soul. How is your sick sister? I am coming to see her again shortly." That sentence or two had stuck to the old Christian for nearly half a century! McCheyne's hand was on the old man's shoulder yet. This little incident gave me a fresh insight into the secret of McCheyne's pastoral fidelity and personal power. I commend that incident to young ministers who underrate the work of a faithful pastor who keeps in touch with every member of his flock.

It is fifty-nine years since McCheyne was borne to his grave in Dundee. His fatal sickness was brought on by visiting the victims of a prevailing epidemic. During the wanderings of his mind, in the delirium of the fever, he kept repeating, "O God! my people, my dear people! this whole place!" It was the ruling passion for souls—still strong in death. I am one of the many hundreds of ministers who owe a debt of immeasurable gratitude to Robert Murray McCheyne, and I hope to thank him in heaven for many things. Among other things, I thank him for once exclaiming, "Go on, dear brother, only an inch of time remains, and then eternal ages roll on forever—only an inch on which we can stand and preach the way of salvation to perishing souls!" This is his message to every minister of Jesus Christ who reads this article.—United Presbyterian.

The Distribution of Blessings.

God alone understands the mystery of his decisions. "Why is she so afflicted?" is the question that springs to the lips when we see a loved, self-sacrificing mother stricken with a dread disease, and battling with poverty at the same time. "Why should that other be so blessed?" as we think of the one across the way who has never known what temporal want is, and whose health is so abounding. Yet the Christian believer in the refining love of fire and suffering knows that, after all, the tested one is the favored one. And if that is so, why does God seemingly neglect the character-training of the other, so pampered as to be a weakling? It is all a mystery; it would be a hopeless riddle if we did not know that every child of His has every opportunity that His love can devise. "God is love" is the solution of every mystery; an answer in which we can rejoice while we cannot understand.—Sunday School Times.

It is not generally known, says Mr. Chas. Aylmore, in the *Sunday Magazine*, that some of the most prominent officers now leading the Japanese *ladies* have accepted the Christian faith, and the writer cites as leading examples Admirals Togo and Uriu. Of the latter Mr. Aylmore writes: "It was while an America that Uriu was converted to Christianity, and his faith was not of the passive order, for as soon as he had believed the Gospel for himself, he set to work to make it known to others. He joined the Young Men's Christian Association at Annapolis, and was one of its most active workers." Admiral Uriu's wife, too, is a Christian, and the couple have exercised great influence in the upper circles of Japanese society.

Our Young People

My Debt to Endeavor.

Sun., Feb. 5. Topic—*What I owe to Christian Endeavor* Ezek. 47: 1-12; Ps. 36: 8. (*Christian Endeavor Day*)

Some Bible Hints.

The Christian Endeavor Society, like the river of Ezekiel's vision, flows from the church of God, and gets from it all its own power (Ezek. 47: 1).

An Ezekiel's river grew slowly but steadily, so Christian Endeavor has grown, until now it reaches every land and every denomination (Ezek. 47: 5).

Wherever the true spirit of Christian Endeavor goes, life and fruitfulness go with it; for genuine endeavor for Christ must bring forth rich fruit. (Ezek. 47: 9, 12).

Christian Endeavor is making the young people desire divine pleasures rather than the pleasures of the world, and the enjoyment the young people take in religious work is one of the most blessed fruits of the Society (Ps. 36: 8).

Suggestive Thoughts.

Like all other kinds of church work, the more we do for Christian Endeavor the more it does for us.

The good done by Christian Endeavor has become so commonplace that men forget how little was done for and by the young people of the church before Christian Endeavor was born.

Christian Endeavor in any local church is—in its pledge, constitution, and everything else—precisely what the pastor and church wish to make it. What we owe to Christian Endeavor, we owe largely to them.

Christian Endeavor is also a product of a world movement of the young people toward active service of Christ, and what we owe to Christian Endeavor, we owe largely to this inspiring contagion.

A Few Illustrations

Christian Endeavor is the training-school of the church; but it must have a trainer.

Christian Endeavor is more nearly self-moving and self-continuing than most other forms of church work, but perpetual motion has not yet been discovered; it needs a push now and then.

The Christian Endeavor inter-denominational fellowship is a telescope through which the young people have obtained a vision of the grand universe of Christianity.

If the pledge is the backbone of Christian Endeavor, it will not stand unless the nerve of sincerity runs through it.

To Think About.

Does Christian Endeavor mean to me all it should mean?

What am I doing to advance the usefulness of my society?

What am I doing to advance the worldwide movement of Christian Endeavor?

A Cluster of Quotations.

The Endeavorers learn to work by working, as a carpenter learns to build a house, and an artist to paint a picture, and a farmer to till the soil.—Frances E. Clark.

One of the many reasons why I rejoice in Christian Endeavor is because it is not an organization outside of the church.—R. A. Torrey.

Giving.

"Go, break to the needy sweet charity's bread,
For giving is living" the angel said.
"And I must be giving again and again?"
My peevish and pitiless answer ran,
"Oh no!" said the angel, piercing me through,
"Just give till the Master sops giving to you."

Daily Readings.

M., Jan. 30.	Our debt for clearer views.	Acts 18: 23-26;
T., Jan. 31.	For fuller dedication.	Heb. 6, 12-9
W., Feb. 1.	For stronger assurance.	1 John 3: 14-18.
T., Feb. 2.	For stauncher loyalty.	Ps. 84: 1-12.
F., Feb. 3.	For broader love.	John 13: 14-17; 34, 35.
S., Feb. 4.	For spiritual power.	Acts 2: 14-18.

Will be a Great Calm.

There is a peace which is not patience, because it looks for nothing, longs for nothing, prays for nothing—a peace which is painless because it is numb, and is free from struggle because it is dead. I would not have that gift, O my Father! I have passed through the autumn woods and heard no waving of the leaves, not because there was no wind to blow, but because there was no sap to nourish. I would not have that gift, O my Father! That is the peace of the grave. But thy peace is the peace of the ocean. It is the calm that holds depths beneath it. It is not the rest of lifelessness, but the rest of balance. Thy patience is the patience not of expectancy; it rests "in hope." Bring me that peace of thine, O God! Bring me the peace of pulsation, the calm of courage, the endurance that springs from energy! Bring me the fortitude of fervor, the repose through inner radiance, the tenacity that is born of trust! Bring me the silence that comes from serenity, the gentleness that is bred of joy, the quiet that has sprung from quickened faith! When I hear thee in the whirlwind there will be a great calm.—George Matheson, D. D.

"Don't's" for Preachers.

The following "don't's", to theological students will bear repeating: "Don't exaggerate. Don't fool with doubts. Don't let success tip you over. Don't dabble in business ventures. Don't snub anybody, not even a book-agent. Don't jolt in ruts; vary your services and methods. Don't make long pulpit prayers. Don't imitate others—better be a poor original than a fine copy. Don't preach long sermons. Don't be cold in your delivery—preach red-hot from the heart of a positive Gospel. Don't speak in a monotone—the voice has numerous keys; play on as many as possible. Don't harp too much on one string—variety is pleasing and God's Word gives ample choice of themes. Don't tire people out with long introductions—you can spoil the appetite for dinner by too much thin soup. Don't neglect study and closet prayer—the finest human ripes give forth no music unless filled with the divine breath. Don't brawl or scream—too much water stops millwheels, and too much voice drowns sense. Don't scold your congregation or your burden bearers. Don't go on after you have finished, saying, 'As I said before'; if you have said it before, say something else after; let the clatter of the mill cease when the corn is ground."

The Dominion Presbyterian

IS PUBLISHED AT

OTTAWA, - CANADA.

—AND AT—
Montreal, Toronto and Winnipeg.

TERMS: One year (10 issues in advance)..... \$1.50
Six months..... 75

CLUBS of Five, at same time..... 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages. When the address of your paper is to be changed send the old as well as new address.

Sample copies sent upon application.
Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

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

THE DOMINION PRESBYTERIAN.

P. O. Drawer 1070, Ottawa

Z. BLACKETT ROBINSON, Manager and Editor
75 Frank St. West

Ottawa, Wednesday, Jan. 18 1905.

Ministers' rates to the Aged and Infirm Minister's Fund were payable on or before the 15th of January. It is desirable that those who have not remitted should do so promptly. The rates to the Ministers' Wives & Orphans Fund were payable upon the 1st of November last. To retain interest in the fund it is necessary that the rates be annually paid on the date at which they fall due.

Over two per cent of the membership of the Presbyterian Church in Japan has gone to war. This is more than twice the proportion of enlistments from the general population. Sixty-one Presbyterians are officers in the army or navy, including Togo. "Christian patriotism" and "manly religion" are certainly not empty phrases in Japan.

THE INTER-NATION hails from Boston, that centre of light and advanced thought. It is an attractive looking periodical, published weekly at \$2.00 per year; and will be "devoted to the promotion of closer relations between the United States, Great Britain, and the British Colonies." The object is a laudable one, and The Inter-Nation has our best wishes for a prosperous future.

The Rev. W. A. McKay, D. D., of Woodstock was the preacher at the opening of the beautiful new church at Mount Pleasant, the associate congregation of Cheltenham in Orangeville Presbytery. The congregations were large, and the pastor, Rev. J. H. Edmison, B. A. took part in the services. On Monday p.m. January 9th, a splendid social gathering was held and speeches congratulatory were given by various ministers. The chief feature of the event and that most worthy of note, was the fact that the cost of the new church \$6500.00 was not only subscribed but fully paid up, and the Treasurer had in hand \$1300.00 for which there was no need. The Cheltenham people gave Mr. & Mrs. Edmison a surprise party, presenting them with \$600.00, and at a congregational meeting agreed to give the Pastor \$200.00 increase in stipend.

GOOD LEADERSHIP.

Live men and women are needed at the head of the various departments of church work. A few live men in a Session can do much to keep things moving and out of ruts. A few live men on the Board of Managers often means the difference between a good financial showing and the opposite. A live head of a missionary society, whether it be the W. F. M. S., or the Mission Band, is a treasure. A handful of energetic women in the Ladies Aid Society will soon convert the remainder to enthusiasm. A Sabbath School superintendent intellectually and spiritually alive, and properly supported by a few good officers and teachers, cannot fail, if he is resourceful and persevering. A person of determination is capable of doing a great deal which at first sight might be thought impossible.

No doubt it is often difficult to obtain just the right leaders, as it is often difficult to make the exchange from leadership that is ineffective to that more desirable; but with patient waiting, and tactful handling of opportunities, much may be done. The personal feelings of the unfit, no one would desire to hurt; but if the worst came to the worst, it is not the interests of Christ's church should be allowed to suffer. In such cases, "do right, though the heavens fall." The heavens will not fall.

YOUNG MEN AND OPPORTUNITY.

Young men often talk of lack of opportunity. Such talk is by no means veined through with truth. Probably there are few young men who live up to the opportunities they admittedly have. It may be set down as almost a self evident proposition that no young man of fair mental ability, average physical strength, and integrity, can be kept down by the world, if he has the determination to succeed. The world does not want to keep him down. A man of obvious integrity combined with ordinary ability is inwardly respected by saint and sinner alike, no matter what they may say. A young man's greatest business possession is unbending uprightness. He cannot be too strictly honest in even the smallest things, so that, by the grace of God, integrity may crystallize into adamant habit. Then he must fit himself for usefulness by seeking to know more about his work than his fellows. There is plenty of room in the upper reaches of the ladder. A young man must not be always looking at the clock. Something more than merely perfunctory interest in one's work is essential to any true getting on in life. But any talk of lack of opportunity is usually absurd. There is apparently some opportunity for many persons who are capable of doing things even moderately well. The abilities and energies of the person who can do things better than the average seldom go long begging.

SCIENTIFIC FAITH.*

This book, by Dr. Howard Agnew Johnston, discusses the essentials of the Christian Faith from the scientific point of view, thus presenting the truth in a way calculated to appeal most effectively to thinking people. In a convincing manner our author demonstrates the reasonableness and reality of the Christian Faith. We make one extract, referring to God's love in a world of suffering, as an example of Dr. Johnston's style:

"Just here is the difficulty with many in the matter of believing in God. Very few doubt the evidence of a Creator and Ruler of the world; but they are slow to believe in His love as the Divine father of men * * Consider the difference. George Eliot was a brilliant novelist, but her unbelief created an atmosphere chill and unhealthy. She declared she could not believe in a God of love who would allow such sin and misery in the world. But what kind of concern did she show? None. A selfish heart blinded the intellect, and the vision of God could not be seen. George Macdonald was just as brilliant a novelist as George Eliot. He too saw the sin and suffering of men, but his heart leaped in a great love to win them from their sins, and relieve their suffering. One thing George Macdonald preached to the world as being the thing of which he was certain, whatever else he might doubt: that was the love of God. It was this message which brought hope and comfort and a mighty power to save the men to whom he ministered amidst their pitiful conditions of weakness and sorrow and sin.

No man took upon his heart the sin and sorrow of a suffering world as did Jesus Christ. He gave His life to heal and help it. Yet no man saw the love of God so fully as did Jesus Christ. We have said the only hope of the world is a Teacher whose philosophy of life is broad enough to include both of these facts. Both are evident. God's love is proved in God's law. We must see love in the world as surely as we see sin and suffering. He who would exclude either in his attempt has failed."

This book is a clear, sane and scientific presentation of the essential truths of Christianity, and cannot fail to be appreciated at the present time. We heartily wish it a large circle of readers, especially among those it is designed to benefit.

The January Cosmopolitan, (Irvington, New York) opens with an editorial on "What You Can Do For Your Children." In the main part of the magazine perhaps the most interesting article is that on "The Jefferson Bible," in which is described the little volumes compiled by Jefferson which contained, according to his view, the essence of the moral teachings of the New Testament. There are several good short stories, five in all.

*Scientific Faith, by Howard Agnew Johnston, Chicago: The Winona Publishing Company, Price \$1.50.

NOTES FROM RED DEER, ALBERTA.

Rev. D. D. McLennan, who is faithfully doing frontier work in an important field in our great West, writes as follows: "Complying with your request, allow me to say that the work in Red Deer, District of Alberta, which I was enabled to undertake in October 1905, is an arduous one requiring much more energy than I am able to throw into it. The field assigned to me comprises three stations in a sparsely settled section of country, lying to the East of the growing town of Red Deer. The stations are separated about twenty miles, at the farthest points. Our home, near the centre of the present worked Mission field, is 12 miles from Red Deer.

My impression is that Union of the Churches would make the field under our care here a fairly strong one financially, and a good working congregation; and as far as I can ascertain the people are ready for Union. To the East of us here there is an extent of ranching country, running out sixty or seventy or more miles, which I have not yet been able to explore, my work here demanding all my time. Thus it would be premature for me to enter into details as to the prospects; but of the pressing needs of the field, as well as the great necessity for more laborers, there can be no question.

The ranchers will not call for missionaries. Yet they do and would respect and be pleased to see the workers sent by any of the churches; and would give kindest hospitalities in their shacks in the ranches. I meet many of them as they pass out and in, to and from Red Deer for their supplies; and I am persuaded that young men of tact and energy would find full scope for their best exertions in doing work among the ranchers—a work which no doubt would be greatly owned and blessed of God; as well as greatly appreciated by ranchers. As to the financial support of the undertaking, that, meanwhile, would fall on the church furnishing the men.

MISSIONARY WANTED FOR THE YUKON.

The Home Mission Committee are at present on the outlook for a missionary suitable for the Yukon District. This is one of the difficult fields to fill because of the special qualification necessary. The appointee must be a man of strong bodily vigor, with more than average preaching ability and especially with tact and knowledge of human nature. He should be bright and hopeful in temperament, with strong faith in God. Applications should be addressed to Rev. Dr. Warden, Toronto.

BIBLE STUDY POPULARIZED, by Frank I. Lee, Chicago: The Winona Publishing Company. Price \$1.25 net. This is a careful consideration of the best methods of Bible study, with excellent examples, and plain, practical direction for the pursuit of that study by non-professionals as well as by teachers and preachers. Contains many excellent suggestions on how to make the Bible interesting both from the point of view of the general reader and that of the student.

CIVILITY IN CHURCH.

A "Neglected Layman writing in the English Church Times" to complain that he attended a suburban church for a year without being spoken to by anyone, has elicited an interesting correspondence. Another writer says he attended, and was a communicant at, a church in a London suburb for four years without being once spoken to. The general and probably true impression of these correspondents is that Nonconformists are much more watchful and cordial than Anglicans in the case of strangers at their services. We have heard similar remarks concerning Presbyterian churches in Belfast and Ulster generally says *The Belfast Witness*. It is not merely that strangers are not courteously noticed and attended to by church members, but what is much worse, new members are allowed to come and go, and even to communicate for years, and never receive the slightest notice or courtesy or common politeness from worshippers in the surrounding pews. And as for an elder or deacon paying any attention to new comers—finding a seat or offering a Psalm or hymn book, such a thing is too much rarely seen. That at least is alleged; we should be rejoiced to have it denied and disproved.

The Chicago Interior makes a good point when it says that anything repeated in unison by a congregation must be said slowly in order to be effective; why cannot ministers learn that quite self-evident fact? The pace which the average preacher sets for his people in any concert reading or reciting is, if not heart breaking, as the athletes say, at least breathlessly voice smashing. No matter how deliberate a man's natural manner of speaking or reading, he almost always breaks away on a gallop when he asks the congregation to join their voices with his. The poor, hurrying people never from first to last have time to get one completely articulate word out of their mouths and the result is a mumble that sounds like a high-speed whirligig looks. An indictment for homicide could be successfully maintained against most Episcopalian rectors, because they murder so pitifully that finely sonorous ritual of their church. And a good many Presbyterian ministers treat the Lord's Prayer as badly. From praying slowly and impressively in their own speech, men will begin on the Lord's Prayer with a sudden burst of speed that ludicrously suggests a runaway, and certainly leaves solemnity and dignity standing dazed in the road far behind. Instead of more rapid utterance, there should be a decided slowing down in any part of the service where the people are expected to join. With distinct and elaborate enunciation of each word and long pauses between sentences, concert recitation from a large audience can be given the power and stateliness of great organ music, and its effect on the spirit of a congregation will be similar—a calming and uplifting influence which is the very atmosphere of worship.

Literary Notes.

CANADIAN GOOD HOUSEKEEPING, (Dominion Phelps, Toronto,) for January has as one of the series of Studies of Home Life, an article on "Light House-keeping," which is exceedingly readable as well as suggestive. Other interesting subjects discussed include: The Window Garden in Winter; "Our Diet of Fish;" "Parisian Daily Economy;" and organized work in Home Improvement." There are the usual hints as to the care of the home, dishes for meals, &c. &c.; and the number includes a very good short story, "Mrs. Stuart's Big Dinner."

Those who were so deeply interested in "John Chilcote, M. P." will be pleased to see in the January Blackwood's (Leonard Scott Publication Co., New York) the opening chapters of a new serial by Mrs. Thurston, called "The Mystics." The story opens well and should prove of equal interest with the last. It seems perhaps a little too much to have three serial stories running at the same time, but if one believes that one can't have too much of a good thing, there should be no objection, as the stories by Blackburn and Stewart Edward White are both most entertaining. The war comes in for a good share of attention in this number; and there are also several articles on topics of general interest.

The Christmas number of *The Chronicle*, issued by the students of St. Margaret's College, Toronto, is well up to the high standard set by previous issues of this magazine, being full of bright articles by girls who are now studying at St. Margaret's or who have graduated from that school. The personals must be of very special interest to those who have been connected with the school, while all friends of this admirable College will be pleased to read of the various concerts, entertainments, etc., given there in the past term and of the good times enjoyed by the girls. *The Chronicle* is a worthy representative of St. Margaret's, which long since took a foremost place among the educational institutions of the country.

THE PERENNIAL REVIVAL by Wm. B. Riley, Chicago: The Winona Publishing Company. Price \$1.25 net. The author in his preface says: "For full fifteen years Evangelism has been on the decline. In the early ministry of Mr. Moody "soul-winning" was his watchword, and the results were more pronounced and satisfactory than ever appeared after this mighty man of God turned his attention to the correction of Churchianity. Just now the cry of Evangelism has been taken up again, and the hope of a widespread revival is giving expression to prayers and shape to plans. The cry is worthy "The Church of God." The pastor, or the people, mourning over the drought, as well as the leaders perplexed with problems of evangelism, will find here straight paths for their feet, light on their way, and stimulus toward the great goal.

The Inglenook.

His New Leaf.

BY EMMA S. ASHEART.

The boys came loitering along from school, toward their homes in the scattered village. Ragged Jim Hanford walked a little apart, and listened to their conversation. His bare feet were red, and he hunched up his shoulders and shivered, for it was the last day of December, and the air was chill even in that sunny Southland.

"What do you mean by turning over a new leaf?" he asked timidly, at last.

"It's to quit doing what you oughtn't, like your pa quit drinking and stealing when they put him in jail," replied one of the larger boys.

Jim drew back as if struck, paling and flushing, but he made no reply; only turned down a side path and hurried away with a motion quite different from his usual lazy saunter. It was true, his father had been a drunkard, a vagabond, and his stealings had landed him in the penitentiary, and would keep him there until Jim should be grown to manhood. Jim's mother was a grim gaunt woman, working hard from morning till night, in the new cotton factory over the hill, her two little girls looking out for themselves most of the time. For her only son she had ambitions, and insisted on him going to school.

"I can't stand it," muttered Jim, as he faced the sharp wind which set his rags fluttering like signals of distress. "I reckon I was born to be a no-count, and folks aren't slow to let me know it. They are all talkin' about their 'new leaves.' I reckon I can turn over a new leaf, too. I'll strike out for myself, I will. Mother's so cross, and the girls do nothing but muss up the house, and fight like wild-cats when she's gone. What can a fellow do there? I'll sneak off this very night."

It was to an illy kept and comfortless home Jim was going, but it stood in a pretty spot on a hillside, with trees about it, and a brook leaping down beside it. The half-dozen valley acres to the right belonged with it. Mrs. Hanford had held it through all her troubles, but the crops were poorly tended, and the broken fences let in wandering cattle and hogs.

As he glanced over the field, Jim remembered, with shame, that his mother had hoed the corn by moonlight last summer, and he had—gone fishing. He was forced upon him that right here at home was a good opportunity to turn a new leaf, but he put aside the suggestion.

"I can't stay at home, that's all there is of it," he growled.

The house was empty and cold, and in its usual disorder. The girls, he knew, were chasing about the hills, unwashed, uncombed, not fit to be seen. Jim thought of the tidy little sisters of other boys, with disgust for his own. He was hungry, but there was nothing but a piece of cold corn bread, and that he threw aside angrily.

"What a way of living!" he snapped. "I don't see how mother stands it." His heart was softened now that he thought of leaving her. "But I'll make money—I'll save up and get rich. Then I'll come back and build her a fine house, and—father will be out by then. Well, I'll take care of him, too, and may be he will do better. I

reckon I might as well start now as to wait till night. I wonder if I have a clean shirt."

He climbed the shaky ladder to the little loft where he slept, but his eyes opened widely as he stood on the rough upper floor. There, spread out on the shabby bed, draped on the footboard, and arranged on the backless chair, was a complete suit for a boy. Cheap things they were, but Jim never thought of that, for he saw they were new—new—not somebody's cast-offs; and the coarse underwear from the factory, the jeans coat, vest and trousers, the calico shirt, with its starched collar and front, the stockings, the wool hat, all looked just the size.

He measured the garments up to himself, held them off to admire them, and then tenderly laid them away again. There were tears in his eyes, and a new resolve in his heart, as he went thoughtfully downstairs.

"Mother does care," he said. "She's worked hard to buy the clothes, and sat up nights to make them, for I know that's no ready-made suit. She used to be a tailoress, and she hasn't forgotten how. And what a place to come to when she's tired! No wonder she scolds."

The girls came running in like wild things, and Jim proposed that they should clean up the house before the mother came. It took some coaxing, but, once started, Lima wanted to scrub the floor, and Jessie was determined to turn everything upside down; but Jim vetoed all that.

"We haven't time," said he. "We don't want it all wet and sloppy when she comes. You wash the dishes and pick up things, and I'll sweep and make fires. Then I'll milk old Brindle, and get a lot of wood, and then we'll slick ourselves up a little."

He felt ashamed again, for he had the new clothes, and they had little enough to cover them, but with their faces washed, their tangles of curls combed, and clean, patched aprons on, they looked quite pretty to Jim. He had scarcely got himself into his new clothes, and received the admiring comments of his sisters, when Mrs. Hanford came. Her tired eyes lightened at the sight of the bright, orderly room, the tidy children and the lad, half proud, half awkward in his new garments. It was a different picture from what those eyes usually met, and repaid her for days and nights of toil.

"Yes, I sewed on them nights," she said in reply to Jim's questions, "I had to go by guess partly, but they fit pretty well, don't they?"

"Fine," answered Jim.

There were no spoken thanks, no kisses, no demonstrations. They were not of that sort; but Jim's smile thanked her. And to himself he was saying:

"Things must go different after this."

He had not waited for the coming year—he had hardly turned his leaf; and though he made no promises, I think his mother understood when he repaired the door-latch that very night, and fixed a window so it would not rattle. The most of New Year's Day—a holiday for his mother—was spent in planning to mend the fences, and turn their thriftless corn patch into a paying truck garden. Jim has worked steadily to fulfill his plans, and as the New Year comes again, he finds that he gained in more ways

than one, and it is his privilege to give gifts as well as to receive them.—Christian Standard.

I Wouldn't Fret,

Dear little lad, with flashing eyes,
And soft cheeks where the swift red flies,
Some one has grieved you, dear; I know
Just how it hurts; words can hurt so!
But listen, laddie—don't you hear
The old clock ticking loud and clear?
It says, "Dear heart, let us forget—
I wouldn't fret, I wouldn't fret!"

Why, little girlie, what's gone wrong?
My song-bird's drooping, hushed her song.
The world has used you ill, you say?
Ah, sweetheart, that is just its way.
It doesn't mean to be unkind,
So, little lassie, never mind;
The old clock ticks, "Forget, forget,
I wouldn't fret, I wouldn't fret!"—Success.

The Seventh Beatitude.

"You may dress Mr. Atkins to-day, nurse, he is leaving the hospital."

"He is going home, I suppose, sir?" said the nurse, apparently very much surprised.

"He's going to my home. He'll do better there than here," answered the doctor shortly. And the nurse wondered still more. Her patient had been operated on for appendicitis, twelve days previously, and she knew that he was not yet out of the wood.

All along she had been wondering at the doctor. He sat up with him himself, the night of the operation, after having had six bad cases in the operating room. This doctor was reckoned the most skillful surgeon in the big city.

"See how he's needlessly wearing himself out!" remarked Nurse Anna to her special chum, Nurse Edna. "Every half hour that he had to spare during all these days, he has spent at that bedside, calling me up over the telephone at odd times to hear how Mr. Atkins was getting on. Many half nights he's cared for him, besides. You see there were complications which made it a very ticklish case!"

The doctor ordered the very best invalid carriage in town to convey the poor man to his home. His wife had given up her boudoir for him. The three younger children had been sent to friends, and husband and wife waited on him night and day. His recovery which looked so doubtful at first, soon became speedy and complete.

"I can satisfy you now, Anna," said Nurse Edna to her friend not long afterwards. "The doctor is a great friend of my father's, you know, and hearing me express so much surprise on the subject, my father asked him about it."

"Why, I had to get even with the man, that's why!" was what the doctor said, with that merry twinkle in his eye that we all know. "I've been 'laying' for him these many years, and my opportunity came at last."

"How's that?" enquired my father. Then he told him this story.

"You remember how I came to the West, a nobody, with no money. Well, I hadn't long opened a practice, when an old Eastern friend of mine over the river begged me to come and see his little boy. I was just in time, for the boy was almost at his last gasp with diphtheritic croup. After making an incision in the windpipe, the child coughed some of the poison in my face. I was soon down with the complaint. My wife sent the children to a friend's. No one came near me but the doctor, and we had hard times. Mr. Atkins happened to

be my next-door neighbor. He came right into my room one day, and said, "You're a stranger here with these heavy expenses. You may be running short of money for aught I know."

"I told him," said the doctor, "I wasn't very flush, for before coming West, I had made a trip to the old country, to take an advanced course in surgery; but that I was expecting every day the settlement of an old debt through the mail. Mr. Atkins took from his pocket a check for a tidy little sum, which he set down on my table, saying, 'I want you to use this, if you need it,' as he got up to leave. Well, the money came all right, but I have felt towards my kind friend, ever since, just the same as though I had used the money. So you see we're just about quits at last!"

"Now isn't that, Edna, just a beautiful illustration of that beatitude—the seventh, I think," said Anna, "Blessed are the merciful for they shall obtain mercy!"—Selected.

The Intelligent Savage.

Professor Frederick Starr, of the University of Chicago, is admitted to be one of the foremost ethnologists of the century, and in his study of the different races of the world, has had many amusing experiences among primitive tribesmen.

To an Indian, one day, he attempted to explain the principle of the automobile. The Indian was intelligent, and Professor Starr's explanation was a model of directness and lucidity.

"Well," he said at its end, "do you think you understand all about the automobile now?"

The Indian who had listened intently, replied:

"Yes, I understand all but one thing."

"And what is that?" said Professor Starr, thinking to clear up in a word some trifling point that he had overlooked.

"I don't understand," said the Indian, "what makes the automobile go without horses."

A Limit to his Knowledge.

The Baroness Hayashi, the wife of the Japanese ambassador to London, attended recently a dinner party where a Frenchman held the table spellbound for an hour by an extraordinary dissertation on Japan.

He described the Japanese mode of bathing, the Japanese dress, the Japanese religion and form of marriage proposal, the geisha's manner of making up her lips and eyes and nails—in a word, the most intimate secrets of Japan were exposed and minutely described by the Frenchman.

He departed early. He had made a great success. After he had gone a young stock broker said in a reverent tone:

"What a wonderful man! He seems to know something about everything."

"Except Japan," commented the Baroness Hayashi quietly.

An Effective Letter.

A Japanese youth, who obtained a situation with an English firm on trial, was asked by the cashier a few days after his appointment to write to a customer who had owed some money to the house for a long time, and seemed to have no intention of paying. "Write briefly and politely," said the cashier, "but let him understand distinctly that we expect the money without further delay." The letter was written, and the following day came a cheque for the

amount due. The surprised cashier asked the new clerk to show him a copy of the letter which had been so effectual. It ran thus: "Dear Sir, If you do not send us at once the money you owe us, we shall be obliged to take steps which will cause you the utmost astonishment. Respectfully yours."

Signing the Pledge.

The following reasons for signing the pledge might be pressed with advantage upon the scholars of our Sunday schools and others at this period of the year when special work in that direction should be undertaken:

1. Because the general adoption of total abstinence would entirely remove the national disgrace of intemperance and its accompanying evils.

2. Because your pledge would be a practical protest against the ruinous drinking customs of the day.

3. Because science declares that alcohol injures the body. This is confirmed:

(a) By careful experiments, which prove that even small doses of alcohol, by numbing the nerves and senses, always lessen the skill for fine work of hand or brain; (b) By the experience of athletes, travellers, Arctic explorers, soldiers, sailors and others engaged in hard toil; (c) By the statistics of insurance and Sick Ben-fit Societies; (d) By the experience of the London Temperance Hospital that "all kinds of disease" can be treated better without alcohol. Sir Andrew Clark, one of the finest physicians of the land, said, "health is always injured by it—benefited, never."

4. Because total abstinence is safest for the individual. Every year a large number of those who drink overstep the line of moderation and become habitual drunkards, entailing a fearful inheritance on their offspring.

5. Because the home circle will be safer if strong drink is excluded. The havoc wrought by drink upon the homelife of the nation is beyond description. For the sake of the children, parents should set a safe example.

6. Because the example of personal abstinence is the most effective means of winning the intemperate to paths of virtue and sobriety. "Do as I say" counts for little; whereas "Do as I do" is bound to carry weight.

7. Because to deny ourselves for the sake of others is a Christ-like act, which will be rich in blessing to ourselves and others.

Tyranny in the Home.

It is a hard expression, but it states the true condition in many homes. The government of the family often rests not on fixed laws or principles, but upon the whims and feelings of the parents. The children are reproved and punished, not according to their disobedience, but according to the feelings of father and mother. An act of disobedience that causes no trouble is passed by, but a mere accident that results in breaking something is removed as a great crime. Sometimes the children are made to feel that there is no regard for their feelings at all, so that home becomes to them a place of restraint from which they are glad to escape.

But perhaps it is as often the case that the children themselves are the tyrants. Who of us has not seen homes in which the children form their own plans without regard to the wishes of their parents? Who of us has not seen children accept the slav-

A Boon to Children.

A medicine that will keep infants and young children plump, good natured, with a clear eye and a rosy skin, is a boon not only to mothers but to humanity. Such a medicine is Baby's Own Tablets, which promptly cure all the minor ailments of little ones, and makes them eat well, play well and sleep well. You can safely take the words of thousands of mothers who have proved the value of these Tablets; for instance Mrs. J. R. Standon, Weyburn, N. W. T. says:—"I have proved the great value of Baby's Own Tablets in cases of diarrhoea, constipation, hives, and when teething, and I would not be without them." The Tablets are equally good for the tenderest little baby or the well-grown child, and they are guaranteed free from opiates and harmless. Sold by all druggists, or sent by mail at 25 cents a box, by writing the Dr. Williams Medicine Co., Brockville, Ont.

ish devotion of a mother without even a "Thank you," and who waste their father's means as if his sole business in life was to make money for them to spend? They are polished boys and beautiful girls who are tyrants at home.

But in either case the parent is to blame. He is to rule his children, not to be ruled by them. From childhood they are to be taught to respect lawful authority. But the home is no place for rigor. It is the place for liberty, where all should be taught to respect the rights and feelings of others, and where each one feels that he has rights which are respected.—Associate Reformed Presbyterian.

Health and Pleasure Combined.

The "St. Catherine's Well," in the Niagara peninsula, is a Mecca for health and pleasure seekers. The environment is a beautiful rolling country—the fruit region of Canada. Nature has distributed her gifts here with a lavish hand, and as a crowning gift bestowed the healing waters of the "St. Catherine's Well." Here can the brain-wearied business man or tired society woman find an ideal place to recuperate. Mineral salt baths, massage, electricity, skillfully administered, tone the jaded nerves. Diet, rest and exercise reinvigorate the system. Sun parlors, roof promenade, library, music room, furnish opportunities for health or amusement. Long distance phone in each room gives ready communication with your home. Apply to G. T. Bell, G. P. & T. A., Grand Trunk Railway System, Montreal, for further particulars.

The Traveller's Tree

In Madagascar is to be found a tree known there as the "traveller's tree" because of its beneficent quality of providing a supply of pure fresh water on demand to the weary and thirsty wayfarer in that far-off land. This huge tree has the appearance of a huge fan, with a rather unwieldy handle. The body of the tree rises some thirty feet, at which height leaves radiate from opposite sides of the stem. These leaves are eight feet long, and stand on a leaf stalk six feet in height, and are from twenty to twenty-four of these leaves on a single stem, spreading out like an open fan. In the dry season, when all seems arid and parched, the traveller or domiciled native has but to pierce one of these trees just at the point where the fan-like crest has its beginning, and out will flow copiously pure, fresh water, as cool as if it had been raised from the depths of a well.

Ministers and Churches.

Ottawa.

Bank Street Auxiliary to the Women's Foreign Missionary Society at its regular monthly heard items of missionary interest from China, India, Korea and the Chinese in Canada. Miss Young read a geographical paper on Japan.

Knox Auxiliary to the Women's Foreign Missionary Society has decided to organize a mission band for young people, in connection with the Auxiliary, Mrs. D. McIntosh was appointed to have charge of this work, in consultation with Mrs. Gardiner, Presbyterial president. Mrs. George Hay read an article on Women Workers in the Church.

At the regular meeting of the Presbyterian Ministerial association on Monday of last week, Rev. Dr. Ramsay, pastor of Knox Church, read a most interesting paper on "The History of the Pentateuch." Among those present were: Rev. Dr. Herridge, Dr. Armstrong and Revs. Milne, MacLaren, Macleod, White, and Cormack of Aylmer.

Prof. Macoun, of the Geological Survey, has been speaking to the Young Men's Club of Hintonburg church on "Plants and their Habits and Peculiarities." He encouraged the scientific, practical study of botany, and added considerable interest to his remarks by the use of various specimens of Canadian plants and flowers. Dr. Fletcher, of the Experimental Farm staff, will be the speaker at the next open meeting of the club.

Mrs. D. Gardiner, presbyterial president of the Women's Foreign Missionary Society, addressed the members of the Young People's Missionary Society of St. Andrew's church on some missionary heroines. After mentioning several Biblical heroines, and following them by others, including Noon of the third century and St. Bridget of the fourth, she told of several heroic women, who are today shining for Christ in foreign lands.

At the 28th annual meeting of the Ladies' Aid of Erskine Church Mrs. Whittom was in the chair. Money raised during the year was by freewill offering. The treasurer's report shows a balance on hand of \$250. The election of officers resulted as follows: President, Mrs. Whittom; first vice-president, Mrs. Brethour; second vice-president, Mrs. Scott; secretary, Mrs. Anderson; treasurer, Miss McCuaig; sick committee, Mrs. McColl and Mrs. Dooley; social committee, Mrs. Robertson, Mrs. Towers, Mrs. Dalglish, Mrs. Thompson, Mrs. Parks, Mrs. Earl, Mrs. Gallagher, Mrs. Nesbitt, Mrs. Moore; reception committee, Mrs. Burns and Mrs. McGillivray. It is the intention of the Ladies' Aid to use the funds collected during the coming year to assist the management in building the new church.

At the annual meeting of the Ladies' Aid Society of St. Paul's Church, the following officers were elected: President, Mrs. W. D. Armstrong; vice-presidents, Mrs. McKinley, Mrs. Waters and Mrs. Nicholson; secretary, Miss Lindsay; treasurer, Mrs. Andrew Shaw; finance convener, Mrs. C. H. Thorburn; entertainment convener, Mrs. P. W. Anderson; relief convener, Mrs. H. Waters; visiting convener, Mrs. Armstrong; Executive, the officers and conveners of committees, and Mrs. Lindsay, Mrs. William Smith, Mrs. Macphail and Miss Ross. It was decided to have fortnightly sewing meetings to work for the Protestant hospital, the first to be held on Friday, January 20th at the home of Mrs. W. D. Armstrong, Daly Avenue.

Progress all along the line was evidenced by the annual reports presented at the annual meeting of Erskine Presbyterian Church. In fact so marked is the increase in the way of membership that another meeting of the congregation is called to discuss the advisability of erecting a new church. The new building, if decided on, will be erected on the northern side of the present building which would be used as a Sunday school. The past year has been the best in the history of the congregation. During 1904, \$5,285 was raised for all purposes of which \$643 was for missions. The ordinary revenue was \$3,023.41, an average of \$58.14 per Sunday, an increase of \$240.67 over the previous year. The church debt is now about \$2,700, a reduction of \$1,650 being made in the past year. The present membership is 428, a net increase during the year of 56. The pastor during the year visited 270 families and 100 young people. He conducted 37 baptisms, officiated at 17 marriages and conducted 15 funeral services.

Dr. Herridge presided at the annual meeting of St. Andrew's Auxiliary to the Women's Foreign Missionary Society, and gave a short encouraging address. The treasurer reported that \$219.92 had been sent to the Presbyterial Society last year, the largest amount yet. The officers elected were: President, Mrs. Larmonth; vice-presidents, Mrs. T. W. Herridge, Mrs. E. H. Bronson, Mrs. William Hutcheson, and Mrs. T. Ahearn; sec. sec., Miss Crannell; cor. sec., Miss Isobel Gibson; treasurer, Mrs. Levi Crannell; secretary for "Missionary Tidings", Miss Brough; Council, Mrs. Gilbert Allan, Miss Rose, Miss Mary Durie, Mrs. Grant Needham, Mrs. Farquarson and Mrs. Lyons Biggar.

Toronto.

The annual meeting of Cooke's Presbyterian Church was held with a good attendance. Reports showed most satisfactory progress. The membership at the beginning of the year was 1104, and 223 were received by profession, certificate and restoration to the roll. The membership now is 1243, a net gain of 129. The revenue amounted \$8965.69 and the expenditure \$8464.72, leaving a balance of \$500 87. The sum of \$2000 was raised towards wiping off the debt of the church and the same amount was contributed to the mission funds. The Missionary Association will undertake the support of Miss Goodfellow, a former member of the church, in the foreign field. The salary of the pastor, Rev. Alex. Esler, was raised from \$2000 to \$2300.

Rev. Alex. McGillivray, Interim-Moderator, presided at the annual meeting of the Dovercourt Road Church. It was decided to put forth a determined effort to increase the building fund, which now stand at \$839.14, in view of the entry made in the yearly Presbyterian union estimates for an appropriation of \$5,000 for the Dovercourt Road Church, to be raised by application to the larger churches. The present seating capacity of the church is 250. Owing to the church having no pastor in charge since the death of Rev. Samuel Carruthers last spring, the membership did not increase greatly during the past year, the total at the end of 1904 standing at 248. The total receipts of the church were \$2,288 84, of which \$131.44 was carried forward from last year, \$1,117 82 came by way of envelope collections, and, \$706.91 from open collections. The sale of a small lot on Dufferin street netted \$287.95. Expenditure was \$2,179.11.

At the fifteenth annual meeting of Bonar Church, the pastor, Rev. A. MacGillivray presided. The report of the session showed a membership of 470 at the beginning of the year, 118 were received during the year, the largest addition in the history of the church. The Royce avenue mission organized early in the year with the full sympathy of the congregation took quite a number of the members and workers of the congregation, but notwithstanding this loss the congregation has more than maintained its average growth. The Treasurer's statement showed a total revenue of \$4,110, the increase for the year averaging \$6 per Sabbath over last year. The church debt was reduced during the year, by \$564. The Sabbath school reported over 600 scholars and 53 teachers. The Young People's Association, with a membership of 65, during the year contributed \$50 towards the equipment of the Royce avenue mission and \$50 towards the payment of a piano. For the coming year, they hope to support a home missionary.

Eastern Ontario.

It is reported that the pastorate of Cooke's church, Kingston, may be offered to Rev. Eber Crummy, who is wanted by Bathurst street Methodist church, Toronto.

Rev. J. M. Millar, Watson's Corners, as a slight token of the love and respect of his people has been presented with a handsome new cutter of the "Lady of the Snows" style.

Anniversary services were held in Metcalfe church last Sunday. Rev. W. G. Wilson, M.A., of Smith's Falls preached to large congregations morning and evening.

A joint meeting of the congregations of Apple Hill and Burns church, Martintown, was held last week in Burns church for the purpose of moderating in a call to a pastor. A unanimous vote was taken in favor of Rev. A. G. Cameron of Ottawa.

At the anniversary services in St. Andrew's church, Pakenham, on Sunday and entertain-

ment on Monday there was about \$180 taken in though the congregations were small owing to the almost impassable state of the roads.

On the 11th. inst. Rev. Alex. Laird, preached his farewell sermon in Cooke's church, Kingston consequent to his appointment as Professor of History in the R. M. College in that city.

Rev. Messrs. Shaw, of White Lake, and Currie, of Almonte, exchanged pulpits on Sunday last. Three spans of horses were required by Mr. Shaw in making the trip from White Lake to Arnprior.

The Russell anniversary services were held last Sunday morning and evening. Rev. D. Stewart, B.A., preached at both services. A good program was provided for the social on Monday evening.

Union Sacrament services were held by the Maxville and St. Elmo congregations, in the Brick church, on Sunday 8th inst. Rev. H. D. Leitch was assisted by Rev. Mr. Morrison of Dalhousie, and Rev. Mr. McDonald, of Williams-town.

Rev. E. S. and Mrs. Logie, of Winchester were visiting old friends in Pakenham last week after having assisted at the anniversary entertainment in St. Andrew's church, his former pastorate, before leaving for Winchester. Mrs. Logie's valued assistance in the musical part of programme was greatly appreciated.

At a meeting of the Barrie Presbytery last week Rev. D. McKay, of Bala, accepted a call to Orangeville Presbytery. Rev. W. A. Bremner was appointed moderator of the vacancy. Rev. J. E. Smith resigned the appointment of Presbytery to Cookstown, First Essa and Carluke; Rev. W. Morris to be moderator. Rev. N. Campbell was appointed to visit Midhurst, Minesing and Edenvale in the interests of the Augmentation Fund.

The injuries which he sustained a few weeks ago as a result of a fall have caused Rev. P. J. McLean to resign the pastorate of St. Andrew's church, Arnprior, one of the largest congregations in the presbytery of Lanark and Renfrew. The resignation will be dealt with at the next meeting of the presbytery. For upwards of a generation Rev. Mr. McLean has ministered to the spiritual needs of the Presbyterians of Arnprior and vicinity, and he is now feeling the weight of years.

Says the Collingwood Bulletin: Rev. J. H. Borland, B.A., B.D., pastor of the Gibraltar, Banks and St. Andrew's congregations, has been tendered a unanimous call by the congregations of Brooklin and Columbus, Ont. The reverend gentleman has not yet decided whether he will accept or not. Should he do so, his removal will be a distinct loss, not only to his congregations, but to Collingwood. Since coming here his ministry has been marked with success. The different churches in his pastorate have made splendid progress, the membership has been increased and the finances placed on sound basis. Mr. Borland is a gentleman of rare educational ability. He is a deep thinker and one whose high ideals go far towards aiding and improving any community in which he may be found. Mrs. Borland is also greatly valued by the people of her husband's churches, as well as by a wide circle of friends in Collingwood.

A most cordial and hearty reception, was extended by the congregation of Knox, Beaverton to their pastor, the Rev. A. C. Wishart and Mrs. Wishart, on their return home last Wednesday. The basement of the church was beautifully decorated, and notwithstanding the stormy evening a large representation of the congregation was present to personally wish their pastor and his wife every happiness. Mr. G. F. Bruce, Clerk of Session presided and read an address of congratulation and welcome to Mr. and Mrs. Wishart, and on behalf of the congregation presented Mr. Wishart with a purse of \$80 in gold. Little Kathleen Logan, for the ladies presented Mrs. Wishart with a beautiful bouquet of roses. After a very bountiful supper, which everyone seemed to enjoy, a short programme of music and recitations was rendered, and speeches were given by Mr. Logan, elder, for the session, and Mr. R. Ross, chairman, for the Board of Managers. A very pleasant social evening was brought to a close with "God save the King."

Western Ontario.

Rev. J. H. MacVicar, B. A., Huntsville, is called to Atwood.

Owen Sound Presbytery will hold an adjourned meeting at Hepworth, on 30th January, for the ordination and induction of Mr. Boyle.

Rev. and Mrs. N. A. Macdonald, formerly of Lorneville, are the guests of the latter's parents, Mr. and Mrs. R. A. Fraser, Petrola.

A telegram has been received by Dr. Fletcher, clerk of the Hamilton Presbytery intimating that they call from Knox Church, Stratford, to Rev. Robert Martin, Erskine Church, Hamilton, was sustained by Stratford Presbytery, and Hamilton Presbytery will meet on January 26 to deal with the matter.

Rev. Dr. Munro, Ridgetown, took the services in New St. James' church London, last Sunday, Rev. A. J. McGillivray conducting the anniversary services in the Ridgetown church on the same day.

Anniversary services, conducted by Rev. Bradley, Berlin, were held in Brown's church, Milverton, last Sunday. The social on Monday evening was an enjoyable affair, and well attended.

The call from Knox Church, Stratford, to Rev. Robert Martin, B. A., is signed by 591 members and 72 adherents. The salary guaranteed is \$2,000, and one month's holidays.

The serious illness of Rev. Cranston, Cromarty, rendered it necessary for the congregation to seek the assistance of Stratford Presbytery. Rev. A. MacAuley, Mitchell, was appointed pro tem to look after the needs of the congregation.

The following officers have been elected by Knox Sunday School Association, Guelph, for 1905: Hon. Supt. Rev. R. W. Ross; supt., J. A. McRea; 1st assistant, J. J. Forbes; 2nd assistant, A. Scott; sec.-treas., J. J. Hackney; ass't-sec., Miss Little, librarian, S. Dougan.

Chalmers Church Missionary Association, Guelph, has elected the following officers for the present year:—Hon. Presidents, Revs. Dr. Wardrop, Dr. Torrance and Rev. J. M. Glassford; hon. members, members of session; president, D. Young; vice president, W. Tytler; secretary, Miss F. Cochrane, treasurer, Miss L. Yule. The reports presented were the best in the history of the association, almost \$2,000 was raised during 1904.

At the annual meeting of Glenmorris Church the treasurer, Mr. Wm. Fleming, who has held office acceptably for nineteen years, was made the recipient of a gold watch and a Morris chair, accompanied by an appreciative address, in recognition of his valuable services.

Rev. J. S. Hardie, Listowel, is moderator of Stratford Presbytery for ensuing six months.

At last meeting of Stratford Presbytery a communication was read from Dr. McLeod, Barrie, convener of the committee of the General Assembly on the systematic beneficence. This communication set forth a plan for the furthering of this scheme, suggesting that a committee be appointed by each presbytery to deal specially with this matter; that each presbytery endeavor to have a missionary society formed; that special envelopes for the purpose be distributed among the members of the different congregations, and that the offerings be either weekly or monthly. It was decided that at the next meeting a committee, as suggested, be appointed.

At an adjourned meeting of Owen Sound Presbytery at Lion's Head a call from Hepworth, etc., in favor of Mr. A. M. Boyle was sustained, and Mr. Boyle having signified his acceptance, the date of ordination and induction was fixed for Jan. 30th at 2.30 p. m. in Hepworth Church, Mr. Mowat will preside, Mr. Nelson will preach, Dr. McRobbie will address the minister, and Mr. Acheson will address the congregation. It was agreed to apply to the Augmentation Committee for a grant according to the regulations governing the fund.

Owen Sound Presbytery met at Lion's Head on the 10th inst for the induction of Mr. T. A. Nelson into the pastoral charge there. Mr. Acheson presided, inducted the minister into his charge, and gave the address to the people. Dr. Somerville preached the sermon and gave the charge to the minister. Notwithstanding the storm and drifted roads there was a large congregation present, and Mr. Nelson received a most hearty welcome. The Lion's Head district, after receiving aid from the funds of the church for over twenty years, is now self-sustaining and will at once be able to help others weaker than itself.

The Christmas meeting of the "Mission to Lepers," held in St. Andrew's Church, Guelph,

was specially notable for the reading of an interesting letter from Miss Louise Watt, under date of Calcutta, India, Dec. 1st, in which she gives a vivid description of a visit paid to the Leper Asylum, at Jamaica. She says:—"We came on them (the lepers) so suddenly that I had no time to feel afraid, but from the first sight they thoroughly fascinated me. There are about forty and nine or ten little children. That is the dreadful thing, to see the healthy little ones cuddling in the arms of the diseased fatherly mother. One cunning little brown person was hugging his father close for it was fairly cold and his little healthy feet were on the diseased feet of the poor father, and the leprous arms were round the boy. It is really awful to see that, but they cannot keep them away, unless they get a children's home. In "The Life of Faith" there is a statement on good authority that in some districts there is a perceptible decrease to the number of lepers owing to the efforts of the "Mission to Lepers. The Guelph auxiliary received over \$1,500 last year, and the treasurer has sent this amount, less expenses, to the Edinburgh office.

Montreal.

The Rev. W. D. Reid, B. A., B. D., of Taylor Church, is laid up with a severe attack of quinsy.

The annual meeting of the Montreal Auxiliary of the British and Foreign Bible Society will be held in St. Andrew's Church on the 26th inst. His Grace the Primate of All Canada, and President of the Auxiliary, Archbishop Bond, will preside. Special music will be rendered by the choir of the church. The Right Rev. James Carmichael, D.C.L., D.D., Coadjutor Bishop of Montreal, will be one of the speakers, and it is hoped the Rev. Dr. Henson, of Tremont Temple, Boston, will also deliver an address on that occasion. Diligent efforts are being put forth to make this anniversary a successful one. At the recent meeting of the Society it was reported that the special contributions for the Centenary Fund now amount to about \$7,734.64. The sum aimed at is \$10,000. The travelling secretary, the Rev. Thos. Bennett, adds this note: "Neither sickness, weather, roads nor any mishap prevented my holding any meeting at the appointed time, or at any date preferred by the Branch.

Quebec.

Last Sunday, Rev. Rev. J. B. McLeod, Kingsbury, by order of Presbytery, preached St. Andrew's church, Sherbrooke, vacant owing to the resignation of Mr. Shearer. It is understood that already there are several applications to a hearing.

Winnipeg and West.

Presbyterianism is growing rapidly in the Prairie province. The new churches opened during 1904 are Norwood, Elmwood, Dufferin avenue and St. John's. St. Andrew's mission on Sherman street is making rapid growth, and Augustina mission at Riverside will ere long develop into a separate congregation. Knox people are discussing the erection of a new church edifice, the present building is too near the business centre, and the site would command a good price for commercial purposes. The congregation is in the fortunate position of having almost wholly wiped out the debt against the present property. "The new church when built will be an edifice worthy of Presbyterianism and the traditions of Knox church," said a prominent member to a Tribune reporter; and no doubt this will be the case.

Orangeville Notes.

Presbytery meeting held in Orangeville, Jan. 10th. Rev. J. A. Matheson, Priceville, elected moderator; Rev. J. Buchanan, Dundalk, elected permanent clerk. Presbyterial visitation committee reported that nine congregations remained to be visited. Only one was not in favor of increase of salaries, while all others were not only in favor but promised to use their utmost diligence to raise required funds. Dundalk and Grand Valley had both increased pastor's salaries.

Certificate from Victoria in favor of Rev. W. N. Carr who has charge of Talbert and Keldon, was presented, Mr. Carr was received under care of Presbytery.

Rev. D. McKay, who was inducted Jan. 6th, into the charge of Alton and West Caledon, was welcomed to the Presbytery by moderator.

In the absence of Mrs. Buchanan of India the clerk was appointed to address the Presbyterial W.F.M.S. in session and to thank them for their good work for the Kingdom of Christ.

A certain congregation refused to receive supply from probationers committee. Presbytery requested congregation to obey law of the church, and to pay the Probationers the emoluments.

Presbytery congratulated Rev. G. S. Scott and his Maple Valley congregation on the successful opening of their new church.

It was reported that the congregation of Mount Pleasant had opened a beautiful new church the previous Sabbath and, owing to the splendid services and energy of the Pastor, Rev. J. H. Edmonson, it was opened free of debt, and with a surplus of \$150. Presbytery ordered the clerk write congratulating Mr. Edmonson, and his Mount Pleasant congregation on the fine spirit shown and the splendid work done. The whole matter reflects the utmost credit on the people who have been nobly led by their energetic and resourceful pastor, to whom is due a large share of credit for the work.

Lindsay W. F. M. Presbyterial.

The twenty-third annual meeting of the Lindsay Presbyterial W.F.M.S. was held in Knox church, Beaverton, on Tuesday the 10th inst. and was fairly well attended, notwithstanding the storm that raged the preceding night, and all that day. Representatives from country auxiliaries were unable to come at all. The reports from all the auxiliaries were most encouraging, one new auxiliary having been added or rather an old one was re-organized, during the year, and is again doing good work. The number of Auxiliaries are 25, with 13 Mission Bands. Number of members in Auxiliaries 542, and the contributions \$1,818.54, mission band giving \$202.68, making a total of \$2,021.22. A large quantity of clothing made up, new material, quilts, socks, mitts, etc., etc., were sent to Rolling River Reserve, and were valued at \$150.

Dr. McKellar, who was present, gave a most interesting and graphic account of the terrible visitation of famine and plague, and the results which followed. Of our 2,000 children rescued by our missionaries, 1,200 have survived the awful experience, and are now being trained in Christian principles and useful pursuits in the Orphanages and Industrial schools, in connection with our Missions. Of these already a number have professed their faith in Christ and have been baptized, and have also become self-supporting as teachers, Bible readers, tradesmen, domestics and housewives, thus carrying a living influence in many directions among their own people. At the evening meeting, which was presided over by Rev. Mr. Webster, Oakwood, moderator of Presbytery, in the absence of the pastor Rev. A. C. Wishart, the report of the Presbyterial was received, and replied to by the Rev. Mr. Kunnawin, Woodville. Dr. McKellar also gave another interesting and instructive address. The officers for the present year are:—Miss Robinson, Beaverton, President; Mrs. Stewart, Lindsay, 1st. Vice-President; Mrs. Martin, Cannington, 2nd. Vice-President; Mr. Kunnawin, Woodville, 3rd. Vice-President; Mrs. Webster, Oakville, 4th. Vice-President; Mrs. Bascom, Uxbridge, Rec.-Sec.; Miss Gilchrist, Woodville, Cor.-Sec.; Miss McSween, Woodville, Ass. Cor.-Sec.; Mrs. Gilbertson, Beaverton, Sec. of Supplies; Mrs. M. Phadden, Cannington, Treasurer; Miss Campbell, Gamebridge, Mission Band Sec.

Liquor and Tobacco Habits.

A. McTaggart, M. D., C. M.

75 Yonge Street, Toronto.

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

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

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

Health and Home Hints

The following is a good polish for oilcloth—Save all candle ends and melt in the oven; mix with it sufficient turpentine to make a soft paste. This is excellent for linoleum, &c.

It is not generally known that wringing out a cloth in hot water and wiping the furniture before putting on furniture cream will result in a very high polish, and will not finger mark.

Old scratched knives may be made to look like new if tallow is well rubbed on the knifeboard—tallow candle will do—and then knife powder. Scratches and stains will quickly disappear.

For a troublesome cough, take an ounce of liquorice, a quarter of a pound of raisins a teaspoonful of flax seed, and two quarts of water. Boil slowly until reduced to one quart, then add a quarter of a pound of finely powdered sugar and the juice of one lemon. Drink half a pint of this when going to bed, and a little more when the cough is troublesome.

Cream Biscuit—Sift together one quart flour and two heaping teaspoons lard and one half cup melted butter, one and one-half teaspoon salt, and one teacup cream, and beat to a stiff dough. Roll out three fourths of an inch thick, cut and bake in a quick oven.

Ham Relish—Scald half a cup of cream in a farina boiler, add one cupful of cold boiled ham, chopped fine. Rub the yolks of two eggs with a little cream. Press the whites of the two eggs through a sieve, add the mixture and when fully treated put on a hot dish. Slice the remaining hard-boiled egg over the ham and serve hot.

Baked Creamed Potatoes—Cut or chop boiled potatoes into a buttered baking dish. Dust with pepper and salt and pour on thin cream to cover. Sprinkle the top generously with stale bread crumbs, and bake in a moderate oven half an hour, which will be long enough to heat the potatoes and brown the crumbs.

English Walnut Cake—To make walnut cake, cream together one cup of butter and two cups of sugar. Add the yolks of four eggs, well beaten, and half a cup of milk. Then add two and one-half cups of flour in which two teaspoonfuls of baking powder have been sifted, one teaspoonful of mace and one of lemon juice. Beat the whites of the eggs to a froth and stir into the mixture with one and one-half cups of chopped walnut meats. Bake in tins in a brisk oven. Ice the cake with white icing and decorate with walnut meats.

Let the GOLD DUST twins do your work.



Are you a slave to housework?

GOLD DUST

has done more than anything else to emancipate women from the back-breaking burdens of the household. It cleans everything about the house—pots, pans, dishes, clothes and woodwork. Saves time, money and worry.

Made only by THE N. K. FAIRBANK COMPANY, Montreal, Chicago, New York, Boston, St. Louis. Makers of COPCO SOAP (toilet cake).

THE DOMINION PRESBYTERIAN

World of Missions.

Missionaries in Manchuria.

It is not generally known to the British public that a splendid missionary work has been for many years carried on quietly but successfully in this remarkable Asiatic country. In no part of China have missionaries been so richly rewarded with really brilliant results. Some of the most efficient agents of the Scotland and Irish missionary societies have their field in this province. All travellers in Manchuria who have visited the province with minds interested in Christian work amongst the heathen have been astonished and delighted at what they have seen in the medical missions established there for the last thirty-five years under the auspices of the United Free Church of Scotland. To this mission is attached one of the finest hospitals in all Asia, superintended by Dr. Christie, a native of Glencoe. At Mukden also is stationed Rev. John Ross, D.D., regarded in the Far East as one of the most expert of Chinese and Korean scholars. This veteran has been in his field for thirty-two years. The United Free Church of Scotland has a staff of nearly forty missionaries, including wives, in Manchuria. The Irish Presbyterian church has a staff of thirty agents of both sexes, and the two missions have worked in complete harmony. Their stations are chiefly along the principal towns between the port of Newchwang and Harbin, which is situated considerably farther north than Mukden. Eight of the lady missionaries are qualified doctors of medicine. These Presbyterian missions suffered fearful havoc during the Boxers riots and immediately after that trouble had subsided an Edinburgh architect, Mr. Maclure Anderson, went out to Manchuria to undertake the great work of reconstructing the various mission premises, including churches, schools and hospitals, which had been ruthlessly burnt down. Manchuria has had its martyrs, chiefly in times of upheaval amongst the population caused by invasion and counter-invasions during the various tragic wars of which Manchuria has been the scene. The Rev. James A. Wylie, an agent of the United Presbyterian Missionary Society, was a victim of the mob during the war between China and Japan.

Christian Endeavor Day.

It is a day—the one day of the year—for thought of ourselves as a society; what we have done, and how we may do better.

It is a day for giving—the giving of our hearts to Christ, if they are not given to Him; the giving of our money to missions, that our lives may go where our bodies cannot go.

It is a day for praise. Let us thank God, who alone has brought to the young people of the world this new joy in service through Christian Endeavor.

It is a day for resolutions, for larger plans for increased zeal, for earnest prayer that Christ will give His blessing and His power.

In a village near Ho-tsin, Shansi, China, the village "elder" is a Christian. He has got the people unanimously to consent to his tearing down two heathen temples in order to build a Christian church out of the materials.

Lord Kitchener's victories in the Sudan were won by an army of teetotallers. Not a single drop of stimulant was allowed in camp save for hospital use.

Dangerous Colds.

Influenza, Bronchitis, Pneumonia or Consumption often Follow a Neglected Cold. Avert the Danger by Keeping the Blood Pure and Warm.

Heavy colds strain the lungs, weaken the chest, banish the appetite, cause melancholy. Pale weak people, whose hands and feet are chilled for want of rich, red blood, always catch cold. Their lungs are soft—the heart cannot send out blood enough to make them sound and strong. Then comes the cold and cough, racking the frame and tearing the tender lungs. The cold may turn into pneumonia, influenza, consumption or bronchitis—a lingering illness or a swifter death. All weak people should use Dr. Williams' Pink Pills. The rich red blood they make strengthens the heart, and sets this warm, healing blood to the lungs, and once again the patient is a strong lunged warm-blooded man or woman, Mrs. Jane A. Kennedy, Douglastown, Que., bears the strongest testimony to the value of Dr. Williams' Pink Pills in cases of this kind. She says: "My sister, a delicate girl, took a severe cold when about seventeen years old. We tried many medicines for her, but she appeared to be constantly growing worse, and we feared she was going into consumption. Often after she had a bad night with a racking cough, I would get up to see if she had spit any blood. At this stage a friend strongly urged me to give her Dr. Williams' Pink Pills. Within a month from the time she began to take the pills she had almost recovered her usual health. Under a further use of the pills she is now well and strong, and I can recommend the pills with confidence to every weak person."

Dr. Williams' Pink Pills are a certain cure for all blood and nerve troubles, such as anaemia, debility, lung complaints, rheumatism, neuralgia, St. Vitus dance, partial paralysis, and the troubles that make the lives of so many women miserable. Be sure you get the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Canada's Health Resort.

St. Catharines—the healthiest city of Canada—possesses also, on account of its location between Lake Erie and Ontario, the mildest climate, the thermometer rarely touching zero. The healing waters of "St. Catharines Well" give freedom from the ills of life. You can have the luxury of sea bathing at any desired temperature, without great outlay. Everything necessary for jaded nerves or bodies, of rheumatism, gout, neuralgia and kindred ills, will be found at The Welland—a modern rest cure—Canada's health resort either winter or summer. Descriptive literature and all particulars can be had on application to G. P. & T. A., Grand Trunk Railway System, Montreal.

Undoubtedly the Christian Endeavor Society will advance the evangelization of India by a full generation—Jacob Chamberlain.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Strathcona
Kamloops, Vernon,
Kootenay, Fernie, B.C.,
Westminster, Chilliwack
p. 10.
Victoria, Nanaimo Feb.

SYNOD OF MANITOBA AND NORTHWEST

Portage la Prairie, Feb. 5 p.m.
Brandon, Brandon.
Superior, Port Arthur,
Winnipeg, Man. Coll. 2nd Tues. bi-mo.
Hook Lake, Pilot M'd., 2 Tues. Feb.
Glenboro, T'w-bent, 3 Mar.
Portage, F. La Prairie, 28th Feb.
Minnedosa, Minnedosa, 17 Feb.
Melita, Canivale Feb. 25.
Regina, Regina Feb. 25.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox Hamilton Jan. 3 10 a.m.
Paris, Paris Jan. 10 10.30
London, St. Thomas, 7th Mar. 10 a.m.
Chatham, Chatham, Dec. 13 10 a.m.
Stratford, Knox, Stratford

Huron, Seathorpe Jan. 17, 10.30 a.m.
Sarnia, Sarnia, 7th Mar. 11 a.m.
Midland, Wingham 20 Dec. 10 a.m.
Bruce, Paisley 6th Dec. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville 13 Dec.
Peterboro, Peterboro, 7th Mar. 9 a.m.
Whitby, Port Perry Jan. 15 10 a.m.
Toronto, Toronto, Knox, 2 Tues. monthly.
Lindsay, Cambridge 20 Dec. 11 a.m.
Orangeville, Orangeville, Jan. 10
Barrie, Paisley Mar. 7th, 11 a.m.
Owen Sound, Owen Sound, Division St.
Alex. 7 10 a.m.
Algoma, Blind River, March.
North Bay, Callander, Sept 28 9 a.m.
Saugeen, Palmerston 13 Dec. 10 a.m.
Guelph, Galt Jan. 17 10.30, a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Que. St. Andrews, 13 Dec. 3 p.m.
Montreal, Montreal, Knox 7th March.
9.30 a.m.
Glengarry, St. Elmo 13th Dec. 7-9 p.m.
Lanark & Renfrew, Zion Church Carleton Place 21 Feb.
Ottawa, Huttenburg, Feb. 23 5 p.m.
Brookville, Winchester, Feb. 23 5 p.m.

SYNOD OF THE MARITIME PROVINCES

Antey, Sydney,
Inverness, Wycoomagh
P. E. I., Charlottown, 3 Feb.
Pictou, New Glasgow,
Wallace, Tatamagouche
Fruer, Thuro,
Halifax, Halifax 30 Dec.
Lunenburg, Lahase Susy 2.30
St. John, St. John 18th Oct. 10 a.m.
Miramichi, Campbellton June 27 7 p.m.

SEALED Tenders addressed to the undersigned, and endorsed "Tender for Postal Pneumatic Tube System for Montreal and Toronto," will be received at the Department until Thursday, Feb. 8, 1916, inclusively, for laying 4,500 lineal feet of double line of smooth bored cast iron piping, to be supplied by the Government, and for furnishing installing and erecting all the necessary special castings, elbows, and fittings, including the terminal receiving and transmitting machinery and carriers.

Also for laying and jointing in the City of Toronto, 18,000 lineal feet of double line of smooth bored cast iron piping, to be supplied by the Government and for furnishing, installing and erecting all the necessary special castings, elbows and fittings, including the terminal and transmitting machinery and carriers.

Plans and specifications can be seen and forms of tender obtained at this Department, and at the office of John Galt, Chief Engineer, Toronto.

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

An accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, for three thousand (\$3,000.00) in the case of Montreal, and nine thousand dollars (\$9,000.00) in the case of Toronto must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fails to complete the work contracted for, and will be returned in the 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, Jan. 5, 1915.

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

A Great Club Offer.

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

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

The Dominion Presbyterian,
Ottawa, Ont.

CANADIAN PACIFIC.

TWELVE TRAINS DAILY (except Sunday)

BETWEEN OTTAWA AND MONTREAL FROM UNION STATION

Leave Ottawa 4.13 a.m. daily, 8.16 a.m. daily except Sunday, 3.10 p.m. daily, 6.30 p.m. daily except Sunday

FROM CENTRAL STATION (Short line.)

Leave Ottawa 8.45 a.m. daily except Sunday 3.30 p.m. daily, 4 p.m. daily except Sun. 6.35 p.m. Sunday only.

EIGHT TRAINS DAILY (except Sun.)

Between Ottawa and Almonte, Arnprior, Renfrew and Pembroke. Leave Ottawa (Union) 1.50 a.m. daily, 8.30 a.m. daily except Sunday, 1.15 p.m. daily, 5.00 p.m. daily except Sunday.

Through connections to all New England and Western points.

GEO. DUNCAN, City Ticket Agent, 42 Sparks St. Steamship Agency, Canadian and New York lines

RICE LEWIS & SON.

(LIMITED).

BRASS & IRON

BEDSTEADS

Ties, Grates, Hearths, Mantles

RICE LEWIS & SON LIMITED

TORONTO,

The Merchant's Bank of Halifax
After January 1st 1901.

The Royal Bank of Canada

Incorporated 1869.

HEAD OFFICE HALIFAX N.S.

President: Thomas E. Kenny Esq
General Manager: Edison L. Ponce.
(Office of General Mgr., Montreal, Q.)

Capital Authorized \$3,000,000.00
Capital Paid up — 2,000,000.00
Reserve Fund — — 700,000.00

Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York and Havana, Cuba.

Highest rate of interest paid on deposits in Savings Bank and on Special Deposits.

Letters of Credit issued, available in all parts of the world. A General Banking Business transacted.

H. J. GARDINER, MANAGER.

OTTAWA BRANCH,

Cor. Sparks & Elgin Sts.



THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion lands in Manitoba or the North-west Territories, excepting 8 and 25, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the District in which the land to be taken is situate, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the district in which the land is situate, 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 the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following paragraphs:

(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 homesteader, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

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

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his 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 provisions of Clause (3) (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock with buildings for their accommodation, and have besides 30 acres substantially fenced.

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

APPLICATION FOR PATENT

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

INFORMATION

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

W. W. CORRY,

Deputy Minister of the Interior.

N. E.—In addition to Free Grant Lands to which the regulations above stated refer are available for lease or purchase from Rail road and other corporations and private persons Western Canada.

AGRICULTURAL COLLEGE.

BOYS -

- (1) Two years' course for the Associate Diploma-Sept 13'04.
- (2) Three years' course for Associate Diploma and Specialist Certificate in Agriculture and Horticulture-Sept. 13'04.
- (3) Four years' course for B.S.A. Degree-Sept. 13th, 1904.
- (4) Three weeks' Creamery course-Dec. 1st, 1904.
- (5) Twelve weeks' Dairy course-Jan 2nd, 1905.
- (6) Two weeks' course in Stock and seed Judging-Jan. 10, 1905.
- (7) Four weeks' course in Poultry Raising-Jan. 10th, 1904.

- GIRLS -

- (1) Three months' Housekeepers' course commencing Sept. January, and April.
 - (2) Two years' course in the theory and practice of House-keeping, including cooking, laundry work and sewing.
 - (3) Technical options, including dairying, poultry, dress-making, cooking, laundry work, etc. Send for circulars.
- G. C. Creelman, B. S.A., M.S. President.

REBUILT TYPEWRITERS - - -

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

	Cash	Time
Underwoods	\$55 00	\$90 00
Graphs, No. 2 and 3	" 20 00	" 25 00
Ricker-stuffers, No. 3	" 20 00	" 25 00
Williams, No. 1	" 35 00	" 40 00
Smith-Premiers, No. 1	" 47 50	" 52 50
" " 2	" 75 00	" 80 00
Jewetts, No. 1	" 45 00	" 50 00
" " 2 and 3	" 60 00	" 65 00
Empires	" 60 00	" 65 00
Remington, No. 2	" 40 00	" 45 00
" " 6	" 70 00	" 75 00
Yosts, No. 1	" 35 00	" 40 00
New Yosts, No. 1	" 35 00	" 40 00
New Franklins,	" 35 00	" 40 00
Barlocks	" 35 00	" 40 00
Latest Olivers	" 30 00	" 35 00
Hammonds, Ideal	" 15 00	" 20 00
" Universal	" 35 00	" 40 00
Peerless	" 35 00	" 40 00
Manhattan	" 30 00	" 35 00
Chicago	" 30 00	" 35 00

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

United Typewriter Co, Limited,

SUCCESSORS TO CREELMAN BROS.

7 & 9 Adelaide St., East, Toronto, Can.

If You Are

RENTING

or working for some-one else
WHY NOT get a farm of

your own in
NEW ONTARIO

For particulars write to

HON. E. J. DAVIS

Commissioner of Crown Lands

Toronto, Ont.

A BARGAIN

PIPE ORGAN FOR SALE

The Trustees of Douglas Methodist Church, Montreal, having decided upon replacing the organ at present in use in the church by a new and larger instrument, now offer for sale the old organ.

For particulars address
W. M. HANSON,
Canada Life Building, Montreal.

CANADA ATLANTIC RY.

Montreal Trains

8:30 a.m., Fast Express daily; and 4:25 p. m., except Sunday 4:35 p. m., for New York, Boston and Eastern points. Through sleepers.

TRAINS LEAVE MONTREAL FOR OTTAWA:

8:40 a.m., Fast Express; 4:10 p.m., Fast Express; All trains 3 HOURS only between Montreal and Ottawa.

FOR ARNPRIOR, RENFREW, EGANVILLE AND PEMBROKE.

8:30 a.m., Express; 5:10 p.m., Express.

FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.

8:30 a.m., Express. All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via. Intercolonial Railway.

Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

For all information, apply nearest agent.

OTTAWA, NORTHERN & WESTERN RAILWAY.

DAILY EXCEPT SUNDAY.

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

GRACEFIELD STATION.
Lv. 5:05 p.m., Ottawa Ar. 9:30 a.m.
Ar. 7:40 p.m., Gracefield. Lv. 7 a.m.

WALTHAM SECTION.
Lv. 5:15 p.m. Ottawa Ar. 9:40 a.m.
Ar. 8:45 p.m. Waltham Lv. 6:25 a.m.

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

H. B. SPENCER,
Gen'l Supt.
GEO. DUNCAN,
Dis. Pass. Agent.

27 BANK ST. OTTAWA

S. Owen & Co.,
MERCHAND TAILORS

Is noted for repairing, cleaning, dyeing & turning and pressing.
GENTLEMEN'S OWN MATERIAL MADE UP.

The CANADIAN KEYSTONE" Ottawa.

An up-to-date, Finely Illustrated Masonic Journal

Subscription price 60c. per year. Advertising rates on application. Send for sample copies. Address,

"THE CANADIAN KEYSTONE" OTTAWA.

New York & Ottawa Line
Has two trains daily to
NEW YORK CITY.

The Morning Train

Leaves Ottawa 7:20 a.m.
Arrives New York City 10:00 p.m.

The Evening Train

Leaves Ottawa 1:35 p.m.
Arrives New York City 8:55 a.m.

and is an excellent way to TORONTO, BUFFALO, CHICAGO
Ticket Office 85 Sparks St.
Phone 128 or 1186

Our Musical Friends in Canada Should Subscribe to

THE MUSICAL COURIER

Weekly letters from Montreal, Toronto and other principal musical cities in Canada.

The only musical paper published which reports all the principal musical events throughout Europe, the United States and Canada.

Every Wednesday. Five Dollars per annum; Two Dollars and Fifty Cents for six months.

Musical Courier Company
St. James Building, New York.
Send for specimen copy.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Toronto Island Breakwater Extension," will be received at the office until Thursday, January 26th, 1905, inclusively for the construction of an extension to the Breakwater on South side of Toronto Island, City of Toronto, in the County of York, Ontario, according to a plan and a specification to be seen at the office of H. A. Gray, Esq., Engineer, in charge of harbor works, Ontario, Confederation Life Building, Toronto, and at the Department of Public Works, Ottawa.

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

An accepted check on a chartered bank, payable to the Honorable The Minister of Public Works, for seven thousand dollars (\$7,000.00), must accompany each tender. The check 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 Tenderer does not bind itself to accept the lowest or any tender.

By Order,
FRED GELINAS,
Secretary,
Department of Public Works,
Ottawa, December 23, 1904.
Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

GRAND TRUNK RAILWAY SYSTEM
Magnificent Trains
TO THE GREATEST OF
WORLD'S FAIRS
VIA THE
Grand Trunk Rail' System

The Greatest Exposition the World ever saw opened at St. Louis, Mo., April 30 and will close Dec. 1 '04

It cost \$50,000,000
All the world is there with the best achievements of mankind.
Strange people from every part of the world will greet you.
Canada is there with a beautiful pavilion to welcome you and make you feel at home.

Write the undersigned for descriptive matter and particulars regarding reduced rates, etc.
See that your tickets read via GRAND TRUNK.

J. QUINLAN, District Passenger Agent,
Bonaventure Station, Montreal.

"WENTWORTH WOVE"

SOCIAL NOTE PAPER

A most attractive line and the best value ever offered in high grade Stationery. Made in six elegant tints.

AZURE, GREY, MARGUERITE, ROSE, BLUE, WHITE.

the most correct shapes and sizes envelopes to match. Put up in handsomely embossed paperettes. Sold by all progressive stationers. Manufactured by

THE BARBER & ELLIS CO. LIMITED

43, 45, 47, 49 Bay St.,
TORONTO.