

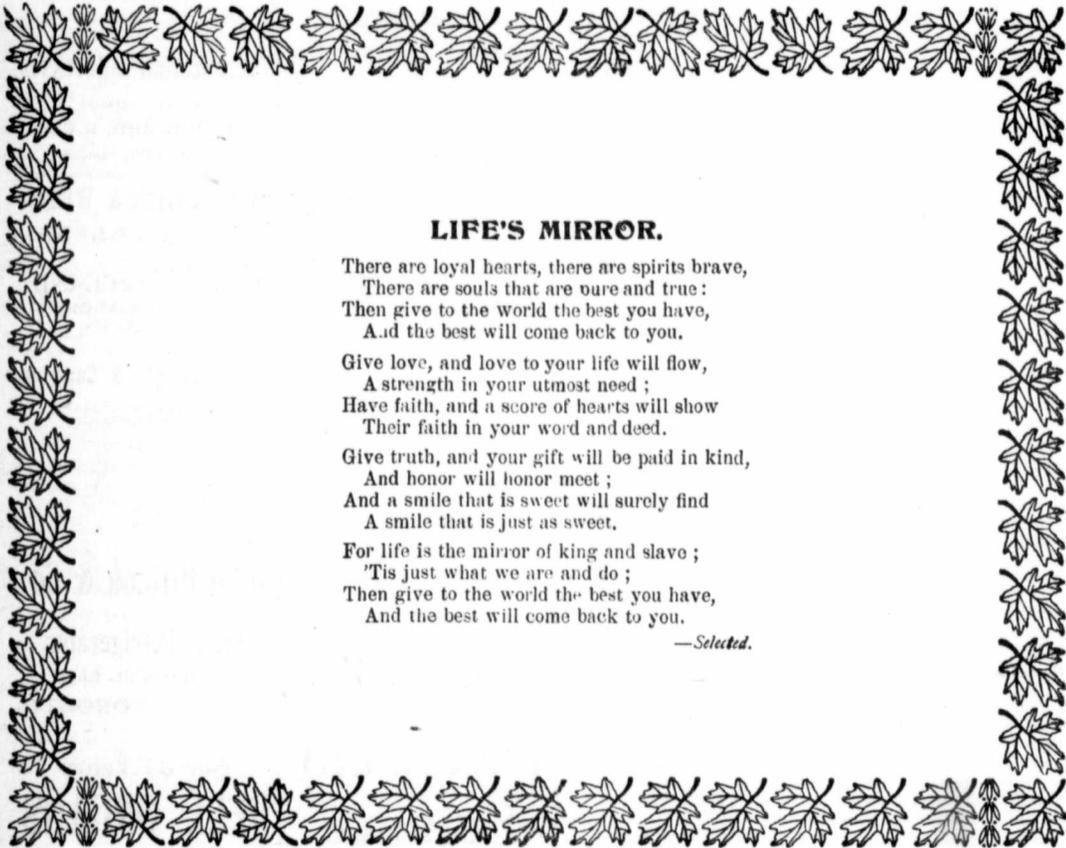
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BIRTH.

At 243 Drummond street, Montreal on Feb. 19, 1904, the wife of D. Forbes Angus of a son.

At Stratford, February 16, the wife of E. M. Lockie of the Canadian Bank of Commerce, of a son.

At Glen Farm, Sts Catharines, on February 16, 1904, to Mr. and Mrs. G. A. Robertson, a daughter.

MARRIAGES

At the manse, Woodbridge, on February 16, 1904, by the Rev Malcolm Mackinnon, B. A., William Webster, Vaughan Township, to Jennie, second daughter of the late George Julian, Woodbridge.

On Feb. 13, 1904, at Bombay, India, Arthur Casper, of Calcutta, to Mary, only daughter of the late Wm Cochrane, M.A., D.D., of Brantford, Canada.

At the Presbyterian manse, Norwich, on the 3rd inst., by Rev. J. Kay, Jas Morgan Redford, to Ellen Simmon, both of Burford

DIED.

At the Western Hospital, Toronto, on February 17th, William Hunter, only son of the late Wm. Hunter of Barrie, Ont.

At Embrò, Ont., February 16th Donald McKinnon, aged 67 years and 2 months.

At Campbellford, Ont, on Feb. 10, 1904 James Moore in his 80th year, a native of County Antrim, Ireland.

On Feb. 16th, 1904, at 278 Avenue road, Toronto, Charlotte Helen, second daughter of Rev. James and Mrs. McCaul, in her tenth year.

On Feb. 17, 1904, at 139 Ash avenue, Montreal Florence Reid, wife of Frederick Mackie, aged 27 years and 2 months.

Home Mission Committee.

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

Robt. H. Warden,
Convener.

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Plans and specification can be seen at the Department.

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

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

By order,

FRED GELINAS,

Secretary

Department of Public Works.

Ottawa, December 23, 1903.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Armoury, at Cobourg," will be received at this office until Tuesday, February 9, 1904, inclusively, for the construction of an Armoury at Cobourg, Ont.

Plans and specifications can be seen at this Department and on application to John Boyd caretaker Public Building Cobourg, Ont.

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Note and Comment.

Princess Louise, Duchess of Argyll, is busy at work on the memorial which is to be erected in St. Paul's Cathedral, London, to commemorate the heroes of the Colonial forces who fell in South Africa.

Though there are millions of acres of lands in Canada as yet untouched, it becomes manifest that the Ontario Government is taking an early and wise precaution against the extinction of forests in that province.

Bethany Church, Philadelphia, now has five associate pastors. Two of them are from our own Church. The membership of this church is now 3,110 with a Sabbath School membership of 5,585.

An authority estimates that among the half million of French Canadians in the New England States there are 40,000 Presbyterians. This fact affords encouragement in connection with the prosecution of our French Evangelization work.

The Presbyterians and other evangelical denominations of the United States are doing effective evangelistic work in Porto Rico. The success which is attending their efforts is compelling the Roman Catholic clergy to reform their methods.

Owing to British occupation Darkest Africa can now be penetrated without discomfort as the steamers which ply on the Nile are equal to the floating palaces on the Hudson or St. Lawrence; while the trains have cars like the Grand Trunk and a service quite as good otherwise.

The Christian Observer states that out of the 1,437 institutions of higher education in Canada and the United States, 294 contributed last year to the cause of foreign missions the sum of \$40,561. The faculty and other friends of the students swelled the amount to \$57,600.

Dr. Delbruck, of Bremen, Germany, does not think that beer is a good temperance drink or a drink to be used as a substitute for strong spirits. He says that of 140 patients who were treated in a North German asylum for drunkards, 41 had been alcoholized by drinking spirits, 38 by wine; drinking and 78 or one-half, by the excessive use of beer.

A young man in an inquiry meeting said to Rev. Dr. Cuyler: "My besetting sin is to swear." The minister's answer to him was: "Confess your sin to God and stop swearing." That would be genuine repentance. Oh, how many young men in these days need to confess their besetting sin of profane swearing and then stop the practice.

According to Zion's Herald, twenty or thirty men practically control the trade, and therefore indirectly the wealth, of the United States. One twelfth of the whole estimated wealth of the great republic is said to be re-

presented when all the directors of the United States Steel Corporation are in attendance at the board meeting. This is a serious state of affairs for that country and her people. Canada should take warning.

Two of the most prominent Congregational ministers in Boston Drs. Gordon and McKenzie, says the Presbyterian Journal, recently exchanged pulpits with Unitarians. This is an innovation that could not have occurred a few years ago. One of the Congregationalists, Dr. Gordon, was brought up as a Presbyterian, as was also one of the Unitarians, Dr. Eells. The latter held at least two pastorates in the Presbyterian church.

The London Presbyterian says that General Booth, that veteran of travel, is said to contemplate another voyage to South Africa in March. It will be his third visit to that country, and he has also been four times to the United States and Canada, and twice to Australia and India. It was Sir Henry Stanley's book on "Darkest Africa" that made the title of General Booth's book, "In Darkest England and the Way Out," so striking and brought the scheme so rapidly into prominence. General Booth will be seventy five in April.

"There are four reasons why the United States does not establish a parcel post," once said one of the ablest men who ever served Uncle Sam as Postmaster General. "One reason is the Adams Express Company, another is the American Express Company, another the Wells-Fargo Express Company." The establishment of a parcel post would deprive these greedy corporations of the monopoly they enjoy. American legislators, apparently, are afraid to tackle them.

The Rev. R. A. Torrey, evangelist, has been making some interesting comparisons as to religious conditions on this continent, and in the Old Land. One thing has impressed him very much, as stated in the following: "I think that at the present time there are in Great Britain and Ireland more leaders in commercial and political life who are men of deep spirituality and intense aggressiveness in soul-winning work than in America. The humility and love for their Master and the activity in his service on the part of many members of the nobility in Great Britain are occasions for abundant thanksgiving to God." The Christian Guardian thinks Mr. Torrey is right, and that to some extent Canada will rank with the United States in this matter.

Dr. Torrey, evangelist, and his singing companion, Mr. Alexander, have been holding immense revival meetings in Birmingham, England, some of them attended by upwards of 8,000 people. Of the unity which prevailed the Birmingham correspondent of the Glasgow Leader wrote: "Here, as in the North, gulfs divide the various religious denominations, and the recent Education Bill has widened the breach between Churchmen and Nonconformists. But for the time being there is no dividing line in Birmingham. The Churches are one.

The unity is remarkable. One of the most earnest and enthusiastic workers is the Rev. J. John Hunt, vicar of St. Barnabas church; and side by side with him on the platform, one may see such a stalwart of Nonconformity as the Rev. J. H. Jowett, of Carr's Lane Chapel. That is typical of what is going on."

"Friends, believers in God and in the word of God, how shall we convince and convert our opponents," was the question asked at a Sabbath afternoon Gospel service in Manchester, E., by an Anglican clergyman. He answered it by saying: "Never by arguments to prove that they are wrong; never by contempt to prove that they are fools; never by denunciation to prove that they are wicked. Partly by sympathetic and truthful statements of our own faith; but most of all by creating round us, each in his little circle, a spirit of great human love for men for the sake of Christ. . . . The test of Christianity is the resolve and the power of Christians to solve social problems. If the Bible inspires Christians with the zeal and the wisdom and the love needed for this task, no one will dispute its claim to be verily 'The Word of God'."

The Haddington public house census recently given in Mr. Stead's new London daily paper shows four times as many Sunday visitors to the drink-shops as there were worshippers at all the churches and chapels; ten times more men, almost twice as many women, and 3,689 more children. What would other congested districts show—in other great cities of Great Britain as well as in London? Is it any wonder that the Christian men and women of the United Kingdom are being thoroughly aroused to the imminence of the danger which threatens the nation from the development of the traffic in strong drink? What would a census of the attendance on Sunday at Ottawa drinking shops show?

The Irish temperance league of Belfast, at its annual meeting some weeks ago, had the statement embodied in its report that for a long time teetotal officers in the British army and navy had occasionally been subject to considerable annoyance owing to many at the messes attempting to coerce them into drinking intoxicants when his Majesty's health was proposed, representing that not to do so was disrespectful. Early last year it was privately circulated that his Majesty had expressed dissent from this view, and later a prominent lady member of the league being anxious to secure an authoritative statement on the subject, made inquiries, and was officially informed that "It is his Majesty's pleasure that total abstinents should drink his health in water." On his visit to Ireland later on the executive of the league presented him with an address and following this His Majesty conferred the honor of knighthood on the chairman of the executive committee of the league, Mr. Robert Anderson. This act must be regarded as a tacit acknowledgment on the part of King Edward of the good work being done by the Irish Temperance League. It is worthy of note that many titled ladies and gentlemen in Great Britain are heartily promoting the temperance campaign now going on in that country.

Our Contributors.

Routine of Mission Work in Formosa.

REV. THURLOW FRASER, B.D.

Friends in Canada often ask missionaries what constitutes their regular routine of work, and how it compares with the work of a pastor or theological professor in the homeland. Some seem to think that one missionary is wholly occupied teaching, and outside of his teaching hours has the same opportunities for private reading and study as a professor at home, and that he has Sundays and holidays to himself, and that the other does nothing but travel about superintending churches and preaching. Something like this is the system followed in the neighbouring missions of the English Presbyterian Church in South Formosa and Amoy. But in North Formosa the weakness of our staff makes such an arrangement difficult. However much a missionary may feel the truth of the dying charge of the late Dr. McKay that the prime need of this mission now is the development of the educational work so as to provide better trained pastors for the native church, the constant calls for superintendence from our widely-scattered churches are too insistent to be denied. A man of average energy cannot see the need without trying to meet it. Therefore, the time he should have for rest is given to helping needy churches and poorly equipped native brethren. The result is that when a missionary combines the study of the language, (which to a man of student tastes will be continued to the end of life), with teaching theology in a difficult foreign tongue and doing evangelistic work, his week knows no day of rest, neither the layman's Sunday nor the clergyman's Monday.

The hard worked pastor at home, the man who wishes to keep up his studies as well as attend to the manifold duties of his pastorate, often complains bitterly of the number of interruptions and distractions which interfere with what he considers his regular daily work. I once heard a highly esteemed and hard working minister publicly denounce the "lasses" who had no brains enough to know that his forenoons were sacred to study, and were always interrupting him. Here the case is the very opposite. We have too little to distract us. There are no Church Courts here, no Ministerial Associations or Alumni Conferences, practically no social intercourse or opportunity of brushing up one's ideas against those of other people; no libraries or reading rooms, and books and newspapers are costly in the East. At present in Tamsui there are three foreign families, the two at the Mission and that of the British Consul, while at Tawatua, thirteen miles away, there are half a dozen unmarried men. This is the foreign community of North Formosa. In a little community like this men soon get tired of each other, unless they happen to be unusually congenial. An authentic illustration of this happened some years ago in a neighboring mission. Two Scotchmen, a minister and a doctor, had long laboured together, the only foreigners in the whole region. They were both worthy men and at home would probably have been excellent friends. But shut up to their selves they had grown thoroughly tired of each other. One day as they met, just as they had been doing daily for years, the doctor burst forth on his colleague with "Man, but I hate the very sight of you!"

What his clerical colleague's reply was we are not told, but before long there were some new members added to the staff of that mission.

In the more remote and isolated missions it is the utter lack of distractions which constitutes one of the heaviest burdens a missionary has to bear. Under it active men are apt to throw themselves into their work with an energy which soon wears them out. They have nothing to take their minds off that work or give them any diversion. Many men become irritable or moody, and it is largely the isolation which accounts for the sometimes painful dissensions which have arisen in various missions. The difficulties of which Canadian friends have written to me, the languages, the climate, the long tramps under a Formosan sun or in downpours of rain, the chances of plague or cholera or malaria, from which the natives are never free, or of a meeting with the head-hunters who are unusually active just now, — one soon gets accustomed to these things and hardly gives them a passing thought except when actually stricken with disease; but the exile and isolation is an ever-present burden, and presses upon the spirit every day. I would now gladly welcome things I used to consider annoying interruptions, something to break the monotony. But as it is impossible to have here as in the homeland, fellowship with men of kindred habits of thought, tastes and training, the only earthly resource is to work.

What our work consists of can be best understood from an account of a week or ten days' duties. The week including the first Sunday in December is a fair example, for while the distance travelled on foot was rather more than usual, it was counterbalanced by the fact that we had exceptionally fine weather.

On the afternoon of Saturday, December 5th I left Tamsui in company with my Chinese teacher, Tan Theng, and two students, for Tho-a-hng, a station about thirty miles distant on the southern branch of the railway. In accordance with what seems to be a custom in this Mission we traveled Third Class, in a car crowded with unwashed coolies and reeking with the smoke of bad tobacco, opium breaths and various other odors. From remarks I have heard made by both Chinese and Japanese, I am convinced that the Mission loses more in prestige than it saves in money by the missionaries' traveling thus, for Oriental peoples judge a man or a cause by outward appearance still more than Westerners do.

Arrived at Tho-a-hng we had to partake of a cup of tea with the preacher there who is one of our best men. But our destination for that evening was Lam-kham, five miles or more of a very rough road and only one hour of daylight to do it in. It was a decidedly fast walk for the missionary and a trot for the three Chinese. The students did not mind, but it was just a little hard on the teacher who is now past fifty years of age. But he had taken many a long tramp with Dr. McKay, and seemed glad to be at it again. At one place we had to cross quite a wide stream on stepping stones. The stream was high and about half of the stones were covered with several inches of water. There was no time to consider ways and means of getting across, so we splashed

through and trusted to the rapid walking to prevent any evil effects.

Daylight was gone when we climbed the hill on which stands the neat Lam-kham church. The preacher, who is a younger brother of Mrs. McKay, had supper ready for us and we were soon hard at work with the chop-sticks. I make no pretence of being fond of Chinese food, but a hungry man cannot afford to be dainty, and after having set the pace on the march I do not fall very far behind at the table.

Meanwhile the beat of drum had announced to the Christians a Saturday evening service, and soon a congregation of over forty assembled. To these the missionary preached, then the teacher spoke effectively, mingling his exhortations with reminiscences of the visits he had paid them twenty five years ago in company with their late beloved father in Christ, and had kindly words of not a few native brethren who had been faithful to life's end. The students led the singing and otherwise assisted in the service. After the service the elders and other fathers in the church remained till towards midnight talking with the Bok-su whom most of them now met for the first time. Then we sat outside still later enjoying the glory of the full moon which lighted almost like day the mountain side on which the church is built and the plain below stretching away to the south. Like many another chapel in the midst of a heathen people this Lam-kham church is a monument to the heroic missionary who gave his life to the people of North Formosa. And it makes one's heart glad to see that the love they bore him in return is deep and true and undying.

But we had to be astir and on the march early next morning, and could not talk or muse all night. The backless benches of the chapel were placed side by side, a piece of straw matting thrown over them, and a couple of blankets added for covering. Here the three Chinese slept, I was accommodated with a Chinese bed, certainly no great luxury. The hard board bottom of the bed is covered with a single thin piece of matting adding as much softness as would a sheet of wrapping paper. It would have been much more comfortable to have rolled oneself in blankets and slept on the open hillside, as I have done in the Canadian woods. But here insects, poisonous snakes and malaria make that out of the question. So I had to take the bed, which had the additional discomfort of being much too short.

At seven in the morning we were again on our way. It was a perfect day, like early September weather in Eastern Canada. Our road for the first mile was the usual narrow footpath between muddy rice fields and pools of stagnant water. Even at that early hour we met the Christians we had addressed the evening before, wending their way to morning service. Leaving the rice fields we scrambled up a high hill, and saw our day's work before us. Over twenty miles away by the road we had to travel was Tamsui, the mountain peaks about it rising high above the surrounding country against the northern sky. Between the hill where we stood and Tamsui harbour was a lofty plateau broken by a single deep valley. In that valley was the village of Khi-a, about half way along the plateau was another, Pi teng, and in the low land near the harbour was Pat li-hun. Our work that day was to walk these twenty miles or more of mountain paths, preach in those three places, and after the evening service cross the mouth of Tamsui harbour home so as to be ready for Monday's duties.

There was no time to be lost. The air was

delightfully cool at that elevation and encouraged fast walking. In little more than an hour we had crossed that spur of hills, endangered our necks jumping from stone to stone down the steep descent into the valley, and were at Khi a. The cause is weak there, and was made weaker by the fall of their last preacher into the opium habit. The present preacher there, young and poorly equipped, has an up-hill task. Only fifteen in addition to our own party were present at the service. I do not wonder that the preacher feels somewhat discouraged, especially as the distance to be travelled on foot has prevented the missionary in charge from giving him the assistance he needs. One visit annually is not enough for such a church and such a preacher.

After the service we had no time to wait for refreshments, but pushed on at once. The path is for a couple of miles zig-zagged through the rice fields in the bottom of the valley. Being completely sheltered from the wind it was extremely hot, for a Formosan sun can make life uncomfortable even in December. Before starting to climb up to the level of the plateau again we were glad to lunch off a huge pomelo which our Lamkham friends had given us. The pomelo is like an orange in structure, and somewhat like it in taste, though drier and more acid. It is much larger than an orange, this one containing as much nourishment as a half-dozen ordinary oranges.

The path now climbed the steep side of the valley, and passed through a grove of firs, the most home like piece of woods I have seen in Formosa. Then passing over a peak whence we had a fine view of land and sea, we struck out upon the slightly undulating plateau. If more of North Formosa were like this plateau, it would be healthier and pleasanter for those who have to live here. Instead of miry, malarial rice-fields, clean, dry tea plantations stretched away ahead of us for ten or twelve miles. At a distance the tea-fields do not look unlike fields of exceptionally luxuriant potatoes, except that the tea-shrubs are planted farther apart. Their dark green foliage contrasted well with the deep red of the soil. The beauty of the land-cape was increased by the scattered groves of trees, or long rows of them by the road side. The air of this high land is much more bracing than we are accustomed to on the lower levels. Indeed that day it was almost chilling after the heat of the valley, and as it was blowing almost a gale from the North East directly in our faces, it made the walking more tiring.

By 1 p. m. we had reached Piteng where we were to hold service in the afternoon. We had time to get tea which, as often happens in a place where the very best might be expected, was very bad, and with it eat the few provisions we had carried with us. Chinese food at every meal is yet a little too much for my constitution.

In this village, (called Ikhut in "From Far Formosa," p. 158.) the cause is only moderately prosperous. Like one or two places I have heard of outside of Formosa, it suffers from a female member of the congregation who talks too much. The preacher is too mild a man to keep her in her place, which is generally easier said than done. Before his conversion this preacher was a Buddhist priest. Last year he was attending college, but after less than six months preaching finds his little stock of theological knowledge pretty well exhausted, and wants to return to study again. The attendance here was a little over thirty.

The next was the longest stage of our walk, and we were all a little footsore. My three

companions exchanged their Chinese boots for Japanese tabi, (short, cloth hose with a separate space for the flat toe), and straw sandals, while I found flat-heeled, rubber-soled tennis-shoes a decided improvement on ordinary boots. The road lay along the plateau, the latter part giving a magnificent view of Quan-yin Mountain, Tamsui Harbour, and the sun sinking into Formosa Channel, away towards the coast of China. Then we dropped down a precipitous path to sea level and reached Pat-li-hun by the time it was dark.

(TO BE CONCLUDED)

Notes from India.

Changes in the Staff.

Rev. W. A. Wilson, who has been stationed at Nee-much during the greater part of his missionary career, is now transferred to Indore and in the meantime is specially to have charge of the Evangelistic work of the station. He will now be able to take part in the work of the mission college. Rev. Mr. Ledingham is transferred to Nee-much. Rutlam is to have three, viz.: Revs. Dr. Campbell, F. Anderson and Dr. Watters. Ujjain is to have Dr. Nugent and Rev. W. G. Russell. Mhow is to have Rev. J. T. Taylor and Mr. Cook. Rev. Mr. Harcourt is to go to Maunpore, a small village about 14 miles from Mhow, to specially engage in village work. Dhar is to have Rev. F. H. Russell and Mr. Davidson.

Rev. J. T. Taylor's Accident.

His horse became mad. He and a Christian boy who was working for him as Seiss or horse keeper tried to catch it when it fell at his feet dying. Whilst trying to hold it down it bit the boy and some of the saliva fell on Mr. Taylor's hands which had been chafed in his efforts with the horse. The military doctors at Mhow sent him and the boy to Kasuali near Simla, where the Government has established a Pasteur Institution. Both were doing well and it was expected they would soon return quite restored and free from further danger.

Plague.

Plague has almost disappeared from Indore and Mhow; but in the week ending Dec. 12th the total mortality reported for India has risen from 16,437 of previous week, to 17,427 against 13,415 of a year ago. Lord Amphil, Governor of Madras.

He has been getting himself into trouble according to the new papers, some of whom are writing very bitterly against him because in an address to the Godaveri Haidee Religious Samaj (1) he stated that their education was at fault because it lacked the essential element of religious instruction; and this probably because the Hindus were not certain that their religion was what it ought to be; and (2) because he incidentally gave expression to the hope for the spread of Christianity to every nation of the world. He said he would rather see a Hindu faithful to his own religion than have no religion at all; and also expressed his belief that God's mercies were not restricted to a small portion of the human race. A short time ago Lord Curzon urged both the Mohamedans and Buddhists to hold by their own faith and for this was commended by many of these same papers.

Translation of the Bible By Non-Christians.

A Hindu gentleman has recently published a very fair translation of his own of the Epistle to the Hebrews. It was supervised by the Rev. E. F. Brown, of the Oxford Mission, Calcutta. Some time ago the Brahmas of Calcutta published a translation of the Gospel of Matthew. Though both are

somewhat defective from a Christian point of view, yet the translations are interesting signs of the times.

Cheap Quinine.

The government of India has for some time been selling quinine at the post office in packets of five grains for one pice—equal to about half a cent. Recently they have increased the quantity to seven grains for half a cent, and at the same time give to the people printed papers telling how to use it in case of fever—a new use for the post office which shows the fraternal interest of the government in the people.

Mission Schools.

The Ladies report the girls' school gradually filling up. Many of the scholars died and others fled and have not yet returned; but slowly the schools are regaining their lost ground. The teachers, too, seem in some cases, anyway to feel as never before their responsibility for the souls of those under them. Miss Ptolemy, at Indore, feels specially encouraged. During the time the schools were closed she spent her spare hours in training her teachers, and is now reaping the results.

Change of Officials.

The government officials at Indore have been largely changed; and those in charge are nearly all known to have much warmer sympathy with mission work than those they usually have had. Sir Hugh Daly, son of the late Sir Henry Daly, is now agent to the governor general. His father was A. G. G., when our mission began work in Central India. The son and wife are believed to be true Christians.

YOUR CORRESPONDENT,

Ho For Summer Climes!

The Grand Trunk Railway System have issued a handsome publication entitled "Winter Tours to Colorado and California," and which are now in their City Ticket Offices for free distribution. The publication deals with the attractions of the States of Colorado and California as winter resorts for Eastern people, and as the present season is the time to visit these Western resorts for pleasure, and the invalid for health, the publication is issued at an opportune time. It is handsomely illustrated with views of Manitou Springs, Pike's Peak, Gateway to the Garden of the Gods, Grand Canyon of Arizona, views in the Yosemite Valley, and the Big Trees of California; also views of interesting points on the line of the Grand Trunk. There is also a fund of information regarding Personally Conducted Excursions to these Western Points, time tables of trains, maps, etc.

Copies may be had on application to J. Quinlan, District Passenger Agent, Bonaventure Station, Montreal.

Never make fun of a companion because of a misfortune he could not help.

We are the miracle of miracles—the great, inscrutable mystery of God.—Calyle.

Never be cruel. You have no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kindness the mark of a gentleman.

Lord Strathcona has received satisfactory assurance that everything possible will be done by the Admiralty to notify warships cruising on the Korean coast to furnish transport to the Canadian Presbyterian missionaries.

The Quiet Hour.

Jesus Calms the Storm.

S. S. LESSON—Mark 4 : 35-41. March, 6, 1904.

GOLDEN TEXT—He maketh the storm a calm, so that the waves thereof are still.—Ps 107 : 29.

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

The same day, v. 35. This has been called "a great day" in the life of Jesus. Christ's ministry was brief, but how He packed the moments! By the silver sands of the Sea of Galilee He had sat in a boat, discoursing in parables about the profound truths of the kingdom of God, to a vast and hungering audience. The sermon over, He had been waited on by several anxious inquirers, who, touched by His words, were on the point of decision; for our Lord ever followed up His preaching with personal dealing. Hardly were these talks at an end, when the disciples prepared to embark on their momentous voyage across the lake. Shall we not imitate the holy industry of our Master?

"Count that day lost, whose low descending sun Views at thy hand no worthy action done."

Even as he was, v. 36. There were no needless delays. The disciples did not search the shore for a more comfortable boat, nor hurry to the town for a supply of provisions, nor make any other preparations; but "they took Him even as He was in the ship." For Christ is always ready. All reasons for our delay are equally irrelevant. It is not necessary to wait until we are better off, or until our hearts offer a purer abode, or until we are better acquainted with Him; but just as things are now, let us take Him into our ship to be its Pilot. He will come.

A great storm of wind, v. 37. Everyone at all familiar with the sea can recall times when he lounged on the deck in the sunlight, as the ship heaved sleepily in the long rollers, and the sails flapped idly for want of wind. Then, in an hour, the sky was overcast, the surface of the sea angry with crested waves, every rope singing, the masts straining, the skipper bending with all his might on the wheel spokes. So in life the sunny hour is too soon succeeded by the unexpected tempest. Job sits happy among his vast possessions and his prosperous family. Four successive messengers, treading on each other's heels, and he is left penniless, childless, clothed in sackcloth, on a heap of ashes. David, the victorious warrior, the renowned king, in a moment of self-complacent prosperity, is beguiled into sin, and plunged into a course of evil conduct, from which his name does not escape untarnished, nor his kingdom without judgment. How sudden and surprising comes the great storm of wind, whether in inevitable trial, or fierce temptation! He is a wise captain who, in time of calm, prepares against the storm.

Asleep on a pillow, v. 38. Neither the roar of the hurricane, nor the fierce buffeting of the waves, nor the imminent peril of the sinking craft, disturbed our Lord's childlike sleep. A healthy weariness had overcome Him after an honest day's toil. Besides, was not His life in His Father's hands, and where could it be in safer keeping? Happy the child of God, who with like confidence can peacefully sleep, when "rocked in the cradle of the deep!"

Peace, be still, v. 39. Thus Christ answers the alarmed entreaties of His disciples. An

extra furious gust of wind, a larger wave breaking over the side of the quivering boat, and they awake Him with the startled cry, "Carest thou not that we perish?" He did care; He always cares. So He rebukes the elements; and the wind is hushed, and the waves are still. Does He not come thus to our souls now? Over the wailing of our sorrow and the raging of our passions, we still hear that sovereign command, "Peace, be still." And they are still. How great the calm!

Why are ye so fearful? v. 40. Carlyle tells a characteristic story of the old bronzed seceder elder, David Hope, with a face "brown as mahogany and a beard as white as snow." His stacks were in danger from a rising wind. A messenger broke in on family worship to inform him of the state of affairs. But David only re-adjusted his glasses, with the remark: "Wind cannot get at straw that has been appointed mine. Sit down and worship God." Yes, why should we be fearful, if God reigns—God, who so cares for us?

Have ye not yet faith (Rev. Ver.)? v. 40. The Saviour's dealings with us and others in the past are the firm foundation on which we may fix our faith. The future may have in store for us testing times of terrible trial. But, resting on the solid rock, we shall not be moved by the fiercest storms.

Even the wind and the sea obey him, v. 41. What forces are apparently more free from control than the winds and the waves! If these are governed and guided by the will of the Saviour, how certain is it that nothing affecting our lives is beyond the region of His rule!

The Burning Bush.

BY THEODORE L. CUYLER, D. D.

How sacred the most common things become when God is in them! How ennobled is the humblest when employed for His glory! A lonely shepherd in ancient Midian goes out to watch his flock. Before him is a prickly thorn-bush, just like a thousand other wild acacias of that desert region. Suddenly the bush begins to blaze with a supernatural light that kindles every leaf and twig; the bush is burning, yet it is not consumed! Out of the fiery splendor goes a voice: "I am the God of thy fathers, the God of Abraham." And the shepherd put off his shoes from his feet and hid his face, for he feared to look toward the glory of the Lord.

Here was an ordinary bush that might have been used by Moses to cook his evening meal. But God made it the place out of which spoke the majestic voice that "rolls the stars along!" The man who stood beside it is a simple shepherd, he is soon to become the most extraordinary of lawgivers; the staff which he carries in his hand is about to be used in the working of mighty miracles.

So are the humblest things ennobled when God uses them for Himself. The stones and timber of yonder church might have built a warehouse or a factory. They were fashioned into a sacred sanctuary, within whose walls many hundreds of Christ's followers assembled last Sabbath to commemorate His redeeming love. Beside me on this study table lies a volume made from linen rags and printer's ink; the volume itself is the inspired word of God. Within it resides that infinite light which proceeded from

heaven; it is the burning bush that has illuminated the human race throughout the centuries; yet it is not consumed. I write these lines for the columns of a newspaper; and until a comparatively recent time a newspaper was not the vehicle of sacred truth, or spiritual influence. But in these days the Lord makes known to millions, a multitude of truths pertaining to his kingdom through the evanescent sheets that issue from the press room. Thousands of souls are converted; tens of thousands are comforted, strengthened, and directed in Christian enterprises by these couriers of the Cross. Every man who holds a pen or a type holds a Moses rod. God dwells by His Spirit in a sanctified press, as in a flaming bush.

In all the history of His kingdom the Lord has chosen the weak things and the humblest to confound the mighty. He lighted up the shepherd Moses, and David, the farmer's son, and Amos, the herdsman, and Peter, the fisherman, and Paul, the tent-maker; and has not the world "turned aside to see" the marvellous illumination? They were no more self-luminous than that acacia-bush in the Arabian desert; the inspiration of the Divine Spirit was but the kindling of a flame that shall never die out.

"Ah," whispers some follower of Christ, "I cannot be a prophet, or an apostle, or a reformer, or a hero such as the Luther, the Bunyan, the Wesley, and the Chalmers and Finneys have been." Very true. You may be lowlier than any thorn-bush in the desert; but He who made Horeb's shrub to be bright by His presence, can shine in you and through you to others. He can ennoble and consecrate your humble life by His indwelling grace. What every Christian needs to feel is that if the love of Jesus has kindled his or her soul, there he or she ought to shine. Because you are not called of God my friend, to a theological chair or pulpit, must you not preach anywhere? You can witness for Jesus wherever you find an ear to listen to your message. You can speak for Him in the prayer gathering, in the Sunday school, in the sick room, in the dwellings of the poor, and in your own family circle. Let such live Christians as Ralph Wells and John R. Mott and Miss Grace Dodge and many a city missionary and Salvation Army slum-worker testify how the bush can shine even though it be not fed from the coal bin of a theological seminary.

Next to the gift of the Holy Spirit the crying want of these days is the fuller development of the "rank and file" of Christ's blood redeemed hosts. This world is not to be saved by the geniuses but by the common folk who are inspired by an uncommon zeal for the Master's work. If you cannot be a calcium light or a great electric burner, you can be a candle and shed a clear halo of spiritual radiance around the humblest occupation. A kitchen may become as sacred as a temple if the Holy Spirit dwells there in a devout heart.

A servant, with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws
Makes that, and the action fine.

Oh thou blood redeemed sinner, what did Jesus Christ turn thee into a Christian for, except to let thy light shine? Whether thou hast five talents or only half a talent, let thy thorn-bush glow with a simple desire to glorify thy Father which is in heaven.

A Sister's Influence.

The character of the young men of a community depends much on that of the young women. If the latter are cultivated, intelligent and accomplished, the young men

will feel the requirement that they themselves should be upright and gentlemanly, and refined; but if their female friends are frivolous and silly the young men will be found dissipated and worthless. But remember always that a sister is the best guardian of a brother's integrity. She is the surest inculcator of faith in female purity and worth. As a daughter she is the true light of the home. The pride of the father oftenest centres on his sons.

"Evening Hymn."

By W. W. MACC.

Now the day is over,
Night is drawing near,
Darkness falls around us,
Keep us, Savior dear.

Jesus give thy loved ones,
Perfect rest in sleep,
Let us lie in safety,
Thou our souls do keep.

Much we need thy comfort,
More we need thy care,
Let us feel thy presence,
That we thy love may share.

Guide us home to Heaven,
When our toils are o'er,
There we'll rest forever,
And praise thee evermore.

Levis, Que.

A Prayer.

O God, Father of our spirits, thou art great, but thy greatness doth not separate thee from us; rather it brings thee near and enfolds us in thy care. Open thou our eyes that we may ever see thee and be conscious of thy presence and providence. Grant unto us the spirit of faith and faithfulness so that we shall trust thee at all times and do thy will in all things. May we know that this life is the school in which thou art training us for higher service, and so may we not be surprised that the books often contain hard lessons and are sometimes stained with our tears. We would sit at the feet of Jesus and learn of him that we may be meek and lowly in heart. Fill us with his Spirit and enable us to grow towards his stature. And this we ask in his name. Amen.

Rejoicing in Tribulation.

This is contrary to the flesh, but in harmony with grace. Men naturally shun what is disagreeable and irksome. To endure tribulation with joy, it must be of a kind that has not come upon us by our own folly and sin. If we bring trouble and hardship upon ourselves by our own wrong doing, we should mourn and repent rather than rejoice. But if for fidelity to truth and devotion to Christ we suffer, then we can rejoice that we are accounted worthy to enter into the fellowship of his sufferings. To such Christ speaks, "Be thou faithful unto death, and I will give thee a crown of life."

Such as bear trial for Jesus patiently and joyfully, thereby give a good and effectual testimony of the reality and beauty and helpfulness of the Christian who is himself a living example of the faith he professes. But the unregenerate despise hypocrisy in religion and take a discriminating view of practical Christianity as they read it in the life of professed followers of Christ. For Christians to fall under the stress of persecution and tribulation, where they have best opportunities to show what grace can do, is enough to bring them into contempt among unbelievers, and gives occasion to make them question the worth of Christianity itself as a personal benefit in the conflicts of life.—*Evangelical Messenger.*

Our Young People

Mat. 6. The Storms of Life.

Some Bible Hints.

Men that cry to God only in their troubles (v. 28) He hears them—but they should be ashamed!

The only storms that God cannot calm are those we do not ask Him to calm (v. 29).

How long it takes us to learn that every haven of real happiness we set before us is a goal for God Himself to desire! (v. 30).

The best prayer is praise (v. 31). A single thank-giving gains the ends of many a petition.

Suggestive Thoughts.

The storms of sorrow Christ stills by pointing us to the joys of eternity.

The storms of temptation Christ stills by making "in every temptation a way of escape"—and He is the Way.

The storms of sin Christ stills by implanting within us His holiness.

The storm of fear Christ stills with His "It is I; be not afraid."

A Few Illustrations.

Violent waves may be quelled when oil is poured upon them. The oil of God's grace will quiet any of life's storms.

No one would mind a storm if he was sure his boat would not sink. Every Christian may be sure that the boat that carries Christ cannot sink.

What care the dwellers in the Rock of Gibraltar about the most violent storm on the Mediterranean? Nor will we heed the storms of life if we are hidden in the "Rock of Ages."

A fish is a part of the storm, and thinks nothing of it. So we may be part of God's providence, and will exult in whatever it brings about.

To Think About.

Am I on the only safe ship for life's journey?

Am I trying to swim all unaided through life's billows?

Have I found the "calm within the storm"?

A Cluster of Quotations.

There is no human being who ever has known the misery of man as Jesus knows it, and so He comes to all sorrows with tender consolation.—Phillips Brooks.

The Shepherd casts His flock into deep waters to wash them, not to drown them.—Cuyfer.

How dark soever be the clouds, they are the dust of our Father's feet.—Joseph Parker. Sometimes we must face the shadow, where the wind blows keen and cold: But the shadow fades at dawning, and the east is flecked with gold.

—Margaret E. Sangster.

Prayer-Meeting Problems.

The pauses are a problem. Appoint members to fill them, taking them in turn.

"Please sing No. 4." is a problem. Make it a rule of the society, for a time, that no one but the leader shall call for a hymn.

Indistinct voices are a problem. Let the leader give a hint by saying, "That could not be heard, but it was too good to be lost"—then repeating the substance of what was said.

Tardiness is a problem. At the opening of the meeting display a large card, reading, "You are late!"

Dismal singing is a problem. Start a Christian Endeavor choir.

Long winded leaders are a problem. Let the prayer-meeting committee limit the opening to ten minutes.

Lack of prayers is a problem. Have sentence prayers at every meeting. Sometimes have a meeting that is all prayer.

Reading Bible verses is a problem. Give such Endeavorers questions to answer, or ask them to say something about what they read.

Who Are Good-Looking?

That face looks good to us through which genuine goodness looks at us. The real looking of a face is not from what is on it of color or form, but from what is behind it, looking out of it. If good is behind a face, it is good-looking. Good looking out makes good looking at. Isaiah bore witness to this by the opposite, when he said of the evil dwellers in Jerusalem that "the show of their countenance doth witness against them."

"Beautiful faces are those that show Beautiful thoughts that lie below."

Delight of Repentance.

"Which is the most delightful emotion?" said an instructor of the deaf and dumb to his pupils, after teaching them the names of our various feelings.

The pupils turned to their slates; one wrote "joy"; another, "hope"; another, "gratitude"; another, "love."

One turned back with a countenance full of peace; and the teacher was surprised to find on her slate the word "repentance." He turned to her, and asked why it was the most delightful emotion. "Oh!" said she in the expressive language of looks and gestures, "it is so delightful to be humble before God!"

That pupil had experienced the truth of the first beatitude, "Blessed are the poor in spirit." The keynote of all true peace and happiness is to come into our true relation to God, and that means faith built on the foundation of penitence—joy in the Lord following godly sorrow, as the clear shining after rain.

Daily Readings.

Mon.,	Feb. 29.	—Trials the lot of all.	Job. 3: 25, 26
Tues.,	Mar. 1.	—From our adversary	Job 6: 22-24
Wed.	" 2	—When God seems afar.	Ps. 22: 1, 2
Thurs.,	" 3	—Angels afterwards.	Matt. 4: 1-11
Fri.,	" 4	—Our Deliverer.	Heb. 2: 14-18
Sat.,	" 5	—Paul's Deliverer.	Acts 21: 10, 11
Sun.,	" 6	—Topic <i>How Christ stills the storms of life.</i>	Ps. 107: 23-31

British Weekly: "There is a picture which I sometimes see in the houses of my people," said Mr. Jewett. "It is entitled 'Peace,' and it shows a gun lying in a meadow, with a lamb feeding at its very mouth. To me that picture is incomplete; the gun is lying wasted. That is not God's intention. He destroys nothing, but transforms everything. He changes a warlike instrument into a garden tool."

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J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Feb. 24 1904.

There will be few Protestant congregations in the English-speaking world which will not observe "Bible Sunday" on March 6th, the centennial day of the British and Foreign Bible Society. At St. Paul's, London, England, the King and Queen will attend; the Lord Mayor will be present in robes of State; the Archbishop of Canterbury will be preacher.

The apprenticeship system, which had largely gone out of fashion in Canada, is being introduced by the Employers' Association of Toronto. The movement is a good one. If, according to the Talmud, everybody is the better of knowing some manual trade, it is well there should be an indentured training extending over several years. A legal apprenticeship will turn out good workmen, besides giving foundation for steadier relations between those responsible for industrial operations and their employees.

One of the smart arguments used by certain people against prohibition is: "You cannot make men sober by act of parliament." The Campaign Manual says: "You can; you must. That is what parliament is for." Not so unreasonable when you think it over. Drunkenness and the drunkard constitute a danger to society. It is the duty of parliament to remove or suppress the danger, which it can do by prohibiting the manufacture, importation and sale of alcoholic liquors, or of any other poison dangerous to the welfare of society. Plug up the whiskey pipe line and close the dram shop, then the patrons of the saloon will not be able to get their whiskey—they will be driven to sobriety by act of parliament, and respectable people, who claim to be moderate drinkers, will not care whether they get the liquor or not.

SPECIAL SERVICES FOR INGATHERING.

The Torrey evangelistic meetings in Great Britain seem to be as successful as those formerly held by Mr. Moody. At Birmingham thousands of persons failed to find admittance. Dr. Alexander MacLaren, the great preacher, among others, gives the meetings his endorsement. In considering meetings such as those conducted by Moody and Torrey, one wonders what are the sources of their power. The speakers must have some impelling individuality. The services are special, which gives release from the stereotyped and the formal. Given crowds, there is something magnetic in mere numbers; and a choir of 1,200 voices, as in the Birmingham meetings, especially when many voices combine softly, is a stairway of harmony leading up to the Celestial City. All this we are all ready to admit, when we think about conspicuous special services such as those conducted by Mr. Moody and Mr. Torrey.

It may be asked whether such meetings as those to which we have referred carry any lesson for the ordinary church and the ordinary pastor. We think they do. Presbyterians like things done decently and in order; they are not over fond of ostentatious emotion. But that view may be carried too far. Emotion has also its place. It may be one thing to pay due respect to "use and wont" and quite another to make it an idol. After all, the trace-mark of Nature is not stereotyped monotony but variety.

The great advantage of the special service of any kind is its opportunity of special ingathering of souls into Christ's church. A minister dealing with souls from the pulpit is sometimes like a man who has worked hard in building a boat; it may need a little extra push before the boat can be launched into its appropriate element. Here is where a special service or a new voice may often be helpful. We know of one minister who holds a short extra service after the regular Sabbath evening ministrations, for a few weeks before the Communion, doing so as a help in ingathering. This advantage to a minister in so doing is considerable. The very necessity of stating the terms of salvation, and of membership in the church, in simple language, for a definite purpose, gives clarity to the minister's mind, and recalls him to his great commission.

The Wesleyans of England are rejoicing over the fact that Mr. Joseph Rank, a wealthy layman of Hull, has arranged to support six missionaries in the foreign field to take his place in the "conspiration for foreign service of the Lord of Hosts" and another generous contributor is likely to follow suit. More than two hundred missionaries of the Church Missionary Society are supported in this way. Are there no men of this stamp in the Christian denominations of Canada? The wide world is open to missionary effort and the fields are already white unto the harvest. Why should not wealthy Canadian Presbyterians lead in this work?

WAR ON ALCOHOLISM.

Germany, like France, is having a systematic and vigorous campaign against alcoholism—that is the liquor traffic. The propaganda is carried on mainly by the publication and circulation of literature dealing with the various phases of the question and describing the evils and dangers which the traffic is bringing upon the "fatherland." Count Douglas, the brother-in-law of the Emperor, is one of the foremost temperance reformers in the country, and day after day the journal of the Imperial Parliament has contained pages of his arguments against drink. Leading lights in German universities are also leaders in the new reform.

It is exceedingly suggestive that the three greatest and most enlightened European powers—Great Britain, France and Germany—should all be the theatres of vigorous campaigns against "the drink peril," in which some of the greatest and best people of these nations are taking an active part—notably scientific and medical men. The fact should be a source of gratification as well as encouragement to the temperance people of Canada.

RELIGIOUS CENSUS OF LONDON.

The proprietors of the London (England) Daily News have just published in book form the results of their great undertaking, namely, a complete religious census of Old London. The British Weekly, summarizing the work, rejoices that the manhood of London is drawn where there is the clear, strong, manly preaching of the Gospel as the chief attraction of the service. Ritualism is everywhere a declining force. The total ratio of attendance is one in five of the population. In all London, Nonconformity outnumbered the Church of England. The Free Churches of England, unestablished, are growing faster than the Established Church. The volume is of interest and satisfaction, as showing London the great to be, in the main, a Christian city.

It is nearly half a century since Canada has known so severe a winter as this one has thus far proved. It is all right, however; good must come out of it; we have confidence in the Management.

THE BIBLE STUDENT AND TEACHER formerly published in Columbia, S. C. is now owned by the American Bible League, of 82 Bible House, New York. The January number is the first to reach us since the change. It contains a noteworthy table of contents; while the writers for the most part are men of wide reputation for scholarship and critical ability. We see it is proposed to form an Inter-denominational Board in connection with the publication; and doubtless representatives from Canada will find a place on it. Principal Sheraton of Toronto is a contributor to the current number. Ministers, students and intelligent laymen will find the Bible Student full of interest and usefulness. Monthly, \$1.00 per year; single copy, 15 cents.

INTERESTING NEW DEPARTURE

Cooke's church Toronto, is making an experiment, by giving its praise service into the hands of a layman of standing, with abilities, training and spirit somewhat analogous to those of Mr. Sankey, co-labourer with Mr. Moody. In addition to making it his special business to have the praise service as religiously effective as possible he will be a general assistant to the pastor. We are impressed favorably with the arrangement. The power of a perfect praise service is but half appreciated. As a helper, a lay assistant has some advantages over even a clerical associate. Speaking of assistants in general, the Episcopalians cover a large amount of what they call parish work in cities by means of associate help; it is undoubtedly congregationally profitable.

The first instalment of an interesting article, entitled "Routine of Mission Work in Formosa" is given in another part of this paper. Mr. Thurlow Fraser tells his story with graphic directness; and our readers, we are certain, will like Topsy, Cry for more.

The Quakers of the United States last year held their own; indeed, made a slight increase. In their own way these estimable people fight a good fight against a prevailing world-spirit and in favor of the simple life; their testimony against war and the liquor traffic is also pronounced and useful. But for their difficulty in holding their young people, their statistics would show up better.

The veteran editor of the Orillia Packet knows a good thing at sight. Of a publication well known to our readers, he says: "The best Canadian missionary periodical that reaches this office is the Presbyterian Record, issued monthly in Montreal. We see that some sessions are placing it in every family in their congregations. This is a good investment for the church and its missions." True, every word of it!

It is a sad commentary upon Russian Christianity, says the Presbyterian Standard, that our American missionaries in Korea would have much more to hope for by way of toleration from a Japanese than from a Russian occupant of the "Hermit Nation." But the fate of Finland is warning that the Russian Church is as intolerant as it is corrupt. In the conflict which may be imminent or for a time postponed, let us not forget the missionaries in Korea, especially our own Southern Presbyterian missionaries. The people of Canada must not forget their missionaries in Korea are all from among the Presbyterians of the maritime provinces.

Canadian Good House-keeping for February opens with a bright article by Faith Fernon on housekeeping in the Yukon which will be of special interest to Canadian women. The general short stories in the number are all good, but perhaps the most amusing is that entitled "Afternoon Tea in which we see the amazement of "Grandma Turnbull" at a fashionable reception. There are the usual helpful articles on various housekeeping topics, and altogether this opening number of the new year is an excellent one. Dominion Photo, Toronto.

STATE OF THE FUNDS.

The following comparative statement shows the receipts for the respective Funds on 20th February, 1903 and 1904.

	1903	1904
Home Missions Fund.....	\$7,331 00	\$84,632 87
Augmentation.....	17,594 18	15,375 94
Foreign Missions.....	44,714 26	45,574 31
French Evangelization.....	15,805 49	16,184 72
Pointe-aux-Trembles.....	7,765 00	7,270 15
Assembly.....	3,719 26	3,181 22
Widows & Orphans.....	8,536 31	7,237 32
Agod & Native Ministers.....	6,991 49	6,993 72
Knox College.....	4,537 25	3,916 07
Queen's College.....	1,503 01	2,443 36
Montreal College.....	1,925 32	1,709 97
Manitoba College.....	2,904 00	2,713 07

From the above statement it will be observed that the receipts for several of the Funds are considerably less than at the corresponding period last year. This is especially true of Home Missions, Augmentation and the Widows' and Orphan's Fund. While the Home Mission receipts are \$2,760 less than last year, the expenditure is about \$12,000 in excess. The Augmentation Fund is \$2,000 short of last year, while the expenditure is nearly \$6,000 greater. The Widows' and Orphan's Fund receipts are \$1,300 less than last year.

The long continued cold, and the blocked roads in the country are interfering considerably with contributions. I had a letter from a minister, last week in which he expressed his fear that the contributions from his congregation would be less than formerly. Two days ago, I had another letter from him in which he says "One or two men took in the situation and contributed about \$100 more than last year, so that my fears were disappointed. If all the other congregations would do likewise, the snow storms might be defied." I have no doubt that, in many other congregations, friends will act in a similar manner.

The Superintendents of our Home Missions in the West, report 47 new fields which must be opened immediately. With two exceptions, these are all in Manitoba and the North West Territories. It is exceedingly important, when the committee meets on the 8th March that the state of the Fund will warrant them in opening up these fields. Last year, we had about 180 individuals or congregations specially supporting missionaries in the North West. The lessened income this year is owing, to some extent, to the fact that a number of these have discontinued their contribution, not having been committed to support a missionary for any definite period of years. The average expense of an ordained missionary in the West, over and above the contributions of the people in his field, is \$250 per annum. Are there not 47 congregations or individuals who will come to the rescue of the committee in this juncture, and agree in the next ten days to become responsible for the support of these new fields, if occupied by our Church? The Committee meets on 8th March. It is greatly to be desired that the state of the fund will admit of the opening of every one of these fields. The Foreign Mission Fund is likely to be very greatly behind, and it is hoped that those congregations that have agreed to meet, in whole or in part the salaries of missionaries, may

find it convenient to forward their money before the month ends.

The year closes on Monday next, 29th inst. All contributions should be forwarded so as to reach the office of the church before that date. R.H.W.

The attention of Sunday schools and young peoples societies is called to the work of the Canadian Reading Camp Association in a circular letter to the Superintendents and presidents of these organizations. The object is a worthy one and is endorsed by Principal Bowen, Chancellor Wallace, Dr. Cleaver, Bishop Thornloe, and many other prominent men.

Sparks From Other Anvils.

S S Times:—"Don't you think that my teacher is the best teacher that ever lived?" asked a little boy in the mission school of his superintendent. That spoke well for the boy, but it spoke even better for the teacher. The boy's teacher evidently so gave love that he won it. He had performed his duty of being loved.

Religious Intelligencer:—"To the question: Why are not more souls saved by preaching? Dr. Herrick Johnson answers, "Because of the defective Christian life of many professed followers of Christ." It is a serious thing—a grievous sin, to stand in the way of a soul's salvation.

Christian Guardian:—"That idea of government which defines it as the method of securing the greatest good for the greatest number is the only one that will bear analysis. What the country needs is the Christianization of politics, the application of the Christian ideal and the Christian method, always and everywhere, in its public life. We want in politics, federal and provincial, more Christian men and more Christian manhood.

Christian Intelligencer:—"Congregational singing led by a competent choir, embodies the thought of lofty choral praise. We should not forget that the church in its music is offering an oblation of praise, not giving a sacred concert out of courtesy to the Sabbath day. Who thinks of praying for the choir? Yet the choir, and the organist, and the boy, who perhaps, officiates as organ-blower, should be prayed for, just as we pray for the pastor and the consistory.

Herald and Presbyter:—"We need the revival foretold in the last verse of the Old Testament, where the hearts of the fathers are to be turned unto their children. When fathers regard the interests of their children as they should they will be anxious for their conversion that they will leave no influence unsought in order that they may be saved while still in the critical time of life.

Presbyterian Journal:—"A native African recently stated that the baptism by immersion was a serious barrier to the growth of the Baptist Church among his people. They have no baptismal fonts and the rivers were too full of crocodiles and alligators to make the service attractive. The argument may be somewhat local, but the force of it must be admitted.

The Inglenook.

Bell's Story.

BY ANNA ROSS.

Precious Lessons About Little Children.

When it was settled that Bell was to leave the College school-room, and go to be promoted over a "manse," she was deeply impressed with the seriousness of the situation.

Praying for wisdom one afternoon, for the duties coming, a verse memorized some time previously was all ready to be brought to mind just when needed. It is in Ephesians, "Who hath blessed us with all spiritual blessings in heavenly places in Christ." Then she saw, what she had never seen before, that she already had been given, as her very own, every conceivable spiritual blessing in Christ Jesus, that wisdom was one of these blessings, and that, in asking adequate wisdom for any given position, she was asking only to be put in possession of what was already hers. It makes a great deal of difference in our confidence in prayer when we see that we are asking what is legally and joyfully ours already. Let those who are consciously timid in prayer ponder this point.

When Bell's first little child was laid into her arms, this was the word that welled up in her heart, "One thing have I desired of the Lord, that will I seek after, that she may dwell in the house of the Lord all the days of her life, to behold the beauty of the Lord and to enquire in His holy temple." It was so sweet and so full to let the glad heart go out after that one thing, for the little sleeper beside her.

Another verse came in those early days "I know whom I have believed, and am persuaded that He is able to keep that which I have committed in Him against that day." If anything had ever been committed to Him against that little life and all its interests?

Bell expected and intended that all her babies should grow up good from the beginning, becoming little Christians when they were too small to know anything about the time or the process. But in this she was much perplexed and disappointed. She had to learn, as most other parents do, to go down to rock bottom for her comfort. Some of her gladdest songs as a mother were sung under the shadow of this text, "Instead if the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." To turn the eye of God upon one of her own little children and said to Him, "Here is a thorn, Lord, a real thorn. But Thou hast come, and thy word has come, on purpose to make the glory of thy name known by turning these thorns into fir trees." "and courage and joy would spring at the thought of the power that had to undertake the work that staggered her own feeble forces. Sin, actual, ugly sin, in our sweet little children, is such a real thing, and in their parents as well, that nothing but a sight of that Divine transforming power can give heartfelt comfort in its presence. But that sight can give songs in the night, and the morning sometimes follows the night very closely, and sometimes it delays, yet the morning is never one minute behind its right time, and may be waited for without a shadow of fear.

This is glad tidings for the meek. It is the balm in Gilead capable of healing some

of the most sadly wounded hearts. But there are many truly Christian parents who do not seem to have found it.

As the little children grew bigger, Bell often found it painfully appropriate to quote to them Dr. Watts' hymn.

Let dogs delight to bark and bite,
For God hath made them so.
Let bears and lions growl and fight,
For tis their nature too.

But children, you should never let
Such angry passions rise.
Your little hands were never made
To tear each other's eyes.

Birds in their little nests agree,
And tis a shameful sight
When children of one family
Fall out and chide and fight.

But she found, to her grief and humiliation, that the most careful teaching on the subject was powerless to eradicate the quarrelsome spirit.

One day Bell had driven her husband to the early morning train, and, having reached the station about two minutes ahead of time, she felt the usual sense of relief at not having been too late. As they stood together on the platform, she turned to him and said, "Papa, this is Bessie's birthday, will you give me a verse for her?"

He at once opened the Bible, first at one place, and then at another.

"I am afraid," he said, "that I have no verse for Bessie this morning." Then he added quickly, "Yes, give her this one, The Lord make you to increase and abound in love, one toward another, and toward all men."

"How sweet are thy words unto my taste, yea, sweeter than honey to my mouth." So sweet was that word to Bell that morning. It was just what she needed, just what her little daughter needed, for it put the radical work of peacemaking upon Him who is able to do it. That was a really glorious seed to plant in the household. It seemed somewhat long in germinating, and has not been of very rapid growth. But it is a seed of the Lord's own planting, and the tree that grows from it is one of the trees of the Lord, which "are full of sap." The trees of the Lord must needs be full of sap. If they were not, they would wither and die, for they are planted in a wilderness, with everything against them, (except the Lord.)

Are there other households that want this precious seed? I gladly pass it on with the assurance: There is life in it.

Home Happiness.

Probably nineteen-twentieths of the happiness in this world you will get with the children at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or have one little room in that house, you can make that little room a home to you. You can people it with such moods, you can turn to such sweet fancies that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should transgress. You should always treat each other with courtesy. It is often

not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other, you will soon learn to love each other more wisely, profoundly, not to any lastingly, than you ever did before. —Unidentified.

The Engagement Ring.

How many thoughts are centered in the engagement ring! Every girl has special ideas about the one she would like to have. Diamonds are general favourites, a hoop of diamonds is the dream of some newly-engaged maidens. Those who know that their fiance can ill afford so costly a present, or would prefer that he should save the money towards the furnishing of their future home, will be content with a present far less pretentious. This is the girl who will choose a simply chased band of gold to one ornamented with poor or imitation stones. This latter would show such bad taste on the part of both the girl and her fiance if he did not advise her otherwise.

Whose Happiness?

The small boy was drawing his still smaller neighbor along the walk in his little wagon. He looked up beaming, when a watchful face appeared at the doorway.

"I'm trying to make Fannie happy, aunt," he said.

"What a beautiful spirit for the child to have!" exclaimed the admiring aunt as she closed the door.

But presently, as she gazed from the window, it seemed to her that the effort, however commendable, was not very successful.

Woe Fannie was evidently afraid to ride and was much more inclined to climb out of the wagon and draw it herself. This Master Robbie stoutly resisted.

"She doesn't like riding, Robbie," explained the aunt. "You must let her be horse if you want to make her happy."

"But I want to draw it myself. I want to make her happy don't things I like her to do," answered Robbie, with a very unamiable scowl.

Poor little boy! It was selfishness, after all.—Wellspring.

Hints to Girls.

What a hostess calls "ricks," though the name is wrongly suggestive, are delicious little drop cakes sure to be found on her five-o'clock tea table. They are made from one cupful of sugar, two thirds of a cupful of butter, one and one-half cupfuls of flour, two eggs, one pound each of chopped English walnuts and dates or raisins, one teaspoonful of cinnamon, one of cloves, and one of soda dissolved in hot water. Drop by teaspoonfuls as they run easily, on buttered tins, and bake. They are almost as rich as fruit cake, and improve with age.

A young woman who wished to utilize the handsome silver drinking cup of her childhood took it to a silversmith and had the rim opposite the handle widened out into a spout, when it served on her afternoon tea tray as a cream-pitcher. If in the future she should wish to pass it on to a child of her own, it will be easily restored to its original state.

An esteemed correspondent sends a suggestive paragraph to this department: "In a certain young girl's writing desk is a little volume that she greatly values. It is a blank book into the pages of which she has copied

little poems that please her—stray bits of newspaper and magazine verse, much of it touching the beautiful—that, unless preserved at the time, would be thrown into the waste basket and thus destroyed. Short pithy quotations from her favorite authors, clever toasts and witticisms, go to make up a valuable book.”—Harper's Bazar.

Can a Good Man Smoke ?

Since the publication of Dr. Lavendar's People (Harpers), Mrs. Margaret Deland is in constant receipt of letters whose writers regard Dr. Lavendar as a living reality. The other day one of the author's known correspondents berated her with vigor for having ever allowed Dr. Lavendar to smoke or occasionally take a drink. The writer blames Mrs. Deland altogether for this weakness of Dr. Lavendar's, and declares that she is sure the minister would never have done anything of the kind had not Mrs. Deland "made him do it several times, and I feel sure," continues the writer, addressing Mrs. Deland, "he would repent it if he could, without hurting your feelings." There could scarcely be a stronger testimonial to the living reality of a fictitious character, nor a more curious view of the relation between that character and his creator.

Their Efforts Appreciated.

The following letter was recently received by Mr. Chas. M. Hays, Second Vice-President and General Manager of the Grand Trunk Railway System. The letter speaks for itself and conveys one more evidence that the Grand Trunk have put forth every effort to see that its patrons received every possible consideration during the very extreme weather that they have had to contend with within the last two months:—

Toronto, Feb. 8, 1904.

Dear Sir,—The following persons are desirous of testifying to the courteous treatment received at the hands of, and the untiring efforts put forth on their behalf, by the conductor, brakeman and train officials of train No. 54. Orillia to Hamilton, on the occasion of the said train being snowbound five miles south of Georgetown, Ont., from 4.30 p. m., Thursday, Feb. 4, to noon of Friday, Feb. 5, 1904:—Mr. and Mrs. W. Gibson, Campden, Ont.; Miss Lena McGregor, Glen Williams, Ont.; T. W. Plank, Acton, Ont.; Harley Davidson, Brantford, Ont.; Mr. and Mrs. R. J. Christie, Thorold, Ont.; Miss S. Noble, Norval, Ont.; Mr. and Mrs. W. A. Evans, Collingwood, Ont.; A. Curry, Georgetown, Ont.; E. Edwards, New York; H. T. Rankin, Cookstown, Ont.; G. Trotter, Cookstown, Ont.; Mrs. E. C. Tanner and two children, Orillia, Ont.; Mrs. F. Grayson, Collingwood, Ont.; S. R. Miller, Toronto, Ont.; Lawrence A. Brooks, Montreal. Yours truly,

L. A. BROOKS,

Story of Dr. Chalmers.

Dr. Chalmers came home one evening on horseback, and as he could not find the man who took charge of the horse, nor the key of the stable, he led the horse into the garden and left it on one of the walks. When his sister who had been from home, returned and learned that the horse had been left in the garden she cried, "Then our flower and vegetable beds will be destroyed," to which the Doctor answered that he had left the animal on the garden walk, and it was too sagacious to injure the garden products. To settle the point the brother and sister adjourned to the garden, and found rubbers

devastation. "Well," said the Doctor, "I could not have imagined that horses were such senseless animals."

Camel's Bump of Locality.

The camels with which I traversed this part of the desert were very different in their ways and habits from those that you get on a frequent route. They were never led. There was not the slightest sign of a track in this part of the desert, but the camels never failed to choose the right line. By the direction taken at starting, they knew, I suppose, the point—some encampment—for which they were to make.

There is always a leading camel—generally, I believe, the eldest—which marches foremost and determines the path for the whole party.

It happens that no one of the camels has been accustomed to lead the others, there is very great difficulty in making a start; if you force your beast forward for a moment he will contrive to wheel and draw back, at the same time looking at one of the other camels with an expression and gesture exactly equivalent to "apres vous" ("after you, sir!") The responsibility of finding the way is evidently assumed very unwillingly. After some time, however, it becomes understood that one of the beasts has reluctantly consented to take the lead, and he accordingly advances for that purpose. For a minute or two he goes on with much indecision, taking first one line and then another but soon, by aid of some mysterious sense, he discovers the true direction, and follows it steadily from morning to night.

When once the leadership is established you cannot by any persuasion, and can scarcely by any force, induce a junior camel to walk one single step in advance of the chosen guide—Kinglake.

The First Twenty Years.

A minister once said in an address to young people: "Live as long as you may, the first twenty years form the larger part of your life. They appear so when they are passing by; they seem so when we look back on them, and they take up more room in our memory than all the years that come after them.

"Take good care of the first twenty years of your life. On the use which you make of them your happiness and usefulness in after years will very largely depend. See that they are spent in learning right habits and cultivating good tastes."—Philadelphia Presbyterian.

Canadian Reading Camp Association.

DEAR FRIEND:—The Canadian Reading Camp Association is an organization created for the sole purpose of improving the mental and spiritual condition of the men in the frontier mining, lumbering, and railway construction camps of Canada. This is the fourth season of its operations.

The chief feature of the work is a separate building, at the camp, well manned and otherwise equipped to serve the purpose of reading, entertainment, instruction, and public worship.

The movement was started, at a great personal sacrifice, by Rev. A. Fitzpatrick, B.A., who, as a missionary in a lumbering district, felt the crying need of these isolated toilers. Through sheer persistence and self sacrifice he has succeeded in securing the co-operation of some of the best lumber and mining employers, the Ontario Government, some Churches, Societies and individuals.

KEEP THE CHILDREN HEALTHY.

If the children's digestive organs are all right, the children are all right. They will be hearty, rosy, happy and hungry. They will sleep well, and grow well. You can get your children right, and keep them right by the use of Baby's Own Tablets, which cure all stomach and bowel troubles, nervousness, irritation while teething, break up colds and fevers, prevent croup and destroy worms. And you have a positive guarantee that there is no opiate or harmful drug in this medicine. Mrs. Joseph Herbert, K. Larny, Ont., says—"I am glad to say that Baby's Own Tablets have done my little one a great deal of good. I have also given some of the Tablets to friends who have found them equally satisfactory." All medicine dealers sell the Tablets or they will be sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

At present there are ten teachers employed in this work, and twenty five buildings in which it is carried on.

As there are some 50,000 men engaged in the lumbering industry alone, in the Province of Ontario, it will be seen the work is but begun.

Over one-third of the revenue of the Province comes from woods and forests. Our public schools, libraries, colleges, and other public institutions and works are endowed from this revenue, and we and our children share the benefit without the labor.

No part of the community is safe so long as any other part is neglected. If these men are allowed to live in ignorance and vice their diseases—moral as well as physical—will have far reaching effects.

You are not asked to endure hardships, to take toilsome journeys over well nigh impassable roads, to portage and paddle from morning to night, nor to interview unsympathetic employers, to don overalls, to build reading shanties, and to sweep filthy floors, or to work for nothing but your expenses, as the pioneer of this work has done. You are simply asked (if the work commends itself to your judgment, as we sincerely hope it will,) to aid it by as liberal a contribution as you may find convenient to give. W. J. Bell, Treasurer.

We commend the work of the Canadian Reading Camp Association to the confidence, sympathy and liberality of the Christian public. George M. Milligan; Robt. H. Warden, D.D.; Wm. Briggs, D.D.; Principal Wm. Caven, D.D.; Principal Daniel M. Gordon; Chancellor O. C. S. Wallace.

SAVE SAFELY

"Safety is the first consideration and the matter of interest earning is of second or even third importance."

Depositors who make absolute safety the first consideration are attracted by the exceptional strength of the Canada Permanent Mortgage Corporation, Toronto St., Toronto. It has the third largest paid up capital of all Canadian financial institutions.

Ministers and Churches.

Toronto.

Prof McFadyen, of Knox College, is to be one of the speakers at the convention of the Religious Education Association, to be held next month at Philadelphia. Prof. McFadyen will speak on "The Qualities That Make the Bible Educationally Valuable."

At a recent meeting of the Ontario Council of the Royal Templars the quantity of alcohol in patent medicines was discussed. An expert analysis was said to show that some of the most popular sorts contained from 14 to 44 per cent. alcohol, and that several of these with the higher percentages were purchased purely for the liquor in them. It was decided to ask for legislation prohibiting the sale of all such medicines which contained a greater percentage of alcohol than was absolutely necessary to preserve them.

Rev. Dr. Parsons has been speaking before the Bible Institute on the Imminence of the Second Coming of Christ. He used the word imminence in its simple radical meaning as of something impending. The second coming was an event near at hand though without exact or definite date. The expectation was based on four points. First, on Christ's own words in reference to His return. "Take heed, watch, and behold, I come quickly." Second, on the conditions revealed as attending the event, which are now present in the prevalence of selfishness and lawlessness, the perplexity of nations, the arousing of the national spirit of the Jews as evidenced in the Zionist movement. Third, it is taught in the motives used by the Holy Spirit for present obedience to gospel precepts. Dr. Parsons quoted twenty of these. The fourth and most important point was the practical effect of the truth upon men who received in faith. The sense of that imminent presence tended to separate men from fleshly and selfish motives in their lives, and generate an enthusiasm which was needed to accomplish the work of to-day.

Preaching in old St. Andrew's Rev. Dr. MacGillivray, of Kingston, took for his text the Psalmist's plea, "Wilt thou not revive us again that thy people may rejoice," said this was a deathless question that ever and anon surged up from the depths of life. One time it took one form and another time another form, but it remained a deathless factor in the spiritual life of the individual and of the community. There always came a time when the gloomy man had joy, when individuals, Churches and nations grew stale. Then a renaissance would begin and the emphatic plea would be "Wilt thou not revive us?" Where there no revival, no uplift, intellectual or spiritual, the people perished. It was certain that when a revival was needed something had happened. The buoyancy had gone out of life, a great harmonious chord was missing. No appeal for a revival from above was ever in vain, and when the lost chord was restored to life it was found to have new raptures and new effects.

The Truro Sun, in noticing the farewell given the recently inducted pastor of Cowan Avenue church, says: "The congregation of St. Paul's, Truro, gave abundant evidence of their affection for Rev. P. M. MacDonald and his worthy wife on the eve of their leaving for Toronto. On the 31st ult., large crowds assembled to hear his last message as minister of the congregation. The church was packed in the evening and very many could not gain an entrance. On Tuesday evening, the 2nd inst., a farewell social was held in the church school room. The people turned out en masse. An address of appreciation and good-will was read to Mr. and Mrs. MacDonald and with it a sum of gold coin was placed in their hands. The ladies of the W. F. M. S. presented Mrs. MacDonald with a pearl brooch and the young ladies gave her a silver salver. Mr. and Mrs. MacDonald leave Truro followed by the good wishes of their former flock and all who knew them in the town."

Ottawa.

Much to the regret of a large majority of his people Rev. Robert Herbison has tendered his resignation as pastor of Stewarton church. It is said that Mr. Herbison will not accept another charge for a year or so, as it is his intention to travel and study for a time in Scotland and Germany.

Owing to an attack of gripe Rev. Dr. Armstrong was unable to occupy his pulpit last Sunday, the morning service was taken by Rev. Dr. Moore, and in the evening Rev. Mr. McLeod, of Billing's Bridge, preached.

At the last meeting of the Boys' Club of Knox church the attendance of members was large, and two interesting, illustrated lectures were given. Mr. S. J. Jarvis operated the lantern, and Rev. D. M. Ramsay was the first speaker, Westminster Abbey being the subject of his address. Some rare views of the historic burial place of Britain's greatest men were given. Mr. T. McDermott spoke afterwards on a trip to Vancouver, and Mr. Jarvis illustrated it with a number of views of the fertile prairies and with a number of panoramic views of the grandeur of the Canadian Rocky Mountains.

The Ladies' Aid society of Knox church gave a very pleasant "At Home" to the ladies of the congregation. The object of the society before the guests and enlist sympathy and an increase of membership. For this purpose a short paper was read by Mrs. Rowatt, outlining what the society has been doing. Mrs. Ramsay gave a short talk, in which she spoke of some proposed assistance to be given the church in the matter of furnishings. Afterwards tea was served and a short time spent in social conversation and in becoming better acquainted. The entertainment was very enjoyable.

Quebec.

The congregation of St. Andrew's, Huntington, is advertising for tenders for the erection of a new church. The building now in use is a solid old fashioned church edifice, altogether inadequate to the requirements of the large congregations that regularly wait on the ministry of Rev. H. P. Hutchison, M. A., who is one of the strong preachers of the church, not only in Quebec but in Canada. The congregation is well able, numerically and financially, to build a church that will be an ornament to the town and a credit to the denomination.

The annual soiree, including a tea and concert in connection with Chalmers Sunday-school, was held last week and was most successful. The Rev. G. Colborne Heine, pastor of the church, presided, and an excellent programme was presented. During the programme a Bagster Bible was presented to Miss Edith B. Chauvin, as a prize won in an examination on the International S. S. Lesson. The Bible is awarded annually by Mrs. Lowden as a memorial of her father, the late Warden King. There was also a large attendance of parents and friends, and the school-room was prettily decorated with flags and bunting.

Peterborough.

Sermons to young men were preached in many of the town churches on Sunday, according to the arrangement of the Ministerial Association.

St. Paul's Young People's Society entertained the young people of St. Andrew's church one evening last week and an enjoyable time was spent.

The address delivered by Rev. Alex. Esler M. A. of Cooke's church, Toronto, at the young people's rally recently held in St. Andrew's church, was a forcible one, and could not help but have an effect for good.

The meetings of the Primary and Junior Union are being largely attended, and great enthusiasm is being shown. The President, Miss A. Williamson, is to be congratulated on the success of the movement.

At the last monthly meeting of the Ministerial Association, Rev. J. C. Davidson, M. A., of St. John's Anglican church, delivered an able address on "The Mission of the church."

St. Paul's church held their annual congregational social, or "family reunion," on Tuesday evening of last week. Addresses were delivered by Revs. Dr. Torrance and J. A. Wilson, and by other representative men of the congregation. Musical and literary numbers were also rendered and refreshments were served. It was a most enjoyable evening.

At a recent meeting in connection with the local branch of the Lord's Day Alliance the following officers were appointed: President, Rev. J. G. Potter; Vice-President, Rev. A. H. Brace; Sec. Treasurer, Mr. Robert Harrison.

The S. S. convention held last week at Bridgewater was a distinct success, the following ad-

resses of an inspiring and helpful nature being given: "The Central Aim of the Sunday School" by Rev. L. McKinnon of Gilmour Memorial Baptist church; "Sunday School Music" by Miss P. Udy; "Trials and Triumphs of S. S. Work" by Rev. J. A. Wilson of St. Paul's church, Peterborough; and "Parental Interest in Child Culture" by Rev. J. G. Potter of St. Andrew's church, Peterborough.

Eastern Ontario.

Rev. Mr. Millar, of Rosebank conducted anniversary services at Appleton last Sunday.

Rev. A. C. Bryan, B.A., B.D., pastor of the Westport church, has accepted a call from a congregation near Calgary.

The next regular meeting of Whitby Presbytery will be held at Whitby on 19th April at 10 a. m.

The anniversary services of Zion church, Carleton Place, was held last Sunday, when Rev. J. H. Turnbull, of Bank street church, Ottawa, was the preacher.

The Rev. Robt. Harkness, pastor of Knox church, Cornwall, is now entitled to be called Dr. Harkness, having recently received the degree of Ph. D. from Princeton Theological Seminary.

Rev. Mr. Tanner, of Lancaster, was compelled to discontinue the mid-week prayer meeting at Bainesville on account of the inclement weather and impossible state of the roads.

Rev. Dr. Milligan, of Old St. Andrew's church, was in Kingston was last week delivering a series of lectures to the theological students of Queen's University on "How to Preach" A good preacher himself, Dr. Milligan is well qualified to address theological students on this important subject.

The Perth Courier, says: Rev. Mr. Wilson, of St. Paul's church, Smith's Falls, preached in St. John's here on Sunday—an exchange with Rev. Mr. Currie. Rev. Mr. Wilson is a good preacher. He has a pleasing voice and an easy style. His sermons were so plain that everyone might understand, his language, so well chosen that even to the most cultured it might not give offence, and his manner so earnest that the most careless could hardly fail to be impressed.

St. Andrew's church, Carleton Place, does not propose neglecting young men. A Young Men's club was organized last Friday evening with the following officers: Pres., Alex. McAllister; sec., W. J. McDermid; treas., R. E. Hall. Executive—R. Latimer, Alt. Covers, Herb Brown and W. Potter. Organist—Mr. Wildgust. The object is to train young men up in church work and the art of public speaking.

Burns Church, Martintown, (Rev. Hugh McKeller, pastor), held their annual meeting on Monday Feb. 8th. The various reports presented were of a most encouraging nature. The treasurer's statement showed a balance of \$18,341 after covering all liabilities; while the contributions to missions amounted to \$353. Eight were added to the membership. The total expenditure for all purposes was \$1,294.

St. Andrew's church, Picton—Rev. W. W. McLaren. The year had been the most prosperous in many respects in the history of the congregation. The total receipts for all purposes amounted to \$2,580; for ordinary expenses, \$1,480; for missionary and benevolent purposes, \$262; the remainder for a pipe organ which was installed during the year. There is no debt on the church property, except a small balance on the organ, and the treasurer's report shows a balance of \$200. In membership the church has kept pace with and has gained somewhat on the shrinkage due to the movement of the population to the West. The number on the roll is now 204, a net gain of eight, 24 having been added to and 14 removed from the roll in the year.

A large congregation assembled in Knox church, Cornwall, on Friday evening of last week to say goodbye to their much esteemed and long tried friend, Mr. J. P. Watson. The pastor, Rev. Robt. Harkness, presided. The meeting opened by singing the hymn, "All People that on Earth do Dwell," and prayer. An excellent programme of music was successfully carried out and a most enjoyable evening was spent.

Mr. Watson was presented with an address and a cabinet of silver and Mrs. Watson was given a beautiful bouquet of flowers. The address from the members and adherents was read by Mr. P. E. Campbell and the presentation made by Mr. Hill Campbell. The choir also presented an affectionately worded address.

This was signed, on behalf of the choir, by A. F. Birchard, Bertha Wilson and M. Brown. Mr. Birchard read the address. A large number of the gentlemen present spoke, testifying to the worth Mr. Watson had been to the town of Cornwall, to Knox Church, and particularly to the choir. He will be sorely missed not only by Knox Church but by the town in general. Mr. Watson has secured a good position in Montreal, and it goes without saying, he is well able to fill it. Refreshments were served at the close and the gathering dismissed about 10 o'clock after singing the beautiful hymn, "Blest be the Tie that Binds."

Western Ontario.

Rev. J. A. McConnell, Creemore, conducted anniversary services in Ord and Rev. Mr. Burnett, of Alliston. The congregations were large, and a good offering.

Rev. W. G. Hanna of Mount Forest, was at Holstein on Tuesday and Wednesday evenings of last week, assisting the Rev. Mr. Little with evangelistic services.

That Cayuga is going to have a new Presbyterian church is a settled fact. Some weeks ago the congregation decided almost unanimously to build a new church, and a number of the members have signified their intention of contributing liberally toward the project. No site has yet been chosen, though Dr. Snider has generously offered to donate the vacant lot north of his residence.

At the congregational meeting of Durham church, Rev. Wm. Farquharson, pastor, held on Feb. 1st, encouraging reports from all parts of the work were presented. During the year 48 received into the membership of the church, 21 by certificate and 28 by profession of faith, while the removals amounted to 25, leaving on the roll a membership of 212. The total receipts for congregational purposes were \$2012 and the contributions for missionary and philanthropic purposes were \$404. The managers reported that all the debt on the church property had been cleared off and that there was in the treasury a cash balance of \$253.52. It was unanimously agreed that the pastor's salary be raised \$200. And that \$100 of the balance on hand be paid as a gratuity for 1903. The question of building a manse was left to a large representative committee.

Professor McFadyen and Cooke's Church.

BY REV. ANGUS MACKAY, M. A.

It appears from the article in THE DOMINION PRESBYTERIAN of January 20th that the agitation, made by several of the Toronto papers over Cooke's church of that city refusing to support Knox College, on account of unorthodox views held and taught by one of its professors, Rev. J. E. McFadyen M. A., is not very edifying, specially for two reasons.

1. They do not give any particular statements from the Professor's books which are regarded by some as unorthodox.

As very few newspaper readers have read his books, they cannot form an intelligent idea as to whether his views are right or wrong, without hearing at least some of these views. Take one look into each of two of his books. In his "Messages," on page 79, he says regarding the first parts of the bible,—"The times with which they deal lie too far behind the written record for any accurate historical knowledge, in the strict sense of the word historical, to be possible. On the opposite page he says:—"Gleaming through the gray tradition are bright and indisputable facts." If we now look into "Old Testament Criticism and the Christian Church" at page 167 we read:—"Another reason for questioning the strict historicity of the patriarchal stories is the vast interval of time between the incidents and the record of them. . . . Even assuming the Mosaic authorship, the record is over ten centuries later than the history. In other words, the historian of that early period is as much at a disadvantage as the modern historian of the times of Alfred the Great. Indeed, unless he has some special means of knowing the facts, he is at a much greater disadvantage. . . . Besides, no claim is ever made by the writer that he had access to special sources of information. So far as we can tell he may be depending on tradition." Such are samples of very many things found in the Profes-or's books regarded by some as unorthodox.

2. The Toronto papers, instead of appealing to God, appeal to other College Professors to ascertain if Prof. McFadyen is right or wrong.

Seven hundred years before Christ, God solemnly reproved a people for acting in a similar way, and asked what he asks to-day:—"Should not a people seek unto their God?" Giving the much needed direction, "To the law and to the testimony if they speak not according to this word it is because there is no light in them." Isa. 8: 19-20. We are here taught to judge religious teachings by God's word, and to give such high authority to that word that we shall courageously venture to despise all who contradict or oppose it, whatever position they may have in the world or in the church. If a professor of Knox, Queens, or Montreal, speak not according to God's written word, he manifests his own darkness. "If an angel from heaven preach anything else let him be accursed." Gal. 1: 8, 9.

Since those common people in Berea were commended by the Holy Spirit for searching the scriptures to test the teachings of the Apostles during their brief stay of a few weeks among them, surely it is now commendable for ministers, elders and people, who for years have been supporting College Professors for instructing their sons, to test the teachings of such Professors by those infallible scriptures. Appealing to another professor, or even to a number, as to whether Prof. McFadyen teaches truth or error, will not satisfy intelligent Presbyterians, who have been taught the right of private judgment, man's direct responsibility to God, and the duty of appealing to God's word as the only infallible rule of faith and practice.

In the light of God's word we learn that Christ, the Word, was, from the beginning in the world, exercising his prophetic office in giving forth the true light John 1: 1-10. He made known to Adam, Abel, and Enoch, by his word and spirit the way of life. He preached through Noah. He spake to Moses as a man speaketh to his friend. If it was possible for him to give through Moses, accurate predictions of what was to happen to the Jews during two and three thousand years, as seen from the 28th chapter of Deut., surely he could have given accurate history regarding the creation, the fall of man, the Antediluvians, as well as regarding the Patriarchs. If Christ's eye saw thousands of years in the future, could he not see just as clearly into all past ages and could he not enable Moses to give an accurate account of the latter as well as of the former? Since we have "the more sure word of prophecy," we may be just as certain that we have sure and most accurate history, even in the first chapters of Genesis. Christ, the Word, speaks in those chapters as well as in the first chapters of John, and we ought not to be ashamed of, or reject any word of Christ.

God's word condemns Professor McFadyen's words. Moses, in writing the first parts of the bible, was not dependant on tradition. He was not as much at a disadvantage as the modern historian of the times of Alfred the Great. He was certainly one of the holy men of old, who wrote as they were moved by the Holy Ghost. He claimed to have access to special sources of information. Repeatedly he says:—"The Lord spake unto Moses saying." He was with the Lord in the retirements of Mount Sinai for forty days and forty nights. "The Lord spake unto Moses face to face as a man speaketh unto his friend." Besides, the Lord Jesus, while incarnate on earth, received the Psalms, the Prophets, and the Law—the whole of the Old Testament including even Genesis, not as a mere jumble of grey tradition with some indispensible facts gleaming through it, but as the eternal truth of God—the scriptures which "cannot be broken" but "must be fulfilled."

The action of Cooke's church, Toronto, though ridiculed and represented as absurd, by some who are declared to be the essence of orthodoxy, will nevertheless appear as right, proper and wise, to many Bible readers, who must with sorrow fear that those Professors approving of Prof. McFadyen's books are holding similar false views to those found through one glance into each of his two books. Disciples of him who said: "Think not that I am come to destroy the law," act not absurdly, but wisely, in refusing to support or aid one who cuts up, annuls, and destroys that law. Until the Toronto Presbytery do what many think they should have done long ago, the writer is not ashamed of standing with Cooke's church, and sharing any reproach that may be cast upon them for witnessing for the truth, and against error.

The ordinary Bible reader will do well to heed

the sayings:—"From one specimen judge of all the rest; "Absurdum in uno absurdum in omnibus" and turn away from such pernicious books, in order to gain wisdom through walking with the wise—even the wisdom that cometh from above which is first pure then peaceable. Lucknow, Feb. 16, 1904.

British and Foreign Notes.

The White Star liners in future are to carry sea post-offices and postal staff. The mails will be sorted ready for delivery on reaching port.

Erastus Wiman, journalist, author, promoter, and for years one of the most prominent citizens of Staten Island, died on the 9th inst. He was born in Churchville, Ont., in 1834.

The total Roman Catholic population of the British Empire is estimated at about ten millions and a half.

Good rains have fallen in districts in South Africa where there had been almost continuous drought for two years.

It is believed that the life of Mr. Kruger is slowly ebbing away. The doctors do not expect the ex-President to survive till spring.

The strength of the regular forces of Russia may be reckoned at 3,910,000 trained men, while all the effectives at the disposal of the military authorities total 5,320,000.

Great Britain was the first country to issue postage stamps. This was in 1840. Brazil came next, early in 1843, and later in that year Switzerland followed.

Nottingham, a city of 250,000, has owned its street railway for two years, and at the fare of 1d. a mile made a profit of 11 per cent. per annum on the capital invested.

The volcano Merapi, in the Dutch East Indies, is in eruption. Twelve persons have been burned to death, and twenty severely injured.

Dunfermline "Gothenburg" public-house last year made a clear profit of £348, from which grants were made to several "objects of public utility."

The editors of "The Union Magazine," the literary and theological monthly publication of the United Free Church of Scotland, have decided to cease further publication with this month's issue. It is to be regretted that so excellent and useful a magazine has been compelled to cease publication.

The Magistrates of Edinburgh have decided to receive on 23rd March next, deputations in favor of the closing of licensed premises in the city at 10 p. m. from the Edinburgh Presbytery's Temperance Committee of the United Free Church and the Council of the National Amalgamated Union of Shop Assistants.

In spite of the Anti-Jewish campaign which has been producing tragic results in Russia, the actual number of Jews shows little signs of decrease. The total Jewish population of the Russian capital amounts to 19,229. Of these 4748 are tailors or dealers in ready made clothes; 11,125 are printers or lithographers, 1955 are engaged in the jewellery trade, 380 are doctors, 190 are dentists.

Few people are aware of the extent of Highland literature. But many were the bards who burst forth into song after the "45." The subject is one on which Dr. Magnus Maclean is an authority. He has already published a work entitled "The Literature of the Celts," but he is now at work on a more special undertaking, "The Literature of the Highlands." It will be published by Messrs. Blackie and Son.

Liquor and Tobacco Habits.

A. McTaggart, M. D., C. M.
75 Young Street, Toronto.

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

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 Teefy, President of St. Michael's College, Toronto.

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

Health and Home Hints

Ironing the feet of stockings with a warm iron will be found to make them wear longer and be much more comfortable to the feet.

Bread and butter and plenty of good Scotch oatmeal and milk, said Professor Kingsford at the Sanitary Institute, are the foods on which children thrive.

Water or any liquid can be kept refreshingly cool by wrapping the vessel containing it in a heavy blanket, or other woollen material, which is kept constantly wet.

A few drops of oil of lavender in a bowl or ornamental dish half filled with very hot water and set in the dining-room just before dinner is served gives a delightful freshness to the atmosphere of the apartment. Hostesses often put a small vessel in the parlour and dressing-rooms when arranging the house for a festivity.

Handles that are constantly coming off cupboards, chests of drawers, &c., may be made perfectly secure by warming a little powdered alum in an iron spoon and applying it at once. In a few minutes they will become perfectly firm.

Owners of dogs often have great difficulty in keeping their pets in good health, and some have a very ponderous list of medicines to resort to in a case of need. A gentleman who is the possessor of a very fine dog of the breed Great Dane succeeds in keeping the animal in the best of condition by administering half an ounce of tobacco to him every two weeks.

Norfolk Dumplings.—Mix one pound self-raising flour into smooth dough with water, taking care that it is not too stiff. Form into round balls the size of an egg. Have ready a pan of fast boiling water, throw in the dumplings one at a time and boil for twenty minutes. Serve as soon as they are cooked and eat with butter and brown sugar.

How to Winter the Baby

A very important problem to which the answer is simple and obvious, viz.: Clothe it warmly and feed it properly. Sounds easy, does it not? And yet it is safe to say that not one mother in a thousand understands the Baby's needs and how to feed it PROPERLY. In Baby the foundations of the future man or woman are being laid and everything depends on their being strong and secure. Every part must be developed; therefore, it is essential that the food given shall contain the elements necessary to produce good firm flesh, tough muscles, good hard bones, rich red blood and strong nerves. Then Baby's stomach must be considered. The food should be concentrated, palatable and easily digested. This is the ideal food and

FERROL fills the bill to a nicety. If your Baby (The Iron-Oil Food) is not thriving as it should, if it lacks vim, energy and color, if it takes cold easily, in short if it is not **real well**, try **FERROL** and you will be both surprised and delighted.

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The time was when many American newspapers maintained a strong feeling of friendship for Russia, particularly in cases when she got into disputes with Great Britain. There is no such championing of Russia at the present time. The New York Journal of Commerce probably reflects the sentiments of a majority of the American people when it says: "Japan is not only fighting the battle of progress and civilization in placing herself athwart the path of Russian advance in Asia, but she is standing as the champion of commercial rights in whose maintenance no nation is so vitally interested as the United States. Nothing but culpable blindness to our own interests could explain anything approaching to Russian partisanship among the press and people of the United States in a war with Japan." If Japan should need help in her struggle the United States should join with Great Britain in giving such help.

The Presbyterians of Canada, and particularly those of the maritime provinces, cannot fail to be solicitous for the welfare of their missionaries in Korea, so near to the theatre of war now on between Japan and Russia. We have now in Korea Revs. Dr. Grierson, Foote, Macrae, and Robb, and their wives and Dr. McMillan and Miss McCully, lady missionaries. Rev. E. A. McCurdy, agent at Halifax of the eastern section of the Canadian Presbyterian Church, telegraphed the Secretary of State here asking him to take necessary steps to secure protection for them and for the church property in their care. Hon. Mr. Scott at once cabled the British minister at Seoul accordingly. Dr. Grierson and Mr. Robb and their wives are at Song Chin, Mr. Foote and wife and Miss McCully are at Wonsan; Mr. Macrae and wife and Miss McMillan are at either Ham Hung or Wansan.

Boston Baked Beans.—Let stand in cold water over night; drain and put into an earthen bean pot, with two tablespoonfuls of molasses and a little pepper. Add a small piece of pickled pork, gashed or marked in squares. Fill the pot with boiling water, adding more from time to time as it evaporates. Bake 12 hours with steady heat. At the end of 10 hours, let the water simmer away until the beans are nearly dry.

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A SIMPLE AND CERTAIN METHOD BY WHICH THE ILLS OF GIRLHOOD AND WOMANHOOD MAY BE OVERCOME.

Every woman's health depends upon her blood—its richness and its regularity. Sometimes it is hard to believe that nearly all common diseases spring from the blood, no matter how different they may seem. It is hard, for instance, to realize that rheumatism and indigestion are both the cause of bad blood, and both cured by good blood. But there can be no doubt in the case of the secret troubles of a woman's life, from fifteen to fifty. The blood is plainly the cause of all her irregularities in health. Then come the signs of secret illness, the headaches, backaches and sideaches; the pale cheeks and dull eyes; the falling appetite and irritable nerves, the hysteria and billiousness; the weakness and languor; the distress and despondency and all the wretched feelings that attack women in their times of ill health. And the blood is to blame for it all. When the blood is rich and red and regular, there is little trouble in the life of maid or mother. That is why Dr. Williams' Pink Pills for Pale People are worth their weight in gold to every woman. They actually make new blood. Every dose sends gaiting through the veins pure, strong, rich red blood that strikes at the cause of the secret ill-health. The new blood restores regularity and braces all the special organs for their special tasks. In this way Dr. Williams' Pink Pills banish the backaches and headaches, sharpen the appetite and the energies, soothe the nerves and bring back the rosy glow of health to faded cheeks. This is the special mission of Dr. Williams' Pink Pills; and there is no other medicine in the world can do it so successfully. Mrs. Geo. Danby, of Tilbury, Ont., has proved the truth of these statements and says so for the benefit her experience may bring to other suffering women. Mrs. Danby says: "I think Dr. Williams' Pink Pills a blessing to suffering women. For a long time I was a great sufferer from the ailments that afflict so many of my sex. I was extremely nervous at all times, suffered a great deal with headaches and indigestion. In fact I was in a most miserable condition when I began the use of Dr. Williams' Pink Pills, but after taking them a short time I began to improve, and through their future use I am altogether like a new woman. I am sure if more women would take Dr. Williams' Pink Pills they would be convinced of the great good they can do."

What Dr. Williams' Pink Pills have done for Mrs. Danby they can do for every growing girl and ailing woman in Canada, if they are given a fair and reasonable use. But you must make sure you get the genuine pills with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. To be had from dealer in medicine or by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

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

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Fort Saskatchewan, Kamloops, Vernon, 26 Aug.
 Kootenay, Nelson, B.C., Feb. 17.
 Westminster, Chilliwack 1 Sept. 8 p.m.
 Victoria, Victoria Tues. 1 Sept. 2 p.m.

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

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

Huron, Clinton, Mar. 1 10.30 a.m.
 Sarnia, Sarnia, Mar. 8 11 a.m.
 Maitland, Wingham, 15 Dec. 10 a.m.
 Bruce, Paisley 1 March

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville, 8th Dec. 11 a.m.
 Peterboro, Peterboro 8 March 9 a.m.
 Whitby, Whitby, April 19 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Woodville, 15 Mar. 11 a.m.
 Orangeville, Orangeville, Mar 1
 Barrie, Barrie Mar 1 10.30 p.m.
 Owen Sound, Owen Sound, Division St., 1 Mar. 10 a.m.

Algoma, Blind River, March.
 North Bay, Huntsville 23 Feb. 10 a.m.
 Sauguen, Mt. Forest, 1 Mar 10 a.m.
 Guelph, Eora, 15 Mar. 9.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sherbrooke, 8 Dec.
 Montreal, Montreal, Knox, 1 Mar. 9.30 a.m.
 Gleggary, Cornwall, 1st March 11 a.m.
 Lanark & Renfrew, Almonte, 4th April 10.30 a.m.
 Ottawa, Ottawa, 1 Mar. 10 a.m.
 Brockville, Komptville, Feb. 22 5 p.m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, Sept. 2
 Inverness, Pt. Hawkesbury, 15 Mar.

P. E. I., Charlottown, 8 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 6th May. 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Halifax, 15 Mar of Synod.
 Lunenburg, Lahase 5 May 2.30
 St. John, St. John, Oct. 21
 Miramichi, Bathurst 30 June 10.30

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A radical change from old methods and prices was announced by the Toronto News this week. 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.

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

Entry may be made personally at the local land office for the District in which the land to be taken in situ, or if the homesteader desires 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 herewith, under one of the following plans:—

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father for mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

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

APPLICATION FOR PATENT

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

INFORMATION

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

JAMES A. SMART,

Deputy Minister of the Interior.

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

Important to Investors

THE STOCK OF
'The Sun & Hastings Savings & Loan Co.,' Offers Absolute Security.

We pay a dividend of 6 per cent. per annum, payable half yearly.

DEBENTURES SOLD, secured by the total assets of the Company, drawing interest at from four to five per cent. according to length of term.

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**We Sell - - -
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We can safely say that our rebuilt typewriters are the best on the market. We use genuine factory parts and employ the best workmen in the business. We also guarantee every typewriter we sell for one year.

Price List of Rebuilt Typewriters Sent on Request.

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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.

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Guarantees to your widow or children a yearly income for twenty years of fifty dollars for each one thousand of insurance and at the end of the term the face value of the Policy.

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W. H. BEATTY, President.

W. C. MACDONALD, J. K. MACDONALD,
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Head Office, - - - Toronto.

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

	Cash, \$85.00	Time \$90.00
Underwoods	" 20.00	" 25.00
Caligraphs, No. 2 & 3	" 20.00	" 25.00
Blickensderfers, No. 5	" 35.00	" 40.00
Williams, No. 1	" 47.50	" 52.50
Smith-Premiers, No. 1	" 75.00	" 80.00
" " No. 2	" 45.00	" 50.00
Jewetts, No. 1	" 65.00	" 65.00
" " No. 2 & 3	" 40.00	" 45.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 70.00	" 75.00
" " No. 6	" 35.00	" 40.00
Yests, No. 1	" 35.00	" 40.00
New Yests, No. 1	" 25.00	" 30.00
New Franklins,	" 35.00	" 40.00
Bar-locks	" 30.00	" 35.00
Latest Oliviers	" 15.00	" 20.00
Hammonds, Ideal	" 35.00	" 40.00
" " Universal	" 25.00	" 30.00
Peerless	" 50.00	" 55.00
Manhattan	" 30.00	" 35.00
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Montreal Trains

8:20 a.m., Fast Express daily; 4:25 p.m., Fast Limited; 4:25 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, RENNIFREW, EGANVILLE AND PEMBROKE.

8:30 a.m., Express; 1:00 p.m., Mixed 40 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.

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BETWEEN
OTTAWA AND MONTREAL

FROM UNION STATION

Leave Ottawa 4:13 a.m. daily,
8:15 a.m. daily except Sunday,
3:10 p.m. daily,
6:20 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.
6:25 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
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