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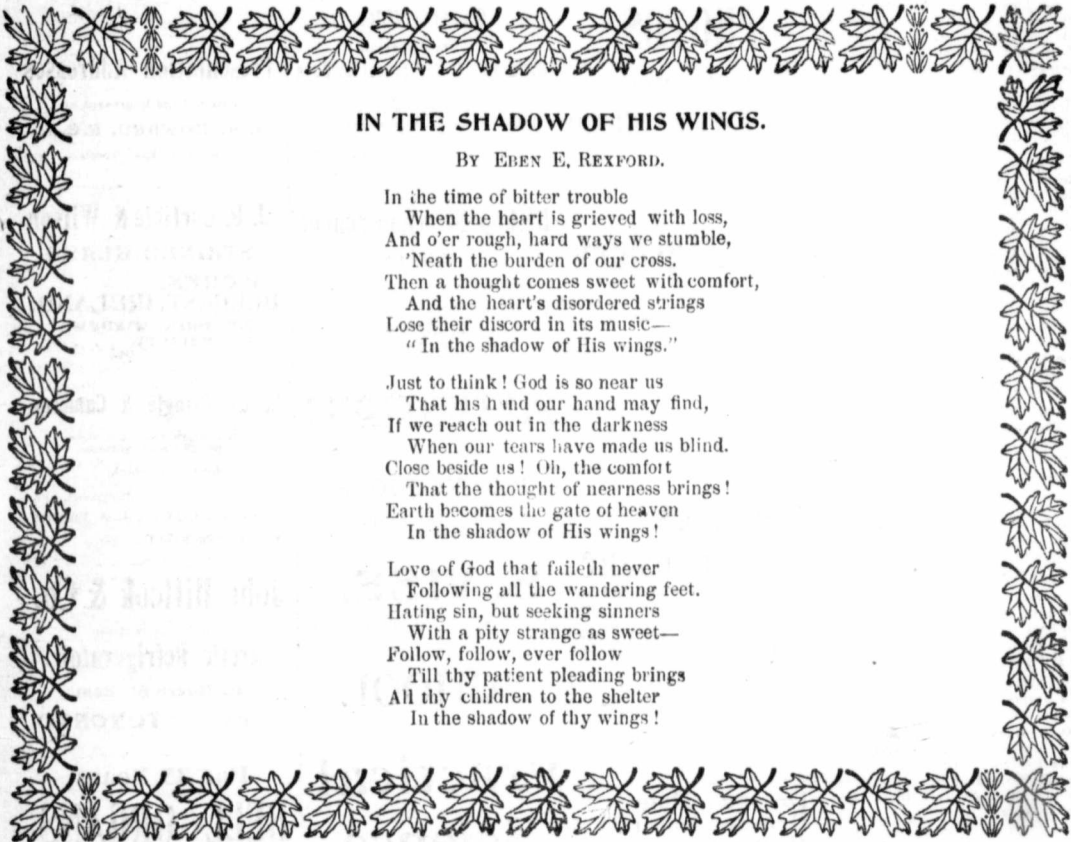
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BY EBEN E. REXFORD.

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 When the heart is grieved with loss,  
 And o'er rough, hard ways we stumble,  
 'Neath the burden of our cross.  
 Then a thought comes sweet with comfort,  
 And the heart's disordered strings  
 Lose their discord in its music—  
 "In the shadow of His wings."

Just to think! God is so near us  
 That his hand our hand may find,  
 If we reach out in the darkness  
 When our tears have made us blind.  
 Close beside us! Oh, the comfort  
 That the thought of nearness brings!  
 Earth becomes the gate of heaven  
 In the shadow of His wings!

Love of God that faileth never  
 Following all the wandering feet.  
 Hating sin, but seeking sinners  
 With a pity strange as sweet—  
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 Till thy patient pleading brings  
 All thy children to the shelter  
 In the shadow of thy wings!

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By the Rev. A. Logan Geggio, on December 21, 1904, at 31 O'Hara avenue, Toronto, Annie, only daughter of the late Alexander Walker of Dundee, Scotland, to Frederick H. Baker, youngest son of the late H. J. Baker, of Oakville, Ont.

At the Central Presbyterian Church, Hamilton, Ont., by the Rev. Dr. Lyle on Dec. 22, 1904, Beatrice Maria, daughter of Mrs. Samuel Gibson, to Charles Albert Smith, of Windsor, Ont.

In Chicago, on December 28th, by Rev. Wm. Millican, father of the bride, Rev. A. C. Wishart, B. A., of Beaverton, to Miss Margaret Hester Millican.

On Dec. 22, 1904 by the Rev. Hugh McLean, William George McLeod, to Rhainey McPherson, all of Matawatschan, Ont.

In Chesley, on December 28, by Rev. R. Atkinson, Dr. Crowe, Reeve of Chesley, to Helen B., eldest daughter of Mrs. A. McArthur, Chesley.

At Cornwall, on Dec. 26, 1904, by Rev. N. H. McGillivray, Herbert Edward Fetterly to Miss Mary McPhee, both of Cornwall.

At Brunswick street, on Dec. 27, 1904, by the Rev. J. Lyall George, James B. Hamilton, of Pittsburg, Pa., to Louise A. Anderson, fifth daughter of Adam Anderson.

At E. W. Thompson's, Napanee, on Tuesday, 27th Dec., by Rev. J. R. Conn, M. A., Miss Rachael Lott, Tamworth, and Mr. Wm. H. Thompson, of Arden.

**DIED**

At Inverness, Que., on Dec. 18, 1904, after a lingering illness, borne with Christian patience, Neil McKenzie, aged 73 years 8 months.

On Dec. 27, 1904, at the residence of Mr. A. W. Ault, 453 Somerset street, Ottawa, John A. McPherson, of Aultsville, Ont., in his 56th year.

At Calgary, on 30th inst., Kenneth Harper McRae, infant son of Mr. and Mrs. Rod McRae.

At Ironsides, Que., at the residence of Mrs. W. H. Farrel, on Thursday, 29th December, 1904, Alice M. Blair, daughter of the late Mr. and Mrs. Stewart Blair, of Chelsea, Que.

A 119 O'Connor St. on the 21st Dec., 1904, William Aird Ross, retired judge of the county of Carleton, aged 93 years.

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## Note and Comment.

After a successful tour in America, Mr. Herbert Booth, third son of Gen Booth, is about to commence work in Britain as an evangelist.

A secular journal suggests quite naturally, if rather flippantly, that if Chicago University has superseded the doxology with the college song, it will not be surprising if its next step will be to open chapel services with the college yell instead of prayer.

Men of the literary class in China are said to have spent last year \$250,000 for books and papers that teach the wisdom of Christendom; they wish to keep up with the procession which they have lately discovered. The most of this literature was of missionary origin.

Sons of a Mohammedan governor in Egypt are now receiving their education in one of the schools of the United Presbyterian Church (U. S.) in that country. British occupation and Presbyterian schools are proving good things for the land of the Pharaohs.

Such are the improved hygienic conditions under which the inhabitants of the United Kingdom live, that the rate of mortality per 1,000 has fallen from 23.3 in 1846 to 17.7 in 1900, and to 18.2 in 1902. Unfortunately there has been little change in the death rate of infants.

Lord Mountstephen has just given one million dollars to a London hospital. The St. James' Gazette, referring to his previous gifts and of Lord Strathcona, says there is the true Imperial flavor about such munificences; and Canada has as much reason to be proud of her adopted sons as England is grateful to them.

The Attorney General of the United States declares guessing contests which have become quite popular in some places to be illegal and has ordered that papers conducting or advertising them should be excluded from the mails. Did we see, not very long ago, a guessing contest in an Ottawa paper? Perhaps it was a paper in some other city.

An item has gone the round of the press stating that Professor M'Comb, who recently resigned the chair he held in Queen's college, had gone over to the Church of England. The Belfast Witness says, "we are able to state on the most reliable authority that it has no foundation in fact. Mr. M'Comb has no intention of severing his connection with the Presbyterian Church."

There are some remarkable incidents in connection with the Welsh revival as we learn from British exchanges. Elaborate preparations were made for a ball at Pontycymmer, but owing to the revival only four women attended. The secretary and several dancers were converted on the way to the ballroom, and suddenly determined to attend a prayer meeting instead.

On the 20th ult. Mrs. Donald McKeagan died at Mora, Cape Breton, N.S., at the advanced age of 89 years. She was born at Lochmaddy, North Uist, Scotland, 1815, and came to Cape Breton in 1828. She was the mother of eleven children, four sons and seven daughters; grandmother of fifty-nine; great-grandmother of thirty; all of whom survive her. She was a mother in Israel, and a devout Presbyterian.

Speaking of General Booth's work in helping to raise the sunken masses in "darkest England," the Belfast Witness says: "The Churches may learn two great lessons from the work of the Salvation Army—first, that the lowest fallen man or woman may by Christian love and care be rescued; and second, that Christ's people ought to give the fallen men and women a chance, an opportunity to amend, and do better."

The kind of liberty which is enjoyed under British rule may be judged from the fact, as stated in a recent speech, that not a single one of the 300,000,000 subjects of King Edward is in prison for treason or disloyalty, while in Russia, France and Germany thousands are either in prison or exiled for these reasons. There is no true liberty in any country in the world as that enjoyed under the British flag.

Rev. Dr. Thos. Wardrope, the veteran minister and teacher, whose name has been identified with the advancement of religious and educational work for over sixty years, came to Ottawa from Montreal to attend the 60th anniversary of Knox church. In spite of his 86 years, Dr. Wardrope is hale and hearty, and retains unimpaired the high mental gifts and graces that have made him beloved and respected by all whom he has met in his long and eventful career.

The New York Tribune gives the following sensible advice to the Republican party: "The weakness of the Republican party at present is its strength. With such an endorsement as that given at the recent election greater things may properly be expected of it than ever before. To deserve the high confidence reposed in it, it will have to do something more than 'stand pat' and enjoy the fruits of its victory." Possibly this advice is worth passing on to the Liberal party of Canada.

The Rev. Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn, has cancelled all his outside engagements that he may give his time up to evangelistic effort. Before leaving for England, the Rev. W. J. Dawson, of London, assisted Dr. Hillis in a ten days' evangelistic service, that was productive of very encouraging results. These are but manifestations of a widespread spirit of evangelism that has come over the church in many quarters, and from which much is to be hoped.

Probation officer W. C. Johnson, of Kansas city, addressing an audience of several hundred boys in that city, said cigarettes

caused nearly all the downfalls among youths. In nearly every case where a boy breaks into a store the first thing he steals is tobacco. "Out of 450 boys who have been taken into the Juvenile Court," said Mr. Johnson, "ninety-five per cent were cigarette smokers, I never saw a boy who played hockey from school but he did not also smoke cigarettes. This habit is the beginning of crime."

The Canadian Baptist, in a recent issue, makes a strong protest against the action of the Ontario government in donating \$10,000 to assist in equipping Ottawa university, a Roman Catholic college, which suffered a great loss from fire a year or so ago. The Baptist organ objects on the principle that denominational institutions should not be given state aid. It claims the Ontario government has done an unwarranted and unwise thing in donating the people's money to an institution that exists for religious and denominational purposes.

Here is what the late Senator Hoar, of Massachusetts, not many years ago, said about "Old England." "I have visited Europe six times. On each occasion I devoted the largest part of my time to Great Britain. The desire to see England again has increased with every visit. Certainly there is nothing like England, and there never has been anything like England in the world. Her wonderful history, her wonderful literature, the beauty of her architecture, the historic and poetic associations which cluster about every street and river and mountain and valley, her vigorous life, the sweetness and beauty of her women, the superb manhood of her men, her navy, her gracious hospitality, her courage and her lofty pride, make up a combination never equalled in the world." No comment is needed.

The following story is told by a minister from Australia who some years ago visited Fiji, illustrative of the family prayer habit among the converted Fijians: "I was taking tea with your missionary and his wife in the lone island of Kandavu, in the midst of 10,000 Fijians. As we were at tea the bell rang; the missionary said, 'That is the signal for family worship. Now listen. You will hear the drum beat.' And immediately they began to echo to each other around the shores of that southern sea. The missionary said, 'There are 10,000 people on these islands, and I do not know of a single house in which there will not be family worship in the course of half an hour from this time.' Noting the incident the Herald and Presbyterian says: 'If there was such a family altar in every nominally Christian home in this country, from which the incense of prayer ascended daily to God, would he not pour us out a blessing that there would not be room enough to receive it?' Unfortunately it is greatly to be feared that the family altar, in a great many places in professedly Christian countries, is gradually disappearing."



## Our Contributors.

FOR DOMINION PRESBYTERIAN.

### Shall Redemption Work Cease at the Return of Christ?

BY REV. J. B. EDMONDSON, BELVIDERE, N. J.

The Rev. Dr. Goodspeed, of Toronto, teaches time and again, in his recent book, the "Messiah's Second Advent," that it shall be a matter of pleasure to find able men, like the Professor, turning to this great subject. Many men say little about it. The book, when reviewed from a Scripture standpoint is wrong, in my judgment, in most of fundamental positions; and yet I am glad that he has spoken out. Discussion is far better than stagnation. This is now a truth for the times.

But is the Dr. right when he teaches that the Return of the Lord will end the Rescue Work of heaven among men? The Dr. asserts the point so often that there is no possibility of misunderstanding what he really holds. When the Lord Jesus comes back to earth, there shall be no more conversions, no more regenerations, no more translations from the kingdom of darkness, to that of light. So Dr. Goodspeed holds. Postmillennial men generally are with him.

Premillennialists on the other hand hold about the opposite of this. They believe that at the second coming of Christ the work of saving men shall be pushed forward as never before.

The object of this short note is to call attention to these two points of belief, and to ask Christian people to turn to the investigation of the matter with deep earnestness of soul. It is a matter of concern to all whether the appearing of the Lord puts an end to the work of saving or carries it on to the ends of the earth.

Let me quote one passage bearing on the subject, and only one. It is found in Acts 15: 14-18. It reads: "Brethren, hearken unto me; Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophet; as it is written, after these things I will return, and will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up; that the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who maketh these things known from the beginning of the world." From the Revised Version.

In the above passage there are four points of truth logically connected:

- 1 The work of grace "taking out a people for his name" during the present dispensation.
- 2 After these things the Lord will return.
- 3 He will set up the tabernacle of David. Tabernacle means house or throne.
- 4 The purpose of His return that the world may be saved.

The Postmillennial brethren have considerable difficulty with this passage. They hold that "setting up the tabernacle of David" is to be taken as meaning saving men. There is no other place in the Bible where setting up this tabernacle means mission work. Not one; yet they say it has got to mean that here.

In the 16th verse it is said, "I will return." It is the Lord that here speaks. This pro-

phesy has to be got into shape. It must be made to be some other coming of the Lord than the personal appearing. It must be made to be the fall of Jerusalem, or the conversion of Constantine, or something of the kind; for the plain reason that after this coming, the work of saving goes on. Dr. Goodspeed sails around this 16th verse very quietly, as with muffled oars. How do Postmillennial Brethren get these words, "I will return" to mean anything else than the real second coming? Answer, by spiritualizing them. How do they get the "setting up of the tabernacle of David" to mean conversions? By spiritualizing. Many things can be done by spiritualizing. But are they either expedient or lawful.

Another trouble with Postmillennialism is that it makes verse 17 say the same thing as is said in verse 14, and has no place for the intervening statement of the Lord's Return. They have not the key to the passage. That passage teaches that the rescue work of the Lord goes on after He comes back to earth. Thank God for the hope. If His coming is to cut off all hope, how can John pray "Come Lord Jesus"! It is said of Nelson that, one time, when a battle was going on, some one called his attention to a flag of retreat that had been hoisted by one of his officers. He put his glass to his eye and said, I do not see it. He had a blind eye. He said, hoist mine for closer fight, and he routed the enemy. The captain of our salvation is coming back to this earth for closer fight. He will then cast the dragon, the beast, and the false prophet into the lake of fire. Then a nation shall be born in a day. I, for one, believe the Premillennial men right when they hold that the Lord will keep on saving penitent men after He comes back. May He soon appear.

### The Ideal Human Form.\*

BY JOSEPH HAMILTON, WILSON, N. Y.

We shall see by and by, in some detail, something of the immense superiority of the spiritual body over the natural body, and of the enlarged capacities and functions that will be ours when this mortal puts on immortality.

At the same time I am strongly of opinion that the form and figure of the human body will not be lost in the more refined and ethereal spiritual body. I have the idea that this human form is the ideally perfect form, and that, under improved conditions and manifestations, it will continue so forever. What is more, I think it highly probable that this same human form of ours is not only the ideal form for our race, but that it is the ideal form for all races, and for all worlds. This may be deemed a mere speculation; but I think there are some considerations that will show it to be not an improbability.

In the first place, we know that the spiritual body is not a new creation. It is a development of the natural body. It will possess most, if not all, of the functions and powers that we now possess; hence its form may need to be a counterpart mainly of the form we have now. The powers which we shall possess involve the possession of cor-

responding organs. We are not supposing that such organs are so definitely constructed and located in the spiritual body as they are in this fleshly one; still, in some way they must be possessed, and the fact gives us the idea that the new body may be in the main of the same pattern as the old. Of course, I believe the pattern is not followed literally; there may be modifications, or additions, or improvements, while the original form is essentially retained.

Then, in corroboration of this view, we have the fact that when angels appeared in this world they appeared as men. Sometimes they did not wholly lay aside their native glory, as in the case of that angel whose "countenance was like lightning"; at other times they seemed so entirely human that they were mistaken for the time for men, as in the case of the angels who were entertained by Lot. But however they might vary in external appearance, they always had the human form. I think that there is no exception to this rule in all the recorded cases in the Scriptures.

Now, why did angels take this human form? I know the idea has prevailed that they voluntarily took this form in order to come into closer contact with men. But I suspect this to be the smaller half of the whole truth. May they not have taken the human form because that is really their own form, and the form which they must take when they are translated into fleshly bodies at all? I have the idea that the essential relation which exists between natural and spiritual bodies makes it necessary for angels to take the human form when they wish to come into fleshly conditions. This human form may be theirs, as well as ours. They are men, probably, as we are, but of a different order. In that case, the human form is the ideal form for them as well as for us.

In the next place, let it be noticed that in all the records which we have of visions of superior beings, such superior beings had the human form. It is true, we have variety in detail, and some wonderful additions to the human form, as we know it; yet in every case the human form was the dominant, prevailing form, notwithstanding all other glorious adjuncts and additions. This is a significant fact, and it may be more appreciated if we cite a few specific cases.

Take Isaiah's vision of the seraphim. "Each one," says Isaiah, "had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly." These wings were a glorious addition to the appearance of those living creatures; but it is very clear from the account that their form was distinctly human.

The living creatures which John saw in vision were strikingly like to those of Isaiah, in that each one of them had six wings. They seem, however, to have had more variety of forms, and yet the human form is unmistakably there. If these living creatures represent a higher order than ordinary angels, still the human seems to be the ideal type.

Ezekiel's vision is the most mysterious of all; and he seems to labor hard to show us what was really impossible to describe. In his attempted description of the living creatures, he gives us a most confusing, yet most inspiring conglomeration of a whirlwind, and a cloud, and lamps and burnished brass, and a firmament, and a terrible crystal, and a flash of lightning, and the noise of waters, and the voice of a host, and a sapphire stone and amber, and faces, and eyes, and rings, and wheels, and wings, and coals of fire. Yet, it is remarkable that all this confusion and mystery of display did not disguise or

\*A condensed chapter from the author's new book, "Our Own and Other Worlds."



conceal the human appearance of the living creatures. On that one point Ezekiel is clear, though so obscure on all other points. This is what he says: "Out of the midst thereof"—that is, out of the midst of the fire—"came the likeness of four living creatures. And this was their appearance: they had the likeness of a man."

So the human form was there, easily and instantly recognized, notwithstanding all the surrounding, glorious obscurity. Does it not begin to appear that this human type is the ideal type, even among the highest of beings? There may be thrones, dominions, principalities and powers; and there may be striking features peculiar to each order; yet, the human may be the ideal form among them all.

I would add here the fact that the Son of God appeared in human form. There may be more in this than at the first glance appears. It may be that, as in the supposed case of angels, Jesus took the human form, because it was the necessary law of His being to take this special form, if He would transmute Himself into flesh at all. There may be such a close and essential relation between God and man, that the Godhead must take the human form, if He takes visible form at all. There may be in God potential manhood, expressing itself at times in human form.

I am touching reverently here on a great mystery; and I shall not follow it into further detail; I would merely notice the fact that the Son of Man expressed Himself in this way before the time, as well as at the time of His Incarnation. See how often He so appeared of old. You recall the case of that Man who wrestled with Jacob till the dawning of the day. Especially notice that wonderful appearance in the furnace of fire, when the astonished King saw four men walking through the flames unhurt; "and the form of the fourth," said he, "is like the Son of God."

Take along with this pre-earnate appearances the fact that Jesus has the human form now in Heaven. In Apocalyptic vision John saw Him glorified. And so dazzling was the sight of His glory that John fell at His feet as dead. Yes, but singular to say, the manhood of Jesus was instantly discerned, notwithstanding all His superhuman glory. "I saw One," says John, "like the Son of Man." Yes; the human identity was there; Jesus is man forevermore. Have we not there a suggestion of a closer essential unity between the divine and the human than has usually been recognized?

But if God is so essentially identified with our humanity as I incline to believe, how does this idea comport with his relation to other worlds, and other supposed races of beings to whom we referred at an earlier stage. Does He not seem to make far too much of this little world of ours, and this little insignificant race?

No; the beauty of the theory is that it fits all races, and all worlds. If the human form is the typical form everywhere, that fact brings God into the same essential relation with all worlds as with our own. Every inhabitant of heaven, from whatever world he comes, will see in Jesus the glorified type of his own race. And so, this idea of the human form being the universal form, not only brings God into essential relation with ourselves, but it creates a bond of unity and brotherhood between ourselves and the dwellers in all other spheres, however widely soever those worlds may be scattered through universal space.

One thought I will add here, namely, that the human form is the most beautiful we have ever seen, or can conceive. So often, alas, we see this human body disfigured by toil, and sin, and care, that we forget how beautiful it is in its perfect state. But sometimes—as if to remind us of the Paradise we have lost, and the better Paradise we may regain—we do meet with a face and form of almost heavenly beauty, and when we do meet with such a face and form we feel that we have but one word to express our admiration of it; we say it is divine.

So we have occasionally a hint of the human face divine, and the human form divine. Such a vision of perfect form in its radiant, spiritual beauty, draws from us an involuntary sigh for the beautiful, better land. And there is a better land where the human form will attain its perfection of strength that shall never grow weary with service, and beauty that shall never grow dim with years.

### Does Everything Happen for the Best?

It sounds pious to say that everything happens for the best. But it is not scriptural, and it is not true. Many things happen because of sin, and sin is never for the best. Paul says that where sin abounded, grace did much more abound. But we are not therefore to suppose that God was dependent on sin for the manifestation of his grace. Of course nothing ever happens that defeats God's ultimate purposes. God is able to overrule all evil and accident to his own gracious designs. But evil is evil, and God does not cause it, or desire it, or need it.

Because of the rascality of a brother, a gentleman lost his money, and failed in business. That misfortune turned his attention to religious work, and he became a most devoted lay evangelist. He always said that his loss of money was really a blessing. But the wickedness of the brother was not a part of God's plan. Indeed that brother degenerated and lived an unblest life.

There are a great many had things in this world for which God is not responsible, and which he does not desire. And in the wake of wickedness, partly connected with it oftentimes, is much sadness and sorrow. We must not ascribe all these calamities to God, and say, "Everything happens for the best." The Scripture does not say that all things are good, but that all things work together for good to them that love God. The world is not as God would have it. But God's power is such that he can bring his people to their highest development in the world as it is.

Leaving aside the mystery of the origin of suffering and evil, it is evident that they become servants in the hand of God for our moral training. What kind of a man could be produced in this way; let him have everything that he desires, let him succeed in all his undertakings, let people fulfil all their engagements with him, let him never suffer accident, never be disappointed, never be misunderstood, never be sick, never be wearied, never be overworked? It is evident that no man could be so shielded and pampered without becoming selfish, self-sufficient, unsympathetic, overbearing. It is the veriest truism that men must fight, and suffer, and wait, in order to be strong.

But while we may readily admit the general proposition that certain trials are necessary for the development of character, we see so clearly how our particular vexings and annoyances could have been avoided,

that we often fail to apply the principle in our own lives. The trouble that came last week, we argue, was not a part of our Christian discipline, because it was caused by the foolishness of such a one and by the wickedness of that other one, and the accident which happened was due to purely natural causes.

Yet it is part of the essential experience of life to meet the foolishness and wickedness of men, and to live among material conditions. God may not directly cause them or bring them. We may not be able to trace them all to their beginnings, and see how all might have been different. But God will be in them all if we are willing that he shall be. The blessed assurance for the Christian is that all of them may be helpful, and none of them harmful, and that all things may work together for his good.

Therein is the distinction between fatalism and faith. Islam is submission to faith: God's will is inevitable; man can only bow to it, and hope in the divine mercy. But virile Christian faith is far different. Here is a world of mighty forces, in which a man must do his best. He must study and strive, he must adapt himself to the material conditions in which he finds himself, for his fortune will depend largely upon his own efforts. Here, too, is a world of persons endowed with moral responsibility, who act and react upon one another. And the Christian must meet his fellow-men in a thousand varying relations. But God is with him in the midst of all, transforming every evil into spiritual blessing, bringing good out of every accident trouble and irritation, using every circumstance and situation that comes in the complex play of things and persons for the furthering of his high design that we shall be conformed to the image of his Son.

This noble faith is wonderfully pictured in the Book of Revelation. Whatever may be the details of interpretation of that difficult writing, its main thought is clear and beautiful. On the earth are persecutions and calamities, war and pestilence. There is all manner of iniquity. God is not the cause of it, but strange powers of wickedness disobedient to his will are. The dwellers on earth in the midst of the awful perplexities cannot see any sign that God is caring for them. But every chapter reveals that God is on the throne, and the Lamb is with him. Love is at the heart of the universe. And that Love is omnipotent, and seeth the end from the beginning. At last the end is revealed. Every evil vanishes, and the saints who have come out of the tribulation are seen to have been purified in the process, while a new earth reveals God's power to bring out all things well.

Everything does not happen for the best, but out of everything that happens God will bring the best to the soul that is believing and responsive.—Sunday School Times.

Presbyterian missionaries report that in Japan, Buddhism is studying and adapting Christian methods, forming Young Men's Associations, establishing great schools, inviting Christians and even missionaries to take their place among the lecturers to the students. The Buddhists are hoping to capture the secret of the energy and the power of Christianity. When they have found that secret they will no longer be Buddhists but Christians.

The way to preserve the peace of the church is to preserve the purity of it.

## The Quiet Hour.

### The First Miracle in Cana.

S. S. LESSON JOHN 2:1-11. JANUARY 22, 1905.

GOLDEN TEXT.—Whatsoever he saith unto you, do it.—John 2:5.

BY REV. W. J. CLARK, LONDON, C. E.

And Jesus also was bidden (Rev. Ver.), v. 2. Jesus was the only Man of whom it could be said there was no sin in Him. And yet he was a welcome guest at the marriage feast where merriment and joy reigned. Men have often in his name frowned on innocent pleasure and scorned the family relations as unworthy. But Jesus Himself entered into full sympathy with joy as well as sorrow. It is a great mistake to make that a sin which God Himself has not condemned and sourness is no sign of sanctity.

They have no wine, v. 3. So said Mary to her Son, because she had learned to lean upon Him. She had learned to look to Him, because He had shown Himself a good son in the home—true, thoughtful, strong. It is hard to tell which is the happier, the son or the mother, when the boy has grown tall enough for his mother to take his arm; and there is no better testimony to the mother's training or the son's manliness than that year by year, she comes to look more and more to him for help over the hard places of life.

Whatsoever he saith unto you, do it, v. 5. The toilers in the quarry as they blast the rock, and shape the stones, have small notion of the splendid temple for which they are preparing the material. But without their labors, the genius of the architect would be in vain. We may have a very humble part in the building of God's kingdom in the world, but it is a necessary part; and our faithfulness in doing it will not be overlooked. We shall share in the glory of the final result.

And they filled them up to the brim, v. 7. Our reward depends on our thoroughness. This rule holds everywhere. Who is surest of a plentiful harvest? It is the farmer who is most painstaking in choosing his soil, in preparing the ground, in selecting his seed. It is not greater ability we need in order to succeed, half so much as the habit of putting all that ability, such as it is, into each least part of our work. "Up to the brim" is a good motto for the doing of every task.

This beginning of miracles, v. 11. We say, What a wonder it was. And yet is not God ever doing even greater wonders before our very eyes! But, because we are used to them we cease to marvel. Look at the trees that have been bare all winter, and see them in a few weeks covered with foliage. Is it not a miracle? And the sun shining down upon us day by day and changing the brown earth into fields of waving grain. The whole of existence is a miracle.

And manifested his glory, v. 11. This is the meaning of all the miracles wrought by Jesus. They were intended to teach men what sort of being God was and how he regards men. And as men, ever since, have meditated on the doings of Christ in the flesh, they have been led to understand God's mighty power, and that his thoughts towards men are good and not evil, and His will is for their blessing and not their hurt; and so have learned to reverence, and trust, and love.

And his disciples, v. 12. So much for

having a good Friend! Where Jesus goes, there His disciples are welcome. It shall be so also at the great "marriage supper" in heaven. It is as His friends that we shall be admitted to that feast of surpassing joy.

### The Enrichment of Memory.

Youth is the time for the enrichment and consecration of memory. It is scarcely possible to overrate the importance of that mysterious power by which we can recall events, persons, and experiences by acts of intention, or by incidental allusions and mental associations. When once a fact has gained its place in our remembrance, there it remains, and no known power or expedient will ever dislodge it from the soul. Some considerable and customary acts may be like tracings on the seashore, which the approaching tide will efface; but many of our experiences are like inscriptions "graven in the rock forever." This makes some unhappy souls wish for the power of oblivion rather than to possess an improvement of memory.

The question is very serious, and especially with regard to a life like that of the Apostle Paul. He was a new creature after the experience of Damascus, and yet he was not so separated from his former self as to live in forgetfulness of his past life. He would remember with distress and self-condemnation his bitter persecution of the followers of the Lord, and how he stood with exultation to behold the stoning of Stephen; how he seized and compelled timorous believers to blaspheme, how he voted for the violent death of the earliest martyrs, and probably "the buffeting of Satan's messenger" would remind him with exasperating detail of his manifold cruelties to Christians.

Our memory may be compared to Ezekiel's "chambers of imagery," in which if young life should be base, worldly and mischievous, there will be the indelible forms of wanton pleasure and its avenging degradation, the gay feast, the brimming cup of wine, the seductive song and the questionable companions, and then the searching, remorseless light of the day, when the song has ceased, the flowers are faded and the bitter penalty must be paid. It may be that in these images of memory Mammon is seen with eager eyes and grasping hand, and life becomes respectable and pitiable drudgery.

Instead of the chambers of the soul becoming the galleries where those hateful and accusing forms stand in view and unfading colors, it will be infinitely better to have the fair outlines of charming groups which consist of deeds of Christian virtues, holy service rendered to the Church of God and for the benefit of mankind. How blessed it will be for youth to remember the act of un-conditional surrender to the claims of him who seems to speak from Calvary and say: "Give me thine heart;" to recall acts of heroism where the tempter was foiled at once and the memorial stone of "Ebenezer" marks the spot; to think of the days of happy worship when the soul rose on the wings of praise and bowed with reverential blessedness before the throne of God; to reflect upon the visit paid to the sufferer, and to the house of mourning,

where all were sitting in the shadow of a sorrowful bereavement, and tender and sympathetic speech soothed the wounded soul. Such a memory is a treasure and an ever-fruitful blessing, and becomes a perpetual reason for gratitude, and a source of inspiring impulse.—J. S. Bright.

### The Everlasting Arms.

Human love is very sweet. A mother's bosom is a wondrously gentle place for a child to nestle in. The other day two letters came from a sanitarium in the North. One was from a young girl wife, married only last summer, now fighting a battle with consumption. She wrote hopefully, referring to the many hemorrhages she had had, but saying that now she was surely recovering. She then spoke of her desire to get well enough to go home soon to her husband. "Surely He will not separate us so early," she wrote; "we are so happy together!" The other letter was from the sick woman's friend who is with her. She wrote that the doctors have no hope.

So frail is human strength, though back of it is tenderness, truest love. All that love can do, all that money can do, all that skill can do, avails nothing. Human arms may clasp us very firmly, yet their clasp cannot keep us from the power of disease or from the cold hand of death. But the love and strength are everlasting. Nothing can ever separate us from him. An Old Testament promise reads: "The eternal God is thy refuge and underneath are the everlasting arms." If we are stayed upon the eternal God nothing can disturb him on whom we are reposing. If we are held in the clasp of the everlasting arms we need not fear that we shall ever be separated from the enfolding.

The position of the everlasting arms in this picture is suggestive—"Underneath." They are always underneath us. No matter how low we sink, in weakness, in faintness, in pain, in sorrow, we never can sink below these everlasting arms. We can never drop out of their clasp. A father tried to save his child in the waves, wildly clasping his arms about the beloved form. But his arms, though nerved by most passionate love, were too weak, and the child slipped away from them and sank down in the dark waters. But evermore, in the deepest floods, the everlasting arms will be underneath the feeblest, most imperiled child of God. Sorrow is very deep, but still and forever, in the greatest grief, these arms of love are underneath the sufferer. Then when death comes, and every earthly support is gone from beneath us, when every human arm unclasp and every face of love fades from before our eyes, and we sink away into what seems darkness and shadow of earth, we shall only sink into the everlasting arms underneath us.—Dr. James R. Miller.

### How to Sweeten Life.

Open all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the every-day trials of life, the little perplexities and annoyances, little sorrows and trials, little disappointments and mistakes. Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its roots to nourish it; the mighty power of gravitation and equally unconquerable forces hold it and guard it; the sun rises and shines to paint upon its cheek; the winds are marshalled to fan it; everything is

made to contribute to the comfort of this tiny flower. The religion of Christ is suited to tired men and women and children. It is suited to the office, the cradle, the sewing machine, the headache, the heartache, the nursery, the school-room, the lonely attic, the evening ramble. It should sweeten all the moments, thoughts and feelings, the voice, the conversation, the toils and afflictions of life, the temper, and the heart: and all may have and enjoy it.—Ram's Horn.

**A Prayer for Light and Help**

Dear Lord, my cry is for more light. Show me the evil that I may hate it, and the good that I may follow it. May the light penetrate my conscience, that I may be satisfied until I do what I know I ought to do, and may resolutely turn my back upon the evil. Blessed Enlightener, hold before my eyes high ideals, until I become established in right ways. Do not leave me to my own darkness, lest I stray farther and farther from thee, the source of all light and truth. Use the few rays of light, which in my ignorance I have been willing to receive, so that they may grow brighter and brighter unto the perfect day. In the light may I see light, and enjoy it in thy presence forever. Cast me not from thy presence, but hear thou my cry and help thy stumbling child, feeling and longing after thee. For Jesus' sake. Amen.—JOEL SWARTZ.

**At Sundown.**

BY J. G. WHITTIER.

Far more than all I dared to dream,  
Unthought before my door I see:  
On wings of fire and steeds of steam  
The world's great wonders come to me.  
And holier signs unmarked before,  
Of love to seek and power to save—  
The righting of the wronged and poor,  
The man evolving from the slave:  
And life, no longer chance or fate,  
Safe in the gracious Fatherhood.  
I fold o'er-wearied hands and wait,  
In full assurance of the good.  
And well the waiting time must be,  
Though brief or long its granted days,  
If Faith and Hope and Charity  
Sit by my evening hearth-fire's blaze.  
And with them, friends Heaven has spread  
Whose love my heart has comforted,  
And, sharing all my joys, has shared  
My tender memories of the dead—  
Dear souls who left us lonely here,  
Bound on their last, long voyage, to whom  
We, day by day, are drawing near,  
Where every bark has sailing room.  
I know the solemn monotone  
Of waters calling unto me:  
I know from whence the airs have blown  
That whisper of the Eternal Sea.  
As low my fires of drift-wood burn.  
I hear that sea's deep sounds increase,  
And, fair in sunset light, discern  
Its mirage-lifted Isles of Peace.

That sorrow which can be seen is the lightest form really, however apparently heavy; then there is that which is not seen, secret sorrows which yet can be put into words, and can be told to near friends as well as poured out to God; but there are sorrows beyond these, such as are never told, and cannot be put into words, and may only be laid wordlessly before God; these are the deepest. Now comes the supply for each: "I have seen" that which is patent and eternal; "I have heard their cry," which is the expression of this, and of as much of the eternal as is expressible; but this would not go deep enough, so God adds. "I know their sorrow," down to the very depths of all, those which no eye sees or ear ever heard.—Frances Ridley Havergal.

**Our Young People**

*Topic.—How to win souls for Christ. John 1: 40-46. (Led by the Lookout Committee.)*

**Soul-Winning.**

**Some Bible Hints.**

As Andrew first found his own brother Peter (v. 41), so let us remember that our natural field of soul-winning is our own household.

It was Jesus Himself that found Philip (v. 43), and unless Jesus helps us in our seeking, we shall not be able to find any one.

Next to Christ's help there is no aid like the Bible in the work of soul-saving. (v. 45).

The chief plea, if you would win souls, is "Try it; make tests of Jesus; come and see" (v. 46).

**Suggestive Thoughts.**

Our subject is "How to win souls for Christ"—not "How to win souls for ourselves"—a very different matter!

It is impossible to win souls without being winsome.

Souls were never won by any one that merely sent others to win them.

In the art of soul-winning there is only one teacher—endeavor.

**A Few Illustrations**

All political workers know that the best and final way to win votes is to talk with the individual voters.

You are not magnetic? Very little of the hard drawing of the world's burdens is done by magnets.

If you want to help a man out of a pit, you take hold of his hands. You cannot bring men to Christ without laying hold of them.

The great trains of God's providence are all the time moving toward Christ; you have only to help your friends on board.

**To Think About.**

What definite persons am I trying to bring to Christ?

Am I trying to win souls in any definite way?

Am I trying to win souls in my own way?

**A Cluster of Quotations.**

No sick man apologizes for going to the physician.—Joseph Parker.

Can there be perfect serenity, a full sense of communion with God, to one who refuses or neglects so important a duty as soul-winning?—Margaret E. Sangster.

Success in soul-winning depends on watching the leading of the Holy Spirit, and on prompt co-operation with the Spirit.—Cuyler.

Lost time is lost eternally.—Max Muller.

**What is Expected.**

More is expected of Christian Endeavorers than of other Christians and even of older Christians, and much of this experience is just. Why?

We should do more than others, because we have the inspiration of our goodly fellowship inspiring us to noble deeds.

We are young and not held back by the infirmities of age. We can remain longer in the church and about our work for Christ.

We are young and inexperienced, and we need to be longer in the church that we

may learn more, just as we need to be longer in school.

We have the glorious enthusiasm of youth; let us prove that it is not mistaken by transforming it into deeds.

Every generation should be a little better and do a little more than its predecessors, or how is the world to grow better and stronger?

We have taken vows upon us, and we must be true to them, or we are not honest.

We have more to help us in the Christian life than our fathers had—his Christian Endeavor society, for one thing.

Let us be proud that great things are expected of us, and let us fulfil the expectation.

Let us never complain if we are asked to do hard things, but only if we are not honored with difficult tasks to perform. That is the real hardship.

**What Have We Gained?**

This last year has added to our experience of this mortal life and of the world. What practical experience have we gained? With the passing away of this year there is the subtraction of one more year from our whole allotment—a most weighty and important circumstance. Life at its longest is but short, and each year is no inconsiderable fraction of the whole amount. How this fact ought to teach us to make a wise use of what remains! How we should redeem the time which may yet be ours, doing for the blessed Master whatever our hands may find to do, scattering the good seed of the kingdom broadcast, if happily it may find lodgement in some good soil, springing up and bearing fruit even a hundredfold to the glory of God. Let the passing of the year, then, admonish us of the stealthy yet rapid flight of time. Every period of life should be entered upon with an earnest prayer to God that he would keep us from spending it in a vain and unprofitable way. Let us, then, at the closing of this year, and as we enter upon the new one, set up a memorial to the Lord Most High, and consecrate ourselves anew to His service.—Christian Work.

**Daily Readings.**

- M., Jan. 16, Winning souls prayerfully. Jas. 5:16-20.
- T., Jan. 17, With strong desire. Rom. 10:1-9, 17-21
- W., Jan. 18, Unselfishly. 1 Cor. 9:14-18.
- T., Jan. 19, Tactfully. 2 Cor. 12:11-16.
- F., Jan. 20, Consistently. Ps. 51:7-13.
- S., Jan. 21, Trustfully. Mark 2:1-5.

The supernatural is essential to the origin and worth of the Scriptures. Take this away and we have literature, but no revelation.

The Olympic race could no more hope to win with iron balls tied to his feet than can the young man who has become a slave to bad habits. In the competitions of the future men will need all the forces of brain and will and steady nerve that they can command. The race is not always "to the swift" but it is never to the crippled or the fettered.

"How beautiful upon the mountains are the feet of him that bringeth good tidings."  
—Isa. 52: 7.



# The Dominion Presbyterian

IS PUBLISHED AT

OTTAWA, - CANADA.

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50

Six months..... 75

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

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

Orders continued until an order is sent for dis- continuance, and with it, payment of arrearsages.

When the address of your paper is to be changed send the old as well as new address.

Sample copies sent upon application.

Send all remittances by check, money order or regis- tered letter, made payable to THE DOMINION PRES- BYTERIAN.

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

THE DOMINION PRESBYTERIAN,

P. O. Drawer 1070, Ottawa

J. SLACKETT ROBINSON, Manager and Editor  
75 Frank St. West

Ottawa, Wednesday, Jan. 11 1905.

Blank schedule for half yearly claims and annual returns have been sent this week to the Presbytery Convenors of Home Missions and Augmentation, Western Section. Should any convenor fail to receive them in due time, he is asked to notify Rev. Dr. Somerville, Owen Sound the secretary of the Assembly's Committee on Home Missions and Augmentation

The city papers have given full reports of the successful celebration by Knox church of its jubilee anniversary. In a short article dealing with the subject The Journal says: Knox church and congregation have played an important part in the public and private life of the community. It is fitting therefore that each of the ministers should have been a leader of thought. Dr. Wardrope, Professor William McLaren, Rev. F. W. Farries, Professor James Ballantyne, and the present pastor, Rev. D. M. Ramsay, are all men of distinction. In this not only Knox church but Ottawa is fortunate. They have helped to raise the tone of society to a higher level and to make good living and upright conduct respected.

We had thought Spain was about taking a step forward, but it appears the time of her awakening has not yet arrived. The latest educational move of her hierarchy looks little like any reform in her mediaeval methods. The new catechism recently introduced into the public schools of Madrid teaches that the faithful ones must not read, buy or sell or print any newspaper not sanctioned by the priests; that a faithful Catholic may not become a member of any lodge of Freemasons; that it is not lawful to send any child to any institution of learning founded by English or Americans in Spain and that no Catholic family may employ a Protestant or a Jew either as physician or as servant. One question, "Who is the father of philanthropy?" is answered curtly by "The devil." This does not agree with the Bible characterization of the ruler of darkness.

## THE DOMINION PRESBYTERIAN

### AUSTRALIAN BASIS OF UNION.

It is interesting in view of the discussion now going on between committees representing the Presbyterian, Methodist and Congregational churches in Canada to note a similar discussion in the churches of Australia. The same denominations there are considering the question of organic union, and the Presbyterian church has made such progress that the last general assembly adopted a statement of doctrine, which has since been submitted to the Congregational and Methodist churches as a basis of discussion looking toward organic work. This statement, as approved by the general assembly of the Presbyterian church, is as follows:

"(1) That the supreme and full revelation of God to man is the Lord Jesus Christ; that the supreme authority in doctrine and duty is the Holy Spirit, speaking in the Old and New Testaments.

"(2) That God is personal, transcendent and omniscient.

"(3) That the God head is essentially triune

"(4) That Jesus Christ is God manifest in the flesh and is truly God and truly man.

"(5) That God is love and that His love is holy and sovereign.

"(6) That the Divine Fatherhood expresses an eternal relationship, which has been revealed most clearly by Jesus Christ, through whom the children of men come into the possession of the spirit and the privileges of sonship.

"(7) That sin is universal in the human race, and implies lawlessness and alienation from God, and unless repented of and forgiven involves death eternal.

"(8) That salvation is wholly of God having the Father as its source, Jesus Christ as the mediator, and the Holy Spirit as its agent, and is appropriated by faith.

"(9) That the active and passive obedience in the life and death of Jesus Christ is vicarious and propitiatory.

#### THE CHURCH.

"(1) That Christ instituted a church upon earth of which his people are the members.

"(2) That Jesus Christ is the Supreme Head of the Church, and that He calls men to the ministry of teaching and ruling.

"(3) That the people under the guidance of the spirit of Christ, recognize and choose those whom He calls and who are thereupon in churches already constituted officially set apart by those in office.

"(4) That the sacraments of baptism and the Lord's Supper are effectual means of grace appointed by Christ and should be regularly and orderly celebrated.

"(5) That the efficacy of the sacraments does not proceed from any virtue in the mere administration of the elements or in him who administers them but depends upon the spiritual presence of Christ with believing participants.

"(6) That those who administer the sacraments have no priestly function save that which is shared in by all believers."

The December number of The Lord's Day Alliance contains, among others, good portraits of the late Principal Caven and of the Hon. E. H. Bronson, of this city.

## THE AMERICAN REIGN OF LAW- LESSNESS

"Native Americans are preeminently the man-killers of the world," declares the Cleveland Plain Dealer in its remarks upon S. S. McClure's article in McClure's Magazine, wherein is pointed out the alarming increase of lawlessness of this country. In the United States last year, with a population of about 80,000,000 of people, there were 8,970 murders. In 1881, when there were 51,300,000 inhabitants, there were but 1,260 crimes of this class. Since 1881 there have been 129,000 homicides in the United States. Comparing the crimes with the number of the population, we find that in 1881 there was one murder for each 40,000 of population, while in 1903 there was one murder for each 8,900 of the population. These figures originally appeared in the Chicago Tribune and include all deaths by violence reported in the newspapers of the various States and Territories.

Foreigners have often been held responsible for the increase of violence, but Mr. McClure says that the homicide rate of no European country except Russia is as high as in the United States and some States in which native blood is the purest are particularly given to crimes of violence. Records show that there is far less crime in European cities than in American cities. London, with a population of 6,500,000 people, had only 54 murders last year. Every culprit was taken in by the police. Nine were sentenced to be hanged, 4 committed suicide and the rest were sent to prison. During the same time, according to the Chicago News, Chicago, with about one-fifth the population, had 128 murders. In 18 of the cases the murderers were killed at the time of the crime, 4 were shot by officers in making the arrests, leaving 106 cases for the police to handle. Out of these only 34 convictions were had; in 19 cases no arrests were made; in 53 cases the arrests did not result in conviction. Our failure to search out and punish crime is shown by the fact that in the United States, in 1903, with 8,970 homicides, there were only 124 legal executions, or 1 execution to 71 homicides.

Mr. McClure would start a crusade for "a new righteousness which shall become a new passion—the love of country." The result, he thinks, will be "obedience to the law; and the briber, and the grafter, and the traitor who steals from his neighbors and pollutes the law will be unable to endure the scorn of his fellows." In commenting on the conditions which contribute towards this reign of lawlessness, the writer, attributes the increase largely to misuse in city and state affairs. "Can a body of policemen," he asks, "engaged in blackmail, persecution, and in shielding lawbreakers make a community law abiding? Can a body of policemen engaged in criminal practices prevent others from committing crimes? Can a board of aldermen who for private gain combine to loot a city

govern a city well?" Mr. McClure also blames "saloon-keepers, gamblers, and others who engage in business that degrades; contractors, capitalists, bankers, and others who can make money by getting franchises and other property of the community cheaper by bribery than by paying the community;" and "politicians who are willing to seek and accept office with the aid and endorsement of the classes already mentioned."

A religion that stays in the clouds is of no use to anybody. Religion must be definite, practical, useful—a binding rule of daily life—or else it is as much a mockery as the gilded prayer wheel of the Buddhist.

Mrs. Annie L. Jack, of Chateaugay Basin, Que., has won the prize of twenty-five dollars offered for the best short story by the Presbyterian Record. About thirty-five stories were received for consideration by the Rev. E. Scott, the editor of the Record. Mrs. Jack is a regular contributor, especially on Horticultural subjects, to the columns of the Montreal Witness; but she also writes well on other subjects, both in prose and verse.

This paragraph from the Christian Observer contains much wisdom: The minister of a large church especially in the city must seek to secure thorough organization of the entire body of the people so that there may be no drones in the hive. If the minister prepares good sermons and visits faithfully the people under his charge, he does well; but if he can also develop his people, and especially his office bearers in all proper forms of religious activity and liberality, he does a great deal better. In a Presbyterian church this is specially true, because the elders and deacons are ready to be trained. In a church with a dozen elders, the minister should train them for various forms of work in connection with the spiritual welfare of the flock. Let it never be forgotten that the session, not the minister alone, is the real pastor of the flock to care for it and feed it. Neither teaching nor ruling elder should forget this.

The heroes of the war in Manchuria are not all in uniform, says an exchange. Three sick newspaper correspondents and four military attaches found a home with Dr. Westwater the Presbyterian missionary at Liaoyang, and after the Russians evacuated that city the missionary rode out, at the risk of his life, and informed the Japanese of the situation. All of the five Manchurian missionaries remained at their posts during the war. Their work is now largely of a relief character, in which they are assisted by the Chinese converts. A remarkable result of this opportunity and example has been the stirring up of the Chinese authorities to undertake relief work, which they have never done before. In addition to Dr. Westwater, there are Dr. John Ross, who has labored 32 years in the land; Dr. Douglas Christie, for 22 years, and H. W. Pallet, 7 years; all Scotch Presbyterians. Rev. Thomas C. Fulton of the Irish Presbyterian Church has been in Mukden 26 years.

### THOMAS WARDROPE, D.D.

A representative of The Citizen, in the following sentences gives sunny glimpses of that rare old veteran, Rev. Dr. Thomas Wardrope, first pastor of Knox church, Ottawa. Though nearly eighty-six years of age and though it is sixty years since he first took charge of the little congregation scattered about the vicinity of Daly avenue, he retains his faculties unimpaired and has come up to the Capital from Montreal to attend the jubilee celebration of the foundation of his former congregation. Not in the longest of summer days could one find a more charming conversationalist than the aged doctor of divinity, especially when the talk turns upon old Bytown days. He was born at Ladykirk, Tweedside, Scotland, in 1819, and came to Canada in 1834 at the age of 15. It was after taking his degree at Queen's university that he first became connected with Ottawa, then Bytown, as principal of the old grammar school. That was in 1843.

"I had only occupied that position for a year and a half," he said in conversation with a Citizen representative, "when a division arose in St. Andrew's church in conformity to the agitation in the old country over the Free church movement. Those who seceded from St. Andrew's built a Free church on Daly avenue and I accepted a call to be their minister."

"What kind of building did you have then?" asked the interviewer.

"It was a plain frame church. All the buildings were of lumber in those days. The Chaudiere was in the midst of a wood and nearly all the land about there was a swamp. The greater part of the town was about Sussex and Rideau streets where most of the big lumbermen had their offices."

"Were you very long with the new congregation?"

"I was twenty-four years there," said Dr. Wardrope, as though twenty-four years was not such a very great length of time. "Then I went to Guelph and ministered to a congregation there for another twenty-four years. It was while I was at Guelph that the present Knox church was built. The church on Daly avenue had become too small, and as the city had grown towards upper town it was thought best to build in a more central location, and the present church was erected. St. Paul's was built to meet the needs of the growing community on Sandy Hill."

"Are there any alive now who were in your first congregation?" the doctor was asked.

"There's George Hay," said Dr. Wardrope. "I ordained him as an elder and fifty years afterwards addressed him at his jubilee celebration of the event. There may be a few there but they must be very few."

An official statement handed out by the treasury department of the Ontario government Monday shows that the surplus of assets over liabilities on Dec. 31, the date to which the accounts have been brought down, totaled \$3,587,310. Of this amount \$3,100,000 is cash on special deposit and in the banks. The aggregate of assets on the date mentioned was \$9,481,786 and of liability \$5,894,477. On Dec. 31, 1903, the figures were \$9,383,306 and \$5,834,141 respectively and the surplus of assets over liabilities was \$2,549,164.

### Literary Notes.

Current Literature (34 West 26th-street, New York City) for January gives as front-piece an exceedingly good picture of Henry James. One of the books reviewed is *Fathfinders of the West*, by Agnes C. Laut, the young Canadian writer who has won so much success with her two novels of early Canadian times. Several pages are devoted to criticism, mostly of a favourable kind, of the work. Two other books of interest to which much space is given by the reviewers are: *Memories and Experiences with Moncure D. Conway*; and *The Appreciation of Sculpture*, by Russell Sturges.

We have just received the January number of the *International Journal* (1415 Locust-st., Philadelphia). The following are a few of the articles that it contains: "The Ethics of Gambling," by J. A. Hobson, London, "The political and Ethical aspects of Lynching," by A. P. Dennis, Smith College, Northampton Mass., "The relation of the Ethical to the Aesthetical element in literature," by James Seth, University of Edinburgh, besides other articles on "The marriage de Convenance in France," "Pleasure, Idealism and Truth in Art," "Carlyle's Ethics and 'The Vivisection Problem,'" There is also a variety of British and American Book Reviews.

THE NINETEENTH CENTURY AND AFTER. For December (Leonard Scott Co., New York.) Probably the most important article is that on "Great Britain and Germany," by J. L. Boshford, containing an account of a conversation with the German Chancellor Count Von Bulow; one of the most interesting is certainly that by Lady Priestly "What the French Doctors say," giving an account of the London hospitals. The reviser of "Hymns Ancient and Modern" receive another dose of severe criticism, this time from the Countess of Jersey. Sir. Robert Anderson A Lesson from the Beck Case Mr. J. Clinton Collins discusses The Rhodes Bequest and University Federation; Baron Serycmatsu, who in these days is active as a spokesman of Japan, explains the real significance of Hara-Kir. These are only a few of the many interesting articles in this number.

An article in the Outlook's January Magazine Number by Mr. George lies on "Electric Traction and its Rivalry with Steam" will astonish those who do not know what rapid strides trolley and third rail companies have made and how near the use of electricity on large railways is now thought to be. Equally readable in quite another way is Mr. Ernest Poole's vivid and thrilling account of a Russian revolutionary, who was exiled for twenty-three years in Siberia. Still another interesting feature is a story by Edith Rickert, author of "The Reapers," but in quite a different vein from that beautifully poetical romance; it is called "The Pot on the Fire" and is a deliciously humorous article of French life. There are also illustrated articles on "A Parliament of Nations," by Mr. Hayne Davis; "Gibraltar," by Mr. C. W. Furlong, the artist; together with portraits and sketches of men of the hour, editorials on current topics, the history of the week, reviews, and poems.

## The Inglenook.

### JUST LOUISE.

BY ELIZABETH ROBBINS,

"There—that chapter of my life is ended," said Louise, as she laid the long white roll tied with lavender ribbon on the table and sank into a chair. Her pretty, light hair was a little tumbled—which made it look all the prettier—her eyes were bright, her cheeks pink, and the white dress with the lavender was very becoming.

"And now the burning question is, what is my work in the world to be? What is the next chapter? It is so difficult to know."

"This is just what I've been expecting," said her brother Alan in a resigned tone. "I've heard the preliminary mutterings for some time, and I knew that as soon as you got your grip on that precious diploma the storm would burst."

"I would advise postponing the settlement of your future career till to-morrow," said their mother, as she began closing the windows for the night. "It will be eleven o'clock in two minutes more."

"Perhaps that would be more sensible," laughed Louise, rising from her chair. Then she added reminiscently, "If only father could have gone, my cup of happiness would have been full. Being a doctor is very inconvenient sometimes."

"They all went upstairs together, Louise stopped at grandma's door to tap softly and ask her if she were awake, and then to tell her that the graduation had gone off beautifully. Then she slipped into the room next her own, where, in their cribs, were Nina and Ralph, the little three and five-year-old sister and brother—they did look so pretty when they were asleep.

Just as Louise finished braiding her hair for the night, she heard her father come in and ran out into the upper hall to call down to him, softly:

"Papa, my education is completed."

"Nonsense! It's only just begun," Dr. Sherren answered back.

"Ever so many praised my class ode, Judge Evans among the rest."

"That is good."

"And, Papa, what am I to do now? What shall I do next?"

"Go straight back to bed, child, and get your beauty sleep," he answered promptly.

Louise meant to lie awake for a while and think seriously about her future work, but she was so tired that her eyes would close and her mind begin to wander in dreamland in spite of herself, and so when she awoke in the morning she had not made even a beginning on the settlement of the important question.

In the afternoon she was to start on her annual visit to her Aunt Eleanor. She went thus early in the vacation because in the middle of July she was to go with the Agnews and Bettertons on a six weeks' camping-out trip.

"And after that I must give up being a butterfly and begin my life-work—whatever it is. I wish I knew what I really ought to do. You must all try to decide for me while I am gone," she said to the family at dinner.

"I think you had better go to the Conservatory," her father said. He was a great lover of music, and delighted in hearing Louise play and sing.

"Oh, it doesn't seem as if I had enough musical talent to make that pay," Louise deprecatingly.

"Your voice isn't strong, I know," her father answered, "but it is sweet and your ear is correct. If you feel that you must be independent I am sure you could fit yourself to sing at private houses, or even in a small church."

"I am of the opinion that you should study elocution," said grandma. "I think you read with a very great deal of feeling and expression."

"But my throat is so likely to give out if I read long," Louise objected.

"Practice would cure that," said grandma, confidently.

"I think you'd better go to the Normal school and learn teaching," said Alan. "You're fine for showing a fellow about his lessons. If you hadn't coached me so much I should have had to be conditioned, like lots of the others."

"I'd like the teaching part," said Louise, "but I'm very sure I shouldn't have good discipline."

"I think you could write children's stories," said her mother, "or, if you should go at it with determination I am sure you could succeed as an artist. You make very clear little sketches."

"Oh, mother!" Louise laughed. "I can do a little at both those things, but it would take a tremendous amount of determination for me to really succeed in either."

"Oh, well," said Alan, "If you're going to be so dreadfully modest, why not be companion to some rich somebody who'd go travelling all over the world and take you with her."

"That would be nice in some ways, but it doesn't seem like a real profession," Louise answered. Then she turned to the small brother and sister. "Everybody has given an opinion but you, Ralph and Nina," she said, laughingly. "Now tell me, what I shall be?"

"Not be anything. Just be Louise," Ralph answered, unsmiling, and Nina echoed, "Just be Louise."

This raised a general laugh, and the subject for the time being was dropped.

Louise meant to come to a decision while at her aunt's, but there was always so much going on there that she didn't seem to get any time to think. She had written down the vocation recommended by the members of her family. She had many times before considered them all, and it was plain that from this list she must make her choice. But which should she choose? In which should she be the most use? She had some talent for each one of them, and any one of them would be pleasant and agreeable. How puzzling it was to have a little ability in so many directions. How fortunate were they who had one big, decided talent, one particular thing they could do, and loved to do, far better than anything else. Their choice was made for them and they didn't have to puzzle their brains over the choosing. She broached the subject to her aunt, but got no help.

"What is the sense in your doing any of those things? Your father is able to support you," said Aunt Eleanor.

So Louise came home no further advanced toward a decision than when she went

away. Louise was at home two days, a time of hurried preparation, and then she departed with the Bettertons and Agnews.

While she was away the family received several letters from her, with enthusiastic descriptions of the lake beside which they were camping, the pines, the boating, fishing, the tramps in the woods, the long afternoons in the hammock. She was having the best time she had ever had in her life. In due course Louise returned home once more.

"Have you decided that momentous question yet?" her father asked.

"No, father, I haven't." A worried expression came to her face. "I've thought and thought, and I just cannot decide. It doesn't seem as if I had enough of any one talent to succeed with it, and the advantages and disadvantages of all the callings seem to be about equal. I've got to decide soon. Perhaps—" she stopped with a helpless laugh. "I think I'll have to write them on slips of paper and shake them up in a box, and take the first I draw out."

That afternoon Louise met with an accident. She had been up to her room for something and started to come down when her foot slipped, or her ankle twisted, and she fell, never stopping till she reached the floor at the foot of the stairs. Her father happened to be at home and ran to help her up. She thought at first she was not hurt, but the instant she rested her weight on her feet she felt such a terrible pain that she screamed out with the agony of it and then, for the first time in her life, fainted dead away.

When consciousness returned Louise found herself lying on her bed. Her shoe and stocking were off, and her father was looking down at her.

"What is it?" she asked.

"Nothing very serious," he answered, reassuringly. "Nothing but what you'll get over all right. You've broken your leg between the knee and ankle and I've telegraphed Dr. Bernat to come and set it."

In a few days, when a regular routine had been established, Louise was far from miserable. To be sure she must lie in bed for a good many days, but she suffered very little pain, her surroundings were very pleasant and everybody was so kind. Her room seemed to be the center of interest for the whole household. Grandma sat there with her knitting; her eyes troubled her and she could not do finer work. Louise's mother ran in whenever she had a few leisure moments; her father spent a good part of the time when he was at home there, chatting with her and telling her of the day's experiences. Alan said it did seem good to have Louise where one knew where she was, and to have a chance for the family to get acquainted with her; the children brought their playthings to her room on rainy days and friends dropped in often.

At last the time came when Louise was able to walk again, and one memorable morning she came to the breakfast table, with the others. It was an occasion of rejoicing, and the faces around the board were happy ones. "Only," grumbled Alan, "it won't last. Louise will be scooting off now to prepare for that much-talked-of career of hers. Have you made up your mind yet, sis, what it is to be?"

Louise laughed. "Yes, my mind is made up for good and all, and there's an end of my wavering uncertainty. I was going to wait till after breakfast and then tell you, but as Alan has brought up the matter, I'll tell you now."

They all looked at her, intent, anxious. There was a pretty color in Louise's cheeks.



"In a way," she began, "I'm going to take the advice of every one of you, even to Ralph's and Nina's." Then she stopped to enjoy the mystification in the faces around her.

"You see," she went on, "I've been doing a great deal of observing and thinking in the past few weeks, and a good many things look very differently to me from what they ever have before. So I've come to the decision that the place where I can make the very best use of my various little scraps of talent is right here at home."

A sigh of relief and satisfaction went around the table. Alan began to applaud but stopped quickly, for Louise continued speaking and he did not want to lose what she was going to say.

"And so," said Louise, "I'm going to be grandma's private elocutionist, and I'm going to sing and play for father and bring my gift of teaching to bear on Alan, while my story telling and artistic talent shall be exercised for the benefit and amusement of Ralph and Nina, and I'll be mother's companion and assistant housekeeper."

"To sum up, I'm going to take Ralph's and Nina's advice and 'not be anything—just be Louise." Do you approve of my decision?"

"You just better believe we do," said Alan, while grandma beamed on her.

"It is what your mother and I have long wished you could make up your mind to," her father said.

"If you can be happy in it," her mother added.

"I shall be," Louise answered, confidently. "These past weeks have taught me that. I think it's what I've really wanted to do, all the time, only I hadn't wit enough to know. It took a broken leg to teach me."—Presbyterian Banner.

### New Year's Mottoes.

I asked the New Year for some motto sweet,  
Some rule of life with which to guide my feet;  
I asked and paused. It answered, soft and low,  
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;  
But ere the question into silence died,  
The answer came, "Nay, this remember, too—  
God's will to do."

Once more I asked, "Is there still more to tell?  
And once again the answer softly fell,  
"Yes, this one thing, all other things above—  
God's will to love."

—Christian Commonwealth.

### A Magic Letter.

Did you ever think what a strange letter S is? It is a serpent in disguise. Listen! You can hear it hiss. It is the wizard of the alphabet. It gives possession and multiplies indefinitely by its touch. It changes a tree into trees and a house into houses. Some times it is very spiteful and will change a pet name into pest, a pear into spear, a word into sword, a laughter into slaughter, and it will make hot shot any time.

The farmer has to watch it closely. It will make scorn of his corn, and reduce every peck into a speck. Sometimes he finds it useful. If he needs more room for his stock it will change a table into a stable for him, and if he is short of hay he can set out a row of tacks. It will turn them into stacks. He must be careful, however, not to let his nails lie round loose. The serpent's breath will turn them into snails. If he wishes to use an engine about his farm work this farmer need not buy any coal or have water

with which to run it. Let the serpent glide before the horses. The team will turn to steam.

If you get hurt call the serpent to your aid. Instantly your pain will be in Spain. Be sure to take it with you the next time you climb a mountain if you desire to witness a marvel. It will make the peak speak. But don't let it come round while you are reading now. It will make the tale stale.—National Educator.

### A Spirit Level to Live by.

A little boy saw his father using a spirit level to see if the board that he was planing was "true" and straight.

"What's the use of being so careful, papa?" he asked. "It's pretty good, I guess. It looks so."

"Guessing won't do in carpenter work," replied his father, sighting along the edge of the board, and shaving it the least bit in the world. "You have to be just right. People guess at too many things. God doesn't like that way of living."

"I guess there aren't any spirit levels for living by," laughed the little boy.

"Yes, there are," said his father earnestly. "You'll find them in the Bible. Try all your actions by that. Make them true and straight, and no guesswork in them."—Jewels.

### An Elephant's Surgical Operation of Himself.

Elephants very frequently make use of tools. Sir John Tennant, Romanes, Dampier and others say that these creatures, when passing through the jungle, break branches from the trees and use them as fans. One day, while observing Tessie, a very intelligent elephant that was on exhibition at the St. Louis fair grounds, I noticed that she was greatly worried and annoyed by the attack of a swarm of large flies. These insects had settled on her back, where she could not reach them with her proboscis or with her tail. She seemed to study the situation for a few moments; then, reaching out her trunk, she seized a mop broom, which stood in the corner of her stall, and deliberately brushed off the greedy little blood-suckers with it.

Mr. G. E. Peal states in "Nature" that he once saw a young elephant deliberately fashion a surgical instrument. He saw the animal in question go to a bamboo fence and break off one of the pickets; this picket it further fractured with its trunk and one of its fore feet until it obtained a sharp fragment some ten or twelve inches in length. Then, leaning forward on one of its forelegs, it thrust this fragment, which it grasped with its trunk, into its "armpit," and vigorously moved it to and fro. As a result of this operation, a large elephant leech was dislodged and dropped to the ground and was at once ground to mincemeat beneath the horny toes of the sagacious brute, which grunted its intense satisfaction!

Jessie, the elephant mentioned above, had some knowledge of pneumatics. One day I tossed a peanut, which fell to the ground some eight or ten inches beyond the utmost reach of her trunk. She stretched out the organ to its fullest extent toward the peanut, then blew through it a sudden quick and powerful blast. The peanut was hurled against the wall, from whence it bounded and then rolled beneath the feet of the intelligent animal, which at once swallowed it. I tried this experiment several times, each time with a like result.—Scientific American.

### BABY'S OWN TABLETS.

This medicine comes as a message of hope to all worried mothers. It is the best thing in the world for stomach, bowel and teething troubles, which make little ones weak, sickly and peevish. It will make your baby well, and keep it well, and you have a positive guarantee that it contains no opiate or harmful drug. Mrs. James Hopkins, Tobermory, Ont., says:—"I have used Baby's Own Tablets and would not be without them. Mothers who have sickly, cross and fretful children will find these Tablets a great blessing." These are strong, hopeful words from a mother who has proved the value of Baby's Own Tablets. This medicine is sold by all druggists or sent by mail at 25 cents a box, by writing The Dr. Williams Medicine Co., Brockville, Ont.

### Wouldn't Do For a Minister.

A carping old Scotchwoman said to her pastor one day:

"Deer me, meenisters mak' much adae aboot their hard work. But what twa bits o' sermons in the week to mak' up? I cud dae it masel."

"Weel, Janet," said the minister, "let's hear ye."

"Come awa' wi a text then," quoth she.

He repeated with emphasis, "It is better to dwell in the corner of the housetop than with a brawling woman and in a wide house."

Janet fired up instantly.

"What's that ye say sir? Dae ye intend onything personal?"

"Stop, stop! broke in her pastor, "You wud never dae for a meenister."

"An' what for no?" asked she sharply.

"Because Janet, you come over soon tae the application."

### Honor.

The schoolgirl who borrows is likely to develop into the woman who is careless about financial obligations. "I am not surprised at her running up bills she cannot pay," said one woman of another, "because I sat next her at school, and she borrowed and used about everything I had in my desk, and forgot to return them half the time."

There is no worse habit than the petty dishonesty of such borrowing. The girl with a fine sense of honor will never borrow even her schoolmate's pencil, except absolutely necessary, and will always return it at the first possible moment.

Prince Ramazan, one of the relatives of the native King of Toro, Uganda, Central Africa, is a boy of 15 and a Mohammedan. Because the Mohammedans of that region are very ignorant, a Christian lad has been employed to teach him to read and write. This has led the Prince to write to the Prime Minister of Uganda asking to be educated as a Christian. His letter contains this passage: "This is a very bad religion; it is a religion of death. I want to become a Protestant and join Mr. Hattersley's school for chiefs." The boy wants education; he may find Christ.

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.—Philips Brooks.

## Ministers and Churches.

### Toronto.

A devotional service of special interest was held in College Street Church last week. The occasion was the celebration of the 30th anniversary of the induction of the Rev. Alex. Gilray, D. D., into the pastorate of the church. There were many happy incidents in connection with the celebration, not the least of which were the warm congratulations of the Toronto Presbytery, the sister churches of the city and the daughter Church of St. Paul's which has sprung from the mother church on College street during Dr. Gilray's pastorate. Rev. Dr. Gregg, who 30 years ago preached the ordination sermon in the little roughcast church standing in the middle of a field in which the congregation then worshipped, preached an appropriate sermon. Since Dr. Gilray became pastor the church has grown very largely, 5,116 persons having been admitted to membership of whom 1,992 were added by profession of faith. Of those who were members of the church when Dr. Gilray entered upon the pastorate four, George E. Dalby, clerk; John Samuelson, Alex. Ryand, and James Mitchell, are still members of the session, and there a dozen others members of the congregation. Rev. Alex. McMillan, Moderator of the Presbytery, conveyed the congratulations of the Presbytery and presided at the service. Rev. Malcolm McGregor presented a letter from the session of Bloor street church, authorizing him to represent the pastor, Rev. W. G. Wallace, who was unavoidably absent, and convey the greetings of the sister church, and Rev. G. R. Fasken performed a similar pleasant duty on behalf of St. Paul's Church. Rev. J. A. Turnbull led in prayer, and Dr. McKay, Secretary, voiced the congratulations of the congregation. Representatives from other sister churches were also present. Dr. Gilray expressed his devout gratitude for having been blessed so highly in his pastorate and thanked those who had so warmly extended their congratulations. The service had been much appreciated by him, and for it he was devoutly thankful.

### Eastern Ontario.

We regret to note that Rev. D. J. McLean, of Annprior who has been ill for sometime, is still unable to leave his bed.

Mr. Cochrane, of Toronto, son of late Rev. Dr. Cochrane, of Brantford, preached in Knox Church, Beaverton, on a recent Sunday.

Rev. G. T. Bayne, of Ashton, was one of the speakers at the Frankton church anniversary social, giving an excellent address.

Mr. Nicholson, student of Montreal College, occupied the pulpit of Knox church Moose Creek, last Sunday in the absence of the pastor, Rev. L. Beaton.

Rev. Dr. Macdonald, of Williamston, administered the Sacrament of the Lord's Supper at St. Elmo on a recent Sabbath. The service was solemn and very impressive.

The congregation of Columbus and Brooklyn have extended a hearty and unanimous call to Rev. J. H. Borland, M. A., of Collingwood. The stipend offered is \$900, with free manse.

The Metcalfe Presbyterians will hold their anniversary services on Sunday, Jan. 15th. Rev. W. G. Wilson M. A., of Smith's Falls, will conduct service at 11 a. m. and 7 p. m. A good program has been arranged for the anniversary social on Monday evening.

Rev. W. L. Willman, pastor of the Mill street church, Port Hope, has tendered his resignation to take effect at the end of the present month. Mr. Willman has during his pastorate been a very earnest worker. He has built up a large congregation who will regret very much to lose him from their midst.

The Sacrament of the Lord's Supper was dispensed in Dunvegan on Sabbath, Jan. 1. The pastor was assisted by Rev. L. Beaton, Moose Creek, and Rev. Mr. Morrison, Kirk Hill. Those who failed to avail themselves of the opportunity of being present at this service missed a rare treat.

The Christmas entertainment given by the Ashton Sunday school in the church on Friday evening was a decided success, the church being packed to the doors. Besides home talent, which consisted of the school children and Miss C. J. McEwen, there were recitations by Miss

Florence Gillies and Miss Elizabeth Edwards of Carleton Place. Rev. and Mrs. Woodside of Carleton Place were also present, Mrs. Woodside giving a solo and Rev. Woodside an address to the children.

The annual meeting of the teachers and officers of Knox Church Sunday School Lancaster, was held at the home of J. J. Fraser on the evening of Dec. 29. Last year's officers were re-elected for 1905, namely; Superintendent—W. J. Scott Assistant superintendent—J. McL. Sutherland; Secretary treasurer—A. Dickson; Assistant secretary treasurer—D. J. Fraser. The report of the treasurer showed the contributions during 1904 to be exceptionally good. At the close of business a dainty luncheon was served by the hostess.

### Western Ontario.

Rev. Dr. Hamilton, of Stratford, conducted anniversary services in Knox church, Goderich, last Sunday week.

Rev. Dr. MacKay, of Woodstock, on Sunday last, opened a new church at Mt. Pleasant, which was his first charge in the ministry and where he was ordained thirty-four years ago.

The congregation of St. Paul's church, Hamilton have resolved to call Rev. Dr. Drummond, of St. Thomas, to be their pastor. The call was absolutely unanimous and largely signed. The salary is \$3000.

In Jarvis Church, Rev. D. M. Buchanan, preached a very impressive sermon to young men on Sunday evening taking for his text, "Be strong therefore and show thyself a man." The attendance at both services was large.

The death is announced of L. G. Russell, London township. The deceased, who was in his 23rd, fell out of a tree on his father's farm about four years ago, injuring his spine. Since he has been unable to leave his bed. He was a young man of great promise and a student of Knox College, Toronto, at the time he met with the accident which finally resulted in his death.

The action of the congregation of MacNab Street Church, says the Hamilton Times in stipulating, on accepting Rev. Dr. Fletcher's resignation of his charge of thirty-two years, that he should remain as pastor emeritus, with a retiring allowance, is at once a tribute to the veteran pastor and a credit to the people who have so long enjoyed his ministrations. Thirty-two years is a long period of service, and in that time the ties between pastor and people become numerous and strong, and the relations become most intimate. It is given to few congregations and pastors to enjoy such an experience as that of Dr. Fletcher and his people, and we congratulate them heartily on the warm feeling which forbids, even at this stage, a complete severance of the pastoral relation. Long may the worthy pastor enjoy a measure of well earned rest, his evening made bright by the love of those among whom he has labored, and to whom he will still be father, friend and wise counsellor. And we would not forget Mrs. Fletcher, a lady who is known far and wide for works of unobtrusive helpfulness and charity, and who is not without her reward in gratitude and affection. She is a model minister's helpmeet, and to do good is as natural to her as fragrance to flowers.

### Sixtieth Year of Knox Church, Ottawa.

The sixtieth anniversary of the founding of Knox church, the celebration of which began Friday evening was most remarkable, if not unique, in different ways. The first pastor of the church, Rev. Thomas Wardrope, now of Montreal, was present, hale and hearty. And it had been expected that all the pastors since the congregation's inception would be present, but Rev. F. W. Farries, now in Goldsboro, N. C., was unable to be present. This was the only note of regret struck in the social event which opened the celebration last Friday evening.

Another remarkable fact was that George Hay, who was one of the members of Knox church when it was formed, was chairman. And in the audience was Mrs. Hugh Masson, who when twelve years old, attended the first service in Knox Church. Many others were present who remembered the church's early days.

From 6.30 to 8.30 supper was served by the ladies of the congregation. Knox church ladies always provide sumptuous fare and they excelled themselves. The tables were artistically arranged and there was no end of good things to tempt the palate and satisfy the inner man.

The basement of the church, where the social was held, was most attractively arranged with flags, bunting, bells and cut and potted flowers. Over the platform was the motto 1844-1904. Despite the snow storm that was raging the attendance was large, the room being nicely filled.

Rev. Dr. Wardrope was the first speaker called on by the chairman, who interspersed the program with happy remarks. Dr. Wardrope is a man beloved by all who know him, but by none more so than by his friends in Knox Church. He spoke of the different events he has attended in connection with Knox church since he gave up his pastorate. He laid the corner stone of the present church, was present at its opening and at the fiftieth anniversary in 1894. Then he recalled the early years of the congregation in the old church on Sandy Hill, the scenes of bygone days, and the old faces that memory brought to mind. He expressed regret, as did all the other speakers, at the absence of Rev. Mr. Farries.

Rev. Professor MacLaren went back to 1845 and 1846, when he attended the grammar school and was a pupil of Knox church Sunday school. In 1846, when he left to continue his studies in Toronto, he said it took him four nights and three days to reach Kingston by the canal. He then referred to the wonderful growth of Canada, her rich future, the confederation of churches, and the missionary spirit of the present age.

Rev. Professor Ballantyne congratulated the congregation on celebrating its 60th anniversary without dropping into an old age of weariness and decrepitude. He referred to his relations with the people of Knox church and the sadness experienced in going to Toronto. He closed with the prayer that the church will have even more blessed and prosperous times in the future.

Robert Stewart, M. P., Ottawa, and J. Kennedy, M. P., New Westminster, old Sunday school boys of Knox church, made happy speeches. Mr. Kennedy was born in 1844 and is therefore the same age as Knox church. He recalled the early days of the precursor with his tuning fork to lead the congregation and the bag on end of a stick for taking up the collection. He said he remembered Mr. Hay as the first man he ever saw with a mustache.

A musical programme of rare merit was presented during the evening.

The conveners of the committees were: Reception, Mrs. Ramsay; refreshments, Mrs. H. S. Campbell; tables, Mrs. Robert Masson, and decorating, Miss McMillan.

### Sunday Services.

Knox congregation continued the celebration of their diamond jubilee with special services on Sunday. Both morning and evening the sacred edifice was crowded to the doors. The organ which has been undergoing reconstruction during the past six months was used for the first time, and the magnificence of its tone and volume was a surprise and delight to all.

Out of the five pastors of Knox church, four were present at the services yesterday. In the morning Rev. Prof. Maclaren of Knox College preached the sermon. He referred to the work of the past sixty years, and to those who had labored in the church.

"You will recall," he said, "not only the faithful services of the ministers, but of the congregation in this time. Of the past ministers all are still spared and are present except one. How much they may have differed in physical appearance, mental and spiritual gifts, they were all one in common aim; they all preached the gospel and labored for the highest good of their fellow-men. When first I came to By-Town 58 or 59 years ago, I became a member of Knox church, and became acquainted with many engaged in the active work of the church. Of all those only one remains amongst you and he, after 50 years of eldership, is with you this day, and is a member of the session. Where are all the others, John Durie, David Kennedy, Andrew Kennedy, Alex. Anderson, Jas. Anderson, and others? Their places are vacant. They have entered into the joy of their Lord."

Sacrament of the Lord's Supper was held in afternoon at which about 300 partook. Rev. Dr. Wardrope, the first pastor of the church, officiated, and delivered a short and impressive address.

The church was crowded to the doors at the evening service, and Professor Ballantyne, of Knox College, preached from the words "For all things are yours." "Sixty years have run out," he said during the course of his sermon, and we look back over the past with hopefulness. The thoughts crowd upon us what we owe to

our fathers. During those sixty years men and women both high and low, have shed their blood in testimony to God. There is no Christian who has not contributed something. There are numbers who have preached no sermons nor opened their lips in public, but who by their holy lives have exercised a great influence upon the congregation.

#### Congratulatory Addresses.

With addresses and appropriate music the diamond jubilee of the foundation of Knox church was held Monday night. There was an unusually large gathering made up of the members of the congregation and friends from all over the city. The pastor, Rev. D. M. Ramsay, D.D., who occupied the chair, in the course of a short opening address referred to the past history of the church comparing it to a river though it spent its strength over rocks and boulders at first eventually became a broad, placid stream of great benefit to mankind. Similar to the latter had been the past 60 years of the church's history.

Rev. Dr. Herridge congratulated the church upon its splendid history and recalled with great pleasure his associations with the congregation when as moderator he ministered to its needs during a vacancy. He referred to the disagreement in the church that led to the formation of Knox Church in 1844, and pointed to the broad spirit of unity that now prevailed throughout the Presbyterian Church of Canada, showing that all dividing lines had been smoothed over.

Mr. John MacMillan, who for 38 years had been clerk of the session, spoke of the early trials and difficulties of the church and referred also to the blessings it had enjoyed, speaking particularly of the long life vouchsafed to its pastors and to the relatively large number of its young men who had entered the ministry. He referred to the remarkable services of Mr. Geo. Hay, who was the only member of the first Knox congregation present.

Rev. Dr. Ramsay next introduced Rev. W. McIntosh, speaking in happy phrases of the relations of the people of Knox church with the congregation across the street. Mr. McIntosh, rejoiced with the people of Knox in their happy celebrations and said that the powerful influence of the church's 60 years could hardly be estimated. But he saw that evening a sight that had made him doubt if any of the churches had done the full duty. As he was passing the theater on Albert street he saw the sidewalk crowded with boys from ten to fifteen years of age. They were jostling each other and jamming into the entrances over which he noticed the sign "Have your money ready." Many of them were stealing the money to go to that theater. Then he wondered if the churches were reaching out after those who were not their sons and daughters. "I wondered," he said, "whether our city is what it should be with all these centers of spiritual influence. A minister of the gospel had been asked to run for the position of alderman. One man had come to him and said, 'Don't neglect your ministry. Don't try to do your own work and the devil's work too.' "But," said Mr. McIntosh, "I believe he was mistaken in thinking it is the devil's work to manage the city of Ottawa. I think the management of our city is God's work, and there are enough evangelical churches in the city to carry it out. There may be no organic union but there is an organization in Ottawa that was instrumental in bringing about a reduction of licenses and had influence in effecting other reforms. The speaker on behalf of the denomination he represented congratulated the congregation on their diamond jubilee.

Rev. A. A. Cameron, representing the Baptist church, referring to the previous speaker, said he felt the new chief had good backing when he had Rev. Mr. McIntosh at his back and was well supported when he had the Federated churches to rely upon. In hearty terms Rev. Mr. Cameron offered his congratulations to Knox church and hoped for it as bright a future career as it had enjoyed in the past.

Rev. Mr. Lett, on behalf of the Methodist churches, offered his congratulations and recalled many happy remembrances of associations with Knox church pastors and people.

#### Lindsay Notes.

Presbytery had the pleasure of a visit from a much esteemed ex-presbyter, Mr. J. M. Duncan, of the S. S. Publications, who gave an instructive address on the subject of S. S. Teacher training.

The Rev. John Sharp, M. A. was nominated for the chair of Apologetics and Church History in the Presbyterian College, Montreal.

The Rev. A. C. Wishart of Knox Church, Beaverton, is making an important visit to Chicago and will return next week with an helpmeet. We offer hearty congratulations.

The good work and fine spirit of Rev. J. M. Cameron, late of Wick, was recognized by the adoption of an appreciative address by Presbytery on the occasion of his withdrawal from active work within the bounds.

The congregations of Wick and Greenbank have decided to call Mr. D. K. Keith of Leamington, Ont. It is to be hoped that Mr. Keith will accept and we can assure him he will receive a warm welcome in Lindsay Presbytery.

Rev. H. H. Turner of Kirkfield, and Rev. Jas. Wallace of Lindsay have been suffering from severe colds, which have kept them from their work at an unusually busy time, and also, no doubt, from partaking of many of the joys of the festive season.

A special meeting of Lindsay Presbytery was held in Sunderland on Thursday, Jan. 3rd to deal with Rev. W. M. Reid's resignation of the charge of Leaskdale and Zephyr. Mr. Reid is at present serving the H. M. C. in Michel B. C. under leave of absence. He finds his health much improved by the change of climate and desires to be free to remain longer in the West.

#### Round About London.

Dorchester has resolved to add \$25.00 to the stipend of Rev. Wm. M. Kay and Port Stanley \$50.00 to that of Mr. Courtenay.

It is expected that Proof Line and Bryanston, the charge ministered to for so many years by Mr. Little will in a short time extend a well-known minister of the church a call.

West London Presbyterians are greatly pleased with the new Sabbath evening service conducted by Rev. T. Nixon, of Hyde Park and Komoka, West London will yet be an important station.

Belmont and Kilmartin, under the pastoral care of Rev. Jno. Currie have had a good year. This congregation will also undertake the support, in part of a Foreign Missionary. About \$400 has been promised for this purpose.

The Rev. Wm. McKay of Dorchester and Crumlin, who was in very poor health in the early months of last year is greatly improved and is again carrying on his work with much of his old time vigor.

The Rev. Dr. Mackay, the foreign secretary of the Presbyterian Church in Canada has been visiting Westminster congregation, Dr. McCrae's parish. He preached on the 18th and as a result of his work the congregation will undertake the support of a missionary in part, in addition to their present generous giving to missions.

An adjourned meeting of the Presbytery of London, will be held in Knox Church, St. Thomas, on Tuesday, Jan. 24th, 1905, at 10 o'clock in the forenoon to consider the report of the committee appointed to visit Chalmers' Church, Cowal, and McBride's Church, and the West Lorne case and other emergent business.

The congregation of Ailsa Craig, of which Rev. W. H. Geddes is pastor, has recently put in a fine new vocalion in their church. The instrument is giving great satisfaction. This congregation contributes largely to the support of Mr. Bruce of Honan. There is a fine missionary spirit in the charge.

Two elders were recently ordained and inducted in the Riverside congregation. Along with Melbourne Riverside forms the charge of Rev. T. R. Shearer, who came to us from Manitoba. The anniversary services at Melbourne were this year conducted by Dr. McCrae and were very successful.

The anniversary services of Cowal was held recently. The preacher was Dr. McCrae, of Westminster Church. The free will offering was the largest in the history of the congregation. The Rev. S. Lawrence, the pastor, is greatly encouraged in his work.

A committee of the London Presbytery is to visit Cowal and McBride's Church, in the near future, in regard to the holding a service at Lawrence Station, which has been somewhat of a disturbing element in the life of the charge. It is hoped this matter may be happily and finally settled at the next meeting of the Presbytery.

It is pretty generally believed that St. Paul's Church, Hamilton will succeed in taking Mr. Drummond of St. Thomas from us. His departure will be greatly regretted by his brethren in the Presbytery of London, and by the whole of Western Ontario. He is recognized on all hands, as an earnest pastor, a very able preacher and a very cultured Christian gentleman in every sense.

#### British and Foreign.

The death is announced, in her 91st year, of Miss Jane Ewart of the Ewarts of Craighleuch.

The Rev. M. C. Campbell, minister of Tarrbert U. F. Church has resigned his charge for one in the colonies.

Stow parish minister has got his stipend increased from 22 to 25 chalders.

There is general satisfaction in Scotland that the Robert Burns Bible is now in the cottage at Alloway.

Fife is admitted to have the oldest living twins—Thomas A. and George Hill Melville, aged 95 years.

A very serious reduction in the shipping output of Belfast is recorded for the last twelve months.

Lord Minto has written thanking the electors of Bedrule and Minto for electing him their County Councillor.

Rothsay Wee Frees do not favour organs, so people wonder what they will do with the organ in the West U. F. Church.

Rev. John Jenkins, of St. Peter's U. F. Church, Dundee, has been granted six months' relief from ministerial duties on account of ill-health.

A first edition of "Robinson Crusoe," in two volumes, realized £121 at an auction sale at Sotheby's.

George Macdonald, LL.D., who has just completed his 86th year continues in extremely feeble health.

A London firm is exhibiting a ruby worth £12,000. It is said to be the finest, both for quality and size in the world.

Sir Henry Campbell-Bannerman says that the expenditure on the Boer War is the real cause of the outcry for protection.

A committee of the House of Commons has reported that there are 21,000,000 acres of waste land in Great Britain, of which at least half are suitable for forestry.

The proverbial association of a "green yule" and a "fat kirkyaird" was borne out by the fact that the deaths in Glasgow in one week lately were at the rate of 27 per 1000 of the population.

At the annual meeting of the Glasgow Highlanders on the 16th ult. the Duke of Argyll said that it was the duty of every citizen to be taught the use of arms if he were not to have conscription.

With a cargo of 18,500 barrels of Canadian apples, the bark Shoda is due on the Thames. She is the first sailing vessel to carry a whole cargo of apples to England.

The coreless apple from the United States and Canada is the latest sensation in the British fruit market. Specimens of the new fruit were expected to arrive before the end of the year, and orders for trees were pouring in from all quarters.

On all the railroads in the United States there were 13,266 employees injured and 8,376 killed during the past year. Of passengers 420 were killed.

In British Methodism there are now 18,330 churches and mission halls, with a total membership, including probationers, of 992,316.

The staff of the United Free Church took possession of the temporary offices in Castle Terrace, Edinburgh, on the 29th ult. The vacated offices have not yet been occupied by the Free Church. Martyr's Church, the oldest Dissenting Church in Edinburgh, which was founded in 1682, held its centenary celebration on the 13th ult. to commemorate the completion of a century of continuous church work.

#### Tobacco and Liquor Habits.

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

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



## Health and Home Hints

### The Homely Girl

There are many different kinds of ugliness or unattractiveness, any one of which often seems insurmountable to its possessor.

There is the girl with poor complexion. She may have presentable features, but her skin is muddy, pimply or freckled. These disorders are often out-grown, are may be cured by hygienic living and judicious treatment.

Ugly hair often spoils an otherwise pretty face. It may be greasy or stingy or dull; reasonable care will correct this. Or the hair may be an ugly color. A great many girls suffer agonies over red hair. Such girls should recall that some of the most attractive women in history have had red hair.

By giving it scrupulous care, arranging it becomingly and dressing in suitable colors, red hair may generally be made a crowning beauty.

Then there is the ugly features; scrawny and angular, or fat and shapeless. The possibilities of a lovely face are often ruined by either of these extremes. In these cases, proper living is again the remedy; sensible food, plenty of fresh air, mild exercise. Becoming clothes often go a great way toward hiding figures so ugly as almost to amount to actual deformity.

But the particular form of ugliness I wish to speak of, is that which confines itself to so-called 'homely' features, which, in the common walks of life at least, must be endured.

There is an old story of a rich woman, notoriously ugly, who became beautiful by spending her days either in her flower garden or conservatory. Her face gradually assumed the sweet humility and winning grace of the blossoms she cared for. Undoubtedly there is truth behind this pretty tale. A homely girl must possess lovely traits of character to compete with her beautiful sister. She must pay strict attention to details. Her dress should be modest and becoming in fashion and color, her hair scrupulously neat, her carriage erect and graceful, her voice well modulated, her manners gentle and unobtrusive. These things may all be acquired by even the homeliest girl and will go far toward making her attractive.

But the vital point lies in her own soul. She must be beautiful at heart, she must read elevating thoughts, she must look at inspiring pictures, she must listen to uplifting utterances. If she cannot afford de luxe editions of masterful poetry and prose,

paper-bound copies may be bought for a pittance, or secured at the public library. If painted pictures are not available, Nature beckons her. If great orators are beyond here reach, the voices of bees and birds, the sigh of trees, the murmur of brooks are fit accompaniment to the sublimest words men ever penned.

She must forget how to frown and learn to smile. She must repress the angry or fretful words, and discover the delight of bestowing an unexpected endearment. She must not expect attentions, but be eager to render them. Above all, she must be interested in something, heart and soul, brain and body. Forget, as far as may be, herself in some congenial employment. Whether it be music, or the making of pincushions, painting or the raising of onions; Literature or stamp-collecting; let it be to her the object of tender solicitude and devout faith.

For there is no beautifier which is equal to a genuine interest in something—anything. It lends the sparkle of eagerness to the most lack lustre eye; it puts vivacity into the most listless expression, and makes the ugliest features interesting.

And when this interest is a noble, inspiring one, when it gives the intellect the wings of angels, when it expands the soul and broadens the spirit until a heavenly glow obliterates all thought of features or figure, then may the homely girl rejoice; for she possesses a charm which not the most queenly of beauties can challenge, and which she may still retain when the sheen and glitter of physical loveliness are long since forgotten—Marion Carr Schenck, in 'Medical Talk.'

The China Inland Mission had on January 1, 1904, in 199 stations in China, 743 missionaries, men and women, besides 15 still engaged in study, and 25 engaged in home work or not assigned to stations; 465 of its missionaries are women. The receipts of the society for 1903 were \$225,458 30. It reports the number of conversions in its stations in China in 1903, at 1,700. Ten years ago, the annual number of conversions was about 700. Comparison of the two figures suggests that the powers of evil prepared the way of the Kingdom when they sought to barricade it by that terrible outburst of 1900.

The church of England Zenana Missionary Society has Bible Women in many South India villages. One is a village many miles from the nearest Christian church, so that she cannot go to church at all. Another is of low caste and therefore must live outside the village where she works. By walking six miles she can attend church, however, every Sunday. Such workers, patient, earnest, but lonely and isolated, are the ones who are laying hold upon heathen woman in South India, and they need all the sympathy that Christians can give them.

The son of a Mohammedan Afghan robber chief has left his father's castle, crossed the frontier, and made public profession of faith in Jesus Christ at the C. M. S. mission in the bigoted Mohammedan city of Peshawar. He has done this at the imminent risk of being shot by his angry father, and he is himself still little more than a half-tamed savage, liable to lose control of himself when anything stirs his wrath. Yet there he is to-day trying hard to be humble, gentle, and Christ-like. He is therefore within reach of the prayers of Christians.

"God is not short of money for missions; neither are the bulk of Christians short of money. Hard hearts rather than hard times cause the trouble."

## Pale Weak Girls.

### Obtain Bright Eyes, Rosy Cheeks and Perfect Health Through the use of Dr. Williams' Pink Pills.

Miss Jennie Burrows, Rigault, Que., says: "I write to thank you for the wonderful benefit your Dr. Williams' Pink Pills have done me. I am now 22 years of age, but from the time I was fourteen I did not enjoy good health. A couple of years ago while attending school I grew worse, and the Sisters in charge called in a doctor. After treating me for some time, without any improvement, he told me that I would have to discontinue my studies. When I got home I was sent to Caledonia Springs. The first month I was there it seemed to help me, but, like all the medicine I had taken, the help was only temporary, and I relapsed into former condition. I grew so pale and wax-like that strangers called me the wax-figure. My heart would beat so violently that I could hear the noise it made. I was so weak I could not walk a block without support, or without resting two or three times. My head would sometimes ache so violently as to almost drive me wild, and at other times I would grow so dizzy that I could not stand. All this time I was taking treatment, but all the time I was getting worse, and hardly hoped ever to be better again. At this time I read in a newspaper of a somewhat similar case cured by the use of Dr. Williams' Pink Pills, and I determined to try them. By the time I had used a half dozen boxes I had improved a great deal. From that on, week by week, I gained in health and strength, until by the time I had used eleven boxes I was enjoying better health than I had done for years. I am now well and strong, and thank God for the blessing of good health your wonderful Dr. Williams' Pink Pills have conferred upon me. I would strongly advise every weak and ailing girl who reads this to lose no time in taking Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills cured Miss Burrows because they made the rich red blood necessary to drive disease from the system. These pills go straight down to the root of the matter in the blood and cure that. That is why they cure all troubles due to bad blood, Anaemia, paleness, eruptions of the skin, palpitation, headaches, kidney trouble, rheumatism, neuralgia, and a host of other troubles all due to bad blood, and are speedily routed from the system by the rich, red blood made by the use of Dr. Williams' Pink Pills. Don't take a substitute: see that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around each box. If in doubt you can get the pills by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

## Try the New Gillette Safety Razor,

A new idea in shaving. No Stropping. No Honing. Always a Sharp Blade.

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\*Let the GOLD DUST Twins do your work.\*



Are you a slave to housework?

## GOLD DUST

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

Made only by THE W. K. FAIRBANK COMPANY, Manufacturers of COPCO SOAP (toilet cake).

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**  
 Calgary,  
 Edmonton, Strathcona  
 Kamloops, Vernon,  
 Kootenay, Fernie, B.C.,  
 Westminster, Chilliwack  
 p. m.  
 Victoria, Nanaimo Feb.

**SYNOD OF MANITOBA AND NORTHWEST**  
 Portage la Prairie, 8 March.  
 Brandon, Brandon,  
 Superior, Port Arthur,  
 March.  
 Winnipeg, Man. Coll., 2 d Tues 11-mo.  
 Hook Lake, Pilot M'd., 2 Tues. Feb.  
 Glenboro, Treheine, 8 Mar.  
 Portage, P. La Prairie, 25th Feb.  
 Minnedosa, Minnedosa, 17 Feb.  
 Melita, Canivale Feb. 03.  
 Regina, Regina Feb. 03.

**SYNOD OF HAMILTON AND LONDON.**  
 Hamilton, Knox Hamilton Jan. 3 10 a.m.  
 Paris, Paris Jan 10 10.30  
 London, St. And. ch. 6th Dec. 10.30 a.m.  
 Chatham, Chatham, Dec. 13 10 a.m.  
 Stratford, Knox, Stratford

**SYNOD OF TORONTO AND KINGSTON.**  
 Kingston, Belleville 13 Dec.  
 Peterboro, Peterboro, 13th Dec. 9 a.m.  
 Whitby, Port Perry Jan. 18 10 a.m.  
 Toronto, Toronto, Knox, 2 Tues. monthly.  
 Lindsay, Lannington 8th Dec. 11 a.m.  
 Orangeville, Orangeville, Jan 10  
 Barrie, Barrie Dec 13 10.30 p.m.  
 Owen Sound, Owen Sound, Division St,  
 6 Dec 10 a.m.

**SYNOD OF MONTREAL AND OTTAWA.**  
 Quebec, Que. St. Andrews, 13 Dec. 3 p.m.  
 Montreal, Montreal, Knox 13th, Dec 13  
 9.30 a. m.  
 Glengarry, St. Elmo 13th Dec. 7  
 30 p.m.

**SYNOD OF THE MARITIME PROVINCES**  
 Sydney, Sydney,  
 Inverness, Whycoconagh

**SYNOD OF THE MARITIME PROVINCES**  
 P. E. I., Charlottown, 3 Feb.  
 Pictou, New Glasgow,  
 Wallace, Teganogochie  
 Truro, Truro,  
 Halifax, Halifax 80 Dec.  
 Lunenburg, Lunenburg 3 May 2.30  
 St. John, St. John 18th Oct. 10 a. m.  
 Miramichi, Campbellton June 27 p.m.

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**Toronto.**  
 Joseph Phillips, President.

**A Great Club Offer.**

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

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

The Dominion Presbyterian,  
 Ottawa, Ont.

**CANADIAN PACIFIC.**

**THE MERCHANT'S BANK OF HALIFAX**  
 After January 1st 1901.

**The Royal Bank of Canada**  
 Incorporated 1869.

**HEAD OFFICE HALIFAX N.S.**  
 President: Thomas E. Kenny Esq  
 General Manager: Edison, L. Pence.  
 (Office of General M'gr., Montreal, Q.)  
 Capital Authorized \$3,000,000.00  
 Capital Paid up — 2,000,000.00  
 Reserve Fund — — ,700,000.00

**TWELVE TRAINS DAILY** (except Sunday)  
 BETWEEN  
**OTTAWA AND MONTREAL**  
 FROM UNION STATION  
 Leave Ottawa 4.15 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.  
 6.30 p.m. Sunday only.

**EIGHT TRAINS DAILY** (except Sun)  
 Between Ottawa and Almonte, Arr-  
 prior, Renfrew and Pembroke.  
 Leave Ottawa (Union)  
 1.50 a.m. daily  
 8.30 a.m. daily except Sunday.  
 1.15 p.m. daily,  
 5.00 p.m. daily except Sunday.  
 Through connections to all New Eng-  
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**THE CANADIAN NORTH-WEST**

**HOMESTEAD REGULATIONS.**

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

**ENTRY.**

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

**HOMESTEAD DUTIES.**

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

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

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

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

Every homesteader who fails to comply with the requirements of the homestead 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.

**W. W. CORRY,**

Deputy Minister of the Interior.

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

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- (4) Three weeks' Creamery course-Dec. 1st, 1904.
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- (6) Two weeks' course in Stock and seed Judging-Jan. 10, 1905.
- (7) Four weeks' course in Poultry Raising-Jan. 10th, 1904.

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SEALED TENDERS addressed to  
the undersigned and endorsed "Tender  
for Toronto Island Breakwater Exten-  
sion," will be received at the office until  
Thursday, January 20th, 1905, inclusive,  
for the construction of an extension to  
the Breakwater on South side of  
Toronto Island, City of Toronto, in the  
County of York, Ontario, according to  
a plan and a specification to be seen at  
the office of H. A. Gray, Esq., Engineer  
in charge of harbor works, Ontario,  
Confederation Life Buildg, Toronto,  
and at the Department of Public Works,  
Ottawa.

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

An accepted check on a chartered  
bank, payable to the Honorable The  
Minister of Public Works, for seven  
thousand dollars (\$7,000.00), must ac-  
company each tender. The cheque will  
be forfeited if the party tendering de-  
cline 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,  
FRIDY GELINAS,

Secretary.

Department of Public Works.

Ottawa, December, 23, 1904.

Newspapers inserting this advertise-  
ment without authority from the De-  
partment, will not be paid for it.

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