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SERVICE AND SIGHT.

It were not hard, we think, to serve Him,
 If we could only see!
 If He would stand, with that gaze intense
 Burning into our bodily sense,
 If we might look on that face most tender,
 The brow where scars are turned to splendour,
 Might catch the light of his smile so sweet,
 And view the marks in his hands and feet,
 How loyal we should be!
 It were not hard, we think, to serve Him,
 If we could only see!

It were not hard, He says, to see Him,
 If we would only serve;
 "He that doeth the will of Heaven,
 To him shall knowledge and sight be given!"
 While for His presence we sit repining,
 Never we see His countenance shining;
 They who toil where His reapers be
 The glow of His smile may always see,
 And their faith can never swerve.
 It were not hard, He says, to see Him,
 If we would only serve.

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January 1, 1905

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MARRIAGES

At Listowel, Ont., on Feb. 15 1905, Robert Cassels, son of the late R. S. Cassels, of Toronto, to Helen Nettie, only daughter of James Lee, Listowel.

On Feb. 16, 1905, by the Rev. Dr. Mowat, F. J. Hood to Phemia, second youngest daughter of William Gruer.

On Tuesday, Feb. 14, at 82 Hannah street east, by the Rev. E. A. Henry, John Mackenzie Gow, second son of the late Wm. Gow, of Edinburgh, Scotland, to Rose Alice Baine, daughter of the late James Baine, Hamilton, Ont.

At the residence of the bride's parents, Mr. and Mrs. Robt. Craig, Danforth, by the Rev. D. B. Macdonald, Janet Craig to William W. Richardson, all of Scarborough.

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

At 24 St. Matthew's avenue, Hamilton, Ont., by the Rev. J. A. Wilson, of St. Andrew's, William Henry Scheer to Lizzie Rankin Leckie, second daughter of Mr. and Mrs. Campbell Leckie.

On Feb. 20th, by Rev. W. T. Wallace, Mr. William C. Sutton, Toronto, to Mabel V., daughter of James C. Garner, New York City.

At the home of Mr. Thomas Fry, Campbellford, Ont., on Feb. 21, 1905, by the Rev. A. C. Reeves, F.A., Alexander Beattie to Nettie Orthesa Fleming, both of Campbellford Ont.

At the manse, Campbellford, Ont., on Feb. 22, 1905, by the Rev. A. C. Reeves, B.A., James Hay to Elizabeth B. Wallace, both of Seymour, Ont.

On Thursday, Feb. 2, 1905, by Rev. W. J. Clarke, Mr. W. M. Spence to Miss Mabel Blanche Richards.

At Jayside, on Feb. 1, 1905, by Rev. I. Benton, of Moose Creek, John Raney, of Avenmore, to Miss Alice Sauve.

At the manse, Taylorville, Ont., on Feb. 1, 1905, by the Rev. J. A. Laverie, Mrs. Jennie Baron to Wm. Gerard, of Rockliffe Park.

At the residence of the bride's parents, "Sunny Acres," Guelph, Ont., on Feb. 1, 1905, by the Rev. E. J. M. Glassford, of Chalmers Church, assisted by the Rev. Dr. Wardrop, George B. McCalla, of St. Catharines, and Mabel, youngest daughter of Mr. James Watt.

At the residence of the bride's father, on Feb. 2, 1905, by the Rev. J. S. Scott, of St. Andrew's Church, W. A. Stevens, of Chatham, Ont., to Winifred, second daughter of Thomas Symington, of Sarula, Ont.

On Jan. 19, 1905, by the Rev. Dr. Moore, D.D., Mary Ida Evelyn, eldest daughter of P. G. Nash, of Aylmer, Que., to Edwy Kenny Stewart, accountant, Carleton Place, In Whittby, Ont., on Feb. 8, 1905, by the Rev. Dr. Abraham. M. Elena, daughter of Mr. Jeremiah Lick, to Mr. I. Wray, of Minto, Man.

At the home of the bride's parents, Seymour East, Ont., on Feb. 15, 1905, by the Rev. A. C. Reeves, B.A., Peter Dyer Nelson, of Seymour, to Maggie May, daughter of Andrew Milne, of Seymour.

On Feb. 15, 1905, at the home of the bride's parents, Seymour East, Ont., by the Rev. A. C. Reeves, B. A., Thomas Sarsinson, of Peterborough, Ont., to Minnie, daughter of James Ketchen, of Seymour.

At the residence of the bride's father, on Wednesday, Feb. 8, by Rev. A. C. Wishart, William Frederick Keith, of Gamebridge, to Jennina Walls, daughter of Wm. Walls, of Mara.

On Feb. 8, 1905, at Eglington Presbyterian Church, Chas. S. Morrison to Lily Stephenson, by Rev. A. P. Brice.

DEATHS

In New York, on Feb. 22, 1904, John, son of the Rev. R. S. Macanay, Edinburgh, Scotland, and brother of W. B. T. Macanay, Westmount.

At St. Andrew's East, Quebec, on Feb. 3, 1905, Peter James, eldest son of the late Peter E. MacMartin.

At the general hospital, of pneumonia, on Feb. 5, 1905, J. Burt Selmerland, eldest son of the late James B. Selmerland.

At North Georgetown, Que., on Jan. 24, 1905, Elizabeth Macdonald, beloved wife of Robert Anderson, aged 24 years.

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

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FRED. GELINAS,

Secretary.

Department of Public Works,
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Note and Comment.

The London Times, after giving the facts regarding the remarkable union of seven Presbyterian churches in India remarks: "This is the first occasion in which churches of Europe and America have united." It may be added that it is the first instance of churches of Europe, Asia, and America uniting under one General Assembly.

Messrs. Crossley and Hunter, evangelists, in response to the united invitation of the evangelized churches of the town, held evangelistic services in Truro, N.S., for several weeks at the first of the year. The meetings were solemn and impressive; the whole town was deeply moved, and before the close of the services the names of 880 persons who had professed conversion, were handed to the pastors of the different churches.

The revival in Wales has produced an unprecedented demand for the Bible. One bookseller writes to the British and Foreign Bible Society in London, under pressure that is unmistakable, although he stumbles somewhat in choosing his words: "Please send them at once. Great demand for Bibles now the revival is doing such havoc (!) in our midst." The orders for Scriptures received by the Bible Society from Wales for November and December were three times the amount for the corresponding months last year.

Playing cards seem to be going through the same experience as the drinking of intoxicating liquors. Time was when drink and cards were under the ban chiefly because they were thought to be wicked. But in spite of this widespread belief and crusades based upon it and prosecuted feverently, drink and cards grew in favor. Then came the commercial attack on drink. As soon as scores of the large employers and hundreds of smaller ones began to weed out the drinkers, the drinking habit began to decline—and will continue to decline. Now there is an attack on cards which is diagnosed by the Saturday Evening Post as "intellectual." Influential people who are intellectual, or are striving to be, or are striving to appear to be, are throwing upon cards as "absurd waste of time," as childish and wearisome and fit only for the empty-headed. As there is obvious sense in this criticism, and as public opinion is what the leaders make it, the card-playing mania which had possession of the women and men a few years ago is abating with gratifying speed. It is a silly way to pass any part of an at best brief life, says the journal quoted, and it is undoubtedly right.

In a sermon preached in London, G.B., many years ago the late Rev. Chas. H. Spurgeon gave utterance to the following prediction: "In a few more years—I know not when; I know not how—the Holy Spirit will be poured out in a far different style from the present. There are diversities of operations, and during the last few years it has been the case that the diversified operations have consisted in very little pouring out of the Spirit. Ministers have gone on in dull routine, continually preaching—preaching—preaching; and little good has been done. My heart exults and my eyes flash with the thought that very likely I shall live to see the outpouring of the Spirit: when 'the sons and the daughters of God again shall prophesy, and the young men shall see visions, and the old men shall dream dreams.' Perhaps there shall be no miraculous gifts—for they will not be required; but yet there shall be such a miraculous amount of holiness, such an extraordinary fervour of prayer, such a real communion with God, and so much vital religion, and such a spread of the doctrines of the Cross, that everyone will see that verily the Spirit is poured out like water and the rains are descending from above." The revivals now taking place in Great Britain, notably in Wales, look very much like a fulfilment of this prediction.

The engagement of the world's greatest heiress, Fraulein Bertha Krupp, to Dr. Heck, a medical practitioner of Rheydt, Rhineland, is just announced only to be contradicted. This lucky young lady, the eldest daughter of the late Frederick Krupp, besides a fortune estimated at £55,000,000, succeeded to the bulk of her father's vast possessions—enormous steel works, rich mines of coal and iron, gigantic shipbuilding yards, miles and miles of sweeping country, and a flourishing line of shipping. The heiress of all this wealth—a handsome, fair-haired girl of modest and retiring manners—is only nineteen years old. She takes a serious view of life, and devotes most of her time and energy to the welfare of her many employees. She lives with her mother and sister at the Villa Hugel, a superb palace built by her father, who was a lover of art and luxury, and crammed his magnificent home with artistic treasures gathered in every quarter of the globe. In the midst of all this splendour Miss Krupp occupies two small rooms plainly furnished in white wood, the only decoration being a wealth of flowers.

Mr. Henry Stimson, in the Atlantic Monthly presents very forcibly the disadvantages of being rich. After stating various phases of the subject he says: "But after all the chief danger from wealth is to the possessor. The old word as to the difficulty of the rich man's entering the kingdom of heaven still stands. The millionaire is the man whose sensibilities are dulled, and whose heart is most exposed to corrosion. He is compelled to live in a world of his own, whose standards are artificial, ideals are low, restraints are few and feebly applied, conventionalities control, and truth is rarely spoken to his ears." Senex Smith in the Herald and Presbyterian "improves" this deliverance by saying "Even our wealthy men who get rich honestly, and use their millions benevolently, have many peculiar trials. They are envied by their poorer neighbors. They are exposed to constant criticism, suspicion and misrepresentation. I believe that the happiest men in this free land of ours are the intelligent laborers who earn their daily bread and are content with such things as they have." The trouble is that in these days of strenuous rush after the almighty dollar it is somewhat difficult for the average man to be "content" with such things as he has.

Fifty years ago the Supreme Court of the United States gave the following deliverance in favor of laws safeguarding the Sabbath rest: "Laws setting aside Sunday as a day of rest are upheld, not by any right of the Government to legislate for the promotion of religious observances, but from the right to protect all persons from the physical and moral debasement that comes from uninterrupted labor. Such laws have always been deemed beneficial and meritorious, especially to the poor and dependent, to the laborers in our factories and workshops, and in the heated rooms of our cities, and their validity has been sustained by the highest courts of the States." There can be no doubt that the working classes are the people who will suffer most severely from the secularization of the Sabbath. They should watch with jealous care every effort made by the worshippers of Mammon to deprive them of their Sabbath rest; and that is just the danger which faces them in these days of unhallowed lust for gold.

Denver, Col., has had a great evangelistic campaign, under the leadership of Rev. Dr. Chapman, with results very much akin to those which have marked the Torry-Alexander campaign in Great Britain. Two features of the campaign are specially worthy of note. One was when 2,000 men and women headed by Salvation Army lassies, the evangelists and their Gospel singers, marched through the "Red Light" district, a part of the city given over to all sorts of sin and vice. The revivalists sang the old familiar hymns, "Jesus Paid It All," "Open Wide the Door," "Pass Me Not, O Gentle Saviour," etc. Doors and windows of

houses were thrown open and men and women heard the sacred names used in praise and prayer instead of in blasphemy, as is usual in this district. The march through was followed by a great mass meeting in the Curtis theatre, which continued till long after midnight. Another feature was the "Day of Prayer," on January 20th, when the civic officers, the business houses, public schools, and in some cases liquor saloons, were closed, and great meetings were held in the chief centres of the city. Dr. Chapman described the demonstration as "the greatest day of prayer" he had ever seen in all his ministry. Would it be possible to hold such a day of prayer in Ottawa?

Rev. Dr. Campbell Morgan has been "sizing up" the great religious revival in Wales, and after noting some of its more prominent features, sums up his conclusions in the following terms: "The lesson of this movement appears to be, 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.' There are diversities of gifts, but the same Spirit, and the Spirit worketh where and how he will. We put young men through a long and costly course of training for the ministry, and this is well, but here is a young Welsh lad, fresh from the coal mines, through whom the Spirit is speaking in Pentecostal power. No elaborate preparation and machinery are necessary for revival. Pentecost had no paid preachers, no choir or organ or machinery of any kind, and yet it stands as the wonder of the Church to this day. 'Singing, prayer, testimony'—these are still the vital means of revival. Every pastor and congregation and little group of Christians anywhere can use them. Let us use them in faith and with fervency, and they will prove channels through which divine grace will pour in upon us in a flood. Let us submit ourselves absolutely unto the Lord, and God will blow his breath through us and we shall be filled with the Holy Spirit and shall begin to speak as the Spirit gives us utterance."

Rev. W. J. Dawson, one of the foremost Congregational ministers of England, has come to the United States to engage in a four months' evangelistic campaign. In what may be regarded as a farewell address at Highbury Quadrant, he sketched the program of his American tour and gave utterance to his sentiments and motives in the following terms: "Some of the older people, he thought, were hard to change—they thought him a fanatic. Why could he not go on preaching admirable cultured sermons to them and gaining their admiration? No, he could not do that, he should not have the joy and reality he now had in his ministry, in seeing souls saved. To the young he appealed for more evangelistic fervour; their churches must not be clubs, but fighting forces. The best thing was to win others for Christ." He recently declared that "Of all the errors that have wrought ruin to the church none has been more fatal than the tacit admission that the work of the minister is a thing separate from the work of the evangelist." The Canadian Baptist notes what the Rev. Mr. Dawson says, adds: "The writer could have added with a great amount of force and truthfulness that the error is alarmingly wide-spread, so much so that a revival is needed along the line of awakening pastors of different denominations to their responsibility and capability of using evangelistic methods in their own individual work. Too frequently pastors get into the habit of thinking that they are unqualified to the special work of bringing men and women to decision in the matter of entrance into the kingdom, whereas, they but need to give themselves heartily to it to find out that they have all the qualifications necessary. What place has any man in the ministry of the Gospel who has neither the inclination nor the ability to lead men into the possession of Salvation?"

The word from Jamaica, W.I., is that the people there have been suffering from cold with the thermometer as low as 68, in the day time. What would they have said about the 20 below zero and upwards—excuse the bull, downwards—which we enjoyed (?) in Canada?

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

CHURCH SCHEMES.

Rev. Robt. H. Warden, D.D.

The present church year ends on Tuesday, 28th February, and a new year will have commenced before this issue of the Dominion Presbyterian reaches your readers. There is a tendency upon the part of many congregations and their office-bearers to put off doing anything for the missionary, benevolent and educational work of the church until many months of the year have gone by, in consequence of which one or more of the schemes suffers considerably. To give early information regarding the matter I submit herewith a statement of the amounts required—western section—for the year beginning 1st March, 1905. One or two of the items may be slightly modified in connection with meetings of some of the committees of the church within the next fortnight. The statement, however, is substantially correct.

Home Missions.....	\$135,000
Augmentation of Stipends.....	30,000
Foreign Missions, (not including W.F.M.).....	90,000
French Evangelization.....	24,000
Pointe-aux-Trembles schools.....	12,000
Theological Colleges, viz:	
Knox.....	12,000
Queen's.....	6,500
Manitoba, (from Ontario and Quebec).....	2,800
From Maritime Provinces.....	\$ 200
From N. Western Synods.....	6,000
Ministers' Widows' and Orphans Fund (over and above Ministers' Rates and Interest from Investments).....	15,000
Aged and Infirm Ministers' Fund (over and above Ministers' Rates and Interest from Investments).....	15,000
Assembly Fund.....	7,500

I have no hesitation whatever in stating my deliberate conviction that the total contributions for church schemes can be doubled for the year on which we are about to enter, provided, first, that we have hearty co-operation, and, second, a systematic plan adopted in every congregation whereby our people will have the opportunity of contributing at least once a month. Every now and then we have letters from intelligent members of our church—and of late these have been much more frequent than formerly—suggesting or urging that steps be taken by all Presbyteries with a view to the immediate introduction in congregations of some systematic plan of raising money for the church's work. The circumstances of congregations so greatly vary that what may suit one may be altogether unsuitable for another, and yet it seems to me, generally speaking, even in most country districts, not to speak of towns and cities, there ought to be no practical difficulty in the way of people contributing at least once each month. Many of our members, who now contribute only \$6 or \$12 a year, because they only have the opportunity of doing so annually, will be sur-

prised at the amount even they, themselves, will contribute if the opportunity is afforded each month.

Not only is system desirable—and a system which embraces frequent giving—but it is also of great importance that a systematic effort be made by office-bearers to reach everyone in their respective congregations earning money. It is very generally the case that the number in a congregation contributing to the schemes of the church is very much less—in some cases one-half or one-third—than the number contributing for congregational purposes. In some places, at any rate, this is the result of a lack of system in endeavoring to reach all who have it in their power to give for mission work.

I am perfectly satisfied that if in congregations where such system does not exist, ministers and office-bearers were to spend a little time in the next few weeks in carefully considering the matter and in introducing among their people such a system as is likely to be suitable, the increase in contributions for the work of the church would be a great surprise to all.

If it be the case that the intention of Christ in founding a church was that it might be a missionary society, propagating His gospel all over the world, surely it is reasonable to expect that the office-bearers of our congregations will seek to further this intention by organizing systematic plans whereby means may be got to raise up and train earnest men and women who shall go out as missionaries of the Cross, and in supporting these missionaries in their efforts in our own and other lands to bring men to a knowledge of the Saviour. The importance cannot be too strongly emphasized of beginning now at the opening of a new year instead of delaying until many of its weeks and months have gone by.

First, systematic giving; second, monthly giving; third, quarterly remittance.

"Bring ye all the tithes into the storehouse that there might be meat in miny house and prove Me now herewith," saith the Lord of Hosts, "if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

Toronto, 25th Feb., 1905.

THE WELSH REVIVAL.

If you ask me the meaning of the Welsh revival, I say, it is Pentecost continued, without one single moment's doubt.

But let me speak of the thing itself.

I left London on Monday, reaching

Cardiff at 8.30 that evening, and my friend who met me said to me, "What are you going to do? Will you go home, or will you go to the meeting?" I said, "What meeting?" He said, "There is a meeting in Roath Road Chapel." "Oh," I said, "I would rather have a meeting than home." We went. The meeting had been going on an hour and a half when we got there, and we stayed for two hours and a half and went home, and the meeting was still going on, and I had not then touched what is spoken of as—it is not my phrase, but it is expressive—the "fire zone." I was on the outskirts of the work. It was a wonderful night, utterly without order, characterised from first to last by the orderliness of the Spirit of God.

But it is of Tuesday that I would specially speak. I was the whole of that day in Clydach Vale, spending eight hours in actual meetings, and the rest of the time in the company of Evan Roberts, whom God has so wonderfully raised up. Arriving in the morning in the village, everything seemed quiet, and we wended our way to the place where a group of chapels stood. Oh, the chapels, through Wales! Thank God for them! And everything was so quiet and orderly that we had to ask where the meeting was. And a lad, pointing to a chapel, said, "In there." Not a single person outside. Everything was quiet. We made our way through the open door, and just managed to get inside, and found the chapel crowded from floor to ceiling with a great mass of people. What was the occupation of the service? It is impossible for me to tell you finally and fully. Suffice it to say that throughout that service there was singing and praying, and personal testimony, but no preaching.

The Rev. J. Hudson Taylor, founder of the China Inland Mission, has been resting in quiet retirement in Switzerland during the past four or five years on account of a complete breakdown in health, which rendered him quite unfit for work of any kind. During the past few weeks, however, he has been feeling so much better that he has decided once more to undertake the journey to China. He is returning to England, and after a very brief stay, hopes to set out early in the month for the land which he first entered as a medical missionary fifty-one years ago. He will travel by way of America, and be accompanied by his son, Dr. Howard Taylor, and Mrs. Howard Taylor (nee Geraldine Guinness.)

Rev. James Aubrey, of Monkton, has resigned the pastorate of Knox church there and will shortly remove to London. His departure is deeply regretted by the people among whom he has laboured for the past seven years.

CHRIST THE GREAT PHYSICIAN.

The Bible does not call Jesus the Great Physician. But we have fittingly given him that great power in the world comparable with his spirit.

Jesus never denied the reality of sickness and disease. He was not a mere psychologist, persuading people who thought they were sick that there was no such thing as disease. He did not heal all the diseases he met, nor did his disciples spend all their time in healing. They had miraculous power and the world was full of misery, but like their Master, instead of making the healing of disease their chief business, they sought to implant in man those principles of mercy and tenderness which they knew would do far more for the world than any number of miraculous cures in one particular generation.

And this is one of the ways in which Jesus has done most toward relieving the physical sufferings of men. His influence has prompted almost all the medical science and care of the sick which the world has seen. There are no hospitals in the world where his influence has not created them. In China there are asylums for animals, but no hospitals for men except those which missionaries have provided. In Japan and India there are government hospitals, but it was the spirit of Christ which taught the governments, and in our own land the best hospitals are the Christian hospitals, bearing the name of some Christian saint or some Christian denomination which built them or supports them.

And the spirit of Jesus is always a holy spirit, a spirit of wholeness, of health. The joy which Christ creates in the heart, the peace of conscience, the freedom from care, the deliverance from mean selfishness, the contentment of usefulness, and all the other blessings which flow from the love of Christ, are the great medicines in the world. It is true that a close relation exists between our souls and our bodies. We do not need to go to the foolish extreme of denying the reality of our bodies, but we know that a sick soul will often make a sick body, and a well soul a well body.

And Christianity helps hearts because its principle is the principle of harmony, of obedience to the will of God and to the laws in which that will is expressed. It teaches cleanliness, purity, temperance, abstinence, from all that stupefies and impairs. Its doctrine is that the body is the temple of the Holy Ghost, and that is not to be misused or defiled.

But Christ has power over disease beyond all such influence. He can today, as when he was on earth, work in those ways which are natural and orderly enough with him but which men call miraculous. When it is in his plan to do this we may not know, but we have a right to go to him directly in every time of need. When we have done all that human wisdom and power can do, we may not only ask him to bless all that we have done, but to

put forth his power to accomplish what none of our efforts can effect. We are as much justified in praying for such things in the name of Christ and with submission to the will of God, as for anything whatever. The New Testament explicitly encourages prayer in such times of need. But we may not prescribe for God. What wills is best. Sickness and disease and death are not the worst things in the world. Sin and disobedience and falsehoods are.

The Christian Life Not An Easy One.

It is no easy task to be true in spirit and act to Christian vows and duties. Not infrequently those from whom most is expected are the first to show the difficulty of the task and how much there is need of the divine help. The Bible abounds in striking illustrations, and many are afforded by the history of the Church. Sin loves a shining mark, and at its cunningly devised strokes many have fallen in the pulpit and from places of power.

Peter was an apostle of Jesus; he had sat for almost three years at the feet of the Master; he had stood in the ranks of his disciples and had been raised by the Master from the place of a servant to that of a friend; and yet Peter fell, fell from the very heaven of privilege to the hell of denial and cursing. In the presence of such an example as this, the question is pertinent, who, then, is safe? The fact that we hold our integrity with such a frail tenure should put all of us on our guard and lead to caution and vigilance. Almost every day we are reminded how easy it is for seeming great men to become little men by some power to a place of infamy.

The power and the prevalence of sin is not confined to peasants' cottages and among the lowly. The world of man is its empire, and in the eye of God the great are as liable to error as those who are poverty stricken and without influence. We are all men, weak and sinful men, and when we begin to follow Christ afar off, thinking of ourselves more than our vows and duty, the time is not far distant when our light will go out in darkness. It is not detection which constitutes guilt, it is the presence of sin in the heart, a soul broken loose from its anchorage in God.

No one can fully realize how hard it is to live the true Christian life until he rigidly sets about to conform his life to the rules and requirements set forth in the Word of God. It is only when we descend from the general to the particular that the difficulties become so strikingly apparent. All Christians of wealth recognize in a general way the Christian duty of benevolence and charity, but when the command is laid upon them, as upon the rich young man, to "sell all that they have and give to the poor," they, too, like the young man, will turn away sorrowful. It may be easy for one to assent to the fact that it is a Christian duty to refrain from resentment, but when in actual life and experience he

is smitten upon one cheek, it is hard to turn the other also. But the blessed truth remains that it is possible for every Christian to say, and to say it truthfully, "I can do all things, Christ helping me."

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LOVING AND LIKING.

It is possible to love everybody, though there may be people whom we do not like. Loving is a God-given command. It enriches the life of the lover and of the loved. Its practise enlarges the heart and clarifies the mind. Liking calls for mutual tastes, characteristics, sympathies. Our list of acquaintances may include those with whom we are not "compatible," with whom ordinary contact may generate "friction," with whom we are sure we have "nothing in common." We are not commanded to like those persons. We are commanded to love them. Let us begin by obeying that command.—S. S. Times.

Rev. W. J. Clark, First Church, London, Ont., has been delivering a series of instructive discourses on "the Sermon on the Mount," the attendance at which has been very large.



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SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

DELIGHTED IN GOD'S WORD.

By Floyd W. Tomkins, S. T. D.

My devotional reading of the Bible does not profit me as much as I think it ought to... How can I acquire a real delight in Bible reading?

There are several difficulties which often, half unconsciously, block the way to profitable and comforting Bible reading. One is the doubt raised by current agitation regarding the Bible. Against this we must set our face as a flint. No blessing can come from God to one who doubts God. It is one of the struggles which men who read, and have read books, dealing with religious matters must pass through—the struggle of learning what men think and say, and yet keeping the faith of childhood clear and strong. We must go to the Bible, believing that it is God's Book, a message from him to us, if we would receive help.

Another difficulty is that we read too much at a time. "Devotional use of the Bible," and "study of the Bible" are two distinct things, employing different faculties of our nature. When I go to the Bible for comfort or guidance, a short passage, perhaps, only a verse or half a verse, followed by meditation on what is read, will give me more help than reading a whole chapter. It is so full of divine truth that we cannot digest much at a time. There is a great deal of spiritual indigestion amongst Christians.

And yet a third source of difficulty is not carrying the message with us through the day. To read, and to forget, is of no benefit. To read, and to remember and use what is read, is always profitable. A full desire for Bible reading comes in response to prayer and faith and action. Before I read let me close my eyes while I hold the dear Book in my hands and pray. "Dear Lord, give me a message from Thy Word which will help me." Then let me expect and look for help. And then let me keep the help and dwell upon it. It is good, in this regard, often to take some special line of reading. The words of Jesus, the promises of God, the prayers of the Bible, the words from the Cross—such special selections often satisfy when random reading fails. And then when we are in difficulty of any kind, if we will only go to the good Book for help, not only will we never fail to receive it, but our love for this Guide which God has given will increase. We are too much afraid, in these days, of superstition and religious idolatry. The reaction from the credulity of the middle ages has left us cold and unimpassioned. Do not let us be afraid of loving and trusting the Bible. It is God's Word, then it must be a rich treasure of divine power resting in our very hands; a veritable gift from God.—

GIVING OVER THE KEYS.

There is only one safe custodian of our lives. We cannot divide ownership of ourselves with Jesus Christ. He must have all the keys, or he can use none. It is futile to enter upon his service with any chambers of our being locked against him. It means failure to begin a day's work with our plans for that day so fixed that we will not listen to the change which his plans for us may demand. Anything short of entire surrender to him means defeat. Unconditional surrender means victory. Only when the keys are all in the Saviour's keeping is the fortress safe against the enemy. And the wonder is, why we should hesitate to trust him with all. For there is no joy in life that equals that which comes from the victory of self-surrender.— S. S. Times.

WHEN TO BE DOGMATIC.

There are not two sides to every question. The questions for example, that the Devil suggests to you, are not open for discussion. All he wants is that you shall permit a little discussion of them. Campbell Morgan, writing in "A Message to New Converts," says of this: Have one policy with regard to the Devil. Don't argue with him; hit him. If you begin to parley, he is considerably older than you are; his experience is very varied; he will win." Any other advice is from the past-master in argument himself, and is not to be listened to.

HE REMEMBERED HIS PROMISE.

A twelve-year-old boy was invited on a camping trip, says an exchange. His timid mother gave permission on the condition that he would not get into a canoe while away, as she was afraid of it upsetting.

The boy promised, though reluctantly. At the end of ten days came the following letter:

Dear Mother.—I'm having the best kind of a time; and I don't mind a bit about the canoe. Yesterday was the only day I really wanted to try one, for we were going across a little lake to another camp. But they've been teaching me how to swim and Ned said he and I could swim across and let the other four take the two canoes; and so we did and swam back again, too. Wasn't that great? And I knew you'd be pleased to think I remembered my promise. Your affectionate son,

GEORGE.

The great difficulty with thousands in the present day is not that Christianity has been found wanting, but that it has never been seriously tried.—Canon Liddn.

LITTLE JAPS.

Here is a thing which every visitor to Japan at once notices—their love for children.

An American woman who became acquainted with a Japanese mother noticed that she allowed her little children to ramble through the streets at will, and one day spoke of it.

"Why," said the Japanese lady, "what harm can come of it? Our children never quarrel, and no grown person would harm a child."

"But," said the American lady, "the child might get lost."

"That would make no trouble," was the smiling reply. At once she showed how in little children's apparel there were inserted cards and explaining that should they stray, any person finding them will first give them a good meal and then bring them home.— Christian Guardian.

A PRECIOUS HERB.

Two little German girls, Brigitte and Wallburg, were on their way to town, and each carried a heavy basket of fruit on her head.

Brigitte murmured and sighed constantly; Wallburg only laughed and joked.

Brigitte said, "What makes you laugh so? Your basket is quite as heavy as mine, and you are no stronger than I am."

Wallburg answered, "I have a precious little herb on my load, which makes me hardly feel it at all. Put some of it on your load as well."

"Oh," cried Brigitte, "it must indeed be a precious little herb! I should like to lighten my load with it; so tell me at once what it is called."

Wallburg replied, "The precious little herb that makes all burdens light is called 'patience.'"

A LITTLE LIFE SAVER.

Baby's Own Tablets have saved many a precious little life. They are the best medicine in the world for all stomach and bowel troubles, simple fevers and teething troubles and they contain not one particle of opiate or harmful drug. Mrs. Elbridge Lowe, Sheet Harbor, N.S., says: "My baby was always sickly until I began giving him Baby's own Tablets, but they have changed him into a fine, big, healthy child. I am never without the Tablets in the house." The Tablets can be given with perfect safety to a new born babe, and are good through every stage of childhood. If you do not find the Tablets at your medicine dealers, send 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., and get a box by mail post paid.

SPRING FEVER.

Spring Fever is a polite phrase which is made to do duty for a good deal that is simply plain laziness. People are disinclined to much exertion, mental or physical, and they let the early days of spring drift by unimproved, when all Nature is waking to intense and eager activity. On the other hand, there is not the excuse for Nature that there is for humanity, when the pulses beat languidly in the first warm sunshine that follows the snow. Nature ought to be up and doing.

Nature has taken a prolonged nap under the blanket of the snow, lulled to deeper rest by the murmur of the winds, and the fierce slumber-song of many an angry gale. During this period we mortals have been strenuously employed, have had manifold duties on our hands, and have been constantly obliged to wage a stern battle against the cold and to strain every nerve to keep our houses comfortably warm. It is little wonder that when the cold season goes away our energy also wanes, and there is a relaxation which tempts us to a respite of idleness.

Perhaps the best thing most of us women at home can do is to resign ourselves, contentedly, to the pleasant tyranny of the spring-fever, fold our hands and take a lesson in repose. I can see a smile creep over the face of some dear house-mother at this suggestion. Unfortunately most of us have altogether too much desire to be always busy. If we take a day or a week off for a holiday conscience will not enjoy it in peace, and we must engage in fancy work, or reading of an improving kind or must attend instructive lectures, the alternative being that we are easily remorseful about wasted time. Some of us have a craze for toiling every minute.

A great deal of time is put to the very best use in the world when one simply lets the mind lie fallow, and does nothing at all but live.

In our incessant occupation, our flitting here and flying there, our struggle to be continually on the qui vive we lose hold of ourselves. We have no poise, no composure, no tranquility. We need to be placid and untroubled, that we may do and be at our best. Time, for instance, that is spent in sleep is not lost time, though there are people who economize sleep and burn the midnight oil, as if they were not also thus burning away life's candle at both ends. Poor economy this!

At the turn of the season there is, of course, plenty to engage the attention of the home-maker. No matter how ample was the provision of clothing for the children and young people last year, there is a great probability that the little frocks are outgrown by now, the jackets too short and the whole outfit more or less unrepresentable. Sewing machines will be busy for weeks to come in preparing summer wardrobes for mother and children. I have known in all my life but one family who were en-

tirely indifferent to dress, so long as it was comfortable, and who boldly declared that they had no time to spend on fripperies of fashion. They were like Enid in her faded silk, like End's mother in her dim brocade, for the garments they wore came from old stores hidden away in ancestral attics. When anything new was sent them by the thoughtfulness of friends and kindred, they inspected the gift with critical eyes, and observed that Molly or Sue might have made the needed alterations before packing the box, that had arrived by express. Then mother and daughters would sit blithely down to their reading of Greek Mythology, Rollin's Ancient History, and Plutarch's Lives. They were not of this country, these good women nor of any modern era, and I am not praising them or approving them in the least. But they did not have spring-fever.

I fancy we women are just a bit too anxious to be always spick and span, and to have our children dressed with what commends itself to our taste, as in the latest style. The more simply children are dressed the better. The prettier they look in brightness, plumpness and sweetness, the less they need the adornment of an elaborate costume. Plenty of little frocks and trousers, very plainly made, stout and serviceable so that there may be freedom to play, fills the bill for what is actually requisite for the juniors. When the young people come home for the Easter holidays there is to be sure a certain amount of dress-making and dentistry and the like, to be undertaken and carried through, but the care of this should not all fall upon the house-mother. Her daughters and sons should lift some of her little burdens as well as the greater ones, as they approach maturity.

There are two ways of curing spring-fever. One is to rest all one can, stay out of doors in the clear sunlight, do a little gardening, make acquaintance with the birds, and ignore every thought of personal weariness and discomfort. Every physical ailment is heightened and augmented by imagination. If we let ourselves dwell on the thought that we are tired, the weariness will bind us as in chains. Think nothing about self, and go on as if nothing were the matter, is a good prescription until there is some real disorder which demands the surgeon or the doctor. Then send for the best doctor speedily. The other excellent and safe remedy is change of scene. If this is practicable, do not fail to try it. One does not have to cross the ocean or the continent, to take a long and expensive trip, or to leave home for weeks, in order to secure a beneficial change of scene. Sometimes it is enough merely to go a few miles and visit a friend.

No two homes are precisely alike in their internal arrangements, and it is often a decided pleasure to sit down at another person's table and eat food prepared in another person's kitchen.

Every woman knows how tired she gets of her own dinner table, because she knows beforehand what every dish will be; she has very likely prepared the meal herself, and there is in it no element of surprise.

A little visit to an old schoolmate or a relative, two or three days spent at a seaside resort, or in a strange city, will effectually banish spring-fever. Thousands of our citizens will flock to Washington in early March to witness the inauguration of our President, and they will return from the jaunt distinctly improved, and ready to begin the daily round with greater zest and less ennui than heretofore.

A coveted new book may drive away depression, and a visit from a dear old friend be as delightful as one made in one's own person. If friends come, give up everything, and enjoy their society. Before long the days will speed on. February be gone, March and all the promises of another glad season will be here. Away then with spring-fever.

A young Iowa farmer, who some time ago went to Dakota, is home again. While he was land-hunting out in that garden-spot of the world he came upon a boarded-up claim shanty. Upon the door he read this touching inscription:

Fore miles from a nayber
Sixteen miles from a postoffice
Twenty-five miles from a railroad
A hundred and atey from timber
250 feet down tew water
God bless our home

We've gone east to spend the winter
with my wife's folks."

—Burlington, Iowa, "Hawkeye."

Life is not the end; it is the beginning. Earth is the starting point. What shall the end be? Let the day of judgment answer.

"I know that my Redeemer liveth." It is something wonderful just to be sure of God! We can be sure of little if we are not sure of him, and if we are sure of him we are sure of all things—"for all are yours, and ye are Christ's, and Christ is God's." It is better not to begin a new life than, having begun it, to turn back and return again to evil. Better wait the day when, with a complete surrender, there will be no turning back, than by hasty decision take up responsibilities which we are not able to carry.

Under the Patronage of His Excellency the Governor General.

The Fifth Annual Meeting of the Canadian Association for the prevention of Consumption and other forms of Tuberculosis. Will be held

On WEDNESDAY, MARCH 15th, 1905

AFTERNOON:—Railway Committee Room, House of Commons, 3 o'clock.

EVENING:—Normal School Assembly Hall, 8 o'clock.

Lecture by Dr. Adami, Montreal, on
ADAPTION and TUBERCULOSIS.

W. Moore, Sec.

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OTTAWA, WEDNESDAY, 1st MARCH, 1905

"DEAD LINE OF FORTY."

We used to hear of the "dead line of forty" for preachers; but the answer was that some preachers had passed the dead line at thirty, while other preachers were quite alive at seventy.

Prof. Osler, of Johns Hopkin's University, who is going to the University of Oxford, England, has been startling the world with the theory that the best work of the world has been done in the "fifteen golden years," between 25 and 40; that the work of people in the sixties is generally injurious, and that men over 60 should be gently chloroformed out of existence in the interests of mankind! Though by some Dr. Osler's speech is considered a bit of caustic satire, it is being discussed seriously.

Gladstone did a great deal of good work thirty and even forty years after he was 40; and today there are few young men in "the fifteen golden years," between 25 and 40, who could begin to compare with Lord Stratheona at 80 in vigor of mind and usefulness of service.

Prof. Angell, of the University of Michigan, says: "I would like to extend the time of a man's life instead of shortening it. The experiment of killing off old men has been tried in Africa for centuries, and I would suggest to the distinguished physician that civilization has not advanced very rapidly there."

Whether, like Pilate, Dr. Osler is jesting, or not, we must all admit that the years between 25 and 40 truly should be "golden years" of fruitfulness; and everything should be done to emphasize the call to labor before the shadows begin to close in.

Meantime, let us remember that there is a great difference between being sixty years old and sixty years young.

The Canadian Nation.

Canada has taken a step forward as a nation in carving out of the Northwest two new provinces—Alberta and Saskatchewan, and also in deciding to take over, at the Dominion's expense, the defence of Esquimalt and Halifax, on the Atlantic and the Pacific coasts respectively. To relieve Great Britain of this considerable expenditure contributes just so much to Britain's military strength as giving the Mother Country a couple of millions of dollars a year directly; while it keeps the expenditure of the money under the immediate control of Canada, which is the method in accord with Canadian feeling. These steps towards nationhood emphasize what we have so often urged, that Canada is making strides and feeling the influence of vitalizing energy and hopefulness. Presbyterianism has so far done its duty splendidly by the far Northwest. But not yet is the time for flattering. All varieties of educational and other questions loom up on the far western horizon. Is it vanity or self-praise to believe many of these questions of the future may be successfully met half-way by planting everywhere the young saplings of order-loving, liberty loving, Bible-loving Presbyterian congregations?

AN INSUFFICIENT PLEA.

It is a truth of universal application that sinning people, when charged by others for their evil deeds, will make some plea which falls short of acknowledging their full responsibility in relation to particular sins. Each will offer some kind of an excuse, or, more likely, will put the most of the blame on someone else.

The Christian Herald says: "Among the criminals awaiting sentence in Judge McMahon's court in New York a few days ago was a man of aristocratic family and good education. He was charged with larceny, and there were fifteen other cases against him, aggregating four thousand dollars. It was proved that he had previously served four terms in prison, varying from one year to four. The judge said that he had received several letters from people of undoubted respectability, asking him to show mercy to the prisoner because of the high station of the family. The prisoner also put in a plea for mercy, on the ground of 'hereditary moral obliquity.' He said he had begun life with every advantage; he had been gently born and bred; he had been sent to a first-class school, and to the most famous university in the world, yet he had squandered all of his advantages and had sunk to the position of a common thief. He believed that his moral obliquity was a disease which rendered him irresponsible. The judge thought otherwise and sentenced him to five years in State prison. He reminded the prisoner that he plea made his offence all the greater, because he had sinned against light and knowledge. The

principle was sound, though it is too often forgotten by people who have set all their lives under the preaching of the gospel, yet continue impenitent." A similar plea is made by a vast number of people, many of whom charge their bent to wrong-doing to their depraved ancestors. But all such pleading is insufficient. God never pardons any sinner simply because his parents were sinful; nor will God be merciful to an impenitent one merely because his friends petition Him to show mercy.

Gibraltar in Modern Warfare.

The recent war scare arising out of the North Sea incident makes very pertinent the question as to Gibraltar's real effectiveness in a possible war under modern conditions. Mr. C. W. Furlong, the well known artist, recently visited the place, and in the course of an interesting article in The Outlook, illustrated by many of his own drawings, he says:

The possibility of the Rock batteries, with their powerful ordnance and high-angle guns, controlling effectively the fourteen miles of water between her and the African shore, is an open question. It is true that new guns of the most effective design have recently been mounted on her highest batteries, and no one who has seen target practice from the Rock with her smaller guns can doubt the efficiency of these larger ones. None but the highest and most trusted officers definitely know their range, and as questions about heavy ordnance at Gibraltar are not welcomed, and as the rules governing the inspection of her upper works have of late years been so rigid, it is impossible to estimate the value of the batteries at that range. It seems to me there is a fair possibility that vessels at full speed, hugging close the African shore, might get through with comparative safety, even in clear weather; while in dense fogs or storms they could go through unseen. Then, again, the heavy dark mist-cloud, which so often envelops the upper half of the Rock for days at a time, would make accurate aim exceedingly difficult and uncertain. So, as Great Britain could not mine the Straits, but one thing remains to make Gibraltar really the "key to the Mediterranean," and that is, a strong and effective squadron acting in conjunction with the land batteries. This Great Britain has, and I believe her control of the Straits cannot be reasonably questioned.

DAILY READINGS FOR PRECEDING WEEK.

Mon.—A paralytic (Luke 5: 18-25).
Tues.—By word of mouth (Luke 7: 2-10).
Wed.—An afflicted child (Luke 9: 38-42).
Thurs.—On the Sabbath Day (Luke 13: 10-13).
Fri.—A blind man (Luke 18: 35-43).
Sat.—A healed people (Rev. 21: 1-5).

THE REAL SLAVERY.

The first requisite to seeing the force of this passage is a clear understanding as to the persons to whom Jesus spoke. To a hasty reader they appear to be described in contradictory terms, being spoken of first as "Jews," a term always connoting in John earthly conceptions of Messiah, and antagonism therefore to Jesus. Then they are spoken of as believers. But immediately after, Jesus holds out the prospect of their becoming his true disciples at some future time, which implies that they were not so then. And in a verse or two our Lord roundly tells them that they were "of their father the devil," that they "believe him not," and that they "are not of God." But John has been very exact in his designation of these people, and his precision is retained in the Revised Version.

All is clear when we note that the apostle is drawing a contrast between the class mentioned in verse 30 and that to whom he turns in verse 31. He marks the contrast by calling the latter, not the former, "Jews," and still more strongly by using a different construction of the verb "believe" in the two cases. In verse 30 the "many," who were rightly affected by Jesus, "believed on him," which is a very different thing from the bare "believed him" attributed to "those Jews." The one class leaned all their weight on him, and however imperfect their "theology," their trust was genuine and utter. The others simply exercised credence as to Jesus' Messiahship, but their belief had not penetrated deep enough to affect either their love or their spiritual state, and they continued to be "Jews" all the same. The type of "disciples" presented by them is not extinct among us. A "disciple truly" is not a man who "believes" the Christian creed, but one who "believes on," that is, who trusts in, the Christian's personal Saviour.

But Jesus' way of dealing with these Jews is full of instruction. He does not repel their imperfect belief, but gently tries to develop it. He does not "quench the dimly-burning wick," but seeks to tend it into a clear flame. Such incomplete apprehension of him can only be changed into the saving trust which will really knit them to him by abiding in his word. Patient continuance in that "word," the whole revelation of himself regarded as a unity, will gradually issue in a true faith. An astronomer so fixes his telescope that it moves with the motion of the heavens and keeps the star that he is studying always in the field of vision. So must we do with Jesus if we would be his "disciples truly." We must "summer and winter" with him if we are ever to have real intimacy, such as sub-

sists between friend and friend. For "the truth" is not an abstract system of propositions, but is embodied in his living person, and to know it is not merely to understand a theory or system of doctrine, but to be acquainted with him as one is with a friend.

Jesus crowns his promises here with the great word: "The truth shall make you free," which is repeated with a most illuminative variation in verse 36.

The great promise sounded as insult to the hearers. Its depth of meaning will be best considered presently, in the light of Jesus' fuller indignant repelling of the implication that they were not free. How violent and ignoring of disagreeable truth it was to boast that they had never been in bondage to any man is plain. What about Pharaoh? or Nebuchadnezzar? or Pilate? But were they doing anything else than we all do, when we shut our eyes to the plain truths of our condition! How many of us will never think of our real state or of the certainty of death, and are only irritated by the promises of a gospel which insists on forcing facts on our reluctant attention!

The petulant answer of the Jews boasted of two things, their pure blood and their imagined liberty, and Jesus at once closes with these and tears them to tatters. He takes them in reverse order, and substitutes for the false notion of liberty the profound conception of true freedom, and for that of mere physical descent that of true sonship. The Jews thought of both as dependent on external facts. To them freedom meant a political condition of outward independence, and sonship meant kindred in flesh. But freedom is not being exempt from outward control but depends on inward condition, as all great thinkers have always taught.

Yet Jesus goes beyond most of them, in that he regards it as dependent on moral condition. The sinner is a slave, and the only real slave. The true bondage is when the will is prevented from willing as it ought. To obey God is freedom, and the only real freedom. What a glimpse into a dark, doleful region is that given in Christ's words! And how awfully true they are, if we think of how men are made impotent to abandon sins that they hate, of how they are "tied and bound by the chains of their sins," how a fetter, at first slender as a spider's web, comes to thicken and tighten till it throttles. We all know the tyranny of sin. Would that we might all listen to the promise of emancipation!

In verse 35 our Lord passes to deal with the general idea of slavery and sonship. He is speaking of the two classes, and drops the special reference to the slavery of sin for the moment. A slave does not remain permanently in his owner's house, but a son does. There is probably a reference to the boast that in-

alienable privileges were theirs in virtue of their descent. But they were slaves, and, therefore, had no permanent footing in "the house." A wide truth is here implied: that if we are the slaves of sin, we have no guarantee of permanence in our possession of any creaturely good, or of life itself.

"A son abideth ever." That saying has two applications. One is to us as sons of God, whereby we are made happy and permanent denizens of the Father's house, and the blessed assurance of perpetuity glorifies all joys, and tells us that neither life nor death "shall be able to separate us from the love of God." The other application is to Christ as the Son. He is ever in the Father's house, and because of that Sonship and the perpetual fellowship with the Father which it involves, he, and only he, can make us "free indeed."

We are all, or have been, the slaves of sin; we are thereby cursed with transiency and "there is none abiding." No one into whose soul the iron of that bondage has entered can free either himself or others. Our Emancipator must be one who is in fullest, uninterrupted communion with the Father, and comes, armed with His power, to break every yoke and bring liberty to the captives.—S. S. Times.

Y. P. S. C. E. TOPIC.

For March 12, 1905.

Christ the Great Physician

Luke 4: 16-19; 5: 27-32; 1 Pet. 2: 24

Christ's claim to be the Great Physician rests upon solid ground. There are many testimonies to His skill. He has won numberless trophies from the grasp of disease.

Christ is the Healer of the body. While on earth He wrought many notable cures. Some of these, such as birth blindness and leprosy, lay beyond the reach of human skill. Other diseases, which might have yielded to long treatment, fled at His word. He still continues this work of bodily healing. For, while we rightly employ medical skill and use proper remedies, the success of these means depends upon the divine blessing.

But greater than the healing of the body is the healing of the soul. And this, too, the Great Physician achieves.

When the body is sick, some organ is not doing its work properly and in harmony with the rest. There is derangement and disorder. So in the sin-sick soul its powers and faculties are not acting aright. The conscience is not quick and not true enough in its decisions about right and wrong. The will is inclined to choose evil and not good. The desire goes out to things that are low and unworthy. But Christ enlightens the conscience, renews the will, purifies the desires, and makes the man a new creature, 2 Cor. 5: 17.

Knox church, St. Mary's, Ont., was destroyed by fire Sunday 12th inst. Loss \$20,000. Insurance, \$8,600.

S. S. Lesson March 12.—The Slavery of Sin; Luke 8: 31-40.

Golden Text: Whosoever committeth sin is the servant of sin.—John 8: 34.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

Miss Martin's Little Boy.

It was her birthday, and she stood before her mirror with a pitying glance at the face that tried to smile back at her. She was not so very old after all. Had she not read only the other day that a woman at fifty should be at her best?

"Yes, you are not so very old," she said to the appealing face in the mirror, "it is only that you feel so old! I really think, you poor thing, that you won't look a bit older ten years from now, than you do today!"

But the words ended in a half-sob. Miss Maria turned quickly away from the little bureau, and exclaimed, as she tried to wink back the tears: "Maria Allen, I am ashamed of you! Pitying yourself here, when you have so much to be thankful for! Just think! It is your birthday, and surely someone will remember that fact before the day goes by! Perhaps Tilly, or even James himself, will come this evening and bring some little gift."

But even as she spoke, visions of other birthdays of long ago arose before her, and there was a strange mist in her eyes.

She had been brought up in a large family, where birthdays were always causes of rejoicing. They were poor, to be sure, and for that very reason the birthdays were made richer with loving thoughts. She almost laughed as she remembered the omnipresent cake of sweet chocolate. What chocolate fiends they had been! And on birthdays each was always so surprised to find on his plate at breakfast a delightful-looking white paper package! What a delicious ignorance there was of its contents, and how charming the surprise that followed the revealing of its chocolate depths!

Then, that wonderful twenty-second birthday, when he had brought her a bunch of roses. Was it not perhaps the happiest moment of her life when she discovered there were just twenty-two of them?

Somehow she could not get past that twenty-second birthday. Someone has said: "To every one of us comes a moment in his life when for the first time one hears a little bird sing," and in his gift on her twenty-second birthday Miss Maria had caught the refrain of an immortal melody.

"I will not, I will not let myself think again today," thought poor Miss Maria, as she put on her hat and coat and started for her work.

The day went by as hundreds had gone in the old courthouse where Miss Maria was one of the many stenographers—but oh, the dull monotony of it all!

When Miss Maria had first entered the courthouse as an employee, twenty-five years before, she had more companions and more friends, but gradually changes had come, and one morning she realized with an uncomfortable little pang that she was the oldest employee in her department.

She tried feebly to make friends with the new-comers, but from her old-fashioned standpoint the girls were light and frivolous, and she was not slow to understand why her friendly little calls to other desks during the brief dinner-hour were so seldom returned. One or two of the more kind-hearted girls had tried, with an evident effort, to be "good" to her, but the sensitive heart of Miss Maria was quick to perceive the labor of it all, and so gradually, week after week, she had tried to live alone.

True, she had brothers and sisters, but they were all married, and though after a way of their own they loved their old-fashioned, lonely sister, they were too busy to visit her often, and little dreamed that the one longing of her heart was to have "folks" once more.

Indeed, if they had been asked about her, they would have replied as one: "Maria is a dear old soul, and very happy in her little home. She has a fine position, which she has held for years. She enjoys her work, and earns easily more money than she actually needs—what else could she want?" What more could she want?

It was all true, and sometimes Miss Maria felt she was a very fortunate individual—but then, there were birthdays!

If the brothers and sisters had only needed her, there was no limit to the sacrifice that Miss Maria would actually have enjoyed making for them, but the fact was, she was really a superfluity. Their very children were too well supplied with nurse-girls to feel the need of Aunt Maria's craving love. And so Miss Maria lived alone, and each year grew more and more self-centered—one of those saddest of all human enigmas, a most unselfish soul losing all interest in others.

The fiftieth birthday was slowly drawing to a close. Never had a birthday gone by before without some token from someone. Even the favorite brother, James, and his little girl Tilly, had for some reason forgotten the day.

Alone she ate a miserable supper, too miserable even to celebrate by the addition to it of some little delicacy she could well afford.

Throwing herself on the couch, she waited, and then actually began to pray that she might hear the tripping little

steps of Tilly, with her cake of chocolate. But seven o'clock came, eight struck, and no one came.

Miss Maria determined she would stand it no longer.

"I will go to our monthly missionary meeting," she thought. "Anything will be better than staying alone tonight."

It was a typical missionary meeting—a room half-full of people, the same Scripture lesson, and the same "Greenland's icy mountains" that Miss Maria had heard so many times; and then a man arose—a returned missionary from India, she was told—who awakened her interest at once, as he began to speak:

"My dear friends, are you lonely tonight? Does the world seem hard to you? Is your heart full of a love for God and his cause that you never yet have been able to express? If all these things are true, will you not come out of yourself, and use some of that great love for God's little ones in India?"

Then he went on describing with graphic eloquence a child's life there, its wretchedness, its hopelessness, its awfulness, until every woman's heart in the room ached for the orphans of India. As he pointed to the possibilities for the people present in that meeting to act as saviours for these little ones, there was hardly one who did not feel equal to any effort in their behalf.

He was a born orator, and when finally in a few burning words he showed how this awful condition could be changed for each child for the sum of \$30 a year, Miss Maria's heart fairly leaped with joy. Here at last was her chance to have "folks," to have something of her very own. God himself had sent it to her, and she would take it. True, she had planned to spend that amount on her nieces and nephews for Christmas next month. But they did not need it. They would hardly miss it. Her \$30 should go to India! She had a right to do what she wanted to with her own money.

Timidly she approached the speaker in a chance moment at the evening's close, and many were the eager questions she put to him. He seemed at once to understand Miss Maria and her need, as well as he had the babies over across the sea.

He told her if she sent \$30 a year she could have a little boy nine or ten years of age. If she wished, she could name him, she could write to him! At this Miss Maria's heart gave a little leap of joy! He told her that, if the missionary were not too busy, her letters might be answered, until the little fellow learned

enough English to write for himself to his friend in America. That she could send him gifts as she chose. In fact, there was no limit that God or man had placed upon her possibilities of helping her little boy in India!

How delightful those last words sounded to her ears—"Her little boy in India!" That night she awoke, and gave a glad little laugh as she found she was saying over to herself, "My little boy in India," and she thought, "I never can be quite so lonely again, even on a birthday."

It was a new Miss Maria who arose the next morning, for there was a child over in India to work for now.

We are told by a great man that God could get along without our work in this world, but that we ourselves could not get along without the effect of this work upon our hearts; and so Miss Maria became, through the agency of her little boy in India, a nobler and a stronger woman.

It was astonishing, the love that she bestowed upon this little unknown waif, and it was wonderful how this very love to him taught her to seek and to find other subjects for her love in the homeland.

Years went by, and Miss Maria grew young again.

On her sixtieth birthday a happy little woman left the old courthouse for the last time; but what an ovation they gave her! What a testimonial to her thirty-five years of faithful service, as a farewell gift!

The tears rolled down her face as the girls came to her one after another—these same girls she once had thought so vain and frivolous—and thanked her for what she had been to them during the past ten years.

At a late hour brothers and sisters and friends had left her in her home alone; but Miss Maria's heart was full of joy. She looked at the cake of chocolate that grown-up Tilly had slipped into her hand. She surveyed the beautiful locket presented by the clerks, and with a sudden thought commenced to count them. There were sixty pink and white roses; yes, there really were. And then she took from her pocket a letter with a foreign stamp, and a picture which had come to her that day from India. The picture showed a tall young man preaching to a large street-crowd of natives. With brimming eyes she kissed it as she exclaimed, "Oh, you dear little boy in India! You are to blame for it all! It was you who taught me how selfish I was. It was you who taught me how to love all these dear friends in America. God bless my little boy in India tonight!"

On the corner of the photograph were these words: "From Carl, to my dear mother-friend in America."

Did I say that his name, his name who gave her the twenty-two roses so long ago, was "Carl" too?

IN THE CHILDREN'S WARD.

Outside it was raining heavily. Inside—well, inside the weather was threatening, to say the least. One of the nurses going to the linen room with an armful of fresh towels shook her head sympathetically as another who was just going into the ward.

"I pity ourselves today," she said.

"I know—it will be so hard to keep the children bright," the other answered.

A nurse was taking temperatures and marking the charts that hung at the head of each white bed. She stopped a moment and looked down at one especially listless face pressed soberly against the pillow.

"Don't you want some of the scrap-books to look over, Jennie?" she asked.

Jennie's weak voice was utterly disinterested. "No," she answered.

The nurse's voice kept its brightness in spite of her discouragement.

"Then, don't you want me to bring you one of the puzzles? You could play with it nicely there."

"No, I don't want any," Jennie answered wearily.

A hand pulled at the nurse's skirt and she turned quickly. The thin, pain-sharpened face of the girl in the next bed smiled up at her cheerfully.

"Don't bother about Jennie. I guess I can make her do something," she said in a low voice.

The nurse bent over her with a swift, caressing touch. "Thank you, little assistant," she said, tenderly.

She went on about her work, but it did not seem so hard or so helpless any more.

Maggie lay thinking for a few minutes. In the room outside, where the patients' clothes were kept in a case full of pigeon-holes, was one bundle shabbier than the others; that was Maggie's. In one of the beds were some queer, cruel-looking weights that meant suffering far greater than most of the little invalids there could imagine, and they were Maggie's too. Perhaps, in all the long roomful, she had the fewest things to make her glad; but what of that? God teaches us how to make our happiness if we will; God and Maggie together made hers.

She opened her eyes when the sharpest pain had passed and called across to the next bed, "Jennie!"

"What is it?" Jennie asked listlessly.

"Jennie, let's see things; we haven't for ever so long. You wanted to the other day, you know."

"Well," Jennie answered doubtfully; "you'll have to begin, though."

"Oh, yes, I'll begin. Well, then, I see some great red roses, just as soft and dark as velvet; and they feel all cool when you touch them, and they smell—my, don't they smell sweet!"

"I know something prettier than that," Jennie answered. "It's violets—a lady gave me once. They ain't anything like 'em, velvet nor nothin' else. I most cried when they withered. That's prettier than yours, Maggie Dulin!"

RECEIPT FOR A HAPPY LIFE.

Three ounces are necessary, first of patience, Then of repose and peace and conscience
A pound entire is needful;
Of pastimes of all sorts, too,
Should be gathered as much as the hand can hold;
Of pleasant memory and of hope three good drachms
There must be at least. But they should moistened be
With a liquor made from true pleasures which rejoice the heart.
Then of love's magic drops a few—
But use them sparingly, for they may bring a flame
Which nought but tears can drown—
Grind the whole and mix therewith of merriment an ounce.
To even. Yet all this may not bring happiness
Except in your orisons you lift your voice
To him who holds the gift of health.
—Written by Margaret of Navarre in 1500.

We have the gospel, the world needs it, the world has a right to it, and when we fail to spread it according to our opportunity we are withholding from the world that which rightfully belongs to it.

If we cannot make the world what it should be we may at least strive to make ourselves what we would be.

If we spend less time in telling other people how to manage their business, we should succeed better with our own.



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CHURCH
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NEWS
LETTERS

OTTAWA.

The Glebe congregation has added \$100 per year to the stipend of Rev. J. W. H. Milne.

All the reports submitted at the annual meeting of the Glebe church, indicated steady growth and increasing prosperity. The session report showed that 37 names had been added to the membership roll during the year. The total revenue from all sources has reached \$2,617.28, as compared with \$2,159.77 an increase of \$457.51. The three retiring members of the board of managers were re-elected; Messrs. Jas. Sheild, J. M. McAdam, A. S. Robertson, Messrs. W. Binks and H. V. Rorke were elected auditors. Messrs. Jno. Tully and T. T. Stoddart were re-elected trustees. The prospects of the congregation are very bright. In a short time services will be begun in the handsome edifice now nearing completion at the corner of First avenue and Lyon street.

At the annual meeting of the Home Mission Society of St. Andrew's church the officers elected were: Honorary president—Mrs. W. I. Herridge; President, Mrs. Walter Bronson; Vice-presidents, Mrs. Levi Crannell, Mrs. W. G. Perley and Mrs. Meikle; Corresponding secretary, Mrs. Gillelan; Recording Secretary, Mrs. W. C. Gullock; Treasurer, Mrs. C. C. Ray; Council, Mrs. Burgess, Mrs. Farquharson, Mrs. Topley, Mrs. Urquhart and Mrs. Glashan. The financial report was very satisfactory; \$500 had been sent to the Swan River Mause fund, \$25 to assist the Fort Francis, Ont., congregation, which had lost its church buildings by fire and there was a balance of some \$50.

At Stewarton church Mr. Stevens of the Y. M.C.A., took the services in the morning and Rev. Mr. White formerly of Erskine church, officiated in the evening. The pastor Rev. Mr. McElroy is confined to the house with illness.

At Erskine church, Rev. Joseph White took the morning services in the absence of the pastor, who was preaching anniversary sermons at Carleton Place.

Rev. Principal Gordon, D.D., was the preacher in St. Andrew's a week ago last Sunday morning. Many old friends were present to hear him. Dr. Herridge preached in the evening.

At the monthly meeting of the St. Paul's auxiliary to the W.F.M.S., Mrs. Thorburn conducted a map exercise upon Japan and Mrs. Denisha and Mrs. J. R. Hill an interesting series of questions and answers upon the characteristics and early history of that country. Mrs. McKinley and Mrs. Blackett Robinson were appointed representatives to the Presbyterial annual meeting, to be held on the 7th and 8th March, in Knox church.

At the meeting of the Ladies' Aid of St. Paul's church, held last week, arrangements were made for entertaining the members of Ottawa Presbytery at their next meeting, which is announced to be held in this church.

The vital statistics of Ottawa for the year recently ended show 588 marriages, 1,504 births and 1,234 deaths.

VACANCIES.

Petrolia, Sarnia Presbytery, Rev. W. G. Richardson, B. A., Wyoming, moderator.

Narrow, Chatham Presbytery, Rev. Thomas H. Tress, Moderator, Amherstburg.

Comber, Chatham Presbytery, Rev. Peter Nichol, Tilbury, Moderator.

Blytheswood, Chatham Presbytery, Rev. Mr. Hamilton, Leamington, Moderator.

Brampton, Toronto Presbytery, Rev. A. Gandier, St. James' Square, Toronto, Moderator.

Dovercourt, Toronto, Rev. Alex. Macgillivray, Bonar church, Toronto, Moderator.

Curious, says a Nova Scotia paper, that North Sydney, in the centre of a great coal region, should recently have suffered severely from a coal famine. Great snow storms and badly blocked roads were the principal cause of the famine.

EASTERN ONTARIO.

Rev. T. A. Sadler, of Russell, occupied Knox church pulpit, Lancaster, the last two Sundays. Rev. Mr. Prettie, of Vernon, occupied the pulpit of the Russell church on the 19th.

On Wednesday evening last Rev. E. S. Togie, of Winchester, delivered a missionary address in St. Andrew's church, Smith's Falls, after which a social was held.

The reports submitted at the annual meeting of Knox Church, Perth, showed a year of marked prosperity and faithful work on the part of officers and organizations. The plate collections, exclusive of special collections, amounted to \$881.32, a slight advance on any previous year. The collections for missions on communion Sundays amounted to \$503.60. A special contribution of \$101 was made to the deficit in the Foreign Mission fund; \$115 was given to the Pointe aux Trembles building fund; \$7.70 to the Gravenhurst sanitarium; \$4 to the Samaritan Hospital at Dawson and \$19 to Mr. Potter's work for sailors and lumbermen. The Sunday school and Bible class made contributions to the Pointe aux Trembles schools, Sick Children's Hospital and struggling Sunday schools, amounting to \$103. The report of the Young People's Society was the best in its history. At the beginning of the year the society undertook to purchase a piano for the lecture room. They collected \$260 for the purpose, gave \$50 for missions and have a balance of \$21 and a Mission Band collected \$38.21; of this amount they gave \$34.17 for missions. The W. F. M. S. sent \$138.80 to the treasurer of the central society. For the Woman's General Society it was a banner year; they collected in all \$415.59; of this they gave \$250 for the support of a home missionary and retained the balance for local purposes. Four Indian orphans are supported by individual members of the congregation and one by the Sunday school at a cost of \$18 each. The sum of \$14.79 was spent for benevolent purposes in the congregation. The sewer put in front of the church by the corporation enabled the managers to excavate a place for the furnaces under the floor of the church. The furnaces are now in position and it is found that under the skilful management of the sexton, Mr. T. Crosbie, the church will be very much more comfortable. For defraying the cost of moving the furnaces the sum of \$121 has been collected. The total amount given for missionary and benevolent purposes by the congregation during 1904 was \$1,421. The entire revenue of the congregation for the past year for all purposes, including stipend, missions and running expenses, amounted to about \$3,815. For this creditable showing much credit is due to the enthusiasm and diligence of the women of the congregation as well as to the growing liberality of the people. The congregation is sensible of what they owe to the skill and fidelity of their aged financier, Mr. James Allan, upon whose shoulders the weight of eighty-one years seems to rest lightly. On February 12th the congregation will celebrate its sixtieth anniversary. Of the members who organized the congregation Mr. Allan is the only one left. During the long period of sixty years he has been untiring in his zeal and service for the congregation. His capacity for work as superintendent of the Sunday school and as financier of the congregation seems unimpaired, and the congregation fervently hope and pray that he may be long spared to carry on the work so congenial to him and so beneficial to them.

On February 21st, Rev. J. H. Borland, M.A., late of Barrie Presbytery, was inducted into the pastoral charge of Columbus and Brooklin. Rev. G. McGregor presided and inducted; Rev. Hugh Munroe preached; Dr. Abraham addressed the minister and Rev. Wm. Cooper the people.

The congregation of Columbus and Brooklin, a rural charge, leads the Presbytery of Whitby in contributions to the schemes of the church.

Rev. A. S. Ross, of Westboro, occupied the pulpits of the Russell and Metcalfe Churches last Sunday.

The anniversary services in connection with Zion church, Carleton Place, were observed on

Sunday, the 19th February, and everything contributed to make the occasion a season of happy memories. The weather was fair, the attendance throughout was large, the music was excellent, and all concerned seemed happy in being able to take part. Rev. A. A. Scott, who for twenty-seven years has occupied the pulpit as pastor, was present throughout, although relieved of the duties of the day by Rev. A. E. Mitchell, of Ottawa, who preached both morning and evening. The evening service in St. Andrew's was given up in order to permit the two Presbyterian bodies to unite for the special occasion. On Monday evening the annual social was held when a fine musical programme, was rendered, and Mr. Mitchell gave an address on the ideals and characteristics of the Japanese people.

A very pleasant and instructive evening was spent in St. Andrew's Church, South Lancaster on Friday night, February 17th, when Mr. Carnegie gave Sheldon's "In His Steps" illustrated by beautiful limelight views. Two songs were sung by Miss T. M. Fraser, "The Holy City, and "Daddy." Owing to the severe storm and the bad roads many from a distance who had intended coming were prevented. A vote of thanks was tendered Mr. Carnegie, Miss Fraser and Mrs. D. G. MacBain for their contributions to the evening's entertainment.

Rev. D. Currie, B.D., for eleven years pastor of Knox Church, Perth, and Mrs. Currie, were presented with a cabinet of silver at the recent jubilee anniversary of the congregation.

The friends of Rev. J. D. Boyd, B.A., and they are legion, will be delighted to learn that that gentleman has so far improved in health as to be able to return to his home in Kingston.

At the annual meeting of the Zion Church congregation, Latimers, Treasurer J. A. Watt stated that the funds were very healthy. After transferring \$200 to the outgoing fund he had a balance on hand of over \$80. The weekly offerings amounted to \$588.10 and the plate collections to \$27.08. Contributions to missions and for other purposes brought the total received by the church's treasurer to \$1,365.10.

Rev. Wm. Patterson, of Buckingham, lectured in the town hall, Hawkesbury, on the evening of the 20th, on "Burns and his message." Mr. Patterson, though an Irishman, is an ardent admirer of the Scottish bard. The lecture was thoroughly enjoyed by all who heard it. The musical part of the programme, which was chiefly Scotch, was also of a high order.

St. John's Church, Cornwall, held its anniversary services a week ago last Sunday, when Rev. W. G. Wilson, of Smith's Falls, preached eloquent sermons. On the following evening, the 20th, the usual anniversary social was held. A choice musical programme was rendered and Rev. Mr. Wilson delivered an address.

The 20th annual meeting of the Brockville Presbyterial was held on Monday and Tuesday of this week, the Presbytery also meeting on the same days. Dr. Margaret McKellar, returned missionary from India, addressed the meetings.

The lecture and concert given on Tuesday evening, the 21st instant, under the auspices of Woodlands Presbyterian church, was a decided success. Notwithstanding the almost impassable condition of the roads, the hall was well filled. Patriotic choruses by the choir, well filled. Patriotic choruses by the choir, and Roy comic songs by James W. Stubbs and Roy Brownell, a reading by Robert Tulloch, a solo by Miss Francis Stewart, a duet by Miss Daisy Campbell and Miss Clara Brownell, and a number of pramophone selections from Lorne Shaver, preceded the event of the evening, a lecture "Leaners and Litters," by Rev. D. N. Coburn, of Lunenburg. Mr. Coburn has marked ability as a lecturer and held his audience pleased and instructed for one hour and a half.

The Rev. J. J. Wright, formerly pastor of the church at Lym, who has rendered the church such splendid services in White Horse, Yukon, during the past few years, finds it necessary to remain in Ontario meantime, and the Home Mission committee is on the look out for a suitable person as his successor at White Horse.

Rev. N. H. McGillivray, of Cornwall, preached in the Smith's Falls church on the 19th February.

The reports presented to the annual meeting of St. Andrew's Church, Gananoque, indicated a successful year's work. The session reported a net gain of four members during the year, leaving the total membership on the roll at the end of year 265. The loss of members during the year was by death 5 and by certificate 6. The total receipts amounted to \$2,103.67; and the disbursements to almost an equal amount. The retiring members of the financial board were reappointed and Mr. T. M. Cornett was chosen in place of the late J. S. Watt.

Rev. A. MacVivar, has resigned from the pastorate of St. Andrew's, Huntsville. He goes to Atwood, Ont.

Rev. Mr. Lee, of Hemmingford, Que., conducted the services in the Maxville Church on Sunday, 12th inst.

The Maxville congregation has unanimously called the Rev. Rod. Mackay late of Sherbrooke, Nova Scotia, no other name being suggested. It was agreed to make the stipend \$1,000 per annum.

Mr. Patterson, a McGill student, preached in the Maxville church on 12th inst. After the evening service he gave a very interesting description of his experience in the South African war.

The annual report of the Depot Harbor congregation is, from a financial standpoint, an exceptionally good one. It shows that the pastor, Rev. J. A. Miller, B.A., has, assisted by a most energetic Board of Management, been able to do a splendid work in the building up of the Presbyterian cause at the Railroad Terminus. Comparing this report with the one of a year ago it becomes doubly interesting. Last year they had a membership of 34, now they have 59. The list of contributors in 1903 was only 33, in 1904 it has been increased to 65, and in actual cash from \$264.11 to \$415.50. The entire receipts in 1904 total \$1,912.68, of which \$765.09 is on hand towards the erection of a new church building. A special work has been done by the Ladies' Aid, their total receipts equalling \$452.73 for the year.

"Some things Presbyterians might learn from other churches" was the subject of a sermon recently preached by Rev. W. T. Allison of Stayer. Some of the outstanding features of the other churches which Mr. Allison referred to as being things that Presbyterians might copy with profit were: From the Roman Catholic church, the potency of prayer and the need of religious training of children; from the Methodist church, "Open confession is good for the soul"; from the Baptist church, simplicity of doctrine and worship and determined opposition to the union of church and state; and from the Anglican church, reverence for the past, for the work and history and traditions of the church.

The new Church at Bethesda was officially opened on Sunday afternoon, when Rev. Dr. Milligan, moderator of the General Assembly, occupied the pulpit. The evening service was in charge of Rev. Dr. McTavish. The new structure is a branch of Eglinton Church, and cost over \$4,000.

Referring to Mrs. Anna Ross' "Why I am with Dr. Wilkie in our issue of 14th January, M. A. Greenhill, a subscriber at Smith's Falls, writes to say: "I was much pleased to see the interesting letter by Mrs. Anna Ross in the last week's issue of the Dominion Presbyterian. We can see all about our regular missions in the record and other publications, but it seems to me that friends of the Gwalior mission as well as those who are not friends will each wish to hear about this new mission. The letter referred to is wise, interesting, and to the point. I will look through anything I see over Mrs. Ross' name hereafter."

The illustrated lecture at the Glebe church Tuesday given by Rev. Orr Bennett, of Almonte, on "Rome," was an excellent one. Rev. Mr. Milne acted as chairman. The lecturer depicted Rome as not being a mass of ruins but as a modern city with all the conveniences of a city like Montreal. He gave a very vivid description of Rome, both past and present, illustrated graphically by pictures and drawings executed by himself.

Knox auxiliary to the Woman's Foreign Missionary Society has appointed Mrs. Charles Masson and Miss MacMillan as delegates to the Presbyterian meeting to be held in March. Mr. Alexander read a comprehensive paper on the Land and the People of Japan.

The Young People's Society of Erskine church recently held a meeting when the officers for this year were elected as follows: President, J. Leydon; first vice-president, A. Roche, second vice-president, Miss A. Sleeh; third vice-president, J. Finley; secretary, Miss Gussie McLeod; treasurer, G. W. Watt; organist, Miss C. Paterson; marshalls, F. Robinson, A. Ross, T. Thompson, and D. J. Pattison.

At a recent meeting of the Ottawa Collegiate Board a resolution was unanimously passed expressing appreciation of the noble work done by Dr. John Thorburn in the cause of education, as a teacher, a principal, a trustee and chairman of the Ottawa Collegiate board; and expressing regret that the state of his health had compelled him to sever his connection with the board. Dr. Thorburn has replied in suitable terms.

The induction of Rev. A. G. Cameron took place in the Apple Hill church on Feb. 9. The clergywomen present were Rev. J. Burnet and Rev. N. H. McGillivray, Cornwall; Rev. P. F. Langill, Martintown; Rev. H. D. Leitch, St. Elmo; Rev. D. MacLaren, Alexandria; Rev. K. Gallan, Danvegan; Rev. G. Weir, Avonmore; Rev. Arpad Govan, Williamstown, and Rev. A. Morrison, Dalhousie. Rev. H. D. Leitch opened the services by an eloquent sermon. Rev. Mr. Govan explained the steps taken in reference to the appointment of the new pastor. Then followed the ceremony of the induction of Rev. A. G. Cameron. Rev. Mr. McGillivray delivered an able address to pastors in general on their duties to their congregations. Rev. Mr. Govan addressed the people on their duties to their pastor. The meeting then adjourned to the Temperance Hall, which was beautifully decorated for the occasion with flag bunting, evergreens and house plants, where tea was served to over 400 people, and a very hearty welcome was tendered to the new pastor.

In First Church, Port Hope, Rev. H. E. Abraham occupied his own pulpit and preached at both services. The pastor spoke of the Egyptian darkness, of the bondage of God's chosen people, and their deliverance from it with Moses as their leader; of our bondage to sin which is far more binding, and our deliverance from it by our Lord Jesus Christ.

WESTERN ONTARIO.

With services befitting the occasion, Rev. D. R. Drummond, late of Knox Church, St. Thomas, has been inducted into the pastorate of St. Paul's Church, Hamilton. The ceremony was an impressive and inspiring one and the large congregation present beheld it with attention and reverence. Rev. R. Martin, of Erskine Church, moderator, on behalf of the Presbytery, spoke a few words. After referring to the call extended to Rev. Neil McPherson, the former pastor, to go to Indianapolis, and which he accepted, the speaker reviewed what had been done to secure a new pastor. After the pulpit had been declared vacant a committee was appointed to hear ministers in their own pulpits, instead of having candidates speak from the pulpit. In this way Rev. Mr. Drummond was chosen and accepted the call, which was duly sanctioned by the presbytery interested. Mr. Martin then read to the pastor-elect the ministerial pledge and he responded in a low voice with bowed head. The moderator and members of the Presbytery, then stepped forward and extended the right hand of fellowship to the new pastor. Previous to the induction ceremony Rev. J. A. Wilson, of St. Andrew's Presbyterian Church, preached the induction sermon. Rev. Dr. Fletcher, who was appointed by the Presbytery to address the new pastor, pointed out to him the solemn and responsible position which he held. At some length he dwelt on what was required of the new pastor, and exclaimed the duties which he was bound to faithfully discharge. Wisdom, soundness, patience and self-denial were among the things required, and especially was this so in the preaching of the gospel. Mr. Drummond had already proved himself to be a man fit for the position,

and it was essential that he should be a faithful student of the word of Christ and the work in which he was engaged. In conclusion, he wished the new pastor every success in his new field of labor. Rev. S. H. Grey, of Dundas, delivered the charge to the congregation, and his remarks were in keeping with the occasion.

The Sunday school of the Locke Street Church held its anniversary exercises on the 13th inst. The place was filled. After the usual report a good programme was presented, the superintendent, T. J. Shanks, presiding. Then came the presentation of badges to scholars for bringing in new scholars, and of books to those who had attended 45 Sundays during 1904. Rev. R. McDerment, pastor of the church, handed out the prizes, and took occasion to make a brief address on the value of home training.

Mr. W. D. Cheves, ex-superintendent of Knox church, S.S., Paisley, was presented with a handsome gold headed cane by the teachers and scholars in recognition of his long and faithful services to the school. A kind worded address accompanied the gift, and was signed by the pastor, Rev. J. Johnston, J. B. McArthur and John B. Scott. Mr. Cheves in his reply, fully reciprocated the kindly feelings expressed, and referred to some length to his encouraging experience in Sabbath School work.

St. Thomas Times: Large congregations attended the services at Knox Church on the 12th inst., which were of a farewell nature being the last sermons to be delivered by Rev. D. R. Drummond as pastor of that church, concluding a pastorate of eight years. In the morning Mr. Drummond spoke from the words of the 11th verse of the 48th Psalm: "For this God is our God forever and ever; He will be our guide even unto death." In conclusion, Mr. Drummond thanked his people for all their kindness and forbearance. During the term of his labors he had solemnized one hundred marriages; officiated at two hundred funerals, and had received four hundred members into the congregation. He trusted all would meet again, if not in this world, in the land where there shall be no more pain, no more parting, and no more tears. At the evening service Mr. Drummond based his discourse upon the words of the apostle Paul, "We preach Christ that we may present every man complete in Christ Jesus." For eight years he had rejoiced with them in their pleasure, and comforted them in their affliction, and the ties thus formed could not be lightly broken. He was leaving the city on Wednesday, which, by a curious coincidence was exactly eight years to a day, almost to an hour, since he had first set foot in St. Thomas. In earnest tones to God, and his closing commended his hearers to God, and his closing words were a pastoral benediction dying away in a low-toned invitation to the congregation to engage in prayer.

Before leaving St. Thomas for Hamilton, Rev. Mr. Drummond was presented with a solid gold watch and chain. The Young Men's club also gave a gold locket. Mrs. Drummond was the recipient of a large out-class heavy bowl and several other beautiful gifts from the congregation.

The anniversary services in St. Andrew's church, Amherstburg, were lavishly attended last Sunday. The Rev. A. H. Macgillivray, M. A., pastor of First Church, Chatham, preached the sermon at both services, and was listened to with unusual interest. He showed himself to be a man of much more than average ability among public speakers, and both intellectual and practical in his preaching. It was the occasion of the fiftieth anniversary of the ordination of the Rev. Mr. Nattress, and of his induction to the pastorate of St. Andrew's church. On Monday evening the church was again well filled by people from all the churches. The pastor of the church was in the chair and introduced the program with prayer. A pleasant feature of the evening was the reading of a address from the congregation, and the various organizations within it, to Mr. and Mrs. Nattress and the presentation of a gold brooch to Mrs. Nattress and a signet ring to Mr. Nattress. The address signed by the Session, Board of Managers, Ladies' Aid and Ready Workers, was read by Miss Marion Trotter, the youngest communicant in the church, and the presentation made, and very prettily, by Master Ivon Menzies.

ST. VITUS DANCE.

Nervous Trouble That Yield Readily to Dr. Williams' Pink Pills.

St. Vitus Dance is a common disease among children, but it often attacks both men and women of nervous temperament. Its symptoms are shaky hands, jerky arms, trembling legs, twitching muscles; sometimes the power of speech is affected. The only cure lies in plenty of blood, because good blood is the life-blood of the nerves. Dr. Williams' Pink Pills never fail to cure St. Vitus Dance because they make the rich, red blood that feeds the nerves and keeps them strong and steady. Mr. Wm. Leveille, Welland, Ont., was seriously afflicted with St. Vitus dance, and no treatment helped her until she began the use of Dr. Williams' Pink Pills. Mrs. Leveille says:—"At times the trouble was so severe that I could not take a drink of water unaided, and could not trust myself to raise a dish. There was a constant involuntary motion of the limbs, and at times I could neither eat, walk nor talk. I grew pale and emaciated, and my life was fairly a burden. Doctors' treatment, which I was taking almost continuously, did not do me a particle of good and I had almost come to the conclusion that there was no cure for me. I was in what must be considered a desperate condition when I was advised to try Dr. Williams' Pink Pills. In the course of a few weeks after I had begun their use, there was a marked improvement in my condition, and by the time I had taken nine boxes every symptom of the trouble had disappeared, and I was as healthy and active as in girlhood."

It is because Dr. Williams' Pink Pills go right to the root of the trouble in the blood that they cure such diseases as St. Vitus dance, neuralgia, nervous prostration, anaemia, backaches and headaches, rheumatism, kidney trouble, indigestion, lung troubles and other diseases of the blood and nerves. But you must be careful to get the genuine pills with the full name, Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers or by mail at 50 cents a box, or six boxes \$2.50, by writing the Dr. Williams' Medicine Co., Brockville, Ont.

In hay fever the lining membrane of the nose is irritated at first, and this irritation after a time may extend into the chest and so produce an attack of asthma. The fact that this form of asthma is prevalent at a certain period of the year serves to distinguish it from the ordinary asthma.

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"DEAD AS A DOOR NAIL."

Charles Dickens, in one of his Christmas stories, ponders on the significance of the phrase, "Dead as a doornail." He asks gravely why a doornail should be regarded as so particularly lifeless; he suggests that it would be better to say, "As dead as a coffin-nail." A philologist of the Drexel Institute explained the origin and the application of "as dead as a doornail." He said:

"Dickens didn't know that a doornail and a nail in a door are different things. A doornail is a nail with a short shank and very wide head—a head two inches across—which used to be fixed in the upper and middle part of the wicket of any large outward door, to assist passively in producing the loud sounds created, as times changed, with a heavy rapper. The more active agent in this noise-making was a heavy ball of iron, suspended from above by a thong or string about six or eight inches long; and the person using the ball hammered with all his might on the broad-headed nail. The nail was supposed to be dead because, receiving so many blows on the head from an iron hammer, it was, if not previously defunct, surely defunct now, after so much ill usage.

"Had Dickens possessed this information about the doornail, he could never have written the amusing paragraphs concerning it that begins the 'Christmas Carol.'"—Selected.

TRUST.

By Richard Watson Gilder.
Beneath the deep and solemn midnight sky
At this last verge and boundary of time,
I stand, and listen to the starry chime
That sounds to the inward ear, and will not die,
Now do the thoughts that daily hidden lie
Arise and live in a celestial clime,
Unutterable thoughts most high, sublime,
Crossed by one dread that frights mortality,
Thus, as I muse, I hear my little child
Sob in its sleep within the cottage near,
My own dear child! Gone is that mortal doubt!
The power that drew our lives forth from the wild
Our Father is; we shall to Him be due,
Nor from His universe be blotted out.

For the dear Christ dwells not afar,
The King of some remoter star,
Listening at times, with flattered ear,
To homage wrung from selfish fear,
But here, amidst the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life, He lives today.

—J. G. Whittier.

Remember to sweep the carpets the way of the nap; to brush the other dust in. Attend to all stains as soon as possible. If left they will soak into the carpet and be very difficult to remove.

"Well, I hope they've been pleased," said the clerk, "and I am sure we takes it very kind o' yer worship to preach to us; but a wosser one would have done for the likes of us, if so be"—he added—"one could be found."—Tit-Bits.

MISSION ITEMS.

A missionary moved by the spectacle of Russian wounded cared for by Japanese trained nurses who wear the red cross and do all that they can for their stricken enemies, writes "The war has been a marvelous revelation of Japan's capacities and character. The nation loves high ideals and keeps its gaze steadily upon them." There is surely to be an opportunity for preaching Christ in Japan before long, the like of which has not been seen in any other non-Christian land.

A Japanese Christian woman is head nurse at the great Tokio hospital. Another Japanese Christian woman is head nurse at the Hiroshima hospital. The head nurses on three of the Japanese hospital ships are also Christians. All of these are wide awake to their privileges and opportunities as workers for Christ. Yet the Red Cross Society classes them among its most trusted agents.

At last an adequate history of the American Board of Boston, is to be written. The story of winning men during 100 years—for the history can hardly be ready before the centennial—in fields that encircle the earth, must invite, instruct, and inspire. Dr. E. E. Strong will have Dr. E. W. Capen associated with him in this great work.

The queer customs, with the pig-tails, slanting eyes and unintelligible speech of the Chinese often weigh too much as grounds of doubting their profession of the Christian faith. Three recent events show that souls of some Chinese know a language which we can understand, and have qualities to which we aspire.

The British and Foreign Bible Society sent out from its London warehouse, during the month of June, 48 tons of Scriptures. This represents a total of 116,370 book in 114 languages.

In the Lutheran Church in North America the benevolent contributions in the year 1903-1904, for home and foreign missions, for orphans, for education, and for the care of the sick amounted to \$1,684,895.56.

The greatest difficulty in conversion is to win the heart to God; and the greatest difficulty after conversion is to keep the heart with God. Even a gracious heart is like a musical instrument, which, though it be exactly tuned, a small matter brings it out of tune; yea, hang it aside but a little, and it will need setting again before you can play another lesson on it.—Flavel.

No man is really born of God until he is brought into harmony with God's plan, and then God can work in him and through him.—D. L. Moody.

Many persons come right to the point in conversion, but they never shove off. Beecher.

PRESBYTERY MEETINGS.
SYNOD OF THE MARITIME PROVINCES.

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

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville.
 Peterboro, Peterboro, Mar. 7.
 Whitby, Oshawa, 18th Ap'l, 10 a.m.
 Toronto, Toronto, Knox, 2 Tuesday, monthly.
 Lindsay, Canington.
 Orangeville, Orangeville, 7th Mar.
 Barrie, Barrie, 25th Feb., 10.30.
 Owen Sound, Owen Sound, Mar. 7.
 Algoma, Blind River, March.
 North Bay, Huntsville, 7th Mar., 10 a.m.
 Sauguen, Mt. Forest, Mar. 7.
 Guelph, Fergus, Melville Church, 21 Mch., 9.30. Conference previous day, afternoon and evening.
SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, Hamilton, Mar. 7, 10 a.m.
 Paris, Paris.
 London, St. Thomas, 7th Mar., 10.
 Chatham, Chatham, 7th Mar., 10.
 Stratford, Knox, Stratford.
 Huron, Seaforth.
 Sarnia, Sarnia, St. Andrew's.
 Sarnia, Sarnia, St. Andrew's, Mar. 7.
 Meililand, Wingham, 7 Mar., 10 a.m.
 Bruce, Paisley, 7 Mar., 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Fertage la Prairie, 28th Feb.
 Brandon, Brandon.
 Superior, Port Arthur, March.
 Winnipeg, Man., Coll., 2nd Tues., bi-mo.
 Kock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Treheme, 3 Mar.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Canivale, Feb., '05.
 Regina, Regina, Feb., '05.
SNOD OF BRITISH COLUMBIA.
 Calgary.
 Edmonton, Strathcona.
 Kamloops, Vernon.
 Kootenay, Fernie, B.C.
 Westminster, Chilliwack.
 Victoria, Nanaimo, 21 Feb.

CANADIAN PACIFIC.

TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL VIA NORTH SHORE FROM UNION STATION:

b 8.15 a.m.; b 6.20 p.m.

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:

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THE CANADIAN NORTH-WEST

HOMESTEAD

REGULATIONS

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

ENTRY.

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

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

HOMESTEAD DUTIES.

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

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

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

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

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

APPLICATION FOR PATENT.

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

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting 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 Northwest 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 Railroad and other corporations and private firms in Western Canada.

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Home Mission Committee

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

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

Robt. H. Warden,
Convener.

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

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

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

By order,
FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, January 31, 1906.
Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

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