

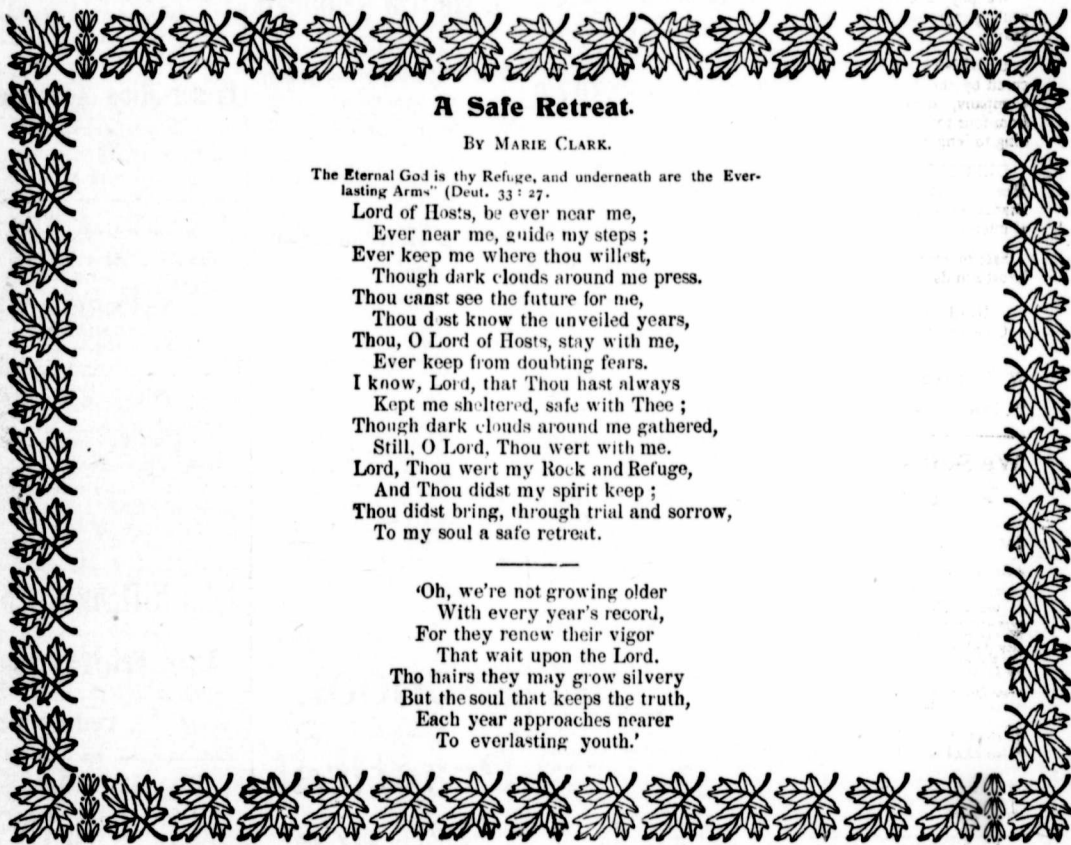
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 Thou dost know the unveiled years,
 Thou, O Lord of Hosts, stay with me,
 Ever keep from doubting fears.
 I know, Lord, that Thou hast always
 Kept me sheltered, safe with Thee;
 Though dark clouds around me gathered,
 Still, O Lord, Thou wert with me.
 Lord, Thou wert my Rock and Refuge,
 And Thou didst my spirit keep;
 Thou didst bring, through trial and sorrow,
 To my soul a safe retreat.

Oh, we're not growing older
 With every year's record,
 For they renew their vigor
 That wait upon the Lord.
 Tho hairs they may grow silvery
 But the soul that keeps the truth,
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BIRTHS.

At the manse, Inwood, Ont., on Dec. 20 1903, a daughter to the Rev. J. M. and Mrs. Wallace.

MARRIAGES.

Dec. 21st. 1903, at Knox church manse, St. Mary's Ont., by the father of the bride, Janet Douglas, youngest daughter of the Rev. Alexander Grant, M.A., to Edmund Hardy, Mus. Bac., of Toronto.

Dec. 24, 1903, at the residence of the bride's mother, 88 McGill street, Toronto, by the Rev. A. B. Winchester, William Kerr Mowat to Catherine, youngest daughter of the late Robert Bennett, Toronto.

At the Presbyterian church, Napanee, on 24th, Dec., by Revs. J. R. Conn and W. W. Peck, Mrs. John Rhodes, Tilley, Napanee, and Mr. Joseph Rowley, of Kingston.

At the residence of the bride's father, Riverside, West Gwillimbury, by the Rev. Dr. Fraser Smith, on Dec. 7, Rhoda, only daughter of Mr. and Mrs. Innis McKay, to Mr. R. J. Spence, merchant, of Bradford, Ont.

On the 22nd. Dec, at the residence of the bride's father, by Rev. S. Childerhose, Dr. John Collison, of Red Deer, N.W.T., to Miss Ella E. daughter of Mr. and Mrs. D. Beatty, Parry Sound.

By the Rev. H. S. Matthews, assisted by the Rev. Robert A. Mitchell of the Presbyterian Mission Houan, China, on the 23rd. December, at No 60 Tranby avenue, Toronto Mr. Robert Shaw, Principal of the high school, Richmond Hill, to Miss Charlotte Abigail Hill (Lottie), of the public school teaching staff, Toronto, and second daughter of Mr. William Hill, Bond Head.

DIED.

At his late residence, 410 Brunswick avenue, Toronto, at midnight on Thursday, Dec. 24, James Mason, formerly Judge of the County Court of Huron, in his 57th year.

At the manse, Bayfield, Ont., on Dec. 11, Margerie C. aged nine months and seventeen days, daughter of Rev. J. and Mrs. MacNeil.

Accidentally killed, Roy Watson, aged five years and six months, the youngest son of Dr. James McQueen, of Freelon, Ont.

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Plans and specification can be seen at the Department.

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

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

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

By order,

FRED GELINAS,

Secretary

Department of Public Works.

Ottawa, December 23, 1903.

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Tenders will not be considered unless made on the form supplied, and signed with the actual signature of tenderers. An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for four thousand dollars (\$4,000), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,

FRED GELINAS,

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Note and Comment.

Among the articles of note in The Missionary Review of the World for December is one by the editor, Dr. Pierson, on "The Indebtedness of Missions to the Mystics." It shows how this school of Christian leaders has furnished some of the most able advocates of missions.

Dr. John Watson wishes to introduce important changes into the Presbyterian church. He dislikes "the present democratic system of electing ministers, and would place this duty in the hands of a few wise men." We are not yet prepared to accept this remedy.

The Christian Guardian, the organ of the Methodists of Canada, says: "The disastrous fire which destroyed the Ottawa University is a serious loss to our Roman Catholic fellow citizens particularly, as well as to the cause of higher education in general." Many kind words have been said by Protestants and Protestant journals to our Roman Catholic fellow-citizen: respecting the great calamity which has overtaken their educational work in the metropolis of Canada.

Mr. Buckley, the famous editor of the Christian Advocate, thinks "the Present Epidemic of Crim" in the United States, of which he writes in the Century Magazine, quite largely due to the lawlessness of labor unions, and their immunity from punishment because political parties do not care to risk losing votes by punishing those who destroy property, make murderous attacks upon non-union men, etc.

Striking is costly business, says the New York Christian Intelligencer—"costly to the strikers and costly to the parties against whom strikes are aimed." Besides the losses to builders and owners of buildings, whose erection was delayed for months by the strikers and lock-outs in the building trades last season, the strikers lost millions of dollars in wages, which it will take many years, even at advanced wages, to recover.

Great Britain owns more shipping than all other nations put together. The total British tonnage is 14,431,072 tons. Germany has 3,138,568 tons, and the United States has 2,342,913 tons. This record does not bear out the protestations of those pessimistic politicians who say the old land is in her decadence and can only be saved by adopting a protectionist policy—that of increasing the taxation of the people in order to make the people rich.

Rev. Dr. R. P. McKay, Foreign Mission Secretary, received advices recently from India to the effect that the great siege of bubonic plague was abating in Mhow and Indore, where the death rate was unparalleled for several consecutive months. The country is not free of the scourge, however, by any means, as it has broken out with renewed force in several of the small hill villages, and its ravages are striking terror to the hearts of the populace.

The Christian Observer notes the death of a noted Japanese, Mr. Kenkichi Kataaka, an elder in the Presbyterian church, and Speaker of the Diet in Japan. He died at his home in Kochian, October 31, 1903. He was truly a good man and he had immense influence over the church in Japan. He was made an elder of the Kochi church in 1885. In all of his great political work he ever found time to do his duty to his church. He was for a time president of the Doshisha, or theological seminary, at Kyoto, Japan, and was chairman of the committee of Home Missions in that country.

Last summer a brewery company erected a brewery in Sydney, N. S., only a hundred feet distant from one of the public schools of the town. Sincere efforts were made by the law-abiding people of the town, backed up by public opinion throughout the province, to prevent the "institution" going into operation. An appeal was made to the Ottawa government against the granting of a license, and as the town council finally refused to grant a license, the building, plant and machinery, costing probably about \$30,000 are for sale. It can probably be put to some good use better than making and selling beer.

The editor of a journal in Tokio, Japan, recently offered eight prizes for original poems, without restriction as to themes or as to their treatment. Six hundred manuscripts were sent in; on examination it appeared that every one of them in some way revealed Christian influence, and many expressed Christian sentiment. After the selection of the eight best had been made, it appeared that every one of them was from a Christian author. Such a result would seem to indicate that Christianity is having the effect of stimulating the intellectual powers of the Japanese, as well as operating healthfully upon their hearts and lives.

The interesting statement is going the rounds of the press on both sides of the Atlantic, that the original letter which General Grant wrote in reply to the Republican invitation to stand for the United States Presidency, has been found among a heap of old papers in a cellar at Hartford, Conn. This letter, which contains the famous phrase, "Let us have peace," had been lost for thirty-five years. The closing paragraph reads:—"Peace, and universal prosperity, its sequence, with economy of administration, will lighten the burden of taxation, while it constantly reduces the national debt. Let us have peace. With great respect, U. S. Grant." If General Grant could now be interviewed, he would be obliged to confess that while the national debt has been greatly reduced, the war tariff in all its essential features remains, economy of administration has not yet put in an appearance, and the trend of the burden of taxation is upward.

Dr. H. Clay Trumbull, editor of the New York Sunday School Times since 1875, died Dec. 8. His was a co-sacred life,—not only in the field of religious journalism, but also in the field of personal effort on behalf of the unsaved. His purpose and resolve is thus stated by himself: "I determined that

as I loved Christ, and as Christ loved souls, I would press Christ on the individual soul, so that none who were in the proper sphere of my individual responsibility or influence should lack the opportunity of meeting the question whether or not they would individually trust and follow Christ. The resolve I made was that whenever I was in such intimacy with the soul as to be justified in choosing my subject of conversation, the theme of themes should have prominence between us, so that I might learn his need, and, if possible, meet it." If such courage and faithfulness could everywhere be exercised by the professed followers of Christ what a happy change this sin-cursed world would witness.

There are now in the New England States and Pennsylvania—and we think also in some of the Western States—a number of sanatoriums for the treatment of consumptive patients. Down in Nova Scotia a sanatorium is being erected by the government of that province. How soon shall we have so necessary an institution established in the Ottawa Valley.

A contemporary states that anti-swearing leagues are being organized in some English towns. Inspectors have been appointed whose duty it is to warn persons heard swearing in the streets or public vehicles. After one warning, offenders may be arrested. The DOMINION PRESBYTERIAN has several times called attention to the fact that anti-profanity associations have been organized in several places in the United States where they are accomplishing much good. Nobody seems ready to start such a movement in Canada, where there is a large field for moral effort of that kind. We do not know of any place that stands more in need of an anti-swearing league than Ottawa. The profanity heard at times on the streets, among both men and boys, is really awful.

State of the Funds.

The following is a statement of the receipts for the several schemes up to 28th December, 1902 and 28th December, 1903:

	1902	1903
Home Mission.....	\$39,299 79	\$33,719 79
Augmentation.....	4,221 79	3,002 38
Foreign Mission.....	16,661 30	10,971 19
French Evangelization..	6,876 55	5,784 87
Pointe-aux-Trembles....	2,947 37	2,575 25
Widows' & Orphans....	2,593 06	2,100 70
Aged and Infirm		
Ministers.....	2,002 58	2,546 29
Assembly.....	927 40	986 11
Knox College.....	1,162 59	1,019 67
Queen's College.....	298 04	272 38
Montreal College.....	415 32	284 20
Manitoba College.....	669 38	965 28

It will be observed that the receipts for some of the funds are still considerably short of those of the corresponding period last year. This is true, especially of the Home Mission Fund, which is \$5,580 short, the Augmentation Fund \$620, French Evangelization \$992, Pointe-aux-Trembles schools \$400 and Widows' and Orphans' Fund \$490.

There has been mailed to each minister, a circular shewing the amount required for the several schemes, and also the amount which each scheme should get of every \$100 distributed. It is hoped that, in the allocation of moneys by congregations, respect will be had to the relative amounts required by each scheme.

Our Contributors.

The Death of Dr. Fraser.

The following brief tribute to the worth of Dr. Thomas Fraser, who first saw the light in Canada, but who passed the greater part of his life on the Pacific Coast, is from our Californian contemporary, The Pacific Presbyterian.

His career on this Western field was long and eventful. It would require more than a few articles in a religious paper to do justice to his missionary experience and achievements. He was a maker of history and the historian of Western Presbyterianism will find in his faithful labors much that will enrich and adorn the chapters relating to the work in California.

Dr. Fraser retained his powers of body and mind in a remarkable degree to the last. He had passed the four-score limit by almost three years. He was a sufferer for many months before his release came, but he bore suffering with cheerful courage. He kept in touch with the great movements of the day. He was a keen observer. He discussed current events with unflinching interest. He remembered his younger brethren and inquired after them, and ceased not to pray for their success.

His service in the cause of home missions will make inspiring reading to our younger ministers. He came here when things were new. He endured hardships. He laid foundations. He bore the brunt, and both rejoiced in and triumphed over obstacles. He was of the stuff of which heroes are made. He was "a great man and a prince" in our Western Israel.

Dr. Fraser was Calvinistic to the marrow. His theology was part of him; he loved the great doctrines of historic creeds, but he was not narrow in spirit; tenderness and strength were combined in him, and love went with conviction. He was a theologian by instinct and taste. Some of his best work was done while he held the chair of Systematic Theology in the San Francisco Theological Seminary. When he theologized, he glowed; thought and feeling were fused into one; the former was always accurate, lucid and discriminating, and the latter warm deep and pervading.

Dr. Fraser was characterized by simplicity of manner. He was kind and hospitable, easily approached, a model of unfeigned courtesy, cultured in the graces of the renewed heart, a lover of his kind, generous and unselfish to the last degree.

He had the Pauline conception of death. The last time the writer had the privilege of seeing Dr. Fraser, he found the veteran Christian reading Paul's epistle to the Romans, and was informed that the Bible was now his chief companion. How he triumphed in the thought that death had been robbed of its sting! He quoted the words, "Precious in the sight of the Lord is the death of his saints," and remarked, "Not the life of the saints, but their death, and why? Because their death marks the completion of the Redeemer's triumph!" We think of him as going from this earthly scene with faith's challenge on his lips: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Dr. Thomas Fraser was the eldest son of

the late Rev. Thomas Fraser, and a brother of the late Rev. Joshua Fraser, both well known in the Presbyterian Church of Canada; and our contemporary promises to give ample space in a future issue for an estimate of his character and a detailed account of his work, adding that "Earth is poorer and heaven richer because of the passing of this dear soldier-saint."

Savonarola.

BY REV. W. J. CLARK.

The list of those who may be properly called great is not a very long one, and while the Florentine Monk, whose strong, sad face looks out at us from this page, under the cowl of the Dominican costume, may not have a right to stand in the front rank of the great sons of men, yet time has unquestionably placed him high above the masses.

Born in September, 1452, martyred on the Piazza in Florence in May, 1498, his great public work extending over only eight or nine years, he nevertheless made so great an impression on the world's thought, that, so long as men's hearts are stirred by the recital of great heroism and entire self-sacrifice, the story of Savonarola will be told to willing ears.

Even as a boy, Girolamo's heart was hot within him, as he looked upon the contrast that presented itself so vividly in the Italian city of Ferrara, his birthplace. On one hand unbounded luxury, splendor and power, on the other, the most miserable, helpless poverty. When his parents would have taken him across the threshold of the Prince's palace, from the halls of which came the sound of music and dancing, while from the grated dungeons below came the cries and moans of tortured prisoners, he drew back and refused to enter.

As his boyhood blossomed into youth, he still brooded over the iniquities that so much prevailed. "He took pleasure," says Padre Marchese, in solitary places, in the open fields, or along the green banks of the river, and there wandering, sometimes singing, sometimes weeping, gave utterance to the strong emotions which boiled in his breast.

At last he came to a decision; and in 1475, when he was twenty-three years of age, one April day, while the rest of the household were absent at a great *festa* he went away unannounced, and left his father's house forever. He was received in the Dominican convent at Bologna, and the very next day, giving us a glimpse of his strong affections, he wrote a letter to his father, in which he justifies the step he had taken. "Do you not think," he said, "that it is a very high mark of favor to have a son a soldier in the army of Jesus Christ? . . . If you love me, seeing that I am composed of two parts, of soul and body, say which of them you love most, the body or the soul. . . . If, then, you love the soul most, why not look to the good of that soul?"

The limits of space will not permit us to even glance at the training the young man received in the passing years. It was not till August, 1489, that he came to his place of power in that strange, old, turbulent city of Florence. His throne was the pulpit of the great cathedral, and thence he governed the stormy passions of the Florentines with

wonderful skill. He was orator, prophet, statesman, poet; and wielded more than monarch's power. Only the Divine Master knows how many sad souls were comforted by him, how many evil lives purified through his faithful presentation of truth; but there are two or three pictures that stand out in his life in Florence, that may well fascinate the imagination.

There is his interview with Lorenzo de Medici, when the "Magnificent" lay on his deathbed; his confronting of Charles the Eighth of France, when that monarch was on his way to Florence; the day when he knelt before the masses of people in the great public square and called upon God, if he had deceived anyone, to send down fire from heaven and consume him in the presence of the multitude; the proposed ordeal by fire in the Piazza of San Marco; and the last terrible scene, when he was done to death by strangling and his body burned. But we must confine ourselves to a description of the scene in the cathedral, when he was about to preach in the day of his power, told by the ancient chronicler, Burlamacchi, and then a few sentences to describe the end.

Says Burlamacchi: "The people got up in the middle of the night to get places for the sermon, and come to the door of the cathedral, waiting outside till it should be opened, making no account of any inconvenience, neither of the cold, nor the wind, nor of standing in winter with their feet on the marble; and among them were young and old, women and children, of every sort, who came with such jubilee and rejoicing that it was bewildering to hear them, going to the sermon as to a wedding. Then the silence was great in the church, each one going to his place. And though many thousand people were thus collected together, no sound was to be heard, not even a "hush," until the arrival of the children, who sang hymns with so much sweetness that heaven seemed to have opened. Thus they waited three or four hours till the padre entered the pulpit. And the attention of so great a mass of people with eyes and ears intent upon the preacher, was wonderful; they listened so, that, when the sermon reached its end, it seemed to them that it had scarcely begun."

"One of the most pleasing evidences of his kindly heart is found in the way in which he gained the hearts of the young boys of Florence who were wont to indulge in riotous demonstrations during carnival time. He so won their affection that they were transformed into soldiers of Christ, who went about gathering all sorts of vanities and piling them up in a great pile in the public square, where they were consumed in a mighty bonfire. When the "ordeal by fire" was in contemplation, a story is told of a beautiful boy of noble family who came to him in the convent garden, and asked that he might be allowed to enter the fire, Turning to Fra Placido, Savonarola said, "Many such papers have been brought to me, but by none have I had such consolation as by this child, for whom God be praised."

But though the padre earned much love, there were many wicked ones who hated him, and at last their plots were successful, and with two dear friends and disciples, Fra Silvestro and Fra Domenico, he was arrested, imprisoned and tortured.

His right arm was untouched by the torture, and in the interval ere the arrival of the wicked Pope's messengers, who were to condemn him to death, he spent his time in his cell in writing meditations on the 51st and 71st Psalms.

On the morning of his martyrdom, he and his two companions partook of the Holy Communion, and then went out into the soft May sunshine. The Piazza was crowded with the people who had so often been swayed by the magic of his personality and message, and who had now gathered to see him die. As they went along, Domenico chanting under his breath the Te Deum, one touched Savonarola and sought to speak a word of comfort, but the monk said, "Only God can comfort us poor mortals in this hour." When the bishop who unfrocked him, in confusion, said he was separated from the Church militant and triumphant, Savonarola replied, "From the Church militant, yes, but from the Church triumphant, no; that is not yours to do."

It is said that after he had been strangled, the fire burnt asunder the rope that bound his arm, and that in the breath of the flame his right was uplifted as though he were blessing the people. So at forty-five years of age perished one of God's great saints, and the memory of his life and work is still an inspiration to noble deeds.—East and West.

London, Ont.

"Wireless" Biblical Criticism.

It has happened more than once that a sharp *reductio ad absurdum* of a radical hypothesis has done more to overthrow it than has been done by cool logic and argument. In the heyday of the Strauss period of destructive New Testament criticism Archbishop Whateley published his "Historic Doubts" in order to demonstrate that an application of the methods of this school would prove that such a person as Napoleon Bonaparte never existed, and that the story about him was a "myth." Some years ago a prominent American theologian, under the pseudonym of Prof. McReal Sham, applied analytical methods current in Pentateuchal research to the Epistle of the Romans, endeavoring to show that according to these critical canons this letter must be severed into half a dozen "documents," from different authors and dates. The work was republished in Germany as the product of "Professor Hessedam." Recently another blow of this sort was struck against the modern subjective Old-Testament criticism, coming from the only Old-Testament theologian in connection with a German university who has ventured to antagonize the literary reconstruction of the Wellhausen class—namely, Prof. Dr. Klostermann, of Kiel. He has published in the *Neue Kirchliche Zeitschrift* (No. 2), of Leipzig, a scathing satirical application of the current criticism to the one hundred and nineteenth Psalm. He says in part:

"Let us finally be led to the conclusion that this lyric is the product of the pen of the Apostle St. Paul. In these days of wireless telegraphy it is the correct thing to eliminate entirely from the critical process the 'wire' of tradition and to apply the purely 'wireless' process of Wellhausen and his followers. The influence of traditional opinion is too great in the minds of those who consider the bulk of the Psalms as being the production of the post-Exilic period. How easily the Christians of the earliest period could have introduced into their favorite collection of lyrics prayers and hymns of their own production! Especially is this the case with the famous one hundred and nineteenth Psalm, which upon close analysis can readily and best be explained as a prayer of the Apostle Paul. In the various letters used in the alphabetical divisions of this psalm can easily be

recognised reference to the cross, the nails in the hands and feet of Christ, and also to the lance, the crown of thorns, and the sponge so conspicuous in the last sufferings of the Saviour. A closer examination of the words of the text themselves in many places shows that it is of Christian origin. It is evident that the words (verse 83), 'I am become like a bottle in the smoke; yet do I not forget thy statutes,' which have been a regular *crux* for the exegetes of all ages, easily yields to the explanation that Paul had fallen into the hands of a Roman centurion, and yet remained faithful (Acts xxvii 1). Compare also the conditions described in versus 41-48 and we have a perfect reproduction of the feelings of Paul when, in the presence of his accuser, Tertullus, he spoke to Felix and Agrippa. Still more direct are the applications of the contents of verses 58-67 and 75-79, which depict almost in so many words the experience which Paul had in Philippi. Again, the sentiments expressed in 2 Tim. iv. 6-8 are a reflex of the contents of verses 81; 82, 123-124 of this psalm. Compare also verse 54, with 2 Cor. i. 9-10. There are even verbal agreements between the Pauline Epistles and this psalm; compare verse 130 with Col. i. 9; verse 131 with 2 Cor. vi. 11; verse 136 with Phil. iii. 18."

Klostermann expresses his fear that his conclusions will be non-acceptable to the radical critics, not because his principles and processes are wrong, but because he has shown a "different spirit" from theirs. His keen satire has created a sensation in Germany.—Translation made for The Literary Digest.

In Haste.

"Why should I haste, me pray?"—Shakespeare.

Prof. Willis J. Beecher, of Auburn Seminary, says in his "Critical Notes" in the Sunday School Times, of the 28th ult., on 1 Kings 8:9, "Nothing save the two tables. There had never been anything else in the ark. In Hebrews 9:4-5, the writer speaking in haste of familiar things has confused his phrases." Too bad! And when another Bible man wrote in 1 Kings 8, "And the priests took up the ark," he, too, was presumably in a state of mental distraction, for elsewhere it is said that the "Levites" bore the ark. The seeming contradictions in the Bible can generally be reconciled without resorting to Prof. Beecher's method, which places the Word of God on a level with ordinary writings and assails its divinely inspired and infallible character. Such teaching we deem dangerous, for if the writer of the epistle to the Hebrews was hurried when he wrote, of which, however, his carefully elaborated exposition furnishes not the least bit of evidence, may not other Bible writers have similarly been in haste, or at fault in other ways? Now, as to the contents of the ark: The writer of the epistle to the Hebrews says: "The ark of the covenant, wherein was the golden pot that had manna and Aaron's rod that budded and the tables of the covenant. In harmony with this statement, does not what is said in 1 Kings, "There was nothing in the ark save the two tables of stone" imply that there had been more in the ark, but that during its sojourn among the Philistines the additional objects mentioned in the epistle to the Hebrews had been removed? Is this not the common way accepted and correct interpretation? We are, therefore, of the opinion, that the competent author of the epistle was in no way hurried and has not "confused his phrases," but that Prof. Beecher must have been in haste when he wrote concerning un-

familiar things, and in so doing confused his "Critical Notes;" St. Paul says: "All Scripture is given by inspiration of God." Men are prone to forget it.—Dr. Oggel in N. Y. Christian Intelligencer.

Sparks from Other Anvils.

Christian Observer: The great Augustine said, "I need a whole Christ for my education, a whole Bible for my study, a whole church for my fellowship, and a whole world for my parish." We believe all these are necessary, and there is a share and a place for each of us.

Presbyterian Witness: Christians ought constantly to test their own lives by the life of the blessed Redeemer. Ask, What would Jesus do? We ought at least to aim at the imitation of His matchless altruism—His readiness to suffer and to do for others.

Canadian Baptist: No one who desires to grow in grace, to become strong, to have clear vision of higher things, to feel the whole of the supreme motive to Christ-likeness and service, can afford to neglect the public service of prayer.

Herald and Presbyter: All the men who have ever amounted to anything worth considering in the history of our Nation have paid the highest tributes to the Bible and the Christian religion as being absolutely essential to the country's welfare. The opinions of these men are worthy of careful consideration.

Religious Intelligencer: The power of any church is according to the life of its members. If they "walk with God," the power of God rests upon and manifests itself through the church. If they are inconsistent in their daily life, the church is not much more than an organization with "a name to live" while it is dead.

Michigan Presbyterian: It is not necessary to forget God on a vacation. In fact if the life is right and the heart in tune the country will only make God seem that much nearer. Every vacation, like every other recreation, ought to be for the glory of God, not in any sanctimonious sense; but as everything that is worth doing is done in harmony with the service of God.

N. Y. Christian Intelligencer: It is the highest wisdom to learn to unify life about the divine purpose, to bring every sorrow to God and ask what He can make it mean, to think of every temptation in the light of how the way men meet it will effect Him, to take up every duty as though He had put it into the hands. This is the secret of life.

Sunday School Times: Whether we do little or great things is comparatively a minor matter. But whether all that we do is done as in God's sight, and at God's appointment and command, is ever a mighty matter. Few of us are set at mighty undertakings, but all of us have the opportunity of giving a cup of cold water to a little one in God's kingdom in the spirit that will be recognized as a gift to the King of kings. As St. Augustine expressed it, "Little things are little things, but faithfulness in little things is something great."

'New Year, what have you brought us,
Gifts for good or ill?
Take your choice,' he answers,
Be it as you will.
Sorrow's borne with patience
Benisons impart,
But there are no blessings
For a thankless heart.'

The Quiet Hour.

The Preaching of John The Baptist.

S. S. LESSON—Jan. 10. Matt. 3: 1-12.

GOLDEN TEXT—Repent ye, for the kingdom of heaven is at hand. Matt. 3: 2.

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

Preaching in the wilderness, v. 1. John the Baptist did not "conduct a service"; he preached, heralded a message. Consequently there was no necessity for an ornate ceremony, a melodious choir, a splendid sanctuary. The wilderness was good enough. The crowds flocked thither. People are not punctilious about their surroundings, when they hear burning words from a heart on fire. What our own age in its heat of hearts hungers for, is not a service, but a message.

Repent ye; for the kingdom of heaven is at hand, v. 2. "There is no going to the fair haven of glory without sailing through the narrow strait of repentance." The Greek word for repentance means change of mind and purpose. You set out to visit a certain city. But you hear that a dangerous contagious disease is raging there. You change your mind: you turn back—you have "repented." Our word repentance means "sorrowing back." He who says: "I will no longer mistrust God, but believe Him; I will no longer disobey His laws, but will strive to keep them," has repented. "Real repentance consists in the heart being broken for sin and from sin."

Were baptized of him, v. 6. Earnest and faithful preaching or teaching is sure to incur opposition; but it will bear its fruit. Luther fearlessly proclaimed justification by faith, and the Reformation was the result. Rev. John Livingstone, suffering for the Word, preached one burning sermon at Shotts in 1630, and about five hundred were converted by its agency. In 1812, religion in Skye was well nigh dead, but he preaching of a poor blind fiddler, who had been converted, brought about a revival still vividly remembered.

The Pharisees and Sadducees come, v. 7. "Go easy to-day, John, moderate your thunder a little; for we see some of the grandees from Jerusalem in the crowd, and it is a great thing for the new movement to have the patronage of these learned and wealthy persons." But the bold, blunt, impolitic man, who had only fed on "locusts and wild honey," when he saw them, cried out the louder, "O generation of vipers, who hath warned you to flee from the wrath to come?" Never compound with the world for the sake of momentary success. "The man," it has been well said, "who, in pursuit of a wise reform, is afraid of the breath of the thing to be reformed, is already defeated." When it is a question of men's eternal welfare, be brave, and your very courage will vanquish the Pharisee and Sadducee, and win his soul for Christ.

Now, v. 10. Like a bell the word "now" calls o instant action. Youth is, above all others, the age to decide for Christ. At a recent meeting of Sabbath School workers, mostly college students, a speaker asked those who had given themselves to Christ before sixteen to rise; nearly all present rose. Those who pass this age without taking this decisive step are less likely to take it later.

Baptize you with water, v. 11. It has been a matter of surprising concern to some people, how much water should be used in

baptism. If a man feels the need of the whole Atlantic, by all means let him have it. If he is satisfied with a few drops, they are sufficient. The grave question is, With what have I been baptized? With the mere material water, which can only cleanse the body, or with the living fire of God's Holy Spirit, which will consume my sins and illumine my soul?

The ax...the fan...the fire, vs. 10, 12. "Fear," says Dr. Peloubet, "in the sense not of terror, but of foreseeing consequences, is simply wisdom and common sense. President Stanley Hall, in his Study of Fears, declares that such fear is essential. The question of life is what we shall fear, whether men, or danger in the paths of duty, or dishonor, failure, sins."

FOR DOMINION PRESBYTERIAN.

Faith and Personal Care.

BY C. H. WETHERBE.

There are so many people who have a deranged and dangerous faith, that it is the duty of better established persons to try to doctor the unfortunate ones. The following question was recently sent to Rev. James M. Gray, of Boston, to be answered in the Union Gospel News: "Is the carrying of life insurance by a Christian, in any way contrary to the teaching of the Bible, and would you apply the same principles to any other kind of insurance?" Here is a part of Dr. Gray's answer: "The best answer I can give to this question is to say that I carry insurance, both on my life and on my property, which I certainly should not do, did I consider either contrary to the teaching of the Bible." He further says: "This matter is a very serious one to many sensitive and conscientious Christians, and warrants a further word of brotherly counsel.

There are those who feel that a life of faith means a disregard of the ordinary suggestions of natural reason and intelligence, and that to make provision for the earthly future of one's family is to doubt God and to retain the reins of government in one's own hands. But this is not so, necessarily. There may be isolated instances in every age and nation where God calls upon his witnesses to step forth into an extraordinary kind of experience, like the patriarchs, of the Old Testament, or the apostles of the New, but I feel satisfied that they are isolated and extraordinary."

I wish that thousands of those who are exercising a crazy faith could read those words, and then would put the principles into practice. The teaching is especially needed by those who believe that when they are seriously sick they do not require the use of any medicine, for they are sure that such use would be contrary to faith in God. They should be taught that God, by his directions in the Bible, commands the use of appropriate means in cases of illness, and that such a thing is thoroughly in harmony with true faith. Faith and personal care are bound together. We are to provide and protect ourselves to the best of our ability, and we show real faith in God by pursuing that course.

It is better to be a good failure than a bad success.

FOR DOMINION PRESBYTERIAN.

Microbes.

BY MRS. H. M. McCLUSKY.

These are the days of microbes. They are in the water, and the air; they lurk in all imaginable places in readiness to fasten themselves upon unsuspecting humanity; and woe to the individual who has not a strong, robust body that resists and throws off the disease infected germs. No part of the body is exempt from these ravagers. A dentist impresses upon his patient the need of scrupulous care of the teeth in order that the microbe find no place to lodge, and so the entire physical being must be hygienically fortified against these marauders. Is there not a parallel in the spiritual realm?

In the days of material ascendancy, the preservation and perfecting of the physical nature require so much attention that the spiritual nature is largely ignored; and yet, are not the unseen things the real and eternal ones?

What are some of the spiritual disease germs which correspond to the microbes of the physical world, and what the required spiritual condition whereby they are thrown off without personal loss? Indeed, one may become stronger through the very act of resistance. One insidious foe is discouragement; if it is given a place its ravages are rapid and disastrous; it soon develops into doubt, which ultimately results in unbelief. Another germ, which is almost more deadly, is spiritual pride; it hides behind every good deed, ready to thrust itself with complacency into the life, and if one is predisposed to the malady, it becomes well seated before consciousness is aroused to the fatal condition. There are many other germs which only wait for the opportunity to poison the spiritual life, and how can one be safe with such environments? What is the process that insures safety in the physical world? Havana, under Spanish rule, had yearly the fever scourge, but when for a time, the United States had control, it was thoroughly cleansed and the sanitary conditions were so entirely transformed, that the deadly microbe could not find quarters for its annual campaign. Cleanliness and pure food supplies are the two important requisites for physical self protection.

Is there not an exact correspondence in safe-guarding the spiritual life? Cleansed by the atoning blood of Christ, not once only, but daily, that no dust or stain be allowed to accumulate; for there is, first, receiving Jesus for salvation, then the daily and hourly need of His keeping power. By contact with the world, spiritual perception becomes dimmed, and it is only as the life is in Christ and His words in the life, that there can be a vigorous, overcoming personality. Jesus said: "Already ye are clean because of the word which I have spoken unto you. Abide in Me, and I in you." Of the pure to ids physically, consider the thought that is given to it; milk and water are sterilized—while solid foods undergo the most rigorous scrutiny. Is there as much thought given to obtain a pure food supply spiritually? When the city or village water becomes polluted, no time or expense is spared to purify it, and rightly so, but is it not equally important that spiritual nourishment be pure and wholesome? Yet, pernicious doctrines are sowed broadcast over our land; words that are taking all the life out of the Christian religion, for in them there is no Jesus as the risen Lord, Who manifests Himself in love and power through His followers by the Holy Spirit. In His place are written Culture, Education, and

Wealth, the supernatural all eliminated. Is it any marvel that so many grow weak and discouraged, finally losing all faith when fed on such adulterations? Jesus said: "For the Bread of God is that which cometh down out of heaven, and giveth life unto the world. I am the Bread of Life. . . . It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life." The Word, God's revelation of Himself, even the Anointed One, is to be the daily portion of believers.

Thus sustained, they can, without difficulty, throw off the disease germs, resisting and overcoming them with ever increasing strength; while with each victory there comes a new realization of the limitless resource that has been provided through God's miracle of grace.

Holland Patent.

How He was Converted.

Dr. John A. Anderson was born in the village of Rhyndy, Aberdeenshire, a village famous as the birthplace of Mackay, pioneer missionary of Uganda. From his earliest days he was instructed in the Word of God, but he rebelled against its teaching. His conversion we will allow him to describe in his own words:—"One Sabbath evening, the 26th day of January, 1873, on going to bed, I had a time of serious thought. I reasoned thus—'I must die sometime; it may be tonight; can I get to heaven?' The answer in my heart was—'I have got to die, and God is a just God, and what is right He will do. Since God is just, He must punish me, for I have often done what is wrong; I am a sinner, and I must be punished, for I deserve it; I cannot help myself, and I am utterly lost and undone.' The darkness of despair seemed to come over me, and in my heart I said—'I am lost for ever; hell is my portion.' Then, far quicker than I can write it, came the oft-heard, but never before-appropriated, news that Christ died for me, a poor sinner. It was all I needed, and the darkness and despair that hung over my soul were changed into the light and gladness of salvation.

"Next morning when I met my mother my first word was, 'Mother, I am saved; and she answered in wonder, 'Laddie, tak' care; ye'll better be sure about that afore ye say it tae ony ither body.' I replied, 'But, mother Jesus died for me; why did you never tell me this before?' It was all so new to me. In my boyhood's days God's love found me, and for thirty years He has kept me in the assurance of salvation through Jesus Christ our Lord."—Glasgow Weekly Leader.

Daniel might have kept himself to pulse and water all his days, and yet not been any wiser or greater than other men, says an exchange. It was not a question of what sort of diet was most conducive to learning, but what were God's commands in regard to things offered to idols and contrary to the law. He had learned the statutes of Jehovah, and kept himself devoutly to them; hence the blessing of his humble fare and of himself in the use of it, which turned weaknesses into power and adversities into glorious triumphs.

What sculpture is to a block of marble education is to a human soul. The philosopher, the saint, the hero, the wise, the good and the great man, very often lie hidden and concealed where a proper education might have brought them to light.

Our Young People

Jan. 10. Tests of Repentance.

Some Bible Hints.

Make your fruit worthy of repentance (Luke 3: 8). Was it a great sin? They repent greatly. And all sin is great sin.

"What must we do?" they asked John (Luke 3: 14). Very often the test of repentance is not in doing but being, and always the being must precede the doing.

"My sin is ever before me" (Ps. 51: 3). When God forgets, we must not forget, but we must remember gratefully the pit out of which we have been dug.

"Then will I teach transgressors thy ways" (Ps. 51: 13). The best fruits of repentance is getting others to repent.

Suggestive Thoughts.

Nothing in the world requires testing so much as repentance. In no other matter is it so easy to deceive one's self.

Take the little girl's definition: "Repentance is being sorry enough to quit!"

Many think they have repented when they are only afraid of punishment. One test of repentance is its acquiescence in the punishment.

It is not a test of repentance that one should never again commit the same sin, but that one tries earnestly not to commit the sin again.

A Few Illustrations.

One of the best tests of repentance is to ask what it is *doing*, how far beyond repentance you have gone, just as the best test of an automobile is an actual journey.

No one is repenting of shooting a man if he is cleaning and reloading his pistol.

Tongue repentance, which says, "I am sorry," is like a veneer; heart repentance is solid wood.

Repentance is planting the seed; amendment in watering it, hoeing it, weeding it, tending it till it bears fruit.

To Think About.

What sins am I cherishing in my heart?
How am I proving my repentance?
Am I seeking Christ's help to get rid of my sins?

A Cluster of Quotations.

More regret is no repentance.—Plummer.
I will not quarrel with you about opinions. Only see that your heart is right toward God.—Wesley.

The slightest sorrow for sin is sufficient, if it produces amendment; the greatest is insufficient, if it do not.—Colton.

Lord, when we stray
From thy good way,
O fetch us home at eventide!—Weatherly.

The Junior Committee.

This is the ideal way of running a Junior society:—

Do not have a superintendent; have a dozen superintendents.

Appoint, that is, a Junior committee, made up of as many members of the older society as can help the Juniors in their Christian work.

There will be a chairman, whose one essential quality will be the ability to set others at work, and keep them at it.

There will be some one good at talking to the Juniors—and not talking too long.

There will be some one good at leading the singing, and some one else good at giving object lessons and drawing on the blackboard.

There will be a missionary enthusiast to

carry on the Junior missionary work, and a temperance enthusiast, and an enthusiast in Bible-study, and a good leader of socials, and some one who knows how to conduct business meetings.

In fine, whatever talent is developed in the older society, you will place upon the Junior committee, that it may be imparted to the Juniors.

This compound superintendent of the Junior society does not get tired out, or sick, or married, or leave town, or resign!

Try the plan, and you will have a good Junior society, and one that will last.

A Prayer.

BY THE LATE DR. PARKER.

Heavenly Father, we draw near unto Thee with heavy hearts. We have done wrong. We have made up our minds to unburden our souls in confession. Thou canst not overaccuse us; we are desperately wicked; there is none righteous, no, not one, and least of all the man who thinks that he is righteous. We are at the Cross; God pity us with the pity appropriate to that tree. Oh cleanse us by the power of that blood, take away our sins and make us free. We started wrong we did not pay the price; we paid part of it, and Thou wouldst not accept it; we got no blessing, for we paid for none. Thou art a righteous God; justice is Thy habitation. We tried to compound with Thee, but Thou wouldst not compound with knavery; we thought to buy half, and Thou wouldst not sell it; we were not prepared to pay the price, so we did not get the jewel. Thou art a jealous God, Thou dost not bend to hypocrisy, Thou prostrate Thyself before the weakness of penitence. Oh that we might see Thy meaning, and be wise with the eternal wisdom. May we by Thy grace pay the price now!

Several little girls were returning home from the park one afternoon, when they were overtaken by a goat that wanted the whole street. They, of course, ran for dear life, the foremost one shouting to her companions: "Run, run, girls! He will kick with his head!"

The crown of patience cannot be received where there has been no suffering. If thou refusest to suffer thou refusest to be crowned; but if thou wishest to be crowned thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—Thomas à Kempis.

Daily Readings.

Mon., Jan. 4.—	A definition.	2 Cor. 7: 9, 10
Tues., " 5.—	A duty.	Job 11: 14-17
Wed., " 6.—	An example.	Luke 15: 11-24
Thurs., " 7.—	An encouragement.	Deut. 30: 1-5
Fri., " 8.—	An illustration.	Luke 22: 61, 62
Sat., " 9.—	The impenitent.	Luke 13: 1-5
Sun., " 10.—	Topic—What are some tests of repentance?	Luke 3: 2-12, Ps. 95: 1-7.

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S. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Dec. 30 1903.

We wish all our readers a very HAPPY NEW YEAR.

You can not do better than send your absent son, daughter or friend THE DOMINION PRESBYTERIAN for 1904. As a New Year's gift it will carry weekly greetings from the home circle for twelve months. One dollar will pay the bill.

The following from the University Column, of The News, Toronto, of anent a gentleman who is held in high esteem, not only by readers of the DOMINION PRESBYTERIAN but throughout the church, will be read with pleasure and interest: Rev. Prof. Jordan, of the Faculty of Theology, has returned home from Clifton Springs, where he spent the past month for the benefit of his health. While slightly improved, his physicians will not allow him to resume work. He must rest for the remainder of the session, and be fully restored, for Queen's cannot afford to lose such a brilliant teacher and preacher. Dr. Jordan is a hard worker, and during his three years' connection with Queen's simply wore himself out.

Referring to the recent address of the Hon G. W. Ross before the University of Chicago, our Foreign Mission Secretary, Rev. Dr. MacKay, writes in the following terms to a Toronto contemporary, and his commendatory remarks have our hearty endorsement. He writes: "I am not much of a politician, but feel tempted to say how much Ontario is to be congratulated upon having a Premier who can measure up to great occasions. It is not, I hope, ungenerous to say that we have no other man capable of rising on all occasions to so high a level. It surely means something to Ontario to be so respectably represented not only at political but university functions, and especially at functions of an international interest."

THE YEAR THAT IS GONE.

No two years are alike, whether we think of the experiences of individuals, churches, or nations.

To accurately sum up the year, in its personal aspect, is by no means an easy computation. The full effect of the happenings of 1903 upon our characters may be better realized a few years later. Still it ought to be possible to know whether our general direction has been east, or whether it has been west. Do you think your habitual influence has been helpful during the year to others in general, and to some one in particular? Or have you been a hinderer? What sort of reading have you done during 1903? For instance to what extent have you starved your mind by confining your reading to newspapers only, or to rubbishy novels? During the last year have you been a true worker—that is a worker who thinks it duty to cultivate both interest and satisfaction in your work or do you belong to those who render eye service? How large a place does pleasure-seeking, or desire for pleasure, take in your life?

The congregations of the Presbyterian church in Canada have had in most cases a good year; and the same may be said of the sister churches. During the past twenty years our own denomination has made giant strides, especially in our fast-opening North West; the future of the vast New Canada will be all the more secure because of the self-sacrificing labour and energy put forth by stalwart and devoted Presbyterian men and women.

As to the family of nations, "all's right with the world;" that is, in the large, things are working in the right direction. The consolidating British Empire is getting on good terms with France; has increased cordiality with Italy; and is in no worse shape with Russia and Germany; is intimate with Japan; while working in relations of friendliest understanding with the United States. Not only is the British Empire pulling itself significantly together; God doubtless has great future use for the combined English speaking communities of the world.

It is true a cloud bigger than a man's hand looms up in the Far East. Japan and Russia look at each other threateningly; and there has been the usual talk of the partition of China. Nor has the familiar hodge of the Yellow Peril been wanting, that is, the inundation and subjugation of the white men's countries by the yellow hordes of China. Sidney Smith gave the advice to take short views; that advice can be applied to the Far East. At all events, there is no need to harbor the atheistic assumption that the over-riding Providence means to allow the right to get the worst of it in the long run. If we finite creatures had a little more of the infinite patience of God, we would not worry half so much, nor indeed at all.

Men are always wanting to do some great thing. Let them overcome themselves, for that is the greatest conquest.—Drummond.

STRIKING AND SUGGESTIVE.

It is a striking and seriously suggestive thing that many Missionary Boards are unable, because of lack of funds, to undertake extension of missionary work in fields which are opening up and literally inviting the services of Christian missionaries—and this after nearly all civilized countries have enjoyed an almost unparalleled material prosperity for seven or eight years. Is such a condition of things creditable to the Christian men and women of professedly Christian countries who shared in that wide-spread material prosperity? Have Christian men and women forgotten that they are the stewards of the bounty with which God has blessed them?

This surely is a time for the professed followers of the Lord Jesus to do a little quiet meditation upon God's complaint against the Jewish church, voiced by the Prophet Malachi (Mal 3: 8-12) Starving the Lord's cause, while enjoying abounding prosperity, will not prove a "paying speculation"—if we may be allowed to use a stock exchange epithet. The present would seem to be an appropriate time to study the Prophets warning and promise.

Many of the large business firms in Canada and the United States are actively discriminating against the employment of even a moderate drinker; and many of the great railway corporations decline engaging those who are not total abstainers. The I O O F, an important fraternal society, with a million of members, does not admit to its membership men connected with the liquor traffic; but in one way or the other some do get into the lodge room. But the grand master of the Ohio grand lodge has just issued a circular to the effect that on Jan. 10, 1904, all saloonkeepers, bartenders and professional gamblers, shall quit the order or those occupations.

Surely the self-styled Elijah III is a fit subject for a lunatic asylum. Here is his latest fulmination, as quoted in a special from Chicago to the New York World:

Rev. Stephen Merritt, one of the trustees of the John Street Methodist church in New York has been excommunicated by John Alexander Dowie, because of an attack on Dowie in the New York Christian Advocate. Dr. James M. Buckley, editor of that journal, sought to disprove the claims which Dowie had made to conversions in New York and quoted a letter from Mr. Merritt, in which the latter disavowed allegiance to the restorers. When Dowie saw the article he called his cabinet to a council in Zion City and then it was that Merritt was formerly excommunicated. The edict, as officially published is in part as follows: "In the name of the most High God, I deliver James M. Buckley and Stephen Merritt unto Satan for the destruction of the flesh, that their spirits may be saved in the day of the Lord Jesus. May it be that ere their bodies perish they shall truly repent and be saved. If they will not repent all men and angels will say their damnation is just."

NOTHING IN IT.

The Presbyterian Banner, on the strength of newspaper articles and the reports of travellers, believes there must be some genuine sentiment in Canada in support of union with the United States. This view is based largely on the angry tone of articles which appeared in a few Canadian papers on the Alaska boundary award. Our contemporary, however, notes that few of even these angry articles savored much of union with the American republic. There may be some latent annexation sentiment in some places in Canada; but our contemporary may rest assured that it is very small—so small that it rarely attracts attention. The Banner is on better ground when it says: "What is most wanted is a more kindly, neighborly, reciprocal spirit between the two English-speaking countries of the North American continent. Better this if political union never comes." It is not the fault of Canada that such desirable relations have not been established long ago.

The veteran Dr. Cuyler of New York, with forty-four years of pastoral work and experience behind him, regards it as an "idle waste of breath to predict revivals." He says that during his pastoral experience the most copious outpourings of the Holy Spirit came upon his church when he and his people were not expecting them. He says—and Christian people should mark his words—"While neither pastor nor churches can predict the seasons of the Spirit's peculiar presence, it is their imperative duty to be preaching God's whole message, to be praying without ceasing, to be doing Christ's work after Christ's personal fashion of personal effort, and then trust our promise-keeping God for showers of blessings, as Elijah did on Mount Carmel." Pentecost came to the little band of Christ's followers in the "upper room" in Jerusalem while they were "waiting" upon God in compliance with the Master's command. We may not "predict," but may we not "expect" a rich blessing to come with faithful use of the privileges given to us in the week of prayer. It is a good way by which to inaugurate the new year.

We frequently complain that the best men do not offer for civic positions in the gift of the people. Are the electors not themselves to blame for the state of affairs? One of the Ottawa ministers, Rev. A. E. Mitchell, offered a word in season to his people last Sunday, on his subject. He urged the members of the church to go out in their respective wards and take an active part in the municipal campaign. In the interests of good government and civic righteousness they should work for candidates who could be depended on. While it was not his place to name the candidates, they all understood who were fit and proper for mayor and aldermen.

IAN MacLAREN'S SUGGESTIONS.

Dr. Watson, of Liverpool, has been advocating that there should be a marked difference between the morning and evening service, and that part at least of the prayer should be liturgical. The Christian World has invited several representative ministers to give their views; and in the replies of these competent men there is a substantial agreement. They are almost of one mind, that the morning should be devoted to the worship and edification of the Church, the believers and communicants. The evening service should not be a repetition of the morning, but rather evangelistic addressed to outsiders, and calculated to attract such by variety, life, and popular interest. As to the prayers they are agreed that free prayer is best if it comes warm from a sincere heart, even though it may be imperfect. On this the Belfast Witness, remarks: Yes, but free prayer should not be so very imperfect as Dr. Watson shows it often is. We believe the Doctor's somewhat caustic criticism will do good. A mustard blister must bite if it is to be of any use.

A prominent Baptist pastor in New York, as the result of experience and observation, recently gave utterance to the following significant words: "In the salvation of the young the writer has found his chief joy in a comparatively long ministry. Those converted in youth are vastly more loving and loyal to the Christ and the Church than those converted in middle life or in later years. When the Church does her full duty there will be no unconverted nor unchurched men and women in our communities. The hope of the Church in the future is in greatly increasing numbers in our Sabbath schools, and bringing all of them into the Master's service." This is a thought which cannot too frequently or too forcibly be impressed by pastors on parents and Sabbath school children. "Seek first the kingdom of God and his righteousness," the injunction of the Divine Master who loved and blessed little children, cannot be too prominently kept before the young of the Church. They are the hope of the Church and of the world.

The Michigan Presbyterian says a timely and much needed word in a wise way: "Prayer for divine healing is all right as far as it makes God's will supreme. We have a right to ask for ourselves and for our friends recovery from sickness, and to unite in such prayer. But let us not make too much of what Christ himself always put into a minor place. There are so many things more important to us than restoration to health and prolonged life. These things may or may not be a blessing to us, and through us to the world. As Christians we are under the highest obligation to take the very best care of the physical well being of ourselves and others; but this is not after all the supreme concern of life. We may even neglect the building up of symmetrical Christian character in this over anxiety as to sickness and health."

"PARADISE LOST."

The manuscript of Milton's immortal work is now for sale, and the Belfast Witness thinks that it would be nothing short of a scandal if it is allowed to go out of the country. The MS ought to be in the British Museum, but failing that, surely some rich man or patriotic coporation will buy it. It is not, of course, in the poet's handwriting, he being blind then; but it is the "copy" from which the work was first printed and published, "Paradise Lost" was begun in 1658, and was ready for the press in 1665. It had to be submitted to the censor, Rev. Thomas Tomkyns, a Chaplain of the Archbishop, and through the narrowness of that creature "the world had nearly been deprived eternally of this treasure by the ignorance or malice of the licenser, who would needs suppress the whole poem for imaginary treason." Milton by agreement, was to receive not more than £20 for the work (equal to £50 to-day); but as a fact he got only £10, and Mrs. Milton accepted a final £8 for all. But the grand old Puritan tells us in his prose works that his motive in writing was much higher and holier than cash recompense. Who will now come forward and purchase for the nation this noble relic? It is stated that £50,000 is offered by the foreigner. Where are the British millionaires?

The Churchman, the organ of American Protestant Episcopalians, discusses the educational situation in England with vigor and discrimination. While naturally in sympathy with the English Established Church, it does not sympathize with the effort to bring the schools sustained by the State under Church control. It says: It has already become a question of plain ethical bearing whether a religious education which does not harmonize with the acknowledged maxims of social justice is not by that very fact incapable of giving a Christian training worthy of the name. The Church of England schools under the so-called Settlement of 1902 are "maintained" by public taxation. They are, on the other hand, controlled by bodies of managers and taught by a staff of teachers over whose appointment a citizen as such has no control. If this is not a distinct violation of the recognized principles of modern democratic government, we do not know what it is. The quicker the English Church removes herself from this reactionary position, the better will she prepare herself for those greater opportunities of leadership, which her catholic traditions and her apostolic creeds have imposed upon her."

In The Nineteenth Century for December, (Leonard Scott Publication Co., New York) Edward Dicey leads off with an able article on the Rival Empires, which shows the position Russia is attaining and her rivalry with England. Then follow a number of articles on a great variety of subjects, including the following: British East Africa; History and War Office Reform; Impressions of Korea; The Foreign Fruit Trade in Britain; and English Style and some French novels. Sir Wemyss Reid review of the events of Last Month is as readable as usual.

The Inglebrook.

The Girl who Shared.

BY JULIA H. JOHNSTON.

"Dear me! Stopping again! What can be the matter?"

Helen Lee glanced around to see if her fellow passengers were as hot and tired as she. It certainly was a very slow train, stopping at every way-station, and even every blacksmith's shop and corn-crib, Helen thought, and how hot and dusty it was to be sure. But there were pleasant things to remember. That was a comfort. Helen was returning from an Endeavor Convention which she had enjoyed with all her might. She generally did things with her might.

And now it was past noon, and the tardy train was delaying dinner and furnishing no opportunity for refreshment, unless one cared for the train-boy's chewing gum and figs.

"I'm growing famished," thought the young traveler, who had expected to reach home before noon. Then she remembered a packet of wafers in her bag, left-overs which she had happened not to take out. Then she thought that some one else might be as hungry as she. There was the girl in front of her, leaning wearily upon her hand. Helen had seen her in the Convention, and had nodded to her as they entered the car. Now she leaned over and said, "Won't you share my wafers? We shall not have a chance for lunch for ever so long. Come and sit here with me, won't you?"

The tired girl gratefully accepted the hearty invitation.

The two ate up the wafers, every crumb, had a little pleasant talk, and in due time parted for change of cars.

The next year Helen again attended the State Convention. In the cloak-room she came face to face with a familiar countenance which she could not match with a name.

The recognition seemed mutual, and Helen said, "I think I have met you somewhere. Wasn't it last year?"

"Yes," was the reply, "I'm the girl you shared your wafers with. Oh, how hungry I was."

"Oh, I'd forgotten all about that," said Helen, wrinkling up her forehead in the effort to recall the sharing. She could not do it, but the girl repeated, "Yes, you shared your wafers with me. I haven't forgotten."

What a simple little thing it was, to be sure, a positive trifle. Helen would have been ashamed to remember it, but the bit of thoughtfulness along the way was a treasured memory in the heart of the one who shared it.

Such thoughtful, kindly ministries to bodily wants often leave a happy thought behind them. Never let a selfish shyness, or false pride keep you from offering courtesies when opportunity offers. Share things. Never keep account of them yourself, but be sure that those with whom you share will remember. One memory-book is enough for the record. Part of one's influence is made up of such passing trifles, but they all contribute to the growth of character. Kindness becomes spontaneous. It is better to feed a starving soul, a hungry heart, than a famished body. And remem-

ber, you may not know just how hungry your next neighbor is before you ask her to "share." Afterward she may tell you.

The Clerk With a Conscience.

I was in one of Boston's largest dry good stores the other day. In my hand was a sample, which had been sent me by mail, of a certain piece of black dress goods, which I wished to procure. The friend who was with me also wished to purchase black dress-goods; so we decided to look for hers first, since I already knew what I wanted.

After trying in vain to receive courteous attention from two different clerks, one of whom was busy (?) with a box of samples, and the other with invisible specks on his coat, we turned to a third clerk, rather timidly, for we were not sure of the reception we should receive.

He was making out a sale slip, but he turned at once. "Certainly, madam, I have just what you want. I will wait on you in a moment."

His tone was so different from what we had come to expect that we would willingly have waited half an hour for him to finish what he was doing. In a few seconds, however, he was at leisure, and piece after piece of dress-goods was displayed for our inspection.

My friend made her selection, and then I showed him my sample. At once he glanced at the slits cut in the sides of the tiny piece of goods.

"That isn't one of my samples," he remarked. "I will ask the clerk who mailed this sample to wait on you."

"But I don't want any other clerk to wait on me," I responded hastily, fearing that my sample might have come originally from one of the discourteous clerks whom we first encountered. "I want you to have this sale."

"If you had asked for goods of that quality, width and price, without showing me the sample, I could have found it for you at once," he replied with a smile. "But now this sale belongs to the clerk who sent out the sample."

"Then I won't give you this sample to hunt it up by," I said, wishing to see whether I could carry my point. "No one knows, except my friend, that you have seen it." And I proceeded to tuck it away in my purse.

"But I know that I have seen it, and my conscience knows it," and he laughingly laid his hand on his heart as he turned to look for the other clerk.

In a moment he returned. The other clerk was at lunch. What a sigh of relief we gave!

"I will make out the sale, and turn it over to him when he comes in," our salesman said, displaying the shining black folds of the goods I desired.

As he made out his slip, crediting the goods to "the office" instead of to his own number, I could not but admire the fine quality of that man's honesty. In a matter where no one would have been the wiser he was true to himself. He did as he would have done by. And in making future purchases in that department I shall always look for my "clerk with a conscience."—Ella T. Maynard, in *Christian Endeavor World*.

The Legend of the Dipper.

There is a story which tells how the seven stars came to form the dipper.

Once in a country far away, the people were dying of thirst. There had been no rain for months. The rivers and springs and brooks had all dried up. The plants and flowers had withered and died. The birds were so hoarse they could not sing. The whole land was sad and mournful. One night after the stars had come out a little girl with a tin dipper in her hand crept quietly out of the house and went into a wood near by. Kneeling down under a tree, she folded her hands and prayed that God would send rain, if it were only enough to fill her little dipper. She prayed so long that at last she fell asleep. When she awoke she was overjoyed to find the dipper full of clear, cool water.

Remembering that her dear mother was ill and dying of thirst, she did not even wait to moisten her parched lips, but taking up her dipper she hurried home. In her haste she stumbled, and, alas! she dropped her precious cup. Just then she felt something move in the grass beside her. It was a little dog, who, like herself, had almost fainted for want of water. She lifted her dipper, and what was her surprise to find that not a drop had been spilled. Pouring out a few drops in her hand she held it out for the dog to lick. He did so, and seemed much revived. But as she poured out the water the tin dipper had changed to one of beautiful silver.

Hurrying to her home as soon as possible, she handed the water to a servant to give it to her mother.

"Oh," said her mother, "I will not take it. I shall not live anyhow. You are younger and stronger than I."

As she gave the servant the dipper, it changed to shining gold. The servant was just about to give each person in the house a spoonful of the precious water, when she saw a stranger at the door. He looked sad and weary, and she handed him the dipper of water. He took it, saying:

"Blessed is he who gives a cup of cold water in his name."

A radiance shone all about him, and immediately the golden dipper became studded with seven sparkling diamonds. Then it burst forth into a fountain, which supplied the thirsty land with water. The seven diamonds rose higher until they reached the sky, and there changed into bright stars, forming the "Great Dipper."

And so while we recognize that this is only a parable, yet it shall give us sweet association with the constellation in the sky; and when we look up at the "dipper" as it points us to the north pole, this sweet story will point us to a pole star of usefulness.—Ex.

True Hospitality.

True hospitality always has in it something of the element of personal consideration, and that is why its spirit is so seldom found where entertaining is a wholesale business enterprise and invitations are engraved or written by a secretary. To hear certain persons talk of entertaining, and to see the trouble and expense they take to get up elaborate dinners and to have everything "just so" for a guest, you imagine that the only reason the guest was invited was to fill his stomach. He must be given something out of the ordinary or he is not properly entertained. But this is as far as possible from what the sensible guest wants. As Mr. Robert Burdette once said, "I do not go to my friend's house for the meal he is to give

me. I can get a very good dinner at a hotel for fifty cents or half a dollar. I go to my friend's to see him and have half an hour in his company; I go for a certain quality of welcome that comes from his personality, not from his food"—Alice I. Eaton, in the Woman's Home Companion.

The Right to Labor in Joy.

Out on the roads they have gathered a hundred thousand men,
To ask for a hold on life as sure as the hold of the wolf in his den
Their need lies close to the quick of life as the earth lies close to the stone;
It is as meat to the slender rib, as marrow to the bone.

They ask but the leave to labor, to toil in the endless night
For a little salt to savor their bread, for houses water-tight;
They ask but the right to labor, and to live by the strength of their hands
They have bodies like knotted oaks and patience like sea sands.

And the right of a man to labor, and his right to labor in joy—
Not all your laws can blot that right, nor the gates of hell destroy.
For it came with the making of man, and was kneaded into his bones,
And it will stand at the last of things on the dust of crumbled thrones.

Edwin Markham.

Watch Your Mood When Letter Writing

Much depends upon the mood in which one sits down to write a letter. It is a good rule never to write unless you feel like writing. If it is a blue day with you, you could sit down and order a dozen lead pencils, and the stationer be none the wiser, but beware of writing to a friend in such a mood.

If you were talking to him, he would know by your expression, by the tone of your voice, that you were not yourself, and would make allowances. But in a letter he sees only the coolness, and not the reason for it. Again, it is not well to write when under great excitement. At such times you say more than you mean.

If you spoke these things, your friend, seeing your agitation, would understand that what you said was not your sober judgment. But when it is written in cold black and white, and read by some one a hundred miles away it has quite a different effect. We have all, I suppose, written letters at such times. Wait for calmer moments—your friends deserve your golden hours.—The Churchman.

A Prayer for Children.

The following beautiful little prayer Mr. Dickens wrote out for each of his children, and taught them to repeat it night and morning as soon as they could talk:

"Pray God, who has made everything, and is so kind and merciful to everything he has made who tries to be good and to deserve it.

"Pray God bless my dear papa, mamma, brothers and sisters, and aunts, and all my relations and friends.

"Make me a good little girl. Let me never be naughty or tell a lie, which is a mean and shameful thing. Make me kind to my nurses and servants, and to all poor people.

"Let me never be cruel to any dumb creature; for if I am cruel to anything, even to a poor little fly, Thou, who art so good, wilt never love me.

"Pray God to bless and to preserve us all

this night, and for evermore, through Jesus Christ, our Lord. Amen."

Now, the boys need not think that this prayer is only for girls. They can substitute the word "boy" for "girl," and use the prayer equally well.

Many Appetizing Dishes.

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

Guard your Conversation.

I wonder whether we realize how much of our ordinary talk consists of criticism? There is no doubt that it is immensely interesting to watch people, to study their characters and ways, and to communicate our impressions about them to others. Take away the element of personal criticism, and conversation, one must admit, would lose a good deal of its interest. Yet is it not a little disturbing sometimes to reflect, after leaving a house where you have been entertained for half an hour by sprightly and witty comments on mutual acquaintance, that in all probability your own personality is furnishing a text for a similar entertainment with the next group of callers? After all it is better to be kindly than to be amusing: it is better to pass over a good deal that does not quite commend itself to us (so long as no principle is involved) than to be always making a fight for one's own way of doing things at the cost of friction and disagreement. Hundreds of years before the Christian era, when an Eastern poet wished to sum up his impressions of perfect womanhood, he closed his ideal portrait with these words: "She openeth her mouth with wisdom, and in her tongue is the law of kindness."

Schemes of the Church.

As the time is approaching when many congregations and missionary societies distribute the money collected during the year, I have prepared the following table showing (1) the amount required this year for each scheme; (2) the average rate per communicant, and (3) the amount each scheme should receive of every \$100 to be distributed:—

	Amount Required	Rate per member	Proportion of each \$100
Home Mission....	\$110,000	61 cts.	\$32 60
Augmentation.....	30,000	17 "	8 90
Foreign Mission...	99,825	56 "	29 58
French Evangelization.....	36,000	20 "	10 65
Knox College.....	12,000	08 "	3 55
Queens College....	5,500	04 "	1 63
Montreal College..	5,000	04 "	1 50
Manitoba College..	2,500	02 "	77
Widows' and Orphans' Fund.....	15,000	08½"	4 45
Aged and Infirm Ministers.....	14,000	08 "	4 15
Assembly Fund.....	7,000	04½"	2 22
	\$337,425	\$1 93	\$100.00

The congregations in both the Eastern and Western sections of the Church contribute to French Evangelization, Manitoba College and the Century Fund. The amounts required for the other schemes have to be got from the Western section alone. As the Church is alike committed to the amount required for every one of the schemes, it is hoped that the allocation of

missionary funds will be somewhat in accord with the requirement in each case.

The several funds are, at present, largely in debt, for, although about ten months of the year have elapsed, less than one fifth of the amount required has been received.

The receipts to this date, for Home Missions, are about \$8,000 less than at the corresponding period last year. The receipts for Augmentation, French Evangelization and the Ministers' Widows' and Orphans' Fund are also considerably behind.

So far as one can form an opinion at the present time, the schemes regarding which there is the most room for anxiety are, the Foreign Mission Fund, because of the fact that its requirements are nearly \$35,000 in excess of the revenue of last year, and the Ministers' Widows' and Orphans' Fund, because of the increase in the number of annuitants and the lessened contributions received to date.

The books of the Church close promptly on Saturday, 27th February, 1904, and only those contributions that reach the church office here by that date, will appear in the accounts for the year, and in the detailed statement of receipts to be submitted to next General Assembly.

ROBERT H. WARDEN:
Toronto, 23rd December, 1903.

Brief Hints for Bright Girls.

Someone has suggested fifteen things that every girl can learn before she is fifteen. Not everyone can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach:

- Shut the door, and shut it softly.
- Keep your own room in tasteful order.
- Have an hour for rising, and rise.
- Learn to make bread as well as cake.
- Never let a button stay off more than twenty-four hours.
- Always know where your things are.
- Never let a day pass without doing something to make somebody comfortable.
- Never come to breakfast without a collar.
- Never go about with your shoes unbuttoned.
- Speak clearly enough for everyone to understand.

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

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Reserve Fund 1,600,000.00
Invested Funds 20,000,000.00

Ministers and Churches.

Ottawa.

Rev. Dr. Armstrong, of St. Paul's church, was nominated as moderator of the General Assembly by the Presbytery of Westminster, B. C.

There will be a New Year's services in Bank street church on Friday, at 11 a.m., when the pastor, Rev. J. H. Turnbull will preach.

Rev. Norman McLeod, McKay church, preached anniversary services at the Presbyterian church, White Lake, last Sunday, and on Monday evening he lectured on Burns. Rev. E. J. Shaw, White Lake, occupied the pulpit of McKay church at both services.

Rev. Dr. MacLaren, Home Mission Secretary preached in St. Andrews church last Sunday morning and in St. Paul's in the evening. At both places he made a vigorous and eloquent presentation of the religious needs of our great West. In the evening at St. Paul's, the Sacrament of the Lord's Supper was observed, as has been customary for many years in this congregation.

The pastor, Rev. M. H. Scott, presided at the Christmas entertainment of Zion church, Hull, which largely resolved itself into a distribution of generously provided gifts to the Sunday School scholars. A well carried-out programme included a suitable address by Mr. Craig, of Aylmer. It was a happy social in every sense of the term, and was voted a most enjoyable event by all who took part in it. The committee in charge of the affair was composed of Rev. Mr. Scott, Mrs. W. L. Duncan, Mr. and Mrs. Fred Bonney, Misses Elsie Cushman, Janet Gouddie, Eva Gouddie, Rosa Clarke, Messrs. J. A. Macpherson, John F. Taylor and Benj. Waddell.

Montreal.

At the last meeting of Montreal Presbytery, Rev. P. S. Vernier, of New Glasgow, was chosen moderator for the next six months.

The Presbytery of Montreal has licensed Mr. J. B. McLeod, B. D. and Mr. Norman McLeod to preach the gospel.

The relations of Queen's University to the Church having been brought before the notice of Montreal presbytery, it was agreed, on motion by the Rev. E. Scott, that the relation of the university continues as at present, and that it be recommended to the liberality of the Church.

In the Montreal Presbytery Rev. J. L. George called attention to the Widows and Orphans' Fund, and pressed it on the attention of the congregations. Two of the congregations in Montreal have doubled their gifts to this fund, and it is hoped that their example will be followed by other congregations both in city and country.

Rev. D. J. Graham, B. D., pastor of the Montreal Annex congregation, has asked Presbytery to consider the needs of this important field and in response the Presbytery agreed to appoint a committee to look after Presbyterian interests in the northern part of the city, and "to attend to the matter at once."

The Rev. E. Scott presented to Montreal Presbytery the report on the mode of election of elders as commissioners to the General Assembly. He proposed that three elders be chosen by ballot on the floor of the presbytery and that all the others be elected thus; that each session be asked to nominate one of their number who is likely to attend the Assembly and that the roll of the congregations be prepared from which these elders be elected by rotation. This report was discussed and accepted as the rule of this presbytery for the future.

The ordination of Mr. G. B. Castellini, pastor of the Italian Presbyterian mission, took place in St. John's Presbyterian church, at 4 o'clock Sunday afternoon. Rev. Dr. Mowatt presided and the charge to the new minister was delivered by Rev. Dr. Campbell, while Rev. S. J. Taylor charged the congregation; and after the induction Mr. Castellini addressed the congregation. The new minister completed his theological course in the Waldensian Theological University, Florence, Italy, and enters on his work in Montreal with every prospect of abundant success.

In Montreal Presbytery Rev. F. M. Dewey, M. A., presented the report of the Foreign Mission Committee. There are eight hundred Chinese, chiefly engaged in laundry work, in

Montreal. Some are domestic servants and merchants. There are several Chinese women in the city. Num Sing and his wife are very helpful to our missionary, Dr. Thomson, and his wife. There is no missionary at home at present available for the church. The ravages of the plague in India are appalling. Encouraging tidings come from Honan. There is a fear of a large deficit in the funds of the foreign missions. It is earnestly hoped that all the churches will give liberally for this cause before the end of the year.

At last meeting of Montreal Presbytery, Rev. Mr. Cruikshank gave the home mission and church extension committee report. The field of Arundel is to be supplied fortnightly during the winter. Mr. Jones was made catechist to carry on work under the Presbytery of Montreal on the island of Hershel, near the mouth of the river Mackenzie, in Alberta. He is in the employ of the Hudson's Bay Company, and is willing to conduct service under the authority of the Presbyterian Church. This was unanimously agreed to. Evening service is desired at Outremont on Sunday under the Session of Cote des Neiges. The service is to be held in the school house, and conducted by a student. It was agreed that this be granted after consultation with the Session of the Annex congregation.

The Rev. Dr. Amaron, has been appointed to look after the financial interests of the Pointe aux Trembles Schools; and in this interest he addressed the Montreal Presbytery at last meeting. He said in substance: The schools were taken by the Presbyterian church in 1880, and then the accommodation was almost doubled. At present there are some sixty Roman Catholic pupils there, and many cannot be received for want of room. To carry on the work more efficiently it is proposed to again double the accommodation. It is estimated that \$60,000 is required to accomplish this work. Dr. Amaron begins his work in Montreal and in the Synod of Montreal and Ottawa, and afterwards intends to visit the churches of Ontario and the Maritime Provinces. It is hoped that the liberality of the church will be drawn out in favor of this great scheme. Rev. Mr. Brandt, the principal of the Pointe aux Trembles School, spoke of the need of great renovations. He gave one instance of a Roman Catholic pupil wishing to remain, although his father wished him to return home. The schools teach the Gospel openly, and it is hoped that the Pointe aux Trembles school will continue to be liberally supported by the church, and the accommodation be doubled and the old building thoroughly renovated. Over a hundred and fifty pupils have been refused admission for want of room. Rev. Dr. Scrimger moved that the Presbytery, having heard with satisfaction the statement of Dr. Amaron re the renovation and enlargement of the Pointe aux Trembles schools, express its approval of the scheme as calculated to extend the good work which has been done in these schools, and cordially commend it to the generous liberality of the congregations within the bounds, and in an especial way to the Sabbath schools, in the hope that they will provide the means necessary to carry out the scheme in the near future. This was unanimously accepted by the Presbytery, after the motion was seconded by Mr. Walter Paul.

Quebec.

Mr. James R. Shearer, of McGill, is spending his holidays at St. Andrew's manse, Sherbrooke, with his parents, the Rev. William and Mrs. Shearer.

The Presbyteries in the Synod of Montreal and Ottawa are arranging for a summer school, on Sunday School Work, to be held in Ottawa next summer.

During the vacancy at Kingsbury, the Rev. Dr. Kellock looked after the congregation, and an interesting feature of the recent induction there, was the presentation to him of a well-filled purse as a recognition of his services. Mayor Crombie presented the purse in the name of the congregation. Dr. Kellock well merited this token of esteem.

The annual entertainment of the Valleyfield Sunday school was held in the Gault Institute on Christmas eve. Supper was provided, and music and recitation formed an interesting part of the programme. On Sunday morning the sacrament of the Lord's Supper was dispensed. The newly elected elders, Dr. Groulx, Messrs. T. Clyde and R. Carson assisted. At the evening service special Christmas music was rendered by the choir.

The congregation of East Gloucester has decided to extend a call to the Rev. J. H. Laverie, B. A., of Levis, Que. Mr. Laverie has done excellent work as a missionary among the men engaged in building the Temiscamingue Railway, and those who know him are confident that should he accept this call, he will do good work in the new field of labor.

The Witness says: A pretty wedding took place on Thursday evening, Dec. 24, at 5 p. m., at the home of Mr. and Mrs. Charles Boutelle, Danville, Que., when their only daughter Miss Mary Minnifred Boutelle, was married to the Rev. Andrew Dunn Keid. The Rev. W. D. Reid, of Taylor Presbyterian church, Montreal, brother of the groom, was the officiating clergyman. The bride was attended by her cousin, Miss Boutelle, of Hartford, Connecticut, and the groomsmen was another brother, Mr. Allan Stewart Reid, of the Presbyterian College, Montreal. Mr. Reid is the second son of the late Mr. Joseph Reid, of Leeds, Megantic, and is settled in the Presbyterian church of Katonah, New York.

On Tuesday 22nd. inst. Mr. J. B. McLeod, B.D., was ordained to the gospel ministry, and inducted to the charge at Kingsbury by the Presbytery of Quebec. The Rev. Dr. Kellock, as moderator of the Presbytery, presided, and the Rev. J. R. Macleod, presbytery clerk, preached a suitable sermon based upon the words: 'For I, saith the Lord, will be unto her a wall of fire, round about, and will be the glory in the midst of her.' (Zech. ii., 5) He dwelt especially upon the thought that the true glory of the church consists in the presence of God being in her, and that the great aim of the gospel ministry should be the bringing about of this dwelling of God in the church—the name Emmanuel thus passing into the real experience of the church. The Rev. Dr. Kellock delivered the charge to the newly-ordained and inducted minister, and the Rev. J. N. Brunton, of Danville, addressed the congregation on their duty. A social function was held in the Town Hall in the evening when addresses of welcome and congratulation to the new minister were delivered by the Revs. Dr. Kellock, J. R. Macleod, and J. N. Brunton. Mr. Macleod made a happy reply.

Kingston.

The Presbytery of Kingston adopted the following resolution in reference to the connection of Queen's University, with the Presbyterian church:

That the presbytery, while quite satisfied with the relation which has hitherto existed between Queen's University and the Presbyterian church in Canada, and the manner in which the trustees of the university have been appointed since the union of the churches, would nevertheless prefer that at least the clerical members of the board of trustees required under its charter, should be appointed as before the union, by the church.

Furthermore, this presbytery recognizes that in the future development of the university, it may be found desirable that a larger representation should be given to the university council on the board of trustees.

And while the presbytery realizes that the maintenance of the university in efficiency cannot be made one of the schemes of the church, yet considering her origin, her eminent services, and her present work and financial needs, this presbytery ardently hopes that the general assembly will commend the university to the cordial support and liberality of members and adherents of the church.

Winnipeg.

The Tribune of the 24th says: Rev. R. J. Wilson, who has been in the hospital for some time, will be able to be out within a day or two. The popular young pastor of St. Andrew's church has had a severe attack of illness. He was first threatened with appendicitis and then rheumatism of the sciatic type joined in.

Eastern Ontario.

Rev. Dr. McLeod, of Barrie, preached anniversary sermons in the Cookstown church on Dec. 27th.

Rev. M. W. Maclean, who was for more than 30 years the beloved pastor of St. Andrew's church, Belleville, has tendered his resignation, to take effect next March, much to the regret of the congregation.

Miss Helen Davies has been appointed soprano soloist of the First Church, Peterboro.

St. Andrew's church, Smith's Falls, has celebrated its sixty-ninth anniversary.

The Presbyterians of Westmeath, held an enjoyable tea-meeting on Christmas eve.

Mr. Howard Scott, Queen's, is spending the vacation with his parents, Rev. and Mrs. A. H. Scott, St. Andrew's manse, Perth.

Rev. Mr. Kannawin and Mrs. Kannawin, of Woodville, Ont. have been spending a few days with friends in Brockville.

The Rev. J. U. Tanner, of Lancaster, is spending the Christmas holidays with friends of his former pastorate in Omemee.

The Presbyterian Women's Foreign Missionary Society for Lanark and Renfrew will meet at Pembroke on January 13th and 14th.

Mr. Robt. McPhee, of Montreal, representative of the Continental Heat and Light Co., is installing an acetylene light plant in the new Presbyterian church at Balderson.

Rev. N. H. MacGillivray, of Carp, who has accepted the call to St. John's church, Cornwall, will leave for his new field of labor about the end of January.

The united congregations of St. James' church, Stouffville, and Melville church, Markham, have extended a unanimous call to Mr. Robert Barber, a recent graduate of Knox College.

In connection with the Sunday School concert in the Napanee church, mention is made of the singing of two Chinamen which was considered quite a novelty, and showed what progress they are making in English and music. The cantata was the principal feature of the evening, and reflected great credit on Mrs. Edwards and Miss Henwood, who so efficiently instructed the children.

The Brockville Recorder 21st. inst. says: The services in the First Presbyterian church yesterday were conducted by Rev. Mr. Bryan, of Westport. There was a good attendance both morning and evening, considering the unfavorable weather and slippery sidewalks. Mr. Bryan is an able preacher and his sermons were listened to with pleasure and profit.

On Monday evening, the Children's Mission Band of St. John's church, Cornwall, had a very pleasant entertainment in the Sunday School room. Dr. McNish opened the evening with a prayer and a few remarks, after which a hymn was sung and then the children presented a good programme. Miss Amy McNish and Ethyle Skelton presided.

The Y.P.S.C.E. of Knox church, Cornwall, at their annual meeting on Monday evening last, elected the following officers for the current term—Rev. Robt. Harkness, hon. president; Miss Hattie Binnie, president; Mr. J. R. Herdman, vice-president; Miss Ida Paterson, corresponding secretary; Miss Jessie Fetterly, recording secretary; Miss Louise Gillie, treasurer. The regular standing committee for the winter season were also named at this meeting.

The Mission Band of Knox church, Lancaster, held its annual meeting on 19th inst., there being a full attendance. The following officers were elected for the ensuing year:—Mrs Wm. Henderson, sr., President, re-elected; Miss J. Ray-side, 1st. Vice-President, re-elected; Miss C. Dickson and Miss Olive Fraser, 2nd. Vice-Presidents; Miss M. Gillespie, Secretary; Miss M. Houston, Treasurer; The Treasurer reported a balance in the bank of \$40.55.

Western Ontario.

Tilbury congregation has unanimously called Rev. Mr. Livingston, of Amherstburg

It is proposed to change the name of Wentworth church, Hamilton, to St. Andrews.

West Flamboro Presbyterians recently celebrated the 70th. anniversary of the congregation

Tenders are invited for a new church at Maple Valley; material to be brick and a stone foundation.

Rev. Isaac McDonald, of Mosa, has received an unanimous call to Southampton; stipend \$750 and a manse.

Rev. J. G. Stuart, London, is interim moderator of the sessions of Hyde Park and Kamoka, vacant by the resignation of Rev. W. A. Wylie.

The Ladies' Aid of Gobles church have just completed the payment of the entire expense connected with the building of the church sheds set summer, the amount being nearly \$140.

Rev. R. Pogue, pastor of Hespeler Presbyterian church, has accepted a call to Bethany church, Philadelphia, as assistant to Rev. Dr. Patterson, formerly of Cooke's church, Toronto.

Anniversary services were recently held in the Rothsay church, Rev. Mr. McCullough, of Guthrie church, Harriston, preached eloquent and impressive sermons morning and evening. The offerings amounted to \$80.

Rev. Mr. Sawyers, of Bracefield, conducted anniversary services most acceptably at Avonton recently. The tea meeting on the following evening was very largely attended, and the arrangements for supper very complete. A musical and literary program followed accompanied with addresses by Revs. McAuley of Mitchell and Stewart of Motherwell.

The new church edifice at Kilsyth was opened for Divine Service last Sabbath, Rev. Prof. McLaren, D. D., preaching in the morning and Rev. Dr. Somerville, of Owen Sound, taking the evening service. The opening services will be continued next Sabbath, when Rev. Dr. Gilray, of Toronto, will officiate.

Rev. Mr. Granston, of Collingwood, preached anniversary sermons last Sunday for the Bradford Presbyterians. It was the 10th anniversary of the opening of the new church, and half a century since the forming of the congregation. On Monday evening Rev. Dr. Gilray, of Toronto, lectured to a large audience on "Rome, City of the Seven Hills."

—Sarnia Observer: A large assemblage of people turned out Sunday afternoon to hear Hon. G. W. Ross, at St. Andrew's Presbyterian church, when he delivered a most thoughtful and inspiring address on the effect of home mission work on the development of national character. His address delighted his hearers and the collection then given on behalf of the Sunday school mission fund amounted to the handsome sum of \$108.07, being upwards of \$40 more than what was asked for.

The Woodstock Chalmers' church S. S. anniversary on Tuesday evening was a great success. From six to eight, a supper was served to the scholars, after which they and their friends filled the body of the church. Mr. James Weir, superintendent, presided, and called on Rev. Dr. McKay to open with prayer. The entertainment consisted of instrumental duets, vocal solos, dialogues, recitations and choruses. A leading feature of the programme was a cantata entitled "The Pilgrims," by seventeen young ladies, conducted by Miss Dodge.

It is not yet too late to make mention of the successful anniversary services held by the Woodbridge Presbyterians, when Rev. S. Talling preached morning and evening to large congregations. On Monday evening following a social entertainment was held at which a meritorious musical programme was submitted; but the feature of the evening was an eloquent address by Rev. Alex. Esler, of Cooke's church, Toronto. The proceeds will be devoted to liquidating the debt of the new manse erected by

the united congregations of Knox church (Vaughan) and Woodbridge and which is (as it ought to be) a most comfortable home for the minister's family, with all modern conveniences, open fire places and lighted with Sicke gas throughout. Rev. M. McKinnon, who was only recently settled in this charge, has already endeared himself to the people; while in the "mistress of the manse" he has a help mate indeed.

Lindsay Presbytery.

At the recent regular meeting of Presbytery in Lindsay Dec. 15th, there was an interesting discussion of "The relation of the young people to the church," led by Mr. Kannawin, the interest created by the opening address was well sustained by a number of succeeding speakers, including the Rev. Dr. McTavish, of Toronto, who also addressed the court in the interests of the Foreign mission work of our church; and for his comprehensive, and persuasive address on this subject, he received the thanks of the Presbytery.

The remit on stipends in augmented charges was considered and the judgment of Presbytery was that the minimum of stipend in augmented charges should be raised not less than fifty dollars. The augmentation committee's remit was considered and the judgment of Presbytery was that the minimum in augmented charges should be raised by not less than fifty dollars.

One, probably two, out of our three augmented charges will become self-sustaining congregations next spring.

Mr. P. F. Sinclair was elected moderator for the next half-year. The next regular meeting will be held in Woodville on Tuesday, March 15th, 1904.

There was earnest discussion of the report of the Assembly's commission on the relations of Queen's University to the church. The 1st, 2nd, and 3rd resolutions adopted by the commission were approved. The hour having arrived when it was necessary to adjourn the court arose without pronouncing upon the 4th and 5th resolutions.

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Health and Home Hints

Consumption causes one-seventh of all the deaths in the world.

The latest cure for nervous diseases, according to a Swiss doctor, is tea made with melted snow.

Glycerine used alone is not good for the skin, as it renders it dry and harsh. Mix with butter-milk, rose water, or even the beaten yolk of egg; it is quite harmless—in fact, very beneficial.

Onions as a nerve tonic are not to be despised. No other vegetable will so quickly relieve and tone up a worn out system, and nothing will clear up a poor complexion so quickly as the free eating of onions.

When cooking any preparation in which milk is seasoned with salt do not add the salt until the milk leaves off boiling, or it will cause the milk to curdle. It is best to add the salt after the milk is taken off the fire.

Should a candle be accidentally blown out when there are no matches at hand, the flame may be rekindled by blowing the wick at once while it is smouldering, giving the candle at the same a brisk jerk upwards.

In making batter and apple pudding line the bottom of a dish well with a two-inch layer of apples, peeled, cored and cut in pieces. Sweeten the apples with brown sugar. Make a batter of half a pound of flour, a pint of milk, a well beaten egg, a pinch of salt, and a little baking powder. Pour this slowly over the apples, and bake in a quick oven for an hour. Sift sugar over and serve.

Can Consumption be Cured?

This question has never yet been satisfactorily answered. Certainly science has not yet found anything that will destroy the germs, and the only hope of cure depends on the ability of nature to throw off the disease.

It therefore becomes a simple question of nutrition. Fresh air and sunlight with plenty of good, rich, nourishing food properly digested and assimilating, has done wonders in the way of driving out the disease, and unless it has gone too far, nature thus assisted may work a cure. It will be seen, however, that everything depends on the ability of the digestive organs to assimilate a sufficient quantity of rich food and, unfortunately, where consumption has obtained a foothold, these organs are liable to be weakened and quite unequal to the task. Once more science comes to the rescue in the shape of FERROL, a consecrated medical food containing Cod Liver Oil, Iron and Phosphorus in an emulsion so perfect that it is ready for instant absorption so that the digestive organs are relieved from the overstrain, and the advice, "take plenty of FRESH AIR, SUNSHINE and GOOD RICH FOOD" becomes practicable as it never has been before.

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World of Missions.

There is great need for Bible women in North China. Calls come from the country districts where the Boxer persecution was worst, asking for some one to teach them, and promising support.

A Presbyterian church, for English-speaking people at Mexico City, has been organized and is at present ministered to by Dr. Chalfant, so long of Pittsburg, Pa.

A Mohammedan Chinese woman on a Yang-tse boat, "as pretty as a picture, with a wistful, unsatisfied look in her face," was asked by a fellow-passenger what she did all day. "Play cards mostly," was the answer. She was wife of a much married official of Nanking.

In Africa a Bulu man living about twenty miles from Etouen has put away four women, representing \$800, and retained one wife (\$200) as the genuine beginning of a Christian life. Most of his knowledge of Christian morality has been learned from black school-boys.

Patients appeal to the woman's dispensary at Tehera, Persia, for every sort of help, from removing treckles to healing dangerous maladies. Dr. Mary Smith says that, whatever their station, "the same dread is in the hearts of all, lest a husband becomes dissatisfied with them and take another wife. This is the story heard day after day."

In North Korea, a large body of consecrated evangelists, men and women, are the mainstay of Christian work and do it entirely of their own free will. They have all been developed through training classes, and give good promise of a church that will be able to stand, should foreigners withdraw from Korea.

Neglect of Christian effort for Mohammedans of India was pointed to in the recent Decennial Conference at Madras, and it was solemnly urged as an imperative duty of the church to work directly for them. Edward VII has been proclaimed Emperor over sixty-two millions of Mohammedans, or three times the number governed by the Sultan of Turkey.

At the Mukti celebration of the Delhi Durbar, Ranabai addressed the audience on Romans xiii: 1-8, contrasting present governmental conditions in India with former days, when, "in Poona, Mahars and Mangs had to wear earthen vessel tied under their chins so that anything ejected from their mouths need not defile the ground upon which Brahmins walked."

Jealousy of evangelical prosperity in a village near Tripoli, Syria, a priest undertook a high-handed course of oppression; charged the people expenses for funerals of years past, carried a new coat out of one house, cooking utensils from others, and, when a woman tried to hold on to her one saucepan, this remarkable priest kicked her! "You preach if you are smitten on the one cheek to turn the other," he said; "now" (with a hard blow on one side) "turn the other" Many families have been cooking in old kerosene tins since he raided their kitchens.

Avoid filling kettles in the morning with the first water that comes from the tap, for it has been in a lead or iron pipe all night, and is, therefore, unwholesome. This caution is to be remembered whether the water is to be boiled or not.

Cure for Round Shoulders.

Round shoulders are almost unavoidably accompanied by weak lungs, but may be cured by the simple and easily performed exercise of raising one's self upon the toes leisurely, in a perpendicular position, several times daily. Take a perfectly upright position, with the heels together and the toes at an angle of forty-five degrees. Drop the arms listlessly by the sides, animating and raising the chest to its fullest capacity muscularly, the chin well drawn in. Slowly rise up on the balls of the feet to the greatest possible height, thereby exercising all the muscles of the legs and the body; come again into standing position without swaying the body backward out of perfect line. Repeat this exercise, first on one foot then on the other.—Healthy Home.

It is asserted that when a person who is addicted to the free use of whiskey feels a desire for drink he should at once resort to the use of oranges. Every time the desire comes on let him eat oranges freely, and continue as long as the desire remains, using if needed 20 oranges a day. A number of instances are known where this remedy was successful. It is believed the acid appeases the alcoholic desire.

In making Scotch scones take a pound of flour, mix with it a tablespoonful of castor sugar, a pinch of salt, and a teaspoonful of carbonate of soda, two teaspoonfuls of cream of tartar and a piece of butter the size of an egg. Rub the butter in and mix with milk to make it into a dough. Roll and stamp out with a pastry cutter or a wineglass; brush over with milk and bake for a quarter of an hour.

A Nice Breakfast Dish: For rice griddle cakes and honey boil a cupful of rice. When it is cold, mix thoroughly with one pint of sweet milk, the yolks of four eggs and enough flour to make a stiff batter. Add one tablespoonful of melted butter, one teaspoonful of soda, two of cream of tartar and a little salt. Fold in the beaten whites of the eggs and bake on a hot griddle. As fast as baked, butter and spread with honey, roll up and serve hot.

Mock Turtle Soup: Clean and scald one-half a calf's head, and add to it one-half a pound of ham, one turnip, three carrots one half bunch of celery (all cut small), three cloves, two bay leaves and a little sweet majjoram. Cover with one gallon of water, bring to a boil, and let simmer for three hours. Take out the head, and when cold, trim all the meat from the bones and cut up in small pieces half an inch square with the tongue. Strain the soup, thicken with a little flour, rubbed smooth in a little buter; add the meat, the juice of a lemon and one dozen small forcemeat balls, and serve at once.

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Presbytery Meetings.

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

SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 8 March.
 Brandon, Brandon, Superior, Port Arthur, March.
 Winnipeg, Man. Coll. b'tmo.
 Rock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Souris, Dec 1
 Portage, P. La Prairie, 11 July, 1.30 p.m.
 Minnedosa, Minnedosa, 17 Feb.
 Welta. at call of Moderator.
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, Hamilton 5 Jan 10 a.m.
 Paris, Paris, 12 Jan 1904.
 London, Glencoe, 8 Dec. 10.30 a.m.
 Chatham, Chatham, 8 Dec. 10 a.m.
 Stratford, Stratford, 12 May.

Huron, Clinton, 10 Nov. 10.30 a.m.
 Sarnia, Sarnia, 15 Dec. 11 a.m.
 Maitland, Wingham, 15 Dec. 10 a.m.
 Bruce, Paisley 5 Dec. 11 a.m.

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

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sherbrooke, 8 Dec.
 Montreal, Montreal, Knox, 8 Dec. 8.30 a.m.
 Glengarry, Moose Creek, 15th Dec. 11 a.m.
 Lanark & Renfrew, St. A. church, Carleton Place, 1 Jan., 10.30 a.m.
 Ottawa, Stewarton Church, 3 Nov.
 Brockville, Spencerville, 6 Oct. 2.30 p.m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, Sept. 2
 Inverness, Baddeck, 17 Nov. 2 p.m.
 P. E. I. Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Charlottown, during meeting of Synod.
 Lunenburg, Lunenburg 5 May 2.30
 St. John, St. John, Oct. 21.
 Miramichi, Bathurst 20 June 10.30

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 2 and 20, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

HOMESTEAD DUTIES.

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

- (1) At least six months' residence upon the land 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 commencing in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon a farm 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 cornering township.

A settler who avails himself of the provisions of Clauses (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 homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

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

INFORMATION

Newly arrived Immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba, or the North-West Territories information as to the lands that are open for settlement, and the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the laws, timber, coal and mineral lands, 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 any of the Dominion Lands Agents in Manitoba or the North-West Territories.

JAMES A. SMART,

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

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Girls, do you want this lovely big jointed sleeping Doll, come all the way from Germany, beautifully dressed with long curly hair (dark or blonde) handsome bisque head, jointed body, peachy teeth, beautiful blue eyes that open and shut, very stylishly dressed, lovely fancy dress, underwear, with hat, shoes, stockings, etc., dressed complete from head to shoe, an elegant and lovely doll, sweet and pretty as a picture, she shuts her eyes and goes to sleep as natural as baby herself. Girls, do you desire to receive free of all charge and without a cent of cost this beautiful big sleeping jointed doll nearly

One-Half Yard Tall

for a few hours work after school. In order to introduce Marvel Washington Bique in every home, we have decided to give away ten dolls of big, lovely dressed sleeping and jointed dolls for selling only 15 packages of our Famous Marvel Bique, at 10 cents a package. Do not send a cent. Order 15 packages to-day. We send them by mail, postpaid. You sell at 10 cents a package, and with each package sold you give a prize ticket, which entitles each customer to receive a beautiful present from us, almost every day buys. You can sell the 15 packages in a few hours. When sold return us the money, \$1.50, and we will carefully pack and promptly forward to your address this big lovely dressed and jointed sleeping Doll. We arrange to pay all charges on it right to your address. We will treat you fair and right and expect the same from you. Besides giving you the lovely big dressed Doll we also give you a handsome little bisque jointed Baby Doll, with lovely long hair. We give you the two lovely Dolls for selling only the 15 packages. Please understand this is no catch word scheme to deceive our little friends, but an honest proposition made by a well known firm to advertise our business. We also send you another lovely present beside the two Dolls if you are quick in replying. Don't delay, order the Marvel Bique at once and be the first in your locality to receive these lovely Dolls. MARVEL BIQUE CO., Dept. Toronto, Ont.

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The Sun & Hastings Savings & Loan Co., Offers Absolute Security.

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\$30. \$40. and \$50. Up.

According to the style of machine desired.

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

Price List of Rebuilt Typewriters Sent on Request.

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S. Owen & Co., MERCHANT TAILORS

Is noted for repairing, cleaning, dyeing turning and pressing.

GENTLEMEN'S OWN MATERIAL MADE UP.

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Rebuilt Typewriters . . .

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

	Cash, \$85.00	Time \$90.00
Underwoods	" 20.00	" 25.00
Caligraphs, No. 2 & 3	" 20.00	" 25.00
Blacksensders, No. 5	" 35.00	" 40.00
Williams, No. 1	" 47.50	" 52.50
Smith-Premiers, No. 1	" 75.00	" 80.00
" " No. 2	" 45.00	" 50.00
Jewetts, No. 1	" 60.00	" 65.00
" " No. 2 & 3	" 40.00	" 45.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 70.00	" 75.00
" " No. 6	" 35.00	" 40.00
Yosts, No. 1	" 35.00	" 40.00
New Yosts, No. 1	" 25.00	" 30.00
New Franklins,	" 35.00	" 40.00
Bar-locks	" 30.00	" 35.00
Latest Oliviers	" 15.00	" 20.00
Hammonds, Ideal	" 35.00	" 40.00
" " Universal	" 25.00	" 30.00
Peerless	" 50.00	" 55.00
Manhattan	" 30.00	" 35.00
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We also manufacture the Neostyle Duplicating Machines and supplies, and will be pleased to forward catalogue at any time. Our Typewriter Ribbons and Carbon Papers are the best. Give us a trial.

United Typewriter Co., Limited,

Successors to CREELMAN BROS.,

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Ar. 7:40 p.m., Gracefield. Lv. 7 a.m.

WALTHAM SECTION.
Lv. 5:15 p.m. Ottawa Ar. 9:40 a.m.

Ar. 8:45 p.m. Waltham Lv. 6:25 a.m.

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

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

CANADA ATLANTIC RY.

Winter Time Table COMMENCING OCT. 4th. Montreal Trains

8:20 a.m., Fast Express daily; 4:25 p.m., Fast Limited; 4:25 p.m., for New York, Boston and Eastern points. Through sleepers

TRAINS LEAVE MONTREAL FOR OTTAWA:

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

FOR ANTPRIOR, RENFREW, EGANVILLE AND PEMBROKE.
8:30 a.m. Express; 1:00 p.m., Mixed 4:40 p.m., Express.

FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.
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FROM UNION STATION

Leave Ottawa 4:13 a.m. daily, 8:15 a.m. daily except Sunday, 3:10 p.m. daily, 6:30 p.m. daily except Sunday.

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Leave Ottawa 8:45 a.m. daily except Sunday, 3:30 p.m. daily, 4 p.m. daily except Sun. 6:25 p.m. Sunday only.

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Between Ottawa and Almonte, Anterior, Renfrew and Pembroke. Leave Ottawa (Union) 1:50 a.m. daily, 8:30 a.m. daily except Sunday, 1:15 p.m. daily, 5:00 p.m. daily except Sunday.

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