

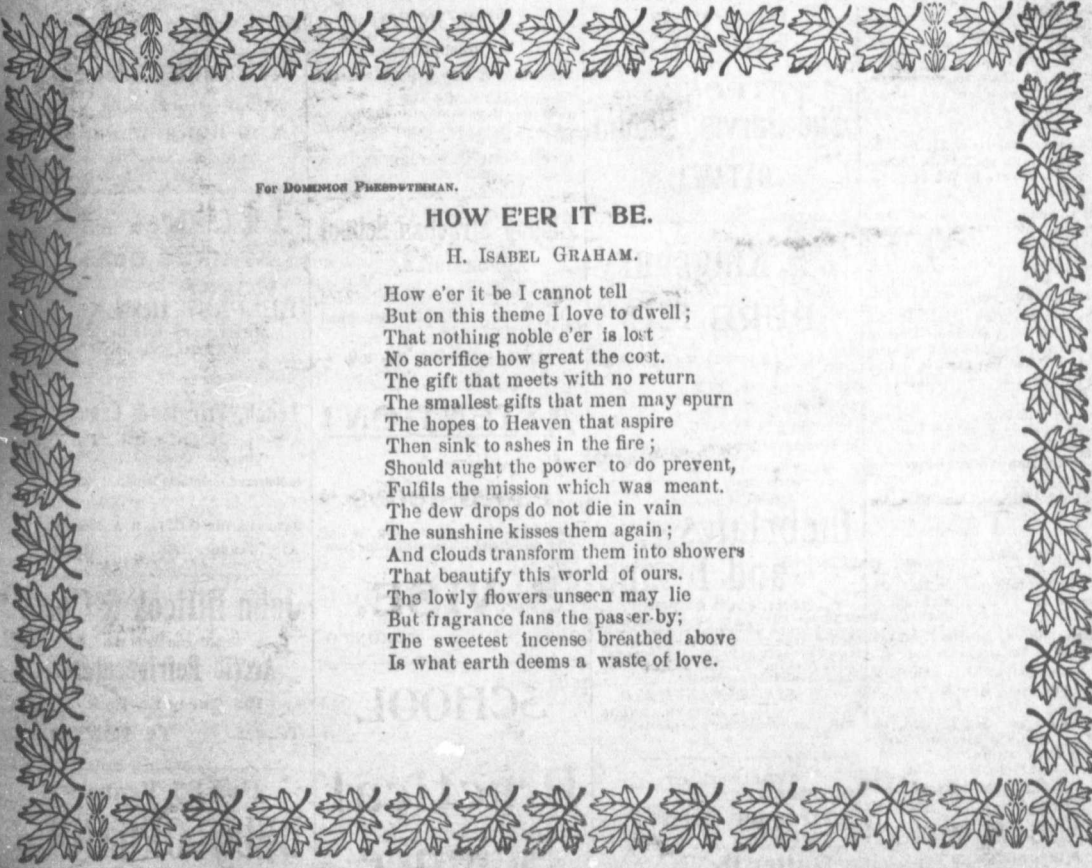
# Dominion Presbyterian

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FOR DOMINION PRESBYTERIAN.

## HOW E'ER IT BE.

H. ISABEL GRAHAM.

How e'er it be I cannot tell  
 But on this theme I love to dwell;  
 That nothing noble e'er is lost  
 No sacrifice how great the cost.  
 The gift that meets with no return  
 The smallest gifts that men may spurn  
 The hopes to Heaven that aspire  
 Then sink to ashes in the fire;  
 Should aught the power to do prevent,  
 Fulfills the mission which was meant.  
 The dew drops do not die in vain  
 The sunshine kisses them again;  
 And clouds transform them into showers  
 That beautify this world of ours.  
 The lowly flowers unseen may lie  
 But fragrance fans the pas-ser-by;  
 The sweetest incense breathed above  
 Is what earth deems a waste of love.

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**MARRIAGES**

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

At the residence of the bride's father, Dec. 19th, by Rev. G. T. Bayne, Alfred Smith to Lottie Simpson, both of Goulbourn.

At the manse, Moosejaw, Assiniboia, N.W.T., on Dec. 14, 1904, by the Rev. Samuel MacLean, B. A., George Edgar Howlett, to Martha McConnell, both of Rush Lake, Assa.

**DIED**

At his residence, 48 D'Arcy St., Toronto, on Dec. 20, 1904, John Young, depository of the Upper Canada Bible and Tract Societies, in his 78th year.

At Saskatoon, N.W.T., on Sunday, Dec. 18th, 1904, Leila Lemon, beloved wife of J. W. Fleming, Galt, Ont.

At Dauphin, Man., on 21st Dec. in his 72nd year, John H. Campbell (formerly of Burlington, Ont.)

At his residence, Beaverton, Ont. on Dec. 21, 1904, William Sutherland, in his 85th year.

On Friday, 16th Dec., at 245 Euclid avenue, Toronto, Dugald Macdougall, formerly general merchant of Kincairdin, Ont., a native of Islay, Argyleshire, Scotland, in the 78th year of his age.

On the 27th instant, at Ottawa, Harriet Hilton, widow of the late Reverend William Francis Checkley, of Toronto, in the 88th year of her age.

At Lancaster, on Dec. 18, 1904, Annie, daughter of the late James Macpherson, of Williamstown.

**BORN.**

At the North Branch, on Dec. 10, 1904, the wife of A. J. McLean, of a son.

At Newington, on Dec. 13, the wife of Wm. Mattice, of a son.

At Beaverton, on Dec. 20th 1904, to Mr. and Mrs. Neil Morrison, a son.

At 28 Nassau St. Toronto, on Dec. 11, 1904, to Mr. and Mrs. William Ross, twin sons.

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# Dominion Presbyterian

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## Note and Comment.

Rev. James E. Newell, of Samoa, reports seven Endeavor societies in Ellis Island, three in Tokelau Islands, and one on the island of Atafu. Mr. Newell says that there are large societies on the Gilbert Islands.

The Christian Register, a Unitarian paper, enthusiastically applauds Union Seminary, New York. It speaks of the report that it no longer requires its professors to subscribe the Confession of Faith as "good news." Such approval will hurt rather than help the institution.

Rev. J. H. Morrison went to India in 1838. His children and grand and great grandchildren, and all the daughters-in-law and sons-in-law, have made up an aggregate of three hundred years of work in India, given by his family—a tribute, indeed, to the value of missionary children.

The Christian Observer pays the following tribute to the memory of the late Principal Caven of Toronto: "A prince in Israel has fallen, and many mourn his departure. He has ceased from his labors, but the fruitage of his life work abides in many faithful men now in the ranks of the ministry."

Miss Hankey, the authoress of the familiar old hymn, "Tell Me the Old, Old Story," still lives in London. The hymn was composed in 1866. It has recently been translated into Japanese, and an edition of 92,000 printed in Tokio and distributed among the wounded soldiers.

An English local preacher named Myhill, of Gt. Gifford, Norfolk, has just celebrated his jubilee, having preached every Sunday for the last fifty years. He used invariably to walk to his appointments and never received a penny for his services until two years ago when he was given an allowance from the Aged Local Preachers' Fund. He is now eighty three years of age.

Dr. John McLaurin, of the India Baptist Mission, writing in the North West Baptist, tells of the great changes he has witnessed in the thirty-five years of his experience amongst the Telgus. He has seen Baptist Telugu Christians increase from 600 to 60,000 members, missionaries from three to one hundred and two, and stations from three to fifty-three.

The workmen of England are much more addicted to drink than the same class on this side of the Atlantic. Yet what John Burns, the labor member of Parliament, said in a recent lecture is not altogether inapplicable to the laboring population in some sections in this country. He denounced the public-house as the ante-chamber of the workhouse, the chapel-at-ease to the asylum, the recruiting station to the hospital, the rendezvous for the gambler and the gathering ground for the jail. "Drinking," he said, "was the chief cause of the workingman's difficulties."

A book which has run through twenty editions is counted among the most popular books. The Bible has an edition for every day in the year. In more than one hundred languages translations and revisions are now in progress. When it comes to popularity, as evidenced by demand, no other book is to be mentioned as in the same class with the Bible. It is the book of books.

A body of Christians called British Friends seems to be in advance of most other denominations in missionary zeal. They report a membership of twenty thousand, yet their yearly contribution for missionary purposes is \$150,000. They have eighty seven representatives in the foreign mission fields.

Lord Kelvin's installation as Chancellor of the University of Glasgow has been universally recognized as a fitting tribute to the old college's most distinguished son. Lord Kelvin is no orator, says the London Presbyterian, and his address on the occasion was characteristically simple and modest. His great intellect and wide influence are still, as they have ever been, on the side of faith. Perhaps no living man has rendered such service, on the whole, to the good cause as he.

Rev. Takema Ichemuri, of Koehi, Japan, died November 11 in the Presbyterian Hospital, New York, after a brief illness. He was a native of Northern Japan, converted in early life, and became an ordained Presbyterian minister. For some months he has been in the United States at the solicitation of Dr. Charles Cuthbert Hall as a student of Union Seminary, taking some special studies. He intended to return to Japan for work among his people, but has been cut off in his early life of promise.

The Christian Guardian congratulates its friends of the Anglican communion on the men chosen to fill the vacant dioceses of Huron and Caledonia. Bishop Williams, of Huron, succeeds one of the noblest and best of Canada's sons in the charge of that important diocese, and his record is such as to give promise that the saintly and eloquent Maurice Baldwin will have in him a worthy successor. Bishop Du Vernet's devotion, brotherliness, public spirit and courage are well known in Toronto and he will carry to his far-away diocese the good wishes and prayers of many outside his own communion that God may bless him and make him a rich blessing in the sphere of labor to which he has been appointed.

Over one of the doors of the Protestant Syrian College in Beyrout is a tablet bearing this inscription: "In this room the translation of the Bible into the Arabic language was begun in 1848 by Eli Smith, D.D. Prosecuted by him until his death, January, 1857, it was then taken up by Rev. C. A. Van Dyke, and completed by him August 23, 1864." To day in Syria and all Arabic speaking countries, they are reaping the results of the labors of these men, and by means of the printing presses they are print-

ing 1,000 Bibles a week; and the demand is so great that it will take two years to fill the present orders for forty-five thousand: 748 volumes have been printed, and 14,000 more have to be finished before the year closes; 3,000 pocket editions of the Psalms have been called for, and 6,000 more are underway. The printing presses of Syria, are, in God's providence, the most potent factor for the spread of the gospel, for it is putting the word into the hands of those who never come under the influence of its teaching, and the result can not be estimated in this life.

While many people in Great Britain, Canada and the United States are becoming enamored of the "Continental Sunday," it is worth noting that on the continent of Europe there is a growing desire to have the Sunday something approaching the old English Sunday. There is before the French Senate a Bill tending to secure every workman one day's rest in the week. The reform is supported by Sunday closing and kindred societies, and the Superior Council of Labour at the Ministry of Commerce and Industry, discussed the question, the result being the adoption of several resolutions in favor of legislation. The Council agreed unanimously that workmen should have one day's rest in seven, and adopted a motion in favor of a law being promulgated. By twenty-five votes to fourteen an additional clause was voted, that the day should in all possible cases be Sunday.

A remarkable incident, illustrating the benefits which Christianity brings to a pagan country, is reported from Japan. In the old walled city of Tokio, comprising the mediaeval part of the town, about three thousand women were until recently held as slaves nominally for debt. An American missionary took an interest in the case of these women and after ascertaining the legal phases of the matter, brought one of them before a Japanese court as a precedent for the rest. The court decided in substance, that flesh and blood could not be held for debt and expressed the opinion that the women should be released. The reputed owners of the women, however, secured the support of the police and refused to allow the slaves to go free. Then the Salvation Army took a hand and in spite of threats and even of violence, stepped in, proclaimed the tidings of freedom to the women in the walled city and secured the release thus far of over one-third of their number. The St. Louis Christian Advocate says in this connection: "Japan owes a large debt of gratitude to the people of modern civilized countries, but in no case is the debt larger or the obligation greater than in this. It is but an illustration of what Christianity is doing for the pagan peoples of the earth, not only in Japan, but in many other countries. Wherever the religion of the cross is preached and understood, the condition of the prisoner is improved, the hard lot of the poor is made lighter, the bonds of the slave are loosed."



## Our Contributors.

### Why I am Gladly with Dr. Wilkie.

BY ANNIE ROSS.

(A dear friend has asked me in all seriousness, "How is it that you are standing with Dr. Wilkie?" It gives me great pleasure to give what will be, I think, an intelligible and satisfactory answer.)

The first time we had a real conversation, I felt "Here is a man of God, and one who has the thoughts of God concerning His own work." Though that conviction has been strongly assailed, it has grown only deeper and stronger through the tempests of the years that have followed; and it has been singularly strengthened by God Himself, in His Providential management of things. Some of these things I can pass on to others.

The story of the building of the College is well known, but it must be partially repeated here. Dr. Wilkie raised \$10,000 in Canada to build it, and the British Government of India undertook, if the building were of stipulated dimensions, to supply another \$10,000, as they wanted a Christian College in Indore.

The site cost no money. It was presented to him by the Maharajah. It is interesting to see how Dr. Wilkie has the power to draw the confidence and affection of the great as well as the humble among the native peoples.

As the College walls were rising above the ground, the \$10,000 raised in Canada was drawing to an end. Application was made to The Government for the \$10,000 promised. But a strange thing happened. The Government, though not denying the obligation, pleaded an actual inability to fulfil it. The depreciation in the value of silver, which was at that time embarrassing many lands, was a more serious matter in India than anywhere else, owing especially to the fact that almost all her money is silver. This so affected Government revenues that the financial position was very difficult indeed, and the \$10,000 promised was not given.

What could the missionary do? He felt that to leave the Christian College half built would, first, be such an exhibition of failure in the sight of the heathen as would make preaching about the greatness and resources of the Christian's God to appear an absurdity in their eyes. Second, to leave it in that condition would be simply to throw away the \$10,000 contributed by friends in Canada, as an unroofed building, in that land of deluges and storms would go completely to destruction in a very short time.

News of the situation was sent home; but the Church had undertaken no financial responsibilities, and did nothing. Information of the situation was given in the church papers, but no one rose up to help. There was only one hope of supply left; but there was one, and a great one. The missionary said, "Lord, be Thou mine Helper," and he gathered his workmen together.

Now His workmen were all Christians, humble men of his own congregation. He told them that the money was now done, and he did not know from whence further supplies would come. But he said, "Our God can send them and we will pray to Him to prove to us that He hears our cry.

If you come next Monday morning and work as usual, you shall receive your wages when the money comes in."

They were all back on Monday. Saturday night came, and there was no money. Next Saturday night came, and there was no money. Next Saturday night came, and there was no money. The heathen around got word of the situation, and began to twit the Christian workmen that they were making fools and martyrs of themselves, that they would never get their wages. Some of these men had faith to say strongly, "We are praying to our God, and He will send it." You see the congregation at Indore has had strong spiritual gymnastics. Is it any wonder that it has developed into a living church when so exercised and so fed with God's promises during those months of walking by faith. Before the third Saturday night, in answer to the prayer of faith, money came in, and the men who had trusted God went home with their wages paid in full.

Only once after that were they kept waiting three weeks for their wages, though several times it was two weeks.

Now for the other side of the story, which has been for me such a seal upon Dr. Wilkie and his work. It has certified him as a man whose prayers God hears, and has answered through me. I feel strong in the 7th verse of the 118th Psalm. In the light of that verse those who help Dr. Wilkie have a strong Ally.

During those months of testing in India, I knew of the difficulty but felt such utter inability to help that I did not retain the matter in mind. My heart was with the work and the workers, but it was a heart full of other cares, and that had forgotten the help that real prayer and expressed sympathy can be to the tired ones.

One day a little girl came to my kitchen door, and said that her grandmother wanted to speak to me. I went with the child, and found two dear, Christian old ladies standing on the other side of the wire fence that bounded our orchard. One of them handed me a ten dollar bill which she had just received for a quilt knitted for the missions. The other had bought the quilt, offering \$9, for it, but adding, "If you will give the money to Dr. Wilkie, I will make it ten." So the bill was joyfully handed to me to be forwarded to India.

About a half an hour later, another member of the congregation came in. She spent the afternoon with me, and just as she was going away she opened her purse and said,

"I have lately been trying to give the tenth of all I receive to the Lord, and I have this that is ready to go to some good cause and so handed me a five dollar bill. I said: "I have just received \$10 for Mr. Wilkie, and I shall be sending it out to him. Would you like this to go with it?"

She was much pleased; and now the \$10 had become \$15.

I was very much pleased too, there began a song to sound up in my heart. "There is prayer in India, and God is giving answer here. There is a sweet sacredness in the consciousness of being made the channel for God's answer.

In the evening I went over to tell the good news to one who had bought the quilt, and stipulated were the money should go. Before I left she opened her purse

again, and handed me a two dollar bill, saying,

"I want help in this thing too, You see I have the quilt for the \$10, I gave before. I am giving this of my own." Now the \$15 had become \$17.

The song, "There is prayer in India, and God is giving the answer here," sounded clearer still as I went home in the dim twilight of that summer evening. The desire to have more to do with the answer than to be merely a channel came up very strongly. I wondered if I could not put \$3 more to make the \$17 up to \$20; but looking calmly at things that needed to be looked at, I decided that it was better not.

The next morning as usual I drove the children to school, calling at the post office on the return trip. To my surprise I was handed a registered letter and in it was a ten dollar bill, a present from a friend in England that we had never seen. It seemed to come straight from God. I had been wishing for \$3, and here He had sent me \$10. But on reading the letter, it appeared that the money was not mine; it had been sent to my children. So we took counsel together, and decided to divide it. Five dollars was added to the \$17, making it \$22; and this was sent out to Mr. Wilkie as soon as possible.

When the answer to that letter came from India, how happy we all were. It had reached them just in time to pay the wages then over-due, and exactly enough to do it. Before the next Saturday night, \$200 more reached them from Galt, from some friend of the cause whom Mr. Wilkie had never met, so relieving the pressure for a little while.

That was my first experience of this kind, and none of those that followed it were quite like it. Never before, and never since did money come pouring into my hands in this way, entirely unsolicited, and for an object not, at the time laid on my heart. The thought of it makes me pray, when I hear people speak against Dr. Wilkie, "Father, forgive them, for they know not what they do." Dear Christian people would not speak against him if they knew. But there has been a heedlessness in "taking up a reproach" against one whom God has honored and used above many—a heedlessness that needs to be soon confessed and forgiven.

That was my first experience of that kind, but similar experiences have followed. Again and again, in connection with Dr. Wilkie and his work, has God answered special prayer that I knew nothing about, making me in some way the channel of the answer. Truly I feel on very safe ground in standing by Dr. Wilkie.

Dr. Wilkie may have faults. Most strong men have strong faults. But when God has great work to do, it is not faultlessness he looks for, but faith. A man that has a working faith in his Master, and in the reliability of the promises, is an instrument by whom God can work wonders, even though he should be as faulty as Peter, as liable to quarrel with a brother as Barnabas or Paul.

What the church should have done long ago was to have given Dr. Wilkie his field to himself. It will be well for onlookers at least to suspend judgement until God has shown whether this man is one by whom He can bless India or not.

My own expectation is that the new mission will prove, not only the opening of "fountains in the midst of the valleys" of dark India, but also of "rivers in the high places" of our great church in Canada. My expectation is that through this new mission



God in His tender mercy, and in answer to the real prayer that has ascended concerning this thing, is going to teach the great Church some simple foundation lessons as to the possible uselessness of money and numbers as missionary forces, and the pre-eminence of the prayer of faith.

"If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, least haply ye be found even to fight against God."

31 Bloor St., E. Toronto, Dec. 22nd 1904.

### The Pope and the Popular use of the Bible.

The standing charge that the authorities of the church of Rome are on principle opposed to the popular use of the Scriptures has lost some of its validity, in view of recent events. The Vatican seems to have inaugurated a new policy in this direction, and has shown special favor to the popular translations of the Gospels that have appeared in Italy during the past few months. Protestant Journals acknowledge the significance of this fact, and a late issue of the German *Nachrichten über die Ausbreitung des Evangeliums in Italic* (Reports of the spread of the Gospel in Italy) furnishes the following information:

Excellent translations and explanations of the gospels in the Italian language are being printed nowadays by the authority of the St. Jerome Association. It has recently become known that the translator of these works was Professor Cleventi and the commentator Father Genochi. Soon after the present Pope had entered upon his office these two scholars were received at the Vatican. They fell upon their knees; but when the Pope entered he at once bade them arise and permitted them to kiss his hand. When requested to bestow his blessing on the new work and the spread of the gospel, the Pope answered:

"Gladly do I give my blessing, and that with both hands and with a full heart, for I do not doubt that this work will produce the richest fruit and is already blessed by God. The more we read the gospel, the stronger our faith becomes. The gospels are writings that are valuable for everybody and under all circumstances. I have lived among the common people and know what they want and what pleases them. Tell them the simplest Bible stories and you will have attentive listeners and effect blessed results. Your purpose is to spread the gospels. You are doing a noble work. Some people think that the peasants, with their plain, everyday way of thinking, would not profit by the reading of the Scriptures. This is incorrect. The average peasant is a shrewder thinker than we may suspect and knows how to draw the correct lessons from the Scriptures, often, even better than many of the preachers. But it is not only the common people and the lower classes who will profit by the reading of the Scriptures. No matter how many prayer-books and books of devotion there may be for the priests, none are better than the gospels. This is an unsurpassed book of devotion, the true bread of life. I grant an especial apostolic blessing upon all those who preach the gospel, who hear and read it, whether on a Sunday or a week day. I bestow my blessing on all the members of the St. Jerome Society and all who cooperate in the sacred work of spreading the gospel."

The Reformation, one of the most pronounced Protestant Journals of Germany,

comments on this utterance as follows:

"No Roman ecclesiastic has ever before spoken such words. If we consider the pious and evangelical notes that have been added to this popular edition of the Bible we must recognize the fact that a new influence is at work in the Roman Catholic Church. Not a few priests in Italy seriously doubt the wisdom of the new policy in spreading the Scriptures among the common people. They refrain from participating in the papal blessing that has been pronounced on the venture, and, in consequence, there are many thousand copies of these cheap gospel editions left unsold. But fully 250,000 have been sold. A new era has been inaugurated since the day when a Protestant missionary reported that he had examined the book-stores in fifty Italian cities and had found only one copy of the Bible complete—and that in 10-folio volumes—and one copy of the four gospels."

### Warning Against Profanity.

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain," was the theme of Rev. A. W. McIlroy's sermon on a recent Sunday morning in Stewarton church.

The text, he said, forbids perjury and profanity, but is more extensive in its scope than this. It forbids all irreverence in worship and all irrelevant use of God's word in the pointing of flippant jokes or embellishing worldly conversation. To the Jews the name Jehovah involved such a degree of reverence and solemnity that they refrained from saying it. The flippant manner in which so many people in those days take God's name in vain, and use God's word irreverently in conversation, is simply appalling and marks a disregard for the "eternal fitness of things" which is simply shocking to all who believe that the words that fall from their tongues should be respectful, clean, reverent and pure. Using God's name unworthily and irreverently, making formality and insincerity conspicuous in acts of worship, using God's name or God's word in a jocular manner, are all a clear violation of the third commandment.

The sin of perjury is an atrocious crime against the Eternal. It is an awful thing to make false statements under the solemnity of a judicial oath—so solemn a thing that the Quakers misinterpret the Savior's language when He said "Swear not at all," and refuse to take judicial oaths under any circumstances, holding that a simple affirmation of the truth should be sufficient. There is something very sacred in a judicial oath. It cannot safely be trifled with.

In this city of Ottawa, the political and judicial centre of Canada, which should set an example in law, morality and righteousness to all other cities of the Dominion, the sin of profanity in its many forms is terribly prevalent. Oaths and blaspheming in every day conversation, often greet the ears of passersby, and yet the men (and boys) who so thoughtlessly and flippantly use forbidden language with their fellowmen, claim to be gentlemen. What a grotesquely absurd claim. Real gentlemen never use profane language. No well bred young man or boy who has respect for himself, his family or his superiors, will ever think of indulging in the vice of profanity. The practice is wholly unreasonable and a solutely useless. It does good to nobody. It gives no emphasis to what one says. It evinces a lack of confidence in one's own veracity. It involves the imprecation of curses upon the profane man

himself, upon his family, his fellowmen and upon his property, and it destroys the divine in man, demoralizes other lives and leads to the commission of other crimes.

The preacher pointed out the futility and hollowness of the excuses by which men seek to justify their profanity and appealed to his hearers to avoid and spurn this wide-spread and crying sin, for the names and the laws of God cannot be mocked with impunity.

### An Immortal.

When Nicodemus left his home on the night he paid his visit to Jesus, the young Galilean who was visiting great Jerusalem, he little knew the act would make him immortal. He did not know that the interview would be the greatest single interview in the history of the world. Nor did he know that he would listen to the greatest discourse that ever fell from human lips. But it was so. Nicodemus was not the greatest man of history, but he was great enough to accept the truth which he heard that night, and that greatness adds to the immortality of salvation.

There is a wide difference between earthly and heavenly immortality. The first comes from human action with reference to the world alone of a kind that cannot be forgotten. Julius Caesar achieved it. He has not been forgotten in nineteen years; he will not be in nineteen hundred if the world will last so long. He did things in the world for the world, and to the world. Two great empires perpetuate his name in their imperial title. The calendar and the code are marked by him imperishably. But his was the immortality of power; of brain, of eye, of hand; when one thinks of it, or of him, there is never a thought of love in the heart. No one to-day does or can love Julius Caesar.

But every Christian heart in this world from William II, Rex et Imperator, as he signs himself, to the young woman, fameless and to remain fameless, who last went out bearing her commission as missionary of some Board of Foreign Missions, loves Nicodemus. Three pictures of him hang on the wall of every Christian life. One is of the night scene. One is of him speaking in the Sanhedrim in defence of Jesus that he might not be condemned unheard. One is of the sepulchre where he stood with spices to embalm the body of the Great Martyr. Nicodemus the Seeker, Nicodemus the Defender, Nicodemus the Lover. We have never seen his statue in any of the world's galleries, but if ever a hall is dedicated to the Immortals, this man should be in it, with the title, "Nicodemus: Friend of Jesus, and Master in Israel."—Philadelphia Westminister.

It is never well to limit an expectation. There are forms and conditions that belong to the present, but not the future. Had the Jews confined themselves to a promise, they might have accepted the Christ, but they limited the Holy One of Israel, and failed to see in the Rabbi a possible King.

### Tobacco and Liquor Habits.

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

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

## The Quiet Hour.

### Jesus Wins His First Disciples.

S. S. LESSON John 1:35-51. January 15 1905.

GOLDEN TEXT.—Thou art the Son of God; Thou art the King of Israel.—John 1:49.

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

Looking upon Jesus as he walked, v. 36. Walking in the streets of a city, one's view is obstructed by its buildings and dimmed by its smoke. When we get above these, our vision reaches in its sweep the distant horizon. It is those who have risen from the lower levels of selfishness to a loftier and clearer atmosphere, who recognize most quickly true greatness in others. It is "the pure in heart," who "see God," and who see the presence of God in human lives.

And they followed Jesus, v. 37. Imagine a rich treasure placed in a room at the end of a series of passages, each having a door of its own. How great the reward of one who opens and enters door after door, until he reaches the treasure chamber. So those who listen to each message that comes to them from Jesus, will win their way into the full joy of His friendship.

What seek ye? v. 38. The sailor, when he enters the mouth of a mighty stream, like the Amazon, has no fear of thirst. He dips and drinks. We have no dread that the sunlight or fresh air will fail us. We open our windows and let them flood our houses. As little danger is there, that the Saviour cannot give us all we need. It is ours to seek; He is sure to satisfy.

He first findeth his own brother, v. 41. When we have heard good news, we tell it first to those who are dear to us. There is something amiss about those who would talk to strangers of having found Christ, and yet never think of telling the good news to their own relatives. Nor would Andrew rest with telling him the story of his own experience, but he constrains him to come again and see the Master for himself. And perhaps the best way we can preach the Gospel is to persuade our friends to come with us to Christ.

Thou shalt be called Cephas, v. 42. A word of cheer here for faulty people—and most of us are in that class. This Simon was rash, hot tempered, profane when angry (Matt. 26:74); but he was to become the "rock man, Peter, steadfast, strong, and sure. Whatever our natural defects are, if we keep close to our Heavenly Lord, do as He tells us, and strive to be like Him, they may be overcome.

Jesus saith unto him... Follow Me, v. 43. How simple this invitation, and yet how much is involved in it. If anyone is troubled as to how he may be sure that he is saved, let him just take this word to himself and obey it. He who earnestly and persistently seeks to follow Jesus, will be guided by Him in right ways, and kept by Him in time of temptation. Yea, he will keep those who follow Him to the very end, and even in the "valley of the shadow" will stand beside His own.

Come and see, v. 46. A few months ago the writer was at a summer resort, where his daily delight was to glide in and out amongst the winding channels in his canoe. The winter's frost has now sealed the channels hard and fast. But in a little while the spring sun will pour its ray down upon the thick, hard covering, and it will melt away. Sometimes a heart is covered over with prejudices that keep out the truth. Argument

is of little use in such a case. It only thickens the ice. "Come and see," we may say with confidence; for it is the love and grace of Jesus as shown in His words and as bestowed by His blessed Spirit, that will avail. He is a very Sun of righteousness, whose beams will melt the hardest heart.

In whom is no guile, v. 47. A clean man through and through, no deceit in him. A comfortable sort of man this, to deal with, as compared with the slippery eel kind. You know when you have him; and he is to be reckoned on without discount. A heart without guile, also, is a heart free from the bad weeds which choke the truth. Every virtue will flourish in such a heart, whereas, nothing good will be expected of the guileful heart. If far nothing else, it cannot act right because it cannot see straight.

### Selections on Courage.

Zenophon tells us that at one time the Persian Princes had for their teachers the four best men in the kingdom. (1) The wisest man to teach wisdom. (2) The most just, to train the moral nature. (3) The most temperate to teach self-control (4) The bravest to teach courage. All the qualities and more, in the highest degree, are found in Jesus—if we take Him in His fullness and all these qualities will be ours and we will be complete in Him.

Scripture Reading, Joshua 1:1-9.

It has always required courage to rebuke sin and declare the whole counsel of God and the one who does it will not be popular in the eyes of the world. It requires courage to tell men unpalatable truths. It required courage for Nathan to say to King David, "Thou art the man." It required courage for Elijah to say to King Ahab that he and his father's house, by forsaking the commandments of God and following Baal, had troubled Israel. It required courage for Jeremiah to stand before the fallen priests and prophets, and princes of Israel and say to them, "God says I will make this house like Shiloh" and make this city a curse to all nations of the earth. It required courage for John the Baptist to say to the Pharisees and Scribes who came into the wilderness to hear him. "O generation of vipers who hath warned you to flee from the wrath to come." Paul required courage to defy the godless authorities at Philippi and to rebuke the Roman Governor at Cesarea. But what is the favor of man compared with the favor of God? What is the enmity of man whose breath is in his nostrils compared to the just indignation of a righteous God before whom we shall all stand and give an account of the deeds done in the body? God help us as Christian workers to be faithful in our day and generation.

Let us not pray for easy lives, but to be stronger women. Do not pray for tasks equal to your powers, pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.

It is said that on one occasion, Napoleon, standing before his troops, asked for one hundred men to lead a forlorn hope. He frankly told them that every man would doubtless be killed the moment the enemy opened fire. Who would dare to respond

to this call and die for his Emperor? Lifting his voice, Napoleon said, "One hundred men forward! Step out of the ranks!" It is said that the whole regiment as one man, instantly sprang forward. Shall we be less responsive when Christ calls on us, not to die for him but to live for others, and himself leads the way? Let us get a motto from Peter's prompt response, when Christ bade him lower his nets after fruitless fishing:

### "AT THY WORD I WILL."

Lord, I know a work is waiting  
For each ransomed son of Thine,  
Lo, I come in faith beseeching,  
Show me mine.

Wheresoever Thou dost need me  
Let Thy Spirit's guidance show,  
And with loving, swift obedience  
I will go.

### The Temperance Question in Ontario.

BY REV. W. A. MCKAY, D.D., WOODSTOCK, ONT.

The other day John Morley told the young men of Toronto that it was part of a man's religion to see that his country is well governed. Just now the electors of Ontario have a very solemn problem to solve: "Boys or Bar-rooms—which?" that is the question. It is still as true as when the late Sir Oliver Mowat declared it in his place in the Legislature, years ago, that "Three-fourths of all the poverty, crime and wretchedness of the land arises from one cause—drink." And though we no longer see the vulgar staggering on the streets that was once so familiar, the Government statistics show very clearly that drunkenness is greatly increasing in this Province, especially among women and young men. Over five gallons *per capita* for every man, woman and child, is consumed, while only a few years ago, it was three gallons. Here is an extract taken only two or three days ago from a Toronto paper:—"Drunkenness is on the increase, if the number of arrests made in the down-town district of this city is any indication. The police there say that the cell accommodation is entirely inadequate, even on an ordinary night. There are cells for ten men on the ground floor, and a large overflow cage in the basement, all of which were occupied on Saturday night." The article then goes on to say that the number of drunken women brought in is far beyond the accommodation provided. Within a week past, P. M. Col. Denison has said: "We are having a carnival of crime through drink." All this is in Christian Toronto—the work of bar-rooms, licensed and protected by a law made by Christian people. How sad that in this twentieth century of scientific research and Christian light, this rich, intelligent Province should not only permit, but foster within her bounds, an institution that is binding multitudes, hand and foot, in the shackles of a slavery more demoralizing than any that galled the negro on Southern plantation—an acknowledged curse that is desolating homes, murdering wives, starving little children, and wrecking immortal souls.

But why is the bar-room allowed to remain? Repeatedly have the churches declared against it, and called upon her people "by voice, vote and example," to destroy the evil. Time and time again, have our electors by overwhelming majorities, declared against it. And yet the bar-room is still there, doing its deadly work. Why? Here it is in a word because so many of our voters are so in bondage to one or other of the political parties, that they vote for that party regardless of its attitude on this great moral question. Liberals and Conservatives are elected by the combined votes of temperance



men and liquor men. The result is that each political party tries to serve both classes of voters: "Do all you can for each, without alienating the other," is the motto. So we have license, more or less restrictive according to the strength of one or other class of voters. But closing bar-rooms is not a compromise, and it will never be effected by a political party depending in whole or in part for its existence upon the votes of liquor men. We will never close the bar rooms by forming an alliance with rum-sellers. This is not the way reforms are achieved.

What then must we do? We must change the condition upon which men are elected. Instead of voting for a candidate simply because he belongs to a certain political party we must in the exercise of Christian manhood, assert our freedom from party bondage, and let it be clearly known that no candidate, Grit or Tory, will receive our vote, who does not so declare himself on the liquor question as to alienate the liquor vote. In other words, we must make this question an issue in every election. Then the candidate so elected will be under no temptation to compromise with the liquor traffic. Every principle, not only of honor, but of self-interest, will constrain him loyally to represent those who elected him. All history shows us that the only way to obtain reform in legislation under popular government, is, for the friends of that reform to stand shoulder to shoulder and make the question an issue in the election. We might illustrate this by the repeal of the "Corn laws" in England, by the "Home Rule" movement in Ireland, or by the "National Policy" in our own Dominion. Why the grand success of the National Policy and the ignominious failure of prohibitionists? Simply because the friends of the "National Policy" have carried there convictions to the polling-booth, while temperance men have left their convictions at the prayer-meeting, and voted just as the liquor men voted.

Before these lines reach the eye of the reader, the Liberal Convention will be held in Toronto, followed by a Conservative Conference next day. It is safest not to predict till after the event, and yet I venture to say that from these gatherings, temperance men need expect very little in the legislation. Those who compose them will be zealous party men, a class of electors who are ex officio, opposed to temperance legislation of an advanced character. There will be a great deal of hollow, hypocritical talk about "better enforcement," and there will be a good deal of "posing" on the part of some temperance party men, but there will be nothing effectively done, and some who cry the loudest for temperance legislation in that convention, will be the most abject party slaves as soon as the convention is over.

Thank God there are signs of awakening among the people, O, for the baptism of the Holy Ghost, such as will arouse ministers and church members to a sense of the responsibility of Christian citizenship. Then would our fair Province speedily be delivered from this great evil. Close the bars and give the boys a chance.—Presbyterian Coll. Journal.

Everyone should consider his body as a most priceless gift from one whom he loves above all, a marvelous work of art, of indescribable beauty and mastery beyond human conception, and so delicate that a word, a breath, a look, nay, a thought, may injure it.

## Our Young People

### Jan. 15—Am I my Brother's Keeper?

*Topic. Am I my brother's keeper? Gen. 4:8-15. (A temperance topic.)*

#### Some Bible Hints.

"Where is thy brother?" (v. 9) is the question. God asks of each of us. If he is in the saloon, we ought to know it.

If we are not our brother's keeper (v. 9), how can we expect our Father to be our keeper?

Every death that we could have prevented or helped to prevent, cries against us from the ground (v. 10).

The curse of Cain (vs. 11, 12) rests upon the land that permits the saloon, and that curse blasts its happiness if not its crops.

#### Suggestive Thoughts.

We are to be "keepers" of our brother, not as if he were a wild beast or a lunatic, but as being a brother.

The saloon is the most terrible of all sins against the brotherhood of man.

We are not to take the place of God in keeping our brother, but we are to lead him to God, who will keep.

#### A Few Illustrations

The saloon is like a snake in its craftiness, like a mad bull in its boldness, and like an eel in its slipperiness.

To attempt merely to "regulate" the saloon is like trying to stem a great conflagration by building a board fence around it.

Strong drink is like the white ants of Africa, which gnaw away the inside of furniture, leaving the outside unharmed, so that an apparently sound table or chair will crumble at a touch.

As the only permanent cure for poison is no poison, so the only remedy for the saloon is no saloon.

#### To Think About.

Am I doing what I can against the saloon?

Am I selfishly contented with my own freedom from intemperance?

Am I aiding those men and societies that are fighting the drink cure?

#### A Cluster of Questions.

The saloon is opposed to everything that is good in America.—Hon. S. B. Capen.

The liquor business always tends to produce criminality in the population at large, and law-breaking among the saloon-keepers themselves.—President Roosevelt.

Have we no pity for the families, the husbands and wives, on whose hearth-stones are burning, because of drink, the very fires of hell?—Farrar.

Highest and lowest are caught in the snare, Statesmen and patriots; what do you care?—Tinsling.

Sometime from worry and care be free,  
Sometime, perhaps, but when?  
Sometime we'll taste of the glories there,  
Sometime a part of those splendors share.  
And for eternity we'll prepare.  
Sometime—perhaps—but when?

Three things are necessary to vision, remarked the Christian Observer: There must be the eye, the light and the object to be seen. So in religion. God is its object; revelation is the light, and the renewed soul is the eye to behold this object by means of this light. All three are necessary to true spiritual vision in matters religious.

### "I Was There."

"He that winneth souls is wise." I believe that winning souls—gathering sheaves for the Master's service—is the highest, noblest and best work on the face of the earth. I don't believe there is any higher calling beneath the stars, and you, my brother, my sister, can have a hand in it if you will. If you cannot preach by the word of mouth you can preach by using your money in helping some Gospel preacher go out into the highways and byways and win souls to Christ. You ought to be engaged in the battle against sin and Satan. It was said of Napoleon that he had a medal made, on one side giving an account of the battle, and on the other side these words, "I was there." He gave each of his soldiers one of these medals, and long years after Napoleon had crossed the silent river of death those old soldiers would bring out their medals and say: "Just look there. Read that," and then they would turn the medal over, and their friend would read the words: "I was there." The old soldiers were proud of these medals. They were proud of the fact that they were "there." They were proud because they had been in the very thickest of the fight. My beloved brother and sister, there is a terrible fight going on between Christ and Satan; between darkness and light; between the kingdom of God and the kingdom of Satan. Let each one of us have a hand in this fight, so, after the last battle is fought and the last victory is won, we can meet in the home of glory and say: "I was there."

### A Flexible Organization.

Every one that makes use of the Christian Endeavor Society should understand how flexible are its plans. The entire control of each society is in the hands of the local church and pastor, subject to the government of the denomination. The United Society of Christian Endeavor, to be sure, recommends a form of pledge, but it may be entirely changed by any church that desires to change it. It need not even be called a "declaration" or a "purpose." The United Society in the same way sends out a "Model Constitution," which may be changed in any particular or all particulars until it conforms precisely to local needs. The United Society acts as a bureau of information, and gives wide publicity to all the good ways of working it can discover; but these various methods are to be adopted or rejected according to the needs of the local church. In fine, the Christian Endeavor Society, while enjoying all the benefits that can flow toward it from the societies of other churches and denominations and countries, is to be just what the local church thinks it best for it to be, in order most fully to fill its place in that church.

When all Christians join together as brothers against the saloon, it will fall.

### Daily Readings.

M., Jan. 9. A patriarch's "yes," Gen. 13:8, 9; 14:13-26.  
T., Jan. 10. A lawyer's answer. Deut. 22:1-4, 8.  
W., Jan. 11. A wise man's answer. Prov. 24:8-12.  
T., Jan. 12. A prophet's answer. Hab. 2:12-15.  
F., Jan. 13. An apostle's answer. 1 Cor. 8:8-13.  
S., Jan. 14. The Master's answer. Matt. 5:17-20.



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Ottawa, Wednesday, Jan. 4 1905.

We notice that our valued contemporary, The Presbyterian Witness, has removed its business department from Halifax to Pictou, where in future it will be printed and published. Rev. Dr. Murray, for so many years the able editor, continues in charge, with headquarters in Halifax. We do not know why this change has been made by the proprietors; but The Witness has our hearty best wishes for an increasingly prosperous future.

It is gratifying to learn that Dr. Marion Oliver, Miss Weir and Rev. J. S. McKay have arrived safely at their destination in Central India, according to word received at the Presbyterian offices. With the arrival of the hot weather the plague disappeared. As a precaution, in future no classes will be held in the plague season. The Government inspector recently expressed himself as well satisfied with the Central India Presbyterian schools. All was quiet in the district. The F. M. Board hopes to send two more men to Formosa next year.

If there is a clear head or warm heart in Scottish Presbytery they are found in Dr. MacGregor, of Edinburgh, well known to many of our readers. Referring to the Church case he spoke in these terms:—"One cheering circumstance, which must be grateful to all Scottish hearts, was the ever-strengthening hope that a way would be found with the least possible delay for settling the troubles of the sister Churches, and of settling them by a method that would do ample justice to both. It was impossible to keep from indulging the hope that under the higher hand the ultimate result might be ONE GREAT NATIONAL PRESBYTERIAN CHURCH. Reconstruction, or if that was too strong a word, confederation, would be effected not through destructive violence—which would never do it—but by peaceful methods, mutual forbearance, sympathy and respect." This is a wise and noble sentiment, and it has been expressed by Dr. Cameron Lees and other leaders of the Church of Scotland.

## CHURCH UNION.

It is difficult to say whether the movement for organic union has gained by the important meetings recently held, and if so, how much. It has been wisely decided to "hasten slowly," as in such a case the proverb "the greater hurry the less speed" would undoubtedly come true. Such a movement if it is genuine in its nature and beneficial in its effects must grow slowly. Last year there seemed to be a sudden demand for such union, but that itself was the result of long thought and faithful work on the part of a few pioneers. In gaining a clearer public recognition of the subject the few have in some measure achieved their purpose and attained to their reward. But any further movement in a forward direction must be preceded by the same prayerful thought and calm consideration. The subject now presented is large. The interests varied, the questions complex; and it will require the skill and tact of the wisest leaders to solve the problems. If the movement is to have any real deep success it must not be merely the movement of a few ministers and prominent laymen but a movement of the whole people, young and old; and in its own way it must create an enthusiasm which so far has not begun to manifest itself. We are not inclined to adopt a pessimistic tone or to think that this is impossible: THE DOMINION PRESBYTERIAN is in favor of union. But we simply wish to look at the matter in a clear light and in a sober spirit. And surely it is a commonplace to say that in proportion to the magnitude of the movement must be the wisdom and skill required to bring it to a successful issue. That such a movement can be deliberately faced at all is a good sign, a sign of desire of union under the one Master; and of a purpose that the resources of the church shall not be wasted by vain rivalry and foolish competition.

It is then a subject upon which the people may well be asked to think a little when they can disengage their thoughts from business claims and political conflicts. In this connection we must mention the loss of men like the late Principals Grant, Caven, McVicar and King, as well as the great missionary worker, Dr. Robertson. These and others who have been taken from us would all have had a distinct contribution to make to such a discussion. Especially were Drs. Grant and Caven interested in the question of church union; though they were very different in temperament, in their mode of attacking and pursuing a great subject, they were one in this that they desired to see the different branches of the Christian church magnify the essential things and allow the small dividing influences to fall into the background. These noble men are gone and we must face our own problems and do our own work; and as we have said in such a case as this, it is not a question for a few leaders but for the whole church. Opportunities will arise for the discussion of various aspects of

the great subject; at present, it is sufficient if the ordinary member of the church can be stirred to inquire into the meaning of this movement, and to weigh carefully what is said on all sides.

The remarkable religious movement in Wales continues. In many respects it has a marked resemblance to the earlier stages of the Irish Revival of 1859. Among a Celtic population emotion is less restrained than elsewhere, but the presence of excitement does not detract from the reality of the good accomplished.

In his recent speech to the Canadian Club, Toronto, Prof. Osler spoke very strongly on the vice of political lying and slandering of Canadian public men, and advised the application of "an ordinary, everyday Christian spirit" as the remedy. It is a pity this "Christian spirit" does not obtain to a larger degree both in municipal and political contests. In Ottawa the mayoralty contest last week was marked by disgraceful personalities. The Capital should show a better example.

The news of the capitulation of Port Arthur has been received with joy all over the Dominion. The Russian general signed the compact at 9.45 on Monday night. On Tuesday morning the Japanese took possession of a number of the forts. The town itself is wrecked, the ships blown up, and the entrance to the harbor completely blocked. Let us hope that this terrible war may now be brought to a speedy close.

The Friendly Visitor, The Child's Own Magazine, The British Workman, Our Little Dots, The Children's Friend, The Child's Companion, The Band of Hope Review.

We are reminded that Canadian Editions of these well-known English periodicals are issued by the Upper Canada Tract Society and they are very useful for schools and households.

The New York Bankers, Messrs. Henry Clews & Co., in their review of the financial situation, at the end of the year, in view of the war in the East, say: The war between Russia and Japan has thus far exercised but a slight disturbing influence. It should not, however, be lost to sight, as with the approach of spring both contestants are likely to again knock at the door for fresh loans wherewith to carry on another, and it is to be hoped the final, campaign. Russia would, of course, go to Paris and Berlin, chiefly the former. But the best opinion is that it is the last time that Paris will open her purse strings to aid Russia in this war. Japan would probably depend chiefly upon London for outside help; but her own resources are by no means so near exhaustion as supposed, and the extraordinary spirit of sacrifice and intrepidity, backed by successes already gained, gives Japan an enormous advantage over Russia, weakened, as she is, by corruption and internal dissensions, to say nothing of the difficulties and additional cost of carrying on the war at such an immense distance from home."

## THE PROVIDENCES OF THE YEAR.

The Providences of the year. The things that happen—how are they to be regarded? The question is too deep for us to be able to give a completely satisfactory answer. One could not venture to say everything that has happened, either in the life of a nation, or the life of a person, during the past year, was directly arranged beforehand, though doubtless many things may be directly arranged by God. In some cases, God may allow the natural laws he has made to work out their natural result, as a lesson and warning. Sometimes it looks as if He lets men run the length of their tether, as Napoleon, for instance; but only to the length of their tether, after all. "Thus far and no farther." God's ways of Providential working, in these respects, we cannot fathom. They are beyond the reach of mortal eye or human intelligence. But one thing, at least, seems very plain—God evidently does overrule happenings in the national, and also in the individual life, in such a way as to bring good out of apparent evil.

We have spoken of national happenings. In the war between Japan and Russia, we all sympathize to a great extent with plucky little Japan, whose remarkable resistance to the huge country of Russia has caused astonishment and admiration. Japan is spoken of commonly as a heathen country, yet it has manifested more respect for true progress and for the constitutional rights of the people than the so-called Christian country of Russia. It has been a dreadful war, and it wrings our hearts to think of the widows and orphans, the maimed and wounded soldiers, on both sides. Now coming back to the application of the doctrine of Providence, can we say that God directly ordained and ordered to come to pass all this suffering? Here we arrive at a place where we, finite creatures, cannot speak with assurance of the plans of the infinite God, with whom one day is as a thousand years and a thousand years as one day.

But it does look as if, in the matter of overruling for good, some great designs of Providence are visibly unfolding themselves, so far as the war between Japan and Russia is concerned, before our very eyes. Take first the case of Japan. By the alliance with Great Britain, the great Christian nation, Japan is becoming more friendly to the teachings of the Christian countries, so that the cities, and ports, and country places of Japan, are being thrown open freely to the English language, English ideas and English missionaries. Then it is very evident that the admiration for Japan entertained by China is giving Japan a great influence and leadership in China. It looks as if Japan would be widely Christianized, and then that Japan would be the Providential instrument for the widespread Christianization of China. And all this growing, to a great extent, out of the war between Japan and Russia, thus showing how

God brings good out of evil in his overruling Providence.

Now take Russia, with a bad tyrannical government, but on the whole a loveable and simple-hearted, common people. These people of Russia are a thousand years behind the free Canadian people in political, civil and religious liberty. In Russia, the Greek Church is a despotism taking the children from the control of their parents. Freedom of speech, freedom of the press, freedom to hold public meetings, the right to be fairly tried on accusation—all these things which we prize so highly in Canada, are things unknown in Russia. But these things are beginning to be talked about, even in Russia, and are bound to come, even though somewhat slowly; and one influence that is helping to bring them is the war between Russia and Japan. Russia needs the help of her people; but the people are discontented because they are denied the rights and privileges of self-government; so that the Russian rulers will be compelled by the war to try and please the people by granting them some liberty; and liberty as we know, is a leaven that spreads and spreads like the leaven that the woman hid in the meal.

The same principle of providential overruling is observed in our individual lives. Many things happen to us which we cannot understand; then we fume, and fret, and say, "all these things are against us"; but they may not be against us at all. They may seem to be so, at first; they may be intended for our discipline; but afterwards, like the carrying of Joseph into Egypt, these happenings are only the means of blessings.

Speaking again, for the moment, of war, it is another suggestive indication of the overruling Providence of God, that a great blow to war in general, is likely to be given by the specific war between Japan and Russia. All the great nations of the earth are now signing arbitration treaties with each other, agreeing to settle their differences without war; and this readiness to agree to settle disputes has no doubt been providentially quickened by the horror caused by the war between Russia and Japan.

A word in conclusion. Another year, with what we call its uncertainties, has been ushered in. There is no uncertainty with God. God in Providence is constantly overruling all sorts of happenings for the spiritual and final good of those who love Him and endeavor to serve Him. Whatever may happen, let us keep up our courage, and our confidence in God's overruling Providence. God is greater and stronger than anyone or anything that can be against us. Let us put our whole trust in His wisdom, His power, and His overruling mercy, and thus make 1905 a year always of hope and happiness.

It is announced that the Dominion government has given contracts for two more Marconi stations, one to be at White Roche, Labrador, and the other at Point Rich, Newfoundland.

## SPECIAL SERVICES IN ENGLAND.

The British Weekly has asked many ministers in Birmingham and Bristol, England, where the remarkable Torrey-Alexander services were held, for a candid expression of opinion as to results accomplished. Letters from twenty or thirty prominent pastors are published, and it is plain to see that the "personal equation" has something to do with the views expressed. Here and there a pastor writes that he has received no uplift and no accessions, while another in the same neighborhood finds his prayer meetings doubled, his missionary activities quickened and his church roll greatly lengthened. The increase there as here, and as truly now as in the past, depends quite as much upon the soil as upon the seed or the sower. One minister reports that fully one-third of the four thousand converts in Bristol were identified with the English Church. Those who report the largest accessions find them gathered from their own Sunday schools and Christian Endeavor Societies, but confess that the ordinary means of the church had not brought these parties to a decision. One minister, in hearty sympathy with the evangelists, criticises freely but kindly the "midnight missions" and "children's services," in each of which it was only too evident the hearers were not capable of rational decision, the children on account of immaturity and the night tramps on account of intoxication.

A careful survey of all the replies brings to mind the saying of the Saviour that the kingdom of heaven is as the drawing of a net which encloses fish of all kinds, some to be gathered up and saved, and some to be again sorrowfully committed to the sea. The evangelists have now begun a three months' campaign in Liverpool, where a tabernacle accommodating 7,000 was erected especially for their meetings. The same almost overwhelming popular interest which has greeted Dr. Torrey and Mr. Alexander in other cities of the British Isles, was evidenced in the initial services at Liverpool.

The writer once had a friend who literally kept a daily account with the Lord. On one side of the ledger he credited himself with whatever he did for the Lord; the money he gave to religious or benevolent causes, the kind actions which he performed, the various efforts which he put forth at soul-saving and such like. On the other side he put down whatever the Lord did for him. If a friend cheered him on his way; if health was restored after sickness; if some unexpected pleasure came to him; if he was prospered in his worldly affairs, it was all credited to the Lord, the Giver of every good and perfect gift. After a few weeks of this bookkeeping he gave it up. "It's no use," he said one day, "I can never get a balance. I am simply getting hopelessly into debt. The Lord's side of the account is assuming alarming proportions, and my side is so poor and insignificant in comparison that I have resolved to give up keeping the account and simply acknowledge myself a hopeless bankrupt."



## The Inglenook.

### A VILLAGE BLACKSMITH.

BY DAVID LVALL.

I did not come across Andrew Whitehead so often or so easily as I expected, and a few days after my arrival in Amphray I made my way, early in the afternoon, into the village to hunt him up. The Doctor had gone to Edinburgh on some professional business, leaving me free to amuse or interest myself. I knew that Andrew's father was a blacksmith; more about his family he had not told me. Country lads attending town colleges are not usually garrulous regarding their folks or affairs. When they are you may be certain they have in reality little to boast about. I would always trust the reticent man further and quicker than the man of abundant speech. The Lowland Scot is cautious in this as in most other things. The University of a great city is a very levelling place. In my day class distinctions were not recognized—brain was the thing. And the cotter's son from Wester Ross, who bore all before him, was honored far and above the Earl's son who did no credit to his Alma Mater. Andrew Whitehead had done only moderately well that year and had lost the medal and the scholarship which ought to have been his. For he could as easily master an examination paper as a sixpenny novelette, and with as much pleasure. He was not lazy, but he trusted too much to his brilliant parts, and I had seen him depart from Edinburgh a fortnight before with a glum look on his face, and I guessed he feared the righteous ire of his father the blacksmith at Amphray. It was a long straggling village, not compact in any part. I found the smithy at the upper end, standing back well from the road, with a big tree and a draw well before the door. I wondered casually whether Longfellow had seen Amphray in his dreams when he wrote his eulogy of the Village blacksmith. James Whitehead, Andrew's father, might well have sat for the portrait. He was shoeing a big, solemn looking farm horse at the moment of my arrival, and I sat down on the stone parapet of the drawwell to watch him. So long as he was busy and the clang of the hammer mingled with the blast of the big bellows I thought it better not to disturb him. I looked at him, but I was not at any time conscious that he returned the look. He seemed intent body and soul, on the task in hand. And he did it well, handling his tools with the master hand, delivering the blows of the hammer true every time, and without so much as opening his mouth. The halfin' lad who had brought the beast stood in the doorway, with his hands in the pockets of his moleskin trousers, his face the picture of vacuous ignorance. The blacksmith I imagine, disdained him mightily. He never so much as cast a glance in his direction, nor did he speak when the beast was turned out with four new shoes ready for the road. He stood a moment with his brawny arms akimbo in the wide door of the smithy facing me, so that I got a good look at him. He was a big man, and had no look of Andrew about him. His face was grim, and even sad; there was something about him which made me wonder. He looked like one who had been long at war with forces he could not control. I got up, and ap-

proached the door, gave him good-day. He replied civilly, but without cordiality, at the same time looking me up and down with his keen far-set eyes, as if seeking not only to learn my business, but to gauge my <sup>spirit</sup>.

"My name is Lyall," I said quite humbly. "I am a friend of your son Andrew. Is he at home?"

"No, my man, he's no. So ye're a friend o' his, eh?"

"We have been very friendly in the last session," I assured him, "and I promised when I came to Amphray to look him up."

"So ye're bidin' in Amphray; wha wi'?"

"Doctor Howden."

"Oh, ish sib to ye?"

"He's a second cousin of my father," I answered. "Is Andrew in?"

"No, Andrew's no in; he's no at hame ava. I thought it best for him an' me, but especially for me, that he should gang awa for a time."

"But he was looking forward to his holiday, and he needed it," I said boldly, recalling Andrew's pale, worried face the day we had parted at Waverly Station. "And he was looking forward to spending the summer in Amphray."

"Imphm, well he's been disappointed, that's a."

The grimness with which he spoke cannot be produced in words. It had to be seen in order to be felt. In spite of these discouraging signs I was determined to be at the bottom of Andrew's mysterious disappearance, which I rightly attributed to the fact that he had disappointed his father's hopes.

"Is he far away?" I ventured to ask, "I'm stopping a week at the doctor's, and if it is in driving distance, I'd like to look him up."

"So ye would, would ye? To be at your old pranks, eh—the pranks that hae disgraced him in his class, an' put an end to his college days?"

"Oh, I say, Mr. Whitehead, you don't mean to say you won't let Andrew back. Why, it would be no end of a shame."

"It'll be the end o' shame, ye mean, lad, for him an' me. He's had his chance, an' it's by; noo he'll taste honest hard work, an' plenty o' it."

"But where is he? I'd like to write to him," I said desperately, feeling I could not let go of Andrew so lightly.

The smith took another large, long look at me, and his mouth relaxed a little.

"He's in Liddlesdale, wi' his uncle, Alex Whitehead. He's weel up in the breakin' o' young colts. He'll teach him that a man's life is no intended by his Maker to be a play."

"It can't be done," I said involuntarily. "What canna?"

"You'll never break in Andrew to the plow, smith; he's a scholar and a poet."

"A what?" roared the smith, in a voice of thunder. "I'll hae no son o' mine sic a useless object on God's airth. Whaur in the Bible div ye read about poetry an' sic abominations? tell me that."

"The Psalms of David," I put in boldly, "and the prophecies of Isaiiah are nothing but poetry from beginning to end."

The smith glared at me but less fiercely, and when he spoke his voice had fallen

again to its ordinary quiet, but rather harsh cadence.

"I see ye'll stand up for the lad tooth and nail, an' perhaps it's but natural in them that are young." Suddenly his voice changed and took a wistful note. "Ye seem a decent, ceevil-spoken lad. Maybe ye'll tell me the truth about Andra. Was he ill-daein' in the toon?"

I know my eyes flashed the indignation I felt.

"No, indeed; whoever told you that lied, Mr. Whitehead."

"Naeboddy tell me, but what for has he dune so little, an' lost a' the prizes? I'm a puir man, and I hae made sacrifices to gie him his college lare. He has disappointed me, an' I was angert, justly as I thoct."

Then I stood still sorely troubled in my mind how to explain Andrew to his father. I could not conscientiously say he had worked honestly and steadily through the session; he had simply dawdled, meaning and doing no evil, but with the same disastrous results. There are men who cannot brook failure, either in themselves or any belonging to them. James Whitehead was one. He was only a blacksmith, but he was a good blacksmith, the best in his own countryside. And that fact represented and embodied his idea and outlook upon life. He had but one son, and the fear that he would become a failure was sore upon him, and he found it altogether intolerable.

"He's very young," I said, but stammeringly, "and everybody likes him. The man who has a lot of friends at any college has to fight for a place. They're always around him, stealing away his time."

"That's nae excuse; he kent he was sent there to work, and because he has the brains it was the mair sinfu'."

"You'll change your mind and send him back to Edinburgh in October, or there will be a general mourning," I said boldly.

"Better a general mourning than a single funeral," he said shortly, "it's easier tholed. I say, lad, tell me honestly if it be that you hae lived thick wi' my son? Hae ye ever noticed anything queer here?"

He gave his lined forehead a significant tap, and I started back.

"Good gracious no!" I cried hastily. "He's as sound as you or me. Whatever makes you ask such a thing?"

At that moment I had the answer to my question put unexpectedly before me. The sweet, plaintive notes of a woman's voice singing an old ballad drew nearer, and presently a girl appeared through the garden gate. She wore a pink cotton frock and sunbonnet and she was knitting a stocking. She looked about twenty, and had the sweetest face I thought I had ever seen. But there was something lacking. I could see that as she looked at me with wondering eyes.

"Run to your mother, Annie," said the smith, and a surpassing tenderness, which amazed me mightily, chased all the stern lines from his face.

"Is Andrew comin' back?" she asked plaintively. "He's a long time awa'."

"He'll be back sune; run in an' see if the tea's ready, lassie," her father said, and she slipped away obediently crooning as she went.

"That's my dochter, I've three like her," he said, as he wiped his brow with the back of his hand. "For some reason or another the Almichty has laid His hand heavily on me an' mine. I built my hopes on Andra maybe over high, but I dinna ken what I hae dune to be so sair hauden doon. Nae



man can say that I scamp my way, or that there's an idle bane in my body. An' I pay my way. Can ye tell me what ails the Lord God at Jeems Whitehead, the Amphray smith?"

The question came upon me so suddenly, sweeping my brain as it were like a gust of January wind, that I found no word wherewith to answer. I have never forgotten that terrible wind of questioning, nor the fierceness of the look that accompanied it. And I remembered how at the first glance of him I had thought he seemed at war with forces invisible.

"I said to the Almichty that Andra, being a lad bairn, an' a' richt here, as I thoct," he went on with another tap on his broad forehead, "I wad mak' him a minister, but since he winna work, it wad seem that mine maun be the sacrifice of fools."

"Andrew would not make a good minister. He is not one to bind in shackles," I said hastily, speaking as I felt and believed.

"A weel, he maun earn his bread by the sweat o' his broo like his father afore him, an' I'll let the Almichty an' His plannin' alane efter 'this. I'll dae my day's darg for them that maun eat and drink by it. I've said my say."

Then he turned to the forge and blew the bellows till the fire was at white heat again, which seemed to satisfy him, though he had no material thing ready to be tempered by it.

Feeling myself dismissed, I turned to go, when he spoke again.

"So ye're at the Doctor's? Are ye gaun to be a docter yerself?"

I answered that my ambitions did not lie in that direction.

"Weel, ye micht dae waur: he's a fine man, the Doctor, wi' a fell understandin' o' the ways o' weemin," he said, and on this dark saying I was destined to ponder for many a day.

"Ye can ca' in the bygaun if ye like. I dinna blame you for Andra's idle set. Ye look a likely lad yourself."

Thus absolved from blame where Andrew was concerned, I went my way, but my heart was sore for my friend, and I determined that I should write or see him before the summer was done.

I drove to Fountainwell's Station, seven miles distant, to meet the Doctor at half-past seven that night, and I was quick to tell him how long the day seemed without him. He smiled, and I imagined his face had a far-away look.

"I've had a queer day in the town, Davie. There are days in a man's life of which he has no clear conception afterwards except that they have added one more burden to the years. Tell me what you've been about."

"I tried the burn in the morning, and got three half punders for my dinner. Then in the afternoon I went to look up Andrew Whitehead."

"But you didn't see him, he's been banned the parental roof."

"What for?" I asked. "I never saw any ill in Andrew."

"What did you think of the smith?"

"A very queer man. He seemed anxious about Andrew's upper story. Is his own quite right?"

"Oh, quite; he's been a man sore tried. His wife has never been right since a fright she got a few days before her daughter Annie was born, and the three girls are all deficient. The smith and Andrew are the only sane members of the house."

"And do they all live there?" I asked aghast.

"Yes, they are quite harmless, and but for the something lackin', as bonnie a lot of women folks as one would wish to see. The smith has borne well the tragedy of his life. He spoke to me long ago about Andrew being a minister, and I was struck by his queer point of view. He thought he had angered the Lord, and that making Andrew a minister would propitiate Him. Now I hear that he is grievously disappointed, and has sent him into Liddesdale to his uncle."

"They are queer men in Amphray. Brody thought the same. For me, I would call it presumptuous to imagine I was of such importance to the Almighty."

"Every man here away is important in his own eyes, and it is not a bad thing, Davie, within limits; it is the dignity of man."

"I had a letter from Byres this afternoon, Doctor. My grandfather is for me home on Monday."

"Is he? Write and tell him I am not through with you yet, lad. You and I are but yet at the beginning of things, and I've a mind, now you have come, to keep you."

And then it was tacitly decided that I should remain indefinitely at Amphray. Now, looking back it seems a full and fair period of my life, as rich in memory as any part of it. And the lonely figure of my kinsman, the Doctor, stands out giving to those memories all their sweetness and light.

### Happy New Year.

BY EMMA C. DOWD.

What will you do in the year that is new,  
Little maid?

Will you make it a happy New Year to you,  
Little maid?

Will you keep your heart full of sunshine, dear,  
Though skies be cloudy and days be drear?

Will you help the mother, and lighten her care?  
Be ready in duties to take your share?

Will you aim to make little ones happy and glad,  
Be cheery and hopeful when others are sad?

Will you aim to have life hold a little less pain?  
For those whom sickness and want enchain?

Will you strive to be gentle, brave and sweet,  
And to follow the master with willing feet,  
Little Maid?

If this you do in the year that is new,  
'Twill be truly a happy New Year to you,  
Little maid. —Our Youth.

### Can Friendship Be Forced?

"Friendship cannot be forced," is a common expression. What does one mean who says this? Usually, that we cannot force other people to be our friends. One who uses the phrase in that way has missed the very idea of friendship. Friendship has nothing to do with another person's attitude toward ourselves. We can be friends with those who hate us. The test of friendship rests solely with ourselves. In a sense friendship can be forced; for no barrier can stand against the love of a friend. Life is empty without friendship. Its blessings are open to all who will accept its high responsibilities.

Returning home from church one Sunday he was asked by his daughter, who sang in the choir, how he liked the service; but as the music was as much a standing grievance to him as the minister was, he simply grunted out, "Like it; I dinna like it at a'. The saums o' Dauvid are guid eneuch for me, without any o' your hymns an' whirligeegs an' nonsense." "But, father, we had no nonsense to-day," remonstrated the girl; "only that venerable old Te Deum, which we have sung scores of times." "Ay, ay, my lassie; not to be," said the grumpy old man, "only to be mollified; an' the Te Deum

o' your choir was just as muckle to my min' as the tedium o' the sermon."

Dr. Gillespie tells this story in his book of Scottish humour:—When minister of the High Church, Paisley, the Rev. Dr. James MacGregor (now of St. Cuthbert's Edinburgh) met in a place of amusement in London a gentleman from that town, who holding up his hands, said, "Mr. MacGregor what would your friends in Paisley say if they were told that you had been seen in such a place of amusement at this?" Taking him by the arm, the ever-ready divine rejoined:—"My friend, if you wish to be thought the greatest liar in Paisley, go back there and tell that you met me in this place."

A teacher, wishing to impress upon the minds of her pupils the full nature of faith, took them one day to the riverside, and seeing a boat in the middle of the stream, said:

"Now, my little dears, if I were to tell you there was a leg of mutton in that boat, would you believe me?"

"Yes."

"Well, then," she said, "that is faith."

Some time after, in an examination, the question was asked, "What is faith?" All the class, as with one voice, shouted out: "A leg of mutton in a boat!"

A lively young lady avowed that she was going to give up flirting and be serious "after the season." The old physician who was honoured with this confidence on her part laid his hand on her shoulder, and said with a smile—"My dear, you will never be serious; you'll go on flirting all your life if you live to be a hundred, and I believe you would flirt in your grave if you were buried next to a man."

### A Neglected Society.

Other wives who see but little of their husbands will appreciate the point of Mrs. Smalley's remark when she tried to arrange a dinner invitation on an evening when Mr. Smalley would be at home.

"Will it suit you to night, John?"

"No, my dear; I must attend the meeting of the Ancient Order of Foresters to-night."

"Well, to-morrow evening?"

"I have the Royal Arcanum, and you know—"

"What about Wednesday evening?"

"Oh, the Oddfellows meet that night; on Thursday evening I have a meeting of the Knights of Labor to attend; on Friday the Royal Templars of Temperance; on Saturday there's a special meeting of the Masonic lodge, and I couldn't miss that; and then on Sunday night—let me see—what is there on Sunday night, my dear?"

"The Grand and Ancient Order of Christian Fellowship."

"Why, I have forgotten. Am I member of that? Let me see—"

"And you have forgotten another society, John, of which you were once a member."

"What's that?"

"Your wife's society."

Some persons are far too much afraid of the effect of even a little generous and well-timed praise. They would keep all their flowers in an icehouse. Letting in a little sunshine upon them at times would not be amiss. How lavish was the wise and large-hearted Paul with his words of commendation, whenever they could be honestly spoken or written.

## Ministers and Churches.

### Toronto.

The Chinese meeting in Knox Church on Monday night was a gratifying success. The school room was packed with friends, there being about 300 Chinese present. The singing of hymns and Scripture readings by the Chinese pupils gave evidence of the encouraging progress being made by them in acquiring the English language, and in appreciation of Christian truth. An exhibition of Chinese music by a Chinese orchestra, was most entertaining. The Rev. Dr. R. P. McKay presided, and stated that a church is now in process of erection in Canton Province, to which the church in which they were meeting had contributed \$800, and was to be called Knox Church Shek-ki. The church is to cost \$2,000, of which \$1,200 are being given by the Chinese themselves. That mission in Macao was last year supported entirely by Chinese in Canada. In order to assist them a collection was taken which amounted to \$77, which the chairman stated would support a native preacher for a whole year. There are some nine Chinese schools in Presbyterian churches in Toronto, and the superintendent of each in a few apt words gave the record of each. The teachers were much encouraged by the success of the meeting.

### Montreal.

The usual New Year's rallies were celebrated by the Sunday-schools of the various Protestant denominations in the city on Monday. Erskine Church, which was the meeting place of the children of the Presbyterian schools, was filled to its utmost capacity. The proceedings were rendered remarkable by the demonstration which followed Principal Scrimger's announcement of the fall of Port Arthur. Old and young rose to their feet and cheered again and again. The enthusiasm was renewed when a Chinese boy appeared on the platform and waved the yellow flag. The scholars of the Italian, Chinese and French schools sang hymns in their respective languages, and appropriate addresses were given by Principal Scrimger (who presided), the Rev. F. Walker (of Maisonneuve Mission), and the Rev. Dr. Johnston (of the American Church). Principal Scrimger mentioned the fall of Port Arthur in order that he might draw from the example of the Japanese an illustration of the value of perseverance; the Rev. F. Walker based an instructive lesson on the characteristics of the dandelion; and the Rev. Dr. Johnston greatly interested the children in a little story with a moral about a grain of wheat.

At the Chinese social in the American Presbyterian Church the Rev. Dr. Johnston presiding in his ever happy way. The nicely decorated lecture hall was crowded with Chinese, their teachers and friends. The interesting songs and recitations, of the little tots delighted the audience. About a dozen of them, with half as many Chinese ladies, were present in their finery, the former each being given a cornucopia of candy and an orange from the Christmas tree. The unusual feature was rather in view of the passage of a decade in the work of the Chinese mission, calling forth congratulations to the missionaries, Dr. and Mrs. Thomson; Mr. Chin Sing, assistant, and the superintendents of the various Sunday-Schools.

### Quebec.

This is a "Week of Prayer" in the Maisonneuve Church, Montreal.

The Rev. Dr. Kellock, late of Richmond, was induced by the Presbytery of Quebec as pastor of Leeds Church, Kinnear's Mills, Rev. P. D. Muir acting as moderator, while Rev. W. Shearer, of Sherbrooke, conducted divine service and preached. The moderator gave a brief account of the steps that had led up to the call and settlement, and having put the prescribed questions to Dr. Kellock, inducted him by authority of the presbytery into the pastoral charge of the congregation. Mr. Shearer then addressed the congregation on their duties to their pastor. Dr. Kellock received a hearty welcome on being introduced to the congregation.

A farewell gathering in honor of Rev. Dr. Kellock and family were held in St. Andrew's Church, Upper Melbourne, on Wednesday evening last, when a large number of members and friends assembled to say good bye to him on the eve of his departure to Kinnear's Mills. After refreshments had been partaken of, Mr.

N. Coburn was called to the chair, and conducted the meeting in his usual felicitous manner. Several speeches, interspersed with appropriate and excellent music, were given. The chairman then presented Dr. Kellock with a beautiful pair of fur gauntlets from the ladies of the congregation. Mrs. Kellock received a handsome travelling bag and a purse of money, and Miss Jessie Kellock a silver-backed mirror, from the young men of the congregation. Dr. Kellock replied for all in a most feeling manner, and referred in highest terms of praise to the unbroken harmony and loyalty which had always been shown to him and his family by the whole congregation. The gathering broke up after singing "God be with you till we meet again."

### Eastern Ontario.

The Rev. J. Beckett, of Sundridge, is spending the holiday season with his family in Toronto. Rev. James Wallace, B. D., of Lindsay, paid a hasty visit to his parents and friends in Renfrew last week.

The sacrament of the Lord's Supper was observed in St. Andrew's Church, Appleton, last Sabbath.

The anniversary services in connection with St. Andrew's church, Carleton Place will be held on January 15th, when Rev. Dr. Herridge, of Ottawa, will preach.

A very successful Christmas tree entertainment was held under the auspices of St. Luke's church, Finch, when an attractive programme was presented to the audience.

Ald. A. E. Ames, M. P., of Montreal, lectured on "An Evening in Canada," at the annual Sunday School entertainment of Knox Church, Cornwall. During the evening there was a distribution of prizes to the scholars.

Rev. A. H. and Mrs. Scott, of Perth, were married twenty-five years ago Saturday and the ladies of St. Andrew's congregation marked the anniversary by presenting Mrs. Scott with some chaste sterling silver-ware.

In response to a request from Rev. R. S. Scott, who is a missionary labouring among the Galicians, for clothing for the children, the Bondhead Presbyterians have responded most liberally, sending by express a bale weighing 150 pounds.

Rev. M. H. Wilson, of Snake River, in St. Andrew's, Renfrew, preached the home mission sermon last Sunday morning. His address was a masterly appeal on behalf of missions in the Canadian Northwest. Rev. J. Hay, pastor of St. Andrew's, took the service for Mr. Wilson.

The thankoffering services in Kendal church, fell on a cold and stormy day but were a success. The chief points of interest were good discourses by the pastor, good collections and an excellent address by Rev. Irwin on Monday evening.

It was a pleasing sight to see the two Cornwall congregations unite in services on Sabbath, Jan. 1st. The morning meeting was held in St. John's Church, and the evening meeting in Knox Church. Rev. N. H. McGillivray preached at both services. The pastor of Knox Church was in Tweed conducting anniversary meetings.

On Monday evening of last week a most successful Christmas tree and entertainment was held in the Maxville Church. The affair, which was under the auspices of the Sunday School, was most successful from every point of view. The attendance was very large, while the programme was a most delightful one. Rev. Jas. Cormack, of Ottawa, filled the duties of chairman in a most acceptable manner. During the evening, short addresses were delivered by Revs. J. T. Daley, and H. D. Leitch.

A meeting of St. Andrew's congregation was held in the 2nd concession church on Tuesday, of last week, to consider a better means by which Curry Hill and the Stone Church, Lancaster, can have weekly Sabbath service instead of fortnightly as at present. Revs. Langill and Govan and Dr. Harkness were appointed by the Presbytery to interview the congregation in regard to this matter. No practical result was reached.

On Saturday Prof. Wildgust was waited upon in the vestry of St. Andrew's church, Carleton Place, by Mr. J. F. Cram, who on behalf of the congregation and without ceremony, presented him with a neat leather pocket-book containing sixteen sovereigns in appreciation of his services to the church as organist and choir leader, and wishing him and his merry Christmas. Mr. Wildgust was much taken by surprise, but thanked the donors most sincerely.

Rev. Dr. McLaren, Home Mission Secretary, preached impressive anniversary sermons in the Bradford Church, on the 10th inst. The attendance was large. A free will offering unto the Lord at each service formed part of the worship. Some \$145 were given, this being the sum asked for, also a donation of \$25 from two former members of the congregations.

Melville church Sunday School, Eganville, held their annual Christmas Tree entertainment in the church on Friday evening last. The children rendered a pleasing programme of songs, recitations, dialogues, etc., and were made happy by receiving many Christmas presents. The occasion was taken advantage of by the congregation to make a Christmas gift to the pastor, Rev. Mr. Rattray. On their behalf Mr. James Guthrie presented the rev. gentleman with a fur cap and a sum of money, the receipt of which elicited suitable acknowledgment.

The Carp Auxillary of the Woman's Foreign Missionary Society and the Ladies' Aid Society of Carp church held joint annual meetings at the home of Mrs. R. H. McElroy. The reports of the missionary societies showed that the thankoffering this year had amounted to over \$27, the total receipts being \$50 86. A box valued at about \$40 had been sent out to Birtle reserve. The officers were re-elected as follows: President, Mrs. Harry Macdougall; Vice-president, Mrs. J. W. McElroy; Treasurer, Mrs. Alex. Andrews; Secretary, Miss E. F. Wilson. The Ladies Aid Society reported the receipts of the recent bazaar—the first bazaar ever held in the village—to have been \$125. The officers elected were as follows: President, Mrs. R. H. McElroy; Vice-president, Mrs. E. P. Pearson; Secretary, Miss Alice Wilson; Treasurer, Miss Isobel Macdougall.

At the successful Sunday School entertainment of Salem Church, Summerstown, the pastor, Rev. J. Matheson, presented the diplomas granted by the General Assembly to those who had accurately recited the whole of the short catechism at one sitting. The winners were Miss Lily Cameron (one of the teachers), Miss Sarah Matilda Chafee, Miss Florence M. Matheson and Homer L. Matheson. Mr. Matheson also presented two prize books to those who had given the most help in his class during the past year. The first, "Eromanga, the Martyr Isle," by Rev. H. A. Robertson, was awarded to Wm. McLean, who, although 87 years of age, is unusually active for a man of his years, and has always taken a very lively interest in all Sunday School work. The second prize, "Dr. Luke of the Labrador," by Norman Duncan, was won by A. D. Matheson.

At the annual thankoffering meeting of the W. F. M. S. of St. Andrew's church, Ashton, the President, Mrs. A. Wilson, occupied the chair. The Home Sec'y called the roll to which all the members responded. Mrs. Wm. Baird led in the responsive reading and after devotional exercises and singing the president introduced Mrs. Gardiner, of Ottawa, President of the Ottawa Presbyterian, who gave a splendid address, based on the mission work of the W. F. M. S. The choir gave an anthem and Mrs. Bayne gave the dedicatory prayer. After the usual vote of thanks Rev. G. T. Bayne closed the meeting with the benediction.

### Western Ontario.

Rev. James Wilson, of Glencoe, is unanimously called to Dovercourt Church, Toronto. Salary \$1,500 per annum.

Rev. R. P. McKay, D. D., F. M. Secretary, conducted missionary services in Victoria Church, Lambton Mills, last Sunday morning.

Rev. R. McKay, recently from Nova Scotia, has been preaching very acceptably in Burns' Church for several Sabbaths.

The Home Mission Society of Knox Church, Tara, have purchased a new organ, and on Monday evening there was an organ recital, when a very attractive programme was presented.

Anniversary services were conducted in Knox Church, Stratford, on Christmas Day, by the Rev. R. Martin, B.A., of Hamilton, who preached two very impressive sermons to large congregations.

Rev. Dr. Murray, of Kincardine, preached anniversary sermons in the Kilsyth Church last Sunday, giving his graphic lecture on "The Yellow Stone Park" on Monday evening. The sermons and lecture will not soon be forgotten.

The managers and elders of Macnab Street Church, Hamilton, have selected three members from each body to act as a committee in conjunc-



tion with a committee to be selected by the congregation to look out for a pastor to succeed Rev. Dr. Fletcher. Visits will be paid to churches in other cities and towns, with a view to securing a pastor.

Rev. W. M. McKay, of Norval, was inducted into the pastorate of Knox Church, Milton, on Tuesday last week. Rev. J. R. Watts, of Mansewood, was the preacher. Rev. Dr. Milligan, of Toronto, addressed the minister, and Rev. H. A. Macpherson, of Toronto, addressed the people. The service was well attended and of a very interesting character.

Rev. Dr. McDonald, of Burns Church, Mosa, conducted services morning and evening, at Petrolia, last Sunday week, exchanging pulpits with the Rev. A. A. Graham. The reverend doctor conducted a Gaelic service in the afternoon, which was fairly well attended.

The annual entertainment of Embro Knox Church Sunday School was both successful and enjoyable. The cantata Santa Claus was greatly appreciated by young and old. The large congregation of Knox, under the pastorate of Rev. Mr. Patterson, is experiencing a period of solid growth, and all branches of congregational work are flourishing.

Rev. R. E. Knowles, pastor of Knox Church, Galt, formerly of Ottawa, was nominated for Mayor of Galt, with the view of preventing the desecration of the Sabbath by the proposed introduction of a Sunday street car service in that town. Mr. Knowles declined the nomination.

Rev. R. Martin, B.A., of Erskine Church, Hamilton, is unanimously called to the pastorate of Knox Church, Stratford, vacant for some time through the resignation of Rev. M. H. Leitch. This is one of the largest congregations in the denomination.

At the annual meeting of the officers and teachers of Knox Church, Acton, with a few additions the old staff was re-elected. Regret was expressed at the loss of two faithful teachers in the persons of Mrs. J. H. Matthews and Mr. W. R. Carruthers. Mr. Hynds, the efficient superintendent, was made the recipient of a handsomely upholstered quarter cut oak Morris chair. The ladies, with their usual hospitality, had provided a dainty supper, which was a fitting social ending to the evening.

The London Presbytery recently arranged to have divine services every Sunday evening in the Proudfoot Memorial Chapel, West London, commencing on Dec. 25 (Christmas Night). A few evenings ago a reception was given to the pastor, Rev. Thomas Nixon, the chair being occupied by Mr. J. A. Carrick. Mr. A. S. McGregor gave a synopsis of the work that had been accomplished, showing that the prospects for the cause of Presbyterianism in West London, for the future, were particularly bright.

Rev. Dr. Ross and Rev. J. G. Stuart also spoke encouragingly of the work. A large Sabbath school has been built up and with divine service every Sunday evening, a large congregation will without doubt soon be in attendance. Refreshments were served by the ladies.

A very pleasant gathering assembled in the Thames Road Church on Monday evening of last week, to celebrate the twenty-fifth anniversary of the marriage of Rev. and Mrs. Fletcher. To join them in celebrating the happy event, Mr. and Mrs. Fletcher invited the married members of both the Thames Road and Kirkton congregations, and entertained them in the basement of Thames Road Church. Notwithstanding the stormy weather, the invitations were responded to by over two hundred. Mr. and Mrs. Fletcher received their guests in the church, and extended a most hearty welcome to them all. The Thames Road congregation presented Mrs. Fletcher with a well filled purse, and the Kirkton people had a handsome new sleigh, robes and harness at the church door, and, carrying the groom and bride out, placed them in the sleigh, and, wrapping the robes around them, four of the stalwarts drew them around, amidst much enthusiasm.—Seator's Expositor.

Winnipeg and West.

The handsome edifice erected by the Presbyterians of Selkirk was dedicated to the worship of God last Sunday week. Rev. Dr. Kirkpatrick, of Manitoba College, was the preacher, and his strong spiritual sermons made a profound impression upon the listeners. The free will offerings of the day amounted to \$350. At the entertainment in connection with the opening, the pastor, Rev. R. M. Dickey presided, and the principal feature of the programme was

readings by "Ralph Connor" from "Glengarry School Days" and the "Sky Pilot." The Tribune gives the following historical notes, which will not be without interest to the reader.

Services were commenced in Selkirk by Rev. Alex. Matheson, now of Kildonan, in 1876. The old church was built in 1879, and dedicated on the 29th of December. It was used by the congregation a quarter of a century. The congregation has made remarkable progress in recent years. The Sabbath school was recently doubled and the membership has quadrupled. From being an aid-receiving congregation it has come to be self-supporting, and with present equipment, aims at doing a great work in the future. The minister, Rev. R. M. Dickey is known as "Klondyke Dickey" from the fact that he was the first missionary in that country in pioneer days. He came from Ireland ten years ago and studied in Manitoba college. He was a student missionary at Strathclair and Strathcona. He spent two years in the Yukon, 1897-1899, after that one year in the old country studying and representing Canadian missions. He settled in Selkirk, 1 Jan. 1900. This is the sixth church which he has taken part in building. He is highly esteemed by the congregation and the citizens generally. The foundation stone of the church was laid on June 28 by Lieutenant-Governor Sir Daniel McMillan, and as completed will cost \$8,000.

Schemes of the Church.

The following are the receipts from 1st March 1903 and 1904:

	1903.	1904.
Home Mission Fund .....	\$34,200.94	\$37,287.78
Augmentation Fund .....	3,781.39	4,016.09
Foreign Mission Fund .....	17,223.25	33,501.19
French Evangelization Fund .....	6,500.94	8,776.25
Pointe-aux-Trembles Fund .....	2,859.75	3,148.54
Ministers' Widows' & Orphans' Fund .....	2,180.51	2,001.79
Aged & Infirm Ministers' Fund .....	2,353.59	2,750.93
Assembly Fund .....	2,501.03	2,830.97
Knox College .....	1,036.57	968.33
Queen's College .....	304.38	415.43
Montreal College .....	340.29	254.37
Manitoba College .....	978.45	933.09
	\$74,977.56	\$83,921.12

The Foreign Mission receipts for the current year include the sum of about \$12,000 received last spring in response to the appeal for the deficit.

It will be observed that the total receipts for the past ten months of the year only amount to \$93,921.12. During the months of January and February it will be necessary to receive \$257,000, that is nearly three-fourths of the revenue of the year.

The receipts generally are in excess of the corresponding period last year. This, however, is mainly accounted for by the fact of a number of congregations forwarding their contributions earlier than they did last year.

The year closes on 28th February, 1905.

An Historic Church.

Unique in the annals of Canadian Presbyterianism stands St. Andrew's Church, Quebec. During its history, covering a period of one hundred and thirty-nine years, only four clergymen have ministered to the needs of the congregation, and, what is equally remarkable, the pastoral tie with three was severed only by death.

On a recent Sunday special services were held to commemorate the one hundred and thirtieth anniversary of the congregation and the twentieth anniversary of the pastorate of the Rev. A. T. Love, B. A., under whose oversight the congregation has flourished and attained a marked degree of success.

Prof. D. J. Fraser, of the Presbyterian College, Montreal, officiated, and delivered inspiring and scholarly sermons to large and appreciative audiences.

At the morning service Rev. P. Boudreau was also present as a representative from the Presbytery of Quebec for the purpose of placing before the congregation a minute of appreciation passed at a recent meeting of that court, recording the good work done by Mr. Love and his congregation, and noting the cordial relations between himself and his people.

Mr. Boudreau also presented a resolution of congratulation from the Presbytery to Mr. Love personally, in which reference was made to his lengthy pastorate, and the enthusiastic support which he had at all times given to every good work within the bounds of the Presbytery, as well as in matters of public moment beyond. His godly fellowship, warm sympathy and kindly interest in his brethren of the Pres-

bytery were referred to, also his cheering and helpful influence for good in social life.

The Rev. Mr. Love made a feeling response, and requested the Rev. Mr. Boudreau to convey the thanks of the congregation and also his own personal thanks to the Presbytery of Quebec for its kind appreciation of his services in connection with that body. He also alluded to the frequent acts of kindness experienced at the hands of his people, and the many happy years of his pastorate in old St. Andrew's coming there a young man as successor to the venerable Dr. Cook, from whom he had received much fatherly counsel and great assistance during the earlier years of his ministry. He paid a touching tribute to the memory of his illustrious and revered predecessor, and closed with an affectionate reference to the many members and adherents of the congregation who have passed away during the twenty years of his pastorate.

British and Foreign.

Dr. Chalmers estimates that Glasgow has 786,087 of a population just now.

A Lunatic who escaped from a Forfarshire asylum lived on turnips during his nine days' freedom.

There are pitiful stories of starvation in the West of Ireland, owing to the potato famine.

Formosa is a country where a man must have a license before he is allowed to smoke opium.

The Duke of Buccleuch is not favorable to having a consumption sanatorium on his Roxburgh property.

The congregation of Tay Square U.F. Church, Dundee, have given a call to Rev. A. Alexander, Ecclefechan.

Forcible possession of Strathpeffer Church was taken on the 7th inst, by the adherents of the Free Church.

A railway station, which it is said will be the largest in the world and will cost £7,500,000, has been begun at Leipzig.

£49,000 is spent on drink every year in Montrose. So a local elder has declared at a meeting of Brechin and Fordoun Presbytery.

A new Established Church is to be built at Kilebattan. A local quarrymaster has offered to slate the roof free of charge.

Scottish pauperism is increasing, mainly in the large towns. Dundee having in ten years an increase of 13 per 1,000 of population.

In Siberia if a man is dissatisfied with the most trifling acts of his wife, he tears a cap or veil from her face, and that constitutes a divorce.

Famine in many districts of Russia is very severe, and grave bread riots have occurred. In many outlying villages peasants are dying of starvation.

Twelve per cent. of all the deaths in Switzerland, which is supposed to be a paradise for people afflicted with consumption, are caused by that disease.

Mrs. Ida N. Case, of Flatbush, L. I., wife of a real estate dealer, and a Christian Scientist, announced on Friday that by "absent treatment" she had saved the lives of five valuable collie pups living 50 miles away.

Scotland, it is stated in the "Reminiscences of an Irish Land Agent," is the best farmed country in the world, while Ireland is the worst, chiefly for the reason that the "Scotsman is a farmer by nature, while the Irishman is a farmer only by inclination."

A fine harvest is now assured over the greater part of the grain growing region of Australia, and pastoral prospects are brighter. New South Wales has four million extra sheep this year, making thirty million altogether.

In Denmark there are 224,000 rural landowners. More than half have not more than one acre, 95,000 have less than four acres, and only 2,000 have more. The small landowners mainly occupy themselves with the egg and fowl industry.

Lady Victoria Campbell has resumed her wood-carving classes in Tiree. They have been very successful. The pulpit which she presented to the new Parish Church of Hylipol, every panel of which shows a Celtic design was carved by Tiree boys.

The latest recruit to the nursing profession is Lady Marjorie Erskine, the daughter of Lord and Lady Buchan, who has joined the staff of a London hospital set apart for children. She is only some 24 years of age, and being much admired, was one of the most sought after girls in Society.



## Health and Home Hints

Kerosene oil and a soft cloth will keep mahogany in fine condition.

Injuries to the tongue, whether of man or animal, are said to heal more quickly than those of any other part of the body.

Appendicitis is very much more common than it used to be, and one reason for its prevalence is the hurried swallowing of masses of unmasticated food.

Graham Gems.—One pint sour milk, soda to sweeten, salt, stir in Graham flour with a spoon, not too thick, bake quick in well greased pans.

Quaker Loaf Cake.—One cup sugar,  $\frac{3}{8}$  cup sweet milk, 1 nutmeg, 2 eggs, 1 small teaspoon soda, 2 cups flour, 1 cup of raisins.

White Cake.—Two cups granulated sugar, 1 cup butter, 1 cup sweet milk,  $\frac{3}{4}$  cup sifted flour, 2 teaspoonsful baking powder, whites six eggs, vanilla. Bake in 3 layers.

Corn Bread.—Cream 2 tablespoonfuls of sugar and 1 of butter. Together 1 cup of sweet milk,  $\frac{3}{4}$  cup corn meal, 2 eggs, 3 teaspoonful baking powder, flour enough to thicken.

Never place feather beds or pillows in the sun. It is a great mistake, as the sun will act on the oil and give the feathers a rancid smell. Air the beds on a windy day in a cool place where it is shady.

People of middle age who are inclined to become too stout, and are troubled with feeble digestive powers, should avoid potatoes, spirits, sweets, and food rich in fats or oils. They should also take toast in place of plain bread.

Cranberry Sherbet.—To six quarts of cranberries add five quarts of water. Put over the fire and boil until the cranberries are thoroughly mashed. Remove from the stove and drain in jelly bags until the next morning. Then measure the juice, which will be about three quarts, the amount varying according to the juiciness of the cranberries. Place over the fire until heated, then add one-half as much sugar as liquid and boil for five minutes. Bottle and seal at once. To make the sherbet, add to one pint of juice one pint of water, one pint of sugar and the juice of two lemons. Freeze to a mush. When half frozen add the stiffly-beaten whites of two eggs. Serve in sherbet-glasses. This ice is very acceptable in winter time served after a roast at dinner. Utilize the pulp remaining to make cranberry marmalade.

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## World of Missions.

The Belgian Government has at last consented to let teachers from Uganda and Toro work in the Congo Free State.

A lady writing from Uganda says: "One can tell the Christian women almost at once in visiting a place, by their looks. They are much quieter in their manner, less quarrelsome, and have a superior look about them."

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

Lord Cromer, the British Commissioner in Egypt, in a recent journey up the Nile, noticed a great contrast between the attitude of the natives in British territory and that of those seen in the Congo Free State. In the first case the people swarmed the banks, full of good-will; in the other, they fled, full of terror. The experience was a curious confirmation of the charges of brutality against Congo officials.

A bit of missionary life in Tsuchiura, Japan: "Imagine me," says the missionary, "sitting on the floor, with a little table three feet square and a foot high, and a little charcoal fire with an oven on it, on one side. I was giving a cooking lesson to six Japanese ladies." The lesson was on stuffing and baking mackerel and on making sponge cake. After the lesson in cooking came a Bible lesson. What was the missionary's reward? Three of the women of the cooking class have already become Christians!

A man in Tsin-ün, Che-Kiang, China, recently reached his fiftieth birthday. The occasion calls for idolatrous festivities. But the man was a Christian, and after some study of his duty in the emergency he contributed to church building the money which the pagan festivity would have cost. That man's conversion has reached every fibre of his being.

An aged Cree Indian, who failed in learning to read, has committed to memory, through repeated hearings, the 14th, 15th, and 16th chapters of John. There is no danger of his lacking matter for communings with his own heart on his bed.

Chile and Argentina have jointly set up a colossal statue in bronze of "Christ the Redeemer," at the highest point of Upsallata Pass in the Andes. Both countries sent representatives of rank to the imposing ceremony of the unveiling, which took place in the middle of March. This great monument on the frontier is a memorial of the satisfaction that in place of the usual frontier guards, armed to the teeth and glaring defiance into each others' faces, the boundary should be marked by this benignant figure which recalls to all passers their common allegiance to the Prince of Peace.—Missions Bulletin.

Oyster Salad.—Three well-beaten eggs,  $\frac{3}{4}$  cup vinegar, 1 teaspoon mustard, salt, pepper, 6 soda crackers, rolled fine;  $\frac{3}{4}$  pound can ova oysters. Put eggs, vinegar, salt, mustard, pepper and liquor of oysters in kettle, and when it boils add cracker crumbs. Cook 5 minutes. Take off stove, add oysters and 1 pint of chopped cabbage.

A candle protected by a glass chimney made for the purpose is much safer to carry about the house than a lighted lamp.

## What is it to be Saved?

Salvation for future life only is not the salvation that Christ offers. Things that are all in the future are very potent factors in either our future or our present. If salvation is worth anything at all, its worth is of to-day as well as of the next world. The urging of this truth may reach persons to whom the future blessedness or punishment has no interest. For every one is interested in getting the most out of present life. And the man does not live who is satisfied with his own way of living this present life. Therefore an offer of more strength, more power, more joy in meeting and conquering this present life finds an answer in every heart to-day. This is Christ's offer. "I came that they may have life, and may have it abundantly." To accept this offer means to accept Jesus Christ as Saviour and to enter wholly upon his service. That alone is salvation.

## Eternal Friendship.

There may be hours of prostration when we ask only for rest; we pray for cessation of suffering; we seek repose from conflict with ourselves and with God's providence. But God gives us more. He gives us more generously than we dared to believe. He gives us joy; he gives us liberty; he gives us victory; he gives us a sense of self-conquest, and a union with himself in an eternal friendship. On the basis of that single experience of Christ as a reality, because a necessity, there arises an experience of blessedness in communion with God, which prayer expresses like a revelation. Such devotion is a jubilant psalm.—Austin Phelps, D. D.

—Trust Christ! and so thy soul shall no longer be like "the sea that cannot rest," full of turbulent wishes, full of passionate desires that come to nothing, full of endless moanings, like the homeless ocean that is ever working and never flings up any product of its work but yeasty foam and broken reeds,—but thine heart shall become translucent and still, like some land-locked lake, where no winds rave nor tempests ruffle; and on its calm surface there shall be mirrored the clear shining of the unclouded blue, and the perpetual light of the sunshine that never goes down.—Rev. Alexander Maclaren, D. D., in "Music for the Soul."

—Give me, O Lord, a steadfast heart, which no unworthy affection can drag downwards; give me an unconquered heart, which no tribulation can wear out; give me an upright heart, which no unworthy purpose may tempt aside. Bestow upon me also, O Lord my God, understanding to know thee, diligence to seek thee, wisdom to find thee, and a faithfulness that may finally embrace thee. Amen.—St. Thomas Aquinas.

—A new illustrated monthly magazine entitled "The Bible in the World," will shortly be published under the auspices of the British and Foreign Bible Society. It will record the world-wide progress of the Scripura among all the races and in all the languages of mankind.

One of the most agreeable mixtures for chapped hands is composed of one ounce of glycerine, one ounce of rosewater, and 20 drops of solution of benzoïn. The mixture should be rubbed in after the skin is washed, but before it is dried.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**  
 Calgary,  
 Edmonton, Strathcona  
 Kamloops, Vernon,  
 Kootenay, Fernie, B.C.,  
 Westminster, Chilliwack  
 Victoria, Nanaimo Feb.  
**SYNOD OF MANITOBA AND NORTHWEST**  
 Portage la Prairie, 8 March.  
 Brandon, Brandon,  
 Superior, Fort Arthur,  
 March,  
 Winnipeg, Man. Coll., 3 d Tues bi-mo.  
 Rook Lake, Pilot Mts., 2 Tues. Feb.  
 Glenboro, Truheim, 3 Mar.  
 Portage, P. La Prairie, 28th Feb.  
 Minnedosa, Munnodosa, 17 Feb.  
 Melita, Canivale Feb 6s.  
 Regina, Regina Feb. 05.

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

Euron, Seathorn Jan. 17. 10.30 a.m.  
 Sarnia, Sarnia, St. Andrews Dec. 13  
 Midland, Wingham 20 Dec. 10 a.m.  
 Bruce, Paisley 6th Dec. 11 a.m.

**SYNOD OF TORONTO AND KINGSTON.**  
 Kingston, Belleville 13 Dec  
 Peterboro, Peterboro, 13th Dec. 9 a.m.  
 Whitby, Port Perry Jan. 18 10 a.m.  
 Toronto, Toronto, Knox, 2 Tues. monthly.  
 Lindsay, Leungton 20 Dec. 11 a.m.  
 Orangeville, Orangeville, Jan 10  
 Barrie, Barrie Dec 13 10.30 p.m.  
 Owen Sound, Owen Sound, Division St.  
 6 Dec 10 a.m.  
 Algoma, Eild River, March, Sept 28 9  
 North Bay, Callander, Sept 28 9  
 am  
 Saugrey, Falkenstein 13 Dec. 10a.m.  
 Guelph, Central Ch. Galt Jan. 10, '05

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

Lanark & Renfrew, Zion Church Car-  
 lton Place 81 Feb  
 Ottawa, Hintonburg, Feb. 23 5 p.m.  
 Brockville, Winchester, Feb. 23 5 p.m.

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

P. E. L. Charlottown, 3 Feb.  
 Pictou, New Glasgow,  
 Wallace, Tatamagouche  
 Truro, Truro,  
 Halifax, Halifax 20 Dec.  
 Lunenburg, Labase 5 May 2.30  
 St. John, St. John 18th Oct. 10 a. m.  
 Miramichi, Campbellton June 27 7 p.m.

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**A Great Club Offer.**

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

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

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TORONTO,



THE CANADIAN NORTH-WEST

**HOMESTEAD REGULATIONS.**

Any even numbered section of Dominion lands in Manitoba or the North-west Territories, excepting 8 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 is situate, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10 is charged for a homesteaded entry.

HOMESTEAD DUTIES.

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

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

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

A settler who avails himself of the provisions of Clauses (2) (3) or (4) must cultivate 30 acres of his homestead, or enter 20 acres of stock with buildings for their accommodation, and have besides 90 acres substantially fenced.

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

APPLICATION FOR PATENT

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

INFORMATION

Newly arrived immigrants will receive at the Immigration Office in Manitoba or the Dominion Lands Office in Manitoba or the North-west Territories information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the railway Belt in British Columbia, may be obtained on 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 land are available for lease or purchase from Rail road and other corporations and private citizens Western Canada.

**Rev Prof Baird Deel**



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Toronto Island Breakwater Extension," will be received at the office until Thursday, January 28th, 1905, in conformity with the construction of an extension to the Breakwater on South side of Toronto Island, City of Toronto, in the County of York, Ontario, according to a plan and a specification to be seen at the office of H. A. Gray, Esq., Engineer in charge of harbor works, Ontario, Confederation Life Building, Toronto, and at the Department of Public Works, Ottawa.

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

An accepted check on a chartered bank, payable to the Honourable The Minister of Public Works, for seven thousand dollars (\$7,000.00), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fails to complete the work contracted for, and will be returned in 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, 1904.  
Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

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- (4) Three weeks' Creamery course-Dec. 1st, 1904.
- (5) Twelve weeks' Dairy course-Jan. 2nd, 1905.
- (6) Two weeks' course in Stock and seed Judging-Jan. 10, 1905.
- (7) Four weeks' course in Poultry Raising-Jan. 10th, 1904.

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Underwoods	Cash \$85 00	Time \$90 00
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Smith-Premiers, No. 1	" 75 00	" 80 00
Jewetts, No. 1	" 45 00	" 50 00
" 2 and 3	" 60 00	" 65 00
Empires	" 40 00	" 45 00
Remington, No. 2	" 70 00	" 75 00
Yosts, No. 1	" 35 00	" 40 00
New Yosts, No. 1	" 35 00	" 40 00
New Franklins,	" 25 00	" 30 00
Barlocks	" 35 00	" 40 00
Latest Olivers	" 30 00	" 35 00
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Ar. 8.45 p.m. Waltham Lv. 6.25 a.m.

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H.B. SPENCER, Gen'l Supt.

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