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BY JOHN B. KETCHUM.

Beyond this mortal strife I view
 Their white tents stretch away;
 No bugle-calls, or war's alarms,
 Or muster for the fray;
 The wearied soldier rests at last,
 The night's lone work is done;
 Guard mount, relief and sentry go--
 Life's battles fought and won.

Here every call to arms affrights
 The worn and sin-scarred soul;
 The reveille awakes,—the drums
 Beat loud the long, long roll!
 There we shall halt by water sweet,
 And ground arms evermore,
 And Peace keep guard eternally
 Around our barrack door.

On guard, or march, O Prince of Peace,
 My martial steps keep true;
 And grant that I may answer "Here!"
 At roll call and review.
 Be Thou my Captain and my Guide,
 And in the conflict shield;
 Dismiss me to the warrior's rest
 On heaven's white tented field!

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BIRTHS

Saturday, April 1st, 1905, to Mr. and Mrs. Frank M. Hannum, Cambridge street, a daughter.

At Alexandria, Ont., on Tuesday, March 28th, 1905, to Mr. and Mrs. W. J. Simpson, a son.

At Strathroy, P. E. Island, to the Rev. J. W. and Mrs. Maclean, a son, on March 25th, 1905.

At Thorah, on March 30th, wife of Mr. Robert Ross of a daughter.

MARRIAGES

At Division Street Church, Owen Sound, on March 29th, 1905, by Rev. John Somerville, D.D., John Murray McPherson, of Christmas Island, Straits Settlement, Indian Ocean, to Anne Maud, youngest daughter of the late Judge Cresnor.

On March 29th, 1905, at the manse of Bank Street Church, by the Rev. Mr. Turnbull, Joseph A. Irwin to Reta Margaret, second daughter of Elias Lucas, 133 Pretoria avenue, Ottawa.

At 45 Melbourn avenue, on April 5th, by the Rev. Peter Macdonald, E. Blanch, eldest daughter of Mr. and Mrs. Thomas Robinson, formerly of Ingersoll, to H. Joli Oliver, of Sherbro, Man.

On March 22nd, 1905, at Windsor, Ont., by the Rev. J. C. Tolmie, assisted by the Rev. T. Nattress (Amherstburg), Grace Marion, daughter of James H. Kenning, to Lieut.-Col. Noble A. Bartlett, Windsor, Ont.

At Toronto, on March 11th, 1905, by Rev. James Murray, John K. Bell to Ethel Frances Warne.

DEATHS

At 197 MacKay street, Ottawa, on March 29th, 1905, Effie Mary (Effie), daughter of Lieut.-Col. Donaldson, Militia Department.

At the home of her brother-in-law, Alex. McNaughton, St. Raphael's, Miss Annie Matheson, sister of Rev. J. Matheson, of Summerstown.

At Cannington, 4th April, of pneumonia, Hugh Wilson, aged 57 years. On April 5th, at the residence of his son-in-law, J. Alfred Telfer, Mimico, Gilbert Telfer, in his 86th year.

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Note and Comment.

Japan has 4,852 post offices, equal to one post office for each 9,700 people; Russia has only 6,029, or one for each 21,500 people.

Rev. John Young, for thirty-one years minister of Trinity United Free Church, Greenock, has resigned. He was ordained in 1862. A proposal is on foot to unite some of the churches in the West End of Greenock.

In a recent address before the Milwaukee Ministers' Association, Superintendent Hare, of the Wisconsin Anti-Saloon League, declared: "We can never have a great revival in Milwaukee while the city remains supremely under the control of the brewery interests, as it is today."

During some deep-water experiments at Barrow-in-Furness a submarine of new and enlarged type remained under water for three hours, eventually rising to the surface two miles away. Those on board the submarine could have stayed under water much longer.

The Torrey-Alexander mission in Albert Hall, London, closed on the 29th ult. The evangelist report that 5,500 persons of all classes and creeds announced their conversion during the services. Six Church of England Bishops and many Roman Catholic priests showed their interest in the campaign by attendance at the meetings. Brixton will be the next town visited.

The lives and work of three noted Johns have been brought into prominence quite recently. We have just got nicely over the John Wesley Bicentenary celebration, when the name and labors of John Huss are brought afresh to our notice through the laying of the foundation of a beautiful monument to his honor in the city of Prague. And now the four-hundredth anniversary of John Knox's birth is to be celebrated on the 21st of next month. How much poorer the world would have been without these three!

The Roman Catholic Church in Italy has formed a Bible Society of its own, called "The Pious Society of St. Jerome for the Dissemination of the Holy Gospels," and this society last year issued from the Vatican Press a cheap little Italian version of the four Gospels and the Acts, and circulated it widely among the people at 2d. per copy. More than half a million copies of this book have been published, and its use is being vigorously pushed, although a few priests are still prejudiced against it.

A gentleman recently found that in one room of a high school in Connecticut in which there were forty-eight pupils, nineteen girls and twenty boys were using cigarettes. The teacher said the scholarship of these was lowered at least ten per cent., and that they were untruthful, deceitful and untrustworthy. The testimony on every hand is that the cigarette users fail in study and are unfitted physically and mentally for school work.

In Korea if a man wants to marry a widow he does not need to have a ceremony, but simply pays so much to those with whom she lives, and takes her as he might take a beast of burden. The price at present is said to be quite high, ranging from \$1 to \$5, gold. The native Christians in Korea are taking aggressive steps to discourage this practice of buying widows in all localities where aggressive Christian work has been organized.

Siam's national vice is gambling. Every town and village has its official gambling house, licensed by the government. But the Christian missionaries are making an impression against it. They have been trying to show the King how inimical to the best interests of the country this gambling habit is. He has evidently been impressed, and it is hoped he may throw his influence strongly against the great evil. He favors an increase of import duties, so that the revenue now received from gambling licenses may not seem so necessary to the people.

Steam has by no means made sailing vessels obsolete. The total number of them in the world is still 65,934 as against only 30,561 steamers.

Toronto presbytery unanimously nominated Principal Falconer, of Halifax Presbyterian college, as professor of literature and exegesis at Knox college.

Fifteen millions of the Japanese war loan was subscribed in Montreal last week. It was the first time in the history of Canadian banking that Canada was given the opportunity of subscribing to a loan offered by a belligerent country.

An old and influential Japanese priest is said to have discussed in a temple lecture Christian work for women in Japan. "In Tokio," he said, "there are about 75 girls' schools. Of these about 15 are Christian, and only one is Buddhist. Mark well my prophecy that in forty years Japan will become Christian!" The men may have spoken as foreseeing calamity, but few who watch Japan can doubt his foresight.

Fifty years ago the United Presbyterian missionaries in Cairo were a lonely little group meeting together for prayer in English. On the 15th of November, 1904, that mission celebrated its semi-centennial with a meeting continued during three days, holding three sessions each. These nine sessions were in the Arabic language excepting two sessions held in English, the language of the minority of the Protestants of Egypt.

The Royal Commission to inquire into Romanistic practices in England is expected to report this year. The Church Association (the Protestant party) are alive to the fact that a general election may take place soon. Therefore they are preparing their plan of campaign to secure that sound Protestants, and only such, shall be elected to the new Parliament. The Belfast Witness rejoices to see any activity amongst Evangelical Episcopals, it will all be needed. We are in for a stiff fight for a pure Gospel, it says.

Says the Christian Guardian:—The approach of the four-hundredth anniversary of John Knox's birthday might lead us all to consider, with great profit, what were the reformer's chief gifts and services to the world. Apart from his normal heroism, which has been been a marvellous stimulant to the world ever since, he was able to achieve some notable victories for the cause of civil and religious liberty, his thorough-going belief in a national system of education is bearing its good fruit even today, and his establishing a popular government within the church did more to give the church a hold upon the love and sympathies of the people than can, perhaps, ever be thoroughly understood or appreciated. In fact, John Knox has done so much for all the churches and for the world that Methodists can as well afford to celebrate the coming anniversary as Presbyterians.

Those who have never been in an Asiatic country cannot but have difficulty in understanding the real significance of many biblical statements and illustrations which are brought out clearly by what we see in China. For instance, the wall around Pekin is twenty-five miles long, forty feet high, forty-two feet thick at the top, and fifty feet thick at the bottom, with shoulders or buttments every hundred yards, which make it twice as thick. Such a wall would be difficult to blow down. The wall is straight from one corner of the city to the other, but around each gate is a horseshoe-shaped entrance which encloses about an acre, through which there are one, two, or three entrances. The acre enclosed is called the gate, and it was in such a place that the priest Eli sat waiting for the return of his sons. Over the gate is a tower which rises fifty or sixty feet above the wall, with similar tower on top of the horseshoe-shaped entrance, in which the guns and ammunition are kept. It was in such a tower that David watched for the runners and wept for Absalom (2 Sam. xviii. 27-33.)

A committee of Russian Ministers favor repealing all religious regulations and recommending the quashing of sentences of exile and imprisonment for religious views.

The Russian peasants' movement is assuming extraordinary proportions. The dwellers among the forests and the boatmen on the Volga are marching against the bourgeois class and the nobility, laying waste lands and carrying off cattle. In the southern provinces columns of 2,000 or 3,000 peasants, armed with axes, scythes, and pitchforks are marching through districts which hitherto have been calm.

A movement to check the growing disregard of the Lord's day is about being inaugurated in England. The leader of the movement is a high official of the King's household, which may be understood as indicating His Majesty's sympathy with it, probably that he is its real originator. The archbishops of Canterbury and York, the bishops and many clerical and lay leaders in the Anglican church are giving the crusade their active support. The principal offenders against the sanctity of the Sabbath are the society people known as "the smart set," who, not satisfied with six days of frivolous living, extend their amusements into the Lord's day, making it the day of their most flagrant worldly pleasures.

The Berlin correspondent of the Christian World writes that the war and the revolt have given Russia so much trouble that the authorities are giving some liberty of conscience. For some months past careful observers have been noticing a change which is worth attention. The Russian Evangelical Movement, which the "Christian World" was the first journal to notice prominently, finds itself freer. The lynx eyes of the police and clergy are directed to other matters, and the harassed and hemmed-in Evangelicals or Students have in consequence freer breathing space. This has been noticeably felt in the Southern and Western provinces. Letters have reached Berlin stating that Student preachers have begun an era of renewed activity, and are busy travelling and teaching in areas which have been absolutely closed to them for the last ten years. The police take no notice of them.

A New York judge recently sentenced Charles Crews, aged 25 years, to serve three months in the Kings County Penitentiary for enticing and getting a youth seventeen years of age to drink intoxicating liquor for the first time. Crews induced the boy to go into a saloon with him and by threats forced him to drink a glass of beer, which he had doctored with whiskey taken from his pocket. The mixed drink made the boy paralyzed drunk. Crews took him out of the saloon and left him on the roadside, where he was found at night by his employer and searching friends. A physician was summoned and worked over the boy fully an hour before he was brought to consciousness. When able to appear in court, the boy lodged his complaint with Justice Wakefield. The judge said the case was one of the most outrageous he ever called upon to consider, and added: "I wish I had the power to send the man to State's prison for a long term. Three months does not meet the requirement of the case."

The Bishop of Durham, Eng., in writing a note to the London Presbyterian approving of an article in that paper on "The Ministry of Conversion," refers to the revival work in England in the following terms: "In countless cases the pulpit has practically ceased to aim at awakening the conscience before a holy God, and bringing the will in wonder and trust, led by the Holy Spirit, to a holy Saviour. Surely we are being led by the wonderful object lesson of Wales back to that work again. The old message is proving new because eternal, and a new hope is dawning amid the countless perplexities of our poor Christendom. May the great circle of Presbyterian Church life be profoundly moved by such ministry, as I indeed pray that our Church may be."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS**"WE WALK BY FAITH."**

By Mrs. Mary Sanderson.

The Hebrew Christians were tempted to give up Christianity and return to Judaism. Judaism had much to recommend it. It was of Divine appointment; of great antiquity, and its rites and ceremonies were most imposing.

Christianity had no past visible to the eye of sense. Its Founder had died upon the cross, a death as shameful and degrading as one upon the gallows. Its doctrines were taught by fishermen, for the most part, and its rites and ceremonies seemed insignificant in comparison with those of the Jewish church.

The purpose of the writer is to convince these wavering Christians, that Christianity is not only far superior to Judaism, but that it is also the fulfillment of the prophecies, types, and symbols that they had known and loved from childhood.

In the first chapter he shows that Christ is superior to angels, for God had never said to one of them: Thou art my Son, this day have I begotten Thee—or, Sit Thou at my right hand until I make thine enemies Thy footstool. Psalm 110. Moses was their law-giver, their national hero. What Moses had commanded was held in the highest reverence, but in the third chapter the writer proves that Christ was worthy of more glory than Moses, because He was the Son over His own house, while Moses was only a servant in the house.

Did their hearts turn with longing to the high priest and the yearly atoning sacrifice? Jesus is the great High Priest, who needed not to repeat His sacrifice once offered upon Calvary.

Day by day the blood of bulls and of goats were shed, but it could not take away sin, but Jesus' blood was the propitiation for the sins of the whole world.

In the tenth chapter they are entreated not to cast away their confidence, which will be rewarded. The eleventh chapter cites incidents in the lives of their ancestors to encourage them to have faith in God's promises.

Abraham walked by faith and so must they if they would have their names on the Honor Roll. He faithfully warned them that if they forsook Christ there was no hope of salvation for them. There was no other name given whereby they might be saved. They must go forward or be lost.

The twelfth chapter, from which our study is taken, is a summing up of the case and shows the immense advantage which Christians have over the Jews. They are reminded that their forefathers had physical manifestations in the wilderness of God, of His existence, and power, and they were appalled. So ter-

rible was the sight that even Moses said, I exceedingly fear and quake.

The people said to Moses, speak thou with us and we will hear; but let not God speak with us lest we die. Like sunshine after storm and clear shining after rain, the writer paints on a fresh canvas the privilege and joy of belonging to Christ. Elijah had witnessed the power of wind, fire, and earthquake, but after the storm there was a calm, "a still, small voice," "the whisper of a voice as of a gentle breath," so these Christians must accept the truth, "That the Kingdom of God cometh not with tumult, or noise, but is within the heart." After having knocked away every false prop he shows them what Christ has done, and will do if they are faithful.

You are come to Zion's mountain, not Sinai's. You are already in heaven * Eph. 2: 4, 5, 6. "But God who is rich in mercy . . . even when we were dead in sins hath quickened us together with Christ . . . and hath raised us up . . . and made us sit together in heavenly places in Christ Jesus." Eph. 1: 19, 20. "According to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places."

Phil 3: 20 says that our conversation, or citizenship, is in heaven.

A poor Chinese woman said to a missionary: Does your husband beat you? No. Does he smoke opium? No. Does he sell your children? No. Has he any other wives? No. Claspng her withered hands she looked wistfully in the missionary's face, as she said. You are in heaven.

To Zion's mountain and on it the Holy city, in Rev. 3: 12, we read, Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh out of heaven from my God.

Rev. 21: 10. He carried me away in the spirit to a great and high mountain and showed me that great city, the Holy Jerusalem, descending out of heaven from God.

To an innumerable company of angels, a festal throng. "In that heavenly city, which is already your home, you have a host of sympathizing friends in those un-fallen spirits who behold the face of your Father."

*This perfect is too commonly read as a future, and the whole description relegated into a world beyond death. The effect is an utter misconception of the thought of the writer, and a miserable dwarfing and stunting of the Christian life, alike in its privileges as in its duties." C. T. VAUGHAN, D.D.

They are not there in selfish repose, but in perpetual ministry for sinful and suffering mankind. They have charge concerning you in your perilous pilgrimage, invisible helpers and guardians in your hours of loneliness and temptation."

To the general assembly, to a living assembly of first-born sons. "You are not alone. You are in communion and fellowship, even here on earth, with a great multitude which no man can number."

"And though all here is change, tumult, warfare and temptation, yet he of good cheer, the Lord knoweth them that are His, knows them by name. The first-born are enrolled, registered in heaven."

In the Jewish family, as in all others, there could be only one first-born, but in God's family every one is enrolled as a first-born son. "To as many as received Him, to them gave He power, or the right, to become sons of God."

The first reference we have to a record being kept in heaven is found in Exodus 32: 32, where Moses, when pleading with God for the people, said: "Yet, now, if Thou wilt forgive their sin—and if not, blot me, I pray Thee, out of the book which Thou hast written." Luke 10: 20. Jesus said: "Rejoice not that the spirits are subject unto you; but rather rejoice that your names are written in heaven."

To God the Judge of all. "You have not to live in dread of a future judgment. You are already come to the Judge of all, and He is already your God. He has taught you by His spirit to say Abba Father. He looks upon the heart in that day and makes no mistakes."

To the spirits of just men placed perfect. "Not only have you present access for sympathy and communion, to the whole congregation of Christian people dispersed throughout the world; that access, that advent is yours also to the faithful departed.

"Their good example is your heirloom; their safe arrival in the home of the blessed is the pledge and warrant of yours; and not only this, already in worship and communion you meet and are at one with them."

"Yet our beloved seems so far
The while we yearn to feel thou near
Albeit with Thee we trust they are
He smiled: And I am here,
Dear Lord how shall we know that they
Still walk unseen with us and Thee,
Nor sleep, nor wonder far away,
He smiled: Abide in me."

And to Jesus the Mediator of the new covenant, new in kind as also new in comparison with that of Moses, and will ever so remain, because Jesus ever lives to make intercession for His people.

To the blood of sprinkling, or for sprinkling, that cries for mercy, not for vengeance, upon the soul that has sinned.

"Jesus paid it, all to Him I owe
Sin had left a crimson stain
He washed it white as snow."

AN UNCONVENTIONAL CHRISTIAN.

By Dunelm.

It was a lovely summer Sunday afternoon, one of the ideal days that we get in Canada.

He was lonely, having had to come on business some two or three weeks before the wife he so fondly loved and daughter's, whose tender ministries he so much appreciated and now seemed to greatly miss.

He strolled over to see me. Oh, he was good to look upon. You would not call him handsome; but when he talked, as he could talk, he looked like some prophet with the revelation of God, and there was in his face such a grand look that spoke of the righteous, noble soul within.

The glimpses one got of the many-sided life: In its business world, with all its early struggles and the rising above every difficulty, and turning the very misfortune into stepping stones for further efforts which in time brought its own reward of prosperity; but better than all that was the fine sense of responsibility, of the stewardship, that had such a strong grip of his soul; his sense of duty towards God, and which is very often forgotten, his duty towards his brother man.

Of his church life he spoke with no uncertain voice, as he condemned so much that he regarded as mean and base. "Yes," said he, "I expected they would put me out, but they didn't. I told 'em, now here we are, there are things done in the business of this church that no business man would tolerate for a moment. You talk about your progress. Now, keep on praying, for the Lord knows we need it sure enough; but we have got to have some 'clean doings' as well. Now, you put me on this 'ere trustee board, and if I am to be here you've got to listen to my views on this financial question. As I said before, keep on praying, but we are going to straighten out this financial statement; then we are going to have some 'doings' to keep it straight; and I want to know how much are you going to do?"

Needless to say "they did," and instead of being put off the trustee board he lived to see the mortgage burnt of what had been a heavily burdened church.

Of his home life, it was rare and exquisitely beautiful, as he talked of his children with all the pride of a loved and venerated father; of his wife, who with him was soon to celebrate their golden wedding, you felt you had looked into something very sacred and listened to a story that was almost divine—for is not all true love divine—as for a little while he drew aside the veil and revealed to you in part what that true woman had been to him, and we thanked God for homes like those, forming as they do the very foundation of a country's true greatness.

Then his experiences as he had travelled and met people socially, and dearly he loved to meet them thus. It was a

great treat to listen to him as he described the different people he had met.

He had a fine sense of humor, but it was always kindly and never degenerated into a caustic criticism; and you felt after you had chatted with him for half an hour as if the world was a better and sweeter place. But could he not quickly detect humbug! And this afternoon he told me of some people whom he had met returning from a holiness convention where they claimed they had got a blessing that would enable them to live without sin. And, said he, I did not believe it, and you felt he was right, for there was something in their tone and in their assumption of superiority that savored of phariseism and hurt his simple soul.

But finest of all was his strong, firm faith in the Eternal God. He admitted there was much to perplex and bewilder in the present life—and in the greater life; but he felt as he faced it that—as he so beautifully put it into words—his God was a Great God, and he could leave all the perplexities in His hands, and "sometime and somewhere" he would get the answer.

And then "he was not, for God took him," and now he has got the answer—and we are left to mourn.

But many a time since, during the times of great trial and almost black darkness, have I lived over again that afternoon, and my faith was strengthened and my heart cheered as I recalled his words: "sometime and somewhere" we would get the answer.

And we thank God for lives like these; who go in and out among men witnessing for Him, whose influence is felt for evermore.

FISHING AND SHOOTING.

A new region, now accessible for the first time by rail, and known as the "Temagami" (pronounced Tem-mog-a-mie) District, is being brought to the notice of the public as one of the finest fishing and hunting confines in Canada. Excellent sport is assured all who take advantage of a trip to this magnificent territory which is situated 300 miles north of the city of Toronto at an altitude of 1,000 feet above the sea. Black bass, speckled trout, lake trout, wall-eyed pike and other species of fish are found here in abundance, and large game such as moose, caribou and deer abound in the forests. A handsome booklet, profusely illustrated, giving all information including comprehensive maps can be had free on application to J. Quinlan, D.P.A., Bonaventure Station, Montreal.

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 manners, less quarrelsome, and have a superior look about them."

MISSIONARY NOTES.

The government of the province of Shantung, China, has commissioned a scholarly mandarin, who is descended from Confucius, to write a book on Christianity, explaining what it is and what it is good for.

A missionary of the Presbyterian Church (South) in China says that many of the Chinese government and private schools now close on Sunday—not to keep the Sabbath holy, but because they see, as some of our own people do not, man's need of a rest day.

There is a good Christian woman in Melbourne, Australia, who has given of her money to rescue and educate a child-widow in India. She cannot pronounce the girl's name, but she prays for her all the same, saying, "Dear Lord, bless the wee widow over the seas in far off India. Thou knowest her name, if I do not!" Money given for missions is not complete in value, unless the gift is followed by daily prayer.

The power of caste in India is such that one of the Christian lepers at Kothara in Berar refused to come to the communion because a low caste man had been received into the Church. He left the leper village with his family. But in April of this year he returned, worn, feeble, and repentant. He said: "God has punished me for my sin; I confess and ask Him to forgive me. Now I want to obey Him and am ready to take the Lord's Supper at any time that you are willing to give it to me." The victory over caste gave the poor man perfect peace at last.

The reform waves which sweep over China wash away some refuse, but they are not going to save the empire. As one missionary says, many Chinese think that reform means to wear leather soled boots, trousers that are not tied at the ankles, etc., and to read Western books and learn English. All this awakening to the attractions of Western virtue is but the opening of doors for the entrance of the one truth that will produce lasting and fruitful reform in China. Upon the Christian Church lies responsibility for entering the open doors quickly, lest some scoffer get in before the messenger of Jesus Christ.

Here is a hint of the influence of Mission Leper Asylums working in India. The Bible Woman at the Nasik (Bombay) Asylum was taken sick and could not conduct evening prayers. The Hindu women in the Asylum, though not pretending to be Christians, conducted the services themselves, singing the hymns, repeating Scripture texts one after another, then the ten Commandments, and finally the Apostles' Creed, after which the leprous Hindu women called on a Christian girl to offer prayer. The girl prayed for help, gave thanks for help given, and so the strange service ended. So out of the mouths of these babes in knowledge does God ordain praise!

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLETHE ENTRY OF JESUS INTO
JERUSALEM.*

By Rev. W. J. Clark, London.

On the next day, v. 12. Each morning summons us farther to our daily task. How much may happen any day before we return in the evening. The most splendid opportunity, the most powerful temptation, the greatest danger of our life may meet us. Or, it may be any morning, that we have crossed our threshold for the last time. Of one thing we can be certain. Jesus Christ, our strong and wise Elder Brother, our almighty Saviour, is waiting at the door, to go with us through the duties and events of the day. If we place ourselves under His guidance, we need have no fear, whatever happens.

Took branches of palm trees and went forth to meet him, v. 13. For centuries the Israelites had waved their palm branches at the great feasts which, year by year, reminded them of their wonderful deliverance from Egypt's bondage and their guidance into the promised land of Canaan. But, though they gloried in their freedom, they were all the while wearing the shackles and fetters of sin. There stood one before them now, and He stands before us today, who can break the power with which sin binds men and bring them out into glorious liberty. Who would be any longer a slave, when the Son of God has come to set us free?

Thy King cometh, v. 15. A king means a kingdom. That of Jesus was then but small, a few honest, earnest souls. One day it shall be universal:

"Kings shall fall down before Him,
And gold and incense bring;
All nations shall adore Him,
His praise all people sing."

O let me know
The power of Thy resurrection!
O let me know
Thy risen life in calm and clear reflection!
—Havergal.

Slowly, in truth does that blessed time seem in coming. But let us not be discouraged. At the end of 1,000 years after this day of small beginnings, there were 50,000,000 people under Christian government. In 1500 there were 100,000,000; doubled in 500 years. In 1800 there were 400,000,000; doubled in 90 years;—more gain in those 80 years than in the previous 1800; and the gain has been more rapid still in the 25 years just ended.

But when Jesus was glorified, then remembered they, v. 16. A visitor to a large factory sees each workman busy with his own special task, and bits of machinery lying about here and there.

*S. S. Lesson April 23, 1905.—John 12: 12-26. Commit to memory vs. 12, 13. Read vs. 12-50. Golden Text—Blessed is he that cometh in the name of the Lord.—Matthew 21:9.

To the unpractised eye, all is confusion. But, by and by, he is shown a completed machine, and is told that all the work is being directed towards the making of machines like that. In like manner, now that Christ has died and risen and ascended to His throne, we see that every event in His life, joyful or sad, was a step towards His enthronement. And more than this, we know that the same wise and loving Father who controlled and shaped His life, has His hand also on our lives, and will one day bring a beautiful result out of the things that grieve and puzzle us now.

Sir, we would see Jesus, v. 21. We may recall the story of the old woman who, coming out of church one day, asked a gentleman if he had found the Saviour. "No," was the reply, "but I am seeking." "Then," she said, "I am sure you will find Him; for He is seeking you, too." Where there are two seeking they must meet. A seeking Saviour and a seeking sinner—where is the power that can prevent their coming together?

If it die, it bringeth forth much fruit, v. 24. Every year farmers carefully save the best sample of grain for sowing. They might sell it for a high price. It would make excellent flour. But they know they will get more out of the wheat in the end by sowing it and letting it die. Our life is like that grain. We may make up our minds simply to enjoy it as it passes. A far better use of it is to spend it in serving others. Then we shall reap the abundant harvest of their gratitude and love.

DOING THE EXTRA THING.

It is doing the little extras,
The things we're not asked to do,
The favors that help one's brother,
To trust in God and you;—

It is stepping out of one's pathway,
To show some poor child his home,
And the laying aside one's pleasure
To help some poor, suffering one;—

It is doing I say, "the extras,"
The things not looked for, you know,
That will bring us our King's kind notice,
A "Well done" as on we go.

PRAYER.

I desire, O God, this day most earnestly to please Thee; to do Thy will in each several thing which Thou shalt give me to do; bear each thing which Thou shalt allow to befall me contrary to my will, meekly, humbly, patiently, as a gift from Thee to subdue self-will in me; and to make Thy will wholly mine. What I do, make me do, simply as Thy child; let me be, throughout the day, as a child in His loving father's presence, ever looking up to Thee. May I love Thee for all Thy love. May I thank Thee, if not in words, yet in my heart, for each gift of Thy love, for each comfort which Thou allowest me day by day. Amen.—Selected.

AN ABIDING INFLUENCE.

The ministry is a calling for which any man might well thank God. There is certainly on this earth today no profession that will compare with it. Recently I sat in a large congregation while the people were assembling for divine worship. The pastor was in his place awaiting the hour of service. His eyes were upon his gathering people, thoughtfully noting the old and the young as one and another came reverently forward and took their places in the pews; and we said: Here is a man with power, greater, possibly, than that of any one in his congregation. Why? Not because of his wealth; for he has little in comparison with some of those before him. Not because of his great culture; for there are those in his congregation who have equal, if not superior, scholarship. Not because of his distinguishing knowledge of civic affairs or his ability to lead men into wonderful achievements. He has a power because of his calling, and the consecrated head and heart which he has brought to his high office. There are hundreds of people present to hear his message, and not one will leave the house without some good thought having found its way to his heart from the lips of the pastor. Into all their homes his influence will go. His mind will hold theirs captive for an hour. His thought for this hour will influence their thinking. His words will send many to their homes comforted. He will give a stimulus to young minds, a bias, probably, to many destinies. And surely every life before him will be influenced more or less by the message of the morning, or, at least, of his past ministry. These lives will become centers from which the society about them will be more or less influenced in its plans and purposes. There is positively no limit to the good man's power for good. To use, therefore, one's own personality in shaping the characters, and likewise the destinies, of hundreds of human souls, is surely a privilege without an equal and one for which any sane man might well thank God. There is no profession like it for imparting blessedness to the human race. As an opportunity the ministry stands alone.—United Presbyterian.

Oh, do not pray for easy lives. Pray to be stronger men! 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 the life which has come in you by the grace of God.—Phillips Brooks.

The thing that God has approved cannot be injurious to man.

RESURRECTION POWER.

Some Bible Hints.

To be buried with Christ (Rom. 6: 4) is to pass with Him out of the atmosphere and power of worldliness and into the atmosphere and power of heaven.

There is no entrance into Christ's life but the portal of Christ's death (Rom. 6: 8).

No one can know "the power of His resurrection" (Phil. 3: 10) until he has known Him; and the more one knows Him, the more precious will be Easter and Sunday.

Have you ever tried by imagination, sympathy, and love to enter into "the fellowship of His sufferings" (Phil. 3: 10)? It is the climax of Christian experience.

Suggestive Thoughts.

Those that have known the resurrection from the death of sin need no other assurance of immortality.

"The power of His resurrection" must be made by us a power in other lives before we can fully receive it in our own.

The measure of a Christian is the degree in which he does not shrink from physical death, but does fear spiritual death.

Every strong man wants power; and no power that man can gain is equal to what one obtains from Christ's resurrection.

A Few Illustrations.

Children are often afraid of the dark, but they all love the dark when they are holding father by the hand.

An artist obtains the essence of his power from his father and mother by birth. So we obtain through our new birth in Christ the power of His resurrection, the power of immortal life.

There is a high, impenetrable wall around the next life, but Easter is a door left ajar.

Just as our rising from the death of sleep is a daily experience, so we renew every day the joy and the power of Christ's resurrection.

To Think About.

Have I any hope or joy that is not rested upon Christ?

How much thought each day do I give to my eternal destiny?

Could I enter peacefully and readily upon the better world today?

A Cluster of Quotations.

If the resurrection of Christ took place, then all the other miracles became possible.—Francis L. Patton.

No husbandman would sow a grain of corn if he did not hope it would spring up and bring forth the ear. How much more are we helped on by hope in the way to eternal life!—Luther.

Our only hope is to enter into the victory of the risen Christ.—F. B. Meyer.

Whenever you have a trial, it means that God is trying to show you how to become a better Christian.

A COMFORTING THOUGHT.

It is one of the blessed considerations in our sorrow that we are in God's hands. This is a solace when the darkness is round about us and we are laid low by the chastening of the Almighty. In every pain we can hear the soft refrain, "The Lord loveth." In every affliction we can hear his soothing whisper: "Nevertheless afterward"; not now, but bye and bye we shall know. We are in his hands, and we shall be "as one whom his mother comforteth." One of our great poets has said: "Oh, God, who shall pluck the sheep thou holdest from thy hand?" And a greater than he has said: "My sheep shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." With this assurance the believer may know that even in his deepest grief, whatever is right.

WHILST WE LIVE.

How is it that we like the coats and the garments even better when the sea-stress is dead than we did when she was actually making them? That is a tender mystery in life. It is a fact everywhere. The little child's little toy becomes infinitely precious when the tiny player can no more handle it. And the two little shoes are the most precious property in the house when the little feet that wore them are in God's care. Let us love one another whilst we live. Not a word do I say against the sentiment which enlarges the actions of the dead, but I would speak for a kind word on behalf of those who are sitting next you, and making your own house glad by their deft fingers and their loving hearts.—Dr. Parker.

THE COURAGE OF FAITH.

As Luther drew near the door that was about to admit him into the presence of his judges at Worms, he met a valiant knight who had won many victories in conflict. The old general, seeing Luther pass, tapped him on the shoulder, and shaking his head, blanched in many battle, said kindly: "Poor monk, poor monk! thou art now going to make a nobler stand than I or any other captain has ever made in the bloodiest battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee."—D'Aubigne.

FOR DAILY READING.

M., Apr. 17. The resurrection strengthens. John 20: 24-29.
T., Apr. 18. It emboldens confession. Acts 4: 10-20.
W., Apr. 19.—It transforms life. Acts 26: 4-18.
T., Apr. 20. Has power for healing. Acts 3: 12-16.
F., Apr. 21. Power for keeping. 1 Pet. 1: 1-5.
S., Apr. 22. It encourages. 2 Tim. 8: 13.
Sun., Apr. 23. Topic—"The power of His resurrection." Rom. 6: 3-13; Phil. 3: 10. (Easter meeting.)

LOOK UNTO JESUS.

The earliest step toward a saved life is the "look unto Jesus." Once the notion prevailed that the seeker after God must pass days and weeks under a cloud of remorse and conviction before he was prepared for an approach to the Saviour, but now we know that it is Jesus himself who can best prepare the soul for such approach. It is the goodness of God that leads to repentance. It is especially the sight of that goodness as displayed in a crucified Redeemer that imparts true views of sin and inspires right feeling toward it. And when true repentance has thus been found, the soul must still look to Jesus for forgiveness. God "hath laid on him the iniquity of us all," and given him authority on earth to forgive sins, nor is there "any other name whereby we must be saved." Spiritual life also is received only through him. He not only quickens the soul in conversion, but, as the Psalmist sings, he restores it from declension and wandering, and he supplies sustaining grace through all life's pilgrimage. Those who climb dizzy heights find safety in looking up and not down, and in like manner the Christian, amid the perils that surround him, needs ever to "look unto Jesus." We look to him also as our helper, our teacher, our Lord and Master, our strength in trial, our solace and comfort in sorrow, our divine model in whose steps we are to follow, and last but not least, as our final judge and rewarder.

ONLY A CHILD.

I'm only a little child,
But mamma said one day
The smallest hands some work can do,
And the youngest heart can pray.

I'm only a little child,
But Jesus died for me;
Lord, give me every day new grace
To work for love of thee. —Selected.

MEETING A SERMON HALF WAY.

Two persons pushing in the same direction will accomplish more than one person. That is evident enough, but a great deal more would be accomplished if we all acted on it. Said a minister: "I never make any effort to listen to a preacher who cannot interest me in spite of myself." There would be a dark outlook ahead for that young man as a preacher if his congregation followed his rule. It is well for him, as it is for every preacher, to determine to interest his audience in spite of themselves. But it is just as much a duty for him, when he is part of the audience, to determine to be interested whether the preacher is interesting or not. There will be double the result from any sermon if listener and speaker can push together. Even a Phillips Brooks or a Paul of Tarsus can do more with the congregation that is actively with him, than with the congregation that waits to be interested. Are you a drag upon your preacher, or an inspiration?—Sunday School Times.

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OTTAWA, WEDNESDAY, 12th APRIL, 1905

The most notable magazine article of the current month is the discussion of "Republican Policy and the Catholic Church in France," in the National Review, from the pen of the late premier himself, M. Combes. The Living Age for April 1 reprints it entire.

An Eclipse of the Sun will take place on August 30, 1905, which will be visible as a total eclipse along a narrow belt extending from a point south of James Bay in Canada, across Labrador, the Atlantic ocean, through Spain, and thence easterly to Arabia, where it will vanish.

The Mikado's living expenses foot up about \$3,000,000 annually, which sum he draws from the National Treasury. His personal fortune is not called upon to contribute for the purposes named, so that the \$3,000,000 may be regarded as his salary as manager of Japan. Out of this he pays several thousand employees. In private he lives quite simply, except at dinner, which is always served in elaborate fashion—generally about twenty courses. Official entertainments given by His Majesty are vastly expensive.

In a recent lecture Booker T. Washington said that one-twenty-sixth of the soil of Virginia is owned by negroes, according to the official records. The negro race has developed more rapidly in the thirty years of its freedom than the Latin race has in 1,000 years of freedom. About 65 per cent of Italians, 85 per cent of Spaniards, 70 per cent of Russians and 80 per cent of South Americans are illiterate, but after thirty years of freedom only 54 per cent of the negro population is illiterate. "In Georgia," Mr. Washington said, "\$16,700,000 is the taxable value of the negroes' property. Probably the colored man has learned the lesson of hiding its real value from his white brother; the figures ought to be over \$30,000,000."

WHAT CAN BE CROWDED OUT.

A writer in the Chicago Interior points out that a man or woman can be fairly judged by the things that are crowded out of his or her life. When the crowding commences, the choice begins, consciously or unconsciously. A woman who was lately asked, "What are the essentials of life, in your opinion," replied promptly, "Beauty and good clothes." Holding that opinion, she was perfectly consistent in denying any large space in her life to reading, travel, family cares, religion or friendship. But she had a great many pretty clothes, for that was her choice. "I never have time to keep up my music," complained a young matron of undoubted musical talent. It was quite true, alas! But then it was because she played bridge one morning and two afternoons a week. The thing that seems essential and necessary to any individual is never the thing he lets get crowded out. We may believe that we lay this or that down reluctantly and inevitably, but the fact remains that we are holding on, at the same time, to something we consider more essential—or it would be dropped instead. No friend necessary to our hearts, no book necessary to our souls, is ever dropped. No one who loves the Bible ever yet failed to find the time to read it, though thousands make that lame excuse. It is because of limits and choices that the simple life is wise. With unlimited time and unlimited means, complexity could not hurt us, but would only occupy our energies pleasantly. But for most of us, complexity spells frittering. We try to do forty things where we have strength and time to do about four thoroughly. The result, sooner or later, is disappointing. It would be wiser, surely, to do the four well, and then use what extra time we may have toward the rest. In this case, we will naturally choose four really necessary things, and get rid of thirty-six more or less unnecessary ones—which will teach us a great deal in itself. And when we accept our limits as guides, not enemies, we are on the way to a rounded life, though it may be not as large as our dreams.

The Bibelot, for April, is sure to be interesting, since it contains four sections from the prose and poetry of George Elliott. This quaint magazine is published by Thomas B. Mosher, at 45 Exchange St., Portland, Maine, U.S.A. Current numbers 5 cents.

Next in the series of sprightly travel articles which Frank T. Bullen is contributing to Cornhill, comes "Kingston, Jamaica." The charm of the trip is so alluringly reproduced that one can only applaud the sagacity of the steamship line which invited Mr. Bullen to be its guest. Canadian readers who dare to trifle with such temptation will find the article in The Living Age for March 25.

CONVOCAATION AT QUEEN'S. Great Day for the Old University.

The fifty-first convocation was notable in many ways. The presence of Earl Grey, Governor-General of Canada; Lord Strathcona, High Commissioner for the Dominion in London, and Rev. A. C. Kirkpatrick, M.A., LL.D., Master of Selwyn college, Cambridge, upon all of whom the honorary degree of LL.D. was conferred. Besides, this was the first convocation in the spacious Grant Memorial Hall, the magnificent proportions of which called forth words of praise from the Governor-General and others. Chancellor Sir Sandford Fleming presided with his usual skill and ability, and in the course of a happy address recalled the part played by the father of the Governor-General in the passage of the Reform Bill in 1832. He told of the trip through the Canadian west in the early days before Winnipeg had an existence, and the few inhabitants west of Lake Huron were mostly Indians; how in the company of Rev. G. M. Grant, five years before he became Principal of Queen's, he explored the country and was able as a result of the trip to reveal to the Canadian people the great extent and wealth of their land. On that trip they were the recipients of favours from the Hudson's Bay posts, and especially from the company's Governor, now Lord Strathcona.

Then followed the presentation of prizes in medicine and surgery, the laureating of the thirty-nine successful medics, the conferring of degrees and the presentation of the convocation of Mr. James Macdonnell, B.A., the Rhodes scholar from Queen's, 1905. Mr. J. T. Ferguson, B.A., M.D., was awarded the G. M. Grant prize for the highest moral excellence, an honor voted by the graduating class an hour before convocation to the man who, in the late Principal's words, "can be depended upon always to do the right thing." Nine men received votes, but Mr. Ferguson had decidedly the largest number. He is a graduate in arts, medicine and divinity, and has consecrated his life to the Christian ministry in the foreign field.

Rev. Principal Gordon then in fitting terms presented His Excellency Earl Grey, Governor-General of Canada, to the Chancellor as a candidate for the degree of Doctor of Laws. After referring to the numerous claims their distinguished guest had for such recognition, he said: "He comes to us Canadians as the representative of His Majesty the King. As such we give him our most cordial welcome—(applause)—and I think we can venture to assure His Excellency that, while all Canadian hearts are loyal to their Sovereign, he will nowhere find intenser loyalty than among the sons of Queen's."

His Excellency, in the speech which he made, after the reception of the degree, referred to the fact that of the 900 students in the university about half were

Presbyterians, 227 were Methodists, 110 Anglicans, 66 Roman Catholics, 16 Congregationalists and 13 Baptists, showing how powerful was the unifying influence of a spirit which, if unsectarian, was wholly Christian. He understood it was the constant endeavor of Queen's university to impress upon all who came within the reach of her influence that the business of education was to fit man to do his highest duty to himself and to his country, and to convince him that it was impossible for a man to do his duty even to himself, unless he adopted the motto of "God and the people," for the watchword of his life.

When Vice-Principal Watson arose and presented Lord Strathcona for a degree the crowd received the name with loud applause. Dr. Watson said in part: "No other Canadian now alive, if I may venture to appropriate the words of a former Governor-General, 'has been able to do so much practical good to the empire before filling an official position.' This service he could not have rendered but for his lifelong connection with that great Hudson's Bay company. It was largely due to his courage, self-restraint and prudence that the unfortunate rebellion headed by Riel was kept in check, and the dissidents among the settlers reconciled to the new condition of things. (Applause.) Nor is this the only patriotic service which Lord Strathcona has rendered."

Lord Strathcona rising was the signal for another big ovation, quite the equal of that given Earl Grey. The students cheered him lustily, and all joined in singing "The Maple Leaf." Lord Strathcona was in excellent form, and quite appreciated the warmth of his reception. He expressed the satisfaction and pride it gave him to be thus honored by Queen's university, along with the representative of the Sovereign. He regarded Earl Grey as a statesman and a philanthropist in the best sense, and paid a tribute to his work for social reform in England, particularly for the mitigating of the evils of intemperance. Although Queen's was not very rich, he believed they had the spirit of the Scot who said he was "contented with little but happier with mair." Most important was it to remember the good work done in the early days by those now gone before, and especially that of Principal Grant, who was loved by those that knew him best. "In my personal capacity I congratulate you on behalf of the sister McGill university on the magnificent buildings you possess and the high position to which you have attained. And as Chancellor of Aberdeen university I hold out the right hand and say, 'Now and forever go on, progress and succeed more and more.'"

Rev. Prof. Jordan presented Rev. Dr. Kirkpatrick, Cambridge, for a degree, and welcomed him as the representative of an ancient university, and because of his mission to Canada, to stimulate high-

er study of the sacred Scriptures. He assured him of the full sympathy of Queen's university in his work.

Dr. Kirkpatrick was warmly received, and said he accepted the degree, not as a personal compliment, but as an expression of the desire to link closer the universities of the old country with those of this new land. He rejoiced in the splendid equipment of Queen's, and the practical work done for the citizenship of the country. Addressing the graduate class, he counselled the men to exercise chivalrous courage and self-denying labor in devotion to their duty. The two professions of divinity and medicine ought to go hand in hand, so that men might learn more of God's doings and being. There was no fundamental antagonism between science and theology, but each had its work to do.

The attendance was large, about two thousand crowding the hall, and half as many more surrounding the doors unable to get in.

"THE BUSINESS."

The British Weekly has a suggestive editorial on a remark by Rev. Dr. John Watson (Ian Maclaren) on the occasion of his ministry in Liverpool. Dr. Watson said: "It has often been on my mind to explain to the Presbytery why I have not taken a larger part in ecclesiastical work. When I came to England in 1880 I was somewhat inclined to such work, having been greatly encouraged in this direction by the two Presbyteries under which I had served. But after a number of years had passed, and there seemed no opening for me on any of the standing Church committees, either through the Synod or the Presbytery I turned my attention to public work, in which I have tried to do some service for the city and for our Church. I trust at least that Nonconformity, and what is far more important, Christianity, has not suffered loss by my ministry."

The point made by the British Weekly is that very often the finest minds do not take a full share in all the business of the government of a denomination; that there ensues a growth of mere officialism; that while not doubting officials have generally acted up to their light, it must be admitted that they tend to become autocratic and desiccated. According to the British Weekly the lessons are plain. "The churches ought to insist in their best interests on the administrative services of the best known, the most popular, and the most influential among their numbers; the finest minds. For we speak equally of the ministers and the laity. They will be safest under the guidance of men whose work is known to the public. The gaining of such influence is in itself a proof that the temper of the time has been understood. Ecclesiastics who have their fingers on the pulse of a church court are often in the direst ignorance and misconception of public opinion."

LITERARY NOTES.

Great Facts for Christian Living: By Rev. Geo. B. McLeod, M.A., Pastor of First Presbyterian Church of Truro, N. S., Toronto, Wm. Briggs. The introduction to this work, written by Rev. R. Douglas Fraser, of Toronto, says: "This is a book of fundamentals. God, Christ, the life now present, the life to come—these are the themes. They are the themes that never lose interest; they touch that which is deepest and most worth while—God in life and life in God, and for God. And the treatment corresponds." This is an accurate description of the book and its contents. The chapters, nine in number, are short and concise; the language is appropriate to the themes dealt with, plain, simple and direct, abounding with many suggestive and touching passages well fitted to awaken the interest and attention of the reader. As the writer of the introduction says: the chapters "glow with that fine enthusiasm of soul which comes only from personal reverence and love for the great God and Saviour, Jesus Christ, and love for the souls of all brother men." In these days of religious revivals, when the minds of men and women are being directed in an especial manner to the great eternal verities of the religion of the Lord Jesus, such a work cannot fail to make a lasting impression upon thoughtful readers. Young men and young women will find it a book worth reading and studying.

The dedication of the volume is in the following thoughtful and tender language: "To the Memory of My Mother in Heaven, whose kiss is on my brow; and whose image is in my heart, I dedicate this volume."

We have just received "Ethical Addresses and Ethical Record" for the six months, September, 1904, to February, 1905, inclusive. They are published monthly at 1415 Locust St., Philadelphia, for a dollar a year, and are interesting to study, since they give us some idea of the literary activity of the Ethical Church of the United States. The following is the list of some of the articles that these six numbers contain: "Is Life Worth Living?" by Wm. James; "The Christian Church and Ethical Societies," by Zona Vallance; "Ethics in the Schools," "The Bible in the Schools," two lectures by William M. Salter; "The Functions of an Ethical Sunday School," by John L. Elliott; "The Ethical Movement in Various Countries," by Gustav Spiller; "Shall Ostracism be Used by Religious Societies in the Struggle Against Public Iniquity?" by Felix Adler; "Moral Barbarism," by Percival Chubb.

It is a strange thing about happiness—it is scarcely ever in sight when we are looking for it but slips quietly in at the door when one's back is turned.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE ELOPEMENT.

The big clock on the staircase had the night to itself, and ticked with a vehement emphasis not noticeable in the daytime. A shaft of wan moonlight slid through the stained-glass window and settled on the floor of the hall like a pool of milk. The curtains, the chairs, and a big carved cabinet of black wood wore their secret personalities, and, safe from the needs of mankind till the morning, looked like severe and disapproving living things.

Adela tip-toed down the stairs with shivering caution, her little brown boots in one hand, her wraps gathered closely about her. Bar the boots, she was fully rigged for going out—at half-past two of a bitter morning; and despite her trembling and the pallor of her face below her brown curls, there was that in her expression which showed that there was to be no hesitation about it either. She came past the door of her father's room without breathing, and paused to listen. The floor creaked under her as floors never creak when the sun is high, and she passed on as silently as a bare-foot ghost. She had lit the match that was to burn her boats, and in a few minutes all opportunity for withdrawing would be gone, and she would be pledged to go forward. It was all her father's fault, she told herself again and again. He was so silent, so unsympathetic, so grim and stern: they could never have asked him. When she had mentioned Tom a week before, shyly and hopefully, he had closed her mouth with a sharp, "Don't be silly, Adela—that boy!"

So there was nothing more for it. Adela, aged nineteen, and Thomas Furnival, three years her senior, were about to elope. They knew very little of life, but Tom had been at some pains to gather information concerning registry offices, and neither of them looked much beyond that. They were very fond of one another, and both were extremely fond of love-making, and that contented them. Adela's father had not invited confidence, they agreed, and therefore he should learn of their love only when it was too late for him to cast obstacles in the way of it. This sort of logic suits young love.

In the hall, Adela sat down to put the little brown boots on. One was on, and the other was being laced, when a sudden sound froze her motionless. At the end of the wide passage a door opened—the door of her father's business room. She watched the light from within shoot out across the floor as the door swung back, and her father came out.

"Better wait in here, Adela," he said. "There's a fire."

Adela shrank back, lacking a voice.

The tall, dark man came towards her and too her hand.

"I thought," he said, in his quiet, assured voice—"I thought you would prefer to have none of the servants about. So I have made you some hot tea. I often make tea for myself at night. It's a bad habit, but since you are going out into the cold you had better have some."

He led her into the bright room, and placed her in an armchair facing the cheering fire. She could not speak, but she was grateful that in that position she need not look at him or catch his eye.

"Here is the tea," he said, from behind her. She took the cup mechanically from his hand. "You have plenty of time, Adela; it is barely half-past yet."

"Thank you," she murmured.

The tall man stood at the table and looked sadly, but with a half smile, at the dark brown curls. He had a strong, dark face, deeply marked, and clean-shaven. There was a wide sympathy in it, and humor, too; the sternness attributed to him lay in the accident of heavy brown and deep-set eyes.

"Shall I see you again soon?" he asked, gently.

"I—I don't know," stammered Adela, not daring to look around.

"I hope you will come and see me, though," he said. "I should be sorry to think you were leaving me for good, Adela."

She put down her cup and turned in her chair to face him.

"How—how did you know?" she asked.

He smiled. "Oh, that doesn't matter, does it?" he replied. "I knew, of course. You don't mind my knowing, do you? I should have to know sooner or later."

"Are you—going to—"

He shook his head. "I'm going to do nothing," he answered. "If you must leave me, Adela, it is not in me to stop you. I want to help, that's all. That's why I'm here. Have you any money?"

She nodded. She had four pounds, six shillings and ninepence.

"You had better have this, though." It was an envelope. "And, Adela! You have a ring there, I wish you would leave me that."

She fumbled at the ring to draw it off. "You see," he explained, "it was your mother's ring." He spoke very gently. "You don't remember her, Adela. But she left me that ring and you, and I should be sorry to lose both. Thank you, Adela."

He took the ring from her and held it in his hand.

"Father," cried Adela, but at the same moment there came from without a low whistle. Her father nodded to her with a little smile.

"Shall I let you out?" he asked.

"No, no," fluttered Adela, coming to him. She took his hand. "Oh, father, do go and speak to him. Tell him I can't. Say—say—Oh, father, say anything!"

He lifted her face and kissed her tenderly. "I'll tell him to come to dinner tomorrow," he answered.—British Weekly.

NAGGING AND FUSSY WOMEN.

Beware, always, of the fussy or nagging woman. You will know her among a thousand by her look of utter dejection, corners of the mouth drawn down, and fish eyes that look upon every living thing as dishonest, disloyal, and untrustworthy. Woe and misery are ever at her heels, be she mistress or servant. If the latter, her work will always be lagging, her pastry will be heavy, and her bread as soggy as her disposition. She will make constant trouble with the other servants, and keep the entire household in turmoil until she is gotten rid of. If it is the mistress of the house who is inclined toward this unfortunate habit, affairs of the home will indeed be pitiable. She will whine at everything, and prove herself to be one of the most tiresome creatures on earth.

The fussy woman is generally idle and lazy, and one of the best cures in the world for fussiness is work. Let her be made to do for herself what others do so unsatisfactorily for her.—Frances van Etten, in Leslie's Weekly.

THE ZUNI BABY.

The Zuni child spends his early days in a cradle. But a cradle in Zuni-land does not mean down pillows, silken coverlets and fluffy laces; it is only a flat board, just the length of the baby, with a hood like a doll's buggy top over the head. Upon this hard bed the baby is bound like a mummy—the coverings wound round and round him until the little fellow can not move except to open his mouth and eyes. Sometimes he is unrolled, and looks out into the bare white-washed room, blinks at the fire burning on the hearth, and fixes his eyes earnestly on the wolf and cougar skins that serve as chairs and beds and carpets in the Zuni home. By the time he is two or three years old he has grown into a plump little bronze creature, with the straightest of coarse black hair and the biggest and roundest of black eyes. He is now out of the cradle, and totts about the house and the village. When the weather is bad he wears a small coarse shirt, and always a necklace of beads or turquoise.—From Maria Brace Kimball's "The Children of Zuni," in September St. Nicholas.

TAMING OF A BEAR CUB.

On the return trip of the steamer "Pomona" from the Alaska gold fields, a brief stop was made at Juneau, where a polar bear was presented to the captain of the ship. He at once named it after the village whence it had come, and chained it on the after-deck for the amusement of the passengers.

Every one took great interest in the rolypoly stranger, as sundry scratched hands and legs soon bore testimony; but Juneau refused to be cultivated by the human family. She was a vicious little savage, snarling and snapping at every offer of peace and good-will, until finally the passengers were glad to give her a wide berth. We had a bright little Indian girl on board, however, who persisted in thrusting her friendship on Juneau. Her guardians, the missionaries, were prepared to see the cub give her a bad scratch; but it was soon evident that she was quite equal to caring for herself.

Each evening little Olga saved her dessert of fruit and cake, and fed it to the cub. Although Juneau ate the peace-offering greedily, she still threatened her admirer with her claws. But Olga had a plan.

One day she cut an apple into tiny bits, and deliberately seated herself on the deck within the circle allowed to the cub. The very presumption of the act caused Miss Bruin to stand and stare; while Olga took the bits of apple, and dropped them in a line, starting as near the cub as she could reach and leading to her feet. Then she continued the apple line to her knees, and, spreading out her skirt, dotted it here and there with the pieces. Several good-sized slices were saved for her arm and shoulder, and last, to top off, she placed the core on top of her head.

All this was done slowly and deliberately; and, when it was finished, Olga sat as still as a statue. Blinking and sniffing, the wily Juneau stole softly toward the apple line. The apple was juicy; and the bear put aside all fear and malice, and nibbled contentedly up to the two blunt little feet which were set up so sturdily before her. There the cub paused to study the silent figure; but, finding that it did not move or offer to be friendly, she continued her feast.

Slowly and carefully she searched over the dress, not missing a morsel, and finally sniffed at the little girl's shoulder. Stepping gingerly into the soft lap, Juneau rose on her hind feet, rested her fore paws on Olga's chest, and hastily gulped down the remaining bits of apple, until none was left but the tempting core on the child's head.

Then the bear, clinging with her sharp claws to the cloth jacket, climbed up on Olga's shoulder, clasped her round the neck for a balance, and nibbled the core.

I wondered if any of the grown up white people on that ship could have sat so still. Our little passenger's courage

never failed her. There was not the quiver of an eyelash to show that she was alive; and the wary cub, with a grunt of satisfaction, went back to her box to sleep. Not until then did the child move from her cramped position. Jumping up, she ran away, full of glee, to tell her friends.

Next day there was a large audience, which stood at a respectful distance to watch the novel performance. The experiment of the day before was repeated, with even greater success, for Juneau ended it that time by cuddling down in the soft, warm lap, and going to sleep.

Of course, these two little natives of Alaska became great friends; and, when we docked at San Francisco, the captain unchained the pretty cub and put her into the arms of the only person who had wit enough to tame her.—Youth's Companion.

WHEN THE TRAIN WAS LATE

"An hour late—a whole hour! What shall we do?"

Bess and Nell looked at one another and glanced around the stuffy waiting room. People were standing and sitting about in discontented groups, some talking in hushed tones, others nervously fidgeting about from door to windows.

"This is too funeral for me," laughed Bell. "Let's take a walk, Nell, and plan to be back just on time."

The air was crisp and cool. Three squares down the street brought the girls to a city park, in which workmen were dismantling the flower-beds, piling up geraniums, foliage plants, salvias, and other discarded, but flourishing, plants with reckless hands.

"What a pity it seems," Nell said, turning over the leaves of a Lady Washington geranium. "Some people would enjoy them so!"

"If you can use them, help yourselves," said the man in charge of the work. "We put in new ones every spring."

Bess and Nell hesitated. "Aunt Ellen would be delighted," said Bess. "But how shall we get them there?"

"Oh, her window-gardens—how she would like them! Let's take all we can carry!"

So the girls sorted and arranged and filled their arms with the most promising specimens, thanked the man in charge, and went on their way. Crossing to the further gates, they came upon a little hardware store, where they bought a quantity of wrapping-paper and twine and wrapped the plants into a large, neat bundle.

There was just time for a brisk walk back to the station. The girls reached it, fresh and rosy from their exercise. The people they had left were still standing or sitting about the waiting-room, or pacing to and fro on the platform outside. Everybody looked tired and cross and out of patience. Children were fretting and men and women complaining. The long-suffering station agent breathed a sigh of relief when the belated train at

last pulled itself into sight around a distant curve.

"Well," remarked Bess, when the two girls were snugly ensconced in their seat; "how I did enjoy that walk! It was better than sitting around a waiting-room for an hour!"

Aunt Ellen's window-garden and plant stand were then envy and despair of her neighbors that winter; but she dispensed slips and cuttings with a generous hand. "It's an ill wind that blows nobody good," and the train that was an hour late had not been altogether an ill wind!—Alice Miller Weeks, in Western Christian Advocate.

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CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

After supplying with preaching the stations of Killaloe, Tramore and Deacon five months by appointment of the presbytery of Lanark and Renfrew, Rev. Dr. McMeekin has returned to Ottawa, says the Citizen. He will resume his elocution work. Dr. McMeekin did splendid work at Killaloe and left that charge in the best of shape.

Mr. Ormiston, of the Presbyterian college, Montreal, will preach at Bristol Corners, Shawville and Starkes Corners on Sunday.

Miss Bray presided at a meeting on Friday of the Glebe auxiliary to the Woman's Foreign Missionary society when Mrs. J. S. McEwen read a paper on Japan and Miss Masson was appointed to represent the Ottawa auxiliaries at the annual meeting of the general society in Peterboro in May.

Rev. Dr. Ramsay: "I find no fault with the desire of having education and the church go hand in hand throughout the schools, but I do not understand how it will be possible to apply the religious text to teachers. The practical difficulty is well-nigh insurmountable and I give up my views and am content to have national schools."

Rev. Dr. Armstrong's subject for next Sunday evening, in St. Paul's church will be: "Should all the Churches in this City unite in Prayer for a Revival?"

Ottawa Presbytery has granted permission to the Glebe congregation to mortgage their new church property for a sum not exceeding \$12,750. This handsome church is nearing completion; and a little later on a date will be fixed for the opening.

Rev. A. E. Mitchell, in Erskine church, referring to the present political situation regarding the west and the bitterness created by it, said that it appeared as if we were approaching a crisis of some sort. But if men were wiser this bitterness might all be obviated. There must be a right and a wrong side to the question. Either the proposal was constitutional or it was unconstitutional and such a point could surely be settled without bitterness, which is separating instead of unifying the nation. Two methods of settling the trouble were suggested by Mr. Mitchell, an appeal to the privy council or to the people of the country.

Rev. Messrs. Turnbull, Anderson, McElroy and Mitchell were the speakers at the services held in Stewarton church last week. There was a fairly good attendance. The addresses bore chiefly on Christian life and work. The services will continue for two weeks longer in Stewarton church. Rev. Mr. Meikle of Glae Bay, N.S., well known in Ottawa, will take charge of the services on Wednesday and the following nights of the fortnight in Stewarton church, after which the meetings will be held for two weeks in Erskine church.

Rev. Mr. Meikle on his way to this city accepted an invitation to hold a short series of services at Compton, N.B. So much interest was awakened that the pastors and people pleaded with him to remain over the Sabbath and he felt that he could not refuse to do so. Consequently he could not begin his work in Ottawa until Wednesday. The Christian people and pastors of Stewarton and Erskine churches earnestly hope that the evangelist will be greeted with large and deeply interested audiences. Great religious revivals are in progress in many places in the old and new world. Why not in Ottawa?—is the question that many people are asking.

Short papers on a trio of college principals were read at the meeting of St. Paul's auxiliary to the Woman's Foreign Missionary society, Mrs. Thorburn telling of Principal Grant of Queen's; Mrs. J. R. Hill, of Principal Cavan of Knox; and Mrs. Charles Thorburn of Principal MacVicar of Montreal Presbyterian college. Mrs. Armstrong conducted the devotional exercises.

St. Andrew's auxiliary to the Woman's Foreign Missionary society held a very successful and largely attended meeting Tuesday afternoon when Mrs. D. B. Gardiner, Presbyterian president, was present and gave an interesting talk on the Indians of Vancouver island, telling of the different mission stations and of the religion

and characteristics of the Indians. Mrs. Lyons Biggar gave the latest items of news from various mission fields and Mrs. T. Ahearn read a letter from Mrs. Wikie telling of the reception given herself and her husband by their friends upon their arrival in India. After the business was concluded tea was served and an enjoyable social half hour spent, when the members had an opportunity of meeting Mrs. Gardiner.

Miss Robertson read a paper on Japan at the meeting of Bank street Foreign Missionary auxiliary, and the usual items of missionary interest from various fields were given. The clothing to be sent to the Lake of the Woods school was the chief topic of discussion. Mrs. Dewar presided in the absence of Mrs. Turnbull.

EASTERN ONTARIO.

At the last meeting of the W. F. M. S. Auxiliary of Campbellford, Mrs. Reeves, the wife of the pastor, was presented by the members of the auxiliary with a life membership certificate, accompanied by an appreciative address.

The anniversary sermon to the Oddfellows of Brockville will be preached by the Rev. Norman MacLeod of the First Church, on the 23rd of April. The brethren may confidently look for an eloquent and practical discourse.

The new post office address of Rev. J. Becket, who last week removed from Sundridge, Ont., to a new field of Mission Labor, is Allansville, Muskoka. The Sundridge Division Sons of Temperance presented him with a Fountain Pen and a pair of slippers, and a kindly worded address.

Rev. George Grant, B.A., I.P.S., inspected the Depot Harbor school on Thursday of last week. In the evening he assisted Rev. Mr. Miller with preparatory service, and preached a much appreciated and instructive sermon.

The Burk's Falls Presbyterians have sold their old church and lot to the Salvation Army. They are making preparations for building a new church and have called for tenders for same.

The lecture by Rev. Norman MacLeod, on a trip Across Canada, under the auspices of Brockville Daughters of the Empire, introduced the audience to all points of interest from Quebec to Victoria, B.C. Some of the views among the Rockies were especially fine and the lecturer was frequently applauded during his remarks.

W. MacD. Mackay, who is graduating at Knox College this spring in theology, has accepted the assistant pastorate of St. Paul's church, Peterborough. He will succeed Rev. H. B. A. Ketchen.

Dalhousie Mills church, (Rev. W. A. Morrison pastor) reports for 1904, 7 new communicants, 5 marriages, 9 baptisms, 12 deaths, Members on the roll 169. Three Sunday schools are taught. Total contributions for 1904, \$1,807.08. The minister's stipend was \$897. Schemes of the church \$329. Bible Society \$70.10. Other objects were liberally aided. But that gift to the Bible Society deserves to be noted.

Rev. Roderick McKay, recently settled at Maxville, preached his inaugural sermon to a large audience in the Presbyterian church last Sunday morning, and made an excellent impression.

The pulpit of the Presbyterian church, Glen Robertson, was filled Sunday by the Rev. Mr. Ferguson of Kirk Hill.

The degree of D. D., has been conferred upon Rev. G. C. Pidgeon, pastor of Victoria church, Toronto Junction, by the Montreal Presbyterian College. The congregation will present Mr. Pidgeon with an address of congratulation and a gown.

MacNab street (Hamilton) Presbyterians have extended a unanimous call to Rev. H. B. Ketchen, who has been assisting Rev. Dr. Torrance, of St. Paul's Presbyterian church, Peterboro. Mr. Ketchen is a graduate of Toronto University, and Knox College. The stipend promised is \$1,800 with a free manse.

Be always employed about some rational thing, that the devil find thee not idle.—Jerome.

TORONTO.

Applications have been made to Presbytery by two city congregations for new sites. Knox church desires to remove to corner of Spadina avenue and Willcocks street, and Dover Court Road church asks permission to build a new house of worship on a Corner of Dover Court Road and Hepburne street. To the latter application the session of Chalmers church objects, and a committee was appointed to look into the matter and report.

Dr. Armstrong Blacks' resignation of the pastorate of St. Andrew's (King Street) has been accepted, and Rev. Prof. Ballantyne was appointed to declare the pulpit vacant. Dr. Black will probably remain until June.

The induction of Rev. A. L. McFadyen into the pastorate of Chester church will take place on April 17th. Rev. James Wilson will preach the sermon, while Rev. W. Frizzell and Rev. Dr. Gilray will address the minister and congregation respectively.

The Congregation of Port Credit and Dixie have called Rev. H. N. Konkle, Utterson, offering him \$800 a year.

The Presbytery decided to observe May 21 as the four hundredth anniversary of the birth of John Knox. This is the date fixed upon by the Presbyterian churches of Scotland and America.

An application will be forwarded to the General Assembly by the Presbytery asking that Rev. J. K. Skerrett be received as a minister. He is the pastor of an independent church at Glasgow.

A number of additional commissioners to the General Assembly were appointed. They will be His Honor W. Mortimer Clark, W. Crichton, Toronto; George Robinson, Markham; S. W. Kennedy, Agincourt; H. McCaugherty, Streetsville; and J. Slater, Unionville.

Rev. James Wilson, the recently settled minister of Dover Court Road church, was given a pleasant social reception last week; and Rev. Alex. McGillivray, who acted as interim moderator during the vacancy, was presented with a purse of gold.

The home of Rev. Wm. Frizzell, 498 Pope avenue, was entered by thieves and a gold watch, two gold rings and two gold brooches were stolen.

The Robert Simpson company paid over \$30,000 to the managers of Knox church on their purchase of \$206,000.

WINNIPEG AND WEST.

Miss Hogg, whose father, Rev. Dr. John Hogg has just resigned the pastorate of St. Giles church, on retiring from the position of president of the Ladies' Aid Society was invited to a social tea and presented with a pearl sunburst. The increasing labors of Miss Hogg in all departments of the church work will be greatly missed.

The retirement of Rev. John Hogg from the pastorate of St. Giles' church after nearly 16 years' labors was marked by a farewell social and the presentation of a cheque for \$843 and a warmly worded address as tokens of their esteem and affection. Many tributes were paid during the evening to the effective services of the venerable pastor, now past the allotted three score years and ten, and the affair throughout evidenced the deep affection of the people for their pastor and their sincere and genuine regret at the termination of his labors among them. Rev. Dr. Bryce, who presided, gave the introductory remarks, relating how Rev. Mr. Hogg came from Ontario in the early days to participate in the upbuilding of the west. In the interval history has been made, and the speaker was ever fond of recurring to those years, that their accomplishments may be as intimate, that their aspirations may be as lofty. Dr. Hogg replied gracefully, expressing gratification over the relations of pastor and people during the past fifteen years, and thanking the congregation for its many kindnesses during that time.

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MONTREAL NEWS.

Rev. A. E. MacKenzie, of St. Matthew's church, declines the call to St. Thomas. The offer of Knox church was a tempting one—stipend of \$2,000 per annum, with four weeks' vacation—but Mr. MacKenzie, while appreciating St. Thomas as an attractive field for labor, will remain with his present charge.

It is announced in the Presbyterian College Journal that the Rev. E. A. Macenzie, B.A., B.D., 1894, of St. Matthew's church, Montreal, has been nominated by the Alumni Society for the chair of pastoral theology in the Presbyterian College.

The Rev. C. W. Gordon (Ralph Connor), of Winnipeg, speaking at the Y.M.C.A. banquet in Montreal, said he wished the Roman Catholics could see what a handicap they were placing upon their children by keeping them in schools separate from the public schools of the country. "And yet," he added, "let us never break the spirit of unity, of harmony, upon which our peace depends."

Rev. Dr. Campbell, preaching to his people from the words, "Even so did the Lord ordain that they which preach the gospel should live of the gospel," dealt with the subject of free news and church offerings, said: "We in St. Gabriel church may claim the right to be heard on this question. Our views are free, morning and evening alike; that is, there is no rent exacted from those who choose to occupy them. But we do not advertise that we have free pews, just because it might be mis-leading to do so. We do not desire any one to come and worship here who grudges an offering to God's house, if he or she has one to spare. That is the principle we go on, and no one is refused accommodation on account of the smallness of his or her offering. The widow's mite is as gratefully accepted as the rich people's dollar. We are, therefore, full believers in free news and church collections, and we think that both these arrangements are not only scriptural, but that they provide for a fuller manifestation of the grace of giving than any other method that has been resorted to, and we ask you to be loyal to our methods, rejoicing when God enables you to help in making provision for the services of his house."

A deputation from Sydney, Cape Breton, visited upon Rev. W. D. Reid last week urging him to consider favorably an invitation to succeed the Rev. Clarence McKinnon. It is a fine field for a strong man, like Mr. Reid, at Sydney. But then his present charge is rich in opportunities for good work, and the pastor of Taylor church has not neglected those opportunities.

Within the last few weeks a splendid new pipe organ has been installed in Chalmers' church, and is being greatly enjoyed as an aid in the service. Recent reports from Mr. Heine are very encouraging as to his recovery of health. Rev. J. C. Stewart continues to supply the pulpit of Chalmers' with much acceptance.

At a meeting of the congregation of St. Matthew's Church, Point St. Charles, resolutions were passed urging the pastor, the Rev. E. A. MacKenzie, B.A., B.D., to decline to accept the call to Knox Church, St. Thomas. Over five hundred members were present. The work and personality of Mr. MacKenzie were spoken of in terms of warmest praise, and a deputation was appointed to assure him of the congregation's appreciation of his sympathy, love, and high Christian character, and also to express the wish that he should remain in his present charge.

A correspondent of the Belfast Witness says:

Forty years ago the Presbyterians began work in Salt Lake City. Brigham Young endeavoured to crush them. They were only a handful, but they trusted in God, and He helped them. Twenty years ago the writer visited the pastor, and saw his beautiful church which had just been erected, and the large and fully-organized Collegiate Institution beside it, which was under the care of Professor Coynor. There are now three vigorous churches, with large Sabbath-schools in the city, and Dr. Coynor's institution has sent out many able and well-educated men to carry the Evangel throughout the State. The three churches in Salt Lake City, have 768 members and 1,549 Sabbath scholars, and property worth \$200,000.

KNOX COLLEGE CONVOCATION

At the closing exercises of Knox College the degree of doctor of divinity was conferred on Rev. John Ross of Brussels, Ont.; Rev. D. G. McQueen of Edmonton, N.W.T., and Rev. J. A. Turnbull, LL.B., of West Presbyterian Church, Toronto.

The church was crowded to its utmost capacity. After the opening exercises by Rev. Dr. Milligan, Moderator of the General Assembly, Professor Robertson presented the graduates, fifteen in all, who received their diplomas from Acting Principal MacLaren, D.D. Their names are as follows: J. L. Boyd, B.A., G. W. Carter, M.A., R. J. Drysdale, John Fletcher, B.A., W. M. Grant, M.A., G. A. Hackney, B.A., R. B. Ledingham, B.A., R. McEachrin, R. G. McKay, M.A., W. M. McKay, B.A., C. A. McRae, M.A., W. Nichol, M.A., J. E. Reid, M.A., T. T. Peikle, B.A., H. Walker, B.A.

In presenting the class Professor Robertson said he had never seen a brighter class of young men so full of Christian zeal, and he could not but hope that they would be a great blessing to the country. Prof. MacLaren addressed the graduates briefly.

Rev. R. P. Mackay, D.D., then presented Rev. John Ross of Brussels, Ont., and referred to his high standing as a student and his faithful work as a pastor. The degree of D.D. was then conferred. Dr. Ross is a native of Wellington county, and has been pastor of the church at Brussels for twenty-five years.

Rev. E. D. McLaren, D.D., regretted that the Rev. Mr. McQueen was not present, but his worth and his work were well known and highly appreciated. Principal MacLaren conferred the degree in absentia. Dr. McQueen comes from near Clinton, Ont., and has been pastor of his present church in Edmonton since about 1887.

Rev. Dr. Wallace introduced Rev. J. A. Turnbull, who has been Chairman of the Board of Examiners of Knox College for several years. The conferring of this degree was the signal for a warm outburst of applause.

Speaking after the official ceremony, Rev. Dr. Ross expressed the hope that the Presbyterian church would realize the great possibilities of Knox church, which had already sent out almost 600 ministers. He believed that an effort should be made to increase the staff, the building and otherwise improve the college.

Rev. Dr. Turnbull could only promise that, with God's help, he would work still harder for the Master and endeavor to show how highly he valued the honor conferred on him.

Rev. W. J. Clark of London addressed the graduates, and urged them to be careful to think for themselves. In the present day there was no excuse for stupidity in the pulpit or for imitation. They had the Bible and they had nature to study, and with these two books they would find all that was necessary if they were true and sincere followers of the Lord.

The Lieutenant-Governor, Chairman of the Board of Management of the college, and almost all the members of the senate were present.

Second year—W. H. Black, F. W. Broadfoot, R. B. Cochran, M.A., L. H. Currie, L. C. Fraser, B.A., W. D. Lee, J. MacKenzie, B.A., W. J. McLean, B.A., H. R. McCracken, D. H. Marshall, B.A., F. A. Robinson, B.A., S. H. Sarkisian, A. Thomson, B.A., J. R. Van Wyck, B.A., W. L. William.

Fist year—W. H. Andrews, B.A., J. W. Currie, David S. Dix, B.A., Thos. D. Park, B.A., J. A. Sherrard, M.A., W. H. Smith, P. B. Thornton, S. Jamieson, J. B. Paulin, B.A.

The following university students taking options have passed in subjects:—A. C. Cameron, systematic theology; R. B. Stevenson, apologetics, Church history and Biblical criticism; Watson, apologetics; C. McQuestin, apologetics; J. G. Miller, apologetics, Church history; T. W. Rowan, New Testament exegesis; W. J. Cook, elocution; H. E. Metcalf, Church history; H. Vermilyea, Church history.

Below is given a full list of winners of scholarships and prizes as the result of examinations in Knox:

Kilgour scholarship, \$50—J. Russell Harris and B. B. Weatherall, equal.

McClure scholarship, \$45—J. E. Thomson. Bayne scholarship, \$30, proficiency in Hebrew on entering theology—J. A. Sherrard, M.A.

Second and third years—Smith scholarship, \$30, essay—H. R. McCracken.

Brydon prize, \$25—L. C. Fraser, B.A. Gordon Mortimer scholarship, \$125—J. L. Boyd.

First, Second and Third Years.

Clark prize, I. New Testament, Greek—Andrew Thomson, B.A.

Clark prize, II., Hebrew—J. A. Sherrard, M.A.

Post-graduate travelling scholarship, \$400—W. Nichol, M.A.

General Scholarships.

Third year—Bonar-Burns scholarship, \$60, W. M. Grant, B.A.; Elizabeth Scott scholarship, \$60, J. L. Boyd, B.A.; Geo. Sherriff Morrice scholarship, \$50, and Goldie scholarship, \$50, W. Nichol, M.A., and J. E. Reid, M.A., equal; Horn scholarship, \$25 and Cheyne scholarship, \$25, C. A. McCrae, M.A., and R. G. McKay, B.A., equal.

Second year—R. H. Thornton scholarship, \$100, A. Thomson, B.A.; Knox Church, Toronto, scholarship, \$60, R. B. Cochran, M.A.; Loghrin scholarship, \$50, and Jane Mortimer scholarship \$50, H. R. McCracken and L. C. Fraser, B.A., equal; J. A. Cameron scholarship, \$50, F. W. Broadfoot; Dunbar scholarship, \$25, W. H. Black, B.A., and J. R. Van Wyck, B.A., equal.

First year—St. James' Square Church scholarship, \$60, J. A. Sherrard, M.A.; Eastman scholarship, \$50, David S. Dix, B.A.; John King scholarship and Bloor Street Church scholarship \$50, J. W. Currie and I. B. Parke, equal; Gillies scholarship, \$50 and Mrs. Morrice scholarship, \$50, W. H. Smith and W. H. Andrews, B.A., equal.

WESTERN ONTARIO.

Rev. M. L. Leitch, who recently resigned the pastorate of Knox church, Stratford, has sold his residence, and will remove to London where he will in future reside.

Rev. G. W. Arnold, B.A., who has accepted the call to Petrolia, his induction took place on Wednesday.

Mrs. J. K. Smith, widow of the late Rev. Dr. Smith, is lying ill at her apartments in the Imperial Hotel, Galt. The lady is quite alone, so far as the attendance of relatives goes, but has many sympathetic friends in Galt, who are interesting themselves in her comfort.

Rev. J. A. Wilson, St. Andrew's church, Hamilton, is delivering a series of interesting discourses on "Old Testament Characters."

When Rev. R. E. Knowles entered his pulpit in Knox, Galt, Sunday morning he found the pulpit and the whole platform literally embanked in a wealth of floral beauty. Although no formal intimation had been made of it, Sunday marked the beginning of the eighth year of Mr. Knowles' ministry, and, this being remembered, the pulpit was beautified with a wealth of palms, ferns and lilies, and cut flowers. Before closing the service Mr. Knowles referred to the "graceful and delicate act," which he said came to him with as much of pleasure as surprise. He said further that the past seven years had been very happy ones, and that the beautiful flowers were not more fragrant than the loyalty and affection of his people.

Mrs. (Dr. Aherns, organist of Knox church, Stratford, was presented with a handsome cut glass fruit dish by the members of the choir, by whom she is held in high esteem.

In Chalmers church, Guelph, Rev. R. M. Glassford made the announcement that some time ago he received two contributions anonymously. One of \$1.00 and another of \$10 for the mission schemes of the church. In publicly announcing the receipt of these donations he took the occasion to thank the unknown donors.

The Presbytery of London, that met at Dutton recently, adopted a resolution protesting against any of the provisions of the B.N.A. Act limiting the autonomy of the provinces in the matter of education, or other matters being introduced into the provincial constitutions of the proposed new provinces; and further, urging that if the Dominion Government and a majority of the Parliament of Canada should consider the insertion of such clauses as constitutionally obligatory, that the matter be submitted to the Imperial Privy Council for final decision before the bill is passed.

At the annual meeting of Durham congregation the reports presented showed the work of the year to have been highly satisfactory. The increased salary of the pastor was met; one hundred dollars was paid as a gratuity for 1903; also some items of special expenditure; leaving a balance on hand. For missions \$400 were raised the largest amount in the history of the congregation. The total contributions were \$2,368. The report of the session touchingly referred to the death at Winnipeg of the Rev. A. G. Jansen, a former pastor.

HOW ONE MAN GAVE.

It was our privilege recently to be permitted to look over the journal of a man who has long since passed to his reward, whose memory is blessed, whose children honor him and whom the poor will ever hold in loving remembrance. He gave with a princely hand, but unostentatiously, at first one-tenth, then more, until he gave away, it is said, fully \$100,000 in one year—all in excess of a modest living for himself and family. We make the following extracts from his journal, written in early life, which tell the story of his giving:

"May, 1843.—I would pray God to enlighten my mind as to my duty in the matter of giving, to restrain me from doing wrong in needlessly using for myself what He has entrusted to me, to give me always a liberal heart, with strong love to His cause and to my fellow-men, and that in giving for others I may greatly increase in love to Him, until His love rules supreme in me, controlling everything I do. God grant this of His infinite mercv."

"May, 1844.—If God should see it safe for me and best to give me a large property, I pray that my desires to promote His cause may also greatly increase. My desire and prayer to God is that He would give me a willingness, and more than that, a delight, in doing my whole duty in this matter, in whatever pecuniary circumstances He may place me. For the present, my intention is to give one-tenth of my whole income, including interest on my little capital, for religious and charitable purposes, and to my friends. I do not mean that I shall confine myself strictly to this, for if my income this year is not larger than it now promises to be, I should not be willing to limit myself to ten per cent; another year my income may be larger."

"April 1845.—I resolve that with God's grace helping me, I will henceforth give one-tenth of my whole income from my business, interest of money, and all other sources, for religious and other charitable uses. And further, if God will give me an enlarged heart to love His cause and the souls of men, and to overcome my selfishness, which I trust He will, I will, if I become worth \$25,000, give one-half of my net income, and if worth \$50,000 my whole net income (deducting necessary expenses, which I hope to make moderate), to spread the Gospel of Jesus Christ and to relieve the wants of man. I pray God to help me to keep these resolutions in a manner pleasing to Him, and in the highest degree to promote His glory, to accept my offering, to keep me humble before Him, and to give me the heart to praise Him that He honors me by giving me the means to benefit others."—Men.

Hope rides on every blast and thunders in the fury of the storm.

HEALTH AND HOME HINTS.

Breadcrumbs for covering the top of scalloped and other baked dishes should be buttered evenly before they are spread, not put on plain, with bits of butter scattered over.

Do not fail to oil the wringer every time you wash. If oiled often there is less wear on the machinery, and less strength is expended by the operator. To clean the rollers rub them first with a cloth saturated with kerosene oil, and follow with soap and water. Always loosen the rollers before putting the wringer away.

An immense number of people sleep on the left side, and this is a common cause of the unpleasant taste in the mouth in the morning, which is generally attributed to dyspepsia. If a meal has been taken within two or three hours of going to bed, to sleep on the left side is to give the stomach a task which is difficult in the extreme to perform.

Maple Ice Cream.—Put into a double boiler three-quarters of a pound of maple sugar broken very fine and one pint of milk. Cover and cook until the sugar is melted and the mixture is scalding hot. Add a little of it to four well-beaten eggs, mix well, turn into the boiler and stir and cook until the mixture thickens like a boiled custard. Strain and set aside until cold, add three cupfuls of heavy cream, and one tablespoonful of vanilla and freeze.

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A SPRING NEED.

The Indoor Life of Winter is Hard on the Health.

Not exactly sick—but not feeling quite well. That's the spring feeling. The reason—close confinement indoors during the winter months, breathing the impure air of badly ventilated houses, offices and workshops. The trouble may manifest itself in a variable appetite, little pimples or eruptions of the skin, a feeling of weariness, and perhaps an occasional headache, or a twinge of neuralgia or rheumatism. Perhaps you think the trouble will pass away—but it won't unless you drive it out of the system by putting the blood right with a health-giving tonic. And there is only one absolutely certain, blood-renewing, nerve-restoring tonic—Dr. Williams' Pink Pills for Pale People. Thousands of grateful people have testified that these pills are the best of all spring medicines. They actually make new blood; they brace the nerves and strengthen every organ of the body. They make tired, depressed ailing men, women and children bright, active and strong. Mrs. N. Ferguson, Ashfield, N.S., says: "For the benefit it may be to others I take much pleasure in saying that I have found wonderful benefit from the use of Dr. Williams' Pink Pills. When I began taking them I was so badly run down that I could scarcely go about the house. I was also troubled with palpitation of the heart and weak spells, but the pills have fully restored me and I am now enjoying better health than I ever expected to have again."

If you want to be healthy in spring don't dose yourself with purgatives—they only weaken—they can't cure. Don't experiment with other so-called tonics. Take Dr. Williams' Pink Pills at once and see how quickly they will banish all spring ailments, and make you active and strong. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

"Pa," said young Tumblestone, "if I eat dates enough will I turn into a calendar?" "You will turn into bed this instant," said the elder Tumblestone, "or I will assist you." He turned in.

Scene—A cottage of Loch Awe side. Lady Tourist (to the cottager's wife)—"Are these three nice little boys all your own, Mrs. MacFarlane?" Mrs. MacFarlane—"Yiss, mem; but him in the middle's a lassie."

A Big Mouthful.—The Hostess—"Do have some more of the pudding, Miss Guesty." Miss Guesty—"Well, just a little, as you insist, but only a mouthful, mind." The Hostess—"Jane, fill up Miss Guesty's plate again."

Ethel—"Yes. I'm going in for teaching." Marjory—"You! Going in for teaching. Why, I would rather marry a widower with half a dozen children." Ethel (with a sigh)—"So would I. But where's the widower?"

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PRESBYTERY MEETINGS.
SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney.
 Inverness, Whycomagh.
 P. E. I. Charlottetown, 3 Feb.
 Pictou, New Glasgow.
 Wallace, Tatamagouche.
 Truro, Truro, April 18.
 Halifax, Halifax.
 Lunenburg, Lunenburg.
 St. John, St. John, April 4.
 Miramichi, Campbellton.
SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Que., St. Andrew's, 14th
 Mech. 9.30.
 Montreal, Knox, 7th Mar., 9.30.
 Glengarry, St. Elmo.
 Lanark and Renfrew, Zion Church,
 Carleton Place, 21 Feb.
 Ottawa, St. Paul's, 7th Mar., 10
 a.m.
 Brockville, Winchester, Feb. 23,
 p.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville.
 Peterboro, St. Paul's church,
 Peterboro, Port Hope, July 11.
 Whitby, Oshawa, 18th Apr., 10 a.m.
 Toronto, Toronto, Knox, 2 Tuesday,
 monthly.
 Lindsay, Cannington.
 Orangeville, Orangeville, May 2.
 Barrie, Barrie, 28th Feb., 10.30.
 Owen Sound, Owen Sound, July 4.
 Algoma, Blind River, March.
 North Bay, South River, July 11.
 Saugeen, Mt. Forest, Mar. 7.
 Guelph, Fergus, Melville Church,
 21 Feb., 9.30. conference pre-
 vious day, afternoon and evening.
SYNOD OF HAMILTON AND LONDON.

Hamilton, St. Catharines, May 2.
 Paris, Woodstock, May 9.
 London, St. Thomas, 7th Mar., 10.
 Chatham, Chatham, 7th March,
 10 a.m.
 Stratford, Knox, Stratford.
 Huron, Seaford.
 Sarnia, Sarnia, St. Andrew's.
 Sarnia, Sarnia, St. Andrew's, Mar.
 7.
 Maitland Belgrave, May 16.
 Bruce, Walkerton, July 4, 10 a.m.
SYNOD OF MANITOBA AND NORTHWEST.
 Fortage la Prairie, 28th Feb.
 Brandon, Brandon.
 Superior, Port Arthur, March.
 Winnipeg, Man., Coll., 2nd Tues.,
 bi-mo.
 Rock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Treheme, 3 Mar.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Canville, Feb. '05.
 Regina, Regina, Feb., '05.

SYNOD OF BRITISH COLUMBIA.
 Calgary.
 Edmonton, Strathcona.
 Kamloops, Vernon.
 Kootenay, Fernie, B.C.
 Westminster, Chilliwack.
 Victoria, Comox, Sept. 6.

CANADIAN PACIFIC.

TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL VIA NORTH SHORE FROM UNION STATION:
 b 8.15 a.m.; b 6.20 p.m.
VIA SHORT LINE FROM CENTRAL STATION:
 a 5.00 a.m.; b 5.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.
BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:
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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 28, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

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

in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the District in which the land is situated, receive authority for some one to make entry for him. A fee entry.

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

W. W. CORY,

Deputy Minister of the Interior.

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9.14 a.m.	Corwall	6.20 p.m.
12.53 p.m.	Kington	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
11.35 p.m.	Tupper Lake	9.10 p.m.
6.45 p.m.	Albany	5.15 a.m.
10.00 p.m.	New York City	10.20 p.m.
7.00 p.m.	Syracuse	4.45 a.m.
9.10 p.m.	Rochester	3.48 a.m.
11.00 p.m.	Buffalo	9.45 a.m.

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SEVENTY-FIRST ANNUAL STATEMENT.

31st DECEMBER, 1904.

ASSETS	LIABILITIES
United States Government and State Bonds . . . \$137,368 00	Capital Stock Subscribed . \$850,000 00
Municipal Bonds . . . 642,934 72	Less Calls in course of pay- ment . . . 14,603 69
Loan and Savings Com- pany Bonds and Stocks 201,056 80	\$835,396 31
Railway Bonds . . . 282,590 00	Losses under adjustment. 163,505 13
Toronto Electric Light Company's Bonds . . . 20,200 00	Dividend No. 122, payable on January 5th, 1905 . . . 20,644 20
Other Stocks and Bonds. 60,904 00	Reserve Fund 1,024,042 95
Real Estate—Company's building 140,000 00	
Office furniture 27,514 23	
Agents' balances 352,938 22	
Cash on hand and on deposit 158,350 17	
Loans receivable 8,896 00	
Interest due and accrued 10,947 45	
\$2,043,678 50	\$2,043,678 50

Capital - - - - - **350,000.00**
Reserve Fund - - - - - **1,024,042.95**
Security to Policy-holders - - - - - **1,874,042.95**
Losses paid from the Organization
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