

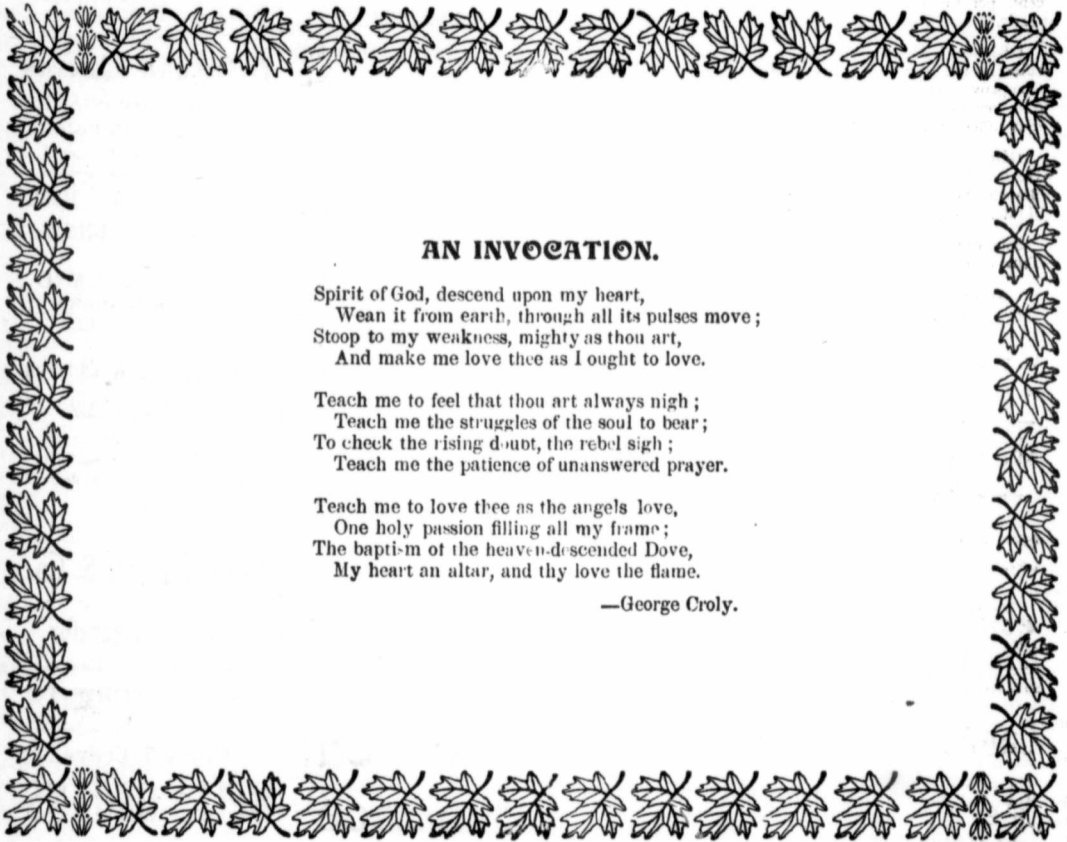
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Teach me to feel that thou art always nigh;
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Teach me the patience of unanswered prayer.

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BIRTHS.

At Perth, on Thursday, January 28, to Mr. and Mrs. James Morrison, a daughter.

In Lanark Township, on Thursday, Jan. 21, to Mr. and Mrs. John S. McLaren, a daughter.

MARRIAGES

At Orangeville, by Rev. J. Leishman, J. A. Murray, to H. Lena May Grainger.

At Morden, Man., by Rev. M. C. Ramball, Joseph Martin, to Ella Mabel Cranshaw.

At Rat Portage, Ont., by Rev. W. M. Rochester, James McIntosh, to Ethel, daughter of Charles Brent.

At 736 Elgin street, Ottawa, on Jan. 27, 1904, by the Rev. J. W. H. Milne, B.A., Thomas H. Brown, of Richmond, to Jessie R. Davis, on Ottawa.

At Melita, Man., Jan. 26th by Rev. W. Baattie, B.A., Robert Currie Geggie White, son of Rev. Joseph White, Ottawa, to Ethel, daughter of the late Dr. A. M. Livington.

At Fallowfield Presbyterian church, on Jan. 20, 1904, by the Rev. S. A. Woods, Mr. J. Milton H. Mackay to Elsie Burroughs, youngest daughter of the late George Burroughs, all of Fallowfield.

DIED.

At No. 1 St. Vincent street Toronto, on February 3rd 1904, Miss Maria Anne Cridge.

At St. Luke's Hospital, Ottawa, on Jan. 30, 1904, Frederick Edward Molyneux St. John, Gentleman Usher of the Black Rod of the Senate of Canada, aged 65 years.

At his late residence, Dalhousie Township, on Tuesday, Feb. 2, 1904, David Boyd, a native of Follokshaws near Glasgow, aged 75 years.

Home Mission Committee.

The General Assembly's Home Mission Committee will (D V) meet in the lecture room of Knox church Toronto, on Tuesday, 8th of March 1904 at 9.30 a.m. All applications for mission work should be forwarded to the Rev. Dr. E. D. McLaren, Toronto, on or before Wednesday, 1st. March.

Robt. H. Warden,
Convener.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for addition to Printing Bureau, Ottawa," will be received at this office until Friday, January 8, 1904, inclusively, for the construction of an addition to the Printing Bureau at Ottawa.

Plans and specification can be seen at the Department.

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

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

By order,

FRED GELINAS,

Secretary

Department of Public Works.

Ottawa, December 23, 1903.

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By order,

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Note and Comment.

"The more," says Dr. Monro Gibson, "I consider the problem sent us by the disclosures of recent numberings of church-going people, the more I am convinced that the most hopeful way of recovering lost ground is through redoubled earnestness in endeavouring to keep our hold upon the children so as to pass them on into the Church."

It is announced that Hon. Senator Cox will bear one quarter of the cost of a new Y. W. C. A. building at Peterboro', and Mrs. Cox will furnish the gymnasium. The Senator has always been a liberal contributor to religious and philanthropic objects, and this last gift of his will be specially gratifying to his former fellow-citizens at Peterboro, where he still has large financial and real estate interests.

The arrangements for the great centenary meetings to be held in London in connection with the British and Foreign Bible Society are now fairly complete. The meetings will extend from March 4th to 8th inclusive. The reception to the delegates on the former date is to be held in Fishmonger's Hall, while the Albert Hall has been secured for the two principal meetings. Not only in Great Britain, but throughout the world, it is hoped that the first Sunday in March will be observed as "Bible Sunday."

During the past year, according to the returns received by the Provincial Board of Health, the total number of deaths in the province from all causes was 25,267 making the rate 12.6 per thousand, which is about the same rate as in 1902, when 25,208 deaths were recorded. Last year's deaths included the following from contagious disease:—Smallpox, 21; scarlet fever, 529; diphtheria, 479; measles, 53; whooping cough, 48; typhoid fever, 298; tuberculosis, 2,072.

The Rev. J. T. Ferguson, minister of St. John's U. F. Church, Cupar, Scotland, has been elected to the vacant pastoral charge of St. Paul's Presbyterian Church, Nelson, British Columbia. The election has been intimated by cablegram, and it is understood that Mr. Ferguson has intimated his acceptance of the call. "The London Presbyterian says: "A minister of such gifts and weight will be a splendid accession to the strength of the Colonial church."

In 1841 Dr. Fletcher, of Stepney, preached a sermon on the birth of the present King, and a copy of it was sent to the late Prince Consort; it was returned by a court official with an intimation that the said official could not present to his Royal Highness anything written by a Dissenter. Now the King has accepted a presentation copy of Dr. Guinness Rodger's Autobiography, and Dr. Rodgers represents the very Dissidence of Dissent. But the more liberal and enlightened the King and the secular powers became, says the Belfast Witness, the more stuck up and intolerant become the bishops and "inferior clergy."

The Presbyterian Banner reports that when Rev. Dr. McEwan, of Pittsburg, was invited to preach before the students of an Eastern University, he met some of the students before the service, and asked them what kind of preaching they wanted. They were quick to express themselves frankly. "Cut out all slang," said one. "Make no allusion to football," said another. "Give us no illustrations from a recent science," said a third. And a fourth said, "Stick to your job and preach the Gospel, and that will suit us." In the incident there is a lesson for other preachers, says the Banner.

The peril which menaces France at the present day is alcoholism. That country, with a population of 38,666,366 inhabitants, has 464,356 saloons, or one to every 83 inhabitants. The amount of alcoholic liquors consumed in France is 4.81 gallons per capita; in Germany 2.44 gallons; in Great Britain 2.35; in the United States 1.37; in Canada .51. During the past ten years the consumption of alcohol in France has increased in alarming proportions, while England and the United States have progressed toward temperance. Liverpool has closed one-third of its saloons during the past ten years and so decreased her police force in consequence as to have made an economy of \$40,000 yearly. The citizens of Ottawa should make a note of Liverpool's experience.

The Indian Witness tells the following interesting story: Early in 1819, while waiting to see a patient, a young physician in New York took up and read a tract on missions which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result they set out for Ceylon, and later India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen; and then went to their reward. Apart from what they did directly as missionaries, they left behind them seven sons and two daughters. Each of these sons married, and with their wives, and both sisters, gave themselves to the same mission work. Already have several grandchildren of the first missionary become missionaries in India. And thus far, thirty of that family, the Scudders, have given five hundred and twenty-nine years to India missions. Such a record is wonderful as well as interesting.

Dr. Alexander MacLaren says: "Giving is essential to the completeness of Christian character. It is the crowning grace, because it is the manifestation of the highest excellence. It is the result of sympathy, unselfishness, of contact with Christ, of drinking in of his spirit." Mr. Speer says: "We cannot serve God and mammon." Dr. Chapman urges Christians to "give until it hurts and then keep on giving until it does not hurt." "There is needed one more revival," declares Horace Bushnell, "a revival of Christian giving. When that revival comes, the Kingdom of God will come in a day." The great Apostle Paul said: "As ye abound in faith, and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace (of

giving) also." And He who gave all, even to the sacrifice of his own life, said: "It is more blessed to give than to receive." These are rare literary gems of gospel truth which require to be burned into the hearts and consciences of God's people everywhere.

Mr. Joseph Annand Mowatt, son of Rev. Dr. Mowatt, of Erskine church, Montreal, has offered himself as a missionary for China. It is likely Erskine church will undertake his support.

M. Combes, the French Prime Minister, has just made a notable speech in which he expressed himself thus—"We regard peace as at once the first need and the first duty of nations. (Loud and prolonged cheers.) It is for Republican France, the country par excellence of democracy and of solidarity, a moral obligation, of which we are profoundly sensible, to do everything to ensure peace to others while preserving it for ourselves. (Loud cheers.) . . . France is for peace, wholly for peace. All her thoughts are thoughts of peace; all her dreams even the fairest, are dreams of peace. (Cheers.) Patriotism is misled when it is asked to do otherwise than to work for the consolidation of peace." May we not hope from this, queries the Belfast Witness, that the ally of Russia is not going to support that country in fighting Japan? and therefore we, as the ally of Japan, will not be involved in the Far Eastern broils. This country (G. B.) greatly needs peace at present, and peace is the Christian policy "if it be possible."

In the evangelical press of the United States one frequently notes the complaint of earnest preachers that there are not more people being brought to repentance toward God and faith in the Lord Jesus Christ. This question is dealt with by Dr. Herrick Johnson in a recent issue of the Homiletic Review. The inquiry which he raises is whether the relatively small number of conversions is not due to infrequency of real evangelistic sermons in the regular ministrations of the pulpit? An evangelistic sermon he defines as "a true gospel sermon plus the purpose of rescue. "There is," he says, "a soul-rescuing preaching and soul-building preaching, or sermons designed and adapted to win men to Christ, and sermons designed and adapted to make men like Christ after they have been won to him. * * * But each has its normal sphere of operation, and is likely to do its business in that sphere." And then he asks: "Do we hold that bringing souls to Christ is as much an obligation and as great a privilege as feeding the flock of God? Or do we regard it as an 'aside'—something not to be wholly ignored, but requiring only occasional attention, and that can very well be done at special seasons and commonly by an evangelist?" Noting the questions raised by Dr. Johnson the Lutheran Observer suggests the following points which are deserving of attention by preachers of the gospel: "Has the idea come to prevail that evangelistic preaching is not quite up to the level of the teaching work of the ministry? How often it happens that this primary business of soul rescue seems to occupy but an incidental place in the sermon!"

Our Contributors.

Echoes From Our Pulpits.

Self-Respect.

In speaking on this theme Dr. Herridge chose as his text II Kings 8, 13, "Is thy servant a dog?" and delivered a most eloquent and impassioned discourse on the transcendent importance of sterling character in modern Christian life. Referring to the text, it was pointed out that the word "dog" as used by the sacred scribe bore a much more significant meaning than that usually attached to the word in this century. In olden times the dogs of a city were banded together, and half starved, prowled about, and sought what they might find to eat in the rubbish heaps and garbage of the suburbs. Now, they are the "friends of man" and have many champions. What the text really meant was, "Is your servant an outcast—a despised and contemptible being?" or as the great dramatist puts it—a two faced man, bearing welcome in his hand, in his eyes, and in the words of his tongue, while all the time he "looks like a flower but at heart—is a serpent."

The sacred writers referred much to humility and were constantly depicting their characters as "falling down on their faces" and in many other ways as exhibiting a sense of deep self debasement, but, though this taught us a great lesson, one must not fall into the equally great fault of thinking too little of oneself.

"To hear the words of God aright, one has to become stripped of all egotism for conceit paralyses the judgment, freezes the sympathy and dwarfs our appreciation of all good things." Still it was pointed out that one who consistently belittles himself will never amount to anything in this world.

"Egotism curses him that gives and him that takes," remarked the preacher, paraphrasing the words of Shakespeare, "but the other fault is almost as grievous in its inevitable result. Much of the apparent humility seen every day was false, for a man who habitually refers to himself as a 'miserable sinner' would knock one down were he to use the expression to his face."

Pessimists, the result of the modern "pressure" disease, were made the subject of a few interesting remarks and the manifold beauties of Christian optimism were contrasted with the cloudy atmosphere surrounding him who refuses to view the brighter side of life. Character—rich, Christian character was shown to be the best form of self respect; and although sorrow and trouble must be met with in this vale of tears, he who religiously endeavors to maintain a Christian front to the evils surrounding modern life, will come out best in the end.

Service to His Fellowmen.

Principal Gordon, of Queen's, preached the university sermon last Sunday morning in Toronto, taking as his text St. Mark 10, 45: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Measured by the common standard, the Principal pointed out, the life and ministry of Jesus was largely a failure. But before any man's life can be called a failure we must ask his plan and purpose. Jesus, more than once, tells the plan and purpose of His life and nowhere more clearly than in the text. To Him success in life meant service to His fellowmen.

Too often the successful men are considered those who can get the most without considering the use they make out of it. But this was not Christ's idea. With Him greatness was measured not by commanding service, but by rendering service, by helping and benefiting his fellowmen. The lesson is that this universe is built on lines of love and self sacrifice. Many a life spent for the service of others may seem in vain, a failure, but it is not so in the long run. If spiritual life is based on that of Christ it must unfold in glory as did that of Christ. By this means too we enter into closest communion with Christ Himself.

Like a Mustard Seed.

In the First Church, Chatham, Rev. A. H. McGillivray, preaching from Matt. 13: 31-33, among other things he said: The beginning of Christ's kingdom was like that of the mustard seed. Christ was humble and a Jew, and the Jews were a despised race. It seemed highly improbable that all men could be made brothers through the teachings of this humble Hebrew, yet it had been so. Then think of what Christ had left behind him after his death and resurrection to carry on his work—a handful of unlearned men to tell the world his glorious truth but nevertheless, note how the Church of Christ has flourished from its humble beginning like unto a mustard seed. The apostles had the power of God behind them, and the Christian religion has spread over nearly the whole world, until we see to day all the churches going forth in one great missionary effort.

In taking up this parable we first notice the kind of change Christianity works on the world. It changes not the externals, but the internals. It works not by revolution or reaction, but by evolution. It enters into the life of the individual. It does not create new institutions and forms, but new spirits in the institutions and forms. We do not need new forms, but what we want is a new spirit and a noble purpose; not more meetings in our churches, but more of the spirit of Christ in our meetings. It is not new arteries the sick man needs, but new blood in the arteries. So it is in our worship we want more of the spirit! Now there is less of self and more of Christ in a man after he comes to God. He does not necessarily change his companions but his spirit towards those companions will be different.

The next thing we note in connection with this parable is the spread of the Christian religion. Christ's kingdom did not and does not grow by violence but by force of example and by force of influence. Personal influence has much to do with the manner in which God's word is propagated and taken up. For instance: one man gets religion and it spreads to another one, and so on till at last nearly the whole world has accepted it. The greatest forces work silently. So it is with the gospel—it does not grow by turbulence and force.

We have learned that the new meaning of consecration does not indicate that we are to keep in seclusion from mankind, but rather to keep in close touch with mankind. We find that Christ was everywhere in close touch with men. He came to seek and to save the lost, and he went into the temples, the squares and the market places to find

them. If we want to be as Christ then let us not keep ourselves in seclusion but go out among our fellows and seek out the lost ones. We should ask ourselves these questions: Have I this new life? am I this new life? do I realize that God is working within me? and is the gospel a power within me? Let us not forget that it is not what we say or do that influences people, but what we are. It is our example that counts. What is it you would impress upon your child? Is it manliness? Then be manly yourself. If it is truthfulness, then be truthful. If it is honesty, then be honest. As the Rev. Andrew Murray has put it: "That which you would have others be, be that yourself," and Christ alone can leaven us and make us a power.

Some Reminiscences.

BY THE REV. DR. CRAY.

In his address at the men's meeting in the Young Men's Christian Association rooms on a recent Sunday afternoon, the Rev. Dr. Gray told of some of his experiences in the pioneer days, when having held a service at Hillsdale, he drove to another school house, held a second service, then set out across the town-ship. After passing through dead pines, which the wind was blowing down behind and in front of him, he had still seven miles of dense forest before he saw from a hill top the welcome lights of Coldwater settlement. After service there he went to the house of a settler, and ere long the members of the family went out to work about, but he remained the night engaged in a terrible fight—with a cloud of mosquitoes. These troublesome enemies he likened to theimps of Satan which were ever attacking men, and he urged his young hearers to so bear themselves that when they had finished their course they could say with Paul the aged, "I have fought a good fight," I have kept the faith." One of those imps active in the present day was irreverence. He believed that the salt that had preserved China from ruin was the reverence of her people for their ancestors, for their parents, and for the aged. Reverence was the foundation of all religion, and the young people of Canada would do well to cherish that virtue in respect to God, to sacred things, and to those older than themselves.

A lady who was longing for a friend whom she could trust fully was given a tract telling of Jesus as a friend, and in him she found what she desired—one whose knowledge, power, love, and faithfulness never failed. A minister in Scotland called to say "good-bye" to a lady member of his congregation about to emigrate to Canada, and prayed with her. That prayer brought her to Christ. Her family settled on what is now the western boundary of the town of Orillia. She and her daughters were the first to gather the children of the settlement for instruction in what the speaker knew as a cow house. For many years she taught the Presbyterian Bible class, and was the instrument of much good in the community. A little farther away was the home of another Scottish family, in which was a youth of between fourteen and twenty. Him she brought to the Saviour, and for privacy even in the depth of winter it was his custom to retire to the barn and covered in the straw for warmth there hold communion with God. In course of time he became a minister, was appointed to the parish then known as Hogg's Hollow, where he laboured nine years. The Warden of the County contracted virulent smallpox, and none of the ministers manifested a willingness to visit

him, except that young clergyman, who ministered to him until he died. Then the man of God was seized with the disease and brought to death's door but he recovered. Bishop Strachan, struck with his courage and faithfulness, promoted the young clergyman to one of the most influential parishes of that day in Toronto, where he laboured faithfully until the week before last, when he went to be with the Friend whom he served, and in his presence to meet many blessed through his labours and prayers. "Cast thy bread upon the waters; for thou shalt find it after many days." Mrs. James Dallas and Canon Sanson are no longer on earth, but their memory will long be cherished, for their works do follow them.

After a long life, now nearing its close, Dr Gray testified that Jesus was a friend, tried, true, and that never had failed him. Often he thought of Peter, whose bravery in the face of the multitude when he drew his sword and cut off the ear of Malchus, quailed before a maid, but Jesus had forgiven that Satan would attempt to draw His servant to the bottomless pit and had gone into the presence of the Father to pray for him. So the speaker had often felt in times of temptation and trial that Christ was praying for him, and though in himself weak and helpless, in Christ he was strengthened to overcome. He exhorted the young men before him to choose the Friend that would uphold them at all times and under all circumstances—to imitate the useful life of Canon Sanson, as he followed Christ, and prayed that they might all meet in the presence of that Friend who will never leave nor forsake those who trust Him.

Home Missions.

Statement by Rev. Dr. Warden, Convener.

I have made as close an estimate as is possible at this date of the expenditure of the Home Mission Committee and find that it will exceed that of last year by nearly \$12,000. The Home Mission receipts to this date are some \$8,000 less than at the corresponding date last year. In other words, the fund is in a worse condition to day by \$23,000 than it was a year ago. Under any circumstances, this is discouraging. Under existing circumstances it is almost a calamity. Great as has been the growth of our Home Mission work during the last few years it will be still greater this year. Dr. Herdman our Superintendent for Missions for British Columbia, reports that it will be necessary to open up immediately a considerable number of new fields in his territory; and in a letter just received from Dr. Carmichael he says that at least thirty new fields must be opened this spring in his district.

Dr. Carmichael thus writes, "I have just returned from visiting the Prince Albert Presbytery. I travelled by sleigh ninety miles east of Prince Albert, and find that settlement is going into the Birch Hills district, which is forty miles southwest of Prince Albert, and into the Kinistone district immediately east of it, also into the Melfort district and Star City district. The Canadian Northern Railway will be at Melfort by the beginning of February. We shall require to open a new field east of Melfort, and one in the Birch Hills district. I also drove to Battleford, ninety miles west of Saskatoon, and went over the whole settlement. A very large immigration is expected in the spring, and will be partly scattered along the North Bank of the Saskatchewan from the Elbow to Fort Pitt. We shall require to

put in three missionaries on the North side of the Saskatchewan to overtake the work, one at Great Bend, one between that and Battleford, and one north of Battleford, which will take in Jack Jisk Lake and do pioneer work. We require to open a field south east of Saskatoon, where a great many settlers are now, and more coming in.

We must open a new field at Buffer's Lake, which will have four good appointments. Buffer's Lake is North east of Saskatoon on the C. N. R. A little village is started there, with three stores. We will also require to open one east of Saskatoon, on the C. P. R., where we can begin with four stations. We will also have to send a man north of Lake Manitoba. That is, six new fields must be opened at once if we would give anything like adequate supply in Saskatchewan. Also at Bladworth, north of Davidson, on the Prince Albert road, we shall have to open a field. A great many settlers are going in, and much pioneer work requires to be done.

I assisted in the opening of the Saskatoon church last Sunday, and although the weather was very unfavorable, and the building holds five hundred, it was full to the doors at the evening service.

I am sorry the funds are not coming in as abundantly as they did last year. The work is growing, and we shall add, as nearly as I can estimate at present, thirty missions to our list."

Dr. Carmichael also refers to the work among the Galicians and Doukhobors, which is exceedingly encouraging. We not only have four of our own ministers engaged directly in this work, consecrating their lives to it living among the people and acquiring their language, but we have providentially secured the services of a graduate of St. Petersburg University, an earnest christian man, who is supervising the education of a number of Galicians and Doukhobors, who have in view christian work in connection with our church. A Galician class under this gentleman was opened in Manitoba College last week with ten students, all of whom have in view the ministry or christian work in connection with us. We have a large number of Colporteurs employed among these foreign settlers and have been able to secure a considerable quantity of Rumanian Testaments for distribution among the people. We have also had prepared and printed a Catechism and a number of hymns in their language. All this has entailed heavy expenditure upon our funds, but there was no alternative. In the Providence of God the way was opened up for reaching these strangers that have settled in our midst. "Necessity was laid upon us," and we felt that we must embrace the opportunity.

The Church year ends on Monday, 29th February, and the Home Mission Committee meets the following week. It is earnestly hoped that the state of the fund may be such as will justify the Committee in continuing to prosecute the work with greater vigor than ever, not only among the foreign population, but in opening up some forty or fifty new fields that are ready for the missionaries of our church. Last year we had nearly two hundred congregations and individual friends who were supporting missionaries in special fields in the west, at an expense of \$25. each. There never was a time when we stood more in need of co-operation and practical help. Are there not, throughout the church, many who,

during the next fortnight will indicate their interest and sympathy, so that when the Committee meets on the 8th of March they may be able to take advantage of every new opening and respond to every appeal for missionaries in the rapidly growing settlements in the west.

Rev. Dr. Wilkie's Committee.

The F. M. C. having failed to find a place for Dr. Wilkie in the Indore Missions or anywhere else under our church; and his friends not being prepared to accept as a satisfactory settlement of his case that he should be turned over to some other missionary or literary society, met in Toronto on the 4th inst, and arranged and organized for the purpose of sending the doctor back to Central India where his knowledge of the language, his experience in the work as well as his deep interest in missions can be utilized. The following is a brief report of the proceedings:

Moved by Dr. Stonehouse and seconded by Mr. John Watt, "That the report of the committee appointed to correspond with the Foreign mission committee be received and adopted. The meeting also expresses approval of the printed document setting out the reasons for the establishment of the proposed new mission in India and hereby proceeds to organize."—Carried.

Moved by Dr. Parsons and seconded by Mr. Watt, "That the following be the committee with power to add to their number.

President, J. K. Macdonald, Esq.
Vice-Presidents, His Honor Lieutenant Governor W. M. Murray Clark, His Honor Judge Winchester, Rev. D. D. McLeod, D. D. Walter Paul, Esq., Montreal; Rev. A. Logan Geggie.

Secretary, Dr. Stonehouse; treasurer, Dr. James Bain; Executive—H. C. Irwin, Esq., K. C., Weston, Rev. D. H. M. Parsons, Rev. Neil McLeod, Thos. Casswell, Esq., Rev. J. B. Hamilton, Rev. Jas. Argo, Rev. J. W. Bell, Dr. Bryans, John Watt.

Moved by Dr. Stonehouse, and seconded by Rev. R. Leask "That this meeting asks the Moderator of the Commission of Assembly to call the Commission together at the earliest possible date for the purpose of considering the question of opening a new mission in India for Dr. Wilkie, the friends of Dr. Wilkie providing the first cost and with a view of retaining that new mission in the church—carried unanimously.

The following were then appointed to represent this meeting before the Commission and Assembly: J. K. Macdonald Esq.; Lieut. Gov. W. Morrison Clark; Dr. Parsons; John Penman Esq.; Judge Winchester; Rev. A. L. Geggie and Dr. James Bain.

In the death of Mr. J. B. McIvor, for many years treasurer of Queen's University, that institution loses a good friend and Kingston a respected citizen. His estate valued at \$20,000 is bequeathed to Queen's; the income, however to go to his sister during her life-time.

Friendship cannot be permanent unless it becomes spiritual. There must be fellowship in the deepest things of the soul, community in the highest thoughts, sympathy with the best endeavors—Friendship, Hugh Black

It is not always wise to speak the things that are true. It is safer to dismiss the audience before crying "fire!" than after it.

The Quiet Hour.

Jesus and the Sabbath.

S.S. LESSON—Matt. 12: 1-13. February 21, 1904.

GOLDEN TEXT—Is it lawful to do well on the Sabbath days.—Matt. 12: 12.

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

Were an hungered, v. 1. All activity springs from some felt want. The mere presence of a desire in one's life is not in itself a sin. It is the task of conscience and reason to mortify evil desires and to gratify legitimate ones. Jesus teaches us that hunger is perfectly natural, and therefore, that it is quite right to take the needful steps to appease it on the Sabbath. God's demands of men are reasonable and merciful.

When the Pharisees saw it, v. 2. On one occasion when the famous Duncan Matheson visited a parish in Scotland, he asked a lad, "Are there any Christians here?" "I never heard of 'ny," replied the boy. "Are there any hypocrites then?" "Oo ay, there's ane in yonder cottage." Matheson knocked and asked the woman that responded, "Will you receive a disciple in the name of a disciple?" Her face beamed with a glad smile. He knew she was no hypocrite and that the world's judgment is not to be relied upon. Obedience to God's laws is not Pharisaism. True Christians have often been cruelly slandered by the term. Where there is a mean-spirited, selfish, carping man, who

"Compounds for sins he is inclined to,
By damning those he has no mind to,"

there is your Pharisee.

What David did, v. 3. The power of precedent is enormous for good or ill. All new activities should be carefully scrutinized before permitted; as, once allowed, they will be quoted to justify future action. And all good men should set a close guard upon their actions. Even a single divergence from the path of right may lead many astray.

The priests in the temple, . . . are blameless, v. 5. The Fourth Commandment permits of works of necessity and mercy. Christ suffers His disciples to satisfy the wants of the body; for this is such a work. The claims of the soul are not less urgent; therefore, on the Sabbath the priest ministered at the altar, the minister officiated in the pulpit, the teacher, if need be, travels far to the Sabbath School. But these exceptions are no excuse for the running of trains, the operation of machinery, or for holiday excursions, which are neither merciful nor necessary, and which sacrifice the needed rest of thousands to the pleasures and avarice of the favored few.

I will have mercy, and not sacrifice, v. 7. This is the key-note to all God's laws. The regulations that would not permit a woman to wear a ribbon, nor a man to use a false tooth on the Sabbath, because these were burdens, were a travesty of the divine government. The law that would force the disciples to go hungry rather than rub a few grains in their hands, was absurdly cruel. So also is the operation of great industries that have robbed the laboring man of his rest and peace of heart. God will have mercy, and not the sacrifice of the highest interests of the working classes.

The Son of man is Lord even of the Sabbath day, v. 8. The spirit that is to decide what we shall do or not do, is the Sabbath spirit of our Lord, ever ready to heal, to

help, to teach, to bless, but never to impose a burden upon another. By possessing such a spirit we make the Son of man Lord of the Sabbath. The Pharisees forged letters to bind men; Christ came to set them free.

One sheep, v. 11. Garibaldi was known in his farming days to hunt all night for a single lost lamb, not because of its monetary value, but because he could not help thinking about the poor little bleating creature lost in the darkness and the storm. He was a true shepherd. What a thought, that God's heart so yearns for every wandering and wayward one! Such divine love brooks no regulations that limit it, but lays down the rule for the Christian life.

It fell into a pit on the Sabbath day, v. 11. Suppose that, on our way to public worship some Sabbath morning, we should see a man trying to get his ox out of a pit into which it had fallen. It might be our duty to help in the rescue of the poor beast, even though so doing should prevent our going to church. But suppose that Sabbath after Sabbath, we should be asked to aid in getting the ox out of the same pit. We would then be justified in saying to the owner that he would get no more help from us, that he must tie up the ox or fill up the pit. No one has the right to expect that, on the plea of humanity, we shall do unnecessary work.

A Cure for Spiritual Poverty.

The poverty of modern Christian life will never be cured until a far greater earnestness is put into the hard and happy work of praying.

It is instructive to read in the life of Frederick Maurice how he would often be engaged in prayer all the night through; and if everything were known, it would be found that all Christians who have made a deep mark have sought and found the Lord in like manner.

To live in the atmosphere of prayer is to live in the atmosphere of miracle, in the atmosphere of the New Testament; and it is in this way, and in this way only, that faith in the divine manifestation is kept alive and burning.

When the strength, the joy, the peace, and the power of the Christian Church are unimpaired, it is because her ministers and her people are proving that through Christ we have access in one Spirit to the Father, and confessing that Jesus is Lord in the Holy Ghost. Then there is no complaint of failures to attend Christian worship.

There is a longing even on the part of those outside to touch the hands of those who have walked with the Most High. The brethren are able to speak to one another of what the Lord has delivered unto them, of their comprehension of the supernatural revelation. They shine with the divine splendor which fills each star, one star differing from another in glory. The Holy Ghost comes upon them, and the power of the Highest overshadows them.

So, confessing with their mouths the Lord Jesus, and believing in their hearts that God has raised Him from the dead, they are saved.—British Weekly.

Begin To-Day.

Is there nothing which Christ as your Friend, your Lord, your Saviour, wants you to do which you are leaving undone to-day?

Do you doubt one instant, with His high and deep love for your soul, that He wants you to pray? And do you pray? Do you doubt one instant that it is His will that you should honor and help and bless all men about you who are His brethren? Are you doing anything like that? Do you doubt one instant that His will is that you should make life serious and lofty? Do you one instant doubt that He wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that His command is for you openly to own Him and declare that you are His servant before all the world? And have you done it? These are the questions which make the whole matter clear. No, not in quiet lanes, nor in the bright temple courts, as once He spake, and not from blazing heavens, as men sometimes seem to expect—not so does Christ speak to us. And yet He speaks! I know what He—there is all His glory—He, here in my heart—wants me to do to-day, and I know that I am not mistaken in my knowledge. It is no guess of mine; it is His voice that tells me.—Phillips Brooks.

Consider the Chances.

BY REV. A. A. CAMERON.

"What are the chances for the average man being saved?"

This might be considered a strange question, but it was a most practical one. It was not uncommon to discuss man's chances of living to a certain age. Why, then, could they not discuss his chances for eternal life?

So far as human life was concerned God regarded the multitudes in danger. He had provided a Saviour. God regarded human soul as being sick unto death. Men were born with a nature that developed into love for sin and caused them to do things in their business, home and the world that proved sin had diseased their spirit. Sin was really a brain fever, a pneumonia, a heart disease, a spiritual indigestion.

God regarded man as spiritually asleep on the river of life. The currents of appetites, passions, evil companions and associations were constantly leading his frail boat on. While he was occupied with dreams the boat would drift faster and faster to the rocks.

Should they not answer the words, "How few there are that be saved," by the verse, "Awake thou that sleepest and call upon thy God!"

He wondered how many of those who died throughout Christendom entered in through the straight gate. How many of such had called in the Great Physician? But while many were thus perishing, provision had been made for the salvation of all. Sin was a fatal disease unless that physician was called in. But God had provided one. He could today heal all manner of sicknesses and diseases. If they were still in the grip of sin fever, whose fault was it but their own?

He wondered were the people of Ottawa seeking salvation, how many were striving to do right?

There were overtaxed business men in this city who loved their business more than their God. When Sunday came it brought little leisure to them and was a day for the reviewing of gains, or losses, the speculations of the week. God's house, God's Son did not concern such men. And such an one was a type of thousands in Ottawa. Such a man could be seen on Sunday in his slippers reading the papers, not worshipping in God's house, receiving his friends and talking over politics, business, the chances of a famous

horse winning the next race, but never his own chances of attaining eternal life. Such men lived this way for seven, fourteen, twenty-one years and their habits became confirmed. There was not one chance in a thousand for such a man.

Another typical man was a slave to appetite. Drink, morphine or gambling had mastered his spirit. The river boiled under his boat, as he drifted along. He was an alien to all that Christ had done for him. His chances were but one in a thousand also.

Then there was the skeptical class and the average gospel hearer who had been attending church for years and was not saved yet. Missing opportunities their hearts were daily getting harder.

But for all the door was open and the Master ready to welcome them.

It was well to remember also, that an hour would come when there would be no day of grace and when that same Master would sit at that door and say, "I know you not. Too late."

Hints for a Christian Home.

1. We may be quite sure that our will is likely to be crossed during the day, so let us prepare for it.
2. Every person in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. Look upon each member of the family as one for whom Christ died.
4. When inclined to give an angry answer, let us lift up the heart in prayer.
5. If, from sickness, pain, or infirmity, we feel irritable, let us keep a very strict watch over ourselves.
6. Observe when others are suffering, and drop a word of kindness.
7. Watch for little opportunities of pleasing, and put little annoyances out of the way.
8. Take a cheerful view of everything, and encourage hope.
9. Speak kindly to dependents and servants, and praise them when you can.—Christian Standard.

A Prayer.

Almighty God, how do they praise Thee who stand in the unclouded light and sing Thy name and do Thy service evermore? We wonder, but we cannot tell. We long sometimes to be of their number, even but for a moment, that we might return again and praise Thee on earth as they do in heaven. How sweet their song, how undivided their thought, how complete their loyalty! Yet may we be growing up toward all this by the grace of Thy Holy Spirit, becoming wiser, purer, tenderer, more like Thy elf at least in our love of holiness. Help us to grow in grace and in the knowledge of our Lord Jesus Christ. Save us from foolish and vain notions concerning Thyself. Deliver us from the power of superstition, lest we forget how really to pray, and how truly to worship the threefold Name. May we know Thee, as Father, King, Mighty One, yet tenderer than a mother, more patient than a nurse who serves for love.

Why was he (the man cured of the palsy) to take up the bed? Because, as some one has beautifully said, there is to be no provision made for a relapse. Oh, how many of us have made that provision in the past! Yea, we will get up, but we will have the bed ready for a relapse. So far as you are able, make it impossible, by the absolute eness of your surrender and consecration, ever to get back. Step clean out upon God.—G. Campbell Morgan.

Our Young People

Feb. 21. Using the Sabbath.

Some Bible Hints.

It was Christ's custom to go to church on Sunday (v. 21). And if any one could safely dispense with church-going, He could.

Every Christian should do some teaching on Sunday (v. 21). If he can find no one else who knows less than he, he can find some little child.

Sunday is a day for the casting out of unclean spirits (v. 23), and from ourselves as well as others, by much prayer and holy meditation.

Sunday is a day for tender ministrations (v. 31) to those sick in body and in soul—a day for health making.

Suggestive Thoughts.

Let it not be in vain that Sunday is named after the sun. Fill it full of sunshine.

You do not think of keeping Monday well without forethought; why not prepare to keep Sunday well?

Eternity is to be all Sunday. How are we getting ready for it?

A Few Illustrations.

If even a razor needs rest in order to do its best work, surely flesh and nerves do.

Those that do not observe Sunday have sealed down the safety-valves of their life engines.

We are apprentices to heaven. Is one day a week too much time to spend in our apprenticeship?

Climbing a mountain is one of the best ways of getting rid of petty worries. Sundays are the mountain-tops of the weeks.

To Think About.

Are my Sundays spent in a hap-hazard way?

Am I planning my Sundays to help others?

What am I doing to promote Sabbath reform?

A Cluster of Quotations.

To teach the soul its noble worth,
This rest from mortal toil is given;
Go, snatch the brief reprieve from earth,
And pass—a guest to heaven.—Bulwer.
Day of the Lord! A truce to earthly care!
Day of the Lord, as all our days should be.
—Longfellow.

One day with its searching light,
One day—for the clearer sight,
One day—for God and the right.
—C. L. Thompson, D. D.

A profitable Sabbath is one in which Biblical results are put into one's life.—C. E. Work, D. D.

How about the Older Members?

Ours is the *Young People's Society* of Christian Endeavor. What shall we do with the older members?

Many societies are injured by them. They talk too long in the meetings, and they talk too well. They monopolize the committee-work and the offices. They discourage the beginners with their proficiency. They are needed in the church, and should graduate from the society and prove the value of their training.

On the other hand, many societies need them, and could not do without them. The small societies. The young societies. The discouraged societies.

What is the solution? That the older members should remain in the society until they have trained their successors, and made themselves unnecessary. That they should do as little as possible in the society, and

get the younger members to do as much as possible. That they should gradually efface themselves. The solution of the problem is largely in their own hands.

That, on the other hand, they should always retain a vital connection with the society, as honorary members, ready to give aid and advice when necessary, and keeping a watchful eye on the society's well-being.

One or two honorary members' meetings of the society should be held every year, and one honorary member's social, for the sake of perpetuating this bond.

Sparks From Other Anvils.

Morning Star: Both parents and children should be, if possible, every Sabbath in their pew during the hour of worship. Those Christian parents who require their children to attend the Sunday school and excuse them from the public service are unconsciously training up a generation of non-churchgoers.

New York Observer: "We should thank the Lord even for obstacles. Divine grace is competent to convert a hindrance into a help." This is the statement of a common experience. Epictetus said: "Difficulties are things that show what men are." Paul said: "We glory in tribulations also, knowing that tribulation worketh patience," etc.

Religious Telescope: Doubts are one thing; convictions another. Dr. G. Campbell Morgan, in addressing a preachers' meeting in Chicago, draws the line on these as follows: "Of course, you have your 'doubts.' Who has not? But whoever heard of a man's being saved from his sin by the preacher's doubts? What the lost need is your convictions. No man but a fool is fully assured upon all questions; but every man, except a fool, is settled on some. Preach those on which you have reached solid ground."

United Presbyterian: The thinker is a traveler, an explorer, a discoverer. New constellations find their way to his telescope, new secrets are uncovered by his lever, new combinations fall into line at his suggestion. To him the world is full of revelations. God seems to have taken him into his confidence and shown him things that other men never dreamed of. The thinker walks on stars and around him are un-mapped galaxies and abysses of light. He stands on the frontier of the Infinite and when he calls back to his fellowmen they cannot understand him. There are profound minds that live in worlds as remote from ours as the stars of Orion are distant from fox fire in the forest.

Daily Readings.

- Mon., Feb. 15.—Its origin. Gen. 2: 1-3
- Tues., Feb. 16.—Its commandment. Deut. 5: 12-15
- Wed., Feb. 17.—A covenant. Ex. 31: 13-17
- Thurs., Feb. 18.—A holy rest. Lev. 23: 1-3
- Fri., Feb. 19.—Brings blessings. Isa. 56: 1-7
- Sat., Feb. 20.—Used for others. Luke 6: 6-10
- Sun., Feb. 21.—Topic—Some good ways of using the Sabbath. Mark 2: 27-34

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Ottawa, Wednesday, Feb. 10, 1904.

Nova Scotia has a population of about 500,000 and shows a school attendance of 98,768 pupils. The expenditure on education for last year was \$934,458—\$263,000 being paid from the provincial treasury, \$121,000 by the municipalities and \$52,350 by the schools sections. Nova Scotia's educational expenditure is getting close on to the million dollars or \$2 per head of the population. This is a very creditable showing—worthy of a province which has given so many clever men to the public and higher professional life of Canada during the past century; and still they come.

Russia and Japan would each like to absorb, or at least control, Korea. Rev. Dr. Arthur Judson Brown in the Chicago Interior, says Japan is more modern in spirit than Russia. In spite of her national pride and jealousy, she gives large liberty to foreigners. Her traders are tricky, but her laws are just and they are fairly administered in relation to Europeans and Americans residing in the Empire. A Japanized Korea would probably be open to the world; a Russianized Korea would almost certainly be made a Muscovite preserve to which outsiders would be admitted only on rigid restrictions.

The proceedings of the thirty-first annual meeting of the Dominion Bank furnish pleasant reading for the shareholders of that well managed institution. The statement presented is only for eight months or up till 31st December, 1903. The profits for that period, after deducting charges of management, etc., and making ample provisions for bad and doubtful debts, amounted to the handsome sum of \$321,073.86. The balance of profit and loss carried forward amounts to \$474,922.63; and the Reserve Fund now totals around \$3,000,000.00. The old board of directors was re-elected.

A NOBLE CENTENARY.

On the 7th of March 1804 the British and Foreign Bible Society was born. During the one hundred years of its history it has printed 180,000,000 copies or portions of Scripture, in something like 370 varying languages or dialects. This is a magnificent record; yet the work is by no means complete, it being estimated there are still over 500,000,000 persons in the world who have never read any part of either Old or New Testament, because no translations have been made. These needed translations are being rapidly overtaken; and before the 20th century is old other immense strides will have been taken.

The British and Foreign Bible Society, with which Bible Society work in Canada is affiliated, has served a useful incidental purpose as a rallying point among Protestant denominations, apart from the money it has sent to the parent body.

As to the merits of the present request, that Canada should make a good contribution towards the special centenary thank-offering fund of 250,000 guineas at which the central organization in England is aiming, there can be no question. We know of no religious organization in the world more deserving. To circulate the Word of God everywhere is a work than which none can well be superior. It is interesting to observe how Russia, retrogressive and despotic in so many respects, gives every facility for the circulation of various Russian translations of the Scriptures prepared by the British and Foreign Bible Society.

Perhaps the paramount claim of this now illustrious Society is the fact that without its aid in translating the Scriptures, all modern missionary work would be practically impossible. When this momentous fact is received in its full significance, the reasonableness of making the noble centenary, next month, by special sermons and contributions throughout the whole of Protestant Christendom, will be apparent. There should be no omission in any quarter of the globe to show good will to the great organization which issues 2,000,000 copies of Scripture every working hour of the year.

The interesting column of reminiscences, by Rev. Dr. Gray, are taken from the well conducted local paper The Packet. We could wish that Dr. Gray would make frequent contributions to the press of his recollections of a long and useful life. They would be helpful to the future historians of Church and country.

Japan having withdrawn her representative from the Russian capital, has promptly proceeded to hostilities. What the outcome may be it is impossible to predict. The daily papers will keep our readers informed of what transpires from day to day. And it is probable the making of history will go on rapidly during the next few weeks. Let us hope no other nation may be involved in the war just commenced between the little island nation and the Russian Bear.

CHRISTIAN FAITH AND SCIENCE. *

Professor Rice has written a work which will appeal not only to those who must answer for themselves the great questions as to the relation of religion and modern science, but to those who must set forth to others their true relations.

The book aims to show the faith born in an unscientific age, nevertheless able to adapt itself to the very different environment of a scientific age. The history is traced of those scientific discoveries which have resulted in the development of the three characteristic ideas of modern science; the extension of the universe in space, its extension in time, and its unity. The conservation of energy and the evolution of life are among the topics discussed. The modification of Christian doctrine consequent upon the discoveries is noted.

In his preface the author says: I have hoped that this book may help some young men and women reared in Christian homes and still cherishing the religious life which grew up around the associations of their childhood, to feel a stronger confidence that the old heritage of Christian faith need not be lost, in gaining the new treasures of science whose acquisition is the joy of their student days.

In starting out our author asks, "Can the faith which first breathed in the unscientific atmosphere of the first century survive in the scientific atmosphere of the twentieth century?"

And then he goes on to tell how faith survives in an age of science.

The question which we have asked is one which thoughtful men are bound to ask. However tender and sacred the memories with which Christian faith is associated, intellectual honesty forbids the student to retain that faith, unless he can find satisfactory reasons for it. Hence each generation must have its own apologist: If Christianity is to be the faith of the ages, its evidences must be capable of being so presented as to establish a probability of its truth for each age. But men who are not students of science and philosophy behold a practical reconciliation of scientific and religious thought working itself out in the life of mankind. The close of the nineteenth century was marked by the acceptance of the theories of conservation of energy and organic evolution not as esoteric doctrines of scientific men, but as the popular belief of the masses. Yet it is equally certain that the close of the nineteenth century was marked by a decided movement in the world of thought towards the revival and strengthening of theistic and Christian faith. The generation in which we live—the generation which has accepted the doctrines of modern science—is more strongly influenced by the teachings of Christianity than any previous generation. Never has there been a time when the professed believers in Christianity were so numerous, or when the individual and the social life of mankind was so largely controlled by the spirit of Christianity, and multitudes of men and women find that the acceptance of scientific teachings in no wise disturbs their personal religious life. As men practically ceased to feel

* CHRISTIAN FAITH IN AN AGE OF SCIENCE: by William North Rice, LL.D., Toronto: William Briggs. Price \$1.50 net.

their Christian faith disturbed by the Copernican astronomy and by the geological doctrine of the antiquity of the earth so men are practically ceasing, whether logically or illogically, to feel their Christian faith disturbed by the scientific discoveries which marked the middle of the nineteenth century."

The book, which is handsomely illustrated and well printed, is published in the United States by A. C. Armstrong & Co. and in Canada by William Briggs.

ENGLISH EDUCATION ACT.

It is widely conceded the recent English education act will have to be repealed, mainly through the passive resistance of the non-Episcopal denominations. When Independents and Methodists, and Presbyterians and Baptists declined to pay taxes levied for the advantage of one denomination preferring to let their furniture be sold at public auction, their passive self-denial set in motion influences of sympathy and indignation which are proving too powerful to be withstood. There may be lessons here for Canada. Where a cause is clearly right, and where Christian forces choose to unite, and especially where willingness to make personal sacrifice is shown, much might be done, as in the case of the education act in England.

CHINA OF THE FUTURE.

The trouble between Japan and Russia would have much to do with the future of China; and the play of influences will tend in time to open China to every "Western" wind that blows. Great Britain and the United States have no idea of being kept out of their fair share of Chinese trade. As a recent writer puts it, a stable, enlightened, progressive government may become a commercial necessity, a world necessity for the sake of successful trade. "European and American ideals have been sifting like fine flour into the crevices of Chinese life." In these days, events move rapidly; modern communications and modern inventions enable them to move rapidly. Twenty years hence every dialect and every section of China may be as accessible to the gospel as any part of Great Britain or the United States.

There were political personalities in other days with which we in Canada have little to compare. In January, 1836, as we see in the latest Life of Disraeli, that statesman wrote a series of letters to *The Times*, and delivered a number of speeches against O'Connell, in which he says O'Connell's lucubrations "are not the result of any intellectual exertions but merely of a muscular motion." He speaks of his antagonist as "an obscure animal." An editor who has fallen foul of him he says he has had (metaphorically) "to inflict sundry kicks on the baser part of his base body," and to "make him eat dirt, and his own words, fouler than any filth," etc. O'Connell, speaking of Disraeli, says: "He possesses just the qualities of the impatient thief who died upon the Cross, whose name I verily believe, must have been Disraeli."

STATE OF FUNDS AS AT 8th FEB 1904.

The following statement shows the receipts to 8th February 1903 and 1904. In the last column, the amount still required this month to end the year free from debt, is given.

	1903	1904	Still required
Home Missions	\$75,726.74	\$65,576.37	\$10,150.37
Augmentation	13,977.11	11,224.99	2,752.12
Foreign Missions	38,157.98	36,131.10	2,026.88
French Evangelization	13,951.96	11,276.82	2,675.14
Pointe Aux Trembles	6,676.95	5,941.00	6,035.00
Mrs. W. H. & Mrs. F. Fund	6,712.43	5,132.98	9,867.92
Aged & Infirm Min. Fund	5,439.00	5,122.95	3,907.05
Assembly Fund	2,541.90	2,308.55	5,200.45
Knox College	3,973.80	2,407.75	9,559.25
Queen's College	1,234.65	1,234.88	2,343.12
Montreal College	1,685.74	1,431.00	3,468.94
Manitoba College	2,458.61	2,000.14	599.56

The receipts during the past week have been very disappointing, and, in the case of every fund with one exception, are very greatly behind the receipts of the corresponding date a year ago. Especially is this true of the Home Mission Fund, the receipts for which are upwards of \$10,000 less than on the 8th February 1903. I account for this, to some extent, to the blocking up of the roads in many sections of the country. Unfortunately there are a large number of sessions that leave contributions for the schemes of the church to be taken up in the last month of the year, and the weather conditions this winter are very unfavorable.

In the case of the Home Mission Fund the greatly lessened receipts are owing to a large number of friends and congregations who last year contributed special amounts for the support of individual missionaries not doing so this year. There are about congregations that have not yet forwarded their contributions. It is hoped that every minister and session will take special steps with a view to having their contributions taken up within the next fortnight and forwarded before the year closes on Monday, the 29th inst. R. H. W.

Toronto, 8th Feb, 1904

The Herald and Presbyter recalls one of the notable features of D. L. Moody's preaching—the frequent emphasis he put upon the duty of restitution and reconciliation, and the many cases he had to deal with in which the required steps were taken. A defaulter, on hearing Mr. Moody put all he had left, \$95, in Mr. Moody's hands, met his employers, was forgiven, and both the man and his employers were blessed in yielding their hearts to God, while Mr. Moody prayed for them. Another man who had cheated the government out of \$1,500 sent his check to the United States Treasury, and then, having brought forth true repentance, found peace with God and an abundant salvation. Another man had set fire to his mother's house to get the insurance money to help her out of a pressing financial strait. Under Mr. Moody's appeals and advice he figured up the debt to the insurance company, with interest, paid it, and entered at once upon the joys of a Christian hope.

So far no confirmation has come of the statement made in a cablegram that Pope Pius X., contemplated re-igning his high office; but there may be something in it. Perhaps he finds the men who surround him too strong for him—he cannot carry out such a moderate and conciliatory policy as he desires.

Literary Notes.

BLACKWOOD'S EDINBURGH MAGAZINE for January opens with the first instalment of a new story by Katherine Cecil Thurston which promises to be very good. The Trader of Last Notch is also most interesting—one of the short stories for which Blackwood's is noted. Silk O' the Kine; a Tale of the Isles, is a story in verse by Alfred Noyes. Apart from fiction there are many good articles, including: A Nation at Play; the Peril of Games; Heraldry; Herbert Spencer; a Portrait, and Richard Cadden. Leonard Scott Publication Company, New York.

THE CONTEMPORARY REVIEW for January gives the leading place to an article by D. A. M. Fairbairn on Herbert Spencer. Alexander Ular's article, The Tibetan Puzzle, is forcible and to the point, and forms with Dr. Dillon's discussion of the subject in Foreign Affairs a rather full commentary on what cannot fail to be of interest to those who follow the movements of the great European powers. Other articles are: The Need for a Radical Party, The Taxation of Foreign Investments, and Dialect Plays in Italy. Leonard Scott Publication Co., New York.

The death of Herbert Spencer is the occasion of two articles in the current number of The Fortnightly Review—a character sketch by William Henry Hudson and Mr. Herbert Spencer and the Dangers of Specialism, by John Beattie Crozier. Alfred Stead discusses The Far Eastern Problem, and Alexander Kinloch The Bossiak and Russia's Social Unrest. Ibsen's Apprenticeship is an excellent review of the forces which have made the great dramatist. Other subjects of special interest are: The Congo Question, The Situation in Morocco, and The Secession of Panama. Leonard Scott Publication Company, New York.

A Pembroke contemporary comments as follows on the business-like methods of the chairman and secretary of a congregational meeting in that town: The importance of a good chairman and an efficient secretary at any meeting for the transaction of business was well illustrated at the annual meeting of Calvin church on Monday evening last. The Rev. Dr. Bayne was in the chair. Dr. Bayne is, at present, the Moderator of the Synod of Montreal and Ottawa and is in our judgment, the best presiding officer we have ever known, either in the church or out of it. The Secretary was Mr. S. E. Mitchell, Police Magistrate of Pembroke and for thirty-five years, clerk of the Renfrew County Council. Mr. Mitchell is acknowledged to be the best County Council Clerk in the Province. It is small wonder then that the business on Monday evening went with smoothness and despatch. Nothing was forgotten. There was not a hitch or a moment's delay. The crowd had confidence in the two men at the helm, and a great mass of business was transacted in the two hours of the meetings duration.

An American paper has seen a statement that two brothers in New Albany, Ind., have not failed to answer "present" at the roll call of the German Evangelical Sunday School for ten years. Are there any Sunday schools in Canada that can show such a record?

The Inglenook.

Bell's Story.

BY ANNA ROSS.

How Bell Learned to Love the Bible.

She started to keep a diary, no one knowing about it, till this thought spoiled it for her: "If I were to die and people were to find it, they might think I wrote it for effect." She had to give it up. But she missed her diary. It had become a sort of living companion to her, and as weeks flew by she found herself getting colder and colder and her Bible less and less a pleasure to her. In fact, she did not love her Bible, but read it chiefly because she knew she ought to do so. Worse still, she sometimes would let the whole day go by without reading it at all. This she knew to be a very wrong and foolish thing, and yet it seemed just as bad to pretend to read it when her heart was not in it. Bell was very fond of story-books when she could get them. She began to be afraid that it was the stories that were making the Bible a dull book to her, and she thought that faithfulness required that the stories should be given up. No one told her so, but the voice of God in her own conscience. This was a sore struggle, but what could she do? Every Christian she ever read of loved the Bible, and she did not; and how could she ever grow to be a Christian worth anything if she did not learn to love it? The story-books were given up—yes fairly given up. There was a breakdown or two at the beginning, but the stern voice within gave her no peace, for she knew she was running for the crown of life; and oh, how she did want "so to run as to obtain it!" Still, except for occasional bits of brightness, the Bible kept its old cold place.

The ups and downs are too many to tell, but there was a great deal of discouragement for several years. The first volume of Spurgeon's Sermons fell into her hands, and was read with great delight. One sermon, however, about the Bible and its ever deepening interest troubled her. It brought painfully home again how different she was from other Christians. God seemed far away from her, hiding his face. Her temper was often tried, and often failed to stand the trial, and betrayed her into words and ways that made her ashamed to lift up her face to her heavenly Father at prayer. Sometimes her only comfort was this thought: "After all God is not surprised at me; he knew exactly how bad I was going to be when he took me for his own." They were sometimes tears of bitter shame and sorrow that preceded and accompanied her evening prayers. Poor little Bell! If God was not surprised, she was, because she could not be the sort of Christian she had meant to be.

After learning of the work that was going on in Bell's heart, Mr. Matheson had begun an extra course of reading and prayer along with her and another member of the circle of a like mind. One day at the little noon-worship this verse was read: "Now the God of grace shall bruise Satan under your feet shortly." It was an assurance of victory from the Master of the field that came to the dispirited little soldier with a great comfort. It was help for the helpless from One that is mighty. Another time she was climbing over the fence that ran along the rear end of the orchard, on her way to do an errand at a neighbor's. Thinking sadly of her own

want of success, her culpable failures, these words came brightly into her heart: "Behold, the Lord's hand is not shortened, that it cannot save, neither his ear heavy, that it cannot hear."—"Then he is as strong to save me as he ever was to save anybody," thought Bell, "and he is as ready to save now as he ever was to save any time." The Scripture says that experience worketh hope, but experience had been working hopelessness in this case, and properly too. But now hope was beginning to turn in the right direction. Another passage that about this time gave her satisfying comfort was this in Hebrews thirteenth: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen." Almost every clause of this passage had something in it. Bell wanted to emphasize. Each either fitted a need or gave wing to a hope. Oh, how intimately God has made his word to fit into the inmost experience of the human soul! Blessed be his name for his written word!

But still the daily Bible-reading was a drag and not a cheer to Bell's spirit. Wearily she asked the question, "What shall I do?" Presently a thought came. Instead of reading the Bible, she would get it off by heart, and then at least her mind could not wander about as it did at the reading. This was a serious undertaking, for Bell was always slow at committing; but what was at stake! She commenced at Colossians, learning three verses every day, and keeping up carefully the back verses. One petition in the seventeenth of St. John's Gospel had interested her some time before: "Sanctify them through thy truth: thy word is truth." Along with her task, she used this verse as a prayer: "Sanctify me through thy truth: thy word is truth."

The first day's task gave her nothing special except a sort of quiet confidence that she was taking the right way. The second day brought nothing special either. But the last verse of the third day's work—that is, the ninth—had something in it that suited Bell. Paul, in praying for the Colossians, desires that they may be "filled with the knowledge of his will in all wisdom and spiritual understanding." "Don't I need this?" thought Bell; and she took it up for herself: "Lord, fill me with the knowledge of thy will in all wisdom and spiritual understanding."

But the fourth day's verses seemed to her happy heart made on purpose for her. Every word was just what she wanted. It was enough: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." To walk "worthy of the Lord" and "unto all pleasing" (that surely means pleasing others); "fruitful, not only a little fruitful"; "increasing" in that precious knowledge which seemed so hard to make any

progress in; and then the adequate power that was to do it all—"all might," "according to his glorious power"—that was a perfect climax to one who had begun to know something of her own powerlessness. Yet it did not stop there. The next clause went on exhibiting the very perfection of the home-religion she knew was the right sort of religion for her: "All patience and long-suffering with forbearance." These were the verses that fed her the most, though the thanksgiving of the twelfth verse was wonderfully sweet too. Other verses as she plodded on shone out upon her—not very many, but one here and there. And sweetly have some that were passed unnoticed then become lamps to her feet in the years that have followed. Truly there is no field that so rewards labor as the inexhaustible, inestimable word of God.

Dear young Christian, if there is one thing the "principalities and powers" against which you "wrestle" will try to do, it is to starve your new nature to death. They will tell all sorts of lies, and supply your deceitful heart with any number of excuses for the neglecting of the study of the word of God. Now, the new nature "lives" upon "every word that proceedeth out of the mouth of God." If they can by any means keep you from prayerful, appropriating study of the Bible, they will in a very little while make you, so far as your Christianity is concerned, to look and act and feel as if there were no life in you. As we regularly sit down to three meals in the day, and seldom plead that we are so busy that we have to neglect our daily food, so we need to feed regularly upon the word of God if we would "grow as the lily and cast forth our roots as Lebanon." For the sake of life and health, eat heartily, and for the sweetness of it. There is nothing else on earth can give such sweet, deep, satisfying peace and joy as one word of the Bible simply taken in. "Thy testimonies have I taken as an heritage for ever, for they are the rejoicing of mine heart."

Bell's Story, when completed will be ready in tract form. Single copies 5cts. or 35cts. per doz. prepaid. Apply to publisher, I. T. Pattison, 370 Bank St., or Mrs. Ross, Ottawa Ladies' College.

The Greatest Blunder of my Life.

Here are some "Blunders," written down by five hundred men, and to be found in the Crerar Library:

"The greatest blunder of my life was gambling."

"When I left my church and mother."

"My greatest blunder was when I first learned to smoke."

"When I left school before I was past the fourth grade."

"Did not stick to my trade."

"Was to fool away my time when I was at school."

"Not keeping my position, but grew slack in my work."

"Reading worthless books."

"Thinking that my boss could not do without me."

"Refused a steady position with a good firm."

"Would not hearken to the advice of older people."

"Not saving money when I was young."

"Beating some one out of money."

"Did not stick to anything."

"Careless about religious duties."

"Did not take care of my money."

"The greatest blunder of my life was not accepting Christ, and thereby avoiding many sorrows caused by serving Satan."—American Weekly.

The Boy With Patches.

"'N there was a new boy at school yesterday, 'n he had great patches on his knees; 'n when we choosed up, the boys didn't choose him, 'n his face got red—oh! as red as fire—'n he walked away, 'n stood lookin' off over the water at the ship."

Ted had been rattling on in this fashion for at least fifteen minutes, and mamma, who was reading up for her next club paper, hardly heard a word, but this last caught her attention, and she looked over the top of the book with a little start.

"Perhaps he was watching for his ship to come in," said she quietly.

If Ted could have seen the rest of her face, he would have done some thinking before he said any more.

"His ship! 'Tisn't likely a boy like him would have a ship; is it now? Course he can't help the patches, 'rhaps," said Ted, condescendingly; "but he oughtn't to come to a pay school with us. Harold Winston said it wasn't—suitable; and so did all the other boys. He ought to go to the public school, where the other patches are."

Mamma's eyebrows went up in a fashion that would have alarmed Ted, if he had happened to look at her; but he was stroking the spotless knees of his own velvet trousers.

"I used to know a boy who wore patches."

"You, Mamma?" cried Ted.

"Yes. I used to play with him every day. Patches and bare brown feet, and a hat without any brim."

"Was he a nice boy?" asked Ted doubtfully.

"I think, taking everything into consideration, he was the nicest boy I ever knew," said mamma, with an emphatic little nod. "And I ought to know, for I went to school with him for years."

"'N when the boys choosed up, did they leave him out?" asked Ted.

"Oh, dear me, no!" said mamma, decidedly. "They wouldn't for the world have done anything so impolite."

Ted looked blank for a moment. Then his face grew red—oh! as red as fire.

"His ship hadn't come in then," continued mamma; "but it has since. He owns a big factory now."

"What's his name?" sputtered Ted.

"John Hartley Livingston."

"Uncle John Livin'ston?"

Mamma nodded. "All boys who wear patches—and bare brown feet—don't become rich men; but I fear they are more apt to become something worth while than boys who wear—velvet suits, because they are used to hardships and dirt and disagreeable work to do."

"This is my best suit anyway," cried Ted, twisting in his chair. "I don't always wear velvet. You know I wore it 'cause it was Friday and speakin'-day."

Mamma went back to her book, and Ted stole away, and lay down on a fluffy white rug with his feet on the seat of the sofa—a favorite position of his when he wanted to think.

Monday night he came home greatly excited, and stood before his mother with his feet crossed.

"The boys choosed again, 'n I choosed the patched boy, 'n they wouldn't let him play; 'n we went off 'n played mumblety-peg by our two selves," he cried, the words fairly tumbling over each other. Then he uncrossed his feet, and swung the under one forward. There was a jagged hole in the knee of his trousers. "'N I want that patched," he cried, with a defiant ring in his

voice. "If you please, Mamma," he added, in gentler tones.

"Very well," said mamma soberly, but her mouth was smiling behind the book.

"The boys have all come 'round, Mamma," Ted announced, cheerfully, a week later. "Harold Winston came 'round today. He held out two days longer 'n any of the rest, 'n he did hate to give in; but he got tired of walkin' 'round all by himself"—Ex.

Little Lover.

He quickly climbs upon my knee,
Our baby boy, so dear to me;
"I love you all-the-world," says he,
"Darling Mother!"
Little Lover!

His eyes of brown with beauty shine,
His pretty arms my neck entwine,
He rubs his rosy cheek 'gainst mine,—
"Darling Mother!"
Little Lover!

Margaret Russell in Can. Baptist.

A Mammoth Found in Siberia.

Not long since a Cossack found a mammoth (an animal like the elephant) in Eastern Siberia, which the Russian government has had removed to the museum in St. Petersburg. Just how long ago this great beast lived in it is impossible to tell. It might have been 1,000 years, say the scientific men.

They suppose that he met his death by falling over a precipice. The accident probably occurred while he was reaching for herbage, on which he fed. Then his huge body sank into the mud and 'he winter set in with its ice and snow. Thus he remained in cold storage, until he was uncovered by the action of the elements. Grass was found in the mouth and undigested herbage in the stomach. The skeleton is nearly complete, and stands almost ten feet high. Most of the flesh is preserved. The skin is very thick and so protected that the animal could stand the utmost cold. Hair of an average length of seven inches covers the body, and under this is a coat of yellow wool from two to four inches thick.

The animal was kept frozen until it reached St. Petersburg, where scientific men are examining it, expecting thereby to learn much about its habits. The journey began October 23, the carcass being transported on a huge sled to the railroad. Thence it was shipped to St. Petersburg.

The Poet and the Pony,

There is no boy or girl, I should hope, who does not know of the great poet Alfred Tennyson, and who would not be glad to hear of his gentleness to animals. One day the poet arrived at Haslemere station, carrying a heavy packet of books. His own carriage was not to be seen, so he was glad to accept a lift home. Going up the steep hills to Blacktown, Tennyson, with his usual thoughtfulness for horses, suggested that two men and the books were too heavy a load for one small pony, and proposed that he and his friend should get out and walk. They therefore jumped down and walked for some distance in front of the trap, the little horse following. Suddenly, however, they found that the books were gone! They had dropped out on the way. The poet was asked to stand by the pony's head while his companion went back to look for them. They were not found for some time, and the pony, tired of waiting, grew very restless, **When his master came back, knowing that**

A Mother's Praise,

"From the time my baby was born," says Mrs. Robt. Price, of Combermere, Ont., "he was always sickly and costive until I began giving him Baby's Own Tablets. He is now well, strong and growing nicely, and I can hardly say how thankful I am for my baby's cure." In every home where there are young children this medicine should always be kept on hand. The troubles of little one come when least expected, and a dose of the Tablets promptly given may save a precious little life. Baby's Own Tablets cure all the minor ills of little ones, and an occasional dose will prevent sickness. They are guaranteed to contain no opiate or harmful drug. The Tablets are sold by all medicine dealers or sent postpaid at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

the little fellow had a great dislike to strangers, he asked how Tennyson had managed to keep him quiet. He was astonished to find that the poet had done this by holding his watch from time to time to the pony's ear, as you may sometimes see a mother do to amuse her baby.

Eighty-four young recruits were sent out to the missions of the Presbyterian church North during 1903, besides several men of experience who were reappointed after long detention in this country. The New Year opens with a total force of eight hundred and forty-seven missionaries. Of these, sixty-two have been adopted by individual churches since May 1.

Why Modify Milk,

For infant feeding in the uncertain ways of the novice when you can have always with you a supply of Borden's Eagle Brand Condensed Milk, a perfect cow's milk from herds of native breeds, the perfection of infant food? Use it for tea and coffee.

Irresolution is a fatal habit; it is not vicious in itself, but it leads to vice, creeping upon its victims with a fatality the penalty of which many a fine heart has paid at the scaffold. The idler, the spendthrift, the epicurean and the drunkard are amongst its victims.

A single leaf of an apple tree has 100,000 pores, and through every one of these water is constantly passing off into the surrounding atmosphere. Air has an enormous appetite for water, and the drier the atmosphere the more moisture it takes.

Though the exceptional strength of the **Canada Permanent Mortgage Corporation**, with a paid-up Capital only equalled by three of the largest of Canada's strong financial institutions, makes it a favorite with depositors of large sums, a Deposit Account may be opened with it.

That dollar, and every dollar added thereto, will bear interest at 3½ p.c. per annum compounded half-yearly.

The depositor of a dollar receives the same consideration, prompt attention as the depositor of thousands. Our Booklet "SAVING MONEY BY MAIL" will be sent free on receipt of your address. Send for it.

Ministers and Churches.

Toronto.

Toronto Presbytery has nominated Rev. Dr. Milligan, of Old St. Andrews, for moderator of the General Assembly.

At the recent meeting of Toronto Presbytery, on the resignation of Rev. G. R. Foskin, Mr. Wm. Selby, 41 Rose Avenue, Toronto, was appointed treasurer. Church treasurers and Ministers will note the change.

Encouraging reports were presented at annual meeting of Fern Avenue church. The session report showed that during the year 26 new members were enrolled, making a total membership of 172. The total revenue from all sources was \$1,483, the expenditure being about the same.

Mimico church on the 10th ult. celebrated the liquidation of the mortgage indebtedness. A combination of music, recitations, happy and besetting addresses, capped by a distribution of refreshments, formed a program which has doubtless impressed a lasting remembrance of the happy occasion. The congregation has since called a minister.

Mr. R. G. McKay, B.A., a second year theological student from Kintore, Oxford, won the gold medal of the Knox College Theological and Literary Society at the recent oratory contest. There were three other competitors—Mr. J. B. Paulin (who was second in the estimation of the judges), Mr. W. D. Lee and Mr. Gillies Eadie, B.A., and all of their efforts were exceedingly creditable to themselves and to the institution. Rev. Dr. Milligan presided.

There was a large attendance at the annual meeting of St. Giles' church, Oak street. The pastor, Rev. Robert Atkinson, presided. The various reports showed an increase in the membership of 59, bringing the total up to 370. During the year the congregation paid its way, and wiped out a deficit of \$600, brought forward from 1902. There is now no floating debt. The mortgage debt was reduced by \$200. The receipts for all purposes totalled \$4,585, of which \$260 was for missions.

The Dunn Avenue congregation has been celebrating the 25th anniversary of the organization of the church by a social gathering and public meeting. The pastor, Rev. A. Logan Gogkie, presided, and the opening exercises were conducted by Rev. Dr. Parsons. Rev. Dr. Abraham addressed the gathering on "Parkdale Presbyterian church 24 years ago," and Judge Winchester on "The church to-day." Rev. Dr. Abraham said the congregation was composed of 15 people in 1879, and met in a room 16x22, near the old toll-gate on Queen street west. There was a table in one end, half a dozen benches and a dozen chairs. The Sunday school had a membership of 17 scholars and teachers. Before six months elapsed, however, plans for a new church were prepared, and a new Sunday school was built. A tribute was paid to the late Rev. D. J. Macdonell, who helped in the organization of the congregation. Rev. Dr. Abraham had with him a record of the first families of Parkdale Presbyterian Church. His Honor Judge Winchester pointed out that he joined the church in 1887, when Rev. Dr. Mackay was pastor, and the present edifice was erected at a cost of \$35,000. Subsequently an organ was installed, and a Sunday school was erected. The cost of the Sunday school was about \$15,000. There is a debt of \$21,000 at the present time against the church. The membership is 1,026. There are 1,171 names on the roll of the Sunday school.

Ottawa.

At the annual meeting of the Young People's Society of Erskine church the following officers were elected: President, Mr. John Leyden; first vice-president, Mr. Geo. H. Rice; second vice-president, Miss M. Pattison; Miss Annie Bennett; secretary, Miss B. Lillio; treasurer, Mr. Gordon Watt; organist, Miss Bessie Bonnell.

Mr. J. G. Pelton, formerly of Kemptville, has moved to Ottawa, having been appointed manager of the New York Life Insurance Co. for the Ottawa district. In Kemptville he was most popular, and on the eve of his departure he was presented with a dressing case by the Sunday school of St. Paul's church.

The Free Press of the 8th gives an extended notice of the visit of Rev. R. E. Knowles, of Knox church, Galt, to his former charge in this

city. "His popularity among his old parishioners was attested by the crowds that flocked to hear the message from his eloquent lips. At the evening service it was necessary to improvise seats in the aisles, and in the morning there was not an empty pew in the church. As an orator, Mr. Knowles has few equals in the pulpits of Canada. To a commanding appearance and a magnetic personality, he adds a gentleness of manner and that persuasive eloquence upon which the charm of his oratory seems to hang." The congregation to which he ministers is one of the largest in Canada, having a membership of over 11,000.

Editorial reference is elsewhere made to the British and Foreign Bible Society, and to its proposed centenary celebration. The local auxiliary at the capital aims to raise a sum of at least \$5,000 in aid of the centenary fund, and it is thought that the matter is one which might be brought prominently before the notice of church Sabbath schools, guilds and young people's societies, as has been done in Toronto and cities of the United Kingdom. It is understood the Ottawa auxiliary intends to make a strong effort to reach and even surpass the \$5,000 figure, and it is needless to say its members cherish the hope that the pastors of Ottawa and vicinity, and all church workers will co-operate with them in the furtherance of this great and noble cause. Contributions to the Ottawa auxiliary may be handed or transmitted to the following gentlemen: Mr. James Gibson, treasurer, 72 Albert street; Mr. James Hope, 49 Sparks street; or to Rev. John Wood, 155 Maria street, Ottawa.

Eastern Ontario.

Rev. Wm. Cooper, Port Perry, has been elected moderator of Whithy Presbytery.

The next regular meeting of Whithy Presbytery will be held at Whithy on 19th April next.

Rev. Mr. McClellan, of Toronto, conducted services at Athens and Toledo last Sunday.

Rev. Mr. Lochesd, formerly of North Gower, occupied the pulpit at Carp on Sunday.

Rev. A. McIntyre, of Cumberland, has been preaching at Finch and Cryslar.

The Brockville Presbytery is appointed to meet at Kemptville on the 22nd Feb., at 5 p. m.

Rev. Orr Bennet, of Almonte, has been lecturing in Melville church, Eganville, on "A Walk in Rome."

Rev. Dr. Moore, of Ottawa, preached the pulpits vacant at Carp and Kimbun by appointment of Presbytery.

Rev. M. H. Wilson of Micksburg and Scotland, has been presented with a purse of \$100 by his congregation, with which to buy a new horse.

The nineteenth annual meeting of the Brockville Presbyterial Society will be held in St. Paul's church, Kemptville, on Monday and Tuesday, Feb. 22nd and 23rd. A large attendance is expected, and as in former years, a good programme will be submitted.

At the S. S. anniversary of the First church, Brockville, Mr. John Connolly, I. P. S., presided. About two hundred children were present. Vocal and instrumental music, recitations, etc. made up an attractive programme. Prizes were presented for attendance respecting the Shorter Catechism, etc. Handsome Bibles were presented Misses Kathleen Montgomery and Clara Hardendorff for having repeated the Shorter Catechism in its entirety.

Much to the regret of his congregation Rev. A. C. Bryan, Westport, has announced his intention of removing to the Northwest in the spring, so Knox church must look for a new pastor. The management will install a new furnace in the church next week.

Rev. H. Taylor, of Lochwinnoch, conducted the anniversary services in Cedar Hill church on Sunday week last preaching to good congregations. There were quite a number from St. Andrew's congregation, Pakenham, at the morning service. Rev. R. Young exchanged pulpits with Mr. Taylor, Mr. Young taking Mr. Taylor's anniversary services at Stewartville. He remained there for the Monday evening social, at which he gave an address.

At the annual meeting of the Ladies' association of St. John's church, Cornwall, there was a large attendance, and the association is in a flourishing condition. The following officers were elected for the ensuing year:—Mrs. C. H. Cline, president; Mrs. J. G. Harkness, 1st. vice-president; Mrs. P. N. Tait, Mille Roches, and vice-president; Mrs. J. A. C. Cameron, secretary; Mrs. Robt. Flanagan, treasurer.

Mr. Collin Cameron, of Ingois, whose death occurred on the 6th Jan, made the following bequests: To the Presbyterian Home Missions in Manitoba, \$500; to the Presbyterian Home Missions in British Columbia \$500; to the Mackay Formosa Missions, Japan, \$500, and to Rev. Fraser Campbell, Indian Mission, \$500.

At a recent annual meeting of Knox church, Canington, a very appreciative address was presented to Rev. D. M. Martin, with the intimation that a very substantial increase to his stipend is made this year; all of which goes to show the gratifying relations which exist between pastor and people.

In the interests of the proper observance of Sabbath, Rev. J. G. Sharrer, Dominion Secretary of the Lord's Day Alliance delivered a most instructive and telling lecture in MacLaren Hall, Alexandria, Rev. D. MacLaren presiding. The following officers were appointed for the local branch: President, H. Munro; Vice-President, P. A. Ferguson; Secretary-Treasurer, Rev. D. MacLaren; Committee, Messrs. J. A. McKee, John Mcintosh, Miss B. Simpson, Mrs. I. B. O'rom and Mrs. P. Leslie.

The remit on the enlargement of the Powers of Synod was considered by Whithy Presbytery and it was agreed that the first recommendation be not approved and that the second, third and fourth be approved. In the remit re minimum salary it was agreed that it is inadvisable to raise the minimum. The following recommendations in connection with Queen's University were approved: 1st that the connection between Queen's University and the Presbyterian church in Canada be maintained; 2nd that the General Assembly appoint one third of trustees; 3rd that the University be commended to the liberality of the Presbyterians of Canada.

St. John's church, Brockville, has had another prosperous year. The additions to the membership was 37. Seven deaths had taken place in the congregation and the pastor had administered the sacrament of baptism to 22 children. The ordinary revenue from pew rents was over \$2,200, while \$1,000 had been paid on the debt fund during the year. The total revenue from all sources was over \$4,100. Of this \$455 was given for missionary and benevolent schemes. The Sabbath school had on the roll 201; average attendance, 151. Collections for the year was \$216.

The reports of the different societies presented to the annual meeting of Knox church, Cornwall, all showed prosperity and success during 1903. The three retiring members of the board of management were re-elected, viz. Messrs. A. McNaughton, I. P. S., M. Herminston and J. B. Atchison. It was decided to overhaul the furnace and increase the heating capacity, and to place more modern burners on the gas jets. Votes of thanks were passed to the choir and leader, Mr. J. P. Watson; to the organist of the church and Sunday School, the ushers, and the various societies for their assistance in the work of the church during the year.

On the 3rd instant Rev. Donald Stewart, son of the Rev. D. Stewart, of Laquerre, was inducted into the pastoral charge of Morwood. The Moderator, Rev. John Chisholm, of Kemptville, presided and inducted; Rev. Mr. Macdonald, of Mountain, conducted divine service; the charge to the minister was delivered by Rev. Mr. Russell, of Chesterville; and the people were addressed by Rev. H. Carmichael, of Dunbar. A bright future lies before this congregation. The people are to be congratulated upon their happy choice of a pastor and speedy settlement.

The Almonte Gazette of a recent date contained the following: "Died—At the Grampian Sanitarium Kingussie, Inverness-shire, Scotland, on January 3, at 10 35 a.m., Rev. George Cowan MacLean, late pastor of St. John's church, Almonte, Ont., Canada." Such was the brief announcement received from Rev. Mr. MacLean's father in Scotland, of an occurrence which will cause sadness in the hearts of those who had come to know Rev. Mr. MacLean during his brief pastorate in St. John's church here. He was a preacher of considerable power and great attractiveness, and was possessed of a sympathetic nature and a disposition which won for him many friends in Almonte, who will sincerely regret that his life which seemed so full of promise should be so soon ended.

A pleasant and harmonious meeting was that of Melville church, Eganville, with Rev. Mr. Rattary in the choir. All the reports presented were of an encouraging nature. The pastor gave a detailed statement of how the money collected

for the congregation and the different church societies were being divided for the benevolent purposes; and also presented his Session and membership report, giving the number of baptisms, marriages and deaths he officiated at during the year. Messrs. W. R. McKenzie, B. A. Matheson, Chas. Welk, Jos. Grant, with the secretary-treasurer, Geo. Reeves, were appointed the Board of Managers for the current year. The Trustees of the church were re-elected, namely, Messrs. Chas. Reid, W. R. McKenzie, D. Moore, J. D. McRae and W. H. Byers.

The annual meeting of the officers and teachers of Knox Church Sunday School was held at the residence of Dr. Alguire, Cornwall. There was a large attendance. Among the business transacted was a decision to support a famine orphan in Central India from the children's funds of the Sunday School and to make an addition to the library. A number of new teachers were also appointed and the school underwent a grading system. There are 29 officers and teachers on the roll, and 254 scholars. The amount contributed during the year was \$312.36. The school has a class of six Chinese, who contributed \$17.55. The following officers were re-elected for 1924: Superintendent, P. E. Campbell; Secretary, Wm. Dingswall; Treasurer, J. B. Atchison; Librarian, Wm. Comrie; Organist, Miss Bonnie. Votes of thanks were tendered Mr. Webb for leading the singing and Miss Binnie for her services as organist. At the close of the business refreshments were served by Mrs. Alguire.

The following resolution was adopted by the Presbytery of Glengarry at its last regular meeting: "On the occasion of the retiring of Rev. Neil MacNish, M. A., L.L.D., from the active work of the ministry, the members of the Presbytery of Glengarry desire to place on record their appreciation of the high character of the man and the great value of the services rendered during his long, devoted and scholarly pastorate in the congregation of St. John's church, Cornwall. Beginning his ministry there some 35 years ago, in the prime of early manhood, he brought to the discharge of his life work, abilities of a high order, rare scholarship, a kind and genial disposition and a deeply reverent spirit. With these high qualifications he has steadily devoted himself to the work to which he was called, and it is most gratifying to the Presbytery to recall the success attending his ministry and affectionate regard of his congregation. In the Presbytery and other courts of the church, the high dignity of his speech and bearing, and distinguished courtesy, enable him to fill every position to which he was called, with great credit to himself, and with much honor and advantage to the church. His pulpit ministrations were marked by fine scholarship, deep reverence and loving concern for the highest welfare of his people. The growth of the congregation and the fine church edifices remain as tangible evidence of his wise leadership and his joy to think of the many, who, through his ministry have been led in the paths of righteousness, turned towards God, and taught to abide in Him in whom to abide is to stand fast forever." D. MacLaren, Presbytery Clerk.

The induction of the Rev. N. H. McGillivray into St. John's church, Cornwall, took place on Thursday afternoon of last week, in the presence of a large congregation. Rev. J. U. Tanner, moderator of the Presbytery of Glengarry, presided, and opened the proceedings with prayer and the reading of the scriptures. Rev. J. D. Morrison, of Dalhousie Mills, delivered an excellent sermon, taking as his text 1 Chronicles, 13 and 12—"And David was afraid of God that day, saying, How shall I bring the Ark of God home to me?" Rev. J. S. Burnett, of Summerstown, then gave a brief statement of the manner of selecting the new pastor, stating that the choice had been thoroughly unanimous, and thereafter the ceremony of induction was proceeded with. The Rev. A. Graham, B. A., of Lancaster, delivered the charge to the minister; and Rev. Mr. Burnett addressed the people. The Moderator then called upon Mr. D. B. MacLennan, K. C., who, on behalf of the ladies of the congregation, presented the Rev. Mr. McGillivray with a pulpit gown, expressing the hope that he might live long enough to wear it out and several others. Mr. McGillivray replied in suitable terms. The clergymen present then heartily congratulated the new pastor, the first to do so being the former pastor of the church, Rev. Dr. MacNish. The members of the congregation and many of the visitors were then presented and the proceedings were brought to a close.

Western Ontario.

Rev. Mr. Hutt, of St. Paul's Ingersoll, and Rev. Mr. McLaren, of Port Colborne, exchanged pulpits on a recent Sunday.

At the Blenheim congregational meeting it was resolved to increase the pastor's stipend from \$800 to \$1,000, and to proceed to the erection of a new manse.

The Motherwell anniversary services were held last Sunday week. The pulpit morning and evening was very acceptably occupied by the Rev. Mr. McGillivray of London, who delivered two very practical and eloquent discourses. The social on Monday evening netted \$105.

It is a curious coincidence, says the Chatham News, that Newmarket should furnish two ministers to Chatham. Rev. A. H. McGillivray, inducted at the First Presbyterian church, was called from that place, as was Rev. Dr. Battisby 26 years ago, when Rev. John Rennie left Chatham for British Guiana.

The annual meeting of Chalmers' church, Woodstock, was well attended. The reports, while not showing any advance over some previous years, were of an encouraging nature. The societies were all working harmoniously and successfully in their respective departments. The sum of \$2,000 had been raised; and the amount for missions was nearly double that of the preceding year.

The membership of Knox church, Hamilton, has grown from 925 to 1,043. The receipts were \$6,840.83, and there was a balance of \$328.24. The minister's stipend was increased from \$2,200 to \$2,500; and it was decided to make additions to the sitting accommodation and reconstruct the organ at an estimated cost of \$16,500.

At the Tavistock Knox church Sabbath school's anniversary Rev. Mr. Cranston, of Cromarty, preached two excellent sermons which were much appreciated by all who heard them. On Monday evening an entertainment was held at which the pupils of the school and the choir rendered an excellent program, which was also appreciated by the large audience present.

Sometime ago a committee was appointed with the view of bringing about a union of First and Knox congregations, in St. Mary's. This has been harmoniously effected; so far as the Committee work is concerned; and the result of their deliberations will be submitted to a meeting of both congregations on the 22nd and if adopted the Presbytery will be asked to have the union of the churches confirmed. The basis of union as set forth by the committee is as follows: That the church properties be the property of the United Church and that Mr. Grant be the minister of the United Church at a salary of \$1,500 for three years. The question of the retiring allowance to Mr. Grant was left to the United Congregations to deal with. The church services will be held in the two churches for the present under the direction of the Session of the United Church.

On Jan. 17th Rev. A. Mackay, Lucknow, intimated to his people that he had sent in his resignation as pastor. At a meeting of the congregation held on the 23rd ult. a resolution was passed, asking the Presbytery not to accept their pastor's resignation. A motion was also carried asking the elders to tender their resignations at the first regular meeting of Presbytery. The basement of the church in Lucknow was full at the special meeting of Presbytery. A petition was presented, signed between the congregational meeting on the 25th and the meeting of Presbytery on the 28th by 160 members and 108 adherents, asking the Presbytery to retain the services of their pastor. Only 74 members and 118 adherents signed his call nearly 17 years ago. Notwithstanding such expressions of good will on the part of the great majority of the people, Mr. MacKay urged to be released, giving as his reason "Lawlessness on the part of a few of the officials." The Presbytery dissolved the pastoral tie. Rev. S. M. Whaley, B. A., St. Helen's, was appointed Moderator of Session pro tem. Mr. MacKay preached his farewell sermons on the 31st ult. to large congregations.

Northern Ontario.

Rev. Mr. McConnell and Mrs. McConnell, of Innisfil, are on the sick list.

The recent concert given by the ladies of the Loring church was quite a success. The programme was very good, the main feature of the evening was an hour's talk by the Rev. James Seiveright, on three years in the North West,

describing the many hardships the people had to put up with in the sixties. The proceeds went towards the Manse fund.

Elmvale church is free of debt, and the Treasurer reports \$75 on hand to help meet expenses for current year.

The annual meeting of the Orillia Sabbath school was held on Wednesday evening of last week. The officers were re-elected, as follows: Superintendent, Mr. H. Cooke; Assistant Superintendent, Mr. C. J. Miller; Secretary, Mr. W. M. Campbell. \$175 was allotted amongst the various mission schemes of the Church. This is in addition to the famine children in India maintained by the school, and makes the total contributions to missionary objects between \$250 and \$275.

Under the pastoral care of Rev. J. A. Cranston, M. A., the Collingwood church is making steady advancement. The membership last year was 420, additions during the year now make the membership 470. There are about 450 families connected with the congregation and about 200 young people not connected with the families. During the year there have been 33 baptisms, 22 children and 11 adults. There have been 24 marriages. The receipts for the year amounted to \$3,399.20; the contributions to missions to \$611.60. The various organizations in the congregation, judging by the reports, are in a healthy state, and all doing good work.

Winnipeg and West.

The Presbyterians of Yorkton are making an effort to pay off the debt on their church and manse, and are meeting with gratifying success.

Point Douglas congregation, at its annual meeting, made a good showing. The total receipts amounted to \$2,721.70, and after paying all liabilities, a balance of \$539.83 was carried forward. An increase of \$300 a year was voted the pastor, Rev. D. Munro; and a cheque for a handsome sum was presented to Mr. B. E. Manson, leader of the choir.

Fifty members were added to the roll of St. Giles' church, making the present membership 267. The seating capacity, to give needed accommodation, requires to be doubled. Missionary funds contributed during the year amounted to \$324. The Ladies' Aid raised \$600 to aid in removing the church debt. The attendance of children at Sunday School is over 300, with twenty-five teachers and officers. Contributions amounted to \$3,443.00. The pastor, Rev. John Hodge, is to be congratulated on the success attending his efforts in this interesting field.

A press despatch from Dawson, under date 4th Feb. says: Rev. John Pringle, Councillor for the Yukon Territory, has just completed a trip over the Territory, having covered 1,065 miles on snow-shoes, assisted by a dog team. He visited nearly every camp in the Territory, including Alsek district, 175 miles from White Horse. He reports the new diggings as most promising.

As we go to press the General Assembly's Commission that last September considered the connection of Queen's University with the church and recommended that the connection be retained, is meeting at Kingston to receive reports of the Presbyteries of the three Central Synods on the questions submitted to them. All the Presbyteries, it is understood, favor the retention of Queen's by the Church, and recommend the university to the liberality of the Presbyterian constituency. The Commission will prepare its report to the General Assembly.

Liquor and Tobacco Habits,

A. McTaggart, M. D., C. M.

75 Young Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted by:

Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross, Premier of Ontario.
Rev. John Potts, D. D., Victoria College.
Rev. Wm. Caven, D. D., Knox College.
Rev. Father Teely, President of St. Michael's College, Toronto.

Right Rev. A. Sweetman, Bishop of Toronto.
Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultation or correspondence invited.

Health and Home Hints

When washing lace curtains in winter add a spoonful of flour with the starch, then they will keep much cleaner, and retain their stiffness through the damp weather.

If you would relish your food, labour for it; if you would enjoy your raiment, pay for it before you wear it; if you would sleep soundly, take a clear conscience to bed with you.

When tea has been put into the teapot it should at once be filled up with boiling water. It is a great mistake to put only a little drop of water on the leaves first, filling the pot afterwards.

Tinware looks much nicer when washed in hot water with milk instead of soap, and will not require the rough scouring which is so commonly used by servants, and which soon wears off all the tin, leaving a rusty, useless article, neither iron nor tin.

Many of the new fancy sleeves are difficult to put a jacket over, and require to be held down. A simple contrivance for the purpose is a piece of ribbon a yard long and $1\frac{1}{2}$ inch wide.

Apple Pudding.—Make a batter of two eggs, one pint of milk, one teaspoonful of baking powder, and flour enough to make a stiff batter. Fill earthen cups, alternating this mixture with chopped, tart apples. Steam one hour and serve hot with sweetened whipped cream.

Lemon Cheese Cakes.—Pare two lemons very thin, and put the rind to soak in one half cupful of cold water. Put into an enameled saucepan one pound of loaf sugar, six ounces of fresh butter, six eggs the yolks and whites slightly beaten, the juice of two lemons and the flavored water. Stir over the fire until it is as thick as rich cream. Seal the jars and it will keep for weeks. Line patty pans with puff paste, bake, then fill with the mixture, and serve cold.

Mixed Meat Salad.—Chop fine one-third of a cup each of cold fried bacon and boiled ham; dice one heaping cup of cold veal. Shred fine enough red cabbage to make one pint. Put the meat and cabbage in layers in a salad bowl, sprinkle each layer with chopped white of hard-boiled egg and French dressing. Over the top pour the remainder of the dressing. Garnish with a circle of grated or sieved egg yolk and dots of chopped parsley.

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**The Oil does not nauseate.
The Iron does not constipate
The Phosphorous
does not irritate.**

Those who have heretofore found Cod Liver Oil difficult to take and Iron hard to digest, are recommended to try FERROL. They will find that all difficulties have disappeared.

At all Druggists. Sample free from
The Ferrol Company, Limited, Toronto
Ont.

World of Missions.

Come Over and Help Us.

A zenana missionary, in describing a journey in the northern districts of India, where no lady has been before with the gospel message, says: "Over and over again the women said how glad they were to have a mem to speak to them; that the sahib came to talk to the men; but of course they could not go to listen to him, and now they had a mem all to themselves. As the news spread through the villages around, messages were sent to us, begging us to go to them. Riding through one village, the women came out and called to me, 'Are you not going to stop? Are we not to hear?' Here are heathen women ready to be taught, longing for more light, and there is no one to go to them. There are many villages, very many, all through this district, where no lady has ever been. 'A thousand missionaries?' If only the church were awake to her responsibility, ten thousand would be thought little to ask for.—Missionary Link.

Progress in the New Hebrides.

John G. Paton writes as follows: "The converts at the mission stations in Malekula have built a Christian village in which they live. All are clothed. They begin and close every day with praise and prayer, and are very happy with each other, giving a daily object lesson to the heathen of the joy and peace of Christianity. To their village they welcome all new converts, teach them and help to protect them; and if they refuse to live there, all unite and assist in building a new house for them after a given plan on straight streets running parallel with each other, and with streets at right angles. All houses are built on strong wood foundations, walled, plastered with lime, and white-washed. The cottages are neat, and are all kept clean—a great contrast to the heathen village. The village is on a beautiful site, bought for the purpose near the mission house, so that they may have the help and advice of the missionary in all difficulties raised by the heathen, and may also help the missionary in his work, and receive his constant teaching and care.—Missionary Review.

By the consolidation of the Reformed and Presbyterian missions in Japan, the Church of Christ in Japan was formed a few years ago. The native Christians now contemplate the erection of a church building in Tokyo, which will do for their work what our church building on Twenty second street is doing for our church. It is their wish to have a central building in which all the agencies may be located, and with an auditorium, which is greatly needed. They be-

Distress after Eating.

CAN ONLY BE CURED BY REMOVING
THE CAUSE OF THE TROUBLE.

There is only one way to cure indigestion; the medicine must act upon the digestive organs—not upon their contents. Medicine should not do the stomach's work, but should make the stomach do the work nature intended it should do. Dr. Williams' Pink Pills do this as no other medicine can. They tone up the stomach, restore the weakened digestive organs and promote natural digestion. There is no doubt about this—it has been proved in thousands of cases that Dr. Williams' Pink Pills cure indigestion when all other medicines fail. Mr. Elcear Robidoux, St. Jerome, Que., offers his testimony to substantiate this. He says:—"For some years I was a great sufferer from indigestion. My appetite became irregular, and everything I ate felt like a weight on my stomach. I suffered much from pains in the stomach and was frequently seized with dizziness and severe headaches. Nothing I tried did me a particle of good until I began the use of Dr. Williams' Pink Pills, and these, after taking them for about two months completely cured me. It is nearly two years since I discontinued the use of the pills, and I have not since had the slightest return of the trouble."

Dr. Williams' Pink Pills cure not only indigestion, but every trouble due to poor blood and shattered nerves. They will not fail if the treatment is given a fair trial. Don't take any pink colored substitute—don't take anything but Dr. Williams' Pink Pills for Pale People. You will find the full name printed on the wrapper and every box. 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.

believe that for the sake of economy such a building ought to be erected. It will furnish quarters for their various Christian organizations, which to equip and maintain separately is expensive. The project seems to have the approval of the missionaries, and will very likely be carried out.

If a small hole appears in a porcelain-lined or granite pan or kettle, mend with a copper harness rivet. If the hole is not large enough to admit the rivet, carefully enlarge it; then insert it, put on the bur, and rivet it tightly. To remove old paint spots from glass, heat vinegar to boiling, dip a cloth in it, and rub the spots until they disappear.

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A Startling Discovery by an eminent Toronto specialist, by which rupture of all forms and conditions, no matter how bad, or of how long standing, can be cured, painlessly, rapidly and permanently, at home; without a moment's loss of time from work. REV. C. N. DEWEY, of Wheatley, Kent Co., Ont., whose portrait here appears, is cured and not a moment from his regular duties. A valuable book full of information to the ruptured and a Free Trial Treatment sent, plainly sealed, free of all cost. Strictly confidential. DR. W. S. RICE, 2 Queen St. East, (Dept.), Toronto, Ont.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Fort Saskatchewan, Kamloops, Vernon, 26 Aug.
 Kootenay, Nelson, B.C., Feb. 17.
 Westminster, Chilliwack, 1 Sept. 8 p.m.
 Victoria, Victoria, Tues. 1 Sept. 2 p.m.

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

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, Hamilton 5 Jan 10 a.m.
 Paris, Paris, 12 Jan. 10 a.m.
 London, London, 1 March 10.30 a.m.
 Chatham, Chatham, 1 March 10 a.m.
 Stratford, Stratford 12 May.

Huron, Clinton, 19 Jan. 10.30 a.m.
 Sarnia, Sarnia, 15 Dec. 11 a.m.
 Maitland, Wingham, 15 Dec. 10 a.m.
 Bruce, Paisley 1 March

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville, 8th Dec. 11 a.m.
 Peterboro, Peterboro 8 March 9 a.m.
 Whitby, Whitby, 20th Jan.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Lindsay, 15 Dec. 11 a.m.
 Orangeville, Orangeville, 12 Jan.
 Barrie, Barrie, 15th Sept. 8.30 p.m.
 Owen Sound, Owen Sound, Division St., 1 Mar. 10 a.m.
 Algona, Blind River, March.
 North Bay, Powassan 30 Sept. 9 a.m.
 Saugeen, Harrisburg, 8 Dec. 10 a.m.
 Geuph, Esora, 19 Jan. 10.30 a.m.

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

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, Sept. 2
 Inverness, Baddeck, 17 Nov. 2 p.m.

P. E. L. Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 6th May 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Charlottown, during meeting of synod.

Lunenburg, Lunenburg 5 May 2.30
 St. John, St. John, Oct. 21
 Miramichi, Bathurst 30 June 10.30

The Dominion Bank

PROCEEDINGS OF

The Thirty-third Annual General Meeting of the Stockholders.

The Thirty-third Annual General Meeting of the Dominion Bank was held at the Banking House of the Institution, Toronto, on Wednesday, January 27th, 1904.

Among those present were noticed: Messrs. William Ince, Wm. Spry, E. B. Osler, M.P., W. D. Matthews, Theo. Walmesley, W. G. Cassels, David Smith, G. W. Lewis, A. R. Baswell, P. Leadlay, G. N. Reynolds, A. Foulds, J. J. Foy, R. C. Jno. T. Small, Anson Jones, H. Gordon McKenzie, J. Gordon Jones, W. Crocker, J. F. Kavanaugh, Ira Stanish, E. W. Langley, Lieut.-Col. Pellatt, Wm. Hendri, J. G. Ramsay, W. C. Lee, W. C. Crozier, F. J. Phillips, Richard Brown, G. B. Sweetman, J. A. Procter, H. B. Hodgins, H. Johnson, T. G. Brough, Miss H. M. Robinson and others.

It was moved by Mr. Wm Ince, seconded by Mr. Anson Jones, that Mr. E. B. Osler do take the chair, and that Mr. T. G. Brough do act as Secretary.

Messrs. A. R. Haswell and W. G. Cassels were appointed Scrutineers. The Secretary read the report of the Directors to the Shareholders, and submitted the Annual Statement of the affairs of the Bank, which is as follows:

To the Shareholders:

The Directors beg to present the following Statement of the result of the business of the Bank for the EIGHT MONTHS ending 31st December, 1903:

Balance of Profit and Loss Account, 20th April, 1903	\$333,335 48
Premium received on new Capital Stock	16,135 00
Profit for the EIGHT MONTHS ending 31st December, 1903, after deducting charges of management, etc., and making provision for bad and doubtful debts	321,073 86
	690,564 34
Dividend 2 1/2 per cent. on 1st August, 1903	\$74,710 50
Dividend 1 1/2 per cent. on 2nd November, 1903	4,833 05
Dividend 1/2 per cent. on 2nd January, 1904 (2 months)	49,963 16
	\$129,506 71
Transferred to Reserve Fund	16,135 00
	\$215,661 71
Balance of Profit and Loss carried forward	\$174,902 63
	RESERVE FUND.
Balance at credit of account 31st April, 1903	\$2,983,865 00
Transferred from Profit and Loss Account	16,135 00
	\$3,000,000 00

Branches of the Bank have been opened during the past eight months in Fort William and St. Thomas, Ont.

All Branches of the Bank have been inspected during the past year.

F. B. OSLER, President.

Toronto, 27th January, 1904.

The Report was adopted and the thanks of the Shareholders were tendered to the President, Vice-President and Directors for their services and to the General Manager and other officers of the Bank for the efficient performance of their respective duties.

The following gentlemen were elected Directors for the ensuing year: Messrs. A. W. Ans in, W. R. Brock, M.P., T. Eaton, J. J. Foy, R.C., Wm. Ince, Wilnot D. Matthews and E. B. Osler, M.P.

At a subsequent meeting of the Directors, Mr. E. B. Osler, M.P., was elected President and Mr. W. D. Matthews, Vice-President, for the ensuing term.

GENERAL STATEMENT.

Liabilities.	
Notes in Circulation	\$ 2,721,874 00
Deposits not bearing interest	83,083,422 69
Deposits bearing interest (including interest accrued to date)	23,262,718 57
	26,377,141 25
Total Liabilities to the Public	29,099,015 25
Capital Stock Paid up	3,000,000 00
Balance of Profits carried forward	174,902 63
Dividend No. 85, payable 2nd January (2 months)	49,963 16
Former Dividends unclaimed	28 75
Reserved for Exchange, etc.	21,664 61
Reserve on Bills Discounted	30,623 86
	3,616,183 10
	\$35,745,198 35

ASSETS.

Specie	\$ 1,009,462 14
Dominion Government Demand Notes	1,506,245 00
Deposit with Dominion Government for Security of Note Circulation	140,000 00
Notes and Cheques on other Banks	1,509,622 89
Balances due from other Banks in Canada	248,579 29
Balance due by London Agents	182,337 54
Balances due from other Banks elsewhere than in Canada and the United Kingdom	775,309 02
Provincial Government Securities	94,236 37
Canadian Municipal Securities and British or Foreign or Colonial Public Securities other than Canadian	671,029 79
Railway and other Bonds, Debentures and Stocks	3,322,217 51
Loans on Call secured by Stocks and Debentures	4,121,662 18
	\$13,843,796 64
Bills Discounted and Advances Current	\$21,409,271 30
Overtime Debits (estimated loss provided for)	9,965 28
Real Estate, other than Bank Premises	43,000 85
Mortgages on Real Estate sold by the Bank	6,000 00
Bank Premises	465,000 00
Other Assets not included under foregoing heads	8,028 70
	21,501,401 71
	\$35,745,198 35

Toronto, 31st December, 1903.

T. G. BROUGH, General Manager.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, 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 Commissioner for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected herewith, 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 to residence, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, counter-signed by the Commissioner 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 cornering 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 30 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 or Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give six months notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

INFORMATION

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

JAMES A. SMART,

Deputy Minister of the Interior.

N. B.—In addition to Free Grant lands to which the regulation above states refer, thousands of acres of most desirable lands are available for lease or purchase from Railroad and other corporations and private firms in Western Canada.

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 A most attractive line and the best value ever offered in high grade Stationery. Made in six elegant tints
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Lv. 5.05 p.m., Ottawa. Ar. 9.30 a.m.

Ar. 7.40 p.m., Gracefield. Lv. 7 a.m.

WALTHAM SECTION.
Lv. 5.15 p.m. Ottawa Ar. 9.40 a.m.

Ar. 8.45 p.m. Waltham Lv. 6.25 a.m.

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

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" No. 2	" 45.00	" 50.00
Jewetts, No. 1	" 60.00	" 65.00
" No. 2 & 3	" 40.00	" 45.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 70.00	" 75.00
" No. 6	" 35.00	" 40.00
Yosts, No. 1	" 35.00	" 40.00
New Yosts, No. 1	" 25.00	" 30.00
New Franklins,	" 35.00	" 40.00
Bar-locks	" 30.00	" 35.00
Latest Oliviers	" 15.00	" 20.00
Hammonds, Ideal	" 35.00	" 40.00
" Universal	" 25.00	" 30.00
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TRAINS LEAVE MONTREAL FOR OTTAWA:

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