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## GOD SEES IT ALL.

God sees it all,  
The hand stretched out to help the weak,  
Or point the way to those who seek ;  
The feet, perchance, so swift to run  
To do some good.—or evil shun,  
Though we may judge the action small  
Our God looks down and sees it all.

God hears it all,  
The words with which we sought to cheer  
The heart bowed down with grief and fear,  
The song with which we tried to raise  
Some soul from gloom, to yield Thee praise,  
From trembling lips the words may fall,  
But God in heaven hears it all.

God knows it all,  
The angry thoughts that in us rise,  
The tears that sometimes fill our eyes,  
The words, so oft misunderstood,  
That crush our hearts with heavy load,  
Still from the depths we dare to call,  
" Be still, my soul, God knows it all."

" Bennie Brae," Ottawa.

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January 1, 1905

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## BIRTHS

At the manse, Dunvegan, on Feb. 14, 1905, to the Rev. K. A. and Mrs. Colgan, a daughter.

In the township of Wilberforce, on Feb. 9, 1905, to Mr. and Mrs. Thos. John Clarke, twin daughters.

In Clifford, on Feb. 8, to Mr. and Mrs. Thomas Johnston, a daughter.

At Smith's Falls, on Thursday, Feb. 2, 1905, to the widow of the late James Thornton, a son.

## MARRIAGES

On Feb. 14, 1905, at 82 East Hannah street, Hamilton, Ont., by the Rev. E. A. Henry, John Mackenzie Gow, second son of the late William Gow, of Edinburgh, Scotland, to Rose Alice Balne, daughter of the late James Balne, Hamilton, Ont.

## DEATHS

At Coldwater, on January 31, 1905, Catherine, relict of the late Alexander Woodrow, aged 93.

At Markham, on Feb. 15, 1905, Jane Tatton, beloved wife of James Lawrie, aged 61 years.

At her residence, Niagara-on-the-Lake, Ont., on Feb. 6, 1905, Isabella, eldest daughter of the late Colonel D. Macdougall, of Niagara.

At Sault Ste. Marie, of typhoid fever, on Feb. 2, 1905, Miss Frances Grierson, youngest daughter of Mr. James F. Grierson, of Torbolton.

At Orillia, on Feb. 15, 1905, Mrs. L. McInnis, mother of Mrs. L. J. McKinnon, in her 80th year.

At Brockville, Ont., on Feb. 10, 1905, James Casselman, aged forty-three years.

At her residence, 143 Metcalfe street, Montreal, on Feb. 11, 1905, Catherine Hutchins, widow of the late Lemuel Cushing, in the 80th year of her age.

In North Elmsey, on Feb. 12, Robert Ross, youngest son of Mr. George McMullen, aged 3 years and 7 months.

At Lanark, on Feb. 6th, Elizabeth Erskine Reid, wife of Mr. James Walker, aged 65 years, 4 months and 12 days.

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## Note and Comment.

It has been resolved to set apart May 24th as Empire day in Australia and to introduce subjects in the schools relative thereto.

Mrs. Jemima Luke, author of the popular hymn, "I think when I read that sweet story of old," is just ninety years of age, and is living in England.

Mr. James Wright, the son-in-law of the late George Miller, and his successor as head of the famous orphanages at Bristol, has died at the age of 78. He has been associated with the work since 1830.

The United States Supreme Court has decided what is known as the Beef Trust case in favor of the Government and against the packers. It was a unanimous decision. The combination had attempted to monopolize commerce among the States.

W. R. Calder, once a Presbyterian minister, has been committed to stand trial at Sydney, N. S., for assault on his wife, a daughter of the late Hon. E. T. Moseley. Mr. Calder was retired from the ministry about three years ago. At that time he figured in a case before the church courts.

Fifty-nine persons perished as the result of an avalanche at Naesdal, north of Bergen, Norway, recently. A mass of rock was suddenly precipitated into Loenvand Lake, from the hills causing a giant wave twenty feet high, which swept the shores. Houses, people and cattle were deluged.

Dr. Albert Brunner, in his annual report of the patients received in 1902 at the hospitals for tuberculosis at Trieste, Italy, makes this statement: "Of 506 patients received during the year, 371 were inebriates, 133 moderate drinkers and only two total abstainers."

The last wish of General Garibaldi was that his body should be cremated and the ashes dispersed, but the Italian parliament refused to allow it. Now his son, Ricciotti Garibaldi, himself an old man, is demanding of the government that respect be shown to his father's wishes.

The Carleton, N.B., Free Baptist church celebrated its jubilee a few weeks ago. It was organized in 1855 with twenty-one members. During the 50 years of its existence it has had only three pastors, Rev. Jos. Noble, 1855-1857; Rev. G. A. Hartley, 1858-1903; Rev. R. W. Ferguson, 1902 to the present time.

Great Britain, next to the United States, now has the largest number of Christian Endeavor societies of any country in the world—more than 10,000. France has formed a national union. There are now more than 45,000 of the 65,000 societies in the United States and Canada, over 5,000 new societies having been formed within two years.

The new Premier of France, M. Rouvier, has announced the policy of the ministry. It includes the separation of Church and State, and a reduction of the military term of service. It follows in the main the policy of M. Combes, and differs from the latter mainly in condemning the system of spying on army officers. Indeed M. Combes himself condemned all this; but it having taken place under his administration, condemnation of the policy was not sufficient to save his ministry. M. Rouvier seems more inclined to support the Franco-Russian alliance than M. Combes, and in this respect represents the monarchial element in France. His reference to supporting the alliance was, however, greeted in the Chamber of Deputies with cries of "Down with the Czar"; and the demonstration was with difficulty suppressed.

Work on the new Campanile at Venice is being pushed as much as possible, and it is hoped that the entire structure will be completed by the spring of 1906. Examination of the remains of the fallen tower proved that the bricks had been used for various purposes at a previous stage, in arches, fortifications, tops of walls, towers, bridges, etc. The most important part was that they were not Venetian, but Roman bricks.

The next annual meeting of the Canadian Forestry association will be held at Quebec on Thursday and Friday, the 9th and 10th of March, in the municipal hall of that city. Some interesting papers have been arranged for. Among the contributors will be A. P. Low of the geological survey, formerly commander of the Neptune Arctic expedition. He will give an address upon Northern Quebec and Labrador.

The Chicago Tribune has been making an estimate of the liquor bill in the city in which it is published, resulting in the statement that the sum paid for liquor licenses amounts to \$3,250,000 per year. The number of saloons licensed last year was 7,806. The Tribune says further: If we had no saloons, we might not need to spend \$3,250,000 a year on a police force, and \$100,000 per annum for the Bidwell. Nor would we need a "D.T." ward at the county hospital.

The Lutheran Observer puts the question of a religious revival in a nut-shell in the following words: "If we want a revival, and want it in God's way, pledging ourselves to it, willing to be divinely led wherever God will have us, and to be used as he will use us, praying for it and working for it, it will come as surely as Pentecost came, and as surely as the Welsh movement is working the will of God and the salvation of men."

The Casket, a Catholic journal, non-partisan in politics published at Antigonish N.S. devotes a good deal of space to the temperance question, having a special department edited by the Grand Secretary of the Catholic Total Abstinence League of the Cross for the Diocese. A recent issue of The Casket informs us that during 1905 the paper will contain, quarterly, a list of the branches of the League and the number of members in good standing. The League workers are undertaking a vigorous campaign for the purpose of extending the membership and influence of the organization.

Scientists confirm the reports which have been in circulation recently to the effect that the mystery surrounding the Sphinx has been solved. At the Smithsonian Institution it was said that the stone enigma of the desert is nothing more than a gigantic image of Ra-Harmachis, the god of morning and the conquerer of darkness; hence it faces the east. This discovery was made recently by means of inscriptions that were found on the walls of a temple which was unearthed by excavators.

Under the new Sunday law of Geneva, Switzerland, every employer, whatever the character of the industry, is required to give his employes one day of rest in seven, without any reduction in wages. Further, once in two weeks this rest day must be Sunday. Heretofore, only State officers were sure of a weekly rest, while railway and postal employes were allowed twenty-six Sundays in the year. It has taken seven years of agitation with much arduous labor and many defeats before the general council of Geneva passed the above law.

The Belfast Witness states that Mr. Blumber, one of the chief shipbuilders in Sunderland, Eng., has voluntarily withdrawn from the firm of Messrs. J. Blumber and company, while in the prime of life, in order to devote his undivided time and energy to religious and social work. Seeing the alienation of working men from the Churches, Mr. Blumber started some years ago a men's Bible-class, which has grown to great

size, and religious interest. It has now occurred to him to devote his whole time and energy to spiritual, moral, and social work.

Dr. J. Wilbur Chapman, who leads the Presbyterian evangelistic work in the United States, says: "The revival spirit is deepening in our country with each day. I have not in all my ministry seen such awakening. The distinguishing feature has been the unparalleled interest of men in spiritual things. Men everywhere seem to be hungry for the Gospel. The Young Men's Christian Association stands in a unique position to lead in this great work. I prophesy that we are on the eve of the greatest awakening the world has yet known."

There are more Christians by far in the world than say in 1804—a hundred years ago; more Bible readers, Bible teachers, Bible translations, and Christian missionaries. Any one of the leading churches does more this year for the diffusion of Christian religion than all Protestant Christendom was doing in 1804. There was not very much being accomplished at that date by the unreformed churches of Greece or Rome. Even relatively to the population of Great Britain and America avowed and active Christians are more numerous than they were a century ago, and the disciples of Christ are not only more numerous but also more progressive and liberal and enterprising.

An American religious journal speaks of the state of Iowa as "not a very healthy region, financially during the past twelve months." Forty banks were wrecked by those in charge, and their surplus was dissipated. Twelve millions of dollars were lost to depositors. Ten bank cashiers died by their own hands. We do not know how many trusted men absconded." Most of the trouble arose from the "get rich quick" idea. We have had no bank failures in this country, largely because our banks do not encourage the "get rich quick" idea; but if the inside facts could be got from many stock speculation transactions it would probably be found that a good many people have been badly victimized by such methods of getting rich quick.

The prospectus of the Presbyterian Temperance Union in Great Britain has been issued. The bases of the union are set forth as follows: "Our aim shall be to set the social drinking customs and the drink traffic before our fellows as giant evils, destructive to men, and dishonouring to God. We shall seek to bring the whole moral force of the Church into direct opposition to this traffic." The forces to be used are—(1) Personal, (2) ecclesiastical, (3) civil. These three forces are to be used by the members of the union to effect, if possible, what has been so often attempted, win the freedom of the individual, the Church, and the State from the clutches of drink, and in this crusade all good and true men will wish the union well.

It appears from official returns recently issued a British relative to alcoholic beverages, that in 1903 there was a considerable falling-off in the consumption of beer and spirits as compared with 1902. The amount consumed in 1902 was 30.3 gallons per head of the population, in 1903 it was 29.7. In 1899 it was 32.6 gallons. Belgium stands at the top of the list in regard to consumption, with a percentage of 47.7 gallons, the United Kingdom is second, Germany third, and Denmark fourth in order. As regards the consumption of spirits, it stood at 1.03 gallons in 1902; in 1903 it had fallen to .50 gallons, and Austria-Hungary, Belgium, Germany, Holland, Sweden, France, and the United Kingdom. The United Kingdom derives a larger proportion of revenue from the trade than any other country—namely, 32 per cent. In the United States it was 20 per cent.; in Holland, 10 per cent.; in Russia, Sweden, Belgium, and France, 18 per cent.; in Denmark, 15 per cent.; in Norway, 12 per cent.; in Austria-Hungary, 11 per cent.; and in Germany, 5 per cent.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSEXTRACTS FROM OTHER  
PRIVATE LETTERS.

Rev. T. Fenwick, Woodbridge, writes: In the Dominion Presbyterian of Feb 1st, was published an article entitled, "Extracts from a private letter." The writer is a young lady who once was a member of my congregation when I was a pastor. Two or three days ago, I received another from her. I shall here give some extracts from it.

My friend says: "My dear Mr. Fenwick. I hope you are quite recovered again. We were so sorry to hear of your illness, but very glad indeed to get your letter. I should have replied sooner to thank you for the papers and magazines you so kindly sent. We always enjoy them. Thank you very much, dear Mr. Fenwick, for the "Life of Spurgeon," you so kindly sent me also. I was very much pleased to get it. It cheers one to read such books and see how the Lord can raise up labourers for His harvest and how wonderfully He can use them. There has been a precious Gospel work here in Denver recently."

For the sake of shortness, I must leave out some things which my friend says about the meetings. She says: "Denver is a wicked city, but people really seemed to be roused, but we know how much of this is excitement, and can only look to the Lord of the harvest that He may strengthen and complete what is of Himself. The revival in Wales seems to be a very real work of the Spirit of God which really rejoices the heart to read about. No fine choirs or music to attract the crowd, but people seemed to go to the meetings without any pressing, and would remain for hours at a time, praying, reading or singing."

"I feel very thankful to know that my poor letter gave you any pleasure. You asked me in your last letter if I remembered what you said to me when I went to see you about becoming a member of the church. Well, I do remember several things, but am not sure that I know which one you refer to. I remember how ignorant I was, but I had a strong assurance that I was trying to obey what you had shown was a plain request of the dear Saviour, and that I could count on Him to keep me and teach me more of Himself and His will for me, and O! how I rejoice to look back and see His faithfulness all along the way. Truly, He is a wonderful Saviour. We can say that even here. But oh! how much more we will know when we are with Him and like Him forever.

When we stand with Christ in glory,  
Looking o'er Life's finished story;  
Then Lord, shall we fully know,  
Not till then, how much we own."

Those lines so often come to me, but I am not sure that I have quoted them correctly. It is such a long time since I learned them.

Again thanking you for often remembering us, and with all kind wishes for your health and comfort in the New Year. Sincerely yours in Christ the Blessed Coming Lord."

## THE BLOOD.

By Rev. J. B. Edmundson, Belvidere, N. J.

Many things that the Scriptures say about the blood of Jesus Christ, are put in figurative language. That fact in no way weakens the force or fullness of the truth declared. In Rom. 5:9 it is said: "Much more then being now justified by his blood, we shall be saved from wrath through him." In these words there is figure, but the truth taught is plain and clear. The "Word" may mean the death of the Lord, or Christ crucified. The doctrine in hand is that the believer is justified by the blood. To justify is a legal, or to speak more correctly, a judicial term. Paul says it is God that justifies. God justifies a man that believes, for the sake of the shed blood. This God does only once. Our catechism says that "justification in an act of God's free grace." When the man comes with Christ in his arms to God, God sees him, knows all his sins, whether of omission or commission, and knows all his sinfulness; and, possessed of this knowledge, God justifies him once and for ever. Then the man becomes a child, and so remains for ever. God holds only one judicial dealing with the sinner. God takes the penitent man, and makes him his own. "Thou art Mine," God says to him. He remains in the family forever. God takes the man with open eyes, and is never disappointed in him. Christ took Peter, knowing what he would do under trial. In like manner he takes every man that he receives. A man buys a horse, finds out his qualities, and wants to take him back and get his money again. It is good that God never rues his bargain, when he takes us. In other words God takes men unconditionally.

But some one may say does a man get into heaven without the "marks" that go to make up a godly man? I answer, certainly not. But God undertakes to make the conditions, God pledges himself to make the believer faithful. Here is one place where Arminian doctrine falls short of the truth, according to that view of things. God takes a man to be his and gives the man to understand if he be faithful that he (God) will keep him and bring him to heaven. The Calvinist understands God to say to the man, I take you and will

make you what I want you to be. A rich man bought a piece of ground and got the deed of it. The deed had no conditions in it. The man became the possessor of the land. He pulled down the little house on it, dug out the stumps, carted off the stones, put up a fine house on it, and lived in it. The purchaser intended to make the conditions when he bought the land. When God took you, justified you for the sake of the blood, he proposed to make you a great and good person. He knew what he could do with you, far better than the artist knew what he could make out of the marble slab. We should be glad that God has begun work on us, and let him have his way in all points.

There is another thing that the blood is said to do in the Scriptures. First John 1:7 says, "The blood of Jesus Christ, God's Son, cleanseth us from all sin." The word that Paul used was "dekaioo." That was a judicial word. The word that John uses in "Catharizo." It means to cleanse. It may be said to be a sort of a family word. The term used by Paul means to declare just. The one used by John means to purify.

Let us give one specimen of the cleansing power of the blood. The disciples debated, on a certain occasion, among themselves, who should be greatest in the coming Kingdom. Each one urged his own claims. By the way, did the "Kingdom" mean the church? They were and are separate organizations, but that is not before us just now. The apostles on that occasion had a wrong spirit in them. They lust after power and place. The shed blood is the remedy for these evil desires. Jesus Christ hates that lusting. He did that they might escape the consequences and the power of it. The shed blood, under the power of the Holy Ghost, leads them to hate the thing that he hates. As they come to see the thing they ask deliverance. There is cleansing in the blood—Catharizo. And so day by day and year by year Christians are being cleansed by the blood, and from many offences. Believers are justified meritoriously once and for ever by the blood. Then they are cleansed times without number from sin in the soul. It is good to be in the hands of Christ—in the school of grace.

Happy is the man who keeps happy to the end.

When soot falls upon the carpet or rug, never attempt to sweep it up at once, for the result is sure to be a disfiguring mark. Cover it thickly with nicely dried salt, which will enable you to sweep it up cleanly, so that not the slightest stain or smear will be left.



## SHOULD EVERY RETIRED MINISTER BE PENSIONED?

Malcolm James McLeod, in the Interior.

One of our ministers has sent us the following article, which appeared in The Interior of 7th of March, 1901, the statements therein made as he thinks, being applicable in a large measure to the situation in Canada today.—The Editor.

According to the Constitution of the United States a man can not be a member of the House of Representatives until he is twenty-five years of age, or a senator until he is thirty. He can not be elected president until he is thirty-five and has been fourteen years a resident. The fathers of the Constitution honored age in the legislative and executive seats of our government. So likewise the Bible reverences gray hairs. The priests entered upon their work at thirty. Moses was called to lead the children of Israel at eighty, and Paul was an old man when he did his best and most enduring work. Everywhere the hoary head is a crown of glory. Moses, Caleb and Joshua brought forth their best fruit after the time-limit had passed and the last hero of the Old Testament was Daniel, the aged premier of Babylon.

Sad the change that has crept over the church in these latter days! Sad indeed! That were mild speech. Wrongfully, shamefully, sinfully sad! Paul said to Timothy, "Let no man despise thy youth." The words would sound satirical today. Once gray hairs were a crown of grace; to-day alas we fear they are a crown of disgrace. The one indispensable credential to the securing of a call to lay is that the seminole be "fresh from the shell and if possible electrically hatched." The old warrior is carried off to the ecclesiastical bazaar counter along with other shell-worn and faded articles. It is the commercial spirit of the age, and at the bottom of that is the competitive evil, and underneath that is the candidating sin, which is the root-cause of nearly all our congregational unrest. No cold ever chilled and no frost ever wilted as does this modern method of candidating. How long is the church going to tolerate it? How long, O Lord, how long?

The church today needs to look boyism square in the face and legislate if need be upon the subject, or the time may not be far distant when our theological seminaries will be thinking of "closing out" and "shutting up shop" like Andover and Morrin. Idle to claim that students are entering the sacred calling as they once were! False on the very face the claim that the brightest and brainiest college men are knocking at the doors of our seminaries. The son of a clergyman said to the writer on graduating. They had been class-mates together, and far and away the brightest man of his class was he! "I dread the fiery furnace my poor father went through.

His salary was \$500, and I remember the small dribbles in which it was paid—always a month or two behind. One farmer always paid his in potatoes and turnips. I'd like to go to Princeton with you, but I can't endure the thought of starving in life, and being turned out on the road in my prime to pick up the pickings on the public highway." His father had been retired at forty-five and died three years later—as a book-agent—of a broken heart. The young man himself is now a lawyer in a large city with a \$10,000 practice, and he is still under thirty-five.

The church must face this question. No use in presbytery, synod and General Assembly beating around the bush and saying the question is not theirs! It is theirs. It is here—a vital question—an infinitely more important question than a heresy trial. It is keeping dozens of bright, brainy young fellows out of the ministry every year, three of whom we have in mind at this moment. When an aged man of God has spent the rich bloom of his life in a parish he should be cared for. He ought not to be tossed aside like an old-worn out auctioneer with a cracked voice who can not induce the people to bid high for the pews. He should not be turned out on the pike to get a subsistence on weeds and brambleberries. As we write here in this beautiful Southland, where the sun goes down, we can count more than fifty such bramble-fed servants of God right round us. Some are picking up a little bite along the life insurance highway. One we know is driving a milk wagon, another a hack. A Mecca seemingly for not-wanted-ministers, in Southern California.

We will venture to affirm that 75 per cent of our important vacant city churches today are looking for men under thirty-five. Has the time come when students from our theological seminaries should be compelled to spend the early part of their ministerial life in mission fields where they have more time to grow and less to do mischief, and rise as they have proven their worth and merit? Has the time come when presbytery should exercise its vetoing power? Ah! but the churches want young men. Yes, but ought they to have young men? The sad part of it is, it is not the young people themselves who are crying out for a young preacher, but it is the older members who are guilty, and their excuse is to "hold our young people." The demand for young preachers because they are young arises largely from the superficial frivolity of modern Christian character. Indeed much surprise would not await us if the future archaeologist, digging for causes of the reputed decline and fall of the American home should strike this lack of veneration for age as part explanation, and at the bottom of that he may stumble over a heap of dust and debris and underneath everything the crumbled ruins of the family altar.

## THE REVIVAL IN WALES.

Speaking of the remarkable revival in Wales the British Weekly, among other things says: "It has not been the work of committees, nor has it depended mainly on the efforts of one man. What is still stranger, it has not been very pronouncedly the result of preaching, nor have sermons in the ordinary sense played a great part in its evolution. But it has to be remembered that Wales has been for long pre-eminently the land of preaching, and the words of those who are dead and gone have not fallen to the ground, even though they seemed at the time to pass without result. The divine fire has spread from one heart to another, and every man is saying to his neighbor, Know the Lord." This recalls an incident which occurred in Eastern Nova Scotia about thirty years ago, during a revival which was "not the work of committees," or of one man power either. When the revival spread from the town in which it started, a band of young men, "whose hearts the Lord had touched," did excellent service in holding evangelistic meetings in nearby country districts. A meeting was held at one place where an aged and godly minister had long "held the fort," but often felt sadness at the apparently poor results flowing from his labor. The heavens above him appeared to be as brass and the earth iron. He attended the meeting which had not long been in progress, when the presence and power of the Holy Spirit made itself felt among the people. Consciences were aroused and many with trembling voices asked for the prayers of God's people, and as the dear old man witnessed the evidences of a revival he had long hoped for but despaired of seeing, he sat down beside his pulpit and wept tears of joy. The faithful preaching had not been in vain—in the time of the latter rain it bore abundant fruit. The faithful teaching of the Godly old man were recalled to many a dead conscience and many a careless soul, by the services of the young evangelists, and many an old man as well as the younger generation were gathered into the Kingdom. How true it is that so often those who sow in tears, shall reap in joy. If the Christian people of Ottawa really want a genuine revival of religion they can have it, if only they will get right with God, besiege the throne of grace with faithful, believing prayer and lean, not upon arms of flesh, but upon the ministrations of the Holy Spirit.

If the things that we long for elude us, should we not trust God and believe that it is best? Is it not better that the infinite mind, rather than our own, should rule us? Since God is God and all things work together for good to them that love him, surely for us whatever is is right.

Between the great things that we cannot do and the small things we will do, the danger is that we shall do nothing.—Adolph Monod.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## JESUS AT THE FEAST OF TABERNACLES.

S. S. Lesson John 7: 37-46. March 5, 1905. Golden Text Never Man Spake Like this Man:—John 7:46.

By Rev. W. J. Clark, London, Ont.

In the last day, that great day of the feast, v. 37. What a striking picture the word "opportunity" brings before us! Its two parts in Latin signify "at the port." We may imagine a vessel coming from a distant country to the harbor, laden with rich presents for the people of the city. Perhaps the vessel is refused landing and sails away. But it comes again and again, only to receive the same treatment. At last the owner's patience is exhausted, and he departs, to return no more. The picture needs no explanation. Jesus Christ has come from heaven to our shores. How precious the blessing He offers! But if they are persistent in unbelief, He will one day offer them no more, and go away leaving them in our poverty.

Thirst, drink, rivers of living waters, vs. 37, 38. A famous book is Boston's Fourfold State. It describes man in his four conditions of innocence, sin, grace and glory. Jesus here speaks of a twofold "state." The first is need. And who of all the human race is not in this condition? The others is abundance. Into this blessed condition we may all enter. But how? Why, the way is very simple. We have only to "drink." And that means just to receive with the faith of a child thefulness that Jesus offers.

Let him come unto me, v. 37. Wonderfully gracious are the invitations of Jesus. There is infinite winsomeness in His accents, as He says, "Come unto Me," "Abide in Me," "Follow Me." But we cannot miss the tone of authority also. He ever speaks as a King. We may refuse to come to Him, or abide in Him, or follow Him; but then ours will be the loss and peril. Our only safety lies in the acceptance of His invitations, in obedience to His commands.

He that believeth on me, v. 38. One of the curious sights in the Crow's Nest Pass is a stream of water pouring out from an opening in the side of a lofty cliff. It goes to make up one of those mountain torrents that bear fertility to the plains below. Its source is hidden away in the heart of the mountains. The point of the illustration is plain. If we are to become a blessing to others the secret springs of our life must be in Christ. The closer and more constant our fellowship is with Him the greater is our power to purify and brighten the lives of others.

This spake he of the spirit, v. 39. A mighty impulse sending them forth to save others—this is one of the

most striking of the wondrous changes wrought in the members of the early church by the descent of the Holy Spirit at Pentecost. We sometimes mistake our own feelings and desires for the Spirit's guidance. But of this we may be certain, that when we are making earnest efforts to spread the glad tidings of salvation through Jesus Christ, we are following the directions of the Spirit whom He sent.

This is the Christ, v. 41. The newspapers report a new discovery in wireless telegraphy. An inventor, it is said, has found out how to prevent messages from being intercepted. He claims that his invention will make it certain that the message must go straight to the place for which it is intended. Ah, if our hearts were only more true and pure and earnest, how surely would the messages of Christ come home unchecked to them!

There was a division, because of him, v. 43. In Milton's Paradise Lost the touch of Ithuriel's spear compels Satan, who had assumed the appearance of a toad, to stand forth in his true likeness. Whenever men come into contact with Jesus their true nature appears. Those who love truth and goodness are attracted to Him; those ruled by falsehood and evil are repelled. Unconsciously, but inevitably, we pass judgment on ourselves by our treatment of Him.

Never man spake like this man, v. 46. Put the emphasis where you will, this is a searching testimony. Do you put the emphasis on the first "man?" Then it is a testimony of simple souls to the Godhood of Jesus; and what right have you to turn away from Him who is the Lord from heaven! Is it on the second "man?" Then you have in this Son of God a man of like passions with yourself, but so altogether gentle, loving, sympathetic, wise and strong, that you may well seek His fellowship. And, is "spake" the emphatic word? Then may you well strain your ear for every least word that Jesus speaks. Or is it on "never?" Then he stands out, as it is fitting that He should, above all other teachers, above all even who have taught under inspiration from God. By the teaching of Jesus every other teaching of men is to be measured.

Salvation is a gift, not an achievement; an import, not an export. It comes not as an act of reciprocity, but as a blessing of grace. It is the outflowing of the infinite, not the outgoing of the infinite. It is an exotic, brought from beyond the veil by One who is mighty to save. It is ours because he has so willed and we have so chosen.

## IF WE WOULD SEE.

Obedience is the only worthy result of vision. The eye sees the rope thrown to save life, the muscles obey, the rope is grasped, and safety won. If through fear or unpreparedness the muscles fail to obey, disaster follows. Moses and Aaron, before the giving of the law, saw the God of the Sapphire Throne, and from this vision Moses went to a deeper communion, and Aaron to a flagrant act of reckless blasphemy. Moses translated his vision into obedience; Aaron did not. Paul, "not disobedient unto the heavenly vision," gave the world in his catalogued sufferings a great example of what obedience could do. The earlier of the recent reports in the papers told us that General Stoessel's soldiers obeyed, until so exhausted in every fiber that they could no longer respond to the command. There is such a thing as the spiritual vision; there is such a thing as obedience unto death. And such obedience gives ever clearer vision.

## BORDER-LINE FOLLY.

No man ought to court death. Few sensible men do so in the physical life. The average man does not try to see how close he can come to breaking down in health short of actually collapsing. He prefers full-blooded, abounding vitality, with a store of reserve strength ready for any unexpected strain. Yet that same man, who rightly prides himself on keeping his physical life farthest removed from illness, thinks nothing of running as close as he dares to the border line of wrong in his spiritual life. He tries to deceive himself into believing that conditions are different here. What he would not dare to do in imperiling his body, he does daily and jauntily with his soul. He knows that he could not live through a siege of pneumonia or typhoid with no reserve physical strength to call upon. He blindly imagines that he will be the match for any spiritual crisis, though he has done nothing to lay by a spiritual reserve for that hour. The wisdom of the children of the world is needed in the fight with moral disease germs.—S. S. Times.

## A PRAYER.

"Our Father which are in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven." As in heaven: O Lord God, "as in heaven." We cry to thee for this the greatest blessing that can come to men. For wars will cease, angers will die, hatings will vanish. In it hearts will be thine in full submission. In it are love and joy and peace. Let it come, O Lord God. Let it be for us in our day, O Lord God. "In earth as it is in heaven," for his sake who taught us so to pray. Amen.

**THE MAKING OF A CHRISTIAN.**

The first characteristic of a Christian's speech will be truth. He will tell no lies, not even little white social lies. He will be scrupulously careful to say exactly what is true and never to let falsehood tinge his word. But truthfulness is not merely a negative quality. We will speak only what is true, but we will speak truth; that is, we will talk about noble and worthy things, about good books and nature, about friendship and history, about pictures and painting and good people, and the world in its sorrows and its joys, and how we can make it purer and brighter. And we shall talk of God and his Son and the Life that is life, and whither it rises.

Second, it will be pure. No corrupt speech will ever be allowed to get uttered. The early church had to fight a fierce battle at this point. The world was very evil, and the evil of its unclean talk crept into the church, so that the apostles warned and entreated and appealed, and the purity of God's Spirit prevailed. It must prevail still. No evil stories or impure rumors or suggestions or subtle uncleanness of any sort may be tolerated in the talk of Christians.

Third, it will be gentle and kind. It will be so in the tones. Harshness and boisterousness and coarseness are not Christian qualities, and Christians will be distinguished from others by the special courtesy and gentleness, and yet the steadiness and firmness, of their speech. And Christian speech will be gentle and kind in its substance as well as in its tones. It will flow from the charity that believeth and hopeth and endureth all things. Christians will not be saying mean and unpleasant and ungenerous things about others.

Furthermore, it will be simple. The best of all English literature is the Bible. It is not accidental that the noblest piece of English literature is the Christian Scriptures. Those who read it and whose hearts are full of its truth will speak simply, sincerely, straightforwardly. And their speech will be serious and earnest. It will be full of lightness and pleasantries and joy, but these will be only the relief to a prevailing earnestness and gravity of noble conversation about the things that are true and worthy and pure. And Christian speech ought to be fresh and strong. It should not be stale and trite. Christians have the springs of originality and life, and they ought to draw from them.

Christian speech cannot be made all this by any easy effort. It can only be this to those whose hearts are true and pure and loving and strong. It is out of the abundance of the heart that the mouth speaketh. The stream will be like its fountain. We shall speak as we think. The only sure prescription for Christian speech is Christ in the heart ruling its secret meditations, and flowing out necessarily in all its utterance.

Whether we will or no, we shall probably speak just as we are.

**MAN'S HIGHEST MISSION.**

Man's highest mission in this world is to serve God faithfully and to trust him implicitly. It is to rise out of what he is into what God wants him to be. Life's only exit is into eternity. But what of eternity? The good or the ill that we have left behind does not answer the question. God will not swing our eternal future upon the poor pivots of our secular triumphs. What is our relation to him? How have we treated the image of God which he has given us in trust? What attitude have we entertained towards his Son and the unredeemed and dying world? Our fate in eternity will depend upon the answer our life gives to these questions.

**FORGETTING THINGS BEHIND.**

Paul says: "Forgetting those things which are behind, and reaching to those things which are before." This is a good motto, not only for the passing of the year, but for every day. Let us forget the past, wherever its memory hinders present duty. Let us forget the failures of the past, for God does not intend that we should fail eternally. Let us make a success in spite of the past failures. It is not the man who makes no mistakes that makes the most of life. It is the man who, like a general, knows how to win victories out of defeats who will be crowned victor at the end of the warfare. Who has not had his failures? The only ignoble thing in this world is discouragement and cowardice on the battle-field of life.

Let us forget past victories and blessings, except as we think of them to return thanks to God. There are greater things ahead, greater battles and greater victories. No matter how great the victories may have been, God has greater victory in store for us. If we sit down satisfied with the past, we shall stagnate and dry up. The coming year has greater glory and blessing in store for us. Let us look for it and expect it.—Christian Witness.

**FAITH'S STAIRWAYS.**

Long years ago, on a day of thick fog and pouring rain, I ascended a mountain by an old bridle-path over the slippery rocks. A weary, disappointed company we were when we reached the cabin on the summit. But toward evening a mighty wind swept away the bank of mist, the body of the blue heavens stood out in its clearness, and before us was revealed the magnificent landscape stretching away to the sea. That scene was at the time, and has often been since, a sermon to my soul. It taught me that faith's stairways are over steep and slippery rocks, often through blinding storms; but God never loses his hold on us, and if we can endure to the end, he will yet bring us out into the clear shining after rain.

So it's better to hope, though the clouds run low,

And to keep the eye still lifted;  
For the clear blue sky will soon peep through  
When the thunder cloud is rifted.

—Theodore L. Cuyler, D.D.

**BORN LITTLE ARISTOCRATS.**

The wasp's voice has a curious outlet. It comes from one of the breathing holes in the side. The wasp is curious in another respect. He is sadly near sighted. This is proven by his caterpillar hunts. In the open, where the sun is shining, he slays his prey by hundreds. In the shade of overhanging boughs caterpillars live in peace, for there the enemy cannot see them. Ants, while seeing fairly well, being provided with one set of compound, and a set of simple eyes, are practically deaf. Penny whistles, violins and megaphones leave them equally unruffled. Their sense of smell is the most acute of their senses. When a brush, wet with patchouli, was placed near an ant hill the busy little denizens stopped their work and literally lay down in their delight, laying back their antennae in sensuous ecstasy. In death, as in life, the ants are aristocrats and rigid observers of caste distinctions. For ants have their cemeteries, and it is characteristic that the poor aphides and slaves captured in war are buried, not with their masters, but among the burdocks and ragweed, the potter's field of the ants' city of the dead.

**"OR SOMETHING."**

An exchange relates the following, which may or may not be true:

Dr. Patton, president of Princeton Theological Seminary, was traveling the other day in a railroad train and had occasion to assort some papers that were in his grip, and do a little writing. But having no convenient place to write, he asked the porter:

"Porter, can you get me a table—or something?"

The porter said, "Yes, sah; yes, sah!" and grinningly left to return in a few minutes with a wine-glass and champagne bottle and table, much to the doctor's surprise and humiliation.

The Doctor said, "I said I wanted a table—" But interrupting him, the porter said, "Yes, sah, you said a table—or something, and I knowed all the time what you wanted. Yes, sah! We hear it called by all sorts o' names, sah."

Under the Patronage of His Excellency the Governor General.

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

On WEDNESDAY, MARCH 15th, 1905

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

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

Lecture by Dr. Adami, Montreal, on  
**ADAPTATION AND TUBERCULOSIS.**

W. Moore, Sec.

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## SENSIBLE LAY ADDRESS.

Mr. Byron E. Walker, General Manager of the Canadian Bank of Commerce, was the principal speaker at a recent luncheon of the Canadian Club, Ottawa. He spoke of the undue bitterness of Canadian newspapers during election contests; of the too rash and rapid destruction of Canada's natural resources; and of the too scant payment for expert service on the Bench and in Cabinets. He spoke also of the modern "Society Columns," in daily newspapers—"this horrid attempt of people to exploit themselves, ladies socially, and men politically. It is as debasing and vulgarizing to a nation as it can be. The tendency to exaggerate the general standard of veracity."

Mr. Walker rightly asserts we can never become a great nation until we develop great moral qualities and aspire beyond material interests to the higher aspects of civilization.

Before a legislative committee at Sacramento, Cal., a few weeks ago, a prominent member of a high-toned sporting club, the Olympic, declared that "prize-fighting was demoralizing the youth and contaminating the morals of the old." Among other things, he said: "Prize-fighting has made such inroads that it has become a menace to our youth. Something must be done to cure the disease. Physical culture is an excellent thing, but if it is only to be used in educating bruisers, it is time to give it up. The betting element that hangs around these fights is worse than any race track I know of. There is no way to stop this thing except to pass the Ralston bill," a measure intended to suppress prize-fighting. Are we not menaced with similar evils, though on a smaller scale in Canada? Saloon-keepers and gamblers have got practical control of the organizations of nearly all of the manly sports.

## THE DOMINION PRESBYTERIAN

### CONCERNING TEMPERANCE WORK.

Rev. Dr. Cuyler, the Nestor of the American pulpit, has issued a circular to the Presbyterian Churches, urging to greater efforts for temperance. He proposes the general adaptation of a plan he followed for years—a regular monthly temperance prayer meeting, addressed by the best speakers obtainable and enlivened by literary and musical features and the formation of a Temperance League in each congregation with a pledge against drink and kindred evils. Dr. Cuyler declares that he always found such meetings and such a league popular and powerful in practically strengthening temperance work.

This gives the Dominion Presbyterian the opportunity to reiterate the necessity for all churches in Canada entering on a renewed general campaign for total abstinence, with pledge-signing. It is quite right to seek to crystalize public sentiment into just and appropriate legal enactments; but unless you have a foundation of total abstinents throughout the body political, it is like building on the sand.

We have just received the January Number of *The Nineteenth Century and After* (7 and 9 Warren St., New York.) It contains some political reviews of the month as well as its usual budget of interesting articles, the most important being: *The Army*, As It Was and As It Is, by Field Marshal Earl Roberts, K. G., V. C.; *The Constitutional Agitation in Russia*, by Prince Kropotkin; *The Church Crisis in Scotland*, by Charles Macpherson; *At the Rose in June*, by Walter Raymond; *The Cause and Prevention of Appendicitis from a Physician's Point of View* by Joseph Kidd, M. D.; also an article by Edmund Robertson, K. C., M. P., (late Civil Lord of the Admiralty) entitled, "Some Naval Questions."

*The Bibelst*, (Printed for Thomas B. Mosher and Published by him at 45 Exchange St., Portland, Maine) for January and February, contain "Esther; A Young Man's Tragedy," by Wilfrid Scawen Blunt. Regarding these sonnets the editor says in the preface, "If Wilfrid Blunt has written nothing since that can compare with them, they would still plead effectually against the oblivion of swift time. For it is a presentiment of passion which grasps the secret of the everlasting charm of work as far apart as Manon Lescaut and La Vie de Boheme, and Daudet's Sappho, even—masterpieces each and every one of 'Mutable loves and loves perverse,' if you choose to call them so, and ending as they all end, in a half sob, a poignant cry of pain because there arises out of the emptied chalice of desire a vision of the unlovely and lonely and later years."

He who will look reverently into the cradle will not think it strange that God's love for man took the form of a little child.

### WORK FOR THE RICH.

Where are our moneyed magnates? Why do they not come to the relief of the church? Last month it was stated that \$100,000,000 had been bestowed during 1900 on various benevolent objects by the rich men of our land. Are there no rich men in the church today who care enough for its future to make that future secure? The millions on millions lavished—and some think wasted—upon great university trusts, many of them skeptical in tone and temper, compared with the paltry little dribblets doled out to the church of God, seem inexplicable when we remember that the college is the child of the church, and has never been able to flourish in any clime or age without her mother.

The Pennsylvania railroad pensions its aged employes. On the first day of January, 1900, that great corporation passed a law, that every employe who behaves himself seemly and does his duty diligently shall be secure against want in his old age. Many of the banking institutions of the country are doing the same thing. They are doing it not as a favor but as an investment. They are doing it because they believe in the end it will pay in fidelity and loyalty and honest work.

Why can not the church do likewise? Is she going to be forever stone-blind toward the future? Oh, but she is doing it you say! Yes in a scandalously meager way. Our retired ministers are not infirm as a rule. The overwhelming majority are retired long before the period of infirmity comes—ay, alas, in the very strength of their prime. "Be not afraid of dying before your time comes," Sydney Smith used to say, "but be mightily afraid of dying before your time comes!" Such is the condition of things the ambassador of God must be prepared to meet in the opening year of the twentieth century—the necessity of being buried before one's time comes—and any church that makes such a constraint upon her leaders should be willing to bear the consequences. And these are they! Hear them rich men! Bright, consecrated young men who hear the call to preach and would like to see their way clear to obey, are passing the pulpit by on the other side—Lukewarm-like—and Diogenes-like filling their ears with war.

Today wealth is looking for fields worthy of its charity. We have a fund for the aged and infirm warriors of God, a fund by its enforced stinginess is an insult to the ministry and a dishonor to the church. Never, it seems, will it reach a hopeful basis till endowed, and endowed in magnificent proportions. Christian rich men! Here for a surety is a gold mine worthy of your investment—one that will pay better returns than sinking a shaft in the Klondike or founding an infidel college.



## VITAL EVANGELISM.

By C. H. Wetherbe.

Very much has been said in favor of "the new evangelism." I judge that one of its main features is that of telling unconverted ones that they have every reason to love God, and no reason to fear him. Another feature seems to be a religious cultivation of the best elements that are in one's self, so that there may be a full development into Christian character. Unconverted people are told to announce themselves as being on the Lord's side, and then they will be regarded by God as his own people. Now, I cannot be opposed to a thing simply because it is new, but I do say that any evangelism which does not emphasize the absolute need of a vital change of one's heart by the direct power of God, is a spurious evangel.

Rev. C. H. Yatman, an evangelist of long and efficient experience, says: "You can get a thousand people to sign a card without much trouble. I have tried it. It will take some of the old evangelism to get them to be New Testament Christians, with separation from the world, and sin given up to the point of sacrifice and restriction." He also says: "I affirm that men will never be moved Godward in great masses for regeneration, in its full sense, by the mere presentation of love. Law is a factor so great in Canadian life and government that its basic principle affords a ground of appeal that cannot be left out if you reach effectively the will of man, and no man is converted whose will is not reached by the truth that sets him free." Mr. Yatman vigorously rejects the new evangelism because it is both unscriptural and superficial. He is justified in his position. What is greatly needed is vital evangelism, an evangelism which is vitalized by the burning conviction that unless sinners so yield themselves to God that He can give them new nature they will be forever lost. The old gospel of Calvary cannot be improved.

The bishop of—never mind where—being somewhat troubled with a neglected diocese, thought to inspire his clergy to take services during the week by periodically visiting and taking one himself. On one of these occasions, having been moved to much eloquence in his sermon, he felt a not unnatural desire to know if he had made any impression on the congregation. So he questioned the clerk in the vestry.

Happy is the man who can see his Father's face in the flash of the lightning and discern, in the rush of the storm, the footprints of his Master.

To do right, whatever the smile or frown of the world; to hold the truth in righteousness, in spite of the friends we love, is to reveal a true knight of God.

If we forget the Giver it is proof that we have misused the gift.

The Centenary Fund for extending the work of the British and Foreign Bible Society has reached \$975,000 apart from the society's ordinary income. This fact a gratifying assurance that the Book of Books retains its wonderful power. Another gratifying circumstance is the large amount contributed by native converts and churches in the Foreign Mission field; large, that is, considering their means.

Missionary work on the Congo Free State side of Lake Tanganyika, as well as on the German side, north of Ujiji, is in the hands of the Roman Catholic Algerian White Fathers. They are increasing their stations, thoroughly equipping them, and establishing boarding schools for boys and girls, the last being under charge of nuns. They have industrial schools, great plantations, and they educate many natives as teachers or even as priests, after teaching them Latin. Some of the natives have been taken to Malta to study medicine, returning as doctors, to whom Europeans are not afraid to trust themselves.

The missionaries entered Japan as soon as it was safe for them to do so. At first they did their work in secret. Public preaching was not allowed. As late as 1858 there were edict boards which said:—"The evil sect called Christian is strictly forbidden; suspected persons should be reported, and rewards will be given." Now the emperor says the missionaries are his guests and must be treated by the people as his friends.

The Methodist Monthly Greeting, published in St. John's, Nfld, gives some interesting facts as to the status and prospects of temperance in that colony. In the whole colony there is but one license for every 2,326 persons—a record that is, we suppose, almost unique. Taking the population of all districts under license, the average is one for every 479 persons. But out of a total population of 220,984, there are no less than 173,521 of the inhabitants living in districts where no licenses are granted, and says the article from which we quote, outside the city of St. John's among the entire Methodist population of 54,651, only one person lives in a license locality, and among 6,074 Salvation Army, 542 Congregationalists, 495 Presbyterians, and 122 others, not one lives in a license district. The total amount of liquor on which duty was paid was last year 156,427 gallons, whereas thirty years ago, with a population about one-third less, the amount was 212,616 gallons, a decrease of over one-fourth. The greater number of the districts in the colony have availed themselves of the Local Option law and cleared the saloons from their midst, to the unspeakable advantage of the people.

It is wonderful to think that a minister who was thirty-seven years of age in the fateful year of the Disruption in Scotland should have survived to see the dawn of 1905.

Prince Ramazani, one of the relatives of the native King of Toro, Uganda, Central Africa, is a boy of fifteen and a Mohammedan. Because the Mohammedans of that religion are very ignorant, a Christian lad has been employed to teach him to read and write. This led the prince to write to the Prime Minister of Uganda asking to be educated as a Christian. His letter contain this passage: "This is a very bad religion; it is a religion of death. I want to become a Protestant and join Mr. Hattersley's school for chiefs." The boy wants education; he may find Christ.

The Scottish correspondent of the Belfast Witness says: With a pang of regret many will learn of the death of this veteran of the Scottish ministry, the Rev. James Guill, some time pastor of St. Peter's Free Church, Peterhead. Mr. Guill was born in April, 1806, was educated at Glasgow, licensed by the Presbytery of Glasgow in 1833, and in 1835 appointed minister of the Chapel of Ease at Peterhead. There he lived and laboured, first as a minister of the National Church, and from 1843 as a minister of the Free Church of Scotland. He was an outstanding figure in the life of Peterhead till increasing years and infirmities led to his retirement from office. For fifteen years Mr. Guill lived in tranquility in Aberdeen, and there he died on Saturday at the age of 98. The men of the Disruption are nearly all gone now, and soon the Church they founded will have nothing but the memory of those "who saw and heard and could remember all."

In the Belfast Witness, of recent date, there is a very able and informing article on the subject, "Are We Improving?" The article, of course, relates mainly to conditions in Britain; yet the descriptions would in a measure be applicable to conditions on this continent. The writer of the article contrasts Britain of sixty or eighty years ago, during the reign of the Georges, with Britain of today, and makes out his contention that the people are improving in many ways. The people are now less cruel, the laws are more humane, the treatment of crime is more just, people are less profane, public life is less corrupt, conversation less indecent, quarrels less frequent, duels are abolished, and there is less gluttony and intemperance. This is a hopeful picture. The "good old days" are often rather mythical. The way that vice and crime are published in the newspapers perhaps makes things seem worse than they are. The world and especially the Christian world is growing better.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## AN EAGLE'S EGG.

By William Rittenhouse.

The nest's right over there, beyond Culver's Mountain," said Jack, pointing to one of the craggy sides of the lower peak. "They're golden eagles all right, too. I'm going to have one of the eggs, Jim, see if I don't! Why, I'd rather have it than all the good times Uncle Fred is giving us here; honest, I would."

The twins were standing in one of the outlying fields of the ranch. Behind them, in the distance, their uncle's substantial ranch-house could be seen, with the other buildings for men and horses grouped round it. In front rose the line of hills that bounded the pastures on the south, jagged brown hills, with few trees, clearly defined against the brilliant sky of the west. Jack and Jim had been only a few months in this western country, and were enthusiastic about ranch life.

Jim was listening to Jack now, with interested attention. "What's the place like where the nest is? Does Harvey know about it?" he asked. Harvey was an orphan lad who had grown up on the ranch, and whom the boys had chosen as their "guide, philosopher, and friend," from the beginning of their visit.

"Oh, Harvey says we can't possibly get at the eggs," said Jack impatiently. "The nest is way up on a ledge of the rock, under the overhang of Ball's Cliff. He says we can't climb up there any way we try; but I'm going to try, just the same."

Jim considered. "What's the matter with climbing down?" he suggested. "Tie a good rope around me, and I wouldn't mind swinging down to the ledge a bit."

Jack's face lighted up eagerly. "Jim, you're a dandy!" he cried.

The twins never did anything by halves. Harvey, and a stout rope were forthcoming before a half hour was over. By Harvey's advice, they stuck knives in their belts, and he carried his rifle. "Them eagles is full of fight sometimes," he remarked, as they set off on their ponies, "and then other times they'll vamose when you come within a mile of 'em. You never can tell which they'll do, so you've got to be ready both ways."

"Guess it'll be kind of snowy up there," said Jim, as they turned into the ravine that led up the side of Culver's Mountain. It was an April day, with plenty of sunlight and warmth in the air, but the mountains were still patched with snow. Up and up the three young hunters went on their hardy little ponies and the boys were glad to rest awhile. As they sat near the broken edge of the rock they could see one of the golden eagles lazily soaring in the blue, round and round, in slow, wide, majestic circles.

Evidently the great bird had no idea of the danger menacing his nest; and as they watched him, he sailed farther and farther toward the south, disappearing among the passes and peaks.

"Got rid of one of 'em, anyway," said Harvey. "Now let's look over at that nest." They crawled to the edge and peered over. The cliff fell away abruptly from that point, and, at a distance of perhaps fifty feet below them, on a spur of rock only a few feet wide, a mass of sticks, moss, grass and mountain fern, lay as if flung in a heap. The mother eagle, unconscious, apparently, of any intruder, near her nest, sat drowsily there, her wings drooped and her head low. Even so, they could see what a splendid creature she was, with her dark-brown back shading to purple, her golden-brown head and neck, her dark wings and tail, her mighty beak, and large, deep-set eyes.

"That pair of eagles has had this here nest for years 'nd years," whispered Harvey. "Likely the father of one of 'em had it before 'em, for that's the way they do. They pick the best place they can find, and then they stick to it. Look at them bones; they live on the best. I tell you, boys, Lambs, 'nd fawns, 'nd wild turkeys; they know what's good. They don't bother us at the ranch, though, 'cause a calf is just a leetle too big for 'em to clope with. I dunno as I ought to let you boys go down at that egg. Look at that beak; she might pick your eyes out!"

Jack was trembling all over with excitement. "Oh, Harvey, don't talk that way!" he cried. "I came up here to get that egg, and I'm going to get it. I'll pull my hat over my eyes, and I've got a knife, if she does come at me."

"Well, they 'most always run when you come near 'em," said Harvey, assenting, and he and Jim began to uncoil the rope, and look for a place to attach it. They found a rock round which to make it fast, and a smooth spot over which to lower it. The free end was fastened around Jack's body, and under his shoulders, in a fashion that Harvey directed and that left the arms entirely free.

"Give two pulls when you are ready to come up," said Harvey. "Ready now. One, two, three," and Jack was lowered carefully over the edge, and down, down, slowly and steadily, to the nest.

A swish and whirr of wide wings neath him told him that the eagle was off her nest. With a harsh scream, almost like the barking of a dog, she hovered near; but she was evidently frightened too badly to attack this strange intruder. Jack, on his part was too excited to be frightened. He found his feet on the narrow ledge, beside the immense nest,

which looked larger than ever, now that he was close to it. Not a stick in it was less than an inch in diameter, and though it looked like a careless pile of them, yet they were so skilfully interlaced that it was almost as firm as the rock beneath it, into the crevices of which the ends of its foundation sticks were carefully hooked. The hollow of the nest was deep, and close to the rock; three large, oval shaped eggs, yellowish white, mottled with russet brown, lay in it. With a thrill of delight Jack picked one up, and slipped it into the bag he had hung around his waist for the purpose. Should he take another? He had just decided in the affirmative when the scream of the eagle sounded close at his ear, and the great bird, lifted out of her fear by the loss of her eggs, attacked him desperately with wing, claw and beak.

The protecting brim of the hat saved Jack's eyes, but he felt his shoulder bleeding where the terrible beak had struck it. He pulled hard at the rope—once, twice—and then drew his knife. The enraged bird came at him again. Jack struck at her; but she swerved, and the blow missed. Harvey and Jim above, were drawing up the rope with frantic haste, but Jack was still ten feet below the edge. He made another desperate stroke as the eagle's wing struck him at almost stunning blow on the head. The force of it whirled him round, and the keen blade touched, not the eagle, but the side of the rope, cutting two strands of it through.

Jack saw it unravel, and felt suddenly sick with fear. On the one slender strand that remained hung his poor chance of life. "Be careful! I've cut the rope!" he shouted. Would the one strand last, or cut on the edge of the rock? Jack closed his eyes. The eagle screamed and struck at him again, but he did not dare to strike back. Suddenly he heard Jim's voice above him: "All right, Jack; I'm coming down after you. Just wait a minute."

How Jim did it is hard to explain. But it was done with the lariat on Harvey's saddle, somehow.

The first thing Jack said, as Jim caught him round the shoulders and dragged him a great deal farther from the edge than was necessary, was: "Look out; don't break that egg!"—Morning Star.

Another process for the manufacture of peat coal, which, according to its promoters, threatens to revolutionize the world's coal trade, has appeared. The peat is first subjected to a process of dehydration by beating fans, and is then disintegrated electrically, without loss of any of the valuable properties which it possesses. It is then molded and pressed, and is ready for use.

**JAPANESE BIRD LOVERS.**

Few things are more pitiable than the sight of wild birds shut up in tiny cages, sitting with cramped wings, and dull sad eyes. It is dreadful to think how they must suffer in their narrow prisons after their free, happy life, in the open air. Especially I always pity skylarks as they beat their heads against the low roof of the cage and flutter against the bars in their longings to fly outward and upward into the boundless blue sky. I hope some day the law will forbid the catching of skylarks. Some ten years ago I read a description by Canon Tristan of the way birds are loved and cared for in far Japan. That clever people, who started the world by their clever victories in war, seem to know how to make their cage-birds happy. Birds such as robins, titmice and warblers, that would quickly die if we were to cage them, seem happy and sing cheerily outside a Japanese dwelling. And as for the swallows, Tokyo, the capital, abounds with them. To and fro they glance in the streets, and their nests are usually within easy reach of any passer-by. But no one thinks of molesting them.

**INSPIRED BY OLD ROME.**

Did you ever wonder how George Stephenson came to adopt the 4 ft. 8 1-2 in. gauge for his railways? Councillor Weidner told the story in Newcastle the other day. A venerable friend of his, long since dead, said that when he was a young man he was in the employ of George Stephenson, and was one of the latter's principal men when he made his Newcastle and Carlisle Railway, about 1832. His informant asked the great engineer how he came to fix the gauge.

George Stephenson told him that he got his idea from inspecting some portion of the Roman Wall through which the chariots used to be driven. Deep ruts were worn, and on measuring these he found their distances apart to be, as near as possible, 4 ft. 8 1-2 inches.

Stevenson thought that if a world-power like the Romans had made such use of a measure for its chariots he could not be wrong in adopting those measurements as a rule for his railway; and railways, he felt confident, would also extend all over the world.

"The regular, conscientious study of missions will have a transforming influence upon the lives of those engaging in it. The Christians of today need some object great enough to engage all the powers of their minds and hearts. We find just such an object in the enterprise to make Christ known to the whole world. Moreover, there is no subject more elevating, more broadening, more deepening, and more quickening than the extension of the kingdom of God among men."—John R. Mott.

**LIFE'S PICNIC.**

Oh, the folly of it. We pack our hamper for life's picnic with such pains. We spend so much, we work so hard. We make choice pies; we cram the basket to the lid with every delicacy we can think of. Everything to make the picnic a success is there—except the salt. Ah, woe is me, we forgot the salt. We have at our desks, in our workshops, to make a home for those we love; we give up pleasures; we give up our rest. We toil in our kitchen from morning till night, and we render the whole feast tasteless for want of a ha-porth of salt, for want of a soup-con of amiability, for want of a handful of kind words, a touch of caress, a pinch of courtesy.—Jerome K. Jerome.

**THE GRACE OF CHARACTER.**

In a certain town a few years ago, was a girls club composed of both society and working girls. Any working girl might become a member by conforming to a few simple regulations, but the other girls were more carefully chosen—nobody was allowed to join who would "patronize" either by word or manner, in the club-rooms there was to be no distinction of circumstance, but only the common meeting ground of youth and friendliness.

Among the working girls was one who, though she would never acquire much which many of her more clever companions were quickly learning from the "other girls," met her new opportunities with so eager a spirit that she soon became the most interesting member to those who were overheard describing her.

"She is so absolutely simple and honest," she said. "It shows in her face and words, in the way she reads, in everything she does. I can't tell you how it makes me feel. I know that I have affectations—all of the girls, I know have; they seem impossible to avoid. But when I am with Agnes Duncan, plain working girl that she is, I feel as if I were not worthy to teach her anything. No one would dream of calling her a lady, but you feel somehow as if she were something greater."

She was not "greater than a lady"—there is nothing greater—but it was another proof that the essence of real lady hood lies not in ease or grace or culture, but in character.—Forward.

Never trifle with one sin. It is like a little cloud which, as the poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from the fountains for sin is a fountain—not a mere act, but a fountain of evil.—Andrew A. Bonar.

Many minds are content because they have abandoned the quest of what should be for the uneventful stoicism of that which is.

**CAREFUL MOTHERS.**

The little troubles that afflict children come without warning, and the careful mother should keep at hand a medicine to relieve and cure the ailments of childhood. There is no medicine does this so speedily and thoroughly as Baby's Own Tablets, and the mother knows this medicine is safe, because it is guaranteed to contain no opiate or poisonous soothing stuff. These Tablets cure colic, indigestion, constipation, diarrhoea, simple fever, and teething troubles. They break up colds, prevent croup, and bring natural sleep. Mrs. Mary Fair, Escott, Ont., says: "I have used Baby's Own Tablets with the very best results, and would not be without them in the house." Sold by all medicine dealers or sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

A little Moslem child accounted for her preference for the Christian religion by saying, "I like your Jesus because he likes little girls. Our Mohammed did not love little girls." With unerring instinct she had seized upon at least one of the great differences between the two religions.

When we assume to do God's work we should be sure we can see as he sees, that we have the same angle of vision, that the wish of the servant is in no sense alien to the will of the Master.

Some men are judged by the good they do, others by the racket they make.



SOLE AGENTS

**J. L. Orme & Son,**

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CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## QUEEN'S UNIVERSITY

Principal Gordon of Queen's University, who is conducting an educative campaign in connection with the endowment movement, addressed a large congregation in St. Andrew's Church, Ottawa, last Sunday morning, and gave a lucid statement of the situation. He pointed out that every member of the Presbyterian Church is a corporator of Queen's, the relation of the whole Church to the university since the Union, in 1875, being the same as that of the Kirk of Scotland prior to that date, except that the United Church did not appoint trustees in the arts department, and hence did not assume financial responsibility. Under somewhat trying circumstances the university had prospered, the number of students during the past twelve years having more than doubled. These were drawn from all creeds and classes, and the result had been a distinct broadening of the spirit of the university. Owing to this fact, and also to the fact that the support from the Presbyterian Church was inadequate to the needs, the late Principal Grant had conceived the idea of nationalizing the university, and had received the sanction of three successive General Assemblies for this step. Legislation for this purpose was initiated and was well under way when the Vancouver Assembly, in 1903, reversed the previous action, and decided to retain Queen's; also promising adequate financial support. The question was submitted to all the Synods of Ontario and Quebec and endorsed by 26 out of 27 Presbyteries. The action was endorsed by the St. John Assembly in 1904, and a large committee was appointed to aid the trustees of Queen's in raising the sum of \$500,000 to produce a revenue of \$20,000 yearly to meet the estimated needs.

Principal Gordon argued that the Presbyterian Church was acting in line with her past traditions and with her present policy in regard to Manitoba College, Winnipeg, in making provision for university education, and that in strengthening which they were dealing with an institution which had for years belonged to the Church. He also pointed out the large place filled by Queen's in the educational life of the country, and stated that the fact of 900 students being in attendance was an evidence of the need for an educational centre in Kingston.

Queen's was modelled after the Scottish idea in which theology was an integral part of the university, and thus presented a distinct type. The Anglicans and Methodists still retained their control of arts, teaching in Trinity and Victoria, and the latter had been endorsed by generous laymen. He contended that there was no way in which the Presbyterian Church could more directly contribute to the intellectual and spiritual life of the country than by the generous support of their own university. Still this was said with the most cordial feelings toward the Provincial University, which could only be helped and stimulated by having her sister university at Kingston in a strong and vigorous condition.

**Emeritus Professor Thomas Smith, D.D., LL.D.**, the last survivor of the band of Disruption ministers, will be 88 in July. Born in the manse at Symington on the 8th of July, 1817, he was educated in his native parish, and at Edinburgh University. He was a distinguished student, with a special aptitude for mathematics. On the 7th March, 1839, Dr. Smith was ordained as a missionary of the Church of Scotland to India. Four years later he cast in his lot with the Free Church, which he henceforth served with a rare devotion. It is no small honour to have been the originator of Zenana missions, upon which all the Churches now rely for their most effective work among the women of India. During the Mutiny Dr. Smith was attached as chaplain to the Black Watch, and he was at various times brought into close contact with Sir Henry Lawrence.

New thoughts for the new day; new duties for the new life.

## MONTREAL NOTES.

At the twenty-third annual meeting of the Montreal Woman's Missionary Society, in Knox church, the principal feature was an address by Mrs. Buchanan, who, with Dr. Buchanan, her husband, has for years been engaged in medical mission work in India. Mrs. Buchanan's story about the spiritual and physical destitution of the Bhils, among whom her husband is now working, was a painful revelation to her hearers. She spoke of a people scourged by plagues and famine, living in ignorance and superstition and the deepest poverty. Her description gave a vivid idea of the isolation and heroic self-sacrifice of missionaries laboring, as she and her husband had been, far from railways and civilization, dispensing medical necessities, succoring people in their poverty, teaching them to build houses, to read and write, and instructing them in the gospel. Their work, she said, cramped though it was for want of funds, was showing encouraging results, though it was but a drop in a great ocean of need. The president, Mrs. Grier, remarked that Dr. Buchanan did not take a vacation last year, nor did he feel able to do so this year, because the work was so pressing. She dwelt upon the nobleness of the work to which Dr. and Mrs. Buchanan were giving the best part of their lives, and asked, "What are we going to do to show our tender sympathy in this work?" Miss Gill, Mrs. Robertson and Miss Scott gave reports on the home, French and foreign work of the society. These showed that the work was progressive, but the laborers all too few. The following officers were elected for the ensuing year: President, Mrs. G. A. Grier; Acting vice-presidents, Mrs. R. Campbell, Mrs. J. A. McMaster, with the presidents of all the auxiliaries; Recording Secretary Mrs. E. B. Buseed; Corresponding secretary, Miss Muirhead; Treasurer, Miss Jessie S. Harvey; Advisory committee, The Rev. E. Scott, Mr. D. Morrice, Mr. W. Drysdale, with the city ministers; Editorial committee of the "Woman's Missionary Outlook," Mrs. R. Campbell, Mrs. E. Scott, Mrs. W. Paul, Miss Muirhead, Miss Brodie, Miss Brown.

## WINNIPEG

The annual meeting of St. Paul's, Prince Albert, N.W.T., was fairly well attended. The financial statement presented showed a good year, with receipts and expenditures about equal. The managers are: Messrs. J. B. Kernaghan, Dr. Kitchin, E. B. Hutcheson, H. H. Smith, elected for two years, and D. A. Telford for one year. Arrangements are being made for the erection of a new church to cost about \$15,000, so soon as 50 per cent of the estimated cost was secured. The stipend of the pastor, Rev. C. G. Young, was increased from \$1,000 to \$1,200.

At the annual meeting of Dufferin avenue church, Winnipeg, it was decided to build a new church and a committee appointed to arrange for the work, which will soon begin. The report of the board of managers showed finances to be on a sound basis, and the Kirk sessions report revealed a membership of one hundred in full communion. The Sabbath school report was also most satisfactory in every respect, and the good work speedily increasing. The financial statement showed the total receipts from all sources to be \$1,224.32, and disbursements,

## A SUNBEAM.

A sunbeam, a merry sunbeam,  
A jolly little sprite,  
Filling the room with gladness,  
And the darkest nook with light.  
A sunbeam, a living sunbeam,  
Dancing along our way,  
Flashing hither and thither,  
And singing the live-long day.  
Oh, the blessed little sunbeam,  
Sweet messenger from above,  
Lighting the darkest pathway,  
And teaching our hearts to love.

## STATE OF FUNDS.

The following are the receipts to 18th February, 1904 and 18th February 1905, together with the amount still required for the several schemes:

	1904.	1905.	Still Req'd.
Home missions.....	\$83,305	\$80,353	\$30,647
Augmentation.....	15,202	15,717	14,283
Foreign Missions.....	44,228	65,468	40,521
French Evan.....	14,713	13,172	10,878
Pointe-aux-Trembles.....	7,164	7,809	4,191
Wid. and Orp.....	7,022	7,588	7,412
Aged and In. Min.....	6,815	7,610	6,300
Assembly.....	4,596	5,038	2,462
Knox College.....	3,672	3,601	8,300
Queen's College.....	1,912	2,185	3,315
Montreal College.....	1,062	1,140	3,860
Manitoba College.....	2,661	2,543	1,205

The receipts during the past week have been disappointing, owing in all probability, to the blocked roads in the country, and to the fact that mails have not been received for some days from several sections. If there are any congregations that still delay taking up their entire contributions for the year until the closing month, the condition of the roads in the country, will, this year as last, seriously affect the result. It is hoped, however, that the number of congregations content with this method of raising money for the schemes of the church, is every year becoming smaller.

May I again ask ministers to notify their Missionary Treasurers that only contributions reaching Toronto on or before the evening of Tuesday the 28th February will be included in the accounts of the year and in the detailed statement of receipts to be submitted to the General Assembly.

Let us give one specimen of the cleansing power of the blood. The disciples debated, on a certain occasion, among themselves, who should be the greatest in the coming kingdom. Each one urged his own claims. By the way, did the "Kingdom" mean the church? They were and are separate organizations, but that is not before us just now. The apostles on that occasion had a wrong spirit in them. They lusted after power and place. The shed blood is the remedy for these evil devices. Jesus Christ hates that lusting. He died that they might escape the consequences and the power of it. The shed blood, under the power of the Holy Ghost, leads them to hate the thing that he hates. As they come to see the thing they ask deliverance. There is cleansing in the blood—catharizo. And so day by day and year by year Christians are being cleansed by the blood, and from many offences. Believers are justified meritoriously once and for ever by the blood. Then they are cleansed times without number from sin in the soul. It is good to be in the hands of Christ, in the school of grace.



## KNOX CHURCH, PERTH.

The sixtieth anniversary services of the formation of Knox church in Perth, says the Courier, were fittingly observed on Monday of last week. On the former day there were special services conducted by the Rev. J. A. Macdonald, of Toronto, and on Monday evening the congregation met together in a social way and enjoyed themselves as Knox people always do.

The history of Knox church since its beginning has been one of steady progress. The congregation was formed on the 13th Feb., 1845, sixty years ago, Monday night, having for their pastor Rev. Mr. Melville. Successive pastors were Revs. Duncan, Rogers, Burn, Ross, and Currie. The stone church—the present substantial edifice—was erected in 1854, and has ever been kept in harmony with the times and desires of its pastors and congregation. Of those who sat at the first communion table sixty years ago, only three are members to-day—Messrs. James Holliday, John Riddell and James Allan.

There were large congregations in attendance at the Sunday observance of the anniversary in spite of heavy roads, and drifting snow and cold weather. Rev. J. A. Macdonald was the preacher both morning and evening, and those who had the pleasure of hearing him were treated to two excellent expositions of the gospel. Sunday evening the reverend gentleman expounded the visit of Jeremiah to the potter, and with this as a foundation spoke of the formation of the ancient nations of Assyria, Greece, Rome and several of the European countries, and instanced how they were marred in the making; and the strength of the Anglo-American powers today was brought into comparison with the powers of other days. The only natural conclusion from the foregoing sentence is that the subject matter of the sermon was rich in thought and deep in meaning, and this is the case.

On Monday evening the congregational social was largely attended by country and town people. Refreshments were served in the lecture-room from six to eight o'clock, after which the congregation went into the church where the rest of the programme was carried out. As soon as the pastor took the chair, Mr. Malloch went forward and read an address which expressed the warm appreciation by the people of the work done by Mr. and Mrs. Currie in the congregation. As the address was being read Mr. Isaac Ferrier came forward with a presentation of a fine cabinet of solid silver which Mr. Currie was asked to accept from the congregation in behalf of himself and his wife.

Mr. Currie replied, expressing deep gratitude for the devotion to his partner and himself.

"A man," said Browning, "can have but one life and one death, one heaven, one hell," and the serious thing about it is that he, by the grace of God, is his own architect.

## Present Day Preaching Socializing Christianity.

In an address before Drew Theological Seminary club, Rev. F. L. Patton, president of Princeton Theological seminary, has declared that much of the preaching of the present day is a mixture of sociology and sentimentality, and that, instead of christianizing society, the tendency is to socialize christianity. He also laid part of the responsibility of the diminishing number of candidates for the ministry on the professors of philosophy in colleges.

"The difficulty with most men," said Dr. Patton, "is their inability to tell where they stand—if they do stand. If they knew where the east was they could probably locate the other points of the compass. One is asked so often why more students in the universities do not come forward to enter the ministry. With their attitude unsettled on philosophical questions, they do not see their way clear to enter the ministry. A tremendous amount of responsibility just now rests on the men who hold the chairs of philosophy in the colleges of this land. If their pupils are allowed to take hold of purely materialistic doctrines and cling to them, they cannot become ministers of Jesus Christ unless they be hypocrites."

## AGED AND INFIRM MINISTERS' FUND.

It will be remembered that last year the Aged and Infirm Ministers' Committee, for the first time, paid the annuitants on the higher scale. This, however, left the fund in debt to the extent of \$3,462. To enable the Committee to continue the payment at the same rate it is necessary that this year there should be got from congregations of the church, western section, at least \$14,000. To this date not half of this amount has been got and unless largely increased contributions are received within the next two weeks, the revenue of the year will not only be insufficient by several thousand dollars, to pay the annuities on the increased scale, but the deficit of last year will be largely increased. The Widows' and Orphans' Fund has been greatly helped by a number of special contributions from individual members of the church. We feel certain that the claims of the aged ministers of our church, who have given long and faithful service, and exercised much self-denial in the furtherance of the Master's work, will touch the heart of many of our intelligent, Christian men, to whom God has given the ability to help, and all that is required is that the necessities of this fund should be brought to their notice to ensure a generous response. We trust that even yet, before the church year closes at the end of this month, many will forward a personal contribution to the treasurer, so that the Committee may be in a position to continue the rate of annuity as last year.

It is a great thing to feel that we are doing the work of the Lord day by day.

## IOWA LETTER.

The intense cold of the first half of February much delayed the many special services now in progress. Encouraging reports continue to come in from many fields. And while the great work of the evangelistic committee in the large cities seems to overshadow the work and the results in the smaller fields, yet it is generally conceded that the greatest results are in the smaller fields, considering the number of people engaged in the meetings.

Would that this great West and Canada might share with Wales in the showers of blessings now being poured out there. It may be that the set time to favor Zion is come.

Rev. Murdoch McLeod, of St. Paul, Minn., has taken up the work in the Central Presbyterian church, Des Moines, the largest Presbyterian church in Iowa. Evangelist W. A. Sunday has just closed a very successful series of meetings in Mason City, Iowa. He is as enthusiastic in his evangelistic work as he was when playing baseball.

Rev. George M. Rourke, of Sac City, received six members at a recent communion. He went to Toronto to address the Temperance League January 20th. He has been one of the foremost workers in his county which is prohibition, while many of the neighboring counties are under the Mule Law; less than 65 per cent of the people in his county favor the saloon.

Rev. Andrew Herron, who labored 30 years in the Presbyterian ministry in Iowa, went to his reward in February. He was one of the pioneers who knew the hardships of frontier work. He was a brother beloved in the Lord.

Evangelist O. E. Harvey and his wife, Belle Hood Harvey, are doing a very acceptable work among the smaller churches in the synod of Iowa. They labor under the direction of the Evangelistic committee. Mrs. Harvey does most of the preaching. She is a beautiful spirited woman.

Members of the Greek Church in Japan bring their babies to English missionaries to be baptized when none of their own priests are at hand. Sometimes they ask permission to partake of the Lord's Supper, too; and among them are some very earnest Christians.

## LIQUOR AND TOBACCO HABITS.

A. McTaggart, M. D., C.M.  
75 Yonge Street, Toronto.

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

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. Sweatman, 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 certainty of cure. Consultation or correspondence invited.

**ACUTE INDIGESTION.**

**A Trouble That Causes Untold Suffering to Thousands Throughout Canada.**

"I suffered so much with acute indigestion that I frequently would walk the floor through the long nights," said Mrs. Taomas Vincent, residing at 98 St. Peter street, Quebec. "I had been afflicted with the trouble," she continued, "for upwards of twenty years, but it was only during the past year that it assumed an acute form. There were times when I was almost distracted; everything I ate disagreed with me and the pains in the region of the stomach were almost unbearable. When the attacks were at their worst my head would grow dizzy and would throb violently, and sometimes I would experience severe attacks of nausea. As time went on I was almost worn out either through abstinence from food or the havoc it wrought when I did take it. I tried many much lauded dyspepsia cures, but they did me no good. In fact I got nothing that helped me until my nephew urged me to take Dr. Williams' Pink Pills. He had used them himself with the greatest benefit, and assured me that they would help me. After I had taken three or four boxes of the pills there was some improvement and I continued to take the pills regularly for about three months, and at the end of that time I found myself cured. I could eat a hearty meal and eat it with relish; I slept soundly at night my weight increased, and my constitution generally was built up. I think Dr. Williams' Pink Pills will cure any case of dyspepsia, if they are given a fair trial such as I gave them."

Dr. Williams' Pink Pills cure cases like Mrs. Vincent's simply because they fill the veins with that rich, red blood that enables every organ of the body to do its work properly. That is the reason why the pills cure all blood and nerve troubles such as anaemia, neuralgia, rheumatism, heart troubles, skin diseases, St. Vitus dance, paralysis and the special ailments of growing girls and women of middle age. When you ask for Dr. Williams' Pink Pills see that you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People," printed on the wrapper around every box. Sold by medicine dealers everywhere, or by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Next to Grape wine, it is believed that Japanese sake, or rice wine is the oldest alcoholic beverage known to man, its use in Japan dating back over 2,000 years.

**A. ROSENTHAL & SONS**

*Jewelers by Special Appointment to  
Their Excellencies Lord and Lady Grey.*

**SPARKLES.**

No sane man ever forgets those who owe him money.

Absence may make the heart grow fonder, but so do presents.

Experience takes dreadfully high wages, but it is the best teacher.

Seeing isn't always believing; we see lots of people we can't believe.

Life is not so short but that there is always time enough for courtesy.

There is hope for the man who does not hope to fall down more than once to learn how to stand up.

Tommy—"What's the capital punishment?" Georgie—"Why, being locked up in the pantry, to be sure."

A couple of women whose houses adjoined quarrelled and abused each other over the garden wall. At last one of the women retorted hotly, "You think I am a fool, I suppose?" "I think you are next door to one," came the incautious answer.

The Cow—Have you heard of this new food they are making out of chopped cornstalks? The Horse—No; but they needn't try it on me. I won't touch it. The Cow—Oh, it isn't for us. It's for human beings.

"How are you coming with your trust investment?" "Not coming at all." "I thought they let you in on the ground floor." "They did, but they afterwards dropped me into the basement."

Miss Girton—Are you really a sceptic, Lord Johnnie? Do you believe in nothing? Lord Johnnie—Haw!—I only believe what I can understand. Miss G.—Ah, well, that comes to the same thing, doesn't it?

The lesson in newspaper work is constantly, "Be brief!" The Saturday Evening Post says that a certain beginner in journalism picked up in a southern town what seemed to him a "big story."

He hurried to the telegraph office and "queried" the editor of a New York daily. "Column story on —. Shall I send?"

The answer arrived promptly:—"Send six hundred words."

This to the enthusiastic correspondent was depressing.

"Can't be told in less than twelve hundred," he wired back.

Then came this reply: "Story of creation of world told in six hundred. Try it."

Bishop Fowler, in assuming charge of the affairs of Methodism in New York, was naturally made the recipient of numerous compliments. A modest man, he was considerably embarrassed more than once. At the pastors' meeting he good-naturedly chided the several speakers who had welcomed him.

"I would like to believe all the nice things you have said of me," he declared, "but I honestly can't. I feel very much as I imagine a great many of us will when we are summoned from our graves on Judgment Day, and pause to read the flattering epitaphs upon our tombstones. When we do there are those of us who will say to themselves, "I must have come out of the wrong grave."

**EXCAVATION OF HERCULANEUM.**

Prof. Charles Waldstein, Slade professor of fine art in Cambridge University, England, is in this country in the interest of the proposed excavation of ancient Herculaneum. This city, along with Pompeii, was buried under the historic eruption of Vesuvius, which occurred on August 24, 79. It lies at the north-western base of Vesuvius about five miles east of Naples. Some excavation has been done here, beginning in 1719, and resumed at several times, but it finally stopped in 1875. The plan that is now being advocated is to have the work done under the direction and by the financial aid of an international committee. The King of Italy will be at the head of this committee, with eminent chairmen of national sub-committees. King Edward, of England; President Loubet, of France; Emperor William, of Germany, and President Roosevelt, have approved the plan, and the two latter have consented to act as honorary chairmen of their national committees. In an address recently delivered in New York Prof. Waldstein set forth the plan and nature of the work. He said that Herculaneum is covered with mud to a depth of eighty feet. The popular idea that it is covered with hard lava is a mistake. The mud has acted as an excellent preservative of wood, papyri, statuary and other objects. Many of the residents of Pompeii went back after the eruption and recovered their treasures, but the depth to which Herculaneum was buried prevented that. "Pompeii was a provincial town, while Herculaneum contained the villas of many of the greatest Romans. Herculaneum, too, was a Greek town, and up to the time of its destruction, retained its Hellenic character and attracted Greek artists and writers. Here we find life arrested at its highest point. In one stone house alone sixty-five copies of one work on Epicurean philosophy were discovered. Compare it with Herculaneum, Pompeii was an illiterate town. May we not find in Herculaneum the lost books of Livy, the great lost dramatists, and new light on the early history of Christianity?" The results of the excavation will be placed in a museum on the ground.—Presbyterian Banner.

The Moravian Church is the banner church in the world from a missionary standpoint, and it has been calculated that if all the churches of Christendom sent out missionaries in the same proportion to their numerical strength there would be today 400,000 men and 200 women working in the mission fields of the world instead of a paltry 14,000; and that if only one quarter of the members and adherents of the Protestant churches gave five cents a week, it would amount each year to nearly \$3,000,000, instead of the present \$4,000,000.

Hold the spirit to its ideal and it cannot perish.

**PRESBYTERY MEETINGS.**

**SYNOD OF THE MARITIME PROVINCES.**  
 Sydney, Sydney.  
 Inverness, Whyroomagh.  
 P. E. I., Charlottetown, 3 Feb.  
 Pictou, New Glasgow.  
 Wallace, Tatamagouche.  
 Truro, Truro.  
 Halifax, Halifax.  
 Lunenburg, Lahase.  
 St. John, St. John.  
 Miramichi, Campbellton.  
**SYNOD OF MONTREAL AND OTTAWA.**  
 Québec, Que., St. Andrew's, 14th  
 Feb., 9.30.  
 Montreal, Knox, 7th Mar., 9.30.  
 Glengarry, St. Elmo.  
 Lanark and Renfrew, Zion Church,  
 Carleton Place, 21 Feb.  
 Ottawa, St. Paul's, 7th Mar., 10  
 a.m.  
 Brockville, Winchester, Feb. 23,  
 p.m.  
**SYNOD OF TORONTO AND KINGSTON.**  
 Kingston, Belleville.  
 Peterboro, Peterboro, Mar. 7.  
 Whitby, Oshawa, 18th Apl., 10 a.m.  
 Toronto, Toronto, Knox, 2 Tuesday,  
 monthly.  
 Lindsay, Cannington.  
 Orangeville, Orangeville, 7th Mar.  
 Barrie, Barrie, 28th Feb., 10.30.  
 Owen Sound, Owen Sound, Mar. 7.  
 Algoma, Blind River, March.  
 North Bay, Huntsville, 7th Mar.,  
 10 a.m.  
 Saugeen, Mt. Forest, Mar. 7.  
 Guelph, Fergus, Melville Church,  
 21 Feb., 9.30. Conference pre-  
 vious day, afternoon and evening.  
**SYNOD OF HAMILTON AND LONDON.**  
 Hamilton, Knox, Hamilton, Mar. 7,  
 10 a.m.  
 Paris, Paris.  
 London, St. Thomas, 7th Mar., 10.  
 Chatham, Chatham, 7th Mar., 10.  
 Stratford, Knox, Stratford.  
 Huron, Seaford.  
 Sarnia, Sarnia, St. Andrew's.  
 Satala, Sarnia, St. Andrew's, Mar.  
 7.  
 Maitland, Wingham, 7 Mar., 10 a.m.  
 Bruce, Paisley, 7 Mar., 10 a.m.  
**SYNOD OF MANITOBA AND NORTHWEST.**  
 Fortage la Prairie, 28th Feb.  
 Brandon, Brandon.  
 Superior, Port Arthur, March.  
 Winnipeg, Man., Coll., 2nd Tues.,  
 10 a.m.  
 Rock Lake, Pilot M'd., 2 Tues. Feb.  
 Glenboro, Trehoue, 3 Mar.  
 Minnedosa, Minnedosa, 17 Feb.  
 Melita, Canivale, Feb., '05.  
 Regina, Regina, Feb., '05.  
**SYNOD OF BRITISH COLUMBIA.**  
 Calgary.  
 Edmonton, Strathcona.  
 Kamloops, Vernon.  
 Kootenay, Fernie, B.C.  
 Westminster, Chilliwack.  
 Victoria, Nanaimo, 21 Feb.

**CANADIAN PACIFIC.**

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

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

VIA SHORT LINE FROM CENTRAL STATION:

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

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

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.;

c Daily; b Daily except Sunday; c Sunday only.

**GEO. DUCNAN,**

City Passenger Agent, 42 Sparks St. General Steamship Agency.

If You are **RENTING** or Working for some-one else Why Not get a farm of your own in

**NEW ONTARIO.**

For particulars write to **HON. E. J. DAVIS,** Commissioner of Crown Lands, **Toronto, Ont.**

**LITTLE WORK....**

The Dominion Presbyterian is seeking a reliable agent in every town and township in Canada. Persons having a little leisure will find it worth while to communicate with the Manager of The Dominion Presbyterian Subscription Department. Address: 75 Frank St., Ottawa.

**....LARGE PAY**

**CANADA ATLANTIC RY. MONTREAL TRAINS**

8.20 a.m., Fast Express daily; and 4.25 p.m., except Sunday 4.25 p.m., for New York, Boston and Eastern points. Through Sleepers.  
**Trains Leave Montreal for Ottawa**  
 8.40 a.m., Fast Express; 4.10 p.m., Fast Express.  
 All trains 3 Hours only between Montreal and Ottawa.  
**For Arnprior, Renfrew, Eganville, and Pembroke**  
 8.30 a.m., Express;  
 5.00, Express.  
**For Muskoka, Georgian Bay and Parry Sound.**  
 8.30 a.m. Express  
 All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via. Intercolonial Railway. Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.  
 For all information, apply nearest agent.

**LEITCH, PRINGLE & CAERON,**

Barristers, Solicitors, and Superior Court Notaries.  
 Solicitors for Ontario Bank, Cornwall, Ont.  
 James Leitch, K.C., R. A. Pringle, A. C. Cameron, LL.B.

**"ST. AUGUSTINE"**

(Registered)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50.  
 Cases, 24 Pints, \$5.50.  
 F. O. R. BRANTFORD.

**J. S. HAMILTON & CO.,**  
 BRANTFORD, Ont.,  
 Manufacturers and Proprietors.



**THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS**

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

**ENTRY.**

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

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

**HOMESTEAD DUTIES.**

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

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

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

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

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his household, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

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

**APPLICATION FOR PATENT.**

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

**INFORMATION.**

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

**W. W. CORRY,**

Deputy Minister of the Interior.

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

**Harrington's**  
**Chime Bells.**  
 Lighter in Weight,  
 Sweeter in Tone,  
 Cheaper in Price,  
 than the ordinary bell.  
**COVENTRY, - ENGLAND.**  
**CASTLE & SON,**  
 AGENTS.  
 20 University St., MONTREAL.

**Home Mission Committee**  
 The Home Mission Committee (Western section) will (D. V.) meet in the lecture room of Knox Church, Toronto, on Tuesday, 14th March at 9.30 a.m.  
 Applications for appointments should be addressed to the Rev. Dr. McLaren, Confederation Life Building, Toronto, and Presbyteries' half-yearly and year books should be sent to Rev. Dr. Somerville, Owen Sound, before Thursday, 9th March.  
**Robt. H. Warden,**  
 Convener.

**LUXFER ELECTRO-GLAZED**  
 Church Window  
 Decorative Glass  
 WRITE FOR PRICES  
**Luxfer Prism Company,**  
 LIMITED.  
 100 King St. West, Toronto.

**Memorial Windows**  
 DOMESTIC ART WORK  
 Cheapest and Best.  
 Send for References  
**H. E. St. George**  
 LONDON, ONT.



Sealed Tenders addressed to the undersigned and endorsed "Tender for Stable, Kingston, Ont.," will be received at this office until Friday, February 17, 1906, inclusively, for the construction of a stable for "B" Battery at Kingston, Ont.  
 Plans and specification can be seen and forms of tender obtained at this Department, and at the office of Arthur Ellis, Esq., Architect, Kingston, Ont.  
 Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.  
 Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 per cent.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.  
 The Department does not bind itself to accept the lowest or any tender.  
 By order,  
**FRED. GELINAS,**  
 Secretary.  
 Department of Public Works,  
 Ottawa, January 31, 1905.  
 Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

**THE DOMINION BANK**  
 Proceedings of  
**The Thirty-Fourth Annual General Meeting of the Shareholders.**

The thirty-fourth annual general meeting of the Dominion Bank was held at the Banking House of the Institution, Toronto, on Wednesday, January 25th, 1905.

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

Messrs. A. R. Boswell 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 year ending 31st December, 1904:

Balance of Profit and Loss Account, 31st December, 1903 ..	\$174,502 63
Profit for the year ending 31st December, 1904, after deducting charges of management, etc., and making provision for bad and doubtful debts ..	459,670 01
	<hr/> \$634,172 64
Dividend 2½ per cent., paid 2nd April, 1904 ..	\$75,000 00
Dividend 2½ per cent., paid 2nd July, 1904 ..	75,000 00
Dividend 2½ per cent., paid 1st October, 1904 ..	75,000 00
Dividend 2½ per cent., payable 2nd January, 1905 ..	75,000 00
	<hr/> 300,000 00
	<hr/> \$934,172 64
Transferred to Reserve Fund ..	500,000 00
	<hr/> \$434,172 64

**RESERVE FUND.**

Balance at credit of account 31st December, 1903 ..	\$3,000,000 00
Transferred from Profit and Loss Account ..	500,000 00
	<hr/> \$3,500,000 00

Property has been purchased at the corner of Bloor Street and Dovercourt Road, where an office will shortly be opened.  
 The St. James Branch was closed in July last.  
 All Branches of the Bank have been inspected during the past year.  
**E. B. OSLER,**  
 President.

Toronto, 25th January, 1905.  
 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. Austin, W. P. Brock, T. Eaton, J. J. Foy, K. C. M. P. P., Wm. Ince, Wilmot 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 OF LIABILITIES.**

Notes in circulation ..	\$ 2,690,324 00
Deposits not bearing interest ..	\$ 3,752,972 23
Deposits bearing interest (including interest accrued to date) ..	25,947,071 15
	<hr/> 29,700,043 38
Total liabilities to the public ..	\$32,500,267 88
Reserve Fund ..	3,000,000 00
Capital Stock, paid up ..	\$ 3,500,000 00
Balance of Profit carried forward ..	134,572 64
Dividend No. 80, payable 3rd January ..	75,000 00
Former Dividends unclaimed ..	103 75
Reserved for Exchange, etc. ..	21,726 50
Rebate on Bills discounted ..	104,019 24
	<hr/> 8,835,422 13
	<hr/> \$39,225,789 51

**ASSETS.**

Specie ..	\$ 1,081,098 86
Dominion Government Demand Notes ..	2,555,181 00
Deposit with Dominion Government for Securi-	
ties of Note Circulation ..	150,000 00
Notes and Cheques on other Banks ..	1,369,290 51
Balances due from other Banks in Canada ..	820,558 00
Balance due by London Agents ..	66,589 50
Balances due from other Banks elsewhere than in Canada and the United Kingdom ..	2,342,794 63
Provincial Government Securities ..	92,688 21
Canadian Municipal Securities and British or Foreign or Colonial Public Securities other than Canadian ..	672,162 33
Railway and other Bonds, Debentures and Stocks ..	3,006,450 78
Loans on Call, secured by Stocks and Debentures ..	2,874,619 16
	<hr/> 15,031,407 98
Bills Discounted and Advances Current ..	\$23,680,045 15
Overdue Debts (estimated loss provided for) ..	9,179 69
Real Estate other than Bank Premises ..	36,877 90
Mortgages on Real Estate sold by the Bank ..	6,000 00
Bank Premises ..	446,000 00
Other Assets not included under foregoing heads ..	7,278 70
	<hr/> 24,194,381 53
	<hr/> \$39,225,789 51

**T. G. BROUGH,**  
 General Manager.  
 Toronto, 31st December, 1904.

**Rice Lewis & Son**  
 LIMITED  
**CUTLERY**  
 We have a large stock of patterns in table cutlery.  
*Carvers in Cases*  
*Dessert Sets*  
*Fishcutters, Etc.*  
**TORONTO.**

**Dominion Life Assurance Co.**  
 Head Office, Waterloo, Ont.  
 Full Deposit at Ottawa.  
 Paid-up Capital, \$100,000.  
 This Company offers Insurance in a separate class to total abstainers — thus giving them all the advantage their superior longevity entitles them to. Its security is unquestionable, its ratio of assets to liabilities is unsurpassed in Canada, save by one Company (much older). — It added a greater proportion to its surplus last year than any other.  
 AGENTS WANTED.  
**THOS. HILLIARD,** Managing Director

Directors:  
 John W. Jones, President.  
 John Christie, Vice-President.  
 A. T. McMahon, Vice-President.  
 Robt. Fox, Secretary.  
 Dr. F. R. Eccles, Company.

**NO SAFER** place to deposit your savings than with this company.

**MONEY** deposited here is not "tied up." You can call on it if necessary. In the meantime it is earning interest.

**THE CANADIAN SAVINGS AND LOAN CO.**  
 M. H. ROWLAND,  
 Manager,  
 London, Ont.

**York County Loan and Savings Co.**  
 HEAD OFFICE  
 243 Roncevasse Avenue,  
 TORONTO.

**JOHN PHILLIPS,** - President.

**ATTENTION!**  
 - DEALERS IN -  
**PHOTO GOODS**  
 do you handle CYKO PAPER, if not write for Special Discounts for the New Century to  
**S. VISE,**  
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**Inebriates and Insane**  
 The HOMEWOOD RETREAT at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of ALCOHOLIC or NARCOTIC addiction and MENTAL ALIENATION. Send for pamphlet containing full information to  
**Stephen Lott, M. D.,**  
 GUELPH, CANADA.  
 N.B.—Correspondence confidential.