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BY OLIVER GOLDSMITH.

"More bent to raise the wretched than to rise,
 Still in his duty prompt at every call,
 He watched and wept, he prayed and felt for all;
 And, as a bird each fond endearment tries
 To tempt its new-fledged offspring to the skies,
 He tried each art, reprov'd each dull delay,
 Allured to brighter worlds, and led the way
 At church, with meek and unaffected grace,
 His looks adorned the venerable place.
 Truth from his lips prevailed with double sway,
 And fools who came to scoff remained to pray.
 The service past, around the pious man,
 With steady zeal, each honest rustic ran;
 E'en children followed with endearing wile,
 And plucked his gown, to see the good man's smile.
 Their welfare pleased him, and their cares distrest;
 To them his heart, his love, his griefs were given,
 But all his serious thoughts had rest in heaven."

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MARRIAGES

At Knox church Manse, Guelph, on April 27th, by Rev. R. W. Ross, M.A., Miss Bella, eldest daughter of Mr. James McLean of Moriston, to Mr. William Mason, youngest son of the late Mr. James Mason of the 7th concession of Puslinch.

On May 16, 1904, by the Rev. John Mackay, at the residence of the bride's father, 1018 Sherbrooke street, Emily De Watt, youngest daughter of Joseph Gould, to Homer M. Jaquays, Montreal.

At St. Paul's Presbyterian church Nelson, B.C., on April 26, 1904, Alexander M. Rogers, of Slecan, B.C., formerly from Whitby, Ont., to Elizabeth Dewar, youngest daughter of the late Evander Dewar of Glen Sandfield, Ont.

At the residence of the bride's parents, Holstein, on April 27th, 1904, by the Rev. John Little, Miss Emma Aitken to Mr. George Alles, all of Egremont.

At the residence of the bride's sister, Mrs. Thos. Burley, Deseronto, on Wednesday, May 4th, 1904, by Rev. Dr. McDiarmid, Mr. Melville Dafee, to Miss Alice N. Tyner, both of the Township of Richmond.

In Oshawa, May 10th, by Rev. J. Hodges, Horace Hall and Ethel M. S. orgie, all of Oshawa.

At 197 Maria street, Saraja, on Tuesday, May 10th, 1904, by the Rev. J. Rennie, Robert Grant Ong, to Effie M. Michaels, both of Port Huron

DIED.

Suddenly of paralysis, on May 14, 1904, at 249 Lisgar street, Ottawa, Miss Jane Ogilvie Grant, aged 62 years, sister of Mrs. H. F. McCarthy, and Sir James Grant.

At her father's residence, 243 Daly ave., Ottawa, on May 3, 1904, Jane Horsey, beloved wife of H. A. May.

In Guelph on Wednesday, 4th inst., at 6 o'clock p.m., Susan, daughter of Mrs. Daniel Cameron, in her 32nd year.

At his late residence, 24 Elm Grove, on Monday, May 3, Alexander Duff, late of H. M. Customs, in his 84th year.

BIRTHS.

At Itherville, Que., May 7th, a daughter to Mr. and Mrs. R. D. Brodie.

At 60 McTavish street, Montreal, on Saturday, May 14, 1904, a daughter to the Rev. Principal and Mrs. E. Munson Hill.

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Specifications of the qualities and quantities of coal required and forms of application may be obtained on application to the Department, or from the Bursars of the respective institutions.

Tenders are to specify the mine of origin and the quality of respective kinds of coal, and furnish evidence on delivery that the coal is of origin specified, fresh mined and up to standard of trade grades. Delivery subject to satisfaction of officers of Department of the Provincial Secretary, who may require additional deliveries, not exceeding 20 per cent., up to 15th of July, 1904.

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Provincial Secretary,
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Note and Comment.

Sir Alfred Lyall has undertaken the task of preparing the Life of the Marquis of Dufferin and Ava.

Artificial eyes were first used by the Egyptians long before the Christian era. Mummies have been found with artificial optics. They were fashioned in gold, silver, copper or ivory.

A large number of people in the capital of Kolapur, India, on seeing a motor car for the first time, prostrated themselves before it, declaring that it was moved by an invisible god.

Japan furnishes one twelfth of the raw silk consumed in the world—about 9,000,000 pounds. The war is not likely to effect the production, as all the work is done by women and girls.

The census of India for 1901 shows that the growth of Christianity has been comparatively far more rapid than the growth of the general population. In 1882 the Christians in India numbered 1,506,098, of whom 1,246,288 were natives. In 1901 the Christians numbered 2,923,241, of whom 2,664,313 were natives.

On a draft of the proposed Gaelic Hymnal being submitted to the Established Presbytery of Kintyre, it was severely criticised. Fault was even found with the name of the book, "Laoidheadain Gaihlilig," which was said to mean not a composition but a composer of Gaelic hymns. This was very hard on the committee who had had charge of the matter.

About twenty thousand summonses to passive resisters have been issued, to which many more are being added, says Rev. John Clifford, D.D., who is president of the Passive Resistance League of England and Wales. But the cry comes up from all over the land, "No compromise." Dr. Clifford thinks "the fight will be long and the needs great."

Owing to a heavy port charges at Belrut and relatively high rates on the Lebanon Railway during the harvest, some 4,000 to 6,000 camels, each with a burden of 500 pounds of grain, daily pass between the interior of Syria and the sea via Nazareth. The camel driver, however, claims half of the load as his reward, and the farmer, after paying taxes for seed, etc., has scant compensation.

In Yokohama is a large Christian printing company which has 120 persons in its employ, and all these are gathered every Monday morning for a religious service before beginning the work of the week. The manager is an elder in the Presbyterian church, and the company has a large business not only through Japan but in Korea, China, and the Philippine Islands.

The Rev. Principal Story, in moving an overture to the Assembly in the Glasgow Presbytery regarding the proper celebration of the fourth centenary of the birth of John Knox, said that the modern Scottish nation was born in 1505, the year of Knox's birth, and mentioned that there was a proposal to erect a monument in St. Giles's Church as near as possible to the pulpit from which John Knox preached.

Henry Austin Clapp, the leading dramatic critic of New England, died at his home in Boston recently. He was graduated at Harvard in 1860, and in 1887 was appointed clerk of the Supreme Judicial Court in Boston. For thirty years he was the dramatic critic for the Boston Advertiser, and for the last two years held a similar position on the Boston Herald. Two years ago he published his "Reminiscences of a Dramatic Critic," which covered practically all the great achievements of the American stage.

M. LOUBET, the French President, has completed his mission to Italy, and without recognising the Pope as a temporal Potentate. When King Edward visited the Vatican it was chiefly as a social courtesy. No misconception could arise in connection therewith. But the French Republic is at present engaged in a deadly strife with the Roman Catholic Orders and associations. For the President to pay a State visit to the Pope would have certainly complicated his Government, and created misunderstanding in Europe. As things are now, we may be well pleased that Italy and France are on good terms as political States—one more guarantee for the peace of Western Europe.

An Evangelistic Council has been formed in London, Eng. The Council is composed of prominent laymen, who are to have the hearty co-operation of the ministers of all denominations. The plans adopted by the council include immediate, systematic and continuous evangelistic efforts in different parts of London, and early in 1902, a united mission to be led by Dr. Torrey and Mr. Alexander, to be followed by other plans of evangelization. The Christian Intelligence suggests the organization of such a council for greater New York. Why should not all large cities have organizations to promote systematic and continuous evangelistic work?

The Lord Mayor of London, presiding at the Mansion House recently over the annual meeting of the association for stopping the sale of intoxicating liquors on Sunday, expressed the opinion that no public house should be allowed to trade on a Sunday under any circumstances. When shall we see mayors of Canadian cities taking such a stand in favor of temperance reform? One gratifying feature of the temperance campaign in Great Britain is that it is bringing Anglican and Non-conformist ministers together on the same platform. At the Mansion House meeting the speakers were the Bishops of Kensington and St. Albans, Rev. John Watson, D.D., (Ian McLaren) and Rev. R. J. Campbell, the late Dr. Parker's successor at the City Temple.

The peace of God is not something that he puts into your hearts and that you must keep that it may keep you. If the peace of God is to rule my heart it is because the God of peace himself is there.—Andrew Murray.

We quote the following from the Belfast Witness of a recent date: Dr. Dowie, who calls himself a reincarnation of John the Baptist, has met with a very bad reception in Australia. He went there with a boastful programme. But we are told the intelligent in Australia have ridiculed him, the business men have declined to deal with him, and the rabble have given him in more than one place "a bad quarter of an hour." His appearance in Adelaide was the signal for an outbreak of violence, to suppress which it was necessary to call in the aid of mounted troopers, and in Sydney he was only rescued from the rough treatment of the mob by the strenuous efforts of the police. The creature is hardly worth powder and shot. But what must the state of religion be in America when such a man can gather a large following, and enrich himself at the expense of his dupes?

The Religious Tract Society have issued a remarkably complete shilling addition of John Bunyan's "Pilgrim's Progress." The author made many alterations in the various editions published during his lifetime, and the text of this latest attractive edition has been carefully collected with the one finally revised by the author, and published in the year in which he died. The little volume which the Tract Society has put upon the market is as complete as it is accurate. The letterpress is admirable, and the eight colored pictures are from a set of specially drawn illustrations from Harold Copping. It is an interesting fact, as showing the universal suitability of Bunyan's allegory, that missionaries have translated and the Religious Tract Society has prepared editions in no fewer than 104 languages and dialects.

Stamp collectors have been surprised by the announcement that another 2d. Mauritius stamp has been discovered. This stamp is one of the most valuable stamps in the world, and was discovered in a most remarkable way in the collection of a Glasgow gentleman. He has not collected since 1864, but still keeps his old albums as a memory of boyhood. The other day a lady was looking through them, when she suddenly came across what she at once recognized as a stamp worth a fortune. Experts were at once communicated with, and her opinion was confirmed. The stamp is now in a frame by itself, and in a well-known auctioneer's strongest safe. This particular stamp is so valuable because, owing to a mistake of the engravers, it was imprinted with the words "post office" instead of "post paid." The issue was hastily withdrawn, and but a few are now extant. The auctioneers, it is said, have already received several private offers of £1,000 for the stamp, but they are sanguine it will realize far more than this at the public sale—St. James's Gazette.

Our Contributors.

Our Lord's Use of the Old Testament Scriptures.

BY REV. WILLIAM CAVEN, D. D.

The Gospel of Matthew contains nineteen quotations made by our Lord from the Old Testament, apart from the references to the Scriptures in the fifth chapter of this Gospel; the Gospel of Mark has fourteen quotations by the Lord; the Gospel of Luke has twelve; the Gospel of John has six. The quotations in Mark, however, are all found in Matthew; all in Luke, except three, are in the first Gospel, the six in John are all peculiar to Himself. We thus have in the record of the evangelists twenty-eight quotations—direct quotations apart from mere references—in the Lord's teaching. But the Apostle John says—what we can well believe—that we are far from having a complete account of all that the Lord did; we may, therefore, suppose that in the course of his ministry, many more quotations than those found in the four Evangelists occurred in Christ's discourses. The citations contained in the Gospels are, however, quite sufficient to illustrate the Lord's use of the Old Testament Scriptures, and his attitude towards them.

In referring to the purposes for which Scripture is quoted by the Lord, it is somewhat difficult to enumerate them under exact categories.

1. The Lord uses Scripture for the purpose of repelling temptation. In entering upon his ministry, he was tempted by the devil. In one of his temptations, the devil quotes Scripture to show that Jesus may safely and properly do what he suggests. The Lord in turn quotes, to convict his adversary of misapplying the divine Word; but each of the three temptations is repelled by an arrow drawn from the quiver of the Bible. Jesus will not change stones into bread, for "man shall not live by bread alone," he will not pay homage to the devil, "for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve;" he will not cast himself down from the pinnacle of the temple, because it is said, "Thou shalt not tempt the Lord thy God." Thus the Lord teaches us how to "stand against the wiles of the devil."

2. The Lord uses the Old Testament to corroborate his teaching and gain acceptance for it, and to vindicate his conduct. Not that the Lord's words needed confirmation for those who believed in him. To them Christ not only speaks the truth; he is the truth. But the majority of the Lord's hearers were not disciples; they were, or professed to be, disciples of Moses; and for them Scripture confirmation of what they heard from the Prophet of Galilee should have much value. If they believed Moses they would receive his words and justify his actions.

The Pharisees were scandalized because he ate with publicans and sinners. Jesus says to them, "Go and learn what this meaneth, 'I will have mercy and not sacrifice.'" By the same Scripture he defends his disciples, who were accused of Sabbath breaking when they plucked and did eat the ears of corn.

He spake in parables, because his hearers were of those in whom the prophecy of Isaiah was fulfilled, "By hearing ye shall hear, and shall in no wise understand," etc. When

the Pharisees would ensnare him touching the Mosaic law of divorce, he answers, "Have ye not read that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh?" On the basis of these facts he rests his command, "What, therefore, God hath joined together, let no man put asunder." When a legalist comes to him and asks, "What good thing shall I do, that I may have eternal life?" the Lord recites to him the commandments; implying, that to keep these in thought, word and deed would ensure eternal life. Thus Christ endorses the Decalogue as divinely perfect; though he is far from suggesting that his questioner could gain salvation through his observance of the law.

In reply to the Sadducees, the Lord finds the doctrine of the resurrection in the words, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Thus a doctrine which many have pronounced the Books of Moses to be ignorant of—a doctrine without which religion as a practical force cannot exist—is established at once, the Lord's interpretation teaching us that the very relation in which God stands to his people, as their God, carries in its bosom their triumph over death and all its results.

A lawyer tempts Christ, putting to him the famous question, "Which is the great commandment in the law?" By the Scriptures, the Lord decides the point: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind;" and again, by the same authority, he gives the second place to the love of our neighbor. Turning upon his questioners, the Lord demands of them: "What think ye of Christ? Whose Son is he?" They readily reply: "The Son of David;" and the Lord inquires of them how an authority which he and they both acknowledge, should say: "The Lord said unto my Lord, sit thou on my right hand till I put thine enemies underneath thy feet." But they have no answer, no solution.

I have thus referred, under this head, to a number of the passages in which the Lord appeals to the Scriptures; and they warrant us to say that he uses the Old Testament not only to defend himself and his disciples against captious Pharisees and Sadducees, lawyers and scribes, and to convict and silence these opponents, but as a permanent fountain of divine truth, a source of doctrine in theology and morals.

3. The Lord cites and refers to the Scriptures as prophetic of himself. To the writer of the Apocalypse, the angel said, "The testimony of Jesus is the spirit of prophecy." Prophecy, whether by angel or by man, points to Jesus. In all its parts and forms the prophetic message receives its fulfilment in Christ. He is ever in the heart of Old Testament prediction.

In the synagogue at Nazareth, he read from the sixty first chapter of Isaiah, and applied these words to himself: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor," etc. He obviously means, not merely that his mission might be fitly described in the words of the prophet, but that the words were intended by the Spirit of God definitely to apply to him. There are passages quoted by

the Lord as descriptive of his own condition, which might properly be applied to the condition of others also; e. g., "They hated me without a cause;" though such passages find their fulfilment pre-eminently in him. But apart from such passages the Lord quotes prophecies as fulfilled in himself, where no other fulfilment is to be thought of. Among these may be classed his quotation from Psalm 118: "The stone which the builders rejected, the same is become the head of the corner." "I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." The words of the twenty-second Psalm, uttered by the lips of the Saviour, on the cross, however applicable they may have been in other instances of extreme sorrow, were meant to find their true fulfilment in the sense of desertion experienced by the Redeemer. When the band sent to apprehend Jesus laid hold on him, he restrained Peter from using the sword, saying, "Thinkest thou not that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? How then should the Scriptures be fulfilled that thus it must be? There is no question; so that the reference is to the many predictions in Scripture of the Messiah's sufferings and death.

A Sabbath School Secretary.

To the Editor of THE DOMINION PRESBYTERIAN.—At the last Assembly the Sabbath School Committee asked for the appointment of a permanent S. S. Secretary. The Assembly named a committee to nominate a man, and to report this year. As the Presbyteries have not been consulted, it is but right that attention be drawn to the matter through the press.

Is there need for such an appointment? Is it wise to make one at this juncture? There are many who think not. They are opposed to it because they deplore a too evident movement away from the fundamental principle of Presbyterianism that work be done by Presbyteries and committees appointed year by year. But even those who have raised no objection to other appointments made in the past are not sure that there is need for this, or that the time is opportune. They feel that all the duties assigned to the Secretary (see Assembly Minutes p. 237) belong either to Presbytery Conventions, or to the Professors of Pastoral Theology in the Colleges. Why this work should be taken from them and given to one man is not clear. If any one man could undertake all those duties he would need to be a very versatile genius.

Why cannot the work be carried on as it is at present? [It is done satisfactorily. There are no complaints. Since the work of the S. S. Committee and Publications was separated there has been marked advance all along the line. The number of schools has increased by 830, and the number of scholars by 30,223. All departments of our S. S. work are effective. Why cannot they continue as at present? Why risk an appointment that may or may not be satisfactory, but which, when made, must continue?

How are the expenses of such an appointment to be met? If paid like other secretaries his salary will be \$2,000 per annum, and this with an office, a clerk, and travelling expenses will cost at least \$3,000 per year. Are the coppers collected on Children's Day for the extension of S. S. work to be expended in this way? The expenses the Committee reported last year to Assembly were \$2,312 leaving a balance of \$4,650 to be divided among a number of needy schools. Is it now proposed to absorb this

in paying a secretary for doing work which belong to Presbyteries, and which is being done at least fairly satisfactorily? In view of the Foreign Mission deficit, the proposed increase in the salaries of Home Missionaries and ministers in augmented charges, in view of the urgent calls for the extension of mission work wherever it is wise to take the children's money now devoted to mission schemes, and use it in paying another secretary? Many think it is not, and as some of those who hold that view are not commissioners to Assembly they desire to express elsewhere an opinion on the matter.

Yours truly,
Presbyter.

Minister's Salaries.

Editors without parishes can do for settled pastors what a feeling of delicacy prevents them from doing for themselves; that is, express their views plainly on the question of inadequate salaries. The saying is trite that no class of people are poorer paid. And considering their value to the moral and spiritual welfare of the community, no class of people deserve more to be sufficiently paid. The regulation call stipulates;—"to free you from worldly cares and avocations, while you are dispensing spiritual blessings to us, we do promise and oblige ourselves to pay to you the sum of—," which sum is very often just enough to immensely increase his "worldly cares" and sometimes forces him into "worldly avocations."

The Watchman, an influential organ of the Baptist Church, has lately furnished a symposium in which a number of Baptist pastors gave reasons why they desired to change their pastorates. In one particular they all agreed, namely, that it is very difficult to feed and clothe and properly educate a family on existing salaries—the average salary of three-fourths of the Baptist pastors in three New England States is reported to be only \$500. Perhaps the showing would be quite similar in other denominations. In our own church the average is only slightly more.

If the truth were known, it would probably be found that meager, insufficient salaries are among the chief causes of the prevailing unrest among pastors. Small salaries unsettle more ministers than any other one thing. Expenses increase with the increase of their families and the growth of their children, and it is but natural that they should desire a change of pastorates for the improvement of their finances. Ministers are human, like other men, and it is perfectly proper that the question of salary should be one of the important considerations with them, as with men in other callings, who have families to support. Few parishioners realize what a struggle underpaid pastors constantly undergo, how they deny themselves and those dependent on them, even the necessities of life, in order to keep out of debt; which they feel they must do, both for their own sake and for the sake of the good repute of their churches. No parishioner ought to begrudge his pastor a fair chance with himself in life's struggle. The writer once heard a parishioner, who confessed that it cost him \$7,000 a year to support his family, find fault with a poor, country minister, who had a fair sized family, and necessarily kept a horse—because he failed to support his family on \$700 a year, and consequently contracted some debts.

It is well known that the salaries of ministers are shamefully small when compared with those which reward an equal measure of ability and labor in other liberal profes-

sions. Indeed, to find as low an average of compensation we have to compare the pay of ministers with the earnings of those who are employed in mechanical, commercial and other industries. The fact is, many so employed receive much larger remuneration. It is also to be considered that the latter did not, as the pastors, spend a long series of years in unremunerated and expensive preparation.

Fifty years ago, though salaries were as small as now, ministers were much better supported. Not only was the purchasing power of a dollar greater, and the demands on the purse fewer, but congregations found pleasure in sharing their good things and their prosperity with the pastor and his family. So many provisions found their way to the domine's larder, and so abundant a supply of fuel in the wood shed, and so much hay and oats in the barn that it was not altogether untrue what was said of a certain church by a retiring pastor, "the salary may not seem large, but it means so much money and a living." Anniversaries, holidays and other occasions, besides weddings and funerals, were marked by gifts. All this has changed. The minister is expected to provide everything out of a salary, which is not only fixed but small, and very often irregularly paid.

Many salaries of ministers would be small enough, certainly not too large, if they were doubled. How to make ends meet is a distracting problem with many ministers, and unquestionably were it not for this trying handicap, the good work they faithfully do would be ever better done, to their delight and their people's greater benefit.—N. Y. Christian Intelligence.

The Jesuits.

There is considerable comment over the law permitting the Jesuits to return to the German Empire just at the time that they and the other orders are expelled from France. Speaking of it, the Interior says:

"When Prince Bismarck found it politic to war against the papacy, one of the first blows he dealt was the expulsion of the Jesuits. Germany is not the only country from which members of that order have been expelled. Why is it that the followers of Ignatius Loyola are so disliked and so distrusted? It is not because they belong to a religious fraternity, but because they so persistently aim at the direction of public affairs not openly and avowedly, but by devious and occult means which honest and upright men abominate. Ever since the Falk laws went into force in Germany the Jesuits commenced to pave the way for their return and at last they have succeeded in undoing what was done mainly through Bismarck's influence. What is known in history as the Kulturkampf, led to the formation of the Center party, composed exclusively of Roman Catholics. Numerically it is one of the largest factors in German politics. It moves together; there are no diversities of opinion, no questions at issue. Its support or opposition cannot be ignored; hence it has to be reckoned with, and hence Bismarck's policy in dealing with it, 'Do ut des.' The socialist specter alarmed even the man of blood and iron, so the Falk laws began to be relaxed and by degrees they have ceased to be a living force. All the while the Centerists kept up the agitation for the repeal of the law expelling the Jesuits. Two years ago the motion for its repeal was carried, but the Prussian Diet stood in the way. At last even in that body resistance has ceased, and now the Jesuits may return to Germany.

Protestant Germany is by no means pleased with the result. Several impressive demonstrations have been held in various parts of the country, but the help of the Center party is needed to counteract the growth of socialism, and without its vote naval expansion would be made more difficult than the Kaiser and colonialists desire."

Sparks From Other Anvils.

Herald and Presbyter:—The Yellow Peril may be held back by diplomacy, and by war, but it will not cease while China remains what it is. The only effectual disposition of it will be by the education and Christianization of the Chinese people. The greatest factor in its final settlement is the missionary, and back of him the Protestant missionary boards and the missionary sentiment in Protestant countries.

Canadian Baptist:—When one once does a questionable thing, it usually happens he has taken a permanent step downward. Unless he see and confess the wrong of it, his regard for his own reputation for consistency will throw him over to the side of those who defend the doubtful practice.

Christian Observer:—It has come to be common for divorced persons, including those who have been in fault in the matter, to be received in good society. This can be remedied by an uplifting of social standards, such as follows the faithful preaching and hearty acceptance of the Gospel.

United Presbyterian:—The new birth is "from above" and can only be sustained from above. It is given us of God and is never permitted to get beyond his control. He nurtures it, sustains it, blesses it, directs it, holds it in the hollow of his hand and no one is able to pluck it out of the Father's hand.

Lutheran Observer:—Until a Pope arises evangelical enough and strong enough to strip the Papal chair of its enormous and unscriptural assumptions, beginning with that of infallibility, the Roman Church is irremediably committed to policies whose success would annihilate Protestantism and overthrow the foundations of modern liberty and civilization. Hence, the peril to Protestantism in an administration of the Papacy that disarms suspicion. The old story of the Greek horse may still teach us its lessons.

THE LIVING AGE for May 7 is especially rich in articles of current interest—Frederick Harrison's tribute to Sir Leslie Stephen, from *The Cornhill Magazine*; a candid and painstaking estimate of Whistler's work by Frederic Wedmore from *The Nineteenth Century and After*, a clear and compact presentation of the strategic value of Port Arthur, from *The Fortnightly Review*, and *The Spectator's* editorial comment on the attitude of Pius X toward the religious discussion of the day.

The annual outing of the Ministerial Association was held at High Park Monday afternoon and was the most successful affair in the history of the association. The members were accompanied by their wives, and after a pleasant afternoon in the park the party met for supper at Sunnyside. The President, Rev. William McKieley, occupied the chair, The Secretary, Rev. R. Atkinson, who leaves for Chesley shortly, and therefore resigns his office, was assured of the good wishes of his brethren. After dinner speeches were also made by Prof. MacLaren, Dr. Milligan, and Messrs. W. Frizzell, P. M. Macdonald, and J. A. Macdonald.

The Quiet Hour.

Christ's Trial Before Pilate.

S. S. LESSON—Mark 15: 1-15. June 5, 1904.

GOLDEN TEXT—Then said Pilate to the chief priests and to the people, I find no fault in this man.—Luke 23: 4.

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

Held a consultation, v. 1. It was a conspiracy of guilt; and the guilt became the blacker thereby, for each added to his own sin and crime the further aggravation, that he was inciting others also to do wrong. It is surely enough that we should have to answer for our own transgressions. Woe indeed be to us, if we bring upon our heads the guilt also of causing our brother to transgress. The most execrated name in all the story of erring Israel was that of the king who *caused Israel to sin*. Shame upon us, if we use our superior strength or influence in leading those weaker than ourselves astray.

Delivered Him to Pilate, v. 1. And with Him they delivered up their own honor and truth and all claim upon the respect of honest men. More, they delivered up their nation to destruction. Just as surely, if we cast Christ out of our hearts, do we rob ourselves of all that is best and noblest in life.

Answerest thou nothing? v. 4. Silence in times of criticism and calumny is a mark of the strong man. Of Von Moltke, the great strategist of the German armies, it was remarked that he could be silent in seven languages. He was content to let his deeds speak for themselves. If people are wilfully blind to generous and noble actions, mere verbal explanations will only be doubted or misconstrued. The young girl was right, who, when subjected to ridicule and taunts for her religion, followed her Master's example of silence, and among whose clothing after her death were found these words, "He opened not His mouth," Isa. 53: 7.

Pilate marvelled, v. 5. A few years ago a foolish story was circulated in the press, of a Nova Scotian who stood at the doorstep of a church and deliberately cursed God, when lo, an icicle was loosened overhead, whirled through the air and struck the blasphemer dead upon the spot. It seemed so natural that people felt inclined to believe it. Those, however, who had deeper insight into God's ways, and remembered His wonderful patience, were not surprised to find it immediately contradicted. The Son of God, who endured the accusations of His envious foes, when He could have smitten to the ground those who uttered them, shows a like patience towards those who now defy His authority. Alas, that such patience should so often harden human hearts in their indifference and opposition instead of melting them into penitence and faith. It is in contrast with the Saviour's long-suffering, that sin appears in its true hatefulness.

One named Barabbas, v. 7. The Jewish people were really choosing between a man after their own wicked heart and the holy Messiah, whom God had sent. When a man changes his religion for worldly motives, when, like one who felt his faith interfere with his success, he says: "I'll put Jesus Christ by for a while, till I've made my fortune, and then bring Him out again;" every time one selects a church that offers social advantages, rather than one that imposes conditions of service; he is saying with the

Jewish mob, "Not this man, but Barabbas."

For envy, v. 10. Envy is one of the deepest and darkest sins among those that lie hidden in the human heart. It evades arrest; it "cannot be legislated about. No man knows where it begins, where it operates, where it ends. It taints the speech, it perverts the spirit, it gives a twist to the look, it writes its base signature upon every feature of the countenance. There is no law for it, there is no whip made for the scourging of the envious man." All the safer should we be to pluck it out of our hearts, lest it strike deeper and deeper into our nature and send forth its branches, with their bitter fruit, to poison our thoughts and words.

Crucify him, v. 13. There can be no compromise in dealing with Jesus. We must crown Him or crucify Him. To refuse Him our heart homage is to acknowledge the sway of the world. And for Him the world has only a Cross. It spurns Him to day, as it did that day on Calvary.

Key to the Missionary Problem.

Rev. Andrew Murray has been endeavoring to look below the surface and find out the underlying cause of the lack of interest and zeal in foreign missions. He believes it is due to the lack of true consecration to Christ and that the remedy is to be found in a higher and deeper Christian experience.

Mr. Murray has expressed his thoughts on this great problem in a book entitled, "The Key to the Missionary Problem." The heart of his message is in the following:

"As we seek to find out why, with such millions of Christians, the real army of God that is fighting the hosts of darkness to take from them their prey is so small, the only answer is—lack of heart. The enthusiasm of the kingdom is wanting. And that because there is so little of the enthusiasm of the King. And though much may be done by careful organization and strict discipline and good generalship to make the best of the troops we have, there is nothing that can so restore confidence and courage as the presence of a beloved King, to whom every heart beats warm in loyalty and devotion.

"The Missionary Appeal needs not only by force of argument and encouragement to do its very best with the forces at its disposal; it must go deeper, and seek to deal with the very root of the evil. If there be no desire for soul-winning at home, how can the interest in the distant heathen be truly deep or spiritual? There may be many motives to which we appeal effectively in asking for supplies of men and money—the compassion of a common humanity, the extirpation of the evils of heathenism, the elevation of fellow-creatures in the scale of being, the claims of our church or society—the true and highest motive is the only one that will really make our mission work subservient to the spiritual welfare of the church, and call forth its spiritual power for the work to be done.

"If the Missionary Appeal to this generation to bring the Gospel to every creature is to be successful, the church will have to gird itself for the work in a very different way from what it has done. The most serious question the church has to face just now—in fact, the only real difficulty of the missionary problem—is how it is to be roused as a

whole to the greatness and glory of the task intrusted to it, and led to enter upon it with all its heart and strength. And the only answer to that question—the key to the whole situation—appears to be the simple truth: The missionary problem is a personal one. The Lord Jesus Christ is the Author and Leader of Missions. Whoever stands right with Him, and abides in Him, will be ready to know and do His will. It is simply a matter of being near enough to Him to hear His voice, and so devoted to Him and His love as to be ready to do all His will.

"Christ's whole relation to each of us is an intensely personal one. 'He loved me and gave Himself for me.' My relation to Him is an entirely personal one. He gave Himself a ransom for me, and I am His, to live for Him and His glory. He has breathed His love into my heart, and I love Him. He tells me that, as a member of His body, He needs me for His service, and in love I gladly yield myself to Him. He wants nothing more than that I should tell this out to others, and prove to them how He loves, and how He enables us to love, and how blessed a life in His love is.

"Of the one thousand million of heathens and Mohammedans who are living without the knowledge of Christ, more than thirty million are dying every year, will die this year, in thick darkness. And that simply because the church is unfaithful to her calling. Is it not time that we seek to waken every believer we can reach to realize the need, and in the power of Christ's compassion, give themselves to save some?"

Three Days.

BY JAMES B. GILMORE.

So much to do: so little done!
Ah! yesterday I saw the sun
Sink beamless down the vaulted gray,
The ghostly ghost of Yesterday.

So little done: so much to do!
Each morning breaks on conflicts new;
But eager, brave, I'll join the fray,
And fight the battle of To-day.

So much to do: so little done!
But when it's o'er,—the victory won,—
Oh! then, my soul, this strife and sorrow
Will end in that great, glad To-morrow.

Wait Quietly.

When troubles assail, let us not rend the air with complaints and murmurs and impatient words, but call silently upon God, leaving all our cares with him, feeling assured that he will make all things work together for our good.

In our every day home-life how many things we meet so perplex and annoy! A trifle often causes so much vexation, that coming in an unguarded moment we utter hasty words in return, which, on sober reflection, we remember with regret. Let us then study to be quiet and to wait on the Lord. He will never forget to succor and aid. One impatient word from Moses forfeited for him an entrance into Canaan, while the calm patience and quiet of Noah, who plodded on one hundred and twenty years building that grand old ark, was rewarded, when dark clouds arose and pouring rains came, by its floating with him and his on the tidal waves to safety and rest.

So it was with Jacob, and Joseph, and Daniel, and a host of other biblical characters, and so it will be with trusting Christians always. To wait quietly on the Lord will be to find security, peacefulness and heaven.—
Christian Work.

The Power of Purpose in Life.

There is no true manhood without a high purpose. Purpose is moral concentration. It is the rudder of the individual life. Purpose means having an object in life, a definite goal to attain. It is not confined to an exalted ambition, towering into the clouds of the unattainable—it means the conscious directing each individual should give to his life.

The mother in her home can have this purpose within the four walls of her home—it may find its finest fulfillments there. It may be the consecration of her energies to the genuine, careful training of her children, watching more closely their individual needs. But it is purpose. It is not "Letting things work themselves out." Oneness of purpose can accomplish almost anything it seeks to do, because every ray of mental energy and spiritual vitality is concentrated.

Most of the failures of life come from wasted energies, from scattering one's forces over many subjects, from a vain attempt at versatility. Men of merely ordinary ability have made brilliant successes, while men of brilliant minds have made ordinary failures. Well tilled gardens pay better than poorly managed farms.

Young men starting out in life should have a definite purpose. There is stimulus, strength and companionship in a great purpose. It makes failures but mere incidents on the march. There is a wondrous unifying of energy that comes from the determination to reach a point set far in advance. Every day is then lived in harmony with that purpose. Each successive day shows new progress, slight though it may be; new conquest of obstacle, new strengthening of habit, new miracles of turning the water of weakness into the wine of power. Then the weeks become white milestones on the road to realization. All nature stands aside for the man of mighty purpose. When hope dies and purpose fades away into nothingness, man begins to drift. There is danger that he may become a human derelict—like an abandoned ship, with no crew, no cargo, no compass, no known port of destination.

Let us ask ourselves the questions: "What is my purpose? What am I living for? Is it worth living for? Is it as high an aim as I should have? What should I sacrifice to attain it?" This purpose should not be mere success in the world—that, in itself, is not enough for a true purpose. What do you intend to do for the world with your enlarged opportunities? The supreme test of a great purpose, the final test, is not "What can I get?" but "What can I give?" Christ reached Calvary, but he gave—salvation.—William George Jordan.

Leave To-morrow With God.

Would it not be better to leave to-morrow with God? That is what is troubling men; to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther, in his autobiography says: "I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops on to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."—H. W. Webb-Peeploe.

Our Young People

May 30. Unchristian Silence.

Some Bible Hints.

Is a man at all likely to be "with Christ" (Matt. 12: 30) in the *life*, if he is unwilling even to say, "I am with Christ"?

Are not the Samaritans—those whom we look down upon—more ready to give thanks to God publicly for their conversion (Luke 17: 16) than those whom the world ranks above them? If so, how will heaven rank them?

The ten lepers were all healed in the body, but the leprosy of nine of them still clung to the soul.

Sin is a leprosy worse than the bodily disease. Our testimony will not be what it should be until we recognize that truth.

Suggestive Thoughts.

If Christ cannot command my tongue, the most easily moved of my organs, will He be able to command my hands and my feet?

Is it hard to witness for Christ? Yes; the very word "martyr" means "a witness." Christ also was a martyr.

You think you can be as good a Christian outside the church as in it? Will the world count you a Christian, then? Or will it count you on its own side?

Christ does not ask for your eloquence, but only for your obedience.

A Few Illustrations.

It is impossible for the organ to bear witness, of itself, to the music; the air must breathe through it, and the master's hands must be placed upon its keys.

If you conceal the name of your political party, you practically belong to no political party.

If you are called as a witness on my side in the trial, and remain silent, the jury will count you a witness against me.

In a game of chess, when you have cornered one of your opponent's pieces so that it cannot move, you have as good as taken it from the board. Such a cornered man is a silent Christian.

To Think About.

What sins are preventing Christ's speaking through me?

If I am speaking for Christ, am I speaking all I should?

Have I ever led a soul to Christ?

A Cluster of Quotations.

If there is a live coal in your heart, or even a glowing spark, carry it where it will kindle somebody else.—Cuyler.

If I had the choice of preaching like Gabriel, swaying men at my will without winning them to Christ, or taking them one by one in private and leading them to the truth, how gladly would I choose the latter! —Moody.

Lord, I beseech that I may teach
With love like Thine to me,
And so with wise and loving speech
Bring many a heart to Thee.—Davis.

Meditation leads to conversion. It would be easier for us to "talk of His doings" if we thought more about them.—Hallock.

The Question of Money.

An Endeavor society needs little money for itself—the socials will require a little, and the topic cards, and the work of the unions. The greater part of the money raised in all Endeavor societies goes to local church expenses and to denominational missions.

The best way to raise money is by pledges of monthly gifts from each member, the

members stating in writing how much each will contribute. A set of twelve envelopes is then given each, bearing his special number. They are filled and collected at the consecration meetings.

The money thus raised is divided, in a ratio agreed upon, between society expenses and church expenses and missions.

Dr. McLaren, of Manchester, England, said recently in a public address: "Experience shows that wherever a church is opened and a live man put in the pulpit—one who will resist the temptations of his generation to sensationalism and to turning churches and chapels into places of entertainment and concert rooms, and who will preach the Gospel of Jesus Christ as he believes it, and think it is of some consequence that the people to whom he preaches should believe it, too,—that man, with God's help, will gather the people round him."

There is nothing more emphasized in the Gospel than that "Whosoever shall confess me before men, him will I confess before my Father and the holy angels. But if any man deny Me before men, him will I deny." "Ye are my witnesses," said Christ, and that means literally, "my martyrs." The words are the same. Every Christian is a potential martyr, that is to say, may find himself in circumstances when he must choose between the faith he professes and death; and this world is not so changed yet but that they may who really confess Christ have to suffer for it.—James Stalker.

Daily Readings.

Mon.,	May 30.—Peter's silence.	Mark 14: 66-72
Tues.,	" 31.—Paul's silent friends.	2 Tim. 4: 16-18
Wed.,	June 1.—A silent disciple.	John 19: 38-42
Thurs.,	" 2.—Lukewarmness.	Rev. 3: 14-16
Fri.,	" 3.—The stones' witness.	Luke 19: 39, 40
Sat.,	" 4.—The cost of silence.	Luke 12: 8, 9
Sun.,	" 5.—Topic—How my silence witnesses against Christ.	Matt. 12: 30; Luke 17: 12-19.

Missions is the one unique, singular, divine enterprise which God originated and projected, and fixed the conditions upon which it could be prosecuted.

Every Christian should understand and appreciate his high calling as a co-worker with God to make his own surroundings better and to widen Christ's kingdom.

A German skeptic, Hienrich Heine, having spent a day in the unusual task of studying the Scriptures, said, "What a Book! The whole world is in it—promise and fulfillment, birth and death. The whole drama of humanity is in this Book. It is rooted in the deepest abysses of creation, and it towers up behind the blue gates of heaven." A French unbeliever, Ernest Renan, said, "The Bible is, after all, the great consoling Book of humanity."

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"THE TREND OF THE CENTURIES."

There can be no topic of larger interest than a general survey of the evidences in history of divine providence. Under the above heading Rev. Andrew W. Archibald, D.D., (Pilgrim Press, Boston), has applied himself to a consideration of the tokens of the divine purpose controlling and guiding human history. He has a marked taste for historical study and a power of vivid description, which makes the book both readable and genuinely valuable. The book opens with a general survey of the evidences of divine providence, and the great stream of Messianic prophecy is described. Then follow eighteen chapters on remarkable epochs in the world's history. Among these are the downfall of Judah, the work of Cyrus the Great, and the rise and fall of the great world empires of ancient times. Perhaps the most picturesque chapters in the book are those on the spread of Mohammedanism and the Children's Crusades, but more familiar incidents in history, like the equipping of the Spanish Armada and its defeat, not so much by England as by God himself, the voyages of Christopher Columbus, and the coming of the Pilgrims in the Mayflower are also described most interestingly. The book is a series of pictures rather than an argument, but its effect is that of a most powerful plea for the recognition of God control in human affairs.

Presbyterian Banner: The Church is now exercising rightful rule over the Endeavor Society as a part of itself, and the Endeavor Society is loyal to the Church. We believe the Endeavor movement is to-day a quieter but a more powerful force than ever before; that its principle is one of the greatest ideas that have stirred the church in our day; and that it is a lasting contribution to efficient and practical Christianity.

ANOTHER MOODY.

In connection with the proposals every now and then made to employ travelling evangelists, it is apropos to refer to the "mission" of Dr. Torrey at Birmingham, England, which is accounted by that wonderfully successful evangelist the greatest revival that he has experienced in all of his recent phenomenal ministry. The number of persons confessing Christ was greater in the memorable meetings eighteen months ago at Melbourne, Australia, but at that time there were many simultaneous meetings being held by various preachers in many parts of the city. The work at Birmingham was concentrated in one great central place of assemblage,—Bingley Hall,—and Dr. Torrey was the sole preacher. The number of cards signed by adults professing the desire to serve Christ was 6,000, besides 1,000 others signed by children and young people. More than half of the whole number were men. The auditorium accommodated 10,000 hearers. The city authorities, dreading a conflagration, forbade it to be heated, and it was greatly feared by the promoters of the meetings that audiences could not be held on that account. But in spite of this drawback and in spite of very rainy weather the hall was crowded nightly to its utmost capacity. It was remarked that all grades of society were represented in the audiences and among the converts. Dr. Torrey's preaching was powerful. Its accent was intellectual rather than emotional, and it had the effect of persuading many avowed skeptics to acknowledge the truth of the Bible. The evangelist made prominent in all his appeals to sinners the certainty of judgment for sin, and the impression attendant upon his strong climaxes in these appeals was profoundly solemn. The duty of confessing Christ was kept very prominent; so far from "making it easy" for men to declare themselves Christians, Dr. Torrey sought to bring them to take decisive steps openly and boldly in the face of the vast assemblages. As in all the Torrey meetings, the public was quite carried away with the singing and chorus-conducting of Mr. Charles Alexander. The "Glory Song" was sung in Birmingham with the same amazing abandon that was evidenced at Melbourne. "Never Lose Sight of Jesus" also became very popular. The outlook is that Messrs. Torrey and Alexander will continue in Great Britain indefinitely. The plan is for their London campaign to continue five months.

The Vancouver, B.C., Daily World has issued a special number of thirty-two pages, which is both an index to and a record of the prosperity of that flourishing city. But, though special attention is devoted to Vancouver, the wonderful resources of the Provinces are fully set forth. It shows what is being done in mines, fisheries, forests, factories and trades. The financial conditions are explained and the agricultural possibilities of the Province dealt with by experts. Altogether the edition reflects great credit upon The Daily World.

LABOR AND THE CHURCH.

One of the important questions of the day is the relations between labor and the church. Recently the Labor Committee of the Massachusetts General Association of Congregational churches sent out about a thousand circular letters of enquiry to Congregational ministers, employers and labor leaders. A summary of these replies will be found interesting and helpful. In regard to the attitude of wage-earners to the church, the testimony was as follows:

"1. *Opinion of Ministers.* They were asked 'Are the wage-earners belonging to your church less loyal than other members?' More than ninety-five per cent. replied in the negative. Many claimed the wage-earners to be their most active supporters. Sixty five per cent. thought the wage-earners of their towns as much interested in the churches as professional and business men. Less than two per cent. of the ministers had ever met active opposition to their work by wage-earners.
"1. *Opinion of employers.* 'What in your opinion is the attitude of your employees to the church?' The replies are from the employers of more than 50,000 workmen. 'Interested and loyal,' seventy five per cent. 'Indifferent,' twenty per cent. 'Antagonistic,' five per cent.

"3. *Opinion of labor leaders.* About an equal number of favorable and unfavorable replies were received. The following are fair samples: 'The church is freely criticized because it generally leans to the side of the employers.' 'Members of unions respect all churches.' 'We know no race, creed, or color. Our support of the churches is limited only by our means.' 'I believe that over ninety per cent. of the workers believe in the teachings of Christianity, but large numbers of them feel compelled to hold aloof from church connections on account of its hostility or indifference toward them.'

Inquiries into the reasons for the work- ingman's lack of interest in the church elicited the following:

"1. *Reasons reported by Ministers,* in response to the question, 'What reasons do wage-earners who are outside the church give for not being interested in the church?' Most of the can't excuses common to all classes were mentioned, together with the following. 'Sunday labor.' 'Weariness.' 'Churches run by the rich.' 'Church favor capital.' 'Church do not want them.' 'Ministers are muzzled.'

"2. *Reasons suggested by employers.* 'Failure of so many church members to practise what they profess.' 'Services too formal and sermons too long.' 'Too little sociability among attendants.'

"3. *Reasons stated by labor leaders.* 'Too much theology; too little practise.' 'The church stands for capitalism.' 'The church too rarely uses its influence to oppose child labor, to raise school age, or to secure more humane conditions of labor.'

As a result of its investigation, the following conclusions are reached by the committee:

"1. That the large majority of Congregational ministers in Massachusetts have the kindest of feelings toward wage-earners and stand ready to help them obtain full justice.

REV. DR. RAINSFORD.

Rev. Dr. Rainsford now of New York, though an Irishman by birth, got fairly well Canadianized during his residence in Toronto and London, where he always attracted large congregations by his eloquent and forcible presentations of evangelical truth.

For a good many years now he has been in charge of a large work on the East Side in New York. In his recent book, "A Preacher's Story of His Work," he has many interesting incidents to relate. It should be said Dr. Rainsford is an athlete, and quite able to take care of himself if attacked physically; reminding one of Peter Cartwright, the famous Methodist pioneer preacher of the early Western days Dr. Rainsford, in his book, relates the following incident, the reproduction of which we have no doubt our readers will enjoy:

"I remember one man in particular—a big, strong fellow. He came in and sat down in the Sunday school (by this time I had some of the very best teachers I could find working there, and I always put the best workers I had there), and began to talk in a way that a man should not talk to a lady. He was a little drunk. I saw the lady's face flush; I walked over and told him to get out. He would not move. I said:

"We are here to help you people; we are paid nothing for it; now, you are enough of a man to respect a lady; why do you sit here and make it impossible for her to teach those boys?"

"He swore at me and would not get out.

"You don't want me to call a policeman, do you? Go out quietly."

"He jumped to his feet, and I saw I was in for a row. He was as big a man as I am. I did not call a policeman, but I hit him harder than I ever hit a man in my life, and knocked him down. Then I stood over him and said:

"Have you had enough?"

"He said, 'Yes'.

"All right, I answered; now get out. And he went."

"About three weeks after we got into a scrimmage outside the Sunday school room with some toughs, and, to my horror, I saw, elbowing his way through the crowd, this same burly fellow, and I began to feel that, between him and the others, I would be killed, when to my astonishment he walked up to the ring-leader and said:

"The doctor and me can clean out this saloon; you get out."

"2. That a considerable minority take little interest in one of the most serious problems of civilization, a problem on which the words of the Carpenter of Nazareth have a direct bearing.

"3. That wage earners and labor leaders betray a lamentable ignorance of what ministers now preach and of what churches are doing. They criticize a straw hat man that has little existence except in imagination.

"4. That, while the church exists for all men without respect to class, greater efforts should be made to minister to the special needs of wage-earners. The gospel of Christ must be more closely adapted to the needs and problems of the twentieth century. The church has still a message for the common people who heard Jesus gladly."

WHY EXCUSE THE CHINESE?

In Canada at the selfish demand of organized labour, we have passed a by-law making it impossible for a Chinaman to come into this country unless on payment of \$500 and this law is not sufficiently drastic in the opinion of not a few the "yellow peril" should be excluded altogether. Dealing with the subject from an independent and Christian stand point the Outlook of New York, says:

The Geary Anti Chinese law was enacted under the foul influence of the San-Lot orators of California, to whom our timid politicians of either party were too ready to listen. Democrats and Republicans approved the exclusion of the Chinese on their national platforms, and the general sentiment in the country, we fear, still approves of it. The selfish spirit which tries to limit as far as possible the number of wage earners, in the foolish belief that this will conduce to prosperity and high wages, has supported the law. For many years we welcomed immigration; now there is a pronounced if not prevailing, sentiment against admitting new settlers except under most severe restrictions. Even the persecuted Jews of Russia many people would exclude, weary of making our country a refuge for the oppressed of other lands, and holding that no sympathy should go to waste except on the oppressed native-born victims of our own greedy capitalists.

We do not exclude the Japanese; why should we exclude the Chinese? Why should we pick them out as special objects of disfavor? They are good faithful workmen; they do needed labor; they are not beggars; they do not fill our almshouses or jails. They give us their labor for a moderate compensation, and go back to China. Those who employ them in our Western orchards and vineyards like them. But they work and that is the chief reason why they are not wanted.

It is shortsighted politics, but not long-headed diplomacy, to insult a great nation like China. Within twenty years China will very likely prove to be one of the most powerful nations, if not the most powerful, on the face of the globe. The United States and China will be able to retaliate and to protect her own honor. Is it well to persist in a course of treatment of so great a nation which will make her our enemy? But, more important, is it right, is it Christian, for us to persist in insulting the citizens of the oldest and most populous nation in the world?

Students entering the Ottawa Business College, Ottawa, now will be able to continue their course without interruption, as this old reliable school will be open all summer. Beautiful illustrated catalogue will be mailed free for the asking.

A CANADIAN IN JAPAN.

Rev. Thurlow Fraser, of the Canadian Presbyterian mission, Tamsui, has been elected a member of the Royal Asiatic Society for Japan. In a letter received from him yesterday, he says that his sympathies are with Japan, in the present war, first, because he believes she has right on her side, she having been forced into a war against her will by the unjustifiable aggressions of Russia; and secondly, because, like nearly all missionaries, whether Protestant or Roman Catholic, he believes that nominally heathen Japan stands for freedom of conscience, liberty, progress and enlightenment, and that, nominally, Christian Russia stands for the opposition of these. Mr. Fraser adds that on reaching Formosa he was at once reminded of home, by seeing a copy of Morgan's Canadian Men and Women of the Times in the mission.

Literary Note.

THE YOKE. By Elizabeth Miller. Price, \$1.50. The Bobbs-Merrill Company, Indianapolis. This fascinating romance is one whose perusal will reward any reader. It is far ahead of the majority of historical novels, very much better than many that have made fortunes and fame for their authors. In "The Yoke," Miss Miller has artistically blended into the smoothest and most substantial unity strong and diverse things. Her subtitle is, "A Romance of the Days when the Lord Redeemed the children of Israel from the Bondage of Egypt." In the "Author's Note" which follows the novel, Miss Miller says: "While Europe was yet a vast tract of gloomy forests, and morasses and plains; while the stone that was to rear Troy was yet scattered on the slopes of Ida, Mens, the first Pharaoh of the first dynasty, deflected the Nile against the Arabian hills and built Memphis in its bed. So saith the writings that are graven in stone. If this be true, this story deals with a quaint but efficient civilization that was already three thousand years old fourteen centuries before Christ." The time of the story is therefore the fourteenth century before Christ, when the Pharaoh on the throne was Menepthah, the weak son of the great Rameses II. and his queen, Nefertari Thermuthis, who had discovered the infant Moses in the bulrushes on the Nile and became a foster-mother to him. The children of Israel had been in bondage in Egypt four hundred and thirty years. Moses, who had fled into Midian after killing an Egyptian, and remained there and married, had been commanded by the Lord to return to Egypt and be the spokesman for his down-trodden people with the Pharaoh. His efforts in their behalf with the tergiversating Menepthah, the plagues sent upon the land to punish his shifty policy, and the final engulfing of the Egyptian host in the Red Sea, into which, but not out of which, they chased the flying Israelites, are all incorporated into the story. But in addition to so much that is historical, and blended into one with it, is the love story of the Egyptian Kenkenes and the Hebrew maid, Rachel. The "colour" of the times is given in a masterly way, and altogether the book is a delight to the reader.

Intentions are finger-boards on the highway of effort.

Our one great joy in our treasure is that we can use it for others.

The Inglenook.

The Disappointment of Miranda.

BY HARRIET LUMMIS.

Miranda was upstairs, changing from her brown morning frock to her Sunday blue. There was to be company for dinner, an old school friend of Mrs. North's and Miranda's blue dress and the best china were to grace the occasion.

Mrs. North came hurrying from her bedroom to oversee the child's preparations, her scant iron-gray locks hanging with unlovely straightness about her strong, sensible face. She scrutinized Miranda's nails and teeth, and showed her approval by her lack of censure.

"Now finish buttoning your dress," she said. "You can reach three buttons down and three buttons up, and can come to me for the rest."

Effusive strangers sometimes assured Mrs. North that her little girl was "her very picture," whereupon Mrs. North smiled grimly and forebore to embarrass them by explaining that she had adopted Miranda when she was a child three years old. She knew well enough that there was no likeness between her own severe face and the dark delicate beauty of the little waif to whom she had given a home for five years. Mrs. North virtuously impressed on Miranda's mind the maxim, "Handsome is that handsome does," and congratulated herself that so far nothing in the child's manner betrayed the weakness of vanity.

Mrs. North's expected guest was late in making her appearance. Mrs. North smiled indulgently as she watched the clock. Of course Polly Sackett was late. Had she not always arrived at school in a breathless state, due to running a quarter of a mile after the last bell had rung? Did she not drive her escorts to the singing school and huskings to the verge of revolt, by keeping them waiting long after the festivities had begun?

"'Twouldn't seem natural for Polly to be on time to anything," mused Mrs. North, with a leniency for which old memories were responsible. "Poor Polly. She was late to her wedding, and I'll venture to say that her funeral won't begin on time."

It was past the hour set for dinner when Polly Sackett came, plump and smiling, and out of breath, just as in her girlhood days. She kissed Mrs. North, and held her at arm's length to look her over, then laughed and kissed her again. She was in the midst of apologies when she caught sight of Miranda's wistful face, and stopped short.

"Is that the little girl?" she cried. "Come here, darling, and give me a kiss." She dropped into an arm chair and pulled Miranda into her lap.

"O Polly," remonstrated Mrs. North, "Do put her down. That great girl."

Miranda attempted to wriggle obediently to the floor, but Mrs. Sackett's encircling arms restrained her.

"You sit still, dearie," she cried cheerly. "And Eliza North, if you are worried over seeing me hold this mite of a child, I wonder what you'd say to see my boy in my lap. Just think, honey, I've got four boys and the baby of them all is a head taller than me. But he sits on my lap sometimes when it's dark and there's nobody around to see."

"You were always one to spoil children, Polly," said Mrs. North, with a suggestion of

conscious superiority in her voice.

"O pshaw!" cried her outspoken friend. "A little petting don't spoil anybody, and to children it's food and drink. There isn't one of my four who ever gave his pa and me reason for a headache. But ain't it a shame, honey"—this to Miranda—"that I shouldn't have a little daughter to stay with me when my four boys are off at work? What wouldn't I give for a little girl like you!"

Miranda's eyes dilated. She bent her head suddenly, and pressed the curve of her cheek against Mrs. Sackett's comfortable shoulder.

"What eyelashes!" murmured Mrs. Sackett admiringly. "I should say they were an inch long. And ain't those curls a comfort to you, Eliza?"

"Sh," warned Mrs. North, looking honestly shocked, but the irrepressible Polly laughed. "You needn't tell me," she persisted, "that when the Lord makes folks as pretty as this, He doesn't mean for 'em to get all the comfort they can out of it. Dear me. How I cried when we cut Paul's curls! They were golden yellow, and he was as ashamed of 'em as I was proud."

Miranda had no appetite for dinner. She could not even eat when Mrs. Sackett tried coaxing and called her a love-bird.

"Looks to me as if you'd been lurching between meals," said Mrs. North, looking hard at her from the other side of the table.

"No'm, I haven't eaten anything," said Miranda, dropping her eyes, while Mrs. Sackett patted her cheek and said she looked good enough to eat herself.

The child's heart was beating fast and her cheeks burned. In the five years she had lived under Mrs. North's roof she had met with unvarying kindness. Even her faults had been dealt with so leniently that at times Mrs. North accused herself of culpable laxness. But of kisses, except in formal greeting and farewell, of fond words lavished as recklessly as sunshine, of tenderness made a commonplace of life, Miranda knew nothing. It was motherliness for which her heart had been thirsting. Now she drank deep and felt that every want was satisfied.

Polly Sackett's visit extended over a greater part of the afternoon. She was as slow in going as in coming, and through the golden hours Miranda sat sometimes on her new friend's lap, sometimes on a footstool drawn close to the easy chair, so that Mrs. Sackett's hand could play with her curls and stroke her cheek. Now and then she stooped to kiss her, and laughed to see the child's color come and go.

"I believe you're falling in love with me," cried Mrs. Sackett gayly. "How would you like to be my little girl?"

"I'd like it," said Miranda.

There was a note in her voice that touched both women. Mrs. Sackett kissed her again. Mrs. North rocked faster. Beneath her habitual composure stirred a vague uneasiness.

"There, it's getting dark," said Mrs. Sackett at last. "I've made an afternoon of it, sure enough. And such a nice time as I've had, Eliza. It makes me feel like a girl again, talking over old times with you."

She went into the spare bedroom for her wraps, and Miranda followed, clutching her gown. The child's reserve had disappeared. A sudden intolerable fear in her heart had

banished her natural timidity.

"I don't want you to leave me," she cried suddenly. "I want you to take me too."

Mrs. Sackett laughed uneasily. The pleading in Miranda's voice went straight to her tender heart.

"Wouldn't my boys be surprised if I should bring them a little sister?" she cried. "But you see, pet, I've got some errands to look after. Maybe I could stop and pick you up on my way back home."

She smiled at Mrs. North over Miranda's head, but there was no answering amusement in her friend's face.

When the moment of leave-taking arrived, Miranda was not to be seen. Both women experienced a sense of relief in her absence. They kissed each other, and Mrs. North agreed to think over the question of coming West for a visit some time. Then the gate clicked and Polly Sackett was gone.

Stepping back into the house, Mrs. North saw Miranda coming down the stairs. She wore her hat and carried a little bundle under one arm. The other clasped her cherished doll. She looked into the face of her adopted mother steadily, as one who has come to a determination.

"Where are you going, Miranda!" said Mrs. North, startled in spite of herself.

"I'm going to set on the steps and wait for that lady. She's coming back for me."

"Nonsense, child," Mrs. North hardly knew whether to be more annoyed with Miranda or Polly Sackett. "You're old enough not to take things in such dead earnest. She was only joking."

"O, no. She meant it," said Miranda with quiet confidence. "She truly wants me."

Mrs. North realized the uselessness of combating Miranda's resolution. There is no stubbornness like that of a gentle spirit in revolt, and Mrs. North read in the child's eyes a determination that would die before it yielded. "She'll just have to find out the truth for herself," said Mrs. North, as she went out to her solitary supper.

Supper out of the way, Mrs. North sat down to read the newspaper. That finished, she attacked a half-finished dress for Miranda. The minutes crawled by, and each time the clock struck her thoughts turned longingly to the little figure on the front steps. Would the child never give up? Her hands trembled and the unaccustomed moisture in her eyes made it hard to see the stitches.

At eleven o'clock there was a sound of footsteps in the hall, and Miranda's face looked in at the door, a white drawn face with appealing eyes.

"She didn't mean it," said the child, "She was only joking."

She ran upstairs with a pitiful cry, and at the sound Mrs. North was fain to put her hands over her ears. For in that cry was the distress of a baby that has missed its mother's kisses, and the anguish of a woman yet to be.

Mrs. North locked the door and attended to the window fastenings. When she climbed the stairs wearily, Miranda was in bed. Her garments were folded neatly across a chair, and in front her shoes stood decorously side by side. But from under the bedclothes came the sound of stifled sobs, as if a heart were breaking. In her room across the hall Mrs. North could hear the sound, and it kept up a weird accompaniment to her uneasy thinking.

"The ungrateful child," she told herself angrily. "After all I've done for her." Then with a swift revulsion of feeling. "No, it's all my fault. I never had a child, and didn't know that their hearts needed care as well as their bodies. Poor lamb." She laughed

wildly to find herself adopting Polly's phrases. She had felt such a sense of superiority to Polly all her life. Was her fond nonsense a higher kind of wisdom after all?

Would the child ever stop crying! Mrs. North, tossing on her pillow, heard the clock strike twelve. In another moment she was standing by the narrow bed in Miranda's room.

"Don't cry, Miranda. Don't cry, dearie." It was strange how easily Polly's pet names rose to her lips. "Move along a little and make room for me."

Miranda obeyed, and Mrs. North, creeping into the little bed, took the child in her arms. Miranda's head dropped listlessly against her shoulder, and the moonbeams showed a face swollen with weeping. Mrs. North pressed her cheek to the child's wet cheek, and felt a little shiver go through the slender body. Then an arm stole around her neck.

"I don't want you to go away and leave me, darling," whispered Mrs. North. "Polly Sackett has her four boys to love her, and I haven't anybody but you."

When the first brightness of dawn chased away the pale moonbeams, it showed Miranda smiling in her sleep. And the face of the woman on whose arm the little head rested was radiant with the ecstasy which is the divine right of motherhood.—Congregation alist.

Young Night Thoughts.

BY ROBERT LOUIS STEVENSON.

All night long and every night,
When my mamma puts out the light,
I see the people marching by,
As plain as day, before my eye,
Armies and emperors and kings,
All carrying different kinds of things,
And marching in so grand a way,
You never saw the like by day.

So fine a show was never seen,
At the great circus on the green;
For every kind of beast and man
Is marching in that caravan,
At first they move a little slow,
But still the faster on they go,
And still beside them close I keep
Until we reach the town of Sleep.

Johnny's Lesson.

There was a great commotion in the backyard. Mother hurried to the window to see Johnny chasing the cat with stones.

"Why, Johnny, what are you doing? What is the matter with the kitty?" she called.

"She's all dirty, mother. Somebody shut her up in the coal hole."

"Is that all?" mother wanted to know.

"Why, yes," said Johnny. "She's dirty and black and horrid! We don't want her around."

Presently Johnny came in crying, and ran to her for help. He had fallen into a puddle and was dripping with mud.

"Oh, mother! mother!" he cried, sure of help from her.

"Jane," she said quietly, to the nurse who was sewing near by, "do you know where there are any good sized gravel stones?"

Johnny stopped his loud notes to stare.

"Stones, ma'am?" asked Jane.

"Yes," said the mother, "to throw at Johnny. He's been in a puddle, and is dirty and black and horrid!" Johnny felt as if this was more than he could bear.

"Please, mother, I'll never do it again," he cried in humble tones. "Poor kitty! I see now just how bad I made her feel."

Johnny was then washed and comforted, but he did not soon forget the little lesson of kindness to those in misfortune.

Don'ts for Sleeping.

Don't lie with the knees huddled up until they touch the chin. Such a practice cramps the muscles and really puts a greater strain on them than a long walk in the open air would induce. You subject yourself to a strain for which there is neither benefit nor compensation, and the restfulness which sleep should induce is lost. Worse, you are spending both muscular and nervous force which should be reserved for the needs of the waking hours.

Don't lie with the hands clasped above the head. This not only strains the muscles of the arms, but those of the chest and shoulders as well, and the deep, regular breathing which should accompany sound and restful sleep is then difficult of accomplishment.

Don't lie on the chest or stomach with the hands supporting the face, and the face itself pressed into the pillow. Just as surely as you follow this pernicious practice just so surely will you cultivate round shoulders, a hollow chest, and shallow breathing. Those exasperating little hollows which appear around the neck and shoulders are often distinctly traceable to this bad habit, and in addition the head acquires a forward droop and a hang which is far from being becoming.

Don't ever, under any circumstances, sleep with the head covered up in the bedclothes. For healthful sleep a constant circulation of pure air is necessary; and with the head all covered up under the clothes the lungs are forced to breathe the same air time after time until they become poisoned with their own exhalations. Oxygen is necessary to the maintenance of life; and in breathing the oxygen which is inhaled into the lungs is exhaled as carbonic acid gas, a poison which in sufficient quantity has been known to kill.

Above all, don't sleep in any part of the clothing worn during the day. The practice is disgustingly unclean and makes for ill health.

An Essay on the Horse.

The following remarkable essay on the horse is said to be from the pen of an Indian student: The horse is a very noble quadruped, but when he is angry he will not do so. He is ridden on the spinal cord by the bridle, and sadly the driver places his foot on the stirrup, and divides his lower limbs across the saddle, and drives his animal to the meadow. He has four legs; two are in the front side and two are afterwards. These are the weapons on which he runs; he also defends himself by extending those in the rear in a parallel direction towards his foe, but this he does only when in a vexations mood. There is no animal like the horse; no sooner they see their guardian or master than they always cry for food, but it is always at the morning time. They have got tails, but not so long as the cow and other such like animals.—The Herald and Presbyter.

Regarding Misquotations.

One of the rules that even young writers and readers should bear in mind is this: "Verify your quotation." And if possible, go to the original source rather than to rely on other authority. The reason for the rule is easy to see. Usually a quotation becomes popular because it is worth while, and to misquote is often to lose the value of the words. Thus people often say, "A little knowledge is a dangerous thing." But that is not true. All knowledge is worth having, even a little. They mean "half-knowledge," or incorrect knowledge, which is not really

A HINT TO MOTHERS.

If you have a child that is sickly, fretful, nervous, restless at night, or suffers from any stomach or bowel troubles of any sort, give it Baby's Own Tablets. Don't be afraid of this medicine—it is guaranteed to contain no opiate or harmful drug. Give the Tablets to the sick child and watch the quick relief and rapid restoration to health and strength. Thousands of mothers are using this medicine for their little ones, and they all praise it. What stronger evidence can you want? Mrs. D. A. McDairmid, Sandringham, Ont., says: "Baby's Own Tablets certainly fill all the claim you make for them so far as my experience goes. I consider them a perfect medicine for children and always keep them in the house." You can get the Tablets from any dealer in medicine or if you write The Dr. Williams Medicine Co., Brockville, Ont., they will send you a box by mail post paid for 25 cents.

knowledge at all! What Pope wrote was, "A little learning is a dangerous thing;" and what he meant was that a little learning makes one presumptuous, while thorough learning gives humility—and an idea likewise set forth in the saying that wisdom begins with the feeling that one is ignorant.

So, verify your quotations for fear you may put into currency a counterfeit note.

At the same time it is to be remembered that some few quotations have been improved by changes introduced by those who have misquoted. These improvements are rare, however, and it is safest to retain the old forms, where there is any doubt.

Another misquotation besides that mentioned is:—

"The quality of mercy is not strained;
It falleth as the gentle dew from heaven."

which you may correct for yourself, and then may inquire whether it is likely that the popular change is an improvement, when the nature of dew is understood.—From "Books and Reading" in May St. Nicholas.

Three Little Kittens.

Three little kittens, out at play,
Scampering about the lawn one day.
Three little kittens as white as snow,
Hunting for mischief, high and low.
A piece of stovepipe lying near,
Dropped by the rubbish man, I fear.
Three little kittens, with snow-white fur,
Crept in at one end with contented purr.
Then a strange thing happened, as you'll agree
And wonder how such a thing could be.
For out of the other end, into the light,
Crept three little kittens, as black as night.

Got What They Wanted.

Over in the mosquito country an old farmer died. He was reputed to be rich. After his death, however, it was found that he died penniless. His will was very brief. It ran as follows:

"In the name of God, Amen. There's only one thing I leave. I leave the earth. My relatives have always wanted that. They can have it.—"Bill L. Indner."—Lippincott's Magazine.

Frances had been brought up in a strict Presbyterian household, and in all her nine years had never attended service in a church of another denomination. While on a visit with her mother to a part of the country far from her own home, she entered the parlor one Saturday afternoon and eagerly asked: "Oh mamma, may I go to the Episcopal church with Gertie to-morrow? I'll promise not to believe a single word the minister says!"—L. C. Tulloch, in Lippincott's Magazine.

Ministers and Churches.

Ottawa.

At St. Andrew's church on Sunday evening Rev. Dr. Herridge preached a powerful sermon on the evil of useless worry over the things of this life taking for his text Matt. 6: 26. "Which of you therefore by taking thought, can add one cubit to his stature?"

Rev. John L. Gourlay, one of the oldest Presbyterian ministers in the Ottawa Valley, passed away at his home in Ottawa last week. Deceased had resided in this district since the early days of Bytown. He was a scholarly man, writing a book on the history of the Ottawa Valley.

Rev. Norman MacLeod's farewell sermons in Mackay church were of an inspiring nature. After five years of faithful work the beloved minister found it very difficult to say the parting words. In the evening the subject was Paul's Farewell, the text being from 11 Corinthians 13, 11: Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." The church on Sunday was crowded at both services.

Toronto

An emphatic protest against military church parades was uttered by Rev. A. B. Winchester in the course of his sermon last Sunday at Knox church.

Rev. Peter E. Nichol, formerly of St. Mark's church, has decided to accept the call from the Tilbury congregation.

Anniversary services in connection with Cooke's church was held on Sunday. Rev. William Patterson, D. D., of Philadelphia preached at both services. In the morning his text was: "But thou hast kept the good wine to the last." Dr. Patterson is always heartily welcomed by his old congregation.

The church at Mimico was filled to its utmost capacity last week, the occasion of the induction of the Rev. William Morin.

Rev. Alex. McMillan, moderator of the Presbytery of Toronto, in his address to the minister, said that he remembered his own induction to the same charge, which took place about thirteen years ago.

Rev. A. McGillivray of the Bonar church delivered the charge to the congregation instead of Rev. A. L. Geggie, who was ill; and Rev. P. M. Macdonald preached the sermon.

Montreal.

Rev. Dr. Johnston, pastor of the American Presbyterian Church, who is already winning golden opinions in his new field of labour, is at present in attendance at Presbyterian General Assembly in Buffalo.

After examination Montreal Presbytery licensed the following young men, all of whom acquitted themselves most creditably: Messrs. A. W. Lochead B. A., B.D., J. H. Mowat, B. A., B.D., J. D. Morrow, B.A., B.D., W. T. Touchette, B.A., B.D., and A. Brown, B.A., B.D. The first two have offered themselves for work in China and will sail for Vancouver on 15th August for Honan.

At the recent communion in Melville Church there were 12 additions of young people on profession of faith. Since the resignation of Rev. Mr. Winfield, Rev. Prof. Campbell, D.D., is in charge, preaching twice every Sunday, visiting the sick and overtaking all the pastoral work of the congregation. This he will continue doing until 1st of September, when the congregation will proceed to hear candidates, or call without hearing. The charge is a most promising one, and offers a fine field for good work to an able and energetic minister.

The ordination of Mr. A. W. Lochead, B.A., B.D., took place in St. Paul's church last Sunday morning. Rev. Dr. Barclay conducting the services and giving the ordination address. Rev. Dr. MacKay, F. M. Secretary, was present and took part in the solemn service. In the evening in Erskine church, Mr. J. H. Mowat B.A., B.D., was set apart for the ministry by Montreal Presbytery. His father, Rev. Dr. Mowat, preached a most suitable sermon from the words: "And salute no man by the way." Thereafter both young men were designed for mission work in Honan, China, the address

being delivered by Rev. Dr. MacKay, F. M. Secretary, who presented each candidate with a bible.

Mr. Walker, M.L.A. for Huntingdon, is not only devoted to the material interests of his constituents, but he is also an active churchman, as is evidenced by his recently writing to Lord Mount Stephen, asking for a subscription towards the new St. Andrew's church, Huntingdon, now in course of erection. His Lordship's response was a cheque for \$1,000.00.

Dealing with the "Signs of the Times" in a recent sermon, Rev. Dr. Campbell of St. Gabriel's, strongly advocated the federation of all the Protestants of Canada, the Anglican and Baptists included. All the denominations might maintain their distinctive tenets, while exhibiting a friendly consideration to one another as to the planting and upholding of ordinances in sparse, settlements, small towns, and new mission stations, thus securing the husbanding of resources, which was one of the main practical ends to be gained by union. He did not despair of seeing such an alliance brought about, and confessed that personally he had a strong liking for the type of Christian character developed among the Anglicans and Baptists, the two organizations which were not included in the proposed union programme, and after all, the fruits of a system were the best test by which to estimate it. This being so, he thought that any negotiations for union should include these two churches, and it was worth while waiting and working to attain the consummation of some form of federation, which would embrace them.

Quebec.

A memorial service for the late Rev. Kenneth McLennan was held in St. Andrew's church, Levis, Que., on Sunday last. A tablet to his memory was unveiled and Rev. Mr. McCuaig, the present minister, delivered an eloquent sermon from the text "Your fathers, where are they?" Mr. McLennan was for many years clerk of the Synod of Montreal and Ottawa.

At a meeting of the Montreal Presbytery on Tuesday in Knox Church, Montreal, five gentlemen who graduated from the Presbyterian Theological College were examined and awarded their licenses. The five candidates were Messrs. J. D. Morrow, A. W. Lochead, B.D.; B. A.; J. A. Mowat, B.A.; W. T. Touchette and A. V. Brown, B.D., B. A. The candidates will be ordained at the different churches to which they will be called, with the exception of Messrs. Lochead and Mowat, who are to go as missionaries to the Far East. Mr. Lochead will be ordained at a special ordination service in St. Paul's Church next Sunday morning. Mr. Mowat's ordination will take place at a special service to be held in Erskine Church next Sunday evening.

Peterborough.

Rev. Dr. Torrance, of St. Paul's church, and Rev. J. M. Whitelaw of Omemece, exchanged pulpits on Sabbath last.

Most of the ministers from this Presbytery attended the meeting of Synod recently held in Toronto.

Rev. G. Yule, of Springville, is receiving the congratulations of his friends on the arrival of a new Scotch-Canadian boy at the Springville manse.

At a recent baptismal service held in St. Paul's church, Rev. J. G. Potter assisted Rev. Dr. Torrance, while Rev. J. A. Wilson, of St. Paul's, took Mr. Potter's work at St. Andrew's.

Arrangements are being made for the annual town and township Sunday school conventions to be held early in June. Rev. J. G. Potter is County President, and Rev. G. A. MacLennan, of Norwood, is Field Secretary.

Sheriff Hall, one of the respected elders of St. Paul's church, recently delivered a most interesting lecture in Peterborough on behalf of the Children's Aid Society. The lecture was entitled, "An evening with the poets." The result, financially and otherwise, was very gratifying. Rev. Dr. Torrance acted as chairman.

Mr. George Stewart, County Treasurer, passed away at the Nicholl's Hospital last week. Mr. Stewart was a man whom everybody esteemed. He had for many years been an elder of St. Paul's church, Peterborough, and also superintendent of the River Road Sabbath School in Otonabee. The funeral was largely attended.

An elocution contest under the auspices of the Royal Templars was held on Friday evening in the school-room of St. Andrew's church. The contestants were five in number, Miss Laura Sager being awarded the prize, which consisted of a neat silver medal presented by the Royal Templars. Rev. J. A. Wilson, of St. Paul's church, made the presentation. Rev. J. G. Potter, of St. Andrew's church, was chairman.

Quebec Presbytery.

The Presbytery of Quebec met in Chalmers Church, Quebec, on the 10th, 11th and 12th May, with good attendance. Dr. Kellock Moderator. An Elder's Commission in favor of Mr. John McCamon, Inverness, was submitted and accepted. The session Records of Three Rivers, Valcartier and Leeds were submitted for revision, and the Presbytery, having heard the Report of their Committees on the said Records attested them as correctly kept. The Presbytery took up the consideration of the enlargement of powers of Synod, and appointed a Committee consisting of Messrs. H. C. Sutherland, A. T. Love, A. Stevenson, W. Shearer, R. Stewart and P. Johnston. The committee made the following recommendations: 1. That the Presbytery re-affirm the decision reached at last meeting respecting the first four changes, proposed by the Assembly's Committee. 2. That it approve the changes proposed concerning the management of the Home Mission work of the church.

Circular letters, from various Presbyteries were read, intimating the intention to apply to the General Assembly for leave to receive the following as ministers of this Church, viz., Revs. Wallace Johnston, Wm. F. Allan, John Wood, H. George Gunn, W. Cameron, J. H. Davis, C. R. Ashdown, A. F. Thompson, James Fernie, J. A. Ralston T. G. MacLeod, and Mr. T. A. Roger, evangelist.

A notice was read intimating that the Rev. John Buchanan had, at the request of the Presbytery of Sydney, N. B. retired from the ministry of the Presbyterian Church in Canada.

The Home Mission Convener presented a claim made by Mr. J. E. Menancon to the amount of fifty-two dollars for services at River du Loup; and upon the recommendation of a Committee appointed to consider this matter the Presbytery resolved as follows:

Whereas Mr. Menancon has already received from the H. M. C. fund all that was promised him for the past six months, and thirty-nine dollars more, the Presbytery cannot see its way to apply for additional grant. The following were appointed to visit the Mission fields during the summer, viz., Mr. A. T. Love, Grand Mere and Valcartier; Mr. J. R. MacLeod, Grand Mere Portneuf; Mr. W. Shearer, Lake Megantic and Massawippi; Mr. H. C. Sutherland, Kennebec Road.

It was resolved to accept and operate Cap a L'Aigle Church on the conditions imposed by Mrs. MacKay, widow of the late Dr. A. B. MacKay. The question of trustees for this Church having come up it was resolved that the properties about to be secured at Cap a L'Aigle, River du Loup and St. Bladine be vested in the Board of Trustees of the Presbyterian Church in Canada.

Call from Winslow—Mr. Mackenzie accepted a unanimous call from the Winslow congregation. The stipend is \$500.00 and the Presbytery will apply for \$250 from the Augmentation Fund. He will be inducted on Thursday of this week. Rev. W. MacLeod will preside, Rev. E. MacQueen will preach, Rev. W. Shearer address the congregation, and Dr. Pattison will speak to the minister. An overture on modified itinerancy submitted by Rev. E. MacQueen was approved and will be transmitted to the General Assembly simpliciter.

Call From Leeds or Kinnear's Mills.—There was submitted a call from the Congregation of Leeds, signed by one hundred and ninety communicants, and one hundred and thirty adherents in favor of Mr. J. M. Whitelaw, and accompanied by a guarantee for stipend to the amount of \$800 per annum, with use of glebe and manse. Messrs. A. Moffitt, Edward Bracken and Absalom Morrison representing the congregation, were heard in support of the call. After consideration, on motion, duly seconded, a committee consisting of W. Shearer, Convener, D. Tait, J. R. MacLeod, C. A. Tanner and E. MacQueen, was appointed to bring in a resolution looking in the direction of a disposal of the matter. The committee appointed submitted the following: "The Presbytery having carefully considered the call from the congregation

of Leeds to the Rev. J. M. Whitelaw, while approving of the conduct of the moderator, and at the same time expressing regret at the disappointment likely to be caused to those who have signed this call, in view of the lack of unanimity, owing to the withdrawal from ordinances on the part of some, which withdrawal the Presbytery deprecates, whatever the cause may be, and in view of the action of last Synod in this matter, declines to sustain the call, and appoints a committee to visit the congregation and confer with all parties with a view to restoring harmony." It was moved by Mr. W. Shearer, seconded by Mr. J. McCammon, that this become the finding of the Presbytery. The motion being put was unanimously carried. Against this finding the representatives of the congregation of Leeds appealed to the Synod of Montreal and Ottawa, for reasons to be given later. The Presbytery appointed the following committee to answer reasons, viz., Dr. Kellock, Messrs. W. Shearer, E. Macqueen, Dr. Tait and H. C. Sutherland. Further the Presbytery appointed Dr. Kellock, Messrs. W. Shearer and E. Macqueen to defend the action of the Presbytery when the matter comes before the Synod.

The next day the Synod heard the appeal, and unanimously came to the following finding: "The Synod having heard the appeal and the parties on both sides, feels constrained to dismiss the appeal made by the congregation of Leeds upon the call of the congregation of Leeds to the Rev. J. M. Whitelaw, and sustain the unanimous finding of the Presbytery of Quebec. The Synod would at the same time express its deep sympathy with the congregation of Leeds under the circumstances, and its earnest concern for the welfare of the congregation in view of the unhappy divisions which have arisen. The Synod approves of the decision of the Presbytery of Quebec to appoint a committee to visit the congregation and confer with all parties with a view to restoring harmony, expressing the hope that Mr. Whitelaw will discourage any action that will tend to perpetuate the existing divisions."

It was moved by Mr. C. A. Tanner, seconded by Mr. H. C. Sutherland and agreed to that the Synod be respectfully asked to appoint the proposed Committee to visit Leeds Congregations with a view to restoring harmony.

Mr. C. F. Crouchon was appointed to Ditchfield, and it was resolved to take steps for the ordination of Messrs. C. R. Lapointe and C. F. Crouchon at the next meeting of Presbytery.

An extract minute of the proceedings of the Executive of the Board of French Evangelization setting forth that two hundred dollars for Missionary buildings at St. Blandine as soon as the Presbytery would intimate their satisfaction with a title to the property. Mr. W. Shearer intimated that he had visited Scotstown as instructed by the Presbytery, and that the congregation had agreed to add fifty dollars to the Missionary's stipend.

Mr. M. MacLeod reported that he had visited Lake Megantic Mission, and that the Manse is at the disposal of the Missionary.

There was submitted a communication from Mr. William Miller, asking the Presbytery to furnish him with some testimonial as he desired to enter again on Missionary work. The clerk was authorized to grant such.

The consideration of a circular, showing the contribution to schemes was deferred to the September meeting.

The Treasurer submitted his accounts for the year 1903, duly audited which showed an adverse balance of two dollars and sixty-six cents for the year.

Rev. D. Tait's resignation.—The Presbytery now entered upon the disposal of Mr. D. Tait's resignation. It was resolved that the same go into effect at the end of May. Rev. J. R. MacLeod was appointed Moderator of the Session of Chalmers' Church, during the vacancy, and was instructed to declare the pulpit vacant on the 5th June, or some early convenient date. Chalmers' Church was granted leave to moderate in a call when ready. A committee consisting of Messrs. Wm. Shearer and E. Macqueen, was appointed to prepare a resolution expressive of the mind of the Presbytery in the matter of Mr. Tait's removal from the bounds. Mr. MacLeod, minister of Massboro, was granted leave of absence for three months, he having stated his intention of visiting Scotland.

An overture bearing upon the appointment of an immigration chaplain at Quebec. The overture was transmitted to the Synod with the request that it be transmitted to the Assembly.

Messrs. C. Tanner P. Boudreau were instructed

to prescribe subjects for Messrs. Lapointe and Crouchon with a view to their ordination and to complete all other arrangements necessary to that end. The Presbytery approved of Mr. Burnie laboring within the bounds in the interests of Sunday School work. The business being finished the Presbytery adjourned to meet in September.

Guelph Presbytery.

Presbytery met in Chalmers' church, Guelph, on Tuesday, the 17th instant.

Session records were laid upon the table from almost every Kirk Session in the bounds, and Committees appointed to examine them. Reports were received from these Committees in the afternoon, and each Record received its proper attestation.

The Presbytery having been informed by the Moderator of Hespeler Session that he was to moderate in a call there on an early day a special meeting to receive the report of the moderator, and for the consequent business was appointed to be held in Chalmers' Church, Guelph, on Tuesday 11st June, at 10:30.

For some time trouble has existed in the Linwood section of the pastoral charge of Hawksville and Linwood. The matter came up for discussion on Tuesday. Full opportunity was given to those in the congregation who were dissatisfied with their minister and to the minister himself to make known all the facts and grounds of discontent, and the arguments against them. After very careful examination it was resolved to appoint a Committee, consisting of Mr. Bradley, Convener, Mr. Gilchrist, Major Hood and Dr. Roger to familiarize themselves thoroughly with the situation at Hawksville and Linwood, confer with Mr. Cunningham and determine what, in its judgment, is the wisest course to follow, and report as soon as possible. At his own request leave of absence was granted to Mr. Cunningham for three months from the present date to allow of his visiting Palestine. Mr. Monds was appointed Moderator of Session during his absence and the Session was instructed to arrange for full supply of religious ordinances.

Presbytery of Owen Sound.

The Presbytery of Owen Sound met in Knox Church, Toronto, May 12th, by leave of the Synod and was constituted by the moderator, Mr. F. Matheson.

Mr. D. T. McClintock was licensed to preach, and afterwards was addressed by Dr. Somerville.

After careful deliberation it was moved by Dr. Somerville, seconded by Mr. Eastman and agreed, that Presbytery heartily approve of the proposal to increase the minimum stipend by \$50, that a small committee be appointed to mature a plan of action by which all congregations in the bounds of the Presbytery shall be reached with the view of securing the result aimed at: that it report to Presbytery at its meeting in July, and that ministers be asked to secure, if possible, the attendance of all representative elders at that meeting, and further that Boards of Managers in all congregations be requested to appoint a representative to meet with the Presbytery on the afternoon of July 5th in Division street hall, Owen Sound.

The Presbytery of Kingston.

The Presbytery of Kingston met there on the 17th inst. Sixteen members were in attendance. Prof. Nicholson and Dr. MacGillivray were commissioned to the General Assembly in place of J. Leitch and A. Laird, resigned. The Presbytery agreed to join its invitation with that of the Sessions of the city churches to the General Assembly to meet in Kingston next year. The application of Mr. Yeomans to retire from the active work of the ministry, was commended to the General Assembly. These six students, viz.: Messrs. J. R. Watts, B.A., B.D.; J. A. Petrie, B.A.; H. D. Borley, B.A.; J. N. Beckstedt, B.A.; J. T. Ferguson, B.A., and J. A. Caldwell, B.A., were examined with a view to licensure. Their examination was cordially approved, and they received license to preach the Gospel. The division of the Storrington, &c. G. congregation was agreed to; the Sand Hill congregation was united to St. John's, Pittsburgh to form a distinct, self-supporting congregation; to take effect on the last Sabbath in June, Rev. H. Gracey to be Moderator of Session. Through

the Sabbath School Committee, application is to be made to the General Assembly for a small sum to meet expenses of school visitation, and that of a proposed Teacher's Institute.

Eastern Ontario.

Rev. W. H. McIntyre, of Wales, occupied the pulpit of St. John's church, Cornwall, on Sunday last.

On Thursday the 12th, the Rev. A. C. Ferguson was inducted into the pastoral charge of South Mountain, Heckston and Pleasant Valley. Though a busy season in a rural community, yet the church was packed to the door with a people who seemed very much interested in the induction of their new pastor. Mr. Ferguson is a young man of ability, who will, without doubt, give a good account of himself in such a large field of splendid opportunities.

The resignation of Rev. Andrew Russell, of Chesterville, was, with great reluctance, accepted. Mr. Russell resigned his charge in order that he might the better gratify a strong desire to prosecute his studies at some College for a period of one or two years. Mr. McIlroy, the interim Moderator of Session, will declare the pulpit vacant on the first Sabbath in June.

Western Ontario.

Rev. Mr. Knowles of Galt delivered his lecture, "Scottish Success," in the Burford church last Monday evening.

Anniversary services were conducted in First church, Chatham, last Sabbath by Rev. Alfred Gaudier, B.A., B.D. of Toronto.

Rev. Mr. McWilliams of Hamilton, preached anniversary sermons in Knox church, Embro on Sunday. On Monday at the annual gathering Rev. A. Esler, M. A., of Cook's church, Toronto, was the principal speaker.

Rev. Hector McKay, of London Junction preached at the Blenheim and Guilds churches, anniversary sermons on Sunday.

Rev. John McNair, B. D., of Oakville, preached in Central Church last Sunday giving an excellent sermon in the morning on "The Temptation of Christ."

Rev. Prof. Ballantyne of Knox College, Toronto, spent a few days in London last week the guest of Rev. W. J. Clark.

Rev. Alex. Grant, M. A., of St. Mary's Ont., preached anniversary sermons in Cayuga on Sunday.

Rev. William Booth, of Blenheim, exchanged pulpits with Rev. Robert Martin of Hamilton on Sunday.

The late Rev. Thomas Scouler, who was buried last Thursday at New Westminster, B.C., was the first pastor of Erskine Church, Hamilton and a graduate of Knox College.

Northern Ontario.

The congregation of Elmvalle having signified to Presbytery their ability to stand alone in the support of a minister, consequently the members of Presbytery are considering the advisability of making a new arrangement of the field in the Penetang district. The Penetang congregation at a meeting held on Tuesday evening of last week resolved to follow the example of Elmvalle. They signified their willingness to support a minister on a stipend of \$700 and free manse. A little over two years ago the congregation was receiving aid from the Augmentation Fund and in the meantime they have become, not only self-sustaining, but have erected a new manse costing over \$2,000. If satisfactory arrangements can be made, Wyebridge and Weyvale will be placed together, and Knox, Vau Vlack and Gibson, making two separate mission charges, each with a minister.

Tobacco and Liquor Habits.

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

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

Health and Home Hints

Strawberry Desserts.

Floating Island—Whip the whites of five eggs with one pint of powdered sugar to a very stiff froth. Add one large cupful of crushed strawberries, and continue beating until the mixture will stand alone. Half fill a glass dish with rich yellow custard, and cover it with the pink island in spoonfuls, standing in peaks. Pass lemon-flavored whipped cream with it, and serve with delicate white cake. A most delicious dessert or tea dish. Serve all very cold.

Roly Poly—Cut two heaping tablespoonfuls of butter into one quart of sifted flour, to which has been added one level teaspoonful of salt, and two teaspoonfuls of baking powder. Mix well with one and one-half cupfuls of sweet milk. Knead as little as possible and roll out in a thin sheet. Sprinkle with powdered white sugar, and cover thickly with fine ripe strawberries. Sprinkle the berries with sugar and roll up. Put in a buttered baking pan and bake in a quick oven. Serve hot with sweetened whipped cream.

Syllabub—Half fill a glass dish with macaroon crumbs, and pour over sufficient strawberry juice to moisten. Squeeze the juice of two oranges on three-fourths of a cupful of powdered sugar, and add this gradually to a pint of rich cream. Whip this mixture to a stiff froth, then heap it on the moistened cake. Garnish with some fine large strawberries and blanched almonds cut in strips. Serve very cold.

Cream Pie—Line a dish with good paste, and fill with fine, ripe, firm berries. Sprinkle with sugar to sweeten, and put on a top cover of the paste, but do not press the edges down. When done, lift the top crust carefully and gently pour in the following mixture: Whip the whites of two eggs till light, and stir them into one cupful of cream heated to boiling; add two white fresh, with or without whipped cream.

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We are prepared to substantiate all the above statements.

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World of Missions.

How an Idol is Made.

BY REV. J. ABERLY.

India abounds in idols. Besides the temples and the wayside shrines, every house among the twice born, or highest castes, has its idol. Among lower classes, the head man of a family alone has an idol in his house in which the whole relationship has its rights.

I have just been purchasing some idols. They are made of copper and brass, so they are cheap, costing only ten to fifteen cents each. They are of different shapes and sizes. Krishna is most popular. One can buy him either as the boy engaged in his mischievous pranks, or with some allusion to his innumerable exploits. He is always black and hideous, but yet the great favorite among these people. I also procured Venkateswarudu and wife, who have a temple in Guntur; Narasimhaswami and wife, who have a more famous temple at Manjalapuri. Narasimhu is the fourth incarnation of Bishnu—half-man, half-lion. Besides these, I bought a Nandi, the common symbol found in all temples sacred to Siva. These and a few others cost only about a dollar. They are only specimens. One loses himself in utter confusion when trying to name or catalogue the gods.

But these are not yet gods. They are only images. The merchant has no scruples about selling them to any one. To make such an image a god, an expensive ceremony is necessary. It requires fasting, processions, and above all, a Brahmin who knows effective charms or verses, called mantras, costing altogether often thousands of rupees, to consecrate a god, and give him, as they regard it, life. When that ceremony is once performed, then it is regarded as a god, and a Hindu will almost part with his life before he consents to part with it. It is this ceremony, and not the shape or material, that makes a bit of metal or even clay an object of worship and especially of fear.

From superstitions such as these, we have been delivered. From them thousands are being delivered in India. The mass of the people are still dreadfully afraid of their gods. They believe famines, cholera, small-pox, are all due to the wrath of neglected and offended gods. They are, as a rule, satisfied with this worship. They are, however, ready to learn. The religion of the Hindu is not the superior article that scholars are able to find amidst a lot of rubbish in her philosophical book. It is a gross, often sensual cult, which finds a good expression in the hideous images that are made into gods.

Guntur, India.

Protestant Missionaries.

The missionary forces of Protestantism from recent statistics number 1,186 European and 228 American missionaries. Over 200 ordained missionaries and 7,000 active helpers increase the force; 90,700 are in Christian schools, 250,000 church members, and probably 1,000,000 are under the influence of Gospel effort. Forty Protestant missionary societies are at work, but there is yet much land to be possessed. Only three years ago it could be said that "Northern Africa has one Protestant missionary to 120,000 Muhammadans. The Sahara has one Protestant missionary to 2,500,000 Muhammadans. The Soudan States have one Protestant missionary to 45,000,000 Muhammadans and Pagans. West Africa has about one Protestant missionary to 30,000 Pagans.

Painful Rheumatism.

This trouble is caused by an Acid in the Blood, and can only be cured through the Blood.

Rheumatism is caused by an acid in the blood. That is a medical truth every sufferer from this trouble should bear in mind. Liniments and outward applications cannot cure what is rooted in the blood—the disease must be cured through the blood. That is the reason rheumatism yields almost like magic to Dr. Williams' Pink Pills. This new blood conquers the painful poison, sweeps out the aching acid, soothes the nerves, loosens the muscles and banishes rheumatism. Mr. Robert Morrison, one of the best known and most esteemed residents of Guelph, Ont., gives striking testimony to the truth of the statements made above. He says:—"My trouble came gradually and was pronounced muscular rheumatism, and was located chiefly in my neck and shoulders. I can hardly tell you how much I suffered. I was confined to my bed for fifteen months. A great many friends came to see me during that time and I think I am safe in saying that most of them had very few hopes that I would get better. I tried a great many remedies without any lasting benefit. Then I tried Dr. Williams' Pink Pills, and I am thankful to say that through the use of these pills and the indefatigable nursing of my wife I am again on my feet. My neck is still somewhat stiff, but the pain is gone. I am now in my 79th year and I feel that I owe much to Dr. Williams' Pink Pills.

These pills have cured thousands of the very worst cases of neuralgia, rheumatism sciatica, lumbago and backaches, and they can do the same for you. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Central Africa has one Protestant missionary to 80,000 Pagans. Southern Africa has one Protestant missionary to 14,000 Pagans.

Iced Strawberries—Select fine, ripe strawberries, wash carefully and hull. Cook one cupful of granulated sugar with two tablespoonfuls of water until it will "hair." Then beat it into the white of an egg, which has been whipped to a stiff froth. Stick a hat pin in each berry, and dip it carefully in the icing. Then lay on an oiled platter to harden. Two tablespoonfuls of finely chopped English walnut meats may be added to the icing and a few drops of lemon flavoring. These make a most delicious dessert, but should be eaten while fresh.

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Presbytery Meetings.

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

SYNOD OF MANITOBA AND NORTHWEST

Portage la Prairie, 8 March.
 Brandon, Brandon, Superior, Port Arthur, March.
 Winnipeg, Man. Coll., bi-mo.
 Rock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Trelewe, 3 Mar.
 Portage, P. La Prairie, 8th, March
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Harney 2nd week in July.
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, Hamilton 5 July 10 a.m.
 Paris, Knox church 15 Mar. 10.30
 London, St. Thomas, 5 July 10.30 a.m.
 Chatham, Chatham, 10 May 10 a.m.
 Stratford, Knox, Stratford May 10, 10.30
 Huron, Clinton, May 10 10.30 a.m.
 Sarnia, Sarnia, July 13 11 a.m.
 Maitland, Brussels 17 May, 10 a.m.
 Bruce, Hanover 5 July 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 5th July 11 a.m.
 Peterboro, Port Hope 12 July 2 p.m.
 Whitby, Oshawa, July 19 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Woodville, 15 Mar. 11 a.m.
 Orangeville, Orangeville, May 3.
 Barrie, Barrie Mar 1 10.30 p.m.
 Owen Sound, Owen Sound, Division St. 5 July 10 a.m.
 Algoma, Blind River, March.
 North Bay, Spruceclade July 19 10 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 13 Sept. 2 p.m.
 Montreal, Montreal, Knox, 25 June 2.30 a.m.
 Glengarry, Cornwall, 1st March 11 a.m.
 Lanark & Renfrew, Almonte, 4th April 10.30 a.m.
 Ottawa, Rockland 7 June 11 a.m.
 Brockville, Kempville, Feb. 22 5 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, Sept. 2
 Inverness, Whycoochnagh 10 May, 11 a.m.
 P. E. I., Charlottetown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 26 May, 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Canada 5 July
 Lunenburg, Lunenburg 30 May 2.30
 St. John, St. John, Oct. 21.
 Miramichi, Bathurst 20 June 10.30

CANADIAN PACIFIC.

TWELVE TRAINS DAILY (except Sunday)
 BETWEEN
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 FROM UNION STATION

Leave Ottawa 4.13 a.m. daily,
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Leave Ottawa 8.45 a.m. daily except Sunday
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 1.15 p.m. daily,
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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Drill Hall, St. Catharines, Ont.," will be received at this office until Monday, May 16, 1901, inclusively, for the construction of a Drill Shed at St. Catharines, Ont., according to plans and specifications to be seen at the Public Building at St. Catharines, Ont., and at the Department of Public Works, Ottawa.

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

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

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

By order,
FRED GELINAS,
 Secretary.

Department of Public Works,
 Ottawa, April 23, 1901.

Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

R. A. McCORMICK
 CHEMIST AND DRUGGIST.
 ACCURACY AND PURITY
71 Sparks St OTTAWA
 'PHONE 159.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is 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 the Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent contemplated in the amendment prescribed by the Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

A settler who avails himself of the provisions of clauses (2) (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 acres of stock with buildings for the accommodation, and have besides 80 acres substantially fenced.

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

APPLICATION FOR PATENT

Should be made at the end of the three years before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give at least 30 days notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

INFORMATION

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

JAMES A. SMART,
 Deputy Minister of the Interior
 N. B.—In addition to Free Grant Lands, thousands of acres of most desirable lands are available for lease or purchase from the Government and other corporations and private persons in Western Canada.

A Great Club Offer.

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

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

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" " No. 2	" 45.00	" 50.00
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" " No. 2 & 3	" 40.00	" 45.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 70.00	" 75.00
" " No. 6	" 35.00	" 40.00
Yests, No. 1	" 35.00	" 40.00
New Yests, No. 1	" 5.00	" 30.00
New Franklins, 2	" 35.00	" 40.00
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SEALED TENDERS addressed to the undersigned and endorsed "Tenders for additions to Examining Warehouse, Toronto, Ont." will be received at the office until Thursday, May 19th, 1904, in duplicate, for the additions to the Examining Warehouse, Toronto, Ont., according to plans and specifications to be seen at the office of H. E. Hamilton, Supt. Dominion Public Buildings, Examining Warehouse, Toronto, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works equal to ten per cent. (10%) of the amount of the tender, must accompany each tender. This cheque will be forfeited if the party tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender.

By order,
FRED GELINAS,
Secretary,
Department of Public Works,
Ottawa, May 4 1904.
Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

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