

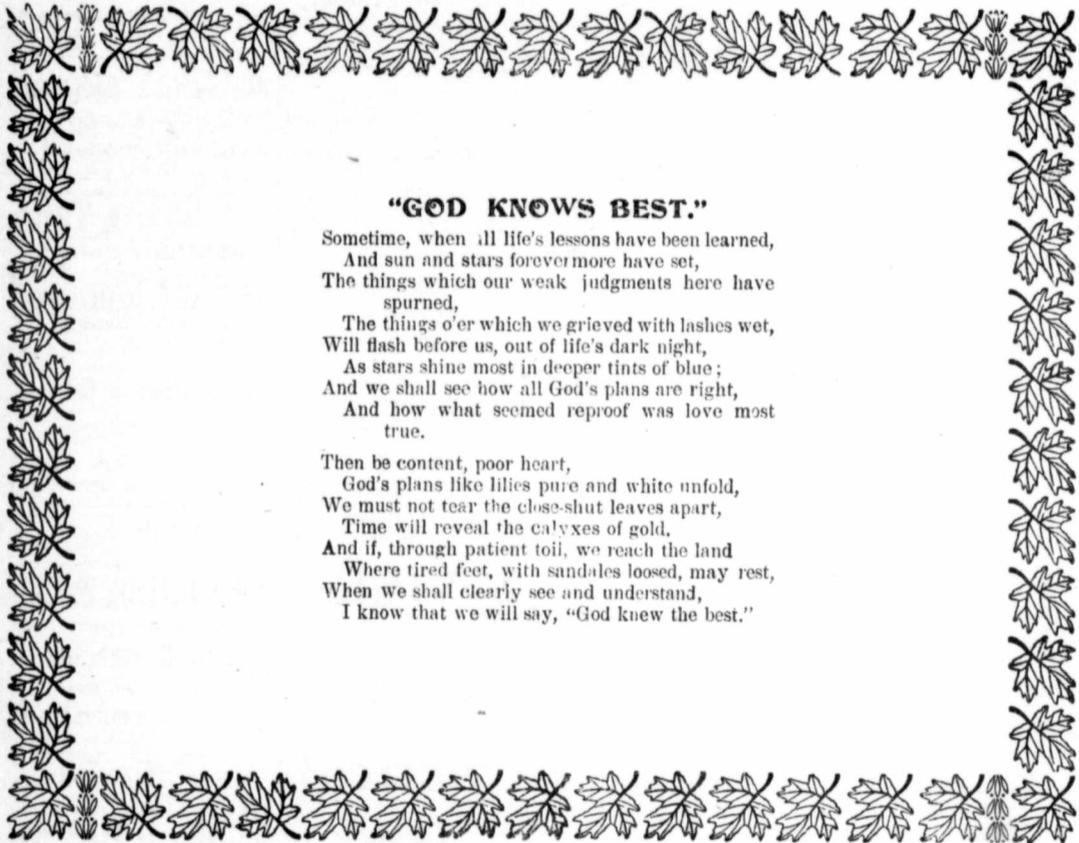
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 The things o'er which we grieved with lashes wet,
 Will flash before us, out of life's dark night,
 As stars shine most in deeper tints of blue;
 And we shall see how all God's plans are right,
 And how what seemed reproof was love most
 true.

Then be content, poor heart,
 God's plans like lilies pure and white unfold,
 We must not tear the close-shut leaves apart,
 Time will reveal the calyxes of gold.
 And if, through patient toil, we reach the land
 Where tired feet, with sandals loosed, may rest,
 When we shall clearly see and understand,
 I know that we will say, "God knew the best."

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BIRTH.

At 36 Chomedy street, Montreal, on Feb. 27, 1904, a son to Mr. and Mrs. J. C. Macdiarmid.

MARRIAGES.

At Birkendale, Ont., on Monday, February 15, by Rev. A. McVicar, Harold W. Irwin, of the "The Hemlocks," to Jessie Robson, Huntsville.

At Avonmore, on the 9th March, by the Rev. Geo. Weir, Geo. Rupert to Mabel Eamer, daughter of Wm. Eamer, of the 2nd concession of Roxborough.

On Tuesday March 8th, 1904, at "Maplehurst," Summerstown Station, Ont., the residence of Daniel Cattanach, brother of the bride, by the Rev. J. Matheson, B. A., Catherine Margaret Cattanach, to William James Holdsworth, Esq., of Summerstown.

At the residence of the bride's mother, Seymour, Ont., on March 8, 1904, by the Rev. A. C. Reeves, B. A. Richard McKelvie, of Seymour, to Jennie, youngest daughter of the late Rev. David Beattie, of Campbellford, Ont.

DIED.

At Kirkhall, Fergus, March 11th, Margaret Lendrum Logie, widow of the late George Smellie, D.D., in her eighty-ninth year.

At Lochaber Bay, Que., on Saturday, March 12, 1904, Jennie McCallum, widow of the late Robert M. Lachlan, in her fifty-fifth year.

At 215 Besserer street, Ottawa, on March 13, 1904, Robert Whitlans, aged 49 years.

In Ottawa, on the 15th inst., at the residence of N. W. Bethune, 26 Argyle Ave., George Lang, of Indian Head, eldest son of the late George Lang of Longside, Montreal Road, aged 58 years.

At Hawkesbury, Ont., on March 10, 1904, William J. Steele, general merchant, aged 39 years, second son of the late John Steele.

At Copper Cliff, Ont., March 14, 1904, Mary Ogilvie, beloved wife of Alex. Ogilvie (late of Parkdale), in her 60th year.

At 149 St. Hypolite street, Montreal, on Feb. 14th, 1904, George David Wightman, infant son of George D. Wightman.

At his late residence, 141 College street, Toronto, on March 15th, 1904, William Wilson in his 73rd year.

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Note and Comment.

The statistics for 1903 show that the Presbyterian churches of Canada and the United States comprise a membership of 2,256,000 and have 2,091,443 scholars enrolled in their Sabbath schools.

The Presbyterians of the maritime provinces have wiped out the debt on their foreign mission fund—some \$12,000. The amount contributed so far is nearly \$13,000. Such a thing—the building of a debt we mean—should not occur again.

The "Ram's Horn" gives the number of conversions reported by all the missionary societies working in the foreign fields as over 99,360. This is a marvelous showing. And yet there are those who say that foreign missions do not make any impression on the heathen world.

A despatch states that 2,000 British troops are being sent to Malta, and that British garrisons in China are also to be strengthened—probably from India. It is noted also that France is moving soldiers to her Far Eastern possessions, as well as increasing her naval strength in the neighborhood of the present disturbed area.

The British and Foreign Bible Society, organized March, 7, 1804, has sent into circulation 180,000,000 copies of the Scriptures. The American Bible Society, organized in May, 1816, has placed in circulation 72,000,000 copies—in all 252,000,000 by these societies. It is estimated that the circulation affected by other agencies will bring the total up to 300,000,000. These societies are great evangelizing agencies.

In opening the Australian Federal Parliament the other day Lord Northcote, governor-general, declared that a preferential tariff with Great Britain would secure for Australia an immense and stable market, and that he was pleased to note the cordiality with which the preferential tariff was regarded in Australia—a feeling which he was confident would be strengthened by Mr. Chamberlain's arrival.

Jubilees of Nova Scotia Presbyterian ministers seem to be in order. Within a few months the jubilees of Rev. Henry Crawford, Rev. John M. McLeod and Rev. James Thompson have been celebrated—Mr. Crawford's in P. E. Island, Mr. McLeod's in Vancouver, B.C., and Mr. Thompson's at Durham, Pictou, N.S. The presbytery of Truro, N. S., proposes celebrating the jubilee of Rev. James M. Lean, whose pastoral service was rendered at Shubenacadie, and Great Village, N.S.

We read a few days ago in a religious journal a wonderful story of a Chinese version of the Bible. It was prepared by the Rt. Rev. Bishop Schereschewsky. It was completed and published in 1874. A few years later the Bishop was paralyzed and sent home an almost helpless invalid. However, he revised his version in Mandarin,

and made a new version in simple, chaste Wenli, a popular edition. He wrote out the whole version on a typewriter in Roman letters with two fingers. He calls it a "two-finger Bible."

The Glasgow Leader, speaking of the Transvaal government's proposals to work the South African mines by importing "indentured Chinese labor"—"three years unbroken serfdom"—says: "Unless China proves unaccommodating, there will be imposed, for mere self's sake, upon our country the scandal and the shame of reintroducing into the empire a system that is barely distinguishable from the slave trade and slavery it has been our pride to have abolished." This is plain speaking.

Writing on the divorce question in a United States Journal, W. S. Harwood, presents the following startling contrast between the conditions in Canada and the United States: "In the thirty-four years between 1867 and 1901, the divorces granted in the Dominion of Canada numbered sixty-nine. In the same period, in the United States, the number of divorces granted was nearly seven hundred thousand." The Christian Observer comments as follows: "In a legal aspect, the reason for this healthy state of affairs in Canada lies in the good and sensible restrictions that are thrown around such an application."

The American Bible Society in its eighty-seventh annual report announces that its publications last year comprised nearly 2,000,000 Bibles, Testaments and portions, the largest output of its history. About half of this issue was in English; the rest in practically all the languages of the globe. In Porto Rico the circulation of the Scriptures leaped from 3,000 the year before to 10,000 last year. In two years the demand in the Philippines rose from 11,000 to 91,000 copies. In Syria the sales of Arabic Bibles keep the presses crowded to the limit, while in China the request for God's word has grown so extraordinarily in the past that it is useless to think of keeping pace with it without new and faster presses.

The Southwestern Presbyterian (New Orleans) makes the following complimentary reference to a Canadian who has just returned to his native land to fill an important position: "Prof. G. C. Creelman, from Canada, was for several years a member of the faculty of the Agricultural and Mechanical College of Starkville, Miss. Soon after entering on this work he joined the Starkville Presbyterian church on examination, and it was not long until he was inducted into the office of Deacon. A recent Toronto journal announces that he has been placed at the head of the Agricultural College of the Province of Ontario."

The evangelistic mission of Dr. Torrey and Mr. Alexander in Birmingham, Eng., seems to have been a great movement. The London Presbyterian says: "In the great Midland city the movement has perhaps been deeper than in any place yet visited; fully 7,000 persons were spoken with as seeking the way of salvation, and all of these are kept hold of

and referred to their own ministers. So many years have passed since a great religious movement has taken place that we have almost forgotten what it is like. It looks, however, as if we were again to be visited, as in the ancient days, by the mighty working of God's Spirit."

The census of church attendance taken by the London Daily News some time ago, is still the subject of a discussion on both sides of the Atlantic, which is developing some interesting facts. In the whole of England the Anglican church numbers 2,050,718 communicants and the Non-conformists 2,010,718 showing the former to be ahead by 40,000. But in Sabbath schools and Sabbath school teachers the Non-conformists have a considerable lead. In the matter of S. S. pupils the latter report 3,389,848 and teachers 391,690; while the Anglicans report 2,919,413 and 200,203 respectively. The Daily News census indicates the falling off in church attendance in London is confined almost entirely to the Anglican denomination.

How deadly a poison the nicotine of the cigarette is, is thus described by Dr. J. H. Kellogg, of Battle Creek, Michigan, as the result of experiments recently made by him: "A few months ago I had all the nicotine removed from a cigarette, making a solution out of it. I injected half the quantity into a frog, with the effect that the frog died almost instantly. The rest was administered to another frog with like effect. Both frogs were full grown and of average size. The conclusion is evident that a single cigarette contains poison enough to kill two frogs. A boy who smokes twenty cigarettes a day has inhaled enough poison to kill forty frogs. Why does the poison not kill the boy? It does kill him. If not immediately, he will die sooner or later of weak heart, Bright's disease, or some other malady which scientific physicians everywhere now recognize as the natural results of chronic nicotine poisoning." Is it not an appalling sight to see so many young men, many of them mere lads, deliberately and persistently inhaling imbecility, disease and death by smoking cigarettes? Commenting upon Dr. Kellogg's startling statement, a writer in the Herald and Presbyter says: "Just think of it, parents, teachers, and all who are interested in the rising generation. Do we want those who are to succeed us as citizens of this great Nation to be mental and moral imbeciles? If not, we must not only use our personal influence to save the young from forming this deadly habit, but must insist upon legislation to prevent it. The man who will poison all his neighbors' boys, if he can, in order to make a little money, deserves not only social ostracism, but fine and imprisonment."

The veteran missionary the Rev. John S. Moffat, son of Dr. Robert Moffat, and brother-in-law of Dr. David Livingstone, has issued an emphatic protest against the importation of Chinese labor into South Africa, and the official organ of the congregational Union of South Africa warmly endorses his action.

Our Contributors.

FOR DOMINION PRESBYTERIAN.

Dreamland, and What it May Help us to Understand.

REV. J. A. R. DICKSON, B.D. PH.D.

There is a province of our life that we all seem to regard as largely unreal, illusory or even mythical. Few, if any, look upon it as being a part that has to be reckoned with in summing up the assets of life. And that province is Dreamland.

Wordsworth evidently regarded this province as part, and a valuable part too of his existence. For when in his poem "Personal Talk" he is speaking against the emptiness and unsatisfactory nature of ordinary converse, and what to him took its place, he says: "Dream" books are each a world, and books, we know, are a substantial world both pure and good."

Whatever of depreciation may lie in the contrast which is evidently made in these words between "Dreams," and "Books," yet enough is left in the affirmation, "Dreams, Books, are each a world," to show that to him dreams were not all idle, empty unmeaning phantasms. That they did not lie in the realm of cloudland, but that they possessed firm fibre enough to be coupled with books. Our ordinary judgment would strongly dispute that. But is it right? If we take the Scripture account of this world's life, what place does it give to dreams? What value does it attach to them? Are they a real factor in human existence? Or are they an insubstantial color created by the refraction of its light? Do they possess any right to reasonable regard as forces that play a part in the shaping of human destiny? What in the view of Divine Revelation is the place and the power of the dream? Every one acquainted with the Scriptures will recall the large place given to the dream in the record they make of human life. They tell us that men have dreamed from the first. That God had intercourse with men while they slept as well as when they waked. That he brought to them his treasures of grace in the night seasons as well as in the daytime. And this not only to those who were his people, but to those who were idolatrous heathens. For God never lets men go out of his hand. Joseph's dreams were prophetic of his future, and so were the dreams of the heathen servants of Pharaoh, his butler and his baker. Beshazzar's dream was also a message to him touching the events with which the coming days were burdened. And his dream like those of Pharaoh's butler and baker had substance enough in it to bear an interpretation. Solomon in a dream received a rich promise that had ample fulfilment in the remainder of his life. Jacob's dream at Bethel was such a reality that it not only illumined all his way, but also cast its brilliant light into the very heart of the Christian dispensation. To Joseph, the espoused to Mary the Mother of our Lord, messages from God were sent in dreams. Paul enjoyed the same privilege. And strange to say, they had such simple faith that they never doubted the reality and truth of the communication. They acted on what was told them, without a single question being raised. Their mental attitude is never given, save that of Paul, when in a vision, "There stood a man of Macedonia, and prayed him saying: come over into Macedonia and help us." And after he had

seen the vision, the writer of the narrative continues, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

These are only a few biblical instances and their force cannot be disputed. They prove that the province of dreamland is a part of the solid but mysterious continent of human existence, and that God works there as truly as in any other realm. As it is written in the old book of Job. "God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then he openeth the ears of men and sealeth their instruction, that he may withdraw man from his purpose, etc."

It is not alone within the Scriptures that the potent force of the dream is recognized. In the classic literature of every nation it finds its place. He who reads wisely notes repeatedly the influence of the dream upon human destiny. It comes to wield its weird power over the heart of the most skeptical and unbelieving. The man most firmly entrenched in materialism is mightily moved by it. It touches him like the cold hand of a spectre. And it impresses him whether he will or no. In our time we have pushed our boat far out upon the sea of unbelief. The scientific spirit has so mastered us that we must see and feel and handle else we believe. And how poor and narrow and empty of the noblest elements of the highest life that makes us! It robs life of many of its spiritual grandeurs. Dr. Horace Bushnell years ago, did what he could to bring men to see that all the heavenly light had not died out of the sky, but that it still lingered there; and still retained its old-time meaning. This he did in his book, "*Nature and the Supernatural*." In that there is a chapter entitled, "miracles and spiritual gifts are not discontinued." In that chapter he has something to our purpose, and that is, Captain Yonnt the California Trapper's dream, which came to him three times in the one night, after vain endeavors to make himself believe it was only an idle phantom. In it he saw a party of immigrants snowed up in the mountain, and perishing rapidly from cold and hunger. When he could not shake off the deep impression it had made, he told it to an old hunter comrade, who, as he proceeded with his narration, recognized the Carson Valley Pass, as the spot he had seen in his dream, one hundred and fifty miles away. Whereupon a company of men and mules was gathered together, and furnished with all necessary provisions, and at once set out on their long journey, and at length found the party as seen in the dream, and brought in the remnant alive. This realm of dream, even in this twentieth century, so far as our psychology goes is an unsolved mystery. Every Collegian remembers how his professor of mental philosophy straitened himself up, pursed his lips to a proper pronunciation, and with not a little pompous stage effect, with great deliberation quoted the celebrated saying of Pharoanus: "On earth there is nothing great but man, in man there is nothing great but mind." And every heart thrilled and every head bowed to the unquestionable fact. But how much more do we know of the mind and its activity since the days of Pharoanus? We have made little or no progress.

Dreams have very different sources—Solomon saith: "A dream cometh through the multitude of business." In diseased conditions of mind or body dreams are born. But the most ordinary source is as Homer declares, and the scripture confirms, is this "Dreams descend from God." Space will not allow us to discuss these sources. We may only deal with the fact. The subject of dreams is one of great compass. It reaches out into a wide province, and has in it much matter for thought and entertaining speculation and even practical deduction. What is a dream? It is an activity of the spiritual nature when the physical nature is quiescent. When sleep locks up the senses and bars out every element that would disturb or break the spell that comes upon the soul. Can we go any deeper than that? Is the dream drawn out from within the soul, or is it an objective influence resting upon it? Is it the turning round of the soul like the moon coming to its full? Or is it the unfolding of a capacity for which there is little room here? Or is it the indication of what the spiritual being can do apart from the body? Perhaps what is of most moment to us lies in the last question.

In our dreams there are often phantastic experiences that show that the physical or mental system is out of joint. But while that is the case there are also actual life scenes, marked by sanity, and healthy moral movement and even high spiritual feeling. Individuals whom we know, or have known, come upon the scene, and engage our attention, and call forth in activity our heart and our mind and our moral nature. We seek, we reason, we contend in argument; we rejoice in victory or are humbled by defeat. We have an experience of the full flood of the tide of life. And it is all so real! So real that we in our dream draw upon the stores of memory, and hope serves us with its anticipations, and conscience is alive with its judgment and the heart pours out its treasure of affection. The entire spiritual being is called into play. And the fairy phantasms on which the inner eye looks, and the voices which the inner ear hears are all as real as any physical fact that the senses perceive. There is no thought of any illusion, or deception. To the spiritual part of man it is all truth. And more than that the dream with its vision comes in as an integral part of life. It is not felt to be a sudden break; it is not some strange thing. It is at once taken as ordinary and usual, and accepted as being perfectly opportune and fit. That is the soul without the body is alive, active, discursing, recognizing with marvellous completeness and distinctness, that which lies outside of the physical realm altogether; but that which at the same time the physical order has provided for in friendship, in subjects of thought, in matters of discourse. Now is not this for us apart from any bearing it has upon our present life, is not this a clear beam of light on the transition of the soul at death. It lingers not in the body, but steps out into the spiritual sphere, and ends it furnished with friends, converse, and active service which is a sweet delight. All its capacities are met by correspondent realities which satisfy it and give it rest.

In the dream how oblivious we are to so much of the past. The past is effectually hidden, and it does not pain us. Shall it be so with the translated soul? The dream is founded on our past life, and brings many of its magic elements out of it, and builds itself up of them. Will it not be so in death? In our going hence we carry with us all the spiritual elements of our character. Ah, methinks, as the door of the house of dreams opens on us, the light that breaks through it, is a light that falls upon the great mystery of death, which is absence from the

body and present elsewhere. Had Shelley a glimpse of this when he wrote: "How wonderful is death! death and his brother sleep." Did Shakespeare recognize it when he put into the mouth of Hamlet the soliloquy, "To die, to sleep; to sleep perchance to dream, aye there's the rub; for in that sleep of death what dreams may come, when we have shuffled off this mortal coil, must give us pause." Did Shelley and Shakespeare by the marvellous intuitions of their genius see the dream as furnishing the key to the solution of the mystery of death? that is as in the dream the living spirit is active in an imaginary life, in death it is active in a real life; and the dream becomes the shadow of a great reality.

Galt, Ont.

For Dominion Presbyterian.

Public Praise: Its Place and Purpose.

BY UNCLE WIL.

Attention has been directed to the new departure at Cooke's Church, Toronto, placing its praise service in the hands of Mr. O. A. Miller, a layman, recently of Chicago, whose whole time will be occupied in church work. In this the congregation is to be commended. It is a decided forward step; and with the right man, must prove beneficial and tend to spiritual growth. In too many cases our large congregations delegate the service of praise to those who are simply musicians, forgetting that it is better to seek some one who is broadly intelligent, rather than those who are merely clever in doing things with their fingers or vocal chords. Church music needs competent knowledge far more than flashy brilliance of execution, or even what is called pronounced musical "temperament."

The musical leader is an assistant pastor. All his functions are part of the general pastoral function. They are all features of the administration of public worship as a church exercise. Therefore the musical director must be in thorough accord and sympathy with church life and work.

Song has ever been the great characteristic of the worship of the true God. Judaism of old, and now Christianity is more particularly distinguished from the worship of all other religions by its praise, than by any other element. We say the worship of other religions—we do not mean that this is its chief distinguishing feature, but that its public exercises are absolutely unique in this particular.

Judaism was peculiar in this—its music was all religious.

Pliny took particular note of the hymns of the early Christian. Christian song has always come like a heavenly message, and with heavenly power, to those who were unfamiliar with it. Savages have been disarmed by it; tumults quelled, enemies conciliated by it. Luther conquered through his songs, Charles Wesley's hymns prevailed as effectually as John Wesley's preaching.

Instances could be multiplied of the power of Sacred song. The fundamental difficulty is that we do not realize how much Sacred Song is to us; what it means, what it expresses, and what it is capable of accomplishing; and therefore it is woefully neglected. We should, therefore, hail with delight any effort put forth to place the service of praise in its proper relation to the other acts of public worship.

The tendency of some congregations has been towards the exaltation of one single element of worship—the sermon. They have insisted that this is the highest possible order, whatever the others might be. They have sought for men of eloquence and wit, who before all else should interest and please

them. They have scarcely given a thought as to whether their preachers could lead in prayer and praise. So worship has suffered. And those elements of worship which are the most worshipful, have suffered the most. Let us seek to install public praise in its proper place, and to give it the attention it is entitled to. And in determining its true coordination, the Rev. Dr. D. R. Breed, of the Western Theological Seminary, says: "We first enquire what is the proper order of precedence in public worship. We answer, as follows: The reading of Scripture is first; Sacred song is second; Prayer is third; The sermon is fourth."

"Be it understood this does not indicate the amount of attention that should be given to each—but the *kind*. Much more time may be given to the sermon than to the other three; but its dignity is not determined by the time consumed. We will never get the best outcome from our services until we establish the correct order of precedence and govern ourselves accordingly."

We cannot enter into any extended argument in regard to the above. We simply appeal to scriptures and to our best Christian sentiment, and best sense of truth and beauty.

"The Scriptures are first. They are the source of all else—knowledge, authority, service and salvation. They demand for themselves in repeated passages the first place.

The most important thing for the minister to cultivate is Scripture reading—its judicious selection and proper interpretation—Sacred elocution. It is the most impressive feature of public worship. THUS SAITH THE LORD has an almightiness behind it.

Next to the reading of Scripture is public praise. The Scriptures themselves give it second place. They are full of it. They indicate very plainly that we are to praise before we pray. That praise is to outlive prayer; and that we are always to praise, even if prayer be intermittent.

"Praise ye the Lord" may be called the key-note of the psalms. The worship of the heavenly hosts is praise, and the redeemed in heaven are represented in the book of Revelation as praising God in such lofty strains and mighty volume as ear hath never heard.

In the relation of public praise and preaching more than mere unity should be aimed at. There is a much more important connection. The congregation itself needs to be unified; yea more, it needs to be stirred, unified, moved towards God. It is not a mere aggregation of individuals, each of whom impart nothing to the others, and receives nothing from them. It should constitute a vitalized whole. When this is accomplished, preaching exercises its greatest power, and even poor preaching is affective.

The lay evangelists understand this. What would their services be without their songs. How much easier it is to touch and move those souls already vibrant with holy emotion. What minister does not know the peculiar power he enjoys when he rises to address an audience that has just poured forth its voice in an inspiring hymn? And what minister does not know the added power of a hymn following the sermon in which its best lessons are repeated. What then if preaching and praise were properly co-ordinated? What if our preachers were better trained in Sacred Song. Would they not preach more persuasively? What if our congregations were taught to exalt worship and praise as its most important element? Would not their spiritual state be more favorable to the reception of the message which the preacher brings to them from their God?

The relation of praise to prayer and of

praise to the public reading of Scriptures has been suggested and the reader can readily pursue the subject for himself.

The real function of music is spiritual. Its first and fundamental relations are to divine worship. Its highest ministry is to man's highest nature. Modern music is the creation of the Christian religion. Harmony is the peculiar property of the church. Herein is expressed the most distinctive and vital elements of our creed. The sovereignty of God, the brotherhood of man; the indissoluble union of the beautiful and the true; the elevation of mankind from sin to holiness through the Redeemer.

God speed the day when this shall be better understood; and our worship maintain the right proportion between the spiritual, the practical and the aesthetic.

Let all the people praise Thee O God
Let all the people praise Thee.

Not Much Consolation.

ELECTRIC LINES DO NOT PAY ON LONG REACHES.

Promoters and investors interested in electric lines will not find consolation in the last report of the Railroad Commissioners of Massachusetts. Out of 105 companies in that State no less than 65, new and old, declared and paid no dividends. A gentleman of very large experience interested in electric lines operations in Massachusetts recently stated that electric lines do not pay except when operated within densely populated city districts or within a very short radius thereof—like Boston and its immediate suburbs. Judged by this standard electric lines in Ontario outside of those operated within cities, will not be able to earn dividends at least for many years to come when the population of that province becomes more dense than Massachusetts where so many electric lines are not profitable. At present there is in Massachusetts a population of 349 per square mile against approximately 10 per square mile in Ontario, or roughly 34 to 1. Aside from this indication as to Ontario being an unfavorable field for electric line operation, it is interesting to note that Ontario now enjoys three times as large steam railway mileage as Massachusetts to each one thousand of population. — Kingston News and Times, February 25th, 1904.

Fitness for Service.

BY REV. JOSEPH HAMILTON.

Have you ever seen a lump of iron ore as it was taken from the mine? It is a dull, heavy substance, mixed with clay, anything but beautiful; a most unpromising material, you would say, from which to make the flashing steel weapon, with its sharp, keen edge? Yet that is the material out of which the weapon is formed. The ore can be put through refining and formative processes whereby the wonderful change is effected. When the thing is done it is a marvellous transformation. And there are spiritual transformations just as wonderful. God can take the most dim, dull, earthly material, and He can refine, and temper, and fashion, and polish, and sharpen it, until it becomes a fit weapon for Him to use. Witness Paul. What refining, and tempering, and polishing he must have had to fit him for his work. But he got all he needed. When you look at what he was, and then look at what he became, you are amazed that such a man could be made out of such material. But the principle is the same in us every one. We do not know the possibility of which we are capable until God takes us in hand.

Mimico, Ont.

The Quiet Hour.

Jesus Visits Tyre and Sidon.

S. S. LESSON. Mark 7: 24-37. April 3, 1904.

GOLDEN TEXT—Without faith it is impossible to please him.—Heb. 11: 6.

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

He could not be hid, v. 24. No more can Christ be hid to-day. Though the tongue may be stopped, He shows Himself in other ways, in His disciples, in the kindly light in the eye, the brotherly clasp of the hand, those instincts that turn spontaneously to God and duty. A young girl who lived a very beautiful and sweet life, revealed its secret in a locket, found on her body after death, and containing these words: "Whom having not seen, ye love." Christ had lived in her and shone through her.

Whose young daughter, v. 25. Perhaps there is no more pathetic sight, surely there is none that appeals more powerfully to the human heart, than a young life, just unfolding its fragment glory like an opening flower, nipped by some fell disease, or withered by the blight of some awful sin. What consolation to those whose heart strings have been thus wrung, that they can bring their child to Jesus as this Syrophenician mother brought the case of her distressed daughter! He is still able to heal body and soul.

Let the children first be filled, v. 27. The words seem cold and unexpected on the part of our Lord, in response to the mother's eager petition. But they are so only in appearance; in reality they evidence a far deeper interest than the poor woman even suspected. Christ wished not only to cure her daughter, but to reveal Himself to her, not as a mere wonderworker, but as the Saviour. He saw in her a faith that could stand education, and would grow stronger by the strain. This is still His divine method. He seems at times to chill the ardor of our petitions by partial refusal, but it is only to increase the tenacity of our faith, and in the end to give us more than we asked.

The dogs under the table, v. 28. Genuine faith is never arrogant and boastful. It is humble. This Gentile suppliant was content to take the place assigned to her by the haughty and scornful Jew. In God's universe there were crumbs even for the dogs, and she felt sure, Gentle though she was, there would be some for her. Such humble trust the Lord cannot refuse. Prayer is not pushing in a cheque with the demand that it be cashed; but it is an earnest soul, conscious alike of its unworthiness and its need, looking to the grace of God alone. Such an one is never disappointed. Our Saviour was "vanquished, as it were, by the woman's modest importunity."

He took him aside from the multitude, v. 33. Christ's cure of the deaf and dumb man is a divine illustration and example of individual work. He took him apart, because under the gaze of the multitude he could not deal so successfully with his soul. To get true results in the church or Sunday School, the pastor and teachers must be individual workers. It has been remarked by psychologists, that girls can be talked to personally in the presence of the whole class, but much the wiser way to deal with boys is to take each one "aside" by himself. The secret of Prof. Drummond's marvellous success among students was this individual work; and an old man in McCheyne's church, when asked

if he could remember any of the sermons or even texts of the great preacher, had sadly to confess that he could not; but he well remembered how on one occasion that saintly minister met him by the wayside, and placing his hand on his head, said solemnly, "Jamie, I'm anxious for your soul;" for that remark had changed his life.

Put his fingers into his ears, etc., v. 33. Why did our Lord touch this man's ear and tongue? Doubtless because he was deaf, and Christ took this means of letting him know that he was to be cured and helping him to believe that it would be so. He was saying to him by signs, "Hear and speak." So ought we always to accommodate our methods to the conditions of the one we seek to reach. There are a thousand different sorts of people, and a thousand ways in which they should be sought.

He hath done all things well, v. 37. There are many things in the Lord's dealings with us which are hard for us to understand now. But, if we trust Him, we shall see at the end of our life story that it is His hand that has been guiding us all the way.

What Job's History Teaches.

BY C. H. WETHERBE.

In again reading the book of Job I have discovered a lesson or two which I never before saw in his history. One which especially impresses me is the fact that after he had passed through his scourging trials and financial losses the Lord gave him more temporal blessings than he had before the devil had the privilege of testing him. The record is this: "And the Lord gave Job twice as much as he had before."

The particular significance of this statement may be seen in its relation to the view which Job's three friends took as to the reason why he had been despoiled of all of his property, and also of his children. They were positive in the belief that God had blasted Job with adversity because of evil doing. All through their discussion of his situation they assumed that he was guilty of wrong-doing of various kinds, even though he had borne the reputation of being a sincerely righteous man. They argued that, notwithstanding his apparently good conduct he must have committed some heinous sins, and hence the Lord had taken his property from him as a merited punishment. But see how their argument was shattered by the pleasure of the Lord in behalf of his good servant Job. As a convincing proof that it was not because of any sins which Job had committed that the Lord took his property from him, the Lord, at the close of the series of afflictions, gave him "twice as much as he had before." Job's professed friends had doubtless concluded that he would remain poverty-stricken during the remainder of his life. Probably they said that he deserved to be kept poor as long as he lived.

But God taught those men a lesson which flatly contradicted all of their fine philosophy and well-constructed arguments. He riddled their theory by giving Job twice as much wealth as he ever had possessed. The Lord also gave him as many sons and daughters as he had lost. How greatly mistaken those critics were! And what a condition they were in when they got through accusing the suffering Job!

They were obliged to confess their sins and have Job pray for them. A great reversal of judgment came.

God's Promises Sure.

God is ever better than we think. We are not so ready to realize that God is sure to make good his promises, as he is ready to remember his every assurance and to give good gifts according to his children's needs. One of God's loved and loving children, expressing gratitude for the coming of a longed-for blessing, said: "God told me long ago that some day this should come to me, and I could not doubt his word. When it came I was not surprised, only in a way as the coming of the inevitable surprises us. Sometimes, you know, we are surprised to see the sun rise or the tide comes in." Oh, that all of us were as ready to be as sure of God's word as of the rising of the sun or the coming in of the tide!—S. S. Times.

Life a Rehearsal for Heaven.

I learned a lesson this morning that will always be helpful to me. A friend was telling me of an incident in her life as a musician. Her husband had arranged a musical entertainment for the benefit of some charity and my friend was playing the organ and leading the band of music as well as the choir boys, but in the midst of it all she became so fascinated with the fine execution of the band and so delighted with the singing of the choir boys that she ceased playing and listened. All at once her husband rushed up to her exclaiming: "Don't you know you are leading? They are waiting for you!" In an instant her hands were on the organ and she resumed the leadership. How quickly I saw how careful we must be. Others are following us and we must not stop. When Christ said to Peter: "I have prayed for thee, that thy faith fail not," he had his mind on others. My friend said afterwards, when she realized what she had done, she was almost overcome at thinking how serious a matter it might have been. I am sure we do not know what our keeping the music of faith and hope and love going, is doing for others: "No man liveth unto himself." I suppose all of life is a rehearsal for the perfect concert of heaven, but we have our part to play and others are following us, whether we know it or not.—Mrs. Margaret Bottome.

There is no place where the good man need feel alone. He may always have the companionship of hopeful thoughts. His solitude may be more to him than a crowded city. His mind may be a land enchanted. The mountains round about him may be filled with visions more beautiful than greeted the gaze of the prophet's servant. The fellowship of the eternal world is his. His mind may traverse illimitable space in the twinkling of an eye and he has delights that we know not of, for every man's thought has its own paths of travel and its visions that others see not. God has a thousand ways of entertaining the solitary man.—United Presbyterian.

Christians are God's children whom He has sent to school on earth.—H. W. Beecher

Wherever the water of life is received it sinks and softens and hollows, until it reaches, far down, the springs of life there also, that come straight from the eternal hills, and thenceforth there is in that soul a well of water springing up into everlasting life.—George MacDonald.

Sparks From Other Anvils.

Presbyterian Journal: Those who regard complaining as a sin are themselves the worst offenders. They complain because they are complained to. The reason is they do not wish to share in another's evil fortune. The crumb-comfort of attention they would deny the hungry.

Herald and Presbyter: The spirit which leads one to rest after weeks of worldliness is no more piety than an ordinary attack of spring fever. It is no more real Scriptural fasting than the abstinence of one who so gorges himself one day that he is distressed and without appetite the next. It makes a show of the service, which is contrary to our Savior's command.

Presbyterian Witness: There are 450,000,000 of the human race still without a sentence of the Holy Scriptures in their languages—still wandering blindly without the light of God's truth.

Christian Intelligencer: However much as Americans we may remember the traditional friendship of Russia, may admire the personal character of the Czar, and sympathize with the very proper aspiration for an open port, we cannot but wish victory may come in the present conflict to the Sunrise Kingdom, the nation of the East which has been the first to welcome the civilization of the West.

Sunday School Times: True religion can be exposed to the weather. It is not damaged by people's marrying, or going into business, or taking a vacation. And it can not only stand all kinds of exposure to the matter-of-fact world, but it is benefited by it. A sanctity that has to be coddled is not of the apostolic kind. The religion which God has sent is meant to fit into the world, which God has made. We must stand in our lot, as well as kneel in our closet.

United Presbyterian: We are told the world is growing worse. If so, there is more need of the good man. The darker the world the more need for the light. The more souls there are to save the greater will be the harvest for the gleaner. The husbandman is not discouraged because the opportunities for reaping are great. The larger the field the greater the yield. Therefore, with diligence, let the reaper do his work.

In God's School.

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we will discover that the world is not a playground. It is quite clear that God means it for a school. The moment that we forget that, the puzzle of life begins. We try to play in school. The Master does not mind that so much for its own sake, for he likes to see his children happy; but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because he loves us he comes into the school sometimes and speaks to us.

But resignation to what? Some dark fate with dumb lips and eyes that are inscrutable? No, but to a kind and gracious Father. That is the sum of all.—*Thomas Edward Brown.*

God loves you not because you are clever, not because you are good, but because he is your Father.—*Andrew Murray.*

Our Young People

April 13. Victories Through Christ.

Some Bible Hints.

It is Christ who, in His resurrection, proved to us our immortality (v. 53). Philosophy gives us only "imitations of immortality."

To the Christian, "Death is swallowed up in victory" (v. 54). The very fear of death has become part of the body of a triumphant joy.

The only way to get a victory over death is to allow Christ to have the victory over you (v. 57).

Our work here is only the beginning of an endless and glorious work with Christ as our Master. If we begin with Him here, we shall go on with Him there (v. 58).

Suggestive Thoughts.

There is no battle that Christ has not fought successfully, and so there is no battle that may not be fought successfully by those that dwell in Christ.

Every one has enemies stronger than he is; no one has enemies stronger than Christ is.

No one that fears death is quite his own; that fear has part of the mastery that belongs to Christ.

No one will get the victory over the fear of physical death till he entertains a vastly greater fear of spiritual death.

A Few Illustrations.

Christ's "Follow me" is like a general waving his sword and commanding a charge. We follow not for a stroll but for a battle.

Our faith in Christ is like the sleeping-car running from Boston to Washington, which is ferried over the dark river while the passengers are unconscious in quiet slumber.

Classic fables tell of fairy swords given to great warriors, swords which are invincible in battle. We have such a sword—the Sword of the Spirit, the Word of God.

If we are victorious in Christ, none the less, also, is Christ victorious through His obedient church—as an army is victorious in its general and a general through his army.

To Think About.

Am I satisfied with a Christian life without victories?

Am I trusting in an arm of flesh to win my victories?

Am I allowing myself to be weakened by the fear of death, or any fear?

A Cluster of Quotations.

Triumphant over evil,

Triumphant over loss.

With Thee, Redeemer of the world,

Thy saints accept the Cross.—*Sangster.*

Trust in the risen Saviour—that is the belief that saves the world.—*Robertson.*

Death to a good man is but passing through a dark entry out of one little dusky room in his Father's house into another, that is fair and large, lightsome and glorious.—*Adam Clarke.*

Union Meetings Worth Holding.

Try the plan of allowing each society in turn to get up a union meeting, planning the topics, and obtaining the speakers.

Try an experience meeting, in which every speaker (and have many of them) shall speak out of his own personal experiences of the Christian life.

Try a meeting based upon local history—the interesting events in the history of your own town or county, with the lessons to be learned from them.

Try a reform meeting with addresses by well-informed speakers on all the great reforms of the day.

Try an "up-to-date" meeting, discussing recent national and international events, with the lessons to be learned from them.

Try an evening given up to Christian Endeavor history, dividing the time among as many speakers as the society is years old, and getting each speaker to tell the most interesting things he can learn about his year.

Prayer.

We yield thee hearty thanks, O Lord our God, for thy great goodness to us. Mercifully assist us in every duty each one of us has to do, and vouchsafe to be our Companion every day, from morning to night and night to morning; that we may love thy presence and walk in it vigilantly, and, being delivered from all errors and adversities, may joyfully serve thee in all godly quietness; and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.
—Selects d.

Daily Readings.

Mon.,	Mar. 28.—Moses taught a resurrection.	Luke 20: 34-38.
Tues.,	" 29.—Job hoped for it.	Job. 19: 25-27.
Wed.,	" 30.—David expected it.	Ps. 16: 9-11.
Thurs.,	" 31.—Daniel rejoiced in it.	Dan 12: 2, 3.
Fri.,	Apr. 1.—The Pharisees held to it.	Acts 23: 6-9.
Sat.,	Apr. 2.—Christ taught it.	John 6: 39, 40.
Sun.,	Apr. 3.— <i>Tobit—Our victories through Christ.</i>	1 Cor. 15: 50-58. (Easter Morning.)

Says the Christian Standard: To-day there are some four hundred million of people in the world who profess faith in Christ. They are divided into hundreds of differing sects, and are dispersed among all nations and tongues. Several of these older sects have been in existence from soon after the days of the apostles to the present time. It is a remarkable fact that all these churches agree in one thing, viz: they all regard Sunday as the Lord's day, in honor of the resurrection. While they differ on almost everything else, they all agree in this. A couple of small sects in recent days, so small as to be hardly noticeable, are the only exceptions to the rule. This great fact can be explained only in one way, viz: the keeping of the day must have begun with the very beginning of the church, before any divisions of the believers occurred.

We cannot expect Christ to carry our sorrows if we continue to carry them ourselves. We go to him with our trials, as he requests us to do; but how often, instead of leaving them there, we bring them away on our own shoulders, and then wonder why we find so little consolation in our religion. We are not merely to indicate to the Lord what our heart-aches are, but to "cast our burdens upon" him. We then have the promise of sustaining grace.

This idea of the divine fatherhood goes down so deep into the human heart that it becomes the source of a childlike obedience, trust, submission, patience, hope and love.—*James Freeman Clarke.*

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Ottawa, Wednesday, March 23 1904.

"Let Us Have Peace" reached us too late for this issue. It will appear next week.

There is not an open liquor bar in the province of Nova Scotia outside of Halifax city and county. Liquor is, of course, sold clandestinely in a good many places at times, but the vigilance of the temperance people and the enforcement of the law make it a risky and costly business to the liquor fraternity. Prohibition does prohibit to a considerable extent.

Mr. George D. Grant, M.P., who distinguished himself the other day in his speech in moving the Address, is a son of the manse. There is no better short speech maker in the Presbyterian Church, and there are few more popular on the platform and in the pulpit, than his father, Rev. Dr. R. N. Grant, of Orillia. The young member for North Ontario promises to be a "worthy son of a worthy sire"; and great things are expected from him in the political career up in which he has so auspiciously entered.

The proposal to join the Presbyterian, Methodist and Congregational churches in Canada leads some people to the counting of noses. The census of 1901 shows these figures: Roman Catholics, 2,229,600; Methodists, 916,866; Presbyterians, 842,412; Church of England, 680,620; Baptists, 316,477; Lutherans, 92,524; Congregationalists, 28,293. The proposed union of the Presbyterian, Methodist and Congregationalists effected, would make the strength of the amalgamated body 1,787,308.

Japan, says the Southwestern Presbyterian, is open to the work of the missionaries of the cross, while Russia has never allowed religious liberty, but has compelled people everywhere she has obtained power to be submissive to her Greek Church.

ROUNDING OFF THE DOMINION.

Ever since Confederation it has been the dream of Canadian statesmen to see Newfoundland a Province of the Dominion. It is now the only bit of British North America going on as an isolated entity. Many circumstances prevented the desiderated fusion. Some years ago, an effort to bring Newfoundland and the Dominion together, failed, because the parties could not agree on the pecuniary arrangements and conditions. Canada might possibly have offered more, and wooed more ardently, had it not been for what has been known as the French shore fishery claims. France has now no territorial rights in Newfoundland, but she never relinquished certain fishery rights. There was always danger that a clash might arise between Great Britain and France, growing out of friction between the fishermen plying their craft along the banks; and it was only natural Canada should think twice before paying out good money to acquire something which included liability to international difficulty.

The prospect now is, that all international questions capable of giving trouble, as between France and Great Britain, will be finally adjusted at an early date. This adjustment will include the relinquishment, by France, in return for compensation elsewhere of all claims in connection with the Newfoundland fisheries that could ever cause trouble.

Under such circumstances, Newfoundland will soon be a Province of Canada, adding greatly to the importance of the Dominion, particularly from a maritime point of view. We have three great ocean fronts—that of the Atlantic; that of the Pacific; and that of Hudson's Bay. If Canada has not arrived, as the French saying is, it is arriving. When Canada really makes arrival, as regards her great destiny, may that righteousness which exalteth a nation be seen to have arrived at the same time.

Mr. D. Monroe, of Cornwall, who efficiently filled the office of Provincial Grand Master of the Orange Grand Lodge of Ontario East during the past year, has made an aggressive head of the Order. In his annual message he recommended that the Grand Lodge of British America establish a home for the aged and infirm of the Order as well as for member's orphans; that Orange Orders withhold their grants to the True Blue Association, as all such money may be required for a similar orphanage under the Orange Order; that Sunday school libraries should be supplied with wholesome and distinctly Protestant books; and that the membership in Eastern Ontario should be doubled. Mr. Monroe, who is a worthy elder of St. John's church, Cornwall, has himself contributed not a little during his term of office to the growth and advancement of Orangeism in this portion of the Dominion.

ETHICS OF THE PLATFORM.

In a recent "feast of reason," the substantial of an intellectual and moral repast were present in profusion; yet the occasion was not as great a success as, with the materials in hand, might reasonably have been expected. Too long a time was occupied; enough would have been better than too much; a little tactful energy would have sent the people home an hour earlier.

Which suggests the question of the ethics of the platform. To begin with, the chairman. His office is something more than ornamental. The ideal chairman gives a certain zest and finishing touch. But then he must not take himself and his position too seriously. If he happen to be a personage, placed in the chair with the understanding that he is to make a speech, well and good; but ordinarily that is not the fact, in which case his clear moral duty is to be brief, pleasant and pointed in his remarks, and beyond that to exercise strictly and sternly the grace of reasonable self-suppression. A chairman who makes himself a barrier between an audience and those they chiefly desire to hear, is surely a weariness to flesh and spirit; but what words can describe the chairman who considers it his privilege and duty to indulge himself in the luxury of hearing his own voice for a period commensurate with his self importance and belief in his own humor, before each of half a dozen speakers!

The ethics of the platform demand from the speakers on the list some of the highest qualities, namely, reasonable self forgetfulness, consideration for others, fairness—in a word, unselfishness. Often have first speakers appropriated much of the time and receptivity of an audience which should have been equitably divided. One can understand how a man, not exactly a genius, might become so seized of his subject that he imagines the universe liable to get out of joint unless he gets off his complete speech. In such circumstances, let us be fair enough to admit, it would be difficult for any of us to see ourselves as others see us. But the next speech, and the next, may be just as important to the universe as our own, and it is not ethically allowable to violate the eighth Commandment by infringing upon the quota of the passing moments, justly belonging to subsequent speakers.

At a recent gathering of the friends of Queen's University in Hamilton, Rev. Dr. Fletcher, Moderator of the General Assembly, announced that a layman had decided to give \$65,000 to endow a chair. Next!

More students were registered at the Ottawa Business College during the first five months of the present school year than during the whole of the preceding year. This speaks volumes for the energetic management and the popularity of this old and reliable institution. The Spring term, which is by far the best time to enter, opens on Tuesday, April 5th. Make your arrangements to enter then.

THE COMMISSION OF ASSEMBLY ON THE CENTRAL INDIA MISSION

The Commission met in Knox church, Toronto, on Wednesday, Mar 16th. The members present were: Revs. Dr. Fletcher, Moderator of Assembly; Dr. Warden and Dr. R. Campbell, Clerks of Assembly; Rev. Dr. Lyle, of Hamilton; Dr. MacKay, of Woodstock; Dr. Smith, of St. Catharines; Principal Gordon; Rev. J. McVicar, of Fergus; Rev. R. W. Ross, of Guelph; Rev. E. Scott, of Montreal; Rev. H. McQuarrie, of Bruce; Rev. A. Gandier, of Toronto, and Messrs. Walter Paul, D. J. McKinnon, R. Kilgour and R. Harrison.

The request of the friends of Rev. Dr. Wilkie to make a statement to the Commission was readily granted; and at the same time the Foreign Mission Committee were invited to be present with the deputation to ask questions and give any statement they might consider necessary.

The Board of the new mission was represented by Mr. J. K. Macdonald, Rev. Dr. Parsons, Mr. John Penman, of Paris; Dr. Bain, Rev. J. Argo, Rev. R. Leask, Rev. A. L. G. G. and with them, Dr. Wilkie. Mr. Macdonald also explained that His Honor, the Lieutenant-Governor, Dr. Mortimer Clark and His Honor, Judge Winchster intended being present but were hindered by pressing duties.

The Foreign Mission Committee were represented by Rev. W. A. J. Martin, Rev. Dr. R. P. MacKay, Rev. Dr. McTavish and Hamilton Cassels.

Mr. J. K. Macdonald, Dr. Parsons and Mr. Penman spoke for the proposed new mission which they desired in the interests of peace should in some way be taken under the wing of the Church and for which they had already secured the \$4,000 necessary to start the work. Messrs. Martin and Cassels spoke on behalf of the F. M. C., urging that nothing further should or could be done.

After hearing both parties at some length, the deputations withdrew; and after long and careful consideration the Commission resolved to ask the F. M. C. to reconsider its action of January last, with a view to securing the services of Rev. Dr. Wilkie for the work of our Church in Central India.

In the United Free Church of Scotland Rev. James Yuill is in the 69th year of his ministry; Rev. Dr. Murray Mitchell in the 66th year, Dr. Thomas Smith in the 65th year and Dr. Robert Frew in the 69th year. Here is a quartette of Christian heroes whose faithful services will be long remembered.

CO-OPERATE WITH THEM.

A correspondent of the Montreal Witness thinks a great mistake is made in assuming that temperance people must reckon on opposition from the priests in any attempt to restrict or prohibit the traffic in intoxicants. He goes on to give reasons for his belief: So far as my personal observation goes, and so far as I can gather information, the majority of the Roman Catholic Church is in sympathy with the work in which we are engaged. Very few men have a more perfect knowledge of the terrible evils which result from licensed whiskey than

his reverence the priest. I have been told by some of them that they were prepared to advise their people to abstain from whiskey; and to vote against it. There are powerful organizations of Roman Catholics in this city who are total abstainers. I quote the following strict regulations or pledge of one of those societies:—

1. Never to use any intoxicating liquor without necessity,
2. Never to enter any hotel.
3. Never to sign for a license for a hotel.
4. Never to offer liquor to others.

And the writer concludes with this sensible suggestion: It would be wise for our temperance reformers to cultivate the most friendly relations with our allies and friends of the Roman Catholic Church, in the great temperance movement in which we are engaged.

Mr. J. S. Willison, editor of the Toronto News, gave a notable address before the Canadian Club of this city on Monday evening, in the course of which he made a strong plea for Canadian patriotism and higher ideals and purer motives in public life. In speaking of the influence of partyism in the country, Mr. Willison asked: How are we building today? Have we an increasing freedom in debate in the press and parliament? Is there a growing hatred of corrupt administration and a corrupt electorate? Is the screech of the party demagogue taken as an innate national principle? Have we government of the people, for the people, or government of the party for the party? To answer these questions right one must say that our parliaments are not ideal. Our public bodies and assemblies are not such as we need be ashamed of, but they fall below those of Great Britain and at the worst rise above the legislatures of the United States. The leaders in our legislatures subserve the people's rights in at least so far as they do not conflict with party interests; they surrender to popular agitation when popular agitation becomes a danger. Too often, however, there is compact with private agencies, separate constituencies and a peculiar element in the population. Wisdom is justified of her children. So long as the public spirit is not stronger than the party spirit, so long will we have just such moral and political standards and just such faulty expressions of public opinion in the legislatures and parliaments as now exist. So long as success of party is the main ideal, so long will leaders sacrifice the interest of the country to the temporal triumph of party. So long as low party ideals exist so long will we have a debased electorate, corrupt elections, and a tainted administration.

NOTES FROM INDIA.

Rev. Mr. and Mrs. Wilson are now settled at Indore, in the Wilkie Bungalow, as it is still called, along with Mr. and Mrs. King. Mr. Wilson is assisting in the College work and looks after the Evangelistic work of the station. His experience and knowledge of the language and people is very necessary to Mr. King in carrying on the College work.

Mr. Cock, who was the other Missionary at Neemuch, has been moved to Mhow to take charge of the famine boys, whilst Mr. Ledingham is sent to take

charge of the Neemuch station.

Rev. Mr. Ashcroft of the United Free Church Mission in Rajputana, has just been appointed Editor of the "Indian Standard," the paper of the Presbyterian Alliance of India. For some years the Editorship has been in our Mission—Dr. Campbell, Mr. Harvey Grant and Mr. F. H. Russell having each had a turn of it. Mr. Ashcroft was Editor some years ago and has special gifts for that work.

The College at Indore is going on regularly now. Many changes amongst both teachers and students have been caused by the recent trials, and it will take some time to get back the old members; but all seem to feel hopeful.

Dr. Agnes Turnbull, of Indore, has been greatly troubled lately with her eyes and has now received positive orders to take a much needed rest and change in order to give them a chance to recover—for the specialists in Bombay who examined her eyes recently, say that the severe strain of the plague work is largely responsible for the trouble, and that a complete rest of possibly three months will probably make her quite able to go on with the important work at Indore into which she has so ably and so earnestly fitted herself. Dr. Chone Oliver has been with her at Indore, and together they have done a grand work during all the trying experiences of the plague, working with the most perfect harmony into each other's hands each trying to spare the other and yet both in the most self-sacrificing way plunging into the work where the need was greatest; and night and day trying to save, where possible, the sufferers that everywhere crowded upon them. Dr. Chone Oliver has gone off for a rest and change on a short sea voyage in a coasting steamer to Ceylon, and on her return, Dr. Turnbull will go to South India for the hot season. By July they will again be together to meet the trying experiences that the "Rains" usually bring with them. Both deserve in the fullest measure the rest they are thus arranging for, and we trust that in July they will be quite fresh and vigorous for the important work of the hospital at Indore, which so much needs such workers as have won the confidence of the people.

Dr. Etty Holtz, a young American lady, is taking charge of the Medical work in Neemuch and seems to be doing excellent work, so that all the medical work of the Ladies in India is well cared for. Dr. McMaster, who recently went out, is stationed with Dr. O'Hara in Dhar, and is giving her time largely to the study of the language.

Dr. McKellar is now in Bournemouth, England. She was carefully examined in London by a specialist in tropical diseases and assured that a complete rest will probably enable her to return again "quite fit" to her beloved work. This is a matter of joy to all who know anything of the faithful, earnest work she has done. She is one of the most devoted Missionaries the Church has in India.

The failure of the old shipping agents, Wm. Watson & Co., of London and Bombay, has brought sorrow and loss to many. Some of the members of our staff had money with them, but the Methodist Episcopal Mission is probably the heaviest loser. There is a hope that they may yet arrange to go on.

YOUR CORRESPONDENT.

The Inglenook.

The Lady Susan

The Lady Susan lay on a cellar door. There was a smile on her face, but she was lonely, nevertheless. No voice had called her name the whole long morning, and, except a venturesome white chicken that pecked at the buttons on her shoes, she had no company. She was quite neglected, and the reason was not far to seek.

The little girl in whose arms she had been petted and scolded and cuddled through so many happy hours had a new doll—a doll with a china head and black china shoes and a soft place in her body that squeaked when you pressed it. The Lady Susan had only a cloth head with blue buttons for eyes and cloth feet—though she wore real shoes—and could make no noise at all except a thump when she was dropped on the floor. So for many days she had been left on the cellar door, quite forgotten. If her disposition had been less sweet and her features painted on with poorer paint, she would have lost her smile entirely. As it was, she still looked cheerful, and that was why something happened as it did.

When the chicken, succeeding at last in swallowing one of the loose buttons, had gone away, wondering why things that looked good didn't always taste good, the Lady Susan heard a welcome sound.

The little girl, whose name was Pauline, was coming. She had the other doll on her arm and was talking to it.

"Yes," she said, "I am going to take you a long journey, way past the barn and the pasture to a big wood. You needn't be afraid. I know the way and I'll take care of you."

By this time she had got quite round the house, and, when she saw the Lady Susan stretched out on the cellar door, she looked quickly in another direction.

"Let's pretend we don't see her," she whispered, and hurried past.

But she only went a little way and then turned back.

"I think I'll just say good bye to her."

She stood still and called out loud:

"Lady Susan, mother's got company and I'm going to take the Princess on a journey. She's a stranger and, besides—well—besides I want to. Maybe, if you're good, next time I'll take you."

The Lady Susan smiled on, and Pauline, watching her, felt uneasy.

"Dear me," she said to the Princess, "I s'pose she thinks she ought to go and I don't want to take her a bit. She's dreadfully heavy! What would you do?"

But the Princess seemed to have no opinion in the matter. She looked quite indifferent.

"Well," concluded Pauline, slowly, "I can take her; but it's a great bother, and I shouldn't think she'd want to come where she isn't wanted."

She put the Princess more carefully on one arm and impatiently tucked the Lady Susan under the other, and started again down the path.

It took a long time to reach the big wood; for the way lay through a garden where currants were all ready to pick, and by an old orchard where apples were ripening, and past a cornfield where a funny scarecrow danced on a pole.

The Princess was always carried carefully; but sometimes the Lady Susan was held by one arm some times by one foot, and often had her head bumped on the hubby ground; and when they had crawled under the pasture-bars it was to the Princess that everything was pointed out.

The red pigeon plumes were made into a necklace for her to wear, the crinkly gray moss was piled up for her to sit on, and it was she who was held over the brook to look at herself.

After a while Pauline began to feel hungry, and decided it was time to go home; but when she tried to think which way was home, she couldn't tell. There was no path, and the woods looked the same all around her.

Her forehead began to wrinkle, and her mouth began to quiver.

"Princess," she said, "I can't think just this minute how to go home."

The Princess looked past Pauline as if it was no affair of hers and she didn't care.

"But, Princess, I believe I'm going to be afraid."

Still the Princess looked untouched.

Pauline was ready to cry, and in her distress she turned to the other doll.

"Lady Susan, I'm most sure we're lost."

And now the Lady Susan had her chance. The smile on her face was so cheerful and the blue-button eyes looked so comforting that Pauline hugged the big body to her and decided not to cry yet.

"You aren't afraid, are you, Lady Susan?" she asked, sitting down on a fallen tree. "I won't be either. The Princess is a stranger, and don't know these woods, but you and I aren't a bit afraid. We won't go any farther, for we might get more lost. We'll just sit here, and somebody will come and find us surely."

It seemed hours and hours before any one came; but always, when Pauline began to feel like crying, she looked at the Lady Susan, and the tears didn't come.

At last there was the sound of voices, and in another minute Pauline's father and mother and the hired man and the company came hurrying into the wood. They hugged her and kissed her and scolded her all in a breath, and then her father lifted her up in his arms.

"I'll carry you, and your mother can carry the dolls."

But Pauline hugged Lady Susan tighter. "I want to carry you myself," she said, remembering how she had bumped and neglected her old playmate on the way to the woods. "I want to."

So they went home, through the field, a happy procession; and the Lady Susan, forgetting the long hours on the cellar door, was as happy as any one.—H. G. Duryee, in Christian Register.

How Insects Make Music

The katydid has a wing that is very curious to look at, says Laura Roberts, in "Four Feet, Two Feet, and N Feet." You have seen this little insect, I have no doubt. Its color is light green, and just where the wing joins the body there is a thick ridge, and another on the wing. On this ridge there is a thin but strong skin which makes a sort of drumhead:

It is the rubbing of these two ridges on drumheads together which makes the queer noise you have heard. There is no music in it, certainly. The insects could keep quiet if they wished, but they must enjoy making the noise.

The katydid sometimes makes two rubs on its drumhead, and sometimes three. You can fancy she says "Katy did," "She did," or, "She didn't." The moment it is very dark they begin. Soon the whole company is at work. As they rest after each rubbing, it seems as if they answered each other.

Did you know that bees hum from under their wings? It is not the stir of those beautiful light wings that we hear. It is the air drawing in and out of the air tubes, in the bee's quick flight. The faster the bee flies, the louder the humming is. Did you know that insects feel? Indeed they do! They have nerves all over them, through their wings and out to the end of every feeler.

How Girls Can Help Their Mother

Every girl, if she be not thoroughly selfish is anxious to lift some of the burden of household management from her mother's shoulders on to her own; but, unfortunately, many girls wait to be asked to do things instead of being constantly on the lookout for little duties which they are capable of doing.

If you would be of any real use in the home you must be quick to notice what is wanted—the room that needs dusting, the flowers that need rearranging, the curtain which has lost a ring, and is therefore drooping. And then you must not only be willing to do what is needed, but willing to do it pleasantly, without making people feel that you are being martyred.

It is almost useless to take up any household duties unless you do them regularly. If you do a thing one day and not the next, you can never be depended on, and if some one else has to be constantly reminding you of and supervising your work it probably gives that person more trouble than doing it herself would cause.

Have a definite day and a definite time for all you do. The flower vases will need attention every other day, the silver must be cleaned once a week, and there should be one day kept for mending and putting away household linen. Begin too, directly after breakfast and keep on steadily till your work is done.

If you begin by sitting down "just for a minute" with a book, or think you will "just arrange the trimming" on your new hat, the morning will be half gone before you know where you are.

A girl who has brothers may spare her mother all those tiresome little jobs which boys are always requesting to have done for them, if she will only do them kindly. But a boy will not come and ask his sister to repair frayed out buttonholes and to make him paste for his photograph album; if she snaps and says he is always bothering. It is not easy work, but it is quite possible for the daughter at home to make sunshine.—Philadelphia Ledger.

Teacher—What is a synonym, Freddy?
Freddy—A synonym is a word to be used in place of another word you can't spell.

"Do you know," said the Sunday-school teacher, addressing a new pupil in the infant class, "that you have a soul?"

"Course I do," replied the little fellow, placing his hand over his heart, "I can feel it tick."

The Secret of Happiness.

Happiness is the greatest paradox in nature. It can grow in any soil, live under any conditions. It defies environment. It comes from within; it is the revelation of the depths of the inner life, as light and heat proclaim the sun from which they radiate. Happiness consists not of having, but of being; not of possessing, but of enjoying. It is the warm glow of a heart at peace within itself. A martyr at the stake may have happiness that a king on his throne might envy. Man is the creator of his own happiness; it is the aroma of a life lived in harmony with high ideals. For what a man *has*, he may be dependent on others; what he *is*, rests with him alone. What he obtains in life is but acquisition, what he attains is growth. Happiness is the soul's joy in the possession of the intangible.—*William George Jordan.*

Physical Sins

Every act of intemperance of whatever sort, every sin against the physical constitution, every wilful neglect of the laws of health and moral life, is injuring the *self* in ways too delicate to estimate, and is dimming the radiance of the soul. Sin writes its terrible retribution on the very nerve and tissue. On this subject we find men among the prophets, who do not always accept every Christian position. Herbert Spencer writes with prophetic earnestness: "Few seem conscious that there is such a thing as physical morality. Men's habitual words and acts imply the idea that they are at liberty to treat their bodies as they please. Disorders entailed by disobedience to Nature's dictates they regard simply as grievances; not as effect of a conduct more or less flagitious. Though the evil consequences inflicted on their dependents, and on future generations, are often as great as those caused by crime, yet they do not think themselves in any degree criminal. It is true that in the case of drunkenness the viciousness of a bodily transgression is recognized; but none appear to infer that if this bodily transgression is vicious, so too is every bodily transgression. The fact is, that all breaches of the laws of health are *physical sins*."—Rev. Hugh Black.

Curious and Useful.

New regulations are about to be introduced in Russian prisons in regard to the application of the bastinado. Henceforth this terrible punishment will only be applied to persons over thirty-five years of age.

A statistical inquiry undertaken by Dr. Beddoe has brought out the curious fact that in England a brunette has ten chances of being married to nine chances if she is a blonde, and the English women are gradually losing their fairness of skin and hair in darker types, simply because men persist in selecting the darker-haired women for wives. The same thing is happening in Germany, France and Switzerland.

A remarkable find of ancient coins has just been made by a peasant at Udine, in Venetia. While laboring in the fields near the ancient Roman road his pick struck against a solid body, which proved to be an old, roughly fashioned chest, containing a number of small gold coins, weighing altogether 77 pounds. This discovery has aroused much interest, as the coins, many of which belong to the second half of the century after Christ, are of enormous historical as well as actual value. They are, indeed, said to be worth altogether \$200,000.

Passengers Appreciate the Treatment Accorded Them.

The following letter is but one of a number received by the Grand Trunk Railway from passengers on their trains who have been delayed in consequence of the recent very heavy storms. It points to the fact that the railway company are fulfilling their obligations to the public under very trying conditions, and that the services rendered are thoroughly appreciated by the travelling public:—

Kincardine, Ont., Feb. 8th, 1904.
MR. DULL, Train Master,
Stratford, Ont.

Dear Sir:—

The passengers arriving at Kincardine by the G.T.R. train on Sunday, at 11.00 a.m., desire hereby to express their grateful thanks to the officials and employees for their uniform kindness manifested during the long delays occasioned by the recent snow blockade. We have had a good opportunity to estimate the magnitude of the difficulties with which they had to contend. In the midst of great obstacles, long hours, little or no rest for days or weeks, they were uniformly kind and considerate and left nothing undone that could minister to the comfort and progress of the passengers under their care. Signed on behalf of the above passengers.

ANDREW MALCOLM, Mayor of Kincardine.
JOS. PHILP, Methodist Minister.

How a Snake Moves.

Now any one who has looked at the skeleton of a snake—and it is really a very beautiful object—will have been struck by the great number of ribs, which may be as many as ten hundred and fifty pairs. In these lies the secret of the ability of the serpent to do some of these wonderful things. The lower end of each rib is connected with one of the broad scales that run along the under side of a snake, and when a rib is twisted slowly backward, it pushes on the scale, the edge of the scale catches on the ground or whatever object his snakeship may be resting on, and the body of the snake is pushed just a little bit forward. Of course, each rib moves the body but a mere trifle; but where the ribs are so many, and they are moved after another, the result is that the snake moves slowly but steadily ahead.—From Nature and Science, in April St. Nicholas.

For To-day

The morning-glory hangs her blossom out
Fresh every dawn;
Yesterday's blooms lived out their little hour,
And then were gone.

So live to-day, with patient, steadfast will,
And loyal heart;
Then shall to-morrow find thee truer still
To bear thy part.

And if no to-morrow ever come to thee,
Rest thou content,
If but to-day has borne its very best
Before it went.

—Selected.

For the Lawyers

In the incident related below, a boy twelve years old conquered a smart and shrewd lawyer fighting for a bad cause. Walter was the important witness, and one of the lawyers, after cross-questioning him severely, said:
"Your father has been talking to you, and telling you how to testify, hasn't he?"

FRETFUL CHILDREN.

If children are cross, or fretful, or sleepless, in ninety-nine times out of a hundred the reason can be traced to some little trouble of the stomach or bowels. Remove the cause and the little one will be bright, good-natured, and will sleep soundly and naturally. There is just one always absolutely safe medicine for little ones—Baby's Own Tablets. In homes where this medicine is used there are no sickly, cross, crying children. The Tablets will cure all the minor ills of little ones, and will do it safely and speedily—there is no doubt about this. Give the Tablets a single trial and you will be as enthusiastic about them as other mothers are. As for instance, Mrs. David Duffield, Ponsorby, Ont., says: "Baby's Own Tablets saved my baby's life. They are a wonderful medicine for children and I gladly recommend them to other mothers."

Your children will take this medicine as readily as candy, and it is guaranteed free from harmful drugs. Sold by all druggists or mailed at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

"Yes," said the boy.

"Now," said the lawyer, "just tell us how your father told you to testify."

"Well," said the boy, modestly, "father told me that the lawyers would try and tangle me, but if I would just be careful and tell the truth, I could tell the same thing every time."

The lawyer didn't try to tangle up that boy any more.

It is related of the French senator, Renaud, that when he came from his home in the Pyrenees he engaged a room at a leading hotel and paid a month's rent, 150 francs, in advance. The proprietor asked him if he would have a receipt.

"It is not necessary," replied Renaud, "God has witnessed the payment."

"Do you believe in God?" sneered the host.

"Most assuredly," said the senator.

"Don't you?"

"Not I, monsieur," declared the host.

"Ah!" said Renaud: "in that case please write me a receipt."—Christian Commonwealth.

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the Postoffice**

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TORONTO STREET, TORONTO.

Ministers and Churches.

Toronto.

Rev. D. C. Hossack, M.A., LL.B., pastor of Deer Park Church, has prepared a lecture entitled, "The Japs, the Russian and the War," which he gave for the first time to his own people on Monday evening last. From start to finish it was bright, instructive and so full of good points that the last sentence of the discourse came all too soon.

The Knox College Missionary Society has made the following appointments to the mission fields for the summer.—British Columbia—Morrissey, J. C. Ross, B. A.; Fairview, T. J. Meek, B. A. Alberta—South McLeod—C. M. McQuestion; Gladys, T. T. Reikie, B. A.; Mountain View, T. W. Graham, B. A.; Red Willow, L. C. Fraser, B. A.; Beech Lake, J. Fletcher, B. A.; Edison, T. D. Park. Assiniboia—Redwan, F. W. K. Harris; Esterhazy, D. A. McKay; Neudorf, W. H. Black; Bladworth, J. W. Gordon; Walsh, E. H. Oliver, M. A.; Arlington Beach, J. S. Jamieson; Crescent Ridge, T. M. Wesley; Quill Plains, N. A. McEachern; Wishart, J. McEwan. Manitoba—Marlboro, D. H. Marshall; Springdale, S. H. Meyer; Mill Creek, W. J. McLean, B. A.; Starbuck, R. B. Cochrane, B. A.; Big Fork, L. A. Wood; White Fish, W. H. Henderson. Ontario—Creighton Mines, J. Blue; Spanish River, W. H. Smith, B. A.; and J. C. Thomson, B.A.; Goulais Bay, J. Richardson; Whitefish, W. W. Bryden; Collins' Inlet, J. McKenzie, B. A.; Chemsford, W. H. Andrews; Barrie Island, W. P. Love; Mills, A. M. Dallas; Cartier, F. C. Overend; Katrine, H. M. Paulin; Conger, J. Kenwick; Markstay, W. R. Taylor; Trout Creek, H. Martin, Washago, H. Walker, B.A., Dorset, J. G. Miller.

Ottawa.

Rev. J. D. Morrison, of Bristol, is seriously ill at the Protestant hospital in this city.

Rev. J. G. Shearer, secretary of the Dominion Lord's Day Alliance, addressed a large gathering in Hintonburgh town hall last week, and at the conclusion of his address it was decided to form an association for the furtherance of Sabbath observance.

In Dr. Amaron's judgment, the Point-aux-Trembles educational work is of national importance in that it has been in the past and will be more so in days to come, one of the most powerful factors in bringing the province of Quebec in line with our modes of thought and our British civilization, thus helping mightily to solve the race question. French Canadians who are educated in these schools love the British flag, are loyal to it, because they have been taught that it stands for a constitution which insures liberty, protection and prosperity. Dr. Amaron's addresses have been listened to with considerable interest in our city, and he has greatly helped to deepen the interest of our people in French Evangelization, as well as in the educational institution he was chiefly concerned in bringing into prominence before us.

The congregation of St. Andrews is trying to provide additional sittings for those who are asking for them. A plan for providing increased revenue for running expenses has been suggested by the Men's Association which is likely to be adopted. It is that each head of a family or single person, be asked to name and pledge an amount that he is willing to contribute, over and above pew rents, and that envelopes be provided for the reception of same, these funds to help defray running expenses of the church. It was not thought desirable that the pew rents be raised, as the burden of these rents bears unequally upon the families of the congregation. It is also suggested that the business and financial matters of the church would be greatly simplified by the different committees attending to it being consolidated into one committee.

Montreal.

At Montreal Presbytery Rev. Mr. Winfield pressed his resignation owing to the state of his wife's health, which called for their removal to a milder climate. Mr. Ramsay, Mr. A. M. Mackay, clerk of Session and Mr. Brown, representative elder, all expressed regret that Mrs. Winfield's health demands the severance of the pastoral tie; the congregation, they said, was unanimous in regretting his leaving them. After Rev. Prof. Campbell had expressed himself as feeling that Mr. Winfield's removal was a per-

sonal loss, Rev. Mr. Winfield craved the Presbytery to accept his resignation, and Rev. Prof. Ross regretfully moved that it be accepted. The Presbytery agreed to accept the resignation to take effect on 1st May. On motion Rev. Prof. Campbell was appointed interim moderator of session, with power to call when congregation is ready.

The Rev. Dr. Amaron was nominated by Montreal Presbytery as Moderator of the Synod of Montreal and Ottawa, which meets in Quebec early in May; and Rev. Dr. Scriver and Mr. Walter Paul were appointed members of the Synod's committee on bills and overtures.

The annual report of St. Paul's, Ormstown, shows that there are under the care of the session at the present time 204 families, 17 individuals and 555 communicants. The debt of one thousand dollars on the church has been liquidated, and the goodly sum of \$1,359.15 was subscribed for missions. The financial statement shows the affairs of the church to be in a healthy condition, with \$216.28 balance on hand. Rev. Dr. Morison, the long time pastor of St. Paul's, is to be congratulated in this highly satisfactory report.

When the resignation of Rev. Mr. Lee, of Hemingford came up at Montreal Presbytery, Mr. Mackay, representative elder, said that it was the unanimous wish of the congregation that Mr. Lee should remain; it was also stated the congregation had taken the doctor's verdict as to the condition of Mr. Lee's health. Mr. Lee wrote saying that while his health would not permit him to attend the meeting of the Presbytery, yet he felt that on account of the unanimous desire of the congregation he had to agree to withdraw his resignation with the permission of the Presbytery. This was agreed to.

On a recent evening the members of St. Paul's church, Ormstown, met in McDougall's Hall and presented to Dr. Morison, their pastor, a purse of \$10 and an address, to mark the thirtieth anniversary of his ministry among them. Mrs. Peter Reid read the address, and Miss Janie Elliott handed Dr. Morison the cheque. Dr. Morison expressed his thanks for the gift and, his pleasure at the spontaneous expression of their feelings toward him, and the position which he held, and an interesting ten minutes was taken up by a recounting of events which had taken place since he first ministered to their spiritual wants. After a timely address by Principal Rivard, cake and coffee were served, and a social time spent, and the proceedings closed with the singing of 'God Save the King.' Dr. Morison was taken seriously ill last week, but is convalescing.

Regarding the rumor which has been circulated that Rev. Carnegie Simpson, of Glasgow, was to be appointed head of the Presbyterian Theological College, the Rev. Mr. Mackenzie, who was one of the committee appointed to visit Great Britain this winter to investigate, said that there was no truth whatever in the story. Mr. Mackenzie said it was impossible to tell who the new principal will be until the Board of Governors hold a meeting, which will be as soon as Mr. David Morrice, the chairman, returns from Florida.

Eastern Ontario.

The Rev. Mr. Morrison, Dalhousie Mills, occupied the pulpit at Kirkvill on a recent Sabbath.

It is reported that Rev. M. W. MacLean, who is leaving Belleville, will shortly remove to Craven, N.W.T., where his sons are ranchers.

A meeting of the congregation of the First church, Brockville, is called for Tuesday evening 29th inst. to take steps towards extending a call to a pastor.

Rev. P. W. Anderson, of Shelburn, Ont., has been preaching with much acceptance in First church, Brockville.

At the evening service in St. Andrew's church, Gananoque, on Sunday the pastor, Rev. H. Gracey, delivered a most forcible address on church attendance, church membership, and the duty of both adherents and members towards their own churches.

Mr. Henry J. Keith, M.A., of the Presbyterian college, Montreal, and son of Mr. David Keith, of Smith's Falls, has been appointed secretary of the Bible department of Young Men's Christian Association work in Calcutta, India.

The Brockville Recorder of the 11th March says the services in the First Presbyterian church yesterday were conducted by Rev. G. A. MacLennan, of Norwood, and there were

good congregations in attendance both morning and evening. Mr. MacLennan is a young man of marked ability. His sermons were excellent expositions of scripture, delivered with much force and power, and were much appreciated.

At a recent congregational meeting in St. Andrew's church, Almonte it was decided not to proceed at once with the erection of a Sunday school hall, but a committee was appointed to prepare plans and estimates and submit them to a meeting of the congregation in January next.

Miss Armstrong, a young lady at Vars, and who is described as "indefatigable" in church work, recently wrote Lord Strathcona, the Canadian High Commissioner in London, telling him of the needs of Knox church in that village. She promptly received an autograph letter from His Lordship covering a cheque for \$50.00.

Rev. M. W. MacLean, M.A., preached his farewell sermon in St. Andrew's last Sunday, thus severing his connection with the congregation after a useful pastorate of 32 years. Mr. MacLean was greatly beloved by his people, and carries with him the affection and respect of everyone with whom he has come in contact during his long residence in Belleville.

A pleasant gathering took place at the home of Mr. Neil D. O. McLeod recently, when his associates in the Dunvegan Sabbath School met to present him with a token of their appreciation of his efficient and kindly services as librarian. Rev. K. A. Gollan made the presentation which consisted of a handsome and useful letter book with contents, and Mr. McLeod acknowledged it in a few well chosen words.

The fifth anniversary of Knox church, Vars, was a great success—both as to the Sabbath service and the social on Monday evening. At the latter suitable addresses were given by Revs. T. A. Sadler, Russell, A. D. McIntyre, of Comberland, and Messrs. J. R. Reid and McLaren, of Ottawa, and Revs. Messrs. Robeson and Blatherwick, local clergymen. Miss McLaren, of Hamilton, Rev. Mr. and Mrs. Cameron, and others, took part in the musical part of the program, adding much to the enjoyment of the audience.

The Rev. Peter M. McEachern, of Glamis, who some time ago received an urgent call from Kirkhill, Glengarry County, and who had decided to accept the call, has reconsidered the matter and will stay with his flock in Bruce County. Mr. McEachern has been presented with a most flattering address accompanied with a purse of \$80, his stipend has been raised from \$900 to \$1050 per annum, a free will offering of \$500 by his people to wipe off the mortgage on the new manse, the fixed determination of his congregation not to suffer the pastoral tie to be severed, are but a few of the good things showered upon the pastor of St. Paul's during the past week.

Western Ontario.

Rev. Mr. Mullin and Rev. Mr. MacVicar, of Fergus, exchanged pulpits on a recent Sunday evening.

The Presbyterians of Bradford, have by a special effort reduced the mortgage indebtedness on their church property by \$650.

Next meeting of Guelph Presbytery was appointed to be held in Chalmers' church, Guelph, on Tuesday, the 17th May, at 10:30 o'clock, forenoon.

The contributions to the Century fund of the British Foreign Bible Society in Knox church, Woodstock, last Sunday week was \$110.54. This the Sentinel Review says, is considered eminently gratifying.

The Presbyterians of Depot Harbour have decided to build this summer. The building is to seat about 250 persons and operations are to begin as early as possible.

Rev. Dr. Grant, of Orillia, will preach in the College street church, Toronto, last Sunday in March, and will lecture on "Japan the War, and the Seat of War" on the Monday evening following.

The congregation of Hespeler have decided to extend a call to Mr. J. D. Morrow, who graduates from the Montreal College shortly, to fill the vacancy caused by the resignation of Rev. R. Pogue, who sometime ago removed to Philadelphia.

The loss sustained by Knox congregation, Guelph, has already been adjusted; it amounts to \$6,190. While repairs are in progress services will be held in the Opera house.

Mr. W. R. Leckie, who for some time has efficiently discharged the duties of Superintendent of St. Andrew's Sunday School, Hamilton, has resigned, much to the regret of teachers and scholars.

At the meeting of Paris Presbytery provisional arrangements were made for the induction of Rev. R. G. MacBeth, of Vancouver, who has accepted the call sent him from Paris, but no definite date was named.

Rev. Samuel Carruthers, minister of Dovercourt Road church, Toronto, who went to Britain three months ago for the benefit of his health and was recalled on account of the illness of his wife, arrived home a week ago and on Saturday was taken seriously ill. Considerable anxiety about the recovery of either Mr. and Mrs. Carruthers is entertained by both friends and physicians.

At the recent meeting of Guelph Presbytery some time was spent in considering the report of General Assembly's Committee on the Enlargement of the Powers of Synods. All the suggestions were concurred in, with one slight modification.

At Guelph Presbytery Mr. Gilchrist reported that the Home Mission Committee had paid the grant to Baden for the half year, and raised the allowance from \$2 to \$4 per Sabbath, and has sanctioned the appointment of Dr. Armstrong to the field. Mr. Gilchrist was requested to see to the financial arrangements between the station and Dr. Armstrong.

The interior of Knox church, Guelph, was destroyed by fire on the evening of the 18th inst. The church edifice is valued at \$30,000. The insurance is said to be \$10,000. This is the congregation Rev. W. S. Ball, a brother-in-law of the late Hon. George Brown, ministered to for many years.

Mr. Thomas Martin, who for eighteen years has been either teacher or superintendent of Westminster church, Mount Forest, has been presented with a handsome ebony cane with a gold head suitably engraved, accompanied by an appreciative address. Both come from the teachers and scholars of the Sunday school on his resigning the office of superintendent. Mr. Martin made a feeling reply.

Guelph Presbytery has appointed the following commissioners to the General Assembly: Messrs. Gilchrist, Waterloo; A. M. Hamilton, Winterbourne; W. Robertson, Puslinch; R. E. Knowles, Knox church, Galt; and Dr. Torrance, ministers, with Messrs. J. P. Roger, M.D., Melville Church, Fergus; James Bryce, Central Presbyterian Church, Galt; John Scott, M. S., and the representative elder from Knox Church, Galt, whose name has not been given to the Presbytery through some oversight of the Session.

At the conference in connection with the March meeting of Paris Presbytery, held at Ayr, the moderator, Rev. W. A. J. Martin, presided, and gave an interesting address on "How we shall best secure higher spiritual life in our congregations." Rev. G. C. Patterson of Embro spoke on "The Relation of the Sabbath School to the Conversion of Children." The address of the evening was delivered by Rev. Alexander Essler, M. A., of Cooke's church, Toronto. He dealt in a very able and convincing manner with the subject of "The Ideal Home."

On Sunday, April 10, Knox church, Hamilton, will have reached its 60th year, and the jubilee of the church will be celebrated by a special programme, lasting two weeks and winding up on the above date. Among the speakers will be Revs. Dr. James, a former pastor; Dr. W. E. Wilson of this city; W. J. Clark of London and A. B. Meldrum of Cleveland. The prominent feature of the celebration will be the deepening of the spiritual life of the congregation. On May 1st the alterations and improvements in the church building will be begun. The cost will be \$15,185.

The congregation of the First church, London, have been dedicating their new Sabbath school building, recently erected, which is most commodious, and is well adapted for the purpose for which it was built, being modern in every particular. The red brick and stone work is in itself a fine addition to the church, at the rear of which it is situated. While a separate building, the rear wall of the church has been used for a partition, and doors have been cut from one building to the other. The Sunday school has been built in the form of a semi-circle, the platform being at the west. There are over 20 class rooms,

with a total seating capacity of 700 or 800, and the arrangement such that no matter what part of the school a teacher or pupil may be in, a clear view of the platform is obtainable. When it is mentioned that a committee of ladies supervised the furnishings and decorations it will be understood they are chaste, bright and beautiful.

At Guelph Presbytery it was reported by the convener of Committee on Conferences, that he had called a meeting of the committee twice, but none had attended, so no arrangements had been made for a conference. It was then agreed to hear the reports of each of the committees that would have been taken up at the conference, embracing report on Church Life, and Work, presented by Mr. Horne, on Sabbath Schools by Mr. A. W. McIntosh, Evangelistic Services, by Mr. Bradley, and Young People's Societies, by Mr. Johnston. All of these reports were interesting, full of information on their respective departments, and carefully prepared by those getting them up. Regret was expressed that there was not a large audience of the people to hear them, and receive the stimulus they were fitted to give. Mr. Horne was requested to put his report into such a form and size that it might have a large circulation, at least in the bounds.

Referring to the recent death of Mrs. Smellie, widow of the late Rev. Dr. Smellie, of Fergus, a correspondent of the Sentinel-Review says: Some of her greatest characteristics were her wonderful thought and care for those in affliction and sorrow in congregation, village, or country, her desire to draw young and old to the folds of the church, her intelligence, memory of families, devotion to her friends, her wide influence and the inspiration of her life to others; she retained her faculties and wrote letters the day before her last illness, in spite of 89 years of life. That she was esteemed and revered by all was evidenced by the large attendance at her funeral in Melville church, the village and all the churches being represented. Mr. MacVicar paid a beautiful tribute to her memory on Sunday. The other pastors spoke of the loss to the village and their appreciation of her life. The funeral service in the church was entered into by all the resident ministers, the consensus of opinion being that village and country have lost their mother in the church.

Lindsay Presbytery Notes.

The regular March meeting was held in Woodville on Tuesday the 15th inst. There was a large attendance, and a long dacket, which made it a very busy day.

The Rev. D. McKerral, of Sutton, was a visitor, and was asked to sit and deliberate.

Notice of motion for the appointment of a standing committee on the Reviewing of Session Records as given. It is hoped that the work of such a committee will ensure the annual review of all Session Records, and prevent the recurrence from year to year of the same old errors.

Mr. Martin, Presbytery's representative to the annual meeting of Lindsay Presbyterial W. F. M. S., presented a very gratifying report of that society's work for the past year.

The following commissioners to next General Assembly were elected: Messrs. D. W. Best, A. N. Campbell, H. Peckover and W. M. Reid, ministers, and Messrs. R. F. Willis, H. Baldwin, A. Jackson and C. Wren, elders.

Presbytery approved of the remit re the extension of the powers of Synods, and would favor a further extension of the powers of synods so far as could be made consistent with the unity of the whole life and work of the church.

Reports of various standing committees were presented. The convener of the committee on Church Life and Work congratulated presbytery on the very hearty response to the questions asked by almost every congregation and mission station within the bounds; and reported a unanimity in the answers, much greater than usual. The treasurer's annual statement showed the financial affairs of Presbytery to be in a very satisfactory condition.

There was a serious discussion of the question of evangelistic services, and provision was made for the selection of deputies by the Presbytery.

We are to lose the services of the Rev. James Gilchrist ordained missionary at Kinnmount, who is to leave for the North West, in April. The cordial good wishes of all the brethren will go with him to his new field of labor.

It is with pleasure that we report that Sunderland has been removed from the list of augmented congregations, and Mr. Peckover and his good people are to be congratulated.

The next regular meeting of Presbytery will be held in Oakwood on Tuesday 28th June at 11 o'clock, a.m.

Jubilee Celebration.

FROM THE ENTERPRISE.

The jubilee of Rev. Duncan Cameron's ministry was fittingly and appropriately celebrated in the Oakville Presbyterian Church on Sunday and Monday evening. The event was a happy thought of the popular pastor, Rev. Dr. McNair, and was the means used in expressing to Mr. Cameron appreciation for his long and faithful service in the work of the Church and for the Master. The occasion will, no doubt, ever remain in the memory of the recipient as a bright spot along the well-trodden path he has followed.

Large congregations were out both morning and evening. Mr. Cameron occupied the pulpit Sunday morning and preached one of his old-time vigorous and thoughtful sermons. His text was: "Follow peace with all men, and holiness, without which no man shall see the Lord." Rev. Prof. McLaren, D. D., of Knox College, Toronto, preached in the evening, taking for his text, "Enter thou into the joy of thy Lord."

On Monday evening the school-room of the church was crowded by friends to see or take part in the proceedings. Rev. Dr. McNair acted as chairman, and with him on the platform were Rev. Alexander McMillan, Moderator of Toronto Presbytery; and Rev. Mr. Cameron. Interesting addresses were made by Revs. McMillan, Moir and Jeffrey. Letters were read from the different churches in which Mr. Cameron labored, all of which were written in terms of praise and appreciation. An address was read from the Session of Oakville Presbyterian Church after which Mr. Cameron was presented with a handsome Oxford Bible, Book of Praise, and copies of "The Martyr Graves of Scotland," "Dawn in the Dark Continent," and "Old Testament Prophecy."

Mr. Cameron made an interesting reply, giving some of his earlier experiences, and feelingly thanking all connected in any way in the celebration of his jubilee.

Mr. Cameron was born on the Middleton farm of Derulich, Strathgait, Perthshire, Scotland, on the 26th of April, 1821. Both his parents belonged to the Presbyterian Church of Scotland. One of his earliest recollections is his mother putting him on his knees and teaching him to say his prayers. He received his education in Daniel Stewart's Free School, McDougall's Grammar School, Greig's Mercantile Academy and Davidson's Classical Academy, in the city of Perth. He took the branches prescribed by the Senate of the Free Church College to be taken in the University of Edinburgh, and the eight years' ordinary course in the Free Church College. He was licensed by the Free Church Presbytery of Breadalbane in June, 1853, and was appointed by the Colonial Committee of the Free Church to go to Canada. On the 22nd of August, 1853, he married Miss Christina McNaughton, daughter of Mr. John McNaughton, elder of the Free Church, Strathgait, and the next day they sailed from Glasgow for Montreal. They arrived in Vankleek Hill in the first week of October. Mr. Cameron preached there for some time and was called, ordained and inducted into that congregation on the 4th of March, 1854.

His other charges were Kirk Hill 16 years, Beaverton 2 years, Lucknow 14 years, Manitowaning and East Williams. He has resided in Oakville 12 years.

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Hon. G. W. Ross, Premier of Ontario.
Rev. John Potts, D. D., Victoria College.
Rev. Wm. Caven, D. D., Knox College.
Rev. Father Teffy, President of St. Michael's College, Toronto.

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

Health and Home Hints

There are many objections to the use of poisonous articles to keep mice out of a house, and a hint may be useful for those who are troubled with these little pests. Mice have a great antipathy to the smell of peppermint, and a little oil of peppermint placed round their haunts and holes will successfully keep them away.

The juice of any acid fruit can be made into sirup by adding a pound of white sugar to every pint of juice and boiling ten minutes. Seal in pint cans.

To remove mud splashes from soft dress material, leave until thoroughly dry, then rub gently with a dry corn-cob; it will not roughen the goods as a brush does. Lake or sea sand will freshen velvet and remove the dust. Apply fine sand quite freely, then brush until none remains, always brushing the pile the wrong way.

Eggs on Toast.—Stew a cupful of tomatoes, season with one tablespoonful of butter one-half teaspoonful of salt, pepper. Cut several slices of bread into rounds. Daintily toast butter and keep hot. Poach the eggs in boiling salt water. If you do not use a poacher, cut the eggs round like the toast, place on the toast, pour around the tomato, garnish with chopped parsley. These are also attractively served only with parsley and arranged on a bed of the crisp green.

Rice and orange marmalade constitutes a delicious pudding. Simmer a quarter of a pint of rice in a quart of milk till it is very soft and thick. Add a teaspoonful of salt, four tablespoonfuls of sugar, a little cream, and let all cool together for a few minutes. Pour into a pudding-dish and bake till it is set. Spread over the pudding a thick layer of orange marmalade and over that a meringue and return to the oven until the top is lightly browned. It should be served cold.

The Cold that "Hangs On"

The cold that sticks to you is not to be trifled with. If you cannot "shake it" in a very few days you may be sure there is something wrong. Your system must be run down, otherwise it would throw off the cold naturally and quickly. Cough cures may allay the tickling in your throat and give a little temporary relief, but they cannot reach the root of the trouble. What you require is BUILDING UP, and for this purpose there is just one safe, sure and effective remedy, and that is FERROL. If your cold hangs on, take

FERROL as directed and see how soon you will (The Iron-Oil Food) begin to put on flesh, how the enriched blood will course through your veins and bring back the color to your cheeks, how the nerves will brace up and the muscles harden and develop and then nature will soon dispose of the cold.

FERROL is not a cough cure, but it will infallibly cure the most stubborn cough by natural process, and will at the same time strengthen and invigorate the patient and restore lost vim and energy.

At all Druggists—free sample from
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World of Missions.

Student's Movement.

Mr. John R. Mott has been closely identified with this movement from the first. He writes that when he first visited Paris in the interest of spiritual work among the students of France, he could interest barely twelve students in all the Latin Quarter, but there are now nearly two hundred in this French Christian Association. These are, almost without exception, new converts, men who have found and confessed Christ, since entering upon their university studies. For the past four years the work in the German universities has shown a steady drift from rationalism toward a sane and firm belief in the deity of our Lord Jesus Christ. There have been marked gatherings of millions of the Christian faith and fold within the past five years in Oxford, Cambridge, Edinburgh and Aberdeen; while in the Japanese colleges the proportion of Christians is forty times that prevailing in the empire at large.

From 1803 to 1896 English Protestants were responsible for the missionary work in Madagascar, although during a large part of that time persecution excluded all English and other foreigners from the Island. Upon the conversion of the queen, the English missionaries took up the work anew and carried it forward with power and success until the conquest and occupancy of the country in 1896 drove them out. It was then found necessary to transfer the work of Protestants there to the French Protestant churches. As the number of French Protestants is small, it was no light task for them to assume the care of 500 churches and 500 schools; but they did not falter. Poor as they are, they have kept the work alive and have erected a new Protestant college in the capital, Antananarivo, in which institution the elite of the Hovas receive a university education. The head of this school is Professor Andrew Chazel, a graduate of the University of Paris.

A Newspaper Verdict on Missions.

This is the verdict of the Boston Advertiser, recently given concerning missions in Japan. Any attempt to estimate this thrillingly interesting phenomenon must fail through inadequacy that does not take largely into account the influence of Christian missions. Nothing but gross ignorance or invincible bigotry can lead any one to overlook this aspect of the subject. For there is bigotry of unbelief every bit as stubborn, stolid, and foolish as any bigotry of religion that is or ever was. They who do not know what they are talking about still say that missionaries have made no impression in heathendom except upon a relatively small fraction of the lower orders of mankind. They who speak from knowledge say that in Japan, to take that one case, Christian ideas have already permeated the institutions and populations of the country to such an extent that from the Makado to the humblest laborer at four cents a day there is no man in the island empire who does not directly or indirectly feel the influence of the new religion, if not as a spiritual force, at least as a creative energy in politics, industry and learning. Statistics can never do more than dimly shadow forth the truth of such a matter, yet statistics prove that already the faith of the missionaries has found multiplied thousands of joyful adherents, that the mission schools are educating tens of thousands of Japanese youth,

A Spring Message.

To All Who are Weak, Easily Tired and Out of Sorts.

Spring should be the most joyous season of the year. It is the harbinger of sunshine, and birds and flowers; it breathes of freedom and out-of-door life. But unfortunately there are thousands who cannot enter into the spirit of the season. Close confinement during the long winter months has left them weak, dispirited and oppressed; the appetite is fickle; the blood is sluggish with impurities; the eyes lack the lustre of health; weariness and lassitude have taken the place of vigorous energy. What is needed at this season by such people is a health renewing, blood-making tonic—something that will send new, rich red blood coursing through the veins, bring brightness to the eye, a healthy appetite, and a clear skin free from pimples and eruptions.

In all the world there is nothing can do this so effectively and so thoroughly as Dr. Williams' Pink Pills. Every dose creates new blood, strengthens the nerves, and upbuilds the whole body. Here is a bit of strong proof, given by Mr. John Burke, of Elm Dale, P.E.I., who says:—"I was left an almost hopeless wreck by an attack of pneumonia, my nerves were almost paralyzed and though under the care of an excellent doctor I found I was not regaining my health. My wife urged me to try Dr. Williams' Pink Pills, and I have reason to be thankful I took her advice, for under this treatment my system has been built up and I am again well and strong."

If you are at all unwell give Dr. Williams' Pink Pills a trial, and see how speedily they will restore you to health and strength; but you must get the genuine, with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. Sold by 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.

that missionary literature is scattered broadcast over that fertile field, and in all the native professions, in the rank of the wealthy and powerful, and in all departments of the government, Christianity is deeply entrenched.

An excellent filter can be made from a common flower-pot. Close the opening with a sponge, then put an inch-thick layer of powdered charcoal, an inch layer of silver sand, two inches of gravel and small stones.

How can you divide fourteen apples equally between nine boys if four of the apples are very small? By making them into sauce.

Many Appetizing Dishes.

Can be made doubly delightful and nutritious by the use of Borden's Peerless Brand Evaporated Cream, which is not only superior to raw cream but has the merit of being preserved and sterilized, thus keeping perfectly for an indefinite period. Borden's Condensed Milk Co., proprietors.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary.
 Edmonton, Fort Saskatchewan.
 Kamloops, Vernon, 25 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, 3 March.
 Brandon, Brandon.
 Superior, Port Arthur, March.
 Winnipeg, Man. Coll., bi-mo.
 Rock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Tr-home, 3 Mar.
 Portage, P. La Prairie, 3th, March
 Minnedosa, Minnedosa, 17 Feb.
 Melita, at call of moderator.
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, Hamilton 8 Mar 8 p.m.
 Paris, Knox church 15 Mar. 10.30
 London, London, 1 March 10.30 a.m.
 Chatham, Chatham, 1 March 10 a.m.
 Stratford, Knox, Stratford Mar. 8 10.30
 Huron, Clinton, Mar. 1 10.30 a.m.
 Sarnia, Sarnia, Mar. 8 11 a.m.
 Maitland, Wingham, 15 Dec. 10 a.m.
 Bruce, Paisley 1 March

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville, 8th Dec. 11 a.m.
 Peterboro, Peterboro 8 March 9 a.m.
 Whitby, Whitby, April 19 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Woodville, 15 Mar. 11 a.m.
 Orangeville, Orangeville, Mar 1
 Barrie, Barrie Mar 1 to 30 p.m.
 Owen Sound, Owen Sound, Division St.
 1 Mar. 10 a.m.
 Algoma, Blind River, March.
 North Bay, Huntsville 23 Feb. 10 a.m.
 Sauguen, Mt. Forest, 1 Mar 10 a.m.
 Guelph, Eira, 15 Mtr. 2.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sherbrooke, 8 Dec.
 Montreal, Montreal, Knox, 1 Mtr.
 8.30 a.m.
 Glengarry, Cornwall, 1st March
 11 a.m.
 Lanark & Renfrew, Almonte, 4th April
 10.30 a.m.
 Ottawa, Ottawa, 1 Mar. 10 a.m.
 Brockville, Kemptville, Feb. 22 5 p.m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, Sept. 7
 Inverness, Pt. Hawkesbury, 15 Mar.
 P. E. L. Charlestown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Halifax, 15 Mar
 of Synod.
 Lunenburg, Lahase 5 May 2.30
 St. John, St. John, Oct. 21
 Miramichi, Bathurst 30 June 10.30

OTTAWA, NORTHERN & WESTERN RAILWAY.

DAILY EXCEPT SUNDAY.

Commencing Oct. 12 trains will leave Canadian Pacific Union Station.

GRACEFIELD STATION.
 Lv. 5:05 p.m., Ottawa. Ar. 9:30 a.m.
 Ar. 7:40 p.m., Gracefield. Lv. 7 a.m.

WALTHAM SECTION.
 Lv. 5:15 p.m. Ottawa Ar. 9:40 a.m.
 Ar. 8:45 p.m. Waltham Lv. 6:25 a.m.

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

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Williams, No. 1	" 47.50	" 52.50
Smith-Premiers, No. 1	" 75.00	" 80.00
" " No. 2	" 45.00	" 50.00
Jewetts, No. 1	" 60.00	" 65.00
" No. 2 & 3	" 40.00	" 45.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 70.00	" 75.00
" No. 6	" 35.00	" 40.00
Yests, No. 1	" 35.00	" 40.00
New Yests, No. 1	" 25.00	" 30.00
New Franklins,	" 35.00	" 40.00
Bar-locks	" 30.00	" 35.00
Latest Olivers	" 15.00	" 20.00
Hammonds, Ideal	" 35.00	" 40.00
" Universal	" 25.00	" 30.00
Peerless	" 50.00	" 55.00
Manhattan,	" 30.00	" 35.00
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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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**THE CANADIAN NORTH-WEST
 HOMESTEAD
 REGULATIONS.**

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION

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

JAMES A. SMART,

Deputy Minister of the Interior.

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

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J. D. McLEAN

Secretary.

Department of Indian Affairs,
Ottawa, 18th February 1901.

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

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