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God sometimes shuts the door and keeps us still,
 That so our feverish haste, our deep unrest,
 Beneath His gentle touch may quiet, till
 He whispers what our weary hearts love best.

God sometimes shuts the door, and though shut in,
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MARRIAGES

At the residence of the bride's parents, London, on March 20th, 1905, by Rev. James Rollins, B. A., Jean Robertson, daughter of Mr. J. A. McHarg to John P. Beag of London.

At the home of James Kelly, Winchester, on March 22nd, 1905, by Rev. E. S. Logie, Geo. A. Robinson to Miss Elizabeth Larue, both of Winchester.

At Toronto, on March 28th, 1905, by the Rev. Alex. Gilray, J. A. Dalziel to Mary Mackay.

At Orono, March 22nd, by Rev. J. A. McKeen, B.A., Frank Oke, of Bowmanville, to Miss Edith Stevens, Orono.

In Montreal, on March 22nd, 1905, by Rev. J. R. Dobson, Donald Stuart McNeil, second eldest son of Murdoch McNeil, of Lancaster, Ont., to Catharine Ida, youngest daughter of P. S. Morrison.

At the manse, Dunvegan, on March 22nd, 1905, by Rev. K. A. Gollan, Norman McLeod to Miss Christy McKinnon, all of Dunvegan.

DEATHS

At his late residence, 158 Crescent road, Toronto, aged 52, Robert G. McLean.

On the 30th of March, 1905, Margaret Ross, daughter of Mrs. Anna Ross, of 31 Bloor street east, Toronto.

On Tuesday, March 28th, 1905, Mary Anne Harriet, widow of the late Rev. Wm. Reid, D.D., in her 80th year.

At Twin Elm, Nepean Township, Carleton County, on March 21st, Susanna Chapman, relict of Alexander McRae, formerly of Glengarry, aged 91 years.

At Glen Andrew, Ont., Rachel McRae, widow of the late Roderick McRae, on March 8th, 1905, aged 73 years.

At Glen Andrew, Ont., on March 16th, 1905, Alex. McRae, son of the late Roderick McRae, of inflammation of the lungs, aged 44 years.

At Glen Andrew, Ont., on March 25th, 1905, of pleurisy, John McRae, eldest son of the late Roderick McRae, aged 47 years.

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Note and Comment.

"If there, why not here?" queries the Christian Guardian in an editorial heading over an article on the great revival in Denver, Colorado.

He who indulges in liquor to sharpen his wits is feeling the devil to hasten his death. For every dram that men drink, Satan draws a new arrow from his quiver, lays it to his bow-string and lodges it in the heart of his victim.

The last annual report of the Moody Bible Institute shows that the student roll was never larger or the spiritual tide higher. Arrangements have been made whereby Dr. James M. Gray, known as a great Bible teacher, will become a member of the board of trustees and assume an active part in the direction of affairs.

English agriculture is yearly becoming less profitable. In 1872 the gross farm revenue was \$1,275,000,000. In 1892 it had dropped to \$875,000,000 and in 1903 to \$6,000,000 less. The value of agriculture has dropped in twenty-six years about \$8,237,500,000, the figures composing the diminution in owners and farmers capital and and loss in profit.

The Methodists of England are not the only body making extensive use of the lay preacher. The Congregationalists have over five thousand lay preachers, or one to every eighty-six of the membership of the church. English Baptists have one lay preacher to every seventy-three of membership, while the Methodists have one to twenty. Canadian Methodism has one local preacher to about one hundred and thirty-five members.

A short time ago—says the Presbyterian Standard—a wealthy man, who had been a consistent Protestant all his life, and an ardent Mason, but who had married a Catholic wife, was received into the Catholic church in his last moments, in an alleged interval of consciousness, though he had been unconscious for many hours. How can Catholicism expect to keep the respect of people with the ordinary instincts of propriety?

Here is what the South-Western Presbyterian calls a "good quotation." It is from that ancient but not antiquated document, forever new because it states God's eternal truth, the Shorter Catechism: "The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy."

It is a pleasant thing to note that, coincident with the prosperity of the country, Presbyterians are mindful of the missionary and benevolent schemes of their church. During the past year they have contributed to home and foreign missions some \$400,000. The contributions to the schemes of the church bring this total up half a million dollars. This is a distinct advance over previous years, and it is an advance that must be kept up, for the work in all our mission fields is rapidly growing and the church cannot take any backward step. The wide world is open to the "Heralds of the Cross;" from all heathen and semi-civilized lands sounds the Macedonian cry, "Come over and help us," and if the Gospel is to be sent to those who have it not, both men and money must be forthcoming. Out of their abundance the Christian men and women of the Presbyterian church must respond to the demands of the situation.

On a brass plate around the rim of the wheel on all the vessels of the Mission to Deep Sea Fishermen is the motto: "Jesus saith, Follow me, and I will make you fishers of men."

The movement among the four Methodist bodies in England for union is naturally watched with a good deal of sympathetic interest by the Churches in countries such as Canada, and Australia, where union has already been consummated.

The proprietors of the Munro Wire Works, New Glasgow, Nova Scotia, are building a branch factory at Winnipeg. Another Nova Scotia firm, the Robb Engineering Co., of Amherst, are to furnish the steam plant. There is a good deal of go-ahead-activeness in these young Bluesones.

During the past year over forty men have been doing mission work in New Ontario and the Canadian North-West under the Student Missionary Society of Knox College, Toronto. This is the largest student missionary society in America. The annual contribution this year is about \$10,000.

The Bishop of Norwich, speaking last week at a meeting on behalf of the Norwich Church Extension Fund, said he would not consecrate a new church in which the sittings were not all free. The people ought also to be cordially welcomed. He once refused a Crown living, which would have made him a much richer man than he was at present, because a difficulty arose about free sittings. It was to be regretted that bishops' salaries were so large while the clergy were so poor; but then bishops had to meet heavy charges.

On the 12th of February last the French speaking people of McDonald, Pa., dedicated a new church. This mission, the United Presbyterian says, is the first congregation in the United Presbyterian Church speaking a foreign language.

Dr. Watson of the United Presbyterian Board of Foreign Mission (U. S.) believes that they are facing a crisis in their mission work. "One of our Indian missionaries told me when I was with him a few months ago that he could without difficulty add 3,000 more to the 2,000 baptized members already received if he were able to receive them and care for their spiritual needs. This opportunity cannot last forever. If it is not improved it will pass." A similar situation exists in the Sudan today.

"Hark the voice of Jesus crying,
"Who will go and work today."

The Belfast Witness publishes the following illustration of justice in Ireland:—"This attempt to turn the National schools into Nationalist schools would produce effects of which we see sample in Westport. The Rev. Michael MacDonald, Roman Catholic priest in that town, kicked a Protestant colporteur for the offence of selling good books (the Douay Bible among them.) The Bench of magistrates before whom the case was brought, decided by a majority that the priest was justified in that barbarous assault. The Resident Magistrate praised Westport for its tolerant spirit. The priest, being liberated, was escorted in triumph to his house, to the music of a local Nationalist band. Are such men fit to be magistrates? No, no more than MacDonald is fit to be a clergyman of any church."

It is many a year since an escapade of that kind occurred in any part of Canada, though we remember that the late Father Chiniquy was assaulted by Roman Catholics in Antigonish, N.S., in 1873, when going from a pulpit meeting in the Presbyterian Church. Such a thing could not occur there now.

An Ormskirk brewer has been writing to Dr. Chavasse, Bishop of Liverpool, because at the recent Church Congress one of the speakers urged that they should do without brewers' money. In reply Dr. Chavasse declares that he "could not accept a farthing from a man whose fortune was made out of the misery and degradation of our great slum parishes."

Ballington Booth reports: "Over 14,000 prisoners, living reformed lives, have been enrolled in the Volunteer Prison League during six years. The volunteers are in touch by correspondence and meetings with 29,000 men within the walls. Tens of thousands of poor people and children were given an outing into the fresh air during the year through the organization."

The French Minister of Public Works has taken up the question of sanitation in railway carriages. Circulars have been sent to the various railway companies ordering the immediate removal from railway carriages and stations of all non-washable carpets, and the cessation of the system of dry sweeping and cleaning. Even carriage seatings are to be in washable materials.

The Inverness Presbytery met, specially last week in connection with a petition from the High Church for the appointment of a colleague and a successor to Dr. Black, who, as already stated, is in indifferent health, and wishes to retire on attaining his ministerial jubilee in 1907. Before going to Inverness Dr. Black was settled in Dublin. In 1880 he visited Canada and preached to a large congregation in Cook's Church, Toronto.

The following trenchant deliverance is from the United Presbyterian: "An open Sabbath means a demoralized nation. It means a debauched citizenship. It means that religion must go down before the mailed hand of greed. Destroy the religious conviction of any people, or that upon which conviction rests or by which it is promoted, and you undermine the foundations of civil liberty. The blessings of the highest civilization cannot be maintained without the Sabbath. It is better that the law be made stronger than to weaken it by legislation."

The venerable Principal Rainy, of New College, Edinburgh, who has been nominated as Moderator of the next United Free Church General Assembly, entered upon his eightieth year on January 1 last. It is a wonderful tribute to a man who has so long passed the "dead line" that he should be chosen to this responsible position, specially in view of the difficulties which now confront the church, following the House of Lords' decision. Principal Rainy was the first post-disruption minister to be elected Moderator of the Free Church, and the first moderator of the United Free and U. P. bodies in 1900. He has been principal of the New College since 1873, and teaching in it since 1864.

The sixth and concluding lecture of the present series of Chalmers lectures was delivered by Dr. M'Crrie, of Ayr, recently in the High Church, Edinburgh. The lecturer took for his subject, "Reconstruction of the Confessional Theology of Scotland subsequent to 1647." In concluding, Dr. M'Crrie gave it to be understood that he favoured the idea of a reconstructed Church of Scotland on the basis of a reconstructed creed, and that in his judgment there is a clear call for the construction of a new, briefer, and simpler Confession to be declared by some future Assembly of the National United Church of Scotland, "most agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline and government of this Kirk."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

(For Dominion Presbyterian.)

WHY MEN DO NOT ENTER THE
MINISTRY.

By N. A. O.

Let me say first I have no patience with the unfaithful outcry that the Lord is going to find Himself shorthanded.

But why should there be so much beating about the bush in answering the question in its oft discussion? Neither congregations nor synods consider the fact that the necessaries of life cost 20 per cent more in one town than in another 15 miles away; or that items of daily expense are as much as a third dearer in one part of the country than in another less than 60 miles away.

The scale of wages among workmen varies with the cost of living. Ministers' stipends (the minimum of necessity to start with in the great majority of cases) do not advance with the cost of living. A minister is held to debase his calling if he names the fact to a congregation that the conditions are thus and so, and that, consequently, the salary they pay him is too small. Workingmen consider the situation, make a demand, receive acknowledgment of their just claims, or go out on strike till the justice of their case asserts itself. Otherwise, they, individually, take up some other kind of work ready to hand. Let a minister follow this latter course and he is branded a failure. He is the head and shoulders above the rank and file of both the people generally and the ministry as well.

On the other hand, let the underpaid minister squeeze and stint, and be guilty of slow suicide in larder and library, in order that his clothes may not stamp him "rusty parson," and he is soon worse branded than in the other case. Can it be reasonably supposed that young men do not see this? Failing to understand the situation they are at the least subconscious of its meaning.

Remember, you worldly wise, four things: (1) The best, the every-day best, are needed for the ministry, and ought to be encouraged to enter it, not frightened away by the nightmare of a situation financially insupportable. (2) Remember that just as the English guinea drops from par to 16 to 18 shillings in value when you carry it in your pocket over into Holland, so go back only a few years and your \$ of today had much greater purchasing power to say nothing about what your grandfather did with an income of \$400. Time was when men were "grossing rich" on 20 pounds a year. (3) Remember that population is cosmopolitan now and no longer is made up of settlements where par-

son and pedagogue and artisan and farmer dressed much alike, cheaply, and the corner grocer and dealer in hides alone waxed rich and built him a house better than his neighbor's and wore clothing of a better grade. Almost any congregation the country over is the miniature of the cosmopolitan city. The minister is marked off the list who does not score up to the popular idea of what he ought to be to outward seeming—and that idea is, on the occasion of his appearance as a stranger, largely proportionate to his sleekness and affability, two things that savor more of acting than of honesty if he be a man whose nose is on the grindstone. (4) Remember that the man who has the sensibility and refinement and adaptability that is needed to qualify him for the work of the ministry quails in the presence of the resulting impossibilities. He is like a good enough saw with a file applied to the points of the teeth.

It is asked sometimes, callously, why ministers do not marry wives who have pin money. If they were men of the stamp to act upon the Yorkshire farmer's advice to his son Sam, "Don't marry fur money, but gan wheer money is," and were by so much less fitted for the work that calls them, they would dub themselves fools for not doing so. For of all young men the theological student, in his college days, has the grand opportunity of personal acquaintance with the "catches," the blondes, the brunettes and the "specially suited" from end to end of the country. The possession of the pin money does not disqualify the mistress of the manse, the parsonage, or the rectory. But for the prospective occupant of said rectory, parsonage, or manse to be actuated by the mercenary motive in making choice of her would be to discover his own unfitness.

Good men, having that good quality of heart and mind that enables them to discern excellent opportunities of helping to build up the Kingdom of God among men without accepting ordination, opportunities that are accompanied by greater freedom if less honor, many good men who otherwise would enter the ministry choose the less honored way of suver finance—not to say of larger independence.

The men whom the ministry needs are the very men who have it in them to make a swift success in any one of two or three other professions, had they chosen one of those. Men of that stamp do not like to be thought of as non-necessaries. There is a disposition in those mercenary times to regard ministers in that light. It calls the sensibilities. The churches are saving today in reaction. Take what we offer you and be thankful.

DR. HERRIDGE ON AUTONOMY
BILL.

In dealing with the educational provisions of the Autonomy bill, at present before the House of Commons, the minister of St. Andrew's church reasoned that as the country had not renounced Christianity some account should be made of it in the conduct of educational affairs. Education is not simply the imparting of knowledge, but the building up of character, the leading forth of all our highest faculties. * * * We should be blind to all the lessons of history if we failed to see that the future of Canada depends on nothing else so much as on the quality of Canadian citizenship. To the attainment of this end the teacher's ideals should be noble and his life honest and of good report. Anyone who is false to the fundamental ethics of Christianity would be an unsafe guide to the children of our land. I do not mean by this that any advantage or disadvantage should attach to the ecclesiastical relationships, whatever these may be. But I do hold that they should show some respect for Christian morals and Christian doctrine and that their example should be a wholesome one to the generation growing up around us, and which in a few years must become the makers of Canadian history. * * *

There is a better way of rendering separate schools superfluous than to take the ground that the state has nothing to do with religion and that is by trying to unite on a basis of our common Christianity. I agree with my Catholic friends that religion ought not to be excluded from our schools. I do not agree with them that it is the business of the State to support denominationalism. If the church wishes to do that, it is a different matter. Patriotism calls upon everyone of us to lay the stress in our educational affairs, not upon points of difference, but upon the much more important points of agreement. We all believe in God and in His Son, Jesus Christ, and in the work of the Divine Spirit throughout the course of human history. I imagine that the conscience of very few will be offended if our schools open with a reverent prayer to the Father of us all, and with some sentences from the page of that Divine revelation which is placed before us all. If, in some cases, objection is taken even to this, such objection should be regarded. But surely no one would dream of separating the honest remonstrants from their fellows, and putting them in a school by themselves. I know that prejudice often exaggerates the matters of divergence among those who are still united under the generic name of Christian. But is it impossible

to find a platform on which all can stand, a meeting ground which will enable us in our educational system to consult for the highest elements in human nature, a simple creed that underlies the elaborate faiths of Christendom, and yet is sufficient to turn the thought of our youth into the right way that they may set their hope in God?

I doubt very much whether there is any great popular outcry even in Quebec, and certainly not elsewhere, that the federal government shall forthwith settle the educational affairs of the new provinces. I am confident that many Catholics must feel as strongly as Protestants that the proper persons to determine these matters are the citizens of the provinces themselves. Nor will it be contended by many that our constitution necessitates federal interference. If it does, we had better amend it. It has been the general policy of Liberalism to resist sectarian institutions unless it could be shown that they were unavoidable; and that cannot be shown in the west until the west has had time to grow conscious of its own individuality.

It would be most unfair, therefore, to say that those who oppose any attempt to force sectarian schools upon the west are moved by prejudice and are stirring up strife in Canada. No cause can be held responsible for its intemperate advocates, though the best cause may be injured by them. But I hold that no one who wishes to consult for the best interests of the Catholic church in Canada; no one who wishes to see a spirit of peace and harmony developed amongst us, can for a moment argue that the life of the new west should be held in thrall from its very birth-hour by any legislation on educational affairs which does not grow out of the deliberate wishes of the people there after they have duly considered every factor in the problem before them, and have reached conclusions which are neither anti-Catholic nor anti-Protestant, but which take into account the things which will best conserve the unity and progress of the whole commonwealth.

There are those here who may live to see the day when the greater Canada shall be west of Winnipeg. Immense areas of the finest wheat land in the world yet await cultivation; and year by year, from many different quarters, thousands and tens of thousands will find their way to our great inheritance. It would be calamitous indeed if the seeds of our western life were not sown in the soil of righteousness. All the churches may find there an open door; and we ought to rejoice in the self-sacrificing work which has been done already, not less by the Catholic priest than by the Protestant minister. The church in the west has no need to ask the state to do for her what she is able to do for herself. It would be just as unfair to enact that

separate Presbyterian or Anglican or Methodist schools should be imposed upon the west as separate Catholic schools. We have a common Christianity, and it is enough that the state should recognize that, leaving each church to emphasize its own special tenets in the way which seems best.

Nor must we forget that western life, in many respects, is more untrammelled than our own. It is not the habit of the pioneer to put the accent on any denominational label, or to set class against class in a community which needs nothing so much as concerted action for the good of all. The growth of the west is sure to foster amongst us a greater regard for our own country, and at the same time encourage a healthy Imperial sentiment which makes us discern, as we never could otherwise, how much we owe to the traditions of British liberty. And, provided the west is allowed in a constitutional way to be the architect of its own fortunes, I shall be surprised if we do not see developed there a new Catholicism which recognizes that One is our Master, even Christ, and that all we are brethren; that the differences which seem to divide us are of far less consequence than the common faith which binds us together; and therefore that it is possible to include under the same educational control all the youth of our land, and to teach the generation that shall follow us how to keep the unity of the spirit in the bond of peace.

As illustrating the necessity for absolute accuracy in Bible translation, the London Presbyterian publishes the following, furnished by the British and Foreign Bible Society: In the first edition of "St. Matthew" in Micmac, for the Indians of Nova Scotia, the translator found, when he came to revise it, that in chap. 24, 7, instead of "Nation shall rise against nation" he had written "A pair of snow-shoes shall rise up against a pair of snow-shoes." But there was only one letter misprinted—naookitukumiksijik (a nation) having been displaced by naookitakumiksijik (a snow-shoe)! The translator, we believe, was the late Dr. Silas T. Rand, who did so much faithful mission work among the Micmac Indians of Nova Scotia.

South Western Presbyterian: The decadence of family reading and family prayers, the shutting up of the old family Bible and keeping it clasped, have lessened the stock of familiarity with the old Book and reverence for it. Once it occupied the place of honor in the house. Now it is scarcely opened. With the decrease of reverence for it there has come less impression from its teachings and a lowered sense of responsibility. God hasten the day when it shall be re-enthroned in the house.

SPARKS FROM OTHER ANVILS.

Presbyterian Banner: The most powerful intellect is the one that has the widest grasp upon truth and thereby has most of the mind of God. The secret of mental strength is to get our minds belted to God's mind so that we shall think as he thinks, and then we shall be strong in the Lord and in the power of his might.

Christian Observer: The decline in family religion which is so much lamented is a very serious thing among us. It usually means lack of family discipline, and training in respect and obedience to law. The result of this is to produce a generation of young people who are self-willed, lacking in respect to all authority, and lawless in general.

The Congregationalist: Ours is a harder task than that which our fathers faced. Their conveniences and appliances were fewer, but they were not caught and often submerged in the rush of affairs as we are. We have many labor-saving and time-saving devices, but somehow we find it difficult to save time enough for maintaining the family altar, for private meditation and prayer, for regular attendance upon church, for sustaining its institutions and for doing of little kindnesses to our fellowmen.

Presbyterian Witness: What do we, ministers and congregations, believe concerning God? Our creed; how much of it do we sincerely and utterly believe? Probably we believe more than we often think. But above all else it is important that we "Believe in God" and realize our relationship to Him. He our Father: we His children: He the great Spirit ever near us, within us, over us, the spiritual atmosphere in which we exist; we, His loving and submissive worshippers. His Spirit helps our infirmities and teaches us to realize our relationship to our Father.

THE PRIME OF LIFE.

Present business conditions would seem to be moving the "prime of life" steadily backward toward youth. Fifty years of age used to be considered the "dead line"; now people are talking ten or fifteen years younger than that as the limit of eligibility in engaging new men. The absurdity of this will, of course, bring about its own reaction. A gray-haired business man whose enterprise leads the world in his own field, and whose son is now a member of his firm, said with a laugh, the other day, "I remember telling a man when I was thirty-five years old that I was in my prime. Think of it!" That man's present is his prime, and always has been, and always will be. That is what God intends. The present is all that we have for work and service. Therefore the present is always of first, or prime, importance. How does that affect today's plans?—S. S. Times.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE SUPPER AT BETHANY.*

By Rev. W. J. Clark, London.

Jesus therefore six days before the Passover came to Bethany, v. 1. Jesus always trusted His friends. Face to face with the cross, He sought the sympathy and heartening of those who loved Him. There was much that was imperfect and faulty in these friends of Jesus; yet He gave them his fullest and frankest confidence. And is it not so still? What marvellous faith He has in us, His followers! He has trusted to us the carrying on in the world of the work so dear to His heart. Surely we shall not fail such a Leader, whatever His service may cost us!

Where Lazarus was, v. 1. Two men went into a taxidermist's shop. One of them began to criticize the appearance of what he supposed to be a stuffed owl. "A live bird," he declared, would never hold himself in such a position." When he had finished his criticism, the owl hooted. There could have been no more complete answer. And the answer that silences all objections against the religion of Jesus Christ is the lives in which it has made a change as wonderful as raising one from the dead.

There they made him a supper, v. 2. Does anyone pride himself on being strong and brave? Let him ask this question: With death by crucifixion only six days distant, could he put the thought of his doom away from him, and enter into the enjoyment of his friends at a pleasant feast? The truth is that, for splendid courage and heroic self-mastery, Jesus as far surpasses the bravest and strongest men who have ever lived, as the glorious sun at noonday outshines the flickering candle.

Martha. Lazarus. Mary, vs. 2, 3. As in the case of the members of the Bethany family, to whom Jesus was so dear, and whom He loved so tenderly, there is but one mission in life for all His followers—to show forth His power and grace. But just as the same syllable in the language of the Chinese may have a great variety of meanings, depending on the tone used in pronouncing it, each disciple has his own way of honoring the Master. Deeds of kindly helpfulness to those about us; the silent testimony of a life ruled by the will of Christ; generous gifts to His cause;—those are some of the ways. The loving heart will find its own way, and however humble it may be, our gracious Lord will accept it with a smile of approval that will be a sufficient reward for any toil or sacrifice.

Why...not...sold for three hundred pence, v. 5. There are two ways of

*S. S. Lesson, April 16, 1905: John 12: 1-11. Commit to memory vs. 2, 3. Golden Text—She hath done what she could.—Mark 14:8.

counting riches, Judas' way and Jesus' way. "The one reckons men rich by what they get; the other by what they give. Who can doubt which is the true way? There is none of us who does not see that Mary now won the true riches. She became rich in the approving love of her Lord, rich in the honor done her by after generations, rich in the possession of heaven. When we see clearly and see far enough, there is no danger of our being carried away with the idea that the main thing in life is to get.

The chief priests consulted, etc., v. 10. It is a hateful picture this, of the religious rulers ready to brush out of the way anybody and everything that threatens their place and power. But, as we gaze more closely into it, we discover the same love of self to which we ourselves are all too prone. It was because He stood in their way that they so hated the Man of Nazareth. Their hate once aflame nothing but blood will satisfy it. The awful lengths to which self-love may lead is to the wise a sufficient warning to get rid of it.

HE TAKETH THEM IN HIS BOSOM.

A gentleman and his wife traveling in the Holy Land, while resting by the roadside, became interested in a shepherd as he sought to lead his flock over a stream. In vain he called to his sheep to follow him through the shallow waters, and again and again he coaxed them on.

They would come so far and no farther. At last, as a final resort, he caught a little lamb and bore it to the other side. Immediately the ram followed, and then the entire flock crossed safely to better pastures and cooler shade.

There was a lesson in that little incident for the two travelers. It had been necessary in their case, too, that the Good Shepherd should bear their only child across the stream, in order to draw them closer to Him. But their hearts had rebelled against the will of God, and they had sought to bury their sorrow in distraction.

As the meaning of the lesson came more fully upon them, they accepted the great truth it taught; and not only did they find healing for their own broken hearts and shattered hopes, but were used of God in bringing hope and comfort into many another burdened and darkened life.—Southern Churchman.

Michigan Presbyterian: Habit of prayer is enforced by Christ's example. A place, a time, a habit, these are the essentials of a growing intimacy with God in prayer. Get acquainted with your Father by being with Him every day.

INFLUENCE OF THE CHURCH.

What would have been the condition of the world without the Church? The inference is not so difficult if we compare those nations which have shared its blessings with those which are still in ignorance of its power. It is not going beyond the boundary of facts to affirm that the greatest good the world has ever known has come through the religion represented in the Bible. Our Saviour once said: "Ye are the salt of the earth." The earth has had no other preservative. It is this that has kept society and civilizations from corruption. The Church permeates all conditions of secular and industrial life and imparts its own purity and preserving qualities to every thing it touches. So that the blessed institutions of our civilization, such as schools and colleges, hospitals and asylums, houses of refuge and reformatories, libraries and art galleries, whether under the control of the Church or not, whether founded by Christian or agnostic, are the direct outgrowth of the Church's teaching and influence. The Church is God's "liberty enlightening the world" and the Bible is the torch in her hand.—United Presbyterian.

PRAYER.

Almighty God, we need to be comforted, upheld, sustained, directed. How many angels do we need to minister unto us would we be heirs of salvation!—one to answer the great argument; another to dispel the frowning, sullen doubt; another to sing to us in the night-time of our heartlessness; but are not all Thine angels ministering spirits, sent forth to minister, living to serve, and ordered by Thee to nourish and cherish Thy Church? We pray Thee to be with us Thyself—Father, Son, and Holy Ghost; three in one, one in three. We feel our need of this tri-unity, for we ourselves are three in one—a great mystery of being; now full of pain and sorrow, and now almost angels for brightness and joy. Pardon our sin. Only God can forgive sin; but the blood of Jesus Christ Thy Son was shed for sinners, and that blood availeth still. May we know the meaning of its application, and may we feel its gracious virtue.—Selected.

The most I can do for my friend is simply to be his friend. If he knows I am happy in loving him, he will want no other reward.—H. D. Thoreau.

Hath any wronged thee? Be bravely revenged. Slight the wrong and the work is begun; forgive it, 'tis finished. He is below himself that is not above an injury.—Francis Quarles.

THE BIBLE AND MUSIC.

By Rev. R. D. Macbeth.

Atheism has no music of its own, and the cheerless halls of infidelity never echo the sound of song. Perhaps it is because of this that we instinctively shrink from the man who despises music. In any case the dictum of our greatest poet appeals to most of us when he says:

That man who hath no music in himself,
Nor is not moved with concord of sweet sounds
Is fit for treasons, stratagems and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus,
Let no such man be trusted.

There are many who think Shakespeare too strong in this famous piece of invective, but we all understand that there is in ourselves a willingness to trust one who hums and sings at his work, and an unwillingness to company with the person whose "savage breast" refuses to be soothed by music's peerless charm.

Atheism has no songs because it denies God, and therefore has no reason or capacity for music. The nerves of the higher senses have been atrophied, and the capacity for the exhilaration of song have been chloroformed by unbelief. Hence the fearful silence and the chill despair of her temples. But religion is the very mother of music, and her abodes are ever resonant with singing. Religion is the reflection of heaven in the soul, and heaven is a continuous roll of symphony. Where there is unalloyed and unsullied joy the heart flows over in music and it is easier to sweep back the ocean tide than to repress that swelling wave of song.

The Bible abounds with the idea of music till the reader feels the whole atmosphere tremulous with notes of exultant gladness. There are songs of triumph as when Miriam leads the thanksgiving of the host delivered from the pursuing Egyptians. There are songs of soothing tenderness as when David touches the harpstrings and lifts the shadows from the heavy spirit of Saul. And there are wonderful battle songs which fall upon the ear like the roar of a wintry sea. Every instrument known in that day was pressed into the service of expressing emotion, and one can feel the quivering of Judean hills under the rhythm of the great Processional chanted at the opening of Solomon's temples.

It is little wonder then that the world's greatest musicians have caught their divine afflatus from the Bible. The simple wooing of the Gospel hymn and the mighty splendor of oratorio take their rise in the heart of the matchless book and like a purling stream or a rushing river, gladden and inspire the lives of men. The composers who arouse the noblest passions and the singers who charm the cares of this weary world away are those who lean upon the bosom of God till His heartbeat answers theirs. Then and then only can they thrill the world. Without that they are but artif-

cial parrots imitating each other in conventional and soulless correctness. From the Bible alone there speeds forth the nightingale, which shall not cease its flight till the heaviest burdened wayfarer who has been cheered by its singing lays down his load, and enters the rest that remains for the people of God.

GOSPEL BENEVOLENCE.

By C. H. Wetherbe.

For a long time I have been opposed to the system of benevolence which is based on the law of tithing. Many Christians have spoken of the blessings which they received by the practice of giving a tenth of their income to benevolent purposes, and, doubtless, special blessings have come to them as a result; but this fact does not necessarily prove that the practice is such as a Christian should pursue. A reader of the Christian Herald recently asked the editor this question: "If one earns an income of fifty dollars a month, and one's living expenses are forty, ought the tithe to be paid on the fifty, or on the balance of ten?" The answer is as follows: "If the living expenses include no business charges, that is, if you have fifty dollars clear of all expenses connected with your occupation, we presume that to be consistent with your principles you should pay on that. There are some cases in which it would be impossible to tithe the whole income, and yours may be one of them. In cases of sickness in the family, for example. Sometimes, with the utmost care and economy, it is impossible to live so as to give a full tithe. Your own conscience must be the guide. You are not under compulsion, as the Jews were, but if your heart is in the system you will practice all the economy you can in order to fulfil your obligation." I contend that the tithing system is no part of the gospel dispensation. It was wholly Jewish, and was in force only under the legalism of Old Testament times. Gospel benevolence is a very different thing in some respects, and it stands upon the principle of one's giving according to his ability and from the exalted motive of love to God and a hearty desire to benefit those who may need pecuniary support. There is a blessed freedom in this way, and it is a freedom which should be used, not for expected blessings in return, but with a purpose to honor God with one's substance. The new is better than the old.

FOR DAILY READING.

M., Apr., 17. The resurrection strengthens. John 20: 24-29.
T., Apr. 18. It emboldens confession. Act 4: 10-20.
W., Apr. 19. It transforms life. Acts 26: 4-18.
T., Apr. 20. Has power for healing. Acts 3: 12-16.
F., Apr. 21.—Power for keeping. 1 Peter, 1: 15.
S., Apr. 22. It encourages. 2 Tim. 2: 8-13. *and* Sun., Apr. 23. Topic—"The power of His resurrection." Rom. 6: 3-13; Phil. 3: 10. (Easter meeting.)

RESURRECTION POWER.

Some Bible Hints.

It is precisely as necessary to play "to the glory of God" as to work for His glory (1 Cor. 10:31).

It is not a favored few whose lives are fallen in pleasant places, but all Christians can say that, in whatever place they may be (Ps. 16:6).

The secret of a glad heart (Ps. 16:9) is a present God (Ps. 16:8). There is no other secret.

In God's presence is fulness of joy. Absolutely no true pleasure is omitted from the Christian life (Ps. 16:11).

Suggestive Thoughts.

God is the Creator; of course he takes an interest in our re-creations.

It is not a re-creation unless it re-creates us—restores our energy, our health of body and of mind.

The test of any sport, and a sufficient test, is this: can I readily think of Jesus as engaging in it with me?

If our sports are to re-create us, we must plan them as carefully and as prayerfully as our work.

A Few Illustrations.

As the best rest of one set of muscles is often to use another set of muscles, so often the best rest from one kind of work is to turn to another and very different kind.

Are our recreations the high lights in our life pictures? There is nothing that the painter so carefully studies as the high lights.

We can learn many lessons from what we may reverently call God's recreations in nature—the colors of flowers, the songs of birds, the splendors of sunsets.

Hearty laughter at one's meals will do more to ward off dyspepsia than all the doctor's pills; it is as good a specific against spiritual dyspepsia.

To Think About.

Am I taking my recreations at hazard?

Am I selfish in my sports, or do I play for God's glory?

What is the unconscious aim of my sports?

A Cluster of Quotations.

Oh, there is a thrill in the joy of doing good. It is the most magnificent recreation to which a man ever puts his hand, his head, or his heart.—Talmage.

John Wesley's mother once wrote to him in college: "Would you judge of the lawfulness or unlawfulness of a pleasure, take this rule: whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind—that thing to you is sin."

Folded in swaddling clothes lies he who has decked the firmament with stars and the earth with flowers. A manger holds him whom the heavens cannot contain.—Anselm.

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Belgium, where public libraries are almost unknown, enjoys 190,000 public-houses. That means one public-house for thirty-six inhabitants or one public-house for twelve men above seventeen years of age, the publican included. During the last fifty years the population has increased 50 per cent; the number of public-houses, 258 per cent.

It has almost become the fashion in Scotland for churches to send their ministers to Wales to study the Revival movement on the spot, and to return with the report of the eye-an-ear witness. But not usually is it done on such a large scale as that adopted in Aberdeen, whence five ministers, including Rev. R. Bruce Taylor, M.A., B.D., and Rev. J. S. Stewart, the two most popular United Free ministers in the city, were despatched to the scene of the Revival. They related their experiences to interested audiences.

The representatives of Presbyterian churches in Scotland have agreed to ask the Committees connected with their respective churches to recommend 21st May, 1905, as a suitable day for the commemoration of John Knox within their congregations. They also recommend that some special celebration should take place during the sittings of the General Assemblies this year. In this country no well defined plan for the proper celebration of the 400th anniversary of the birth of John Knox has yet been announced, although some Presbyteries have appointed committees to that end. Would it not be well for our General Assembly, when meeting in Kingston in June, to devote an evening to the memory of the great Scotsman, to whom Presbyterians owe so much?

THE DOMINION PRESBYTERIAN

RELIGIOUS INSTRUCTION IN SCHOOLS.

Is there any practical method by which religious instruction could be given in public schools? There are many persons who do not see any such method, yet who would be glad if some practical plan could be found. When efforts have been made among Protestants to arrive at some common means of thus utilizing the daily opportunities afforded by week-day schools they usually came to naught through failure of the various denominations to see eye to eye. Yet it would be a mistake to have it thought the belief that religious instruction of some kind in the schools where reading, writing and arithmetic are taught, is desirable, is confined to the body of Christians known as Roman Catholics. Only the other day a well known and highly-esteemed clergyman of the Church of England wrote one of the Toronto papers regretting the absence of more effective religious and moral instruction in day schools as a serious lack. That view is shared by many Presbyterian ministers and laymen, who perceive the difficulties in the way.

A common saying with many is, the place for religion is the Church, the Sabbath School, and the Home; and, truly, religious instruction should emanate from all three. But it must be remembered many children never darken the Church or Sabbath School door, and that in too many homes religious teaching or even influence is either weak or non-existent. If the children of such homes get no religious impulse in the day schools, they do not get it at all.

When the Protestant churches found missions in heathen lands, they give chief attention to bringing under the influence of religious sentiments the children; and this, not alone one day of the week, but on every day in the seven. The same principle is equally as applicable to the heathenism, or the imperfect Christianization, found in lands which would resent being described as pagan.

It sounds logical enough to say public schools are for the intellectual quickening of children and the imparting to them of useful information, such as how to spell, read, add, subtract, tell a noun from a verb, and the like; but The Dominion Presbyterian considers there are things still more to be desiderated in the expanding life of a young immortal soul than how to spell, to read, to add, to subtract, or to tell a noun from a verb.

Canadian Baptist: Somewhere along the path of life, the kindness that we have shown will come back to us. Every deed of love goes on forever, and in its journeyings to and fro it will sometimes pause at the gate of our own lives, or burn its incense upon our altars.

Michigan Presbyterian: Every true soul feels the need of an armor as a protection against the evils that assail it from within. Our own companionship is sometimes our worst enemy.

A CANADIAN ON THE REVIVAL

Rev. Dr. Pollok, late Principal of Halifax Theological College, who is just now in Scotland, in a letter to the Presbyterian Witness, tells about the wonderful revival in Wales and the good it is accomplishing. In noting some objections raised against it, he says: "The enemies of religion are bitterly hostile; but the friends of religion rejoice. One complaint made by the rationalistic class is, that this kind of religion will revolutionize society as we have it, and drive away much that is innocent and becoming, extinguish amusement, and turn the face of things into a morose and repulsive wilderness. Another complains that it must vulgarize religion, and make it repellent to many. But, if religion makes men sober, quiet, and gentle, and renders them averse to all vice; if it makes them pay their debts, and make reparation for former dishonesties; if it keeps them away from places dangerous to morality; and, in short, makes them good citizens as well as devout Christians, then there is a kind of vulgarity which is much to be desired; and we can only pray that it may increase more and more, and extend far beyond the limits of Wales or the United Kingdom. Men seem to speak sometimes as if Christ had wholly abandoned His church, and as if we were not under the ministry of the Holy Spirit. Religion is possible only so far as it comes from above; and is communicated by Divine grace."

REVIVAL IN THE UNITED STATES.

The New York Christian Intelligencer notes that the revival wave is spreading throughout the evangelical churches in the United States. There is, it says, a spirit of expectancy and prayer which gives promise of greater things. The work of Rev. W. J. Dawson in New England, at Bangor and other cities in Maine, and then in Boston has resulted in an awakening of Christians and the enlisting of great numbers in an evangelistic campaign which is extending more and more widely and yielding encouraging results. Mr. Dawson was in New York and expressed himself deeply interested with the outlook for a powerful work of Grace. The Fulton street prayer-meeting, in which the great revival of 1857-58 had its beginning, and which has been maintained continuously, though many times at a low ebb, since February, 1857, has left the rising tide of religious interest, and its superintendent, Mr. F. H. Jacobs, was impelled to call a meeting for prayer in the Marble Collegiate church for Thursday afternoon of last week. The response was such as to betoken the wide desire and expectation of a revival. Men and women from all over New York and outlying towns came in numbers to fill the church.

THE QUIET HOUR.

This is an age of hurry and haste. The time-saving inventions are numerous, as well as valuable. This may in some measure be responsible for the Christian's unseemly haste in his devotions. It is well to save as much time as possible in work, but there are some matters into which this haste cannot be introduced without serious results. There is a penalty for those who hurry through the necessary time for rest, recreation and prayer.

The "quiet hour" is a protest against hurried communion with God. The difficulty is met by fixing a definite time to be alone with God; and thus a daily habit is formed.

A definite time set apart for prayer is a necessity. This must not be encroached upon by any duty however important, or by any pleasure however fascinating. Nothing can be more important than our meeting in conference with God. It takes time for the Holy Ghost to speak through us to God and to speak from God to us. If we would discover God's will we must leave self out of the way, and this requires time.

How long one's "quiet hour" must be is answered between each individual and his Maker. It may be possible for one to spend hours in devotion; another sixty minutes; and still others may agree between God and themselves that they shall spend only so much as thirty minutes. Whatever length of time is determined upon, that is the "hour," and should be an absolutely fixed unit, independent of hindrance. Some definite time should be set apart for the "quiet hour" in the early morning, if possible—not only because the mind is clearer, the plans and purposes for the day unformed, but because we have this great precedent set by prophets, apostles and by Christ himself, our Great Example.

The "quiet hour" will solve every question of weak faith, of feeble understanding and interest in the written Word. It will renew our strength to battle with temptations and perplexities of life. "They that wait upon the Lord renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Aside from the bustle and hurry of the world we can drink of His fullness in secret. The observance of the "quiet hour" disarms our fears lest we fall and betray our Lord. It makes His promises very real unto us and an abiding source of strength. Further, the "quiet hour" makes us very genuine in our religion. It saves from pretense and hypocrisy, from a desire for display in our worship, and insures to us a conscious enjoyment of prayer. One conscious of power does not feel it necessary to parade it; he only feels inclined to use it. Then, too, the

"quiet hour" is the secret of power and of victory. Let every one who is tired and worried and bowed down with care test the value of this secret hour with God.

CHRISTIANITY AND THE JEWS.

Archdeacon Sinclair, of London, preached the annual sermon of the London Society for the Conversion of the Jews, and in the course of his sermon drew attention to an important point. "Consider," he said, "how Christianity is presented to them. In Russia there are said to be 5,000,000; in Austria, 1,644,000; in Germany, 562,000; in Roumania, 263,000; in Turkey, 105,000; in Holland, 82,000; in France, 63,000; in Great Britain, 92,000; in Italy, 40,000; in Switzerland, 7,000; in Scandinavia, 7,000; in Servia, 3,500; in Greece, 2,600; in Spain, 2,000. How does popular Christianity offer itself to them in Russia? By an ignorant peasantry, by the superstitious worship of pictures and by bitter oppression. In Austria, in France, in Spain popular Christianity has sunk many into the worship of the Virgin, Joseph and the saints. In England the great mass of them live, alas! among a population Christian only in name, neglected in the past, herding together in the dreariness of London slums, indifferent altogether to religion. The best of Christianity, the quiet, orderly, peaceful homes of the middle class, the charm of Christian village life, they do not see, and have no opportunity of seeing." The archdeacon then pointed out that we have to show the Jew what Christianity really means.

The attractive little magazine, *The Literary Collector* (*The Literary Collector Press, Greenwich, Conn.*), in its November-December number gives an excellent article by Henry F. Legler on "Longfellow's Hiawatha. Bibliographical Notes Concerning Its Origin, its Translations and its Contemporary Parodies." Probably the most entertaining part of the number is contained in "Notes" where the editor explains why this number has been so late in reaching the public, and also indulges in reminiscences. The magazine is one that will delight all book lovers.

The March Contemporary (*Leonard Scott Publication Co., New York*) opens with an article by Dr. E. J. Dillon on "The Situation in Russia"—the only article, by the way, dealing with the war. In "Twenty Months After" J. A. Spender deals with the political question in Great Britain. Other subjects discussed are: "The New Fiscal Barriers in Europe," "Parliamentary Reporting," "The Coercion of Turkey," "Science and Education," and "Early Friends of Robert Browning."

Literary Notes.

Blackwood's (*Leonard Scott Publication Co., New York*) for March opens with an exceedingly entertaining article on "The Sultan of Morocco in Private Life" by a gentleman who is well acquainted with him. "A Plea for the Abolition of All Learning" is also most interesting, being written in a delightfully humorous style. Another of "The Vrouw Grobelaar's Leading Cases," by Perceval Gibbon, fills an important place in the good reading with which the number overflows. As is the case with all the magazines of the month, the war is discussed at some length.

Current Literature (*Current Literature Publishing Co.*) for March gives several pages to a review of two books on Caricature, from which we get a very good idea of caricatures in general as well as the work of the men who are spoken of specially. Another important work reviewed is "The True Henry Clay"; and of even greater importance is the Fifth Volume of James Ford Rhodes' "History of the United States from the Compromise of 1850." This magazine fills its place well and is quite necessary to all its readers.

The Fortnightly (*Leonard Scott Publication Co., New York*) for March has its usual interesting table of contents. This magazine seems more than others to give its readers a happy variety of subjects. While questions of the day, both political and otherwise, are not neglected, we have in addition many articles on literary subjects. We have space to mention only a few of the articles in this number, which include: "The Construction and Policy of the Next Government," "Russia's Social and Political Condition," "Ibsen in his Letters," "The Russian Navy from Within," "How Port Arthur Fell," "Was Bacon a Poet?" and "Harrison Ainsworth."

The March number of *The Studio* (44 Leicester Square, London, England) opens with an article on Two Austrian Painters: Karl Mediz and Emilie Mediz-Pelikan. "These two artists are man and wife; they have wandered in many places together, over the highest mountains and across glaciers, along the banks of deep rivers, and on their pilgrimages have painted scenery and portraits and everything else between. They have endured the greatest hardships together and have worked together; they have chosen the same subjects for their canvasses, yet their individualities remain, and in similar subjects also there is great variety of treatment." Other articles in the number include the following: A Decorative Sculptor: Miss Ruby Levick; A Forgotten Artist: Constantin Guys; Art in the Solomon Islands; and The Etchings of Alfred East. As usual the illustrations are many and very fine.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

(For Dominion Presbyterian.)

HOW BESSIE GOT HER PICTURE
PAINTED.

By Mary J. Houston.

"Dear me," sighed Bessie Marlowe, as she sat on the verandah of the large summer hotel, looking very warm, and vigorously fanning herself with her pink sun-bonnet. "Summer resorts are the stupidest places that ever were invented, I'm sure. All the older people act as if they couldn't be bothered with a little girl like me, and Fred and Ralph always want to play such silly rough games. I wish there were some other little girls here."

It certainly was dull to be the only girl at a place where one might have such fun and had so much time for enjoyment; and today things were particularly trying for Bessie.

To begin with, Mrs. Barlowe had received a telegram calling her to the city for the day and had left express orders that Bessie should not go on the water until she returned.

Then a picnic had been arranged for at Berry Point, across the lake and nearly every one had been able to go but Bessie. Even Fred and Ralph, Bessie's boy cousins, had gone with their mamma and the little girl could almost hear now the wonderful tales they would tell when they returned. To be sure, Aunt Kate, in whose charge Bessie had been left, had said that they might go another day, but then that would not be the same. She had wanted to go to the picnic.

"I don't care. It's real mean of mamma to say I must not go on the water. I am sure she would let me go if she were here; and it's too bad of Aunt Kate not to let me. Oh, I don't believe anybody cares one bit for me." And the tears were shining in Bessie's big, brown eyes, as she rose and walked slowly into the almost deserted dining room in answer to the dinner gong.

"Why, Bessie child, your eyes are very red. The sun on the water must be too much for them. You had better have a sleep after dinner," said Aunt Kate, as they sat alone at the big table in the dining room.

Bessie said nothing, but her lips trembled, and she looked ready to cry again as she went to her room. It was bad enough to have to stay from the picnic, but to be sent to bed in the middle of the day was worse than ever.

"Have a good rest, Bessie; it's nice and quiet here today, so no one will disturb you. I am going to walk to the post-office with some letters."

"May I go with you, Auntie?"

"Why, no, child, the sun is very hot

and it is a long walk to the office. Now run away and rest."

But Bessie had no thought of going to sleep as she went to her room and threw herself on the bed. She felt cross with everybody, and most of all with Aunt Kate.

As she lay there thinking of the splendid time they must be having at the picnic, the sound of voices came to her every now and then from the balcony. At first she paid very little heed to them. One she knew was young Mr. Lawrence, an invalid to whom she enjoyed talking; the other a voice she did not know. Presently she heard her own name mentioned and she began to listen.

They are talking about me, I am sure. I suppose they do not know that I am here and will say all sorts of nasty things."

But, no, the strange man was speaking again and she could hear him say: "Yes, I never saw such a face, the very thing that I have been looking for for my new picture. I never thought I should strike such luck when I ran down to see you today. Do you think I could get her to sit for me? One good sitting would do, I think; and if I could only get her as she was this morning, the big sun-bonnet and all, I would feel quite satisfied."

Yes, they must surely be talking of her, she thought. No one else at the hotel wore a sunbonnet. But what was it he said about a picture, she wondered. A knock at her door made her jump up.

"Are you there, Bessie?" asked a voice that she recognized as Mr. Lawrence's.

"Yes, Mr. Lawrence; do you want me?"

"Well, there is a gentleman here who wishes to take a picture of you in your sunbonnet. Can you come out on the balcony and see him?"

"Yes, I'll be there in a minute." And Bessie's brown hands trembled so she could hardly button her dress. What a wonderful thing to happen. That any one should want to paint her, with her brown skin and browner curls that never would stay tidy, seemed impossible. But that was what Mr. Lawrence said, and he must know.

And what a delightful afternoon it was for Bessie, as she sat on the shady side of the wide verandah, while the stranger worked away and told her such amusing stories; and Mr. Lawrence looked on in admiration.

"Why, it's just exactly like me," exclaimed Bessie. "I don't know how you ever could do it."

"Oh, it's easy enough when you know how," answered the artist, as he laid down his pencils. "But then, it is pret-

ty nearly finished now, so I must put these things away, or I shall miss my train. I never thought to have such luck as to find a model here. And I'll not forget you, Bessie. Good-bye."

The weeks passed and Bessie had almost forgotten about the picture and the picnic that she had missed; but the artist kept his promise. Before the end of the holidays the little girl received a finished picture of herself done by the famous artist, and when, upon her return to the city, she saw herself one of the figures in a much-admired picture in the "Art Gallery," she felt fully repaid for the day that she had obeyed her mother and lost the picnic.

Cannington.

THE SONG OF THE TIDE.

The wave of the sea rolls in,
With its ceaseless and solemn roar,
And it sings me a song too deep for words,
And it sings it to me o'er and o'er.

Its breast, like a thing of life,
Heaves ever with passionate throbs,
While its massive music rolls at my feet,
In the sound of a song or a sob.

Its song is the song of my heart,
Its peace or its pathos mine,
For I read in its moaning or melody
My grief or my joy divine.

The sea sings to us as we are,
For it keys its song to our ear,
And melts its music to matchless praise,
Or to moans of grief and fear.

O Sovereign sweet of the sea,
Tune my soul to Thy music above,
That in storm tossed billow or tide
I may hear the song of Thy love.
Rev. D. M. Pratt, D.D.

GLOWING STEADILY.

It is harder to maintain a good average by keeping close to that average day by day than by fluctuating between extremes. Yet there is more power for good in the life that moves steadily forward, not irregularly, than there is in the life that records sky-rocket achievements and then drops back far below the mark. For the world knows that it may depend upon the former, and it never knows where it may find the latter. In the modern heating of houses, that furnace regulator is the most sought after which maintains the fire and heat at a steady glow, night as well as day. Almost any furnace can be made to burn fiercely for a time—which means first over-heating, and then a house that is over-cold. There are times in every life when double pressure is necessary; but let us not regularly alternate our lives between double pressure and half-pressure. The world needs the steady glow of its everyday life.—S. S. Times.

When will pastors learn that it is easier and better to lead people than to try and drive them. Love is omnipotent.

AMEN AND SWITCHES.

By William Harker.

During my eighteen years' service on the Grand Trunk, first as switchman, then as signalman, my hours of work were from 6.30 A. M. to 6.30 P. M., but as I was not continually occupied, I always found time at noon for a few moments of prayer.

One day, just as I was about to finish my prayer, the call boy came to the foot of the stairs leading up to the signal tower, and called up some instructions about the trains. My prayer was just ended, and, instead of saying "All right, Alex!" I shouted quite loudly "Amen!" Then there was a very much astonished call boy at the foot of the stairs, and a very much puzzled signalman at the top. What had I done? What manner of answer was this? I looked out of the window, and saw the boy looking back as he walked away, apparently wondering if an old-time camp-meeting were in progress.

Evidently he did not know the meaning of "Amen," or else he thought it was sadly out of place amid the smoke and rattle of a railway yard. But though I smiled at the time, as I came to think of it afterwards, I decided that my response, though strange, was quite proper. I had given praise and sought blessing, and my closing word was an added petition that the one might be accepted and the other given; so let it be. Then came this seemingly harsh end to my devotions—an order to lay hold of iron levers, requiring all my strength to move, to keep these black monsters each in his appointed track, in order that property and many hundreds of precious lives might be guarded and saved. To that also I say "Amen." So let it be.

To say Amen in hope of the good that we expect or desire, is far beneath the best attainment. Let us also say Amen to every call of duty. To draw aside for prayer, and then refuse to go where we are needed, is to turn away the best half of Christ's blessing.

Allandale, Ont.

COURTESY.

"My boy," said a father to his son "treat everybody with politeness, even those who are rude to you; for remember that you show courtesy to others not because they are gentlemen, but because you are one."

No boy is more thoroughly mistaken than the one who thinks that he may be discourteous to his mother and sisters and still be manly. A blustering, independent disregard of others shows no kind of superiority. Gentle courtesy, which is but kindly thought for others, is always expected from strength, and a manly boy never fails to show it.

KISSING MOTHER.

A father, talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course, it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up tomorrow morning and get breakfast; and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face.

"Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadow she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands whenever they were injured in these skirmishes with the rough old world. And then the midnight kisses with which she routed so many bad dreams, as she leaned above your pillow, have all been on interest these long, long years.

"Of course, she is not so pretty and kissable as you are; but if you had done your share of work during the past ten years the contrast would not be so marked. Her face has more wrinkles than yours, and yet if you were sick, that face would appear more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear old face.

"She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands, that have done so many necessary things for you, will be crossed upon her lifeless breast. Those neglected lips, that gave you your first baby kiss, will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother; but it will be too late!"—*Ladies' Home Journal.*

The Kaiser has decided that on and after April 1 (a decidedly appropriate date for the change) 'starboard' and 'port' shall mean exactly just the opposite of what they mean at present. We are sorry for those affected by the change as we should be if our own right hand had suddenly to become our left.—*Westminster Gazette.*

'They say that all the world loves a lover,' said the rejected suitor as he ate his dinner from the mantelpiece. "But there are generally two exceptions to the rule—the girl you want to be your wife and the man you want to be your father-in-law."

IN THE NURSERY.

Every mother should be able to treat the minor ailments of her little ones. Prompt action may prevent serious illness—perhaps save a child's life. A simple remedy in the home is therefore an absolute necessity, and for this purpose there is nothing else so good as Baby's Own Tablets. These Tablets promptly cure all stomach and bowel troubles, break up colds, allay fevers, destroy worms, aid teething, and make little ones healthy and cheerful. Guaranteed to contain no opiate or poisonous soothing stuff. Mrs. John N. Pringle, Forest Falls, Ont., says: "I think I can thank Baby's Own Tablets for my baby's life. He was badly constipated, but after giving him the Tablets he was relieved at once. I also find them good when he is at all restless, and feel I cannot say too much in their favour." Sold by all druggists or sent by mail at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville, Ont.

The traveler in India is surprised to see that men wear combs in their hair much more than women do. A Cingalese gentleman wears what we know as a circular comb and a very ornamental back comb of tortoiseshell to gather his curly locks together. He wears a full beard also, but his servant must trim his own, and is only allowed to wear the circular comb.

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CHURCH
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NEWS
LETTERS

OTTAWA.

Rev. Dr. Armstrong announces a series of "Straight talks on a serious subject," in St. Paul's church, Daly avenue. The first, on "Is a revival of religion needed in Ottawa," was given last Sunday evening, when the practical was handled in a very pointed and practical manner. "Are the churches prepared for a revival of religion?" will be the theme on the evening of the 9th.

The pastor of the First Congregational church, Rev. Mr. McIntosh, was unable to officiate at the services last Sunday on account of illness.

Dr. H. M. Ami, of the Geological Survey, gave an interesting talk before the Ministerial Association on Monday morning on a layman's views of some affairs. His remarks were chiefly on geological subjects and proved very useful and interesting.

A committee composed of Revs. G. McRitchie and Dr. Armstrong was appointed to draft a resolution of condolence with the family of the late Rev. John Wood.

Special services are being held in Stewarton church this week. Rev. J. H. Turnbull, of Bank street church, Rev. Mr. Anderson, of McKay church, New Edinburgh, Rev. W. A. McIlroy, Rev. Mr. Mitchell, of Erskine church are taking part in those services. These meetings are in preparation for the evangelistic services to be held by Rev. William Meikle, beginning next Sabbath.

Rev. Thurlow Fraser, a Queen's graduate and formerly assistant to Rev. Dr. Moore, Bank street church, Ottawa, has been invited to become pastor of Portage la Prairie, Man., church, at a salary of \$2,000 per year. After leaving Ottawa Mr. Fraser went to Formosa as successor to the late Rev. Mr. MacKay in our mission there; but his wife's health compelled his return to Canada.

In his sermon on Sunday evening Rev. P. W. Anderson, of MacKay church, made reference to the "School Question." He considered it was not a question of what either party had done, either in Quebec or in Manitoba. It was a question as to what should be done in the new provinces. This was a country in which no particular church had special privileges, but the provisions of the Autonomy Bill would bonus the church of Rome. The real question was: shall the Roman Catholic church be established as a state church. As to this there was but one answer.

NORTHERN ONTARIO.

At a social at Bloomfield the Presbyterians and Methodists united in presenting Rev. J. Becket, who is about removing to a new field of labour, with an address, a pair of fur gauntlets and a reversible easy chair of grained oak finished with comfortable cushions. Among other things the address said: Our sincere prayer and desire is that you may be spared for many years to continue the good work you have chosen as your life vocation. In homes of bereavement and sorrow you have always given timely aid and sympathy and cheered the troubled ones by your words of comfort and instruction.

The Rev. J. Becket, pastor of Knox church, Sundridge, has removed to Aspdin his new field of labor. Mr. Becket had charge of the Sundridge mission for four years and five months during which time he has been faithful in the discharge of all the onerous duties of a pastor and adherents of the four congregations comprising the mission as well as retaining the esteem and respect of the community at large.

Rev. Dr. Smith, Bradford, intimated to his several congregations on Sabbath last that he had after careful thought and prayerful consideration, decided to accept the call from the congregations of Comber and Gracie in the Chatham Presbytery, subject to the approval of the Barrie Presbytery. The Dr.'s announcement, says the Witness, was a great surprise to his people and many are sorry that he saw fit to come to this decision.

EASTERN ONTARIO.

Mr. H. B. A. Ketchen, a graduate of Knox College, has accepted an invitation to become assistant pastor of St. Paul's church, Peterboro.

A very successful tea and sale of useful and fancy articles, in connection with the Napanee church, was held on Tuesday of last week. It was well managed by the Ladies' Aid Society, and will net a handsome sum.

The choir of Bank street church, Ottawa, will give the Oratorio, "Naomi," by Dr. Edmund T. Clipp, in St. John's church, Cornwall, on Friday evening, May 12th, under the auspices of the Governors of the General Hospital. This musical concert is being looked forward to with pleasurable anticipation; and the visiting choir is sure of a hearty welcome from out townpeople.

Rev. J. Matheson, Summerstown, was laid up with the grippe last week. He was unable to attend church on Sabbath evening, but the Christian Endeavour Society nobly came to his help, and took charge of the service, which they conducted to the satisfaction of all present.

Rev. A. H. Scott, M.A., pastor of St. Andrew's church, Perth, has completed his annual visitation to all the families and members of the congregation. While making careful preparation for his pulpit work, Mr. Scott never overlooks the importance of keeping in close touch with his people, hence the large measure of success which has attended his ministrations in Owen Sound, as well as in his present charge.

Miss C. Sinclair, on Friday evening of last week, entertained the choir of Knox church, Perth, most hospitably; and her kindness will not soon be forgotten.

Theological students of Queen's made Rev. Dr. McCrea a presentation in recognition of their appreciation of his teaching during the session, he having been lecturing on theology in place of Rev. Principal Gordon, who is engaged on the endowment scheme. Dr. McCrea was formerly minister of St. Stephen's Presbyterian Church, St. John, N.B., and later principal of Morrin College, Quebec.

The Y. P. S. of St. Andrew's church, Martin-town, gave a social evening on Friday last. During the evening a presentation of a gold watch and chain was made to Mr. H. S. Kinloch, who has been choir leader for the past four years, and is leaving the neighborhood. The address on behalf of the congregation, was read by Miss Bertie Cresswell and the presentation made by Mr. D. N. McDougall.

In the Sabbath School room of St. John's church, Cornwall, on the afternoon and evening of Friday, April 14, under the auspices of the Woman's Home Mission Society, there will be a sale of fancy and useful articles, also a housekeeper's table. Tea, coffee and ice cream will be served both afternoon and evening.

Rev. J. H. Laverie, Ramsay's Corners, preached at Russell on Sunday, the 19th ult.

Rev. C. H. Daly and Rev. D. Strachan, Breckville, exchanged pulpits on a recent Sunday. Mr. Strachan taking the services at Lyn, Caintown and Mallorytown. Mr. Daly delighted two large congregations at St. John's with excellent discourses.

Queen's Missionary Meeting.

The annual meeting of the Queen's University Missionary Association was held Saturday, March 18th, and the business of a successful year was wound up. The Treasurer, Mr. W. A. Kennedy, reported a balance on the right side of the books. The following officers were elected for the ensuing year: President, Chas. E. Kidd; Vice-President, D. H. Marshall; Treasurer, W. J. Watt; Rec.-Sec., W. Stott; Cor.-Sec., G. A. Brown; Fin.-Sec., M. F. Munro; Librarian, W. D. McIntosh. Home Mission Committee:—M. A. Lindsay; T. S. Duncan; Miss A. S. MacFarlane; Miss M. Lindsay. Foreign Mission Committee:—W. C. Kidd; I. H. Woods; Miss M. B. MacFarlane; Miss E. McIntosh.

WESTERN ONTARIO.

Smithville and Grassies, Rev. F. D. Roxburgh, pastor, have had a year of progress. Addition to membership, 17; removals, 9; givings to the schemes, double that of any previous year. Both congregations have increased their contributions by stipend \$25.00 making \$50.00 nearer self support.

Rev. R. G. MacBeth, Paris has been requested by his publisher to issue a revised and enlarged edition of his book, "The Making of the Canadian West." The first edition was sold out some time ago, but the demand has continued. The book is the only one written by one of the native born, and has a large number of rare photographs and views which he obtained personally and which are not published elsewhere.

In its account of the Presbyterian Conference held at Fergus last week, The News Record says: A powerful address on "The Church and the Commonwealth," by Rev. W. G. Hanna, B.D., of Mount Forest, brought Monday afternoon's proceedings to an inspiring close. Mr. Hanna touched in passing upon the present situation created by the Autonomy Bill and declared it to be the duty of the church to make its voice clearly heard in the crisis.

St. Andrew's church, Brantford, celebrated the sixth anniversary of its organization on Sabbath, March 19th, when Rev. J. C. Talmie, of Windsor, preached two eloquent and forceful sermons to large congregations. The pastor, Rev. F. W. Anderson, was also present and took part in the services. On Monday evening Mr. Talmie delighted another large audience with an illustrated lecture on his recent trip to the Holy Land. Together with other Presbyterian churches in Brantford, St. Andrew's has been engaged in special evangelistic services, and at the recent communion thirteen new members were received, ten of these on profession of faith.

Kingston W. F. M. Presbyterial.

The annual meeting was held in St. Peter's church, Madoc, on Wednesday, March 15th. The president, Mrs. MacKay, occupied the chair. The morning session was taken up with the reading of the reports which were, on the whole, very encouraging. Eight bales of clothing, weighing 1,300 pounds, and valued at \$55 were sent to Rev. Mr. Pritchard, Lizard Pt. Reserve; 382 copies of the "Foreign Missionary Tidings" were taken, an increase of 30 over last year, and \$1,230 were contributed to the funds of the society. This is in advance of previous years.

Dr. Margaret MacKellar, of India, gave two very interesting addresses. In the afternoon she spoke principally of the medical work. The hospital work is found more encouraging than the dispensing work, as the patients are kept longer in contact with the missionary. In the evening address Dr. MacKellar dwelt more on the work done during the time of the famine and the plague.

Miss Webster, of Belleville, sang very sweetly at both the afternoon and evening meetings. At the close of the afternoon session tea was served in the hall of the church by the young ladies of the congregation and a very pleasant social hour was spent.

The following officers were elected: president Mrs. MacKay, Madoc; vice-presidents, Mrs. Binnie, Tweed; Mrs. Donald Ross, Kingston; Mrs. Gracey, Gananoque; Mrs. Hamilton, Picton; treasurer, Mrs. Clarke Hamilton, Kingston; secretary of literature, Mrs. G. W. Mathew, Gananoque; secretary of supplies, Miss Holden, Belleville; general secretary, Miss Fowler, Kingston.

The movement for the full endowment of Victoria College has made a good commencement. The list has been headed by Mr. Chester D. Massey with \$100,000; Senator Cox followed with \$50,000; and Mr. E. R. Wood with \$30,000. It is expected that the requisite \$300,000 will be easily secured; and with such liberal subscriptions to begin with such a result should not be difficult to reach.

WINNIPEG AND WEST.

The following were appointed commissioners by Regina Presbytery to General Assembly:—Leith, Scott, Patterson, and Dr. Carmichael, ministers and Rev. W. M. MacLean, Arlington Beach; Jas. Balfour, Regina; Hon. John Charlton, Lynedoch; and Alex. Neilson, West Hill, elders.

At the March meeting of Regina Presbytery six new fields were opened, to be known as McTaggonie—were raised to the status of Mountain, Strassburg and Small. Regina Presbytery has the distinction of growing at the rate of one new field per month. Eighteen new fields were added during the past eighteen months. Three mission fields—Sherwood, Conlie, and Bolemie—were raised to the status of augmented congregations. Rev. J. J. Patterson, Regina, is interim moderator of session, to Belgonic congregation.

The congregation of Knox Church, Regina, has sold its old church building for \$11,500, and arrangements have already begun for the erection of a new church edifice with a seating capacity of 1,000 and to cost about \$100,000. Rev. J. J. Patterson is maintaining his high reputation as preacher and pastor, and owing to lack of church accommodation large numbers are being turned away from Sabbath evening services. The new church will fill a long felt want, and when completed will be the finest church structure in the territory to be organized as Saskatchewan Province.

Mr. Logie and family were invited to a church social on their leaving Gladstone for Summerland. The chair was well filled by Rev. Munro; and speeches were made eulogistic of the guest of the evening, who in the various public positions he had filled, as mayor representative elder, etc., had shown ability and faithfulness to a marked degree. When the speech making was done Mr. Munro read an address to Mr. and Mrs. Logie, and Mrs. Marion Wilson presented a beautiful silver tea set and a teacher's Bible to Mr. Logie. Mr. Logie made a suitable reply. The Misses Logie were presented with beautiful pearl robes by Misses Mustard and Gallovey on behalf of the young ladies of the church.

The degree of D.D. was conferred on Rev. John Hoeg, at the closing exercises in Manitoba College last week. The distinction is all deserved.

Rev. G. T. Gordon, just come from Bond street, in Toronto, to the Central Congregational Church, Winnipeg, has begun well. His church is crowded every Sunday evening and there is talk of extending its capacity. Meanwhile Rev. J. B. Silev, who left here about a year ago for Lansing, Mich., has already finished his work in the United States and goes to succeed Mr. Gordon in Toronto.

Rev. John Hoeg has preached his farewell sermon as pastor of St. Giles, Winnipeg; and it was a message of power to his hearers. In part he said: "Now, my position here in this pulpit, officially, will come to a close tonight. Another voice will catch up the gospel message and proclaim it to you as I have been doing; and my prayer is that whoever my successor may be he may abundantly reap the harvest of seed that I have so earnestly and prayerfully sown. Do you know that I thought myself to have reaped the harvest here? It was always my thought that I would see the breaking out of God's gracious power on the baptism of the holy spirit here. I have preached with that end in view, the beginning of a work that would sound all over this wide dominion. But I have given this hope up reluctantly. I have given it up. Not under me at any rate will come that glorious baptism of the Spirit in which the church shall witness the mighty miracle of God's grace, the blind receiving their sight, and many broken hearted sinners brought to the feet of Jesus and God's love communicated to many dead souls. And now this is my last message to this congregation. I want to tell every unconverted man and woman tonight God loves you; God wants to save you. He has made wonderful promises to save you. He wants to take you just as you are, in your rags, in your vileness, in your life of sin. That is the gospel."

BRITISH AND FOREIGN.

The "Wee Frees" have won the church at Glespie.

The Simplon tunnel through the Alps has cost £4 for each of its 774,736 inches.

In Algeria the present winter has been the most severe experienced for 14 years.

The entire output of sugar in Russia for the year 1905-1906 has been fixed at seventy million pounds.

"The 'Wee Frees' have got interdict against the 'United Frees' using the church and manse at Granstown.

The Cochrane rancho in southern Alberta, Canada, has been sold to an American capitalist for about \$400,000.

Since August last not a single contribution has been made towards the fund for erecting at Cape Town a memorial to Cecil Rhodes.

Mr. James Douglas, Coldstream, died on the 28th ult., aged 87 years. His father drove the coach "Jilghiffier" from Newcastle to Edinburgh.

Once an Ayrshire minister, from the pulpit, sincerely spoke of the newspaper Press as "A reservoir of pure truth; a mirror of untarnished integrity."

By a curious coincidence two of the Brechin clergymen on the 5th inst. based their sermons on the same text—1. Cor., xiii. 19, "We know in part and we prophesy in part."

The great stretch of country, about as large as France, which lies west of the Transvaal, and which is known as the Kalahari Desert, is now to be thoroughly explored.

During the week ending March 4th eleven steamers landed at Liverpool from American and Canadian ports 4,150 cattle, 2,710 sheep, 50,183 sheep carcasses, and 27,028 quarters of beef.

All Chinese fruits are picked green and ripened off the plant. The Chinese farmer is too anxious to sell his crop, or too much afraid of thieves to wait until the fruit is properly ripened.

Railroads in Africa are approaching the heart of the continent from the Congo on the west, from Cairo on the north, from Cape Town and Lorenzo Marques on the south, and into Uganda and Abyssinia on the east.

The Free Church on the 4th inst. lodged in the Bill Chamber claims to the following six additional churches:—St. Columba's (Edinburgh), Pathhead (Kirkcaldy), Croy, Alvie, West Kilbride and Scone. Answers were ordered in six days.

Among the nations of Europe Poland ranks sixth in point of numbers, with over 20,000,000 souls. Warsaw, her capital, has 800,000 inhabitants, a greater mass than that of Brussels, Amsterdam, Madrid, Lisbon, Rome, Edinburgh or Dublin.

Physicians in London ascribe the increasing insanity among women to living in flats. The conveniences are such that flat dwellers have nothing to do but do nothing, and the theory is that many women lose their minds because there is nothing to occupy their minds.

The Rev. Alex. Macrae, minister of the Scottish Church, Crown Court, who presided at the annual meeting of the London Gaelic Service Committee, congratulated the Gaels of London on the fact that the arrangements for conducting Gaelic services in the Metropolis were now established.

France has officially informed the United States of the action of the Venezuelan government against the French Cable Company, which she regards as high-handed, and intimates that French patience is rapidly being exhausted by the conduct of affairs in Venezuela.

An ecclesiastical sensation was caused in Aberdeen by the announcement that the "Wee Frees" had claimed John Knox U. F. Church; but a statement has been officially made since that is quite inaccurate, as those who are at present looking after the interests of the local Free Church have not decided which building they will claim.

A little friendliness is worth a whole lot of financial assistance.

HAMILTON.

Special services were held in Erskine church on Sunday, March 19th, in connection with their Sabbath school anniversary. Rev. Dr. Talling, interim pastor, was assisted by other city ministers.

Between sixty and seventy new members most of them on profession of faith, united with St. Andrew's Presbyterian church at last communion service. The attendance at communion was the largest in the history of the congregation. Rev. J. A. Wilson, the pastor, is to be congratulated.

The proposal to amalgamate the services of St. Paul's, central, and MacNab street churches for the summer months has not met with the approval of all the boards, and will likely be abandoned.

A son of the late Rev. D. J. MacDonnell of St. Andrew's church, Toronto, will succeed Rev. James Little as assistant to Rev. Dr. Lyle in Central church. The congregation are delighted with the choice.

Erskine and MacNab street committees have been diligently at work hiring men in different localities. It is likely that an announcement will soon be made regarding a choice.

Rev. A. McWilliams' many friends in Hamilton are pleased to hear of his great success in his new charge at St. Mary's.

Rev. E. A. Henry of Knox church is engaged in a series of Sabbath evening sermons on "Night Voices of the Bible." They are proving very popular.

TORONTO.

Rev. Dr. William Gregg, emeritus professor of Knox College, writes:—"In last Thursday's Globe occurs the following item: 'It is stated that Prof. MacLaren has decided to resign his chair in Knox College at the close of the present session.' Will you mention that I learned today from Dr. MacLaren that the statement is without foundation?"

St. Giles church, in this city, has extended a unanimous call to the Rev. Thomas Jones, B.A., of Belfast, Ireland. The stipend offered is \$1,800, with a month's vacation. The church has a membership of 300. The pulpit has been vacant since the Rev. R. Atkinson accepted a call to Chesley ten months ago.

General Kuroki and General Oku are both members of the Presbyterian church, and are prominently known as true Christians and as men of piety and righteousness of life. Field Marshal Oyama, while not a member of the church personally, is in hearty sympathy with church work, and it is always ready to say a good word for it and help it forward. His wife is a very ardent Christian woman. Admiral Togo is a member of the Presbyterian church and Vice-Admiral Uriu is a Presbyterian elder. General Serreta, the commander of the forces of Japan in her last war with China, was also a Presbyterian elder and up to the time of his death President of the Tokyo Young Men's Christian Association, marked by Christian activity and piety. Three of Japan's leading newspapers have managing editors and proprietors who are Christians, and there are today fully 50,000 Christians in Japan. The Herald and Presbyter which publishes these facts considers that they are a great encouragement to those who are working in the cause of foreign missions.

The Denver News of February the 19th says: "Though it is more than two weeks since the evangelists left Denver, the religious enthusiasm aroused during their visit has not waned. In many of the churches revival meetings are still being held, and all the ministers whose churches participated in the great movement say that the improvement in church attendance is remarkable while the number of conversions is remarkably large." Wherever the people have been blessed with a genuine work of grace the good work must go on. Every genuinely converted man or woman becomes a messenger to carry the good news to others. One by one sinners are led to Christ.

Indigestion cured to stay cured by using Satis Capsules. They are guaranteed. 50c box. Booklet free. Satis Remedy Co., P. O. Box 156 Galt, Ont.

DR. JOHN G. PATON.

(London 'Christian.')

Having just returned from attending the New Hebrides Mission Synod, and spending some months on the islands, especially Aniwa, I have pleasure in stating that at all our stations the Lord's work prospers. He has given our missionaries about 17,000 convert. Of these, 320 have been educated teachers and preachers, and give valuable help in extending the knowledge of the Gospel to the 40,000 or more heathen yet remaining. The heathen are as cruel as they ever were; and are increasingly degraded by settlers and traders giving them, in barter, intoxicating liquor and firearms.

The natives suffer much from the inter-island kanaka labor traffic, in which many French and some English school-ers are engaged. They purchase boys, girls, and women from the heathen, or kidnap them, to sell them as cheap laborers to traders on other islands, where they are beaten and worked like slaves. The people also suffer much by the French taking possession of their lands by avowed purchase and force, making claims to more land on the New Hebrides than the group possesses. They have even fenced in and claim part of the land of one of our mission stations, of which we have had possession for over thirty years.

Australasia and our Commonwealth Legislature plead for British annexation of the New Hebrides, while Britain seems to look on with indifference, till we fear she will wake up to her own and Australasia's great loss when it is too late. When I joined the Mission forty-six years ago, and for many years after, we heard of no Frenchman on the group; but now, when the teaching of Christ by British and Australian missionaries has rendered life and property comparatively safe, they follow to claim the fruit of it all. From Australia and Britain the natives got all the education and civilization they possess; and we fear the loss of all if France is allowed to annex the island. The natives also ask for British annexation.

Bulu Bulu East, Gipsland, Australia.

JAPANESE HEALTH.

The Japanese are conceded to be among the very strongest people on earth. They are strong mentally and physically, and yet practically they eat no meat at all. The diet which enables them to develop such hardy frames and such well balanced and keen brains consists almost wholly of rice, steamed or boiled, while the better-to-do add to this Spartan fare fish, eggs, vegetables, and fruit. For beverages they use weak tea without sugar or milk, and pure water, alcoholic stimulants being rarely indulged in. Water is imbibed in what we should consider prodigious quantities—to an English-

THE DOMINION PRESBYTERIAN

man, indeed, the drinking of so much water would be regarded as madness. The average Japanese individual swallows about a gallon daily in divided doses.

The Japanese recognize the beneficial effects of flushing the system through the medium of the kidneys, and they also cleanse the exterior of their bodies to an extent undreamed of in Europe or in America.

Another—and perhaps this is the usage on which the Japanese lay the greatest stress—is the deep, habitual, forcible inhalation of fresh air as an essential for the acquisition of strength, and this method is sedulously practised until it really becomes a part of their nature.

The Japanese have proved that a frugal manner of living is consistent with great bodily strength—indeed, is perhaps more so than the meat diet of the white man. As to the water-drinking habit, which is so distinctive a custom with them, it is probably an aid to keeping the system free from blood impurities, and might be followed with advantage in European countries to a far greater extent than is at present the case. Hydropathy and exercise seem to be the sheet-anchors of the Japanese training regimen, and, judging from results, have been eminently satisfactory.—Medical Record.

'I can't hear anything but "Lizzie, call again; Lizzie, call again; Lizzie, call again." Who's Lizzie?' ejaculated the editor of the Philadelphia 'Record,' as he hung up his telephone receiver in despair.

'Oh, Bobby, how did you get your face so dirty?' asked his mother.

'I fink it must be 'cause I wear it all the time, mother,' explained Bobby.

A SPRING TONIC.

Something That Will Make Rich, Red Blood and Drive Out Disease.

All physicians are agreed that everyone needs a fresh supply of new blood in the spring. The reason is plain—close confinement in overheated, imperfectly ventilated homes and work places, have clogged the blood with impurities. The liver is sluggish; the kidneys fail to perform their work properly. The impure blood is shown in a score of ways. You may only feel a little tired, or easily depressed, but these are mere symptoms from which more serious trouble will follow. In other cases impure blood makes itself manifest in pimples and disfiguring eruptions, occasional headaches, a variable appetite, attacks of indigestion or rheumatism, pains in the back and loins. But whatever the trouble, there is only one sure way to get rid of it, and that is through the rich, red, new blood which comes from the use of Dr. Williams' Pink Pills. Every pill you take makes new, rich blood, braces the nerves, overcomes all weakness, drives the germs of disease from the body and give you vim and energy to resist the torrid heat of the coming summer. Mr. Charles Saulnier, Corberrie, N.S., says:—"I was very much run down, and so weak I could hardly work. It seemed as though my blood was little better than water. I tried several medicines, but got nothing to help me until I began taking Dr. Williams' Pink Pills. It was simply astonishing how quickly these pills began to help me, and how much new life and vigor they put into me. They have made me as sound as ever I was."

Good blood is the secret of health and strength. The secret of good blood is Dr. Williams' Pink Pills. These pills do not act upon the bowels—their whole mission is to make new, rich, health-giving blood, which strengthens every organ, and every nerve and drives disease from the body. Don't take anything but the genuine pills, which have the full name "Dr. Williams' Pink Pills for Pale People" printed on the wrapper around each box. If in doubt, write The Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be sent at 50 cents a box or six boxes for \$2.50.

LIQUOR AND TOBACCO HABITS.

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

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

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

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

SURPASSING ALL OTHERS

"All over the world."

SIMPLE STRONG



16 Millions Made and Sold

Always improving.
Never better than now.
See the Latest Model.

SINGER SEWING MACHINE CO.

FACTORY IN MONTREAL.
STORES ALL OVER THE DOMINION.

PRESBYTERY MEETINGS.
SYNOD OF THE MARITIME PROVINCES.

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

SYNOD OF TORONTO AND KINGSTON.

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

SYNOD OF HAMILTON AND LONDON.

Hamilton, St. Catharines, May 2.
 Paris, Woodstock, May 9.
 London, St. Thomas, 7th Mar., 10.
 Chatham, Chatham, 7th March,
 10 a.m.
 Stratford, Knox, Stratford.
 Huron, Seaforth.
 Sarnia, Sarnia, St. Andrew's.
 Sarnia, Sarnia, St. Andrew's, Mar.
 7.
 Maitland, Belgrave, May 16.
 Bruce, Walkerton, July 4, 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Fertage la Prairie, 28th Feb.
 Brandon, Brandon.
 Superior, Port Arthur, March.
 Winnipeg, Man., Coll., 2nd Tues.,
 11-mo.
 Rock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Treheze, 3 Mar.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Canivale, Feb., '05.
 Regina, Regina, Feb., '05.

SYNOD OF BRITISH COLUMBIA.

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

CANADIAN PACIFIC.

TRAIN SERVICE BETWEEN
 OTTAWA AND MONTREAL VIA
 NORTH SHORE FROM UNION
 STATION:
 b 8.15 a.m.; b 6.20 p.m.
 VIA SHORT LINE FROM CENTRAL
 STATION:
 a 5.00 a.m.; b 5.45 a.m.; a 3.30
 p.m.; b 4.00 p.m.; c 6.25 p.m.

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

a 1.40 a.m.; b 8.40 a.m.; a 1.15
 p.m.; b 5.00 p.m.;
 a Daily; b Daily except Sunday;
 c Sunday only.
GEO. DUCNAN,
 City Passenger Agent, 42 Sparks St.
 General Steamship Agency.

If You are **RENTING**

or Working for some-one else Why Not get a farm
 of your own in

NEW ONTARIO.

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

LITTLE WORK....

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

....LARGE PAY

CANADA ATLANTIC RY.
MONTREAL TRAINS

8.20 a.m., Fast Express daily; and
 4.25 p.m., except Sunday 4.25 p.m.,
 for New York, Boston and Eastern
 points. Through Sleepers.
 Trains leave Montreal for Ottawa
 8.40 a.m., Fast Express; 4.10 p.m.,
 Fast Express.
 All trains 3 Hours only between
 Montreal and Ottawa.
 For Arnprior, Renfrew, Eganville,
 and Pembroke
 8.30 a.m., Express;
 5.00 p.m., Express.
 For Muskoka, Georgian Bay and
 Parry Sound.
 8.30 a.m. Express
 All trains from Ottawa leave Cen-
 tral Depot.
 The shortest and quickest route to
 Quebec via Intercolonial Railway.
 Close connections made at Mont-
 real with Intercolonial Railway for
 Maritime Provinces.
 For all information, apply nearest
 agent.

LEITCH, PRINGLE & CAVERON,

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

"ST. AUGUSTINE"
 Registered.)

The Perfect Communion Wine.
 Cases, 12 Quarts, \$4.50.
 Cases, 24 Pints, \$5.50.
 F. O. B. BRANTFORD.
J. S. HAMILTON & CO.,
 BRANTFORD, Ont.,
 Manufacturers and Proprietors.



**THE CANADIAN NORTH-WEST
 HOMESTEAD
 REGULATIONS**

Any even numbered section of
 Dominion Lands in Manitoba or the
 Northwest Territories, excepting 8
 and 26, which has not been home-
 steaded, or reserved to provide wood
 sheds, or for other
 purposes, may be homesteaded upon
 by any person who is the sole head
 of a family, or any male over 18
 years of age, to the extent of one-
 quarter section of 160 acres, more
 or less.
ENTRY.
 Entry may be made personally at
 the local land office for the District

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

HOMESTEAD DUTIES.

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

- (1) At least six months' residence
 upon and cultivation of the land in
 each year during the term of three
 years.
- (2) If the father (or mother, if
 the father is deceased) or any per-
 son who is eligible to make a home-
 stead 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 cer-
 tificate of the issue of such patent
 countersigned in the manner pre-
 scribed by this Act, and has ob-
 tained entry for a second home-
 stead, the requirements of this Act
 as to residence may be satisfied by
 residence upon the first home-
 stead. If the second homestead is
 in the vicinity of the first home-
 stead.
- (4) If the settler has his per-
 manent residence upon farming land
 owned by him in the vicinity of
 his household, the requirements
 of this Act as to residence may be
 satisfied by residence upon the
 said land.

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

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

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

APPLICATION FOR PATENT.

Should be made at the end of the
 three years, before the Local Agent,
 Sub-Agent or the Homestead In-
 spector. Before making application
 for patent the settler must give six
 Commissioner of Dominion Lands
 months notice in writing to the
 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
 Northwest Territories, information
 as to the lands that are open for
 entry, and from the officers in
 charge, free of expense, advice and
 assistance in securing lands to suit
 them. Full information respecting
 the land, timber, coal and mineral
 laws, as well as respecting Domi-
 nion 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 Im-
 migration, Winnipeg, Manitoba; or
 to any of the Dominion Lands
 Agents in Manitoba or the North-
 west Territories.

W. W. CORY,
 Deputy Minister of the Interior.

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

Cash Sale
Saturday
and Monday

Any Suit in Store
made to order for
\$12.00
worth from \$22 to \$30.

Largest Stock New Goods
to select from.

S. OWEN & CO.

Merchant Tailors.
72 BANK ST. OTTAWA.

Harrington's

Tubular Chime Bells.

Lighter in Weight,
Sweeter in Tone,
Cheaper in Price,
than the ordinary bell.

COVENTRY, - ENGLAND.
CASTLE & SON,
AGENTS.

20 University St., MONTREAL.

Memorial Windows
DOMESTIC ART WORK

Cheapest and Best.
Send for References.

H. E. St. George
LONDON, ONT.



Sealed Tenders addressed to the undersigned, and endorsed "Tender for Stable, Royal Military College, Kingston, Ont.," will be received at this office until Wednesday, March 29, 1905, inclusively, for the erection of a brick stable at the Royal Military College, Kingston, Ont.

Plans and specification can be seen and forms of tender obtained at the office of Mr. Arthur Ellis, Architect, Kingston, Ont., and at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

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

By order,
FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, March 11, 1905.
Newspapers inserting this advertisement without authority from the Department will not be paid for it.

British America Assurance Company

SEVENTY-FIRST ANNUAL STATEMENT.
31st DECEMBER, 1904.

ASSETS	LIABILITIES
United States Government and State Bonds . . . \$137,308 00	Capital Stock Subscribed . . . \$850,000 00
Municipal Bonds . . . 642,984 72	Less Calls in course of payment . . . 14,608 60
Loan and Savings Company Bonds and Stocks 201,056 80	Reserve Fund . . . \$835,391 31
Railway Bonds . . . 282,560 00	Losses under adjustment. 163,595 13
Toronto Electric Light Company's Bonds . . . 20,200 00	Dividend No. 122, payable on January 5th, 1905 . . . 20,844 20
Other Stocks and Bonds. 99,904 00	Reserve Fund . . . 1,024,042 95
Real Estate - Company's building . . . 140,000 00	
Office furniture . . . 27,514 23	
Agents' balances . . . 352,938 22	
Cash on hand and on deposit . . . 158,359 17	
Bills receivable . . . 8,806 00	
Interest due and accrued 10,947 45	
\$2,043,678 59	\$2,043,678 59

Capital - - - - - **850,000.00**
Reserve Fund - - - - - **1,024,042.95**
Security to Policy-holders - - - **1,373,042.95**

Losses paid from the Organization of the Company to date **25,365,544.30**

DIRECTORATE:

HON. GEO. A. COX, President.
J. J. KENNY, Vice-President and Managing Director.
AUGUSTUS MYERS, HON. S. C. WOOD, THOS LONG,
ROBERT JAFFRAY, JOHN HOSKIN, K.C., L.L.D.
LIEUT.-COL. H. M. PELLATT, E. W. COX.

OFFICES: Cor. Front & Scott Streets, Toronto, Ont.
P. H. SIMS, Secretary.

New York and Ottawa Line.

Trains Leave Central Station 7.20 a.m. and 4.35 p.m.
And Arrive at the following Stations Daily except Sunday.

5.30 a.m.	Finch	5.45 p.m.
9.14 a.m.	Cornwall	6.20 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
11.35 p.m.	Tupper Lake	9.10 p.m.
6.45 p.m.	Albany	5.15 a.m.
10.50 p.m.	New York City	10.20 p.m.
7.00 p.m.	Syracuse	4.45 a.m.
9.10 p.m.	Rochester	6.48 a.m.
11.00 p.m.	Buffalo	9.45 a.m.

Trains arrive at Central Station 11.05 a.m. and 6.45 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 1189.

J. W. Parkin,

PHOTOGRAPHER

115 Church St., - TORONTO.

Groups a specialty—interior and exterior. Portraits of all kinds. Photography in all its branches will receive prompt attention. It will be a pleasure to show samples and give information in regard to prices, &c. Will be pleased to receive a call at any time.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for addition, Printing Bureau," will be received at this office until Monday, April 3, 1905, inclusively, for the construction of an additional story to the Printing Bureau, Ottawa, Ont.

Plans and specification can be seen and forms of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

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

By order,

FRED. GELINAS,
Secretary.
Department of Public Works,
Ottawa, March 15, 1905.

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

Rice Lewis & Son LIMITED

CUTLERY

We have a large stock of patterns in table cutlery.

Carvers in Cases
Dessert Sets
Fishers, Etc.

TORONTO.

Dominion Life Assurance Co.

Head Office, Waterloo, Ont.

Full Deposit at Ottawa.
Paid-up Capital, \$100,000.

This Company offers insurance in a separate class to total abstainers—thus giving them all the advantage their superior longevity entitles them to. Its security is unquestionable, its ratio of assets to liabilities is unsurpassed in Canada, save by one Company (much older).—It added a greater proportion to its surplus last year than any other. AGENTS WANTED.
THOS HILLIARD, Managing Director

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

NO SAFER
place to
deposit your savings
than with this com-
pany.

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

THE CANADIAN SAVINGS AND LOAN CO.

M. H. ROWLAND,
London, Ont. Manager,

York County Loan and Savings Co.

HEAD OFFICE

243 Roncesvalles Avenue,
TORONTO.

JOHN PHILLIPS, - President.

Sealed Tenders addressed to the undersigned, and endorsed "Tender for Transit House, Ottawa, Ont.," will be received at this office until Wednesday, April 5, 1905, inclusively for the construction of an addition to the Royal Observatory, Ottawa, Ont., according to plans and specification to be seen at this Department.

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

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

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

By order

FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, March 20, 1905.
Newspapers inserting this advertisement without authority from the Department, will not be paid for it.