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BY HELEN HUNT JACKSON.

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Of those we love a solemn tenderness.
It is akin to death. Now we confess,
Seeing the loneliness their loss has brought,
That they were dearer far than we had taught
Ourselves to think. We see that less
Than hope of their return could cheer or bless
Our weary days. We wonder how for aught
Or all of fault in them, we could heed
Or anger with their loving presence near,
Or wound them by the smallest word or deed.
Dear absent love of mine! It did not need
Thy absence to tell me thou wert dear,
And yet the absence maketh it more clear.

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BIRTH.

At Mallorytown, Ont., on 5th March, the wife of W. Mackie, of Assiniboia, a son.

At Moose Jaw, N.W.T., on March 3, to the wife of Ronald Stirling, a son.

At the manse, Russelton, on March 2, 1904, a daughter to the Rev. C and Mrs. Haughton.

On Sunday, March 6th, at 649 Rideau crescent, Ottawa, to Major and Mrs. A. Clyde Caldwell, a son.

MARRIAGES.

On March 1st, at the residence of the bride's parents, 796 Davenport Road, Toronto, by Rev. John N. J. Kerr to Annie May, daughter of Mr. and Mrs. J. M. Knight.

At the Manse, Ashton, on March 2nd, by Rev. G. T. Bayne, Mr. David Lowe, of Drummond, to Miss Mary Elizabeth Gow, of Ashton.

At North Sydney, N.S., on February 24th, by Rev. T. C. Jack, B.A., Colin C. MacLeod, of New Campbellton, and Phiona MacLeod, of St. Ann's.

In Galt, Ont., on March 2, 1904, by the Rev. R. E. Knowles, at the residence of the bride's parents, 20 Oak street, Miss Eliza Goldie Elliott, eldest daughter of Mr. and Mrs. Robert Elliott, to Mr. Edward Lord, Waubausene, Ont.

On March 3rd, at the residence of Mr. Jas. S. Watson, 13 Loughlin avenue, Toronto Junction, Ont., by Rev. H. A. MacPherson, Chalmers church, Toronto, Rev. John A. James, of Nissouri, Ont., to Marie St. M. Bennett, only daughter of Rev. I. B. Shattock, Llantfair, Feelan, North Wales.

DIED.

At his late residence, 86 Charles street, Toronto, on 7th March, 1904, Alexander Brown, aged 76 years.

At St. Urban, Co. Chateauguay, on the 2nd inst., Duncan McCuaig, aged 94 years.

On March 7, 1904, at his residence, Sydenham street, Kingston, Ont., John McKay, sr., in his 67th year.

At his late residence, Agincourt, on March 8th, William Oliver, in his 90th year.

On March 5, 1904, near Eller's Mills, Marion Duncan, wife of George Bell, native of the parish Hutton and Corie, Dumfriesshire, Scotland, aged 74 years and 6 months.

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Note and Comment.

It is in Inverness-shire that the Gaelic language has its firmest hold. Out of a population of 90,104 there are 11,722 persons who can converse in no language but Gaelic, while 43,281 are acquainted with both Gaelic and English.

The debt on the foreign mission fund—eastern section—amounting to \$12,000, has been cleared off. United Church, New Glasgow, gave over \$1000, and was followed by James Church, of the same town, with \$500.

London has long laid itself open to the charge of proving unfaithful to the memory of its great dead. It is a charge which is being wiped out. Within recent years Chaucer, Milton and Bunyan have been remembered, and the London County Council has just seriously considered a scheme Mr. Richard Badger has promoted to do justice to Shakespeare's association with the city.

The following motion has been placed before the presbytery of Sydney, C. B. "That presbytery take immediate steps to designate laymen approved by the presbytery to conduct services where, hitherto, only ordained men have been in the habit of so doing." This is already done in some places without special authorization by presbytery.

Canon Christopher, of Oxford, Eng., the octogenarian champion of the missionary cause, has just held his annual missionary breakfast. The venerable host, in welcoming the gathering, remarked that twenty-seven years ago a lady now 90 years of age placed at his disposal the means of giving the first of these annual breakfasts, and it was due to her generosity that they had been continued ever since.

At the last session of the Illinois General Assembly a law was passed prohibiting the sale of cocaine in any form, except on physician's prescription, and the State Board of Pharmacy is now engaged in putting it into effect. At about the same time Georgia, Pennsylvania and Texas also passed anti-cocaine or anti-narcotic laws, and twelve or fifteen of the States all told have now placed such legislation on their statute books. The campaign against these drugs has been taken up with very great vigor by the American Pharmaceutical Association and will be waged on a national scale.

In the Italian Chamber of Deputies a few weeks ago, one of the Ministers, questioned regarding the possible invasion of Italy by religious Orders expelled from France, stated that the Government would continue to apply vigorously the laws for the suppression of religious congregations. It seems an extraordinary thing that it is the Government of Roman Catholic countries alone who are moving towards the suppression of these pseudo-religious organisations. Some year ago Spain found it necessary to put her foot down, then Austria. France of late has been at work in a similar direction in her own protection; and now Italy is preparing

to make defence against them. It is only in Protestant countries like England, Germany and the United States, that these religions are treated with tolerance. The Belfast Witness remarks that as far as England is concerned, it almost looks as if the Government desired to encourage rather than restrict the secret societies of Rome.

The missionaries of various boards, American and British, laboring in the province of Fukien, China, of which Foochow and Amoy are the chief cities, have been moved to call for special prayer with reference to the outpouring of the Holy Spirit upon the province in which they live. To this end they have formed a union, consisting of those who pledge themselves to pray once a day for the object, seeking others to join their union and arranging for special meeting for prayer in all parts of the province.

In Louisville, Ky., recently a Presbyterian minister commented on the irreverent air with which many churchgoers enter or leave the sanctuary. The evil is common in a great many churches. The Christian Observer says that to one who has been raised in the East, where reverence is shown in the sanctuary, and audible conversation is not practiced, the lack of decorum in entering church in the West is an unpleasant experience. It is to be feared that want of reverence for the sanctuary and its services is growing in more places than the United States.

There is a wonderful change in the religious status in New England, says the Christian Observer. In days gone by, the population was native born and Puritan. But in the last three years over sixty thousand Italians and perhaps fifty thousand Austro-Hungarians have settled in New England. The percentage of foreign population in some of her cities is remarkable. In Fall River, foreigners constitute 86 per cent. of the population; in Holyoke, 83; in Lawrence, 83; in Lowell, 78; and in Woonsocket, 83 per cent. Even in Chicago and New York, the percentage is only 77, and in San Francisco only 75. These figures are really startling. There is great room for foreign mission work in these cities on the part of the evangelical denominations in New England.

It is nearly four hundred years since John Knox was born, and the Presbyterian churches of Scotland are determined to mark the occasion. Overtures have been intimated in the United Free Church Presbyteries of Aberdeen and Glasgow, and in the Presbytery of Aberdeen, and the movement is bound to meet with a hearty response from both Churches. By the timely bringing of the matter under public notice an adequate celebration in 1905 should be ensured. One thing is important, says the correspondent of the Belfast Witness: "There should be no effort on the part of any one Church to claim a monopoly in the heritage of John Knox. All of Scottish descent have their share, and not least the Presbyterians of Ireland. The memories of Knox's struggle are as needful to-day as ever they were. What is wanted is a great voice like his to

penetrate to the heart of the people, and to stir them out of their religious indifference. If there is no such voice at the present let Knox's voice speak next year from the past."

In an article published in *Munsey's Magazine*, Mr. F. Cunliffe Owen says, King Peter of Serbia, is under the ban of the civilized world. The reason for this treatment of King Peter is his failure to disassociate himself from the assassins of his predecessor on the Serbian throne. When the murderers proceeded to proclaim Peter Karageorgewitch as King, he was made to understand that before any foreign Government could entertain the ordinary diplomatic relations with him he must clear himself of the imputation of having been the instigator of the outrage. King Peter has, however, failed to comply with the recommendations conveyed to him by the Emperors of Austria, Germany, and Russia, as well as by King Edward. He remains surrounded by the very men whose hands are stained with the blood of his ill-fated predecessor, and they continue to occupy the highest offices in the Government and at his Court, exercising a predominant influence over his policy. The only natural inference is that the assassins of King Alexander hold Peter in their power, and that they possess documentary evidence of his complicity in their crime.

As already stated in these columns all the counties of Nova Scotia are under local option prohibition of the liquor traffic—in virtue of the provisions of the Scott Act in some counties and of the Provincial license law in others—the city and county of Halifax alone excepted. The provisions of these laws, however, are ingeniously evaded by the liquor dealers, who send out parcels of liquor by express to the prohibition counties where it is sold clandestinely to those who want it. An attempt at legislation to meet this evasion of the law, was made at the session of the provincial legislature just closed, but it failed—there was grave doubt as to the competency of a provincial legislature to enact such a law. The situation is a peculiar one, but it does seem as if there should be power somewhere to enact and enforce legislation to prevent evasion of the provincial laws. The fact that such methods have to be adopted by the liquor dealers to "get round" the "Scott Act" and license laws of Nova Scotia indicates pretty clearly that the prohibition involved in these laws does prohibit to an extent which places the liquor traffic in a very uncomfortable position. The Presbyterian Witness, speaking on this question, says: "As to the bill which was rejected a few days ago, we hope its constitutionality will be carefully considered. It is not well to ask for a measure which the Legislature has no right to grant. But surely some measure ought to be devised to prevent the disgusting, dangerous and culpable practice of peddling liquor in prohibition municipalities. It is necessary to ask the intervention of Parliament so be it. Parliament will hear the voice of reason. Sir Wilfred Laurier if we remember rightly offered such amendments of the Scott Act as might be agreed upon. It would be eminently fitting that the Parliament and the Party which enacted the "Scott Act" should enact this invaluable amendment."

Our Contributors.

Naaman's Seven-Fold Baptism.

BY REV. W. A. MACKAY, B.A., D.D.

In 2 Kings 5: 10 and 14 we read: "And Elisha sent a messenger unto him (Naaman) saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean. . . . Then went he down and baptized himself seven times in the Jordan, according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean."

The question is, How did Naaman, in obedience to the man of God, baptize himself at the Jordan? I answer, he sprinkled the water upon the part affected, as the law of God required. Now for the proof. Naaman was a leper, and the prophet, being a man of God, would command him to do what the law of God required for the cleansing of the leprosy. What was that? Turn up Lev. 14: 7: "He shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean." Mark carefully the important bearing on the argument of the expression "seven times." Baptists tell us there was "a bathing" in connection with cleansing from leprosy. That is true, but as we shall show by and by, ceremonial bathing was never by plunging into water, and it was done but *once* in connection with leprosy. Naaman baptized himself seven times, and the law of God (Lev. 14) did not require anything to be done seven times but the sprinkling. Therefore Naaman's baptizing himself seven times was his sprinkling the part affected by the leprosy seven times as the law of God required. And so the first Bible baptism is clearly a baptism by sprinkling. But there are other considerations putting the mode of Naaman's baptism beyond all doubt.

In Luke 4: 27, our Lord says Naaman was cleansed (*ekatharisthe*), the very word that is used in Leviticus 14 where sprinkling is distinctly mentioned as the mode.

Naaman baptized (Heb. *tabal*, Gr. *ebaptisato*) himself seven times. The scholar will observe that *tabal* is here used as the equivalent of *rachats* in verse 10—"he baptized himself seven times according to the saying of the man of God." What was that saying? "Go wash (*rachats*) in Jordan seven times," v. 10. An examination will show that *rachats* never means "dip," but "to perform ablutions with water applied to the person." I have counted fifty three instances of its use in the Old Testament, and after a careful examination of each, I make this statement. Take a few instances. Joseph washed (*rachats*) his face to remove the tear-marks after his weeping, Gen. 43: 31. Did the great ruler of Egypt dip his face into the water for this purpose? The "elders washed (*rachats*) their hands over the heifer," Deut. 21: 6. Here the Greek is *nipto*, which even Dr. Carson says, "does not mean to dip." And we know how the Jews washed their hands. "Elisha poured water on the hands of Elisha," 2 Kings 3: 11. In 1 Kings 22: 38, the armor of Ahab, after battle, being stained with blood, was washed (*rachats*). Must we suppose that the armor was dipped in order to wash the blood-stains from it? In Gen. 43: 24; 18: 4; 19: 2; 24: 32; Ex. d. 30: 19, 21; 40: 31; Judges 19: 21; 1 Sam. 25: 41; 2 Sam. 11: 8, we find *rachats* in connection with foot-washing. We know the mode was to

put the water upon the feet, not the feet into the water. Proof positive of this is found in Luke 7: 44: "Thou gavest me no water upon my feet" (*epi podas*). Such being the import of the word *rachats*, we say without hesitation, that if Naaman dipped himself or was dipped, it was not "according to the saying of the man of God," but in express contravention of it.

Tabal, the word expressing the action of Naaman in baptizing himself, we are told by Baptists, means "dip." And while it is not denied that it may sometimes be used in that sense, it is most positively denied that it is restricted to that narrow significance. It occurs fifteen times in the Old Testament, and according to some of the best lexicographers, such as Stokes, Schindler, Leigh, and Furstenberg, the meaning of the word is exhausted, "if an object merely touches the liquid, or is touched by it." The last named scholar defines the word to *moisten*, to *sprinkle* as well as to "dip." Robert Young, L.L.D., in his "Greek and Hebrew Analytical Concordance to the Bible," defines *tabal* to *moisten*, to *besprinkle*, and under these definitions he ranges all the fifteen instances of its occurrence. *Tabal* cannot mean "dip" in Gen. 37: 31. It would have been physically impossible to dip (in the Baptist sense) Joseph's coat in the blood of a kid. The coat was stained or smeared with the blood. The LXX. has it "*emolunan ton kitona to haimati*." *Moluno* means "to soil, to stain, to smear." *To haimati* is the instrumental dative, and must be rendered "with the blood." Nor can *tabal* mean a Baptist dipping in Lev. 14: 15, 16, where the priest is directed to dip the finger of his right hand in a few drops of oil held in the palm of the left hand.

The case of Naaman was that of partial leprosy. This is clear from v. 11. He expected that Elisha would "wave his hand (R. V.) over the place" like the modern animal-magnetizer. It was therefore enough to ceremonially wash or baptize the part affected.

Naaman's baptism was not for a physical or medical purpose. It was not intended to cure the leprosy. God alone could cure the leprosy, just as He alone can cure sin. It was a ceremonial cleansing, symbolic of the cleansing of the leprosy, and pointing forward to the "blood of sprinkling" which cleanseth from all sin.

But why wash in the Jordan, and nowhere else? Because the cleansing of the leper, according to the law must be by sprinkling with "running water," Lev. 14: 5, 6, 50 52. Healing to the leper meant the renewing grace of God, and for this none but the water of life that flows in the river of the heavenly Canaan will suffice. As Palestine was a type of heaven, the one river of Palestine became the proper type of that "river of God, which is full of water." It is only in the hymns that "Jordan" signifies death.

Baptists tell us that "washing" can only be by dipping, not by sprinkling. Let us see. The word "wash" simply signifies "to make clean." It is not a word of mode. In Ezek. 36: 25, the Almighty says, "Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." Here, then, is a washing or cleansing by sprinkling. In Luke 7: 44, the Saviour says, "She hath washed my feet with her tears." The Syriac

says, "Baptized my feet with her tears." The Psalmist in Psa. 51: 7, "Purge (Greek, sprinkle) me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Here according to the Hebrew idiom, the word "was" is parallel and equivalent to "purge me with hyssop." The mode is not a matter of doubt. The religious washings were not for physical cleansing, but for the purpose of symbolizing and shewing forth the cleansing (washing) of the heart by the blood of Christ (blood of sprinkling) applied by the Spirit of God. The blood of Christ, thus applied, "cleanseth from all sin," and this precious truth has ever been symbolized in the Church of God by the sprinkling of pure water. We may, therefore, safely conclude that this was the mode of Naaman's baptism.

Woodstock, Ont.

Schemes of the Church.

The total contributions received in the Toronto office for the schemes of the church for the year ending 29th February was \$296,850 15. As some of the committees are meeting this week, so that the exact expenditure of each fund is not definitely known, I can only report, generally, as follows.—The Home Mission Fund is well out of debt. The Augmentation Fund is also out of debt. The same is true of the French Evangelization Fund, the Pointe-aux-Trembles Fund, Knox and Montreal Colleges, the Widows' & Orphans' Fund and the Assembly Fund. While the funds named are all out of debt, it is a matter of regret that the receipts of the year for the French Evangelization and Pointe-aux-Trembles were less than the expenditure, so that the Reserve Fund had to be drawn upon to meet the deficiency. The receipts from congregations for the Aged & Infirm Ministers' Fund are about the same as last year, with a considerable increase in the rates received from ministers. It will be a few days before a decision is reached regarding the rate at which the annuities for the current half-year will be paid, so that at present I cannot state how the fund may be.

I regret very much to report that the Foreign Mission Fund is greatly in debt, probably to the extent of \$25,000. This is not owing to diminished receipts, because the revenue of the year is \$6,000 in excess of last year. It is entirely owing to the expansion of the work. In their report to last Assembly the Foreign Mission Committee stated, "The estimated amount required for this year is \$35,000 in excess of the receipts from the church last year. In other words, to meet the expense of carrying on the work for the current year it will be necessary to receive from the church \$35,000 more than was got last year. This means practically an increase of ninety per cent. The additional expenditure is consequent upon the enlargement of the work and could not well be avoided." The church has responded to the appeal of the Committee by increasing its givings to the extent of \$6,000, leaving a shortage of about \$25,000, although the exact figures will not be known for a few days, until the annual statement from Honan is received. The amount received by the Foreign Mission Committee for legacies has been about \$8,000 or \$9,000 for the last few years per annum. Only \$1,745 was received last year.

It is greatly to be desired that contributions be forwarded earlier in the year. More than half the total receipts were received in the last three weeks of February. It is thus impossible for the Committees of the church

to know what their revenue is likely to be until the close of the year, when the expense has all been incurred. Even up to within a week of the close of the church year I feared that nearly all of the schemes were to be behind. To give an illustration of the difficulty of forming an estimate of what is likely to be got. The receipts for Home Missions in February, 1903, were abnormally large because of a special appeal then made. I estimated that we might receive as large an amount in February this year, though this was doubtful. As a matter of fact instead of \$41,000. (the amount got in February last year,) we this year received upwards of \$56,000 that month. The result of the year's work should call forth devout gratitude to God upon behalf of the whole church. I desire to express grateful thanks to the many generous friends who so liberally contributed to bring about the result and to the large number of ministers to whose influence and help we are so greatly indebted. At the same time it is well to state that had all ministers and congregations responded as so many have done, the receipts of the year would have been at least fifty per cent greater than they are. The work of the church is expanding in every direction and the Committees are undertaking liabilities for this new year considerably in excess of those of the past. To insure sufficient funds to meet these liabilities it is very much to be desired than in every congregation and mission station of the church, there should be some systematic plan adopted to raise money, and that instead of delaying until the last month of the year, steps be immediately taken to secure contributions. It is not necessary to state that people generally will contribute a much larger sum if they are asked to do so weekly or monthly than if they are only asked to do so in one payment towards the close of the year. With the hearty co-operation of ministers and sessions the amount raised by our church for its mission and benevolent work can, without difficulty, easily be doubled.

Toronto, March 14, 1904. R.H.W.

Echoes From Our Pulpits.

A King's Daughter.

Speaking in Knox church, Hamilton, under the auspices of the Y. W. C. A., he remarked: Woman's glory, was her womanhood. No matter what else she had, unless she had true womanhood, she had nothing. The peculiar characteristics of womanhood were purity of heart and life, gentleness, consideration, spirituality. Queen Victoria's greatest royalty was the grace of her character. Woman's sphere was her own. She was not undeveloped man. The glory of manhood was its majesty, of womanhood its grace. Her sweetness and moral height, her gracious household ways, her power to uplift society were woman's sphere. Her influence was enormous. Endowed with true womanhood she was life's fragrance, strength and anchor. The place for her influence was the home, but she also could do great good in benevolent and philanthropic work. The family was the fundamental principal in a woman's life. Society had gone crazy, and the women must get it back to its proper place. He touched, in passing, on gambling, drinking and other social vices. The modern conception of society seems to be that its object is pastime and gossip. It was in woman's power to bring it back and make it pure and uplifting. Woman should enforce the same law and life for man as woman. Woman without Christ he considered a monstrosity, for all that she has she owes to the Saviour. He appealed to women

to come out for Christ and the home.

A Wonderful Book.

Speaking of the Bible at a meeting of the British and Foreign Bible Society in Toronto, Rev. Robert Johnston, D.D., of Montreal, said there were three predominating features about it—it's unity, its vitality and its adaptability. Under the first head, though the matter composing the Scriptures covered 1500 years, and came from many minds, from many lands and from many ages, the same divine inspiration still pervades the whole. As a proof of the vitality of the Bible, man of vast intellect in every age had attempted to overthrow its teaching. Neither the genius of a Voltaire nor a Paine had yet succeeded in doing this. Its adaptability is evidenced by the fact that the Bible is the only book that can be translated into different languages without losing any of its charm of language.

A Crisis in India.

Rev. Dr. Wilkie, returned Missionary, who preached in MacKay and Erskine churches on Sunday, says India is at the present time at a crisis in her history. What direction her future will take will depend largely on what the British people do within the next few years to win the land for Christ.

He points out that while the country is still steeped in the worst sort of superstition and misery there are many signs which go to show that the masses of the people are looking for something different than they have.

The caste system is likely in time, if Christianity is systematically preached, to make India Christian. The low caste natives who are about three quarters of the whole population are becoming greatly dissatisfied with their lot. Under the caste system, a man who is born a boot maker must live and die a boot maker. He cannot rise in the social scale. Brahminism teaches that after some 4,800,000 rebirths a low caste native may rise to be a Brahmin or high caste, but when the low caste natives see other low caste who adopt Christianity secure well paid positions under the British government they begin to think that it was time that the caste system was abolished.

So to-day there is a strong tendency on the part of the low caste natives to throw themselves wholesale into Christianity. The high caste natives discourage the education of the low castes. The low castes know that under Christianity they will get it. To-day the low castes are up in arms against the Brahmins. Christians everywhere should pray that the door be not suddenly closed in India as the result of the present war in the far east.

Dr. Wilkie adds that one of the brightest signs that woman in India will in time be emancipated from her degraded position, is the movement of educated young men to have educated wives. As the result of the demands for educated wives, girls' schools are springing up all over India. As the tendency of Hinduism is to break up family life, the move towards the education of women will be another blow to priestcraft and superstition.

Preciousness of the Bible.

On "Bible Sunday" Rev. E. W. Pantou, M.D., preached a sermon on the "Preciousness of the possession which we have in the Bible."

It is precious because it is from God. The nobler the character and the purer the genius of the man who gives his fellowmen a great work the more valuable it is in their eyes. Since this is a principle that everyone feels, how much more so is it when

applied to God, our Heavenly Father, as the author of this blessed Bible. Our God is a God of infinite wisdom. This word was suited to all classes and conditions of man and as He was of infinite love its truths have come down through the ages as a benediction to cheer and inspire the hearts of men through all time.

It is precious because of its illuminating power. Peter says, "Ye do well to take heed to it as unto a light that shineth in a dark place." The preacher then went on to quote the benighted condition that prevailed among the children of man, a darkness so obscure in the earlier ages that nothing but this revelation was able to shape. Nor do we require to look far back in the world's history in order to see the glorious illuminating power of God's word. Compare Christian England with any nation where this Word has never found entrance, and we are made at once to see its transforming power over the hearts and lives of men.

Because it is a certain revelation, and upon this its importance centres: For what after all, although the word is transcendent in its conceptions, if we are not certain as to its source. If it be not from God then with one blow its authority is destroyed and its teachings will drop to the level of those of Socrates, Plato or Bacon. It is no wonder, therefore that the church, early in her history, through her councils, prayerfully sought to settle the important matter of the Canon of Scriptures.

Perhaps the inspiration of Scripture, has never been attacked with such fury as during the last twenty-five years by those who are designated the higher critics. These men have brought the profoundest scholarship and the keenest scrutiny to the word of God to try to discover the slightest flaw. But after all it is discovered that while there are some slight errors, every fundamental truth stands in its integrity. Here the preacher enlarged on the preciousness of the Bible as referring to man's future destiny. Since all that has been said is true, concerning God's Word, how precious ought we to regard it who have been so richly favored by its possession, and how glad we should be to have it in our power to send its good tidings to those who are still in the dark places of the earth.

The controversy about the use of a Communion cup common to all communicants is extending in Germany, and, in the absence of more important topics, is creating considerable stir in ecclesiastical circles. It has become quite a usual occurrence for congregations to hold meetings to discuss the evil consequences following on the use of a common chalice, and it is to be feared that the fewer the communicants in a congregation the greater the interest taken in this question.

People who feel an inclination, as most do, to "read up" on Japan, Korea, and Russia and their relations and entanglements, will find in THE LIVING AGE for March 5 a very serviceable classified list, several pages long of the freshest and most accessible books on these countries.

The article on "The Most Corrupt City in the World" which THE LIVING AGE for February 20 reprints from *The National Review*, accords the doubtful distinction expressed in the title to Philadelphia and cites an abundance of evidence to justify it.

The Quiet Hour.

The Quarterly Review

S. S. LESSON, 27th March, 1904.

GOLDEN TEXT.—And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness.—Matt. 4: 23.

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

The lessons of the present Quarter display the Lord Jesus as The Worker. "I must work," are His own words, John 9: 6. "I have finished the work," is His consolation, as His stay on earth is coming to a close, John 17: 4. The twelve lessons of the Quarter turn upon this Heavenly Worker and His works among men.

I. The Worker Making Ready. Take time with this lesson; make the scholars see with their very eyes the Boy of twelve in the temple, eagerly listening and questioning, "My Father's business," already His chief concern. One of our most eminent missionaries said, "From my earliest boyhood, there was only one thing I ever wanted to be—a minister." The boy or girl has a hold on the true secret of success in life, who can say, "First, last, and always, I want to be a Christian."

II. The Worker Announced. Not as a King merely, though a King he was, but as the great Husbandman. The picture in v. 12 (Matt. 3: 12) is startlingly vivid—the garnering of the good and the destruction of the bad, at the last day; a process that is going on all our lives. Every act of obedience brings us a little bit of heaven here and now, and every wrong deed, sooner or later, a sharp taste of hell.

III. The Worker Tested. First, acknowledged by the dove-like Spirit and the voice of God from heaven, as God's Son and God's Messenger; then tested, thrice over, by His, and God's, and our, greatest foe. "Satan like an anvil," is a necessary reminder to all who will work for God; for Satan will hammer them hard.

IV. At Work in His Own Town. It needs more courage than to work anywhere else. But Jesus shirked no task because it was difficult. What came of it? A storm of wrath, and a murder's onset. The worker who is not ready to run all risks is little fit for God's service.

V. Summoning Fellow-Workers. Only God can save men; but even in this—His own, peculiar work—He calls men to His aid, as Jesus did the four fishermen that day. If we do not help, the world cannot be saved. And what greater honor open to any man than to be a "labourer together with God" (1 Cor. 3: 9)?

VI. A Day's Work. How crowded fall they were, the days of Jesus' ministry—with teaching, preaching, healing! That day in Capernaum was a fair sample—in the synagogue, in Simon's house, at the street door; and so full of sympathy, so eager, so unwearying. A hard-hearted, careless, idle Christian, is a contradiction in terms.

VII. A Work of Grace. Surgeons like the famous Lorenz can do wonders for twisted limbs. But no surgeon can cure a paralytic. Jesus did; and more, infinitely more; He forgave the man's sins. That was a work of grace, God's grace. The only Saviour who can meet our deepest need, is one who can work such works of grace in us and for us.

VIII. Sabbath Work. The disciples

plucking the ears of grain; that was a "work of necessity." The restoration of a withered hand. That was a "work of mercy." Such is the fence, inside which no one should find it hard to abide, on the Sabbath Day. (See Shorter Catechism, Ques. 60.)

IX. The Law of Work. The man who says, but does not do, and the man who both says and does—need you ask the scholars to make their choice between the two?

X. A Work of Power. How vast the reach of this wondrous Son of Man: Even the wind and the sea obey Him. Truly, we are safe if He is nigh.

XI. A Like-minded Worker; who will fearlessly bear his testimony and do his duty, even when black dungeons and the executioner's sword are in sight. John the Baptist's spirit is that of every one who would be a true yoke-fellow of the Lord Jesus.

XII. A Work of Mercy. Not to restore a limb, or to heal a leper, or to save a life; but to keep a weary crowd from hunger. If the lessons that have gone before show Jesus as the Son of God, this reveals Him, oh how graciously! as the Son of man, our Brother and Friend.

Time for Devotional Bible Study.

1. Let it be a regular time. We should have a Median and Persian hour, that is, an unchangeable hour. It is a well known law of Psychology that to form a habit we must suffer no exceptions.

2. Let it be a daily time. Some of us may have a regular time, for example, once each week; but the daily plan is the more excellent one. The world pulls us daily. Satan spreads his snares for us more than once each day. Self asserts itself many times each day. Therefore, we should mortify our lives spiritually at least once a day.

3. Let it be an unhurried time. We should give ourselves believing time. It takes time to become spiritual. Spirituality is not a matter of chance; it must be preceded by an adequate cause. If we would have large spiritual results in our lives, there must be sufficient spiritual causes. There is natural law in the spiritual world. But some one asks, How much time is unhurried time? We trust it will not mean less than half an hour each day for any of us. Yet more important than this, it means time enough to forget time; time enough to forget the watch and the clock; time enough to forget the thing we have been doing, and he thing we are to do next; time enough to meet God, and to hear Him speaking to the depths of our lives. We are not pleading for a mere form, but for an actual, personal, duty meeting on the part of each with its God.

4. Let it be the very choicest time in the day. When is that? We used to think it was the last thing at night, but we found that usually the mind was tired or occupied with the many things which had taken place during the day. Then we tried the middle of the day, but found it impossible to avoid interruptions at that time. At last, several years ago, when we were at Cambridge, we heard of the Morning Watch—the plan of spending the first half hour or first hour of the day alone with God—and adopted the plan. With some of you who are following the same plan, we firmly believe that it is

the best time in the day. The mind is less occupied. The mind is, as a rule, clearer, and the memory more retentive. But forget these reasons if you choose. The whole case may be staked on this argument; it equips a man for the day's fight with self and sin and Satan. He does not wait until noon before he buckles on his armor. He does not wait until he has given way to temper, or to unkind words, or to unworthy thoughts, or to easily besetting sin, and then have his Bible study. He enters the day refreshed and forearmed. John Quincy Adams, President of the United States, noted in his journal, in connection with his custom of studying the Bible each morning, "It seems to me the most suitable manner of beginning the day." Lord Cairns, one of the busiest men in Great Britain, devoted the first hour and a half of every day to Bible study and secret prayer. A friend recently saw his Bible in the Queen's apartments at Windsor, and told us that the pages of that book, which was his companion in the morning watch, were so worn that one could scarcely read the print. He always reminds us of Sir Henry Haverlock, who took care to be alone each morning to ponder some portion of the Bible. When on the heaviest marches it was determined to start at some earlier hour than that which he had fixed for his devotions, he arose quite in time to hold undisturbed his communion with God. Ru-kin, in speaking to the students at Oxford, said, "Read your Bible, making it the first morning business of your life to understand some portion of it clearly, and your daily business to obey it in all that you do understand." Greater than all, we have it on the best of evidence that Christ rose a great while before it was day to hold communion with God. What he found necessary or even desirable can we do without? Spirituality costs. Shall we pay what it costs?—John R. Mott.

"Is not Puffed up."

The Apostle Paul, in his great panegyric of love, includes in the list of qualities that "is not puffed up." That sentence is a measure for all human spirits. Where headiness and conceit are found, there love and the Spirit of Christ are not. Yet we find a number of people who claim to be extra charitable, broad minded, and "advanced" expositors of Christian truth exhibiting a conceit which is far removed from the apostle's picture. We have noticed in one or two recent books, which, in the name of Christianity, seek to denude the Faith of the Gospel of all its miraculous elements, this conceit is apparent everywhere. We have remarked the same thing in certain public utterances. The assumption that an iconoclast is necessarily right and all the rest of the world are wrong, is not a sign of superiority—it is a disease of the soul, and is the very opposite of the Spirit created by Christ. Sin in times of unbelief is modest and inquiring, too frequently it is rude and domineering. Young Christians especially need to be on their guard against the pretended omniscience of rational critics, and that to remember that pompous pronouncements by individuals against the Truth which has stood for two millenniums, are consonant neither with modesty, history, nor Christian experience.—*The Christian*.

Prayer is the key of the day and the lock of the night. We should every day begin and end, bid ourselves good-morrow and good-night with prayer. This will make our labor prosperous and our rest sweet.—Berkeley.

Letting Go is Taking Hold.

Giving is getting; letting go is holding on, in God's service. Not what we get, but what we give, is the measure of our possessions. As we let go of what we value, rather than as we hold on to it, it is made ours. Dr. Bushnell expressed this truth when he said, characteristically, "You never know a truth until you've told it to somebody else." And Browning illustrates it when he says:

"A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service thou renderest."

And, most of all, St. Paul emphasizes the basal truth when he reminds us, "Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."

The Influence of a Look.

Disappointment, ailment, or even weather depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. How sadly, too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing; especially the various phases of ill-temper.—gloominess, touchiness, discontent, irritability,—do we not know how catching these are?—*Frances Ridley Havergal.*

The Two Ways.

None of us can tell for what God is educating us. We fret and murmur at the narrow round and daily task of ordinary life, not realizing that it is only thus that we can be prepared for the high and holy office which awaits us. We must descend before we can ascend. We must suffer if we would reign. We must take the via crucis (way of the cross) submissively and patiently if we would tread the via lucis (way of light). We must endure the polishing if we would be shafts in the quiver of Emmanuel. God's will comes to thee and me in daily circumstances, in little things equally as in great; meet them bravely; be at your best always, though the occasion be one of the very least; dignity the smallest summons by the greatness of your response.—*Rev. F. B. Meyer.*

Daily Readings.

Mon.,	Mar. 21.—Fishermen won	Matt. 4 : 12-22
Tues.,	" 22.—The end of the ungodly.	Ps. 1
Wed.,	" 23.—Drawn unto death	Prov. 24 : 1-12
Thurs.,	" 24.—Kind to the King.	Matt. 25 : 31-40
Fri.,	" 25.—Beside all waters.	Luke 8 : 14-15
Sat.,	" 26.—Surprises at last.	Luke 13 : 24-30
Sun.,	" 27.—Topic—Missions among Lumbermen.	John 6 : 1-14.

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

Our Young People

Missions Among Lumbermen.

John 6 : 14; March 27.

Each year an army of 100,000 stalwart men leave their homes in town and country and go forth to the lumber camps of Canada, most of them never seeing their homes again for many dreary months. The South African contingents were small in comparison with this annual departure. These brave men penetrate the deepest recesses of the forest from Nova Scotia to British Columbia. How many of us have stopped to wish God speed to this great host, or have done anything in the way of sending loving messages after them into the forest depths?

The last report of the General Assembly's Home Mission Committee states that "the Presbyterian Church is the only Protestant denomination which has thus far engaged in this branch of work systematically." About the time of the Union in 1875 of the various Presbyterian Churches in Canada, Rev. Dr. D. M. Gordon, then minister of St. Andrew's Church, Ottawa, now Principal of Queen's University, Kingston, along with a number of the wealthy lumbermen of his congregation and city, made a beginning in this work, which was placed under the care of the Synod of Montreal and Ottawa, and called the Mission to Lumbermen. The work, with very slight changes in administration, has been continued up to the present. The income of the Mission is derived from contributions of congregations and individuals.

In former days the great lumber forests were along the valley of the Ottawa and within the bounds of the Synod of Montreal and Ottawa. But those days have passed, and the fields have widened over New Ontario and the far West. The Synod has asked the General Assembly's Home Mission Committee to take up the work and prosecute it on a scale corresponding to the needs of the whole country. This the Home Mission Committee are desirous of doing, and as thoroughly as their means will allow.

Missionaries in the districts lying near lumber camps are giving larger attention than ever to the spiritual needs of the men in these camps. Besides this, Mr. W. G. Brown, a graduate of the Presbyterian College, Montreal, spent the winter of 1902-03 as a missionary among the lumbermen along the line of the Canada Atlantic Railway, east of Scotia Junction, in the Presbytery of North Bay. In the Presbytery of Algoma, Rev. E. D. Pelletier was similarly engaged among the lumbermen in that region.

The great aim of the Mission to Lumbermen has been to furnish the men with good reading, and to place it in their hands through our ministers, missionaries, and collectors, who also conduct such religious services as time and circumstances permit. Large quantities of literature have been purchased, mostly from the Upper Canada Religious Book and Tract Society, from which valuable gifts have also been received year by year. In this way there are distributed annually about 25,000 books, pamphlets, and tracts amongst the various camps. Such publications as "The Sunday at Home," "Leisure Hours," are most eagerly welcomed by the men. After being read by them, they are often brought home and treasured and read for years. Thousands of papers and tracts in French and Gaelic

are also sent out. The Presbyteries of Algoma and North Bay have also engaged extensively in similar work, and the Mission to Lumbermen has often had the pleasure of helping them with literature.

The Canadian Reading Camp Association under the guidance of Rev. Alfred Fitzpatrick, of Niirn Centre, Algoma, has made an interesting departure in the way of building and furnishing reading rooms for the use of the men in the camps, and has been rewarded with considerable success.

A Reading Camp, it may be explained, is a separate building, erected in places where lumbering operations are being carried on, where books, magazines, and newspapers may be kept, and where the men may have a comfortable place to read. There are twenty-five such places in the lumber camps of Ontario. Last year the Ontario Government sent out thirty-one Travelling Libraries, containing fifty books each in a case, to the newer and more sparsely settled parts of the Province. Most of these were sent to mining and lumber camps. From thirty to seventy-five per cent. of the men take advantage of the provision thus made.

The Reading Camp is a school as well as a library. During the winter of 1902-03, ten qualified teachers, three of them being college graduates, gave instruction in reading camps. In one camp half a dozen French boys learned to read easy English, three boys learned to write, and about a dozen improved their arithmetic. In two others, twenty boys received instruction in reading, fifteen in arithmetic, two in book-keeping, and twenty in writing. The Reading Camp is used also for public worship. The income of the Reading Camp Association is derived chiefly from voluntary contributions. The Ontario Government aids it with a small grant, and the Home Mission Committee of our Church for two or three years past has given some financial assistance. The literature, in addition to the Travelling Libraries mentioned above, is supplied by congregations, Young People's Societies, Colleges, the Aberdeen Association, publishers, and others. Two manufacturing companies last year gave a stove each, and the Presbyterian Church, Weston, Ont., an organ.

There is no doubt that in sections near railways and villages, the work of the Association, with its reading rooms and evening classes, can be carried on with much success, but in the far distant camps an occasional visit from the missionary is the best services we have been able to render, and this we believe has been of inestimable benefit.

It is doubtful if there is in the world any similar class of men, toiling away from home and church and friends, who are on the whole more high-minded and pure in life than our Canadian shantymen. Very much of this happy and continually improving state of affairs is due to our mission to lumbermen, which, although it has been one of the smallest of our church schemes, has done a work which will tell upon the future of our country—East and West.

NOTE—The facts regarding the Mission to Lumbermen in the above article have been contributed by Rev. M. H. Scott, M.A., Hull, Que., who has charge of the Mission to Lumbermen under the Synod of Montreal and Ottawa.

The Dominion Presbyterian

IS PUBLISHED AT

644 RIDEAU STREET - OTTAWA

—ANDAT—

Montreal, Toronto and Winnipeg.

TERMS: One year (30 issues) in advance..... \$1.50
Six months..... 75
CLUBS of Five, at same time..... 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.
Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.
When the address of your paper is to be changed send the old as well as new address.
Sample copies sent upon application.
Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 1 1/4 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa
C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, March 16 1904.

An influential manifesto against cigarette-smoking by boys has been gotten up in England, says the Christian Guardian, signed by representatives of the great political parties, the aristocracy, the clergy, the medical profession, and many others. We hope the efforts made last year for prohibition of the manufacture and sale of cigarettes in Canada will be renewed at the approaching session of Parliament, and that technicalities will not again be invoked to nullify them.

Some enterprising (?) people in Sydney, B. C., erected a Brewery in that town and applied for a license in order to commence operations. The people did not want such an institution in their midst, particularly as it was situated nearer to a public school building than the law allows, and memorialised the Government against granting the license. The license has been refused, and the building, which cost \$30,000 can now be devoted to some legitimate and useful purpose.

THE WIDENING CANADIAN FIELD

The delay in going on with the Grand Trunk Pacific Railway scheme caused many to fear the financial or other difficulties might be insuperable. But all obstacles seem to have been removed; the five millions have been deposited by the Grand Trunk; and all that remains to be done as a preliminary is to enact certain amendments, which Parliament will speedily do. This great project will in a few years open up a vast additional territory. During the next 25 years Canada will have taken giant strides. We have improved many recent opportunities to say, and we repeat again, that the duty of the churches in the Dominion is to be forehanded, and keep Canada for Christ. If it can be done—and it can—then it ought and must be done. Let large views prevail at the next and ensuing General Assemblies.

THE DOMINION PRESBYTERIAN

MODIFIED ITINERANCY.

At the recent meeting of the Quebec Presbytery an overture to the General Assembly was presented by the Rev. Mr. MacQueen, looking in the direction of a modified itinerancy. It has been of late years frequently remarked that the Presbyterian and Methodist churches have been approaching more closely in tenures of pastorate. It is common observation that Presbyterian pastorates are not as long as they were twenty or thirty years ago; while on the other hand, all legislation in Methodist Parliaments has been in the direction of longer ministerial tenures. Presbyterians must manage to give all their ministers employment, as the Methodists do; and they must find some more dignified method of severing pastoral relationships than is now sometimes the case. We have seen the suggestion that a stated five-year term of pastorate would meet the case, with the right to renew for another term, and still another, if mutually desired. Those who advocate this plan claim the end of each five years would form a convenient, dignified point and opportunity of disjunction, if disjunction were best for all concerned; while at the same time it would not in reality lessen the average duration of pastorates—perhaps the opposite.

There is something to be said for the Methodist system, in that it undertakes to provide work and livelihood for all its ministers, all the time, so long as they are capable of active service. Without their itinerant system, that would be impracticable. Is it impossible to combine the best of the two methods?

Our readers will be interested to read the full text of the suggestive overture presented by Mr. MacQueen:

"Whereas the frequent dissolution of the pastoral relation is a growing evil in our Church, arising largely through the loose opinion which prevails as to the relation of pastor and people;

"And whereas, the frequent dissolution of the pastoral relation is accompanied by real hardship to ministers and serious loss and injury to congregations;

"And, whereas the view of the pastoral relation being permanent is no longer a truism but is subject on the one hand to restlessness on the part of the ministers themselves and changed feeling of a party in a congregation involving in many instances a breach of contract whereby a minister and his family are thrown upon the world without adequate support;

"And, whereas the view is widely held that the feeling of adaptation between pastor and people on the one hand, and the prosperity of our Church by the due exercise of discipline on the other can be more satisfactorily and harmoniously attained by a modified itinerancy in the ministry, it is humbly overtured by the Rev. the Presbyter of Quebec, to the venerable the General Assembly, indicted to meet in the month of June ensuing, that they would take the whole subject into serious consideration, pass a resolution or law thereon, and send down to presbytery for approval; and, having the favorable

support of pre-byteries, to act as in their wisdom they see cause to pass such proposed law into a standing order of the Church, and to devise such measures therean as may tend to promote the glory of God and the good of the Church."

"OLD THINGS ARE PASSED AWAY."

Here is a plot of ground. It lies brown and without beauty before the eye. But a seed has been planted in the ground. And some day when the due time has come the soil is disturbed, and a flower pure and beautiful thrusts itself above and unfolds its beauties for the delighted eye of the onlooker to feast upon. And if you ask where it was that the flower came from, all you can say is that there was a seed planted which had in it the principle of life, and so the very soil itself was transformed in the beauty of the flower. It is a miracle, a miracle to which we are accustomed, but nevertheless a miracle which has been wrought before our eyes in this new lie which is implanted, and which now displays its radiant beauty.

And so in this world of sin and selfishness, the life of the Nazarene was planted. The soil was certainly not promising. The only power which ruled the world was the power of force. Rome's mailed legions ruled over the chosen people of God, and that people whose history had many stories of marvellous deliverances, and of saints and heroes were given up to barren ritualism, and sought to satisfy their souls' deepest longings on the husks of ceremonial detail, and fine-spun theological doctrines. Against this background of Jewish pride and Roman brutality here grew the beauty of this stainless life. 'He was despised and rejected of men,' and yet there were eyes which were charmed by the radiance of holiness that was manifested in Him. He spoke not as the scribes, but as one who had found out the secret of God's thought. He taught trust and purity, but above all He taught them to love. He showed them the beauty of the child character, and led them to look up to God as their Father in heaven. And there were certain who were drawn to Him. They were not in a day cleansed of their faults and follies, but the life that was in Him became their life, and they grew dissatisfied with that which had held them before. They were convinced of their own ill-doing, so that Peter cried, "Depart from me, for I am a sinful man O Lord." The old idea which possessed them to look on life as that which was to be exploited for self-advantage passed away, and they realized it was a gift to be made beautiful by forgetting self and seeking every opportunity to bless and help others. It led some of them to death and all to suffering and sacrifice, but the best of all was they were crowned with peace. Old things had passed away and all things had become new. And wherever that Gospel has been proclaimed, there have been those who have reached the same conviction, and of them it may be said they have become new.

PENDING LIQUOR LEGISLATION.

The question of the further restriction of the liquor traffic in Ontario is again before the legislators of the Province; not as yet formally; it has been informally discussed by the Premier and his followers, in order that Mr Ross might see the length to which his majority of three would be willing to go. Presumably this was the Premier's essential first step as a parliamentary majority is the only machinery through which temperance or any other legislation can find its way to the statute book. According to the reports the Premier's followers are not entirely agreed as to the extent or nature of the legislation to be enacted. It would be satisfactory, were it possible, for the leaders and members on both sides to agree upon some advanced measure of temperance reform, but of this no sign appears on the horizon. The one outstanding fact appears to be the Premier stands considerably in advance of the bulk of the representatives on either side as to the scope of the measure which should be introduced.

Looking back fifty years, it is pleasant to note during all that period legislation on the liquor question has been progressively restrictive. There has apparently never during that time been a year in which a measure of complete prohibition could have been carried. But every step has been a step in the shape of additional prohibition by so much. A mass of sentiment in favor of further restriction now confronts the legislators of Ontario. Reasonable people do not expect impossibilities from those who happen to occupy the responsibilities of official political position; they know one cannot obtain omelets without eggs, nor restrictive legislation without legislative majorities; nor do they expect improbabilities of magnanimity from Outs who naturally desire to be Ins.

Still, there is an interest of more importance than the rival interest of Ins and Outs; we mean that of the great mass of excellent people on both sides of politics who honestly desire the public well-being, and who instinctively realize that latitude for the liquor traffic spells ill being for the community. Let another step forward now be taken; the longer the step that can be safely and expediently taken, and for which a legislative majority can be obtained, so much the better.

The annuitants on both the Aged and Infirm Ministers and the Widows' and Orphans' Fund are requested to return without delay to the Rev. Dr. Warden, the slips sent them giving their present address. Their special attention to this is requested.

Rev. D. G. McQueen, of Edmonton, preaching in Toronto in the interest of Presbyterian missions in the west, said the Mormons were aiming at obtaining a controlling position in the politics of the Territories. Our Church has three mission stations among the Mormons, but their work had been rather to prevent the influencing of Canadians by the alien sect.

LET US HAVE PEACE.

As we go to press the Commission of Assembly, on the Central India Mission difficulty, is meeting in Toronto, specially to consider the proposal of the friends of Rev. Dr. Wilkie, that the church in some way recognize the new mission which they propose to start in Gwalior, Central India.

In January last the Foreign Mission Committee, by a narrow majority of two, refused to start a new mission in which Dr. Wilkie might work. They urged him to join the American Presbyterian Church, offering to pay his salary to that church if he would accept. This he refused as it could only lead to misunderstanding. It practically meant that though as a church we want missionaries yet we have no use for one of our oldest and most experienced ones; and so anxious are we to get rid of him that we will gladly pay his salary to any society that will take him off our hands.

The friends of Dr. Wilkie organized in February to go on with a new mission believing they represent the feelings of the greater part of the church more thoroughly than does the majority of the F. M. C. These friends are, however, most anxious to avoid continued discord over this troublesome question; and so desire, if possible, to have the church in some way recognize their efforts, and with this desirable object in view they have approached the Commission of Assembly. There is room for the new effort in such a large and unoccupied territory; and as the section chosen for work is about 200 miles from the present mission, there should be little chance for further friction. As the others in the field have now got all the results of Dr. Wilkie's long services then they surely can afford to be, at least, so generous as to leave him alone as he starts out again to do pioneer work in a new and difficult field. As to the influence at home of the members of the present F. M. C. who are opposed to Dr. Wilkie continue to oppose and interfere with the new movement it can only lead to greater difficulty. If, on the other hand, they and others, who may not be able to approve, can only give it at least the privilege of proving whether it is a movement the Master wants, it may be possible to go on in peace; and all will sooner or later come back again under the full control of the church.

The cry "it is divisive" is an old one and to some quite enough to hinder all countenance. As we do not believe in an infallible church organization any more than in an infallible Pope, it is hard to understand the position of some in this matter. Luther, Calvin, Knox, and even Christ Himself were all 'divisive' in the sense that term is now so often used. Majorities must ordinarily rule; but majorities have often been in the wrong. Only by the decided action of the minority have we to-day the civil and religious liberty we enjoy.

The friends of Dr. Wilkie are not in this effort opposing the F. M. work of the church, though they have not that confidence in the administration of the present majority of the F. M. C. that enables them to support it. They are trying honestly to bridge over the breach that has been caused; to give those interested in missions to India an opportunity of carrying out their wish; and of saving the necessity for further agitation in the church that has long been doing harm. If the church can in some way throw its weight over the new effort it will be a

blessing, as it will result in giving the church another mission, in a new and needy field in India. The friends of Dr. Wilkie cannot be accused of rash impatience anyway, as they so earnestly and so long have been urging the church to take the work under its care and do at least this small measure of justice to Dr. Wilkie who having been deprived of the fruit of all his efforts in the past, may still be able to give his energy and experience to the people in whom he is so deeply interested. For nearly two years now these friends have been trying to get the church to do what they consider necessary and what they believe the majority of the church, also wish, but in which they have been opposed by a narrow but determined majority on the F. M. C.

The Commission has therefore to decide whether a narrow majority of two in the F. M. C. is to rule and override the wish of the church.

Almost the whole of the \$4000.00 which was set down as the initial cost of the new mission has been secured and that too within between two and three weeks; and a number of sessions have already expressed their hearty sympathy and intention of co-operation with the new movement.

The dark places of the earth, to a lamentable extent, continue to be "the haunts of horrid cruelty." At a missionary meeting in London recently, a missionary of the C. M. S., from Western Equatorial Africa pointed out that there were over a hundred languages still in Africa awaiting translation, and that there were many tribes untouched by Christianity. He also gave a saddening description of the people and their practices. There were, he said, certain places on the banks of the Niger where it was not safe to land without an escort. Cannibalism was rife, and all through the eastern section of the country it was the custom after a raid or battle to kill all the enemy who were captured. Not only twin children, but children born in certain ways and having certain characteristics were regularly exposed to death. They found in the low reaches of the Niger that the worship of charms and the power of the medicine man were paramount.

A Minister in a Western congregation recently made a desperate attempt to get the women to remove their head-gear in church, so as to prevent obstruction of view. But he failed, and now knows what the philosophical rhymster discovered about collective woman, namely: "When she will, she will, you may depend on't; When she won't, she won't, and there's an end on't." A correspondent writes: "I went to church last Sunday morning, as usual, but found my view of the minister obstructed by a wide-spreading hat worn by a woman directly in front. As I dodged my head from side to side, I am sorry to say my thoughts were not altogether such as were befitting to the place and occasion. For these thoughts, and for any lack of concentration in following the sermon, who is to blame—myself, or the lady with the monstrously large head gear? If editors know everything, would you kindly suggest a remedy for what, without interfering as a pun, I may call a wide-spread grievance."

The Inglenook.

BELL'S STORY.*

Call Me in the Day of Trouble.

When larger sorrows began to shadow her life, another verse was given as an inspiration of "songs in the night."

It was again a sermon that opened it up, a sermon while the skies were clear, and no special sorrow present. The text was, "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me." The only point of the sermon that made a deep impression was this,—God says,—*"Call upon me, and I will deliver."* There is no "if" nor "but" about it. So surely as you make me your helper, I will help eff actually.

Now Bell was conscious of having read a great many vague things into that very definite promise, but the emphasizing of the one word *will* cleared them all away, and the verse seemed a strong tower ready for any day of adversity.

Years went by, and sickness came to her children; and first one, and then another, and then another, in quick succession, was laid down with serious illness. But the "strong tower was ready, and that word "will" became the secret of her songs.

But each word of God that is really trusted becomes a key to unlock some other work hitherto unnoticed. "I will deliver thee," led her on to the next clause, "and thou shalt glorify me." Hitherto the last clause had only seemed to be the statement of a duty,—now it began to shine out as another promise, which is a very different thing. "He *will* deliver me, and I shall glorify Him." The verse was like the word spoken by the Lord,—*"If ye shall ask anything in my name, I will do it, that the Father may be glorified in the Son."*

Bell had by this time begun to understand that the dearest hope of the Christian life is, that the glory of God should shine out of that life into other lives; and so this second promise, which undertook that the outcome of the calling in trouble and the deliverance from it should be that some of God's glory should so shine out into other lives, was one on which she took hold with reverence and deep gladness. She got another lesson on the old verse,—*"All things (even deep troubles) work together for good to them that love God."*

But deeper trouble came after that. Sores sickness and pain that stretched over weeks, and months, and lengthened out to years. The picture of Jesus Christ asleep on a pillow in the hinder part of the ship, while the storm raged unchecked, and the hearts of the disciples were failing them for fear,—that came to help her. The rebuke the Lord gave to His disciples, who broke His sleep that He might check the storm, instead of trusting Him to control the storm even while He slept, was one of these comfortable rebukes that make it easy to trust. The point of the rebuke seemed to be,—*"Could you not trust me to manage the storm even while I was asleep?"* And the same voice seemed to say to her,—*"Can you not trust me to manage your storm, even while I seem to let it rage unchecked?"*

*Bell's Story, Part I, is now complete, and can be had in tract form. Single copies 5 cents, 1 dozen copies 35 cents. Bell's Story, Part II will follow later.

I sleep, but my heart waketh. Trust me to control it even if I do not stop it.

So while the trouble raged (yet it was controlled trouble) the other sweet verse blossomed out into fresh beauty again. "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." The last two clauses, during those nights of incessant care, opened out to mean this,—I will deliver thee, and the deliverance shall be such, that heartfelt praises shall be the natural and necessary result. It shall not be a half and half deliverance. It shall be such a one that your heart shall overflow with thanksgiving and that shall "glorify God."

Still another precious lesson was given upon the same verse, but that belongs rather to another subject, and therefore must be reserved to another chapter. Truly the word of God is wonderful; but the difference of many Christians to its earnest and persistent study is almost more wonderful. It can be accounted for only by the fact, that the Prince of this world is doing with Christian minds as Pharaoh long ago did with Hebrew bodies, keeping their whole time and strength occupied making bricks for him, and building treasure cities for his stores. When God calls to him,—*"Let my people go that they may wait upon me,"* he says "I will not let them go" and he only keeps them busier than ever.

But He who undertook to deliver Hebrew bodies from the tasks of Egypt, has also undertaken to deliver Christian minds from the slavery of worldly thoughts, for He has said,—*"I will put my laws in o their minds."* Then, and not till then can He write them in their hearts. How He is going to do it in this tremendously preoccupied age is no more apparent than how He was going to subdue Pharaoh. But what God undertakes He can do.

How Marjory Found Fairyland

"I know it's just stories," said Marjorie to herself, firmly, as she closed her book, "but I wish things like that did happen. I wish a funny fairy godmother would take me away to a beautiful palace, or a mysterious white bird would fly before me to an enchanted forest or something."

Marjorie had been reading in the meadow and leaned back against the oak tree to think about it. Just then the saucy wind snatched her hat and sent it careering through the air at a great rate. At first she did not move, but as the hat sailed on and on a sudden hope took possession of her. Suppose the wind was carrying her hat to fairyland. In that case, all that was necessary was to follow it.

It really did seem as if the hat was bewitched. It would settle on the ground and lie until Marjorie almost reached it, and then it was up and away again. Across the field, across the road, and down the lane it went, and at last it wickered suddenly over the high fence that stood in the little cottage that she had often seen. With a beating heart, she climbed up and looked over. There was no one in sight but a little lame girl sitting in her chair under the big elm tree.

"Please," said Marjorie, "may I come and get my hat?"

"Oh, yes!" said the lame girl, smiling brightly. "I would get it for you if I could."

But Marjorie did not see the bright smile or the wistful look that followed. She got her hat quickly and went out. She felt cross and disappointed because no adventure had been found by following the runaway hat. She went straight home and told her mother about it.

"Of course, I didn't expect to get to fairyland," Marjorie concluded; "but I thought that something might happen besides just common, every day things."

"Still, you might have got to fairyland if you had known how," said Marjorie's mother; "and, better, yet, you might have taken some one with you."

"What do you mean?" cried Marjorie, "That little lame girl—her name is Laura Randall—has just moved here," replied Marjorie's mother. "She doesn't know anyone; her parents are poor, and she has few books or games. If a girl of her own age would visit her, think how perfectly happy she might be made by a little attention and a string of treasures."

"I see, mama," said Marjorie; and half an hour later she was ready to start on a visit to Laura. Now Marjorie never did things by halves, and she had her brother's little wagon piled full of things out of which to construct her fairyland. She went down the lane to the cottage, looked over the fence again, and said: "May I come in please?"

Again the lame girl smiled, and Marjorie drew her little wagon in through the gate.

"I've come to stay with you this afternoon, if I may," said Marjorie. "We will read my story books and have some fun, and after a while we will have a little picnic. My brother Harold is coming to help us eat. He's good at eating up everything that is left; and, besides, he's a jolly boy—just as much fun as a girl."

With this introduction, Marjorie began unpacking her wares.

"We'll play I'm a peddler, and you're a lady," Marjorie said. "Please, madam, may I come in and show you my goods?"

"Yes," said Laura, "if you're a nice, polite peddler, and take off your hat and scrape your shoes at the door."

Laura bought all the books at fabulous prices, and seemed so eager to read them that Marjorie declared that she would leave them there until every one had been read through. Then they made a comical scrapbook, cutting out all the pictures of people and animals and fitting new heads and bodies together, and what funny effects were produced!

Harold was on hand to take his share in the picnic, and as the sun was setting he and Marjorie said good-by with many promises to come again.

"I had a beautiful time to day," said Marjorie to her mother after returning home.

"Yes," said her mother, "the way to fairyland is very easy, you just enter the little gate of kindness and go straight on"—Zelia Margaret Waters in Sunday School Times.

An old Story Ever New

Stephen Girard, the infidel millionaire, of Philadelphia, one Saturday bade his clerks come the following day and unload a vessel which had just arrived.

One of the clerks, who had strong convictions and the power to act upon them, refused to comply with the demand.

"Well, sir," said Mr. Girard, "if you can not do as I wish, we can separate."

"I know that, sir," said the hero. "I also know that I have a widowed mother to care for, but I cannot work on Sunday."

"Very well, sir," said the proprietor, "go

to the cashier's desk and he will settle with you."

For three weeks the young man tramped the streets of Philadelphia looking for work. One day a bank president asked Mr. Girard to name a suitable person for cashier for a new bank about to be started. After reflection Mr. Girard named this young man.

"But I thought you discharged him?"

"I did," was the answer, "because he would not work on Sunday, and the man who will lose his situation from principle is the man to whom you can intrust your money."—Exchange.

Individuality Among Animals.

(The 'Commercial Advertiser,' New York)

John Burroughs, in an article on 'Animal Individuality,' in the 'Independent,' reopens the debate in which last year he so vigorously swung cudgels. He names no names, but his scornful remarks about the modern school of nature study are strongly suggestive of the colored preacher who exclaimed, 'I dat young pesson wid de yaller dress, settin' in de right han' buck pen, don't stop whisperin', I'll be fo'ced to denify her.' Mr. Burroughs mentions no one, but his gaze is directed again at Thompson Seton, William J. Long, et al.

Mr. Burroughs, on the model of the famous essay on 'The Snakes of Ireland,' which began, 'There are no snakes in Ireland,' premise with the statement that animals have no individuality—at least no individuality worth mentioning. 'Anything you can learn of one bird or beast,' he says, 'that is not true of every member of its species is unimportant. . . . Animal intelligence is inherited; it is a matter of experience or acquisition in a very limited degree.' He goes on to say that if one fox has been known to catch crabs with his tail, then will all other foxes, under the stress of hunger where crabs abound, fish with their tails; if one coon will amputate a wounded foot and treat the stump in a rational way to allay inflammation, then will all coons do this; that if one woodcock with a broken leg has been seen to mend the same with a cast made of clay and grass, then will all woodcocks similarly afflicted do the same. As to the most startling things recorded by the new school of nature students, Mr. Burroughs continues openly to hoot his incredulity. He regards animals in their wild state as essentially instinct-guided automata, as individuals inventing, discovering or originating nothing. He is willing to concede limited intelligence to a species as a whole, but not separate personal intelligence among its members.

Darwin, when discussing this subject of the nature and extent of animal intelligence—a subject which is older than science itself and over which the ancients as well as the moderns puzzled—with his usual caution, refrains from any positive judgment. He neither concedes nor denies true individual intelligence to animals, although what he doesn't say, suggests that his opinion inclined to the negative. He mentions the bees, trying to escape, buzzing for hours against a window one-half of which is open; the pike, which for three months continued to dash and bruise itself against the glass sides of an aquarium in the vain attempt to seize minnows on the other side; the weaver bird that perseveringly wound thread through the bars of its cage as it building a nest; the squirrel that pats on a wooden floor as if he had just buried nuts in the ground; the beaver that cuts up logs and drags them about, though there is no water to dam up. Darwin states both sides of the problem

when he says: 'With animals actions appearing due to intelligence may be performed through inherited habit without any intelligence, although originally thus acquired. Or the habit may have been acquired through the preservation and inheritance of beneficial variations of some other habit; and in this case the new habit will have been acquired independently of intelligence throughout the whole course of its development.'

Nevertheless, despite Burroughs, and despite even Darwin, the popular opinion is, and doubtless will continue to be, that animals, not only as species, but as individuals, have intelligence and the quality called individuality. Probably one of the reasons why the 'new' school of nature study, as it is scornfully called, enjoys so great a vogue, is because it so accords with popular preconceptions. Ever since Aesop wrote his fables, and probably before, men have habitually anthropomorphized their animal friends, and ascribed to them natures which differ quantitatively rather than qualitatively from that of the human species. And modern science, with its hypotheses concerning the descent of man, has confirmed instead of removing these prejudices. Mr. Burroughs, if his aim is to convert the public, has set himself to a difficult task.

Why Doctors get Rich.

Stories of the fabulous fees charged by great surgeons for services to sick patients amuse everyone except the patients themselves.

"I'm poor," said a visitor from the country the other day, "but I've got so I can appreciate those stories of high charges. When I came to town I noticed a little round swelling on my wrist. It bothered me, and one day when I saw a sign, 'Dr. John Doe.' I thought I would go in and have it looked at. Well, I was shown into a fine room, and in a minute a pleasant looking man came in.

"Dr. Doe?" I says, and held up my wrist.

"Ah, a weeping sinew," says he as if he'd been waiting years for a chance to study a case like mine.

"I didn't say anything, but kept my wrist out with the hand hanging limp while he took down a book from the shelf. I expected to see him turn over the pages, and look up my trouble under 'S' or 'W,' and then prescribe something, and advise me to eat no canvas-backs for a few days. Instead, he gave me a crack on the wrist like a thousand of brick! It was right on the swelling and hurt like a cannonball. I jumped high in the air and yelled.

"Your weeping sinew's gone," says the doctor, quietly. "Three dollars."

"I was too much surprised to say a word, and I paid it." But no wonder your city doctors get rich! Three dollars! Any blacksmith would have done that job for the fun of doing it."

No Man for a Fuss

A Fife-shire farmer gave his herd laddie, Jamie (a half wit), a ticket to admit him to a sacred recital in a neighboring town, to be given by local talent, and told the lad to be sure and enjoy himself.

The farmer was greatly surprised to find his servant in the kitchen long before the conclusion of the performance, and upon asking him why he had returned from the recital, Jamie replied:

"Weel, maister, ae man yonder began to

Troublesome Babies

Babies are not naturally troublesome—they should be bright, active and happy and a joy to your home. When a baby is troublesome you may depend upon it there is some of the many minor ailments bothering him. These can all be overcome by the use of Baby's Own Tablets. Proof of this is given by Mrs. C. L. Marshall, Falkland Ridge, N. S., who says:—"I am pleased to state that I have used Baby's Own Tablets for my children with great success. I think the Tablets the very best medicine for all the ailments of small children and would recommend them to mothers who have troublesome children."

Baby's Own Tablets cure constipation, indigestion, diarrhoea, prevent croup, allay irritation at teething time, break up colds and destroy worms. In fact there are none of the minor ailments of childhood which the Tablets will not cure. Sold by all druggists or may be had at 25 cents a box by writing direct to Dr. Williams Medicine Co., Brockville, Ont.

sing, 'I'm the King of Glory'; then aniter said he 'was the King of Glory,' and when I saw three others standin' up an' sayin' they were 'the King of Glory,' I kn't there was to be a fecht, so I cam aw, an' left them to finish it among 'themselves."

Hard to Pronounce.

In this land of many languages, it is not unusual for a minister to find himself in a position of no little difficulty with regard to the pronunciation of some of the names placed before him. Such a story as the following should be appreciated under such circumstances.

A Polish couple came before a justice of the peace in New York to be married. The justice looked at the document, which authorized him to unite in matrimony Zacharewicz Perczyński and Leokowarda Jeulinseika.

"Ahem!" he said, "Zach—h'm—h'm—ski, do you take this woman?" and so forth.

"Yes, sir," responded the young man.

"Leo—h'm—h'm—ska, do you take this man to be?" and so forth.

"Yes, sir."

"Then I pronounce you man and wife," said the justice, glad to find something that he could pronounce; "and heartily congratulate you both on having reduced these two names to one."—Selected.

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Ministers and Churches.

Ottawa.

Rev. Robt. Eadie, of Bethany church, Hintonburg, resumed his duties last Sabbath after several weeks absence on account of illness and death in his family.

The Sunday School scholars of Stewarton Presbyterian church are practising for the Cantata to be given on Easter Monday. The name of the cantata is "The Captive."

Rev. Dr. Amaron, of Montreal, preached in Bank Street church, Sunday morning on French Evangelization in Quebec; and his presentation of the case tends to awaken interest in a work that has been carried on with great success for the last sixty years.

In the absence, through illness, of Mrs. W. D. Armstrong, president of the Ladies' Aid of St. Paul's Presbyterian Church, Mrs. John McKinley, 1st vice-president, occupied the chair at the last meeting. By the generous voluntary contributions of the ladies present, the need of holding the social proposed has been removed. There was a good report on the past month presented by Miss Lindsay, the secretary, and the prospects of the Ladies' Aid are of the brightest.

Mrs. (Dr.) Thornburn presided at the last meeting of St. Paul's W. F. M. S., when Mrs. J. R. Hill gave a very bright and interesting paper on "Lights and shades of mission work in China," a continuation of her subject at last month's meeting. The idea of discussing current events has been found to give the best results. There were yesterday a number of very interesting and instructive items of news brought out concerning Japan, China, Korea, Trinidad, New Hebrides and the Canadian North-west. This scheme was only introduced last month, but is now a fixture, and its value is greatly appreciated.

The Home Mission Society of St. Andrew's Church, at its last meeting heard a most encouraging report from Rev. Mr. Johnson relating to the Swan River Mission, in which the members are particularly interested. He wrote that growth is evident in all branches of the work, but particularly in the Church and Sunday School. The object for which the members are now working is to build a manse in the mission. Some funds are on hand for it and will be increased by a concert which will be held during April, by Mr. Guy Maingy (Sopra.)

Quebec.

The Bristol congregation will have the sympathy of many friends in the loss they have sustained in the burning of their church edifice on Sunday morning. Flames were seen issuing from the porch about six o'clock. The fire is supposed to have started in the upper room, used as a session and Bible class room in which a meeting had been held Saturday. The church organ was saved. The building was of brick construction, built in 1859, and had a seating capacity of 400. There is no insurance.

Some time ago the Presbytery of Quebec became involved in what is known to them as "costs." To settle this a balance of \$127 was required to be secured. The congregation of Leeds agreed to assume that amount, and at this meeting the amount was placed in the clerk's hands. The congregation received the cordial thanks of the Presbytery for this contribution. The grants to English and French Mission Stations and to Augmented congregations were revised, and recommendations made for the ensuing year. Further steps were taken towards completing arrangements for the purchase of the Methodist church at Riviere du Loup; and also towards the purchase of the church at Cape L'Angle which was erected and owned by the late Dr. A. B. Mackay. Mr. C. R. Lapointe, licentiate, was appointed to Ste. Damas' French Mission field for two years. Rev. A. Patterson, M. D., was appointed to Lake Megantic, and Rev. C. W. Thom to Massawippi for two years. Dr. Milligan Toronto, was nominated as moderator of the General Assembly, and Dr. Kellock as moderator of the Synod of Montreal and Ottawa. It was resolved to grant the Convener of the Presbytery's committee on Augmentation \$25 per annum. Reports on church life and work, Sunday Schools and Young Peoples' Societies were submitted by Revs. M. MacLeod, P. D. Muir and E. G. Walker respectively. Considerable time was given to matters pertaining to Leeds congregation the ad interim

moderator of the session having asked various questions for guidance of the Session, all of which were patiently considered by the Presbytery. The congregation was granted leave to moderate in a call when ready. The Presbytery adjourned to meet in Chalmers' church, Quebec, on the 10th May next at 2 p.m.

Eastern Ontario.

St. Andrew's, Almonte, is considering the building of a Sunday School Hall and organ loft.

Dr. McGregor, of Carleton Place, conducted the services in St. Andrew's church, Appleton last Sabbath.

The faculty of theology of Queen's University has been remembered by the late James Stewart, of Roxborough, Ont. By his will a legacy of \$5,000 was left, and a cheque for this amount was received a few days ago by the University treasurer.

Rev. Dr. Bayne, of Calvin church, Pembroke, has a large Bible Class. The Observer says: Our reporter counted 42 on a recent (cold) Sunday. The names of 35 young ladies and 29 young men were called on the Roll. Besides those who responded there were a number of visitors of all ages.

Miss Edith Bayne, only daughter of Rev. Dr. Bayne, of Pembroke, although yet only in her teens, says the Observer, has acquired quite a fame as a poet and writer of stories, which find acceptance in Canadian and American publications.

Last Sunday was a special occasion in connection with St. John's church Sabbath school, Brockville. The infant class room, which has been undergoing improvements for some time, were formally opened, and the occasion was marked by an open session of the whole Sabbath school. Short addresses were delivered by Rev. Mr. Strachan, and by Supt. John Connolly, of the First church school, His Honor Judge Reynolds, of St. Paul's and Mr. Robert Craig of the Wall street school.

A special meeting of the Presbytery of Lanark and Renfrew was held in St. Andrew's Church, Arnprior, a couple of weeks ago, to receive the report of the committee appointed with regard to the rearrangement of the field. This committee was composed of Rev. John Hay, Rentre's (convener); Rev. A. A. Scott, of Carleton Place; Rev. D. J. McLean, of Arnprior; and Messrs Johnston, of Pembroke, and Farrel, of Smith's Falls, elders. The committee reported that owing to the state of the roads they were not able to visit the field. They were to Braeside, Sand Point and the white church, and delegated Mr. Hay to meet with the people of Lechwoonoch. The recommendation the committee made was that Braeside and Sand Point be set apart in the meantime as an ordained mission field, that an ordained missionary be appointed in April and that a grant of \$250 be asked for that field.

Western Ontario.

Rev. J. I. Minthorn, of Lion's Head, has resigned.

The next meeting of Chatham Presbytery will be held at Chatham on 17th July at 2 a.m.

At last meeting of Hamilton Presbytery a member of the court declared that "low stipends were the curse of Presbyterianism!"

At the quarterly communion service in First church, London, 21 new members were received; and at Knox church 4.

The management of the Blenheim church are thinking seriously of engaging a paid leader for the choir of their fine church.

The Ladies' Aid of the Blenheim church have reason to feel highly elated over the success of their recent bazaar, the receipts of which equalled, if they did not surpass, that of last year.

The many friends of Rev. Dr. McCrae of Westminster church, will learn with regret that he has been confined to his room for several days.

Last Sunday week Rev. Dr. Lyle, of Hamilton was the preacher in St. James church, London, and Rev. Mr. Nixon, lately of Smith's Falls, in St. Andrew's.

Hamilton Presbytery appoints Rev. Dr. Fletcher, Rev. Dr. Smith and Mr. A. I. MacKenzie as committee to consider and report on the proposed enlargement of the powers of the Synods.

Rev. T. Nelson, of Desboro, has resigned, and Owen Sound Presbytery has appointed him to Lion's Head for two years, with the consent of the H. M. C.

Rev. Mr. McAlpins has been elected moderator of Owen Sound Presbytery, and the same Presbytery nominates Rev. Dr. Somerville for Moderatorship of General Assembly.

Presbytery of Owen Sound agreed regarding travelling expenses of commissioners to the Assembly, to pay the actual railway fare if necessary to the extent of \$25 each.

Stratford Presbytery appointed the following commissioners to Assembly: Messrs. Graham, Cranston, Wilson and Gilmour, Ministers; and Messrs. Peter Smith, W. K. Weir and John McMahen, Elders.

In Stratford Presbytery an effort was made by the North Easthope congregation to retain their minister, Rev. R. F. Cameron, called to Georgetown; but Mr. Cameron intimated his desire to accept the call, and the Presbytery decided accordingly. Mr. Cowan, of Shakespear, was appointed interim moderator of Session.

At St. Andrew's church, Stratford, on Sunday evening Rev. E. W. Pantan spoke of sports being carried to extremes in that city. If a hockey match was on, he said, church meetings were sure to be neglected. Sports were good, but people should not indulge in them to excess.

The Guelph Mercury noticing the appearance of Rev. Dr. Wardrope in the pulpit of Chalmers' church, says: "He preached an able and interesting discourse, notwithstanding his considerably more than four-score years. His old congregation were glad to see him in the pulpit and to hear him once more."

At the annual meeting of Knox church Aid Society, Clifford, on Friday, the following officers were appointed for the ensuing year. President, Mr. John A. Gray; 1st Vice-Pres., Mr. W. H. Taylor, 2nd Vice-Pres., Miss W. Hillhouse; Secretary, Mrs. J. R. Scott; Treasurer, Miss L. Hillhouse.

The Rev. T. A. Cosgrove, recently minister at St. Mary's, has been received by the Presbytery of Zanesville Ohio, and his induction into the pastorate of his new charge at Newark followed. The Tribune of that city says: "Rev. Mr. Cosgrove begins his pastorate under most happy conditions and the Newark public will bid him God speed in the work he has entered upon."

Rev. D. M. Buchanan, of Lanark, has been called to Jarvis and Walpole. Salary \$1,000. Hamilton Presbytery sustains call and fixes his induction for April 2nd at Jarvis when Rev. George Robertson will preside; Rev. A. L. Howard will deliver the sermon; Rev. W. J. Dey will address the minister, and Rev. Dr. Wallis, the congregation.

The following ministers were appointed commissioners by Owen Sound Presbytery: Messrs. Smith, Acheson and McRobbie by rotation and Dr. Somerville by election. Messrs. J. Cunningham and Laclian McBean, elders, were appointed. The sessions of Thornbury and Kemble are entitled to nominate two elders as commissioners to complete the list.

On Sunday evening the members of Collingwood Tent of Macedonia to the number of over one hundred attended divine service at the Presbyterian church. The pastor, Rev. J. A. Cranston, occupied the pulpit and delivered an earnest discourse which was greatly appreciated by the brethren.

In Owen Sound Presbytery, the remit on the increase of minimum stipend in augmented charges was carefully considered, and it was agreed to recommend the General Assembly to consider the advisability of taking measures to raise the minimum throughout the whole church by \$50, this to include both augmented and self-sustaining charges. The remit on the enlargement of the powers of Synod was adopted in its entirety.

The members of Knox church, Woodstock, were pleased to greet Rev. Dr. Sutherland, pastor of the First Presbyterian church, Burlington, Iowa, in the pulpit Sunday morning. Dr. Sutherland is not unknown to the congregation of Knox church, having conducted services here on several occasions in his past in Oxford County. In the evening Dr. Sutherland addressed a large congregation at Chalmers church. He spoke "on the subject of 'Sacrifice,' showing that true greatness consisted in a life of sacrifice. His many friends were delighted to hear

that he was completely restored to good health and was again in a position to preach with all his old time vigor and enthusiasm.

At Owen Sound Presbytery Dr. Fraser submitted the following overture, which was adopted and forwarded to the Synod with the request that they approve it and send it on to the General Assembly: That whereas it is important before committing the church to any larger financial undertaking, that the General Assembly should be assured of the cordial approval and co-operation of the whole church, and whereas this can be most conveniently and reliably ascertained through the sessions and Boards of Managers of the congregations, and whereas it is highly desirable to enlist the heartiest interest of the office bearers of the church in all its schemes, the Presbytery of Owen Sound humbly overtures the General Assembly: That no new scheme involving the raising or expenditure of any sum of money exceeding \$10,000 be undertaken or sanctioned by the General Assembly without previous reference of such scheme through Presbyteries to joint meetings of sessions and managers in all the congregations of the church, and approval thereof by a majority of them as reported to Assembly through Presbyteries. Dr. Fraser and Mr. Currie were appointed to support the overture before the Synod and Dr. McRobbie before the General Assembly.

Peterborough.

On Sunday evening last Rev. Dr. Torrance preached a special sermon to young men on text: "Is the young man Absalom safe?"

St. Andrew's church had large congregations on Sunday, Rev. Mr. Potter preaching at both services, and four new soloists helping in the musical service.

Several deaths have occurred recently in which valued members of St. Paul's and St. Andrew's churches, Peterborough, have passed over to "the silent majority."

Rev. J. G. Potter of St. Andrew's church, was in Toronto last week as representative of this presbytery on the Home Mission Board which met there.

Mr. Gillies Eadie of Knox College preached very acceptably in Norwood two Sabbaths ago, the pastor Rev. G. A. MacLennan being in Smith's Falls that day.

Peterborough Presbytery recommended a change in the minimum salary of ministers to \$850 and a manse. This is nothing but just.

A pleasant social evening was held in the school room of Havelock Presbyterian church on Monday evening of last week. It partook of the nature of an Art and Comedrama social.

Peterborough ladies have decided to erect a new Y.W.C.A. building and subscription books are new out. When Peterborough ladies make up their minds to anything it is sure to go.

Peterborough presbytery send the following commissioners to the General Assembly: R. V. Messrs. Potter, Lord, Goodwill, and Torrance, ministers; and Messrs. Harrison, Graham, Thompson and Russell, elders.

An adjourned meeting of Peterborough Presbytery will be held in Cobourg on March 22nd at 2 o'clock to complete unfinished business; and the next regular meeting at Port Hope on 14th June, at 2 o'clock.

Peterborough presbytery met in St. Paul's church, Peterborough, on Tuesday of last week. Reports from the different committees were read and for the most part showed progress. Rev. Dr. Milligan of Toronto was nominated for the moderatorship of the General Assembly.

At last meeting of Presbytery a committee was appointed to consider the whole question of establishing a fund for payment of expenses of commissioners to the assembly. A committee was also appointed to consider the question of the status of ministers without a charge and of assistant pastors.

In Peterborough Presbytery, Mr. R. Harrison of St. Paul's was appointed treasurer of the Presbyterial Fund in place of Mr. Clarke of Port Hope, who has resigned. A report on Augmentation by Mr. Harrison, was read, presenting the need of several augmented charges within the bounds. The Assembly's remit on enlarged powers of Synod was considered and approved of generally.

The Bible Centenary was fittingly observed by the Peterborough churches, special sermons being preached on the Sabbath and a union

meeting being held on the Monday evening following. The old officers were re-elected: President; Sheriff Hall, Secretary; Rev. J. G. Potter, Treasurer, Mr. John Crane.

In the death of Walter Riddell, of Cobourg, last week a good and useful man passed to his reward. Mr. Riddell was in his ninety first year, and he and his excellent wife had completed their sixty sixth year of wedded life. For fifty-four years Mr. Riddell was an elder of the Presbyterian church, and by his kindly disposition, his consistent life, and his active interest in the welfare of church and state, he served his day and generation faithfully and well. The widow six sons and four daughters, survive him.

Winnipeg and West.

Rev. Dr. Pitblado, who recently resigned the pastorate of Westminster church, Winnipeg, has gone to California, taking up his abode there in order to recruit his health.

The following have been ordained and inducted into the eldership of St. Andrew's church, Principal Patrick preaching a suitable sermon full of gospel truths and practical lessons: John Lock, Geo. Adam, C. J. Wardrope, Wm. Bailey, H. W. N. Osborne, A. T. McMillan and D. Ferguson.

The Edinburgh Correspondent of the Belfast Witness, says: Much genuine admiration has been awakened by the determination of the Rev. J. F. Ferguson, M.A., the leading United Free church minister in Cupar, and, indeed, in Fife, to go to British Columbia in response to an invitation from the congregation of Nelson. On Monday night Mr. Ferguson was entertained to dinner in the Edinburgh Cafe by a number of friends, including Rev. Dr. Ross Taylor (who presided), Professor Pringle Pattison, Professor Seth, Professor Martin, Professor M'Ewen, and Canon Cooke, of Pitlochry. The chairman spoke of the great loss Mr. Ferguson's departure was to the whole church. It was a sacrifice as they knew, to Mr. Ferguson himself, and it was a sacrifice to his friends and to the church. But they were not gathered there to shed tears, but rather to offer congratulations upon the new prospect that opened up before him. As to the question whether the cause was worthy of the sacrifice, we must say, as one who had travelled in some of the Colonies, in Canada, and more recently in South Africa, that it was high time that the home Churches were beginning to realise that the men they should send to their Colonies should be of the very best.

British Columbia.

Rev. Dr. Wilkie on Sunday addressed the congregation of Mackay church in the morning, and Erskine church in the evening.

The Presbytery of Victoria met in St. Andrew's church, Nanaimo on the 17th Feb. Much of the time was occupied in the consideration of reports from standing committees, especially those affecting Home Mission and work among the Indians and Chinese. The following items of more general interest may be noted. An overture was sent up to the General Assembly asking that steps may be taken to institute a fund for defraying the travelling expenses of commissioners to the General Assembly. The following commissioners to the General Assembly were appointed: Rev. Dr. J. Campbell, Rev. W. L. Clay, Mr. Thornton Fell, Victoria; and Justice Forbes, St. Johns, N. B. The Rev. Dr. Milligan, Toronto was nominated for moderator of next General Assembly.

Rev. J. W. H. Milne, of the Glebe Presbyterian church preached in Stewarton church at the morning service on Sunday, and by direction of the presbytery cited the session and congregation to appear before that court, at a meeting to be held in St. Andrew's church on March 24th at 2 o'clock p. m. to give reasons, if they have any, why Rev. R. Herbison's resignation should not be accepted by presbytery. In pursuance of this citation the Stewarton congregation is called to meet in the church on Wednesday evening, March 23rd at 8 o'clock to appoint commissioners to attend the meeting of presbytery and carry out such instructions as may be given them by the congregation.

Dr. Amaron, of Montreal, has been delivering a series of stirring addresses in the various city churches in the interest of the French Evangelization and the Pointe-aux-Trembles schools. In Bank street church, on Sunday morning, after describing the rise, growth and present status of French Protestant education in the province

of Quebec, he said that to this work must be given a fair measure of the credit for the wonderful changes which have taken place in public sentiment in the province of Quebec during the last few years. The Pointe-aux-Trembles institutions and others of a similar character have sent out hundreds and thousands of young men and women well educated, with broader conceptions of things, in sympathy with the genius of British institutions, possessing a knowledge of both French and English, and they could not but modify in some considerable degree modes of thought and life in the adjoining province. The work then, in Dr. Amaron's judgment, is anything but local or provincial, but on the contrary is of national importance, affecting as it does the destinies of the entire nation. The day is coming when the arduous toils of the humble laborers who stick to the task with courage and insight, shall be recognized in larger contributions by those who desire the well-being of Canada.

H. M. C. Appointments.

The Home Mission Committee (western section) has made the following appointments:

To Presbyteries, Quebec—Revids. G. W. Thom, A. A. Paterson and Mr. H. W. Cliff. Montreal—Rev. E. H. Gray.

Ottawa—Rev. A. S. Reid and Mr. M. B. Davidson.

Lanark and Renfrew—Revids. Hugh Taylor, J. G. Greig and Mr. J. M. Macdonald. Brockville—Mr. D. A. McKerracher. Kingston—Revids. W. Hay, W. W. Peck, H. McLean, Messrs. W. H. McInnis, Jas. S. Caldwell, W. J. McQuarrie, J. C. Robinson, J. A. Shaver, J. A. Montgomery, I. H. Woods, M. A. Lindsay, G. Pringle and J. C. McKonachie. Peterboro—Rev. T. W. Goodwill, Messrs. A. R. Evans, S. H. Pickup, A. Laing and D. S. Black.

Lindsay—Messrs. J. A. Donnell and J. L. McCulloch.

Toronto—Messrs. D. S. Dix, W. A. McTaggart, W. Nichol and W. D. Lee.

Orangeville—Mr. A. F. Roadhouse. Barrie—Revids. H. N. Konkie, H. Brown, W. M. Mackay, and G. A. Hackney, Messrs. W. W. Swanson, J. Sharpe and J. C. Bain.

North Bay—Revids. S. G. Steele, R. Hughes, J. Steele, Jos. Anderson, Messrs. C. C. Salisbury, A. T. Haddon, R. B. Nelles, S. F. Eastman, F. Walsh.

Algoma—Revs. J. Maxwell, H. G. MacClelland, H. H. McPherson, Messrs. H. R. Pickup, T. D. Thompson, and R. Hartill.

Owen Sound—Rev. T. A. Nelson, Messrs. J. J. Cowan, W. Baker and F. A. Robinson. Saugueen—Mr. R. B. Stevenson.

Guelph—Rev. W. C. Armstrong. Hamilton—Revs. J. W. Mitchell, T. Paton, Messrs. Roy Van Wyck and G. Hoffer.

Chatham—Rev. A. R. Linton (one year), Messrs. J. Alister Stewart, A. A. Campbell and R. Campbell.

To Synods—Manitoba and Northwest Territories—Revs. C. S. Lord, A. Barclay, Jas. Gilchrist, S. W. Thomson, A. MacTavish, A. Kemlo, R. Bailey, W. M. Fleming, M. Sutherland, Jas. Little, D. A. Volume, G. C. Grant, Jas. Carswell, F. A. McInnis, D. Speer, J. Ingles, T. E. H. Jones, H. C. Sweet, Messrs. W. S. Waugh, J. G. Bitson, C. McLaughlin, P. Knott, C. Meyers, A. S. Todd, H. D. McCuaig, J. I. Walker, A. E. Cameron, J. Ferguson, M. F. Munro, J. H. Hutchison, Jas. Robinson, E. B. Mackay, Jas. McIlroy, W. McMillan, H. A. Kent, R. M. Thompson.

British Columbia—Revs. A. C. Bryan, A. W. R. Whiteman, W. A. Myllie, W. Millar, W. F. Allen, F. G. McLeod, C. McDiarmid, Jas. McNeil, Chas. O. Main and R. S. Leslie, Messrs. W. H. May, T. McCord, H. McPherson, C. E. Kidd, L. P. Chambers, D. C. Ramsay, A. H. Gibson, R. C. Jackson, R. R. Cochrane, G. D. Robinson, R. W. Beveridge, R. J. Hay, M. J. McLennan, P. McKenzie, H. Wright, F. W. Kerr, J. McCorkindale.

Tobacco and Liquor Habits.

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

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

Health and Home Hints

Cake ought to rise to its full height before it begins to brown. This applies specially to sponge cake.

When frying smelts sprinkle with lemon juice before rolling in eggs and crumbs. It keeps the flesh white and gives it a good flavor.

Do not starch curtains while they are wet; they will soil much faster than if allowed to dry beforehand.

When making bags to put away silverware always use the unbleached material. Sulphur is used for bleaching, and its influence will quickly tarnish the silver.

Stewed stoned prunes with a dash of lemon in them and drained of a little of their juice will make one of the most delicious of shortcakes. Whipped cream adds much to their goodness.

Try how much easier it is to poach an egg when you put a teaspoon of vinegar in the boiling water. It helps to keep the shape of the egg; it also makes the white firmer and whiter.

Cabinet Pudding may be made from bits of stale bread, rusk or cake. Decorate the mould with any dry or preserved fruits then fill with bits of stale cake or bread. If you have a pint and a half mould, beat two eggs; if you have used bread, add four tablespoons of sugar; if cake, omit the sugar; add a pint of milk; pour into the mould over the stale material, and soak for five minutes. Cover the mould and steam for one hour. Serve hot with a liquid pudding sauce.

Baked orange pudding. Three ounces of stale bread, four oranges a quarter of a pound of lump sugar, half a pint of milk, three eggs and a little nutmeg. Cut the bread in small pieces, boil the milk and pour over the bread and let it soak. Rub some of the lumps of sugar on two of the oranges to absorb the yellow part of the rind. Put them and the rest of the sugar into a basin. Strain the juice of the four oranges on to them. When dissolved, mix in the bread put into a buttered pie dish, which has been edged with pastry, and bake for half an hour.—Ex.

Pale, Anaemic People

With thin, watery blood always suffer greatly from the cold as well as the sudden and violent changes of our Canadian winter. They are particularly susceptible to Chills, Coughs, Colds, Bronchitis, Pneumonia, La Grippe and even Consumption. They should take FERROL, instead of which they usually resort to extra warm clothing and avoid the cold, fresh air as much as possible a very great mistake. What they require is a coating of good, healthy fat, a supply of rich, warm, red blood and properly toned nerves and all this they may have with very little trouble or expense, by taking a course of **FERROL** which will infallibly **enrich the blood**, (The Iron-Oil Food) increase the weight and tone up the nerves, making clumsy clothing quite unnecessary, and crisp, cold, fresh air a joy, instead of a thing to be avoided.

At all Druggists—free sample from The Ferrol Co., Limited, Toronto.

World of Missions.

The Scottish and Irish Missionaries in Manchuria.

(From Weekly Leader.)

The Foreign Mission office of the United Free Church of Scotland has received the following telegram from Manchuria (Yingkou):—"There is no reason to be anxious." That Church has a staff of thirty-seven missionaries in Manchuria of both sexes, including missionaries' wives. It works in co-operation with the Irish Presbyterian Church, which has a staff of about thirty. All the Scottish and nearly all the Irish missionaries happen to be on the field, having returned to duty as soon as the Boxer troubles were quelled. These missions occupy the principal towns and stations from the port of Neuchwang to Mukden, the capital, and Kirin, farther north and near the line of railway, as far as the Siberian border. Five of the women missionaries are fully qualified physicians. The well-known Chinese and Korean scholar, Rev. John Ross, D.D., is stationed at Mukden, and is in full vigour after thirty two years' service. Equally well known is Dr. Greg, of Kirin, the Edinburgh physician, who, after suffering cruel hardships from the official class, has become most popular there. Drs. Westwater and Christy, the latter in charge of one of the largest hospitals in Asia, were recently in this country; they and the Rev. James Webster aroused much interest by their addresses. These missionaries especially rendered many services to the Russians as doctors and interpreters, as well as to the British authorities after the siege of Peking. An Edinburgh architect, Mr. Macrae Anderson, was sent out a year ago to rebuild the many churches, schools, hospitals, and mission houses burned down by the Boxers. The two Presbyterian missions have little reason to fear either the Russians or the Japanese, with both of whom they are friendly. But a Japanese invasion of Manchuria or conflict there may again lead to risings among the people, as in the war between China and Japan, when the United Presbyterian mission, Rev. James A. Wylie, fell a martyr for the faith. Probably anything would be better for the missions than the permanent annexation of Manchuria by Russia, which has for a time at least been arrested by the Japanese. The policy of the Russians has always been to forbid in their own provinces the baptism of any converts unless by priests of their own Church. For this reason they drive the Scottish mission out of one of the Caucasus districts, and the Basco missionaries out of another; while they refused the German Moravians permission to settle close to Tibet. This intolerance resulted in the famous German scholar, Dr. Hander, removing to North India, and the Moravians finding an asylum from the Government of India in North Kashmir and the Punjab, where they flourish, while they watch for an entrance into Tibet. The indirect results of the peaceful action under treaty of Lord Curzon's Government in Tibet, and of the warlike advance of Japan from Korea into Manchuria, are likely to be seen hereafter in the Christian civilization of these Mongol peoples.

"Which do you prefer, Tommy, Applepie or peach?"
"Thank you, ma'am," said Tommy;
"I prefer a piece of each."

—St. Nicholas.

Medicine For Men.

Something that will Banish Worries and Brace Up the System.

Has it ever occurred to you that you need a medicine AS MEN—not as old men or young men, but as men? Are you never conscious that the special wear and tear of life which men sustain need repair? Worry wears a man out quicker than work, but worry is not an accident, it is a symptom—a symptom of nervous exhaustion. Other symptoms are nerve headache; morning laziness, that makes it difficult to get out of bed; a weak feeling in the back; indigestion; breathlessness after slight exertion; irritable temper—perhaps some nerve pain such as neuralgia, sciatica or incipient paralysis. Dr. Williams' Pink Pills, as a medicine for men, act directly upon the source of discomfort. They restore manly vigor and energy, improve the appetite and tone up the nerves and the whole system. M. Neil H. McDonald, E. M. Clark, N. B. F. one of the many men who has provided the value of Dr. Williams' Pink Pills. He says: "I am glad to be able to say that I have found Dr. Williams' Pink Pills all that is claimed for them. I was completely run down; my appetite was poor, and I suffered much from severe headaches. Doctor's medicine did not give me the needed relief, so I decided to try Dr. Williams' Pink Pills. I used only a few boxes when my former ailment returned, and now I feel like a new man."

We k, nerv us, broken down men—and women, too—with find new health and happiness in a fair use of Dr. Williams' Pink Pills. But be sure that you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" printed on the wrapper around every box. Sold by medicine dealers or sent by mail at 50 cents a box, or six boxes for \$2.50, by writing The Dr. Williams' Medicine Co., Brockville, Ont.

"I think it is so silly to see a baby biting its feet," remarked by you mother. "Well, I don't," spoke up the young father; "it shows that he is already learning to be thrifty." "Thrift?" "Yes, isn't he making both ends meet?"

An orange put in the oven and baked will be found an excellent cure for bad throats, eaten just before retiring for the night.

Many Appetizing Dishes.

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

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Presbytery Meetings.

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

SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 8 March.
 Brandon, Brandon.
 Superior, Fort Arthur,
 March.
 Winnipeg, Man. Coll., bi-mo
 Rock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Tr. Home, 3 Mar.
 Portage, P. La Prairie, 8th March
 Minnedosa, Minnedosa, 17 Feb.
 Melita, at call of moderator
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, Hamilton 8 Mar 8 p.m.
 Paris, Knox church 13 Mar. 10.30
 London, London, 1 March 1.30 a. m.
 Chatham, Chatham, 1 March 1 p. m.
 Stratford, Knox, Stratford Mar. 8 10.30

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville, 8th Dec. 11 a.m.
 Peterboro, Peterboro 8 March 9 a. m.
 Whitby, Whitby, April 19, 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. mthly.
 Lindsay, Woodville, 15 Mar. 11 a.m.
 Orangeville, Orangeville, Mar 1
 Barrie, Barrie Mar 1 1.30 p.m.
 Owen Sound, Owen Sound, Division St.
 13 Mar. 10 a.m.
 Algoma, Blind River, March.
 North Bay, Huntville 23 Feb. 10
 a.m.
 Saugeen, M. Forest, 1 Mar 10 a.m.
 Guelph, Kora, 15 Mar. 9.30 a. m.

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

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, Sept. 2
 Inverness, Pt. Hawkesbury, 15 Mar.
 P. E. I. Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 2nd Mar. 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Halifax, 15 Mar
 of Synod.
 Lunenburg, Lunenburg 5 May 2.30
 St. John, St. John, Oct. 21
 Miramichi, Bathurst 30 June 10.30

OTTAWA, NORTHERN & WESTERN RAILWAY.

DAILY EXCEPT SUNDAY.

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

GRACEFIELD STATION.
 Lv. 5.05 p.m., Ottawa. Ar. 9.30 a.m.

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

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

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

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

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Williams, No. 1	" 35.00	" 40.00
Smith-Premiers, No. 1	" 47.50	" 52.50
" " No. 2	" 75.00	" 80.00
Jewetts, No. 1	" 45.00	" 50.00
" " No. 2 & 3	" 60.00	" 65.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 40.00	" 45.00
" " No. 6	" 70.00	" 75.00
Yests, No. 1	" 35.00	" 40.00
New Yests, No. 1	" 35.00	" 40.00
New Franklins,	" 5.00	" 30.00
Barlocks	" 35.00	" 40.00
Latest Oivers	" 30.00	" 35.00
Hammonds, Ideal	" 15.00	" 20.00
" " Universal	" 35.00	" 40.00
Peerless	" 25.00	" 30.00
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A Great Club Offer.

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

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

The Dominion Presbyterian,
 Ottawa, Ont.

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION

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

JAMES A. SMART,

Deputy Minister of the Interior.

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

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All trains 8 HOURS only between Montreal and Ottawa.

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Tenders for Indian Supplies.

SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for Indian supplies" will be received at this office up to noon on Thursday, 31st March, 1914, for the delivery of Indian supplies during the fiscal year ending 31st March, 1915 at various points in Manitoba and the North-west Territories.

Forms of tender containing full particulars may be had by a paying to the undersigned, or to the Indian Commissioner at Winnipeg. The lowest or any tender not necessarily accepted.

J. D. McLEAN,
Secretary.

Department of Indian Affairs,
Ottawa, 18th February 1914.

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

R. A. McCORMICK

CHEMIST AND DRUGGIST.

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