

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cents

A MILE WITH ME.

BY HENRY VAN DYKE.

Oh, who will walk a mile with me,
 Along life's merry way?
 A comrade blithe and full of glee,
 Who dares to laugh out loud and free,
 And let his frolic fancy play,
 Like a happy child, through the flowers gay
 That fill the field and fringe the way,
 Where he walks a mile with me.

And who will walk a mile with me,
 Along life's weary way?
 A friend whose heart has eyes to see
 The stars shine out o'er the darkening sea,
 And the quiet rest at the end of the day—
 A friend who knows, and dares to say,
 The brave, sweet words that cheer the way
 Where he walks a mile with me.

With such a comrade, such a friend,
 I fain would walk till journeys end,
 Through summer sunshine, winter rain,
 And then? Farewell, we shall meet again!

THE GOSPEL OF THE HOME
 By Rev. D. C. Hossack, M.A. LL.B.
 50cts. Net.

THE EVENING AND THE MORNING
 Rev. Armstrong Black, D.D. 75

THE LIFE OF CHRIST
 Bible Class Primer.
 By Rev. Prim Salmond, D.D. 20

Upper Canada Tract Society

102 Yonge St., Toronto.

Malto-Yerbine

As a substitute for Cod Liver Oil in Pulmonary Diseases I have obtained the happiest results, and in several cases where the Oil had been administered for a considerable time without exhibiting any beneficial change, I have been enabled to effect a complete cure by giving MALTO-YERBINE and MALTINE with PEPSIN and PANCREATINE in conjunction with a few other simple remedies.—
E. H. M. Sell, M. D., New York.

Samples sent Physicians on application.

MALTINE MANUFACTURING COMPANY, TORONTO.

The Dowd
 Milling Co.
 (LIMITED)

Quyon Que.

Manufacturers of the following
 brands of Flour:

Patent Hungarian, Strong
 Bakers, Lilly and High
 Loaf, Matchless Buck-
 wheat Flour.

Royal Seal Rolled Oats and
 Oatmeal Bran, Shorts,
 Provender. Always the
 best try them.

Ottawa Warehouse, 319 Sparks St.
 PHONE 1882.

MARRIAGES

At the residence of the bride's mother, 19 Division street, on Wednesday, April 27th, 1904, by the Rev. Armstrong Black, D.D., Margaret Jane Milligan, eldest daughter of Mrs. Campton, to Herbert James Reeve.

At the manse, St. Elmo, on March 30, 1904, by Rev. H. D. Leitch, William Valley of Tayside to Miss Elsie Jane Rowe of Riceville.

At the residence of the bride's parents, 190 Peel street, on April 20, 1904, by the Rev. A. J. Mowatt D. D., Charles Johnson, formerly of Manchester, Eng., to Florence Laird, youngest daughter of E. H. Copland, Esq.

At the residence of the bride's parents, 68 Robert street, Toronto, on April 19, 1904, by the Rev. Prof. A. H. Reynar, LL.D., and the Rev. John McKay, B. A., of Crescent St. Presbyterian church, Montreal, Gertrude Marion, only daughter of Mrs. E. A. and the late Frederick R. Whiteside, to the Rev. Arthur L. Burch, B. A., of Orangeville, Ont.

At the residence of the bride's parents, Huntingdon, Que., on April 20, 1904, by the Rev. Mr. Hutchison, Mary Elizabeth, daughter of Alex. A. Anderson, Esq., to John Larmouth Kerr, of Montreal.

At the residence of the bride's mother, on Wednesday, April 13th, by the Rev. D. M. Buchanan, Mr. Robert Haley, of Lanark, to Miss Maggie Woods, eldest daughter of Mrs. Chas. Woods, Lanark Township.

At the residence of the bride's father, Finkle street, Woodstock, on April 6, by the Rev. Dr. MacMullen of Knox church, assisted by Rev. R. S. Laidlaw, Helen Christine, daughter of Mr. James Holmes, to Arthur Fairbanks Gibbs of Port Arthur.

At Buffalo, N. Y., April 6th 1904, by the Rev. R. V. Hunter of the Central Presbyterian church Mr. Arthur J. Jackson, to Miss Maud Marie Murphy, daughter of the late James A. Murphy, Esq., all of Toronto.

At the manse, Dunvegan, on March 23, 1904, by the Rev. K. A. Gollan, Kenneth A. McKenzie of Apple Hill, to Miss Flora Eliza McKenzie of Dunvegan.

DIED.

At "Maple Lodge," Thorab, Tuesday, March 29th, 1904 Charles Westcott, aged 90 years.

At Knox Church Manse, St. Catharines, on Sunday morning, April 24th, Frederick Cawthorpe, only child of the Rev. Dr. and Mrs. Smith, aged 2 years and 5 months.

GREGG & GREGG
ARCHITECTS.
86 KING STREET WEST,
Toronto

MEMBERS OF ONTARIO ASSOCIATION OF ARCHITECTS.

J. W. H. WATTS, R. C. A.
ARCHITECT
33 SPARKS ST., OTTAWA.

W. H. THICKE
EMBOSSER & ENGRAVER
42 BANK ST. OTTAWA.
VISITING CARDS PROMPTLY PRINTED

Jas. Hope & Sons,
Stationers, Booksellers, Bookbinders
and Job Printers,

33, 35, 45, 47, Sparks St., 22, 24,
26, Elgin St., Ottawa.

Housewives
Appreciate
Cook's Friend
BAKING
POWDER
Because it always gives satisfaction.
Sold everywhere

FOR SATISFACTORY
PHOTOS
PATRONIZE
The Jarvis Studio
OTTAWA.

Synod of Montreal and Ottawa.

The Synod of Montreal and Ottawa will meet (D. V.) in the City of Quebec, and within Chalmers' Church there, on Tuesday the 10th day

next, at 8 p. m. Arrangements have been made with the C. P. R., G. T. R., C. A. R. and the Richelieu and Ontario Navigation Co. for reduced fares, providing the necessary number of certificates be presented. Arrangements have been made for two conferences, viz:

1. "Trails which need to be emphasized at the present time.
2. "Why not more conversions in our Churches?"

Members who desire accommodation are requested to communicate with one with Rev. P. Boudreau, B. A., 288 John Street, Quebec.

All papers intended for the Synod should be in the Clerk's hands at least eight days before the meeting.

The Business Committee (Moderator of Synod and Presbytery Clerks) will meet in the Church at 7:25 p.m.

J. R. MacLEOD,
Synod Clerk.

Three Rivers, April 23th, 1904.

Synod of Toronto and Kingston

The Synod of Toronto and Kingston will (D.V.) meet in Knox Church, Toronto, on

Tuesday, May 10th 1904

at 8 o'clock p.m., for Business and for Conference.

The Business Committee will meet at 3 o'clock p.m. in Knox Church building on Tuesday, May 10th, 1904.

All papers to be brought before the Synod should be in the hands of the Rev. R. C. Tibb, joint Clerk of Synod, (31 Bernard Ave., Toronto) on or before May 1st, 1904.

All members attending Synod are requested to procure standard Certificates from the Railway Agents from whom they purchase Tickets. This Standard Certificate is absolutely necessary to enable members to return home at reduced rates, and also to enable those members living outside a Fifty Mile radius from Toronto to have their Railway fares paid out of the Synod Fund.

JOHN GREY, D.D., Synod Clerk.
R. C. Tibb, Joint Synod Clerk.
(31 Bernard Ave., Toronto.
Toronto, April 22, 1904.

To
Sunday
Schools

We have just opened up a fresh supply of Sunday School Books from best English publishers.

Books sent on approval. Lowest prices guaranteed.

The William Drysdale & Co.
Publishers, Bookbinders,
Stationers, Etc.

74-75 ST. CATHERINE ST. MONTREAL

St. Margaret's College.
TORONTO.
A Residential and Day School for Girls.

Only teachers of the highest Academic and Professional standing employed
MRS. GEO. DICKSON,
Lady Principal
GEO. DICKSON, M.A., Director.

St Andrew's College
TORONTO.

Residential & Day School for Boys
Upper and Lower School.
Separate Residence for Juniors.
Summer Term commences April, 12th 1904
REV. D. BRUCE MACDONALD M.A.
Principal

Bishop Strachan School
FOR GIRLS.

President - The Lord Bishop of Toronto.
Preparation for the Universities and all Elementary work.
Apply for Calendar to
MISS ACRES, Lady Prine.

ATTENTION!

—DEALERS IN—

PHOTO GOODS

do you handle CYKO PAPER, if not write for Special Discounts for the New Century to

S. VISE,
QUEEN ST. TORONTO

SCHOOL
...OF...

Practical
Science

TORONTO
ESTABLISHED 1878
Affiliated to the University of Toronto

This School is equipped and supported entirely by the Province of Ontario, and gives instructions in the following departments:

- 1.—CIVIL ENGINEERING.
- 2.—MINING ENGINEERING.
- 3.—MECHANICAL AND ELECTRICAL ENGINEERING.
- 4.—ARCHITECTURE.
- 5.—ANALYTICAL AND APPLIED CHEMISTRY.

Special attention is directed to the facilities possessed by the School for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories:

1. CHEMICAL.
2. ASSAYING.
3. MILLING.
4. STRAM.
5. METEOROLOGICAL.
2. ELECTRICAL.
7. TESTING.

The School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses. For full information see Calendar.

L. B. STEWART, Secy

THE COURSE OF STUDY IN THE

Ottawa Business College.
Ottawa Ont.

Are up to the highest excellence and that is one reason why this popular school is now enjoying a "record-breaking" attendance. You want the best training and we give it. Enter any time. Catalogue free.

W. E. GOWLING, Principal.
Orme Hall, 174 Wellington St.

Presentation Addresses

Designed and Engraved by
A. H. HOWARD, R.C.T.,
82 King St., East, Toronto.

J. R. Carlisle & Wilson
STAINED GLASS
WORKS,
BELFAST, IRELAND.
MEMORIAL WINDOWS
A SPECIALTY. . . .

Leitch, Pringle & Cameron

Barristers, Solicitors, and Superior Court Notaries.

Solicitors for Ontario Bank,

James Leitch Q.C., Cornwall, Ont

A. C. CAMERON, LL.B., R.A. PRINGLE

John Hillcock & Co.

Manufacturers of the
Arctic Refrigerator

165 Queen St. East
Tel 478 TORONTO

For 35 Years
BELL ORGANS

Have been Favorites for
School, Church & Home Use

We make only high-class Organs and invite investigation as to their merits.

=====
BELL PIANOS

Are chosen and recommended by the Musical Profession as being strictly High Grade.

Send for Descriptive Booklet No. 54.

The Bell Organ & Piano Co. Ltd.
GUELPH, ONT.

J. YOUNG LIMITED.
The Leading Undertaker
389 Yonge St., Toronto
telephone 679

Dominion Presbyterian

1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

Note and Comment.

A great-grandson of the founder of the British and Foreign Bible Society is minister of the Presbyterian Church of the United States. He is the Rev. W. F. D. Lewis of Rodney street church, Wilmington, Delaware.

The United Presbyterian Mission, (U.S.) working in Lower and Upper Egypt, maintains more than fifty churches, with two hundred stations, and thousands of members, all of whom are taught to make their churches self sustaining as far as possible.

It is just one hundred years since the first Sunday school in India was established in Serampore by Felix and William Carey and John Fernandez. There are now 12,000 schools conducted in thirty-two Indian languages or dialects, with a membership of about 300,000 and 7,000 teachers.

Rev. F. H. Almon, a revered minister of the Anglican church in Halifax, N. S., is now in the 53rd year of his ministry. He has been in active service in Nova Scotia, New Brunswick, West Indies, England and the United States. He has hosts of friends in all the evangelical churches. On Tuesday, April 12th, Mr. and Mrs. Almon celebrated the golden jubilee of their marriage life.

The celebration of the Centenary of the Primitive Methodist church in England, which will fall due three years hence, is already engaging the attention of the denominational authorities. A Centenary Fund of £250,000 is proposed, and it is thought that, with a membership of 200,000, besides friends and adherents, there should be no difficulty in raising the amount.

A South American Missionary Congress was lately held in London. English Protestants have six societies at work in South America, chiefly in Brazil. Many were surprised at this meeting to learn that a Protestant mission was planted in Brazil by John Calvin, but it was soon stamped out by the authorities. In Argentina, Protestant missions supplement the defective public schools by their own.

The South Western Presbyterians states that last year 590 converts at Luebo and 280 at Ibay Stations of the Congo mission of the South Presbyterian church were received into the church last year. The utmost care and deliberation were exercised in making these receptions. It seems to have been a jubilee year with the Congo mission.

We find the following paragraph in the London Presbyterian. "Congregational singing, led by a competent choir, embodies the thought of lofty choral praise. We should not forget that the church in its music is offering an oblation of praise, not giving a sacred concert out of courtesy to the Sabbath day." The tendency of things in the present day, even in Presbyterian churches, especially in the large cities and towns, is to go away from the idea of an "oblation of praise" by the whole congregation, led by the choir, drifting into the

"sacred concert" idea, with paid soloists and stentorian organs which drown the voices of the people. Music of that kind is utterly inconsistent with the idea of solemn worship. Presbyterian churches which pay more for choir music than they contribute to the missionary schemes of the church, need to retrace the steps they have been taking for some time.

The oldest Presbyterian minister living in Scotland is the Rev. James Yuill, of Peterhead who was ordained in 1835, and is living in retirement in Aberdeen. He is in his ninety-ninth year, and wonderfully hale for a man of his years. He was a vigorous evangelical preacher in his day, and took a deep interest in educational affairs in the burgh of Peterhead. Mr. Yuill was one of the men who organized the Free Church in disruption days.

The Belfast Witness says that the names mentioned for the chancellorship of the University of Glasgow are Lord Roseberry, Lord Balfour of Burleigh, Duke of Montrose, Lord Kelvin, and other lesser lights. Lord Kelvin's claims, that paper says, would appear to most people to be paramount; his successful professorship in Glasgow for 50 years, his great services to science, his pre-eminent position to-day among European Savants; all indicate that Lord Kelvin is the man for the Chancellorship.

The Rev. Dr. W. E. Smith, one of the missionaries of the Methodist church to China, now home on furlough, gave the Christian Guardian the other day, the pronunciation of some of the names most frequently met with in accounts of the Russo-Japanese war. Here are the names with their pronunciation phonetically spelled; Liao Tung (LeowDoong) Kiau Chau (Gow Jow); Wei hai Wei (Way hv Way); Pin Yang (Pin Yong); Seoul (Soel); Chemuipo (Che mulpo); Taku (Tawko); Tientsin chwang (Newchwong); Pechili (Peechelee); Peiho (Peeho). Dr. Smith also told us that the mission station, Kiating, is pronounced Jawdin, and the province of Sz Chuan, Suh chewon.

The Senate of the Presbyterian College, Montreal has nominated Dr. Scrimger to the Principalship of that institution, vacant by the death of Dr. McVicar, but it appears, from a paragraph in the Belfast Witness, that Montreal Presbyterians have been after a distinguished divine in Scotland. The Witness says: "Canada continues to demand the very best the Old Country can give. The latest request is that the Rev. P. Carnegie Simpson, of Renfield church, Glasgow, should accept the post of Principal in the Presbyterian College, Montreal. The author of "The Fact of Christ" cannot very well be spared by Scotland, but it is feared that Mr. Simpson will accept. He succeeded the Rev. W. M. Macgregor in Renfield six years ago, and the Montreal College has, therefore, chosen its time well. After six years of a busy pastorate most men desire a change." Dr. Scrimger will doubtless fill the bill satisfactorily.

A rule of the American Treasury Department forbids the use on any banknote or bill of the portrait of a living person. A similar rule of the Post-office Department keeps the likenesses of living persons off the postage stamps.

The London Daily News, in its investigation into the ownership and conduct of the liquor traffic in England, finds the par value of the investment to be £265,000,000, or about \$1,325,000,000. This is held by a comparatively small number of powerful companies. "It is difficult," says the London Baptist Times, "to realize the social and political influences which lie at the back of such an enormous capital, and militate against all attempts to control the traffic. Those influences have been greatly increased by the conversion of the old private firms into public companies, with their share capital spread over a great number of shareholders in all ranks and professions, including even the clergy. In this way the 'trade' has spread its ramifications everywhere throughout the national life and multiplied a hundred or a thousandfold the number of those interested in defending it against attack."

It falls to the lot of few men to be an Earl under three Sovereigns and in two centuries, and to still fewer to succeed to an earldom as a junior-form schoolboy and to carry the title into the eighties. This is the astonishing record, however, says the Westminster Gazette, of Lord Nelson, who succeeded his father as third Earl when he was at Eton, two years before William IV. vacated the throne. He is a grandson of Susannah Nelson, sister of the hero of Trafalgar, whose son Thomas exchanged his patronymic Bolton for Nelson on succeeding to his uncle's title. Lord Nelson has good reason to be grateful to his great-uncle, for to him he owes not only a pension which has added over £300,000 to his bank balance but a palatial home at Salisbury which a grateful nation built for his great collateral ancestor.

The Supreme Court of the United States has decided that the anthracite coal carrying companies must answer questions put to them by the official of the Inter-State commission, all questions bearing on the business of such corporations. In defining the powers of the Interstate Commerce Commission the Supreme Court holds that those powers include the right to inquire into the management of the business of all common carriers subject to the Interstate Commerce act and to keep itself informed as to the manner and method in which it was conducted, with the right to obtain from them full and complete information necessary to enable the Commission to perform the duties and carry the out the objects for which it was created. The Presbyterian Banner remarks on this decision: "It will be seen how this decision confirms and enlarges the powers of the interstate Commerce Commission and gives it a free hand to rip open the internal and most secret doings of any corporation engaged in interstate commerce. The anthracite coal companies will now have to answer all questions, and it will then be seen whether they have been violating the Sherman Anti-trust law."

Our Contributors.

Personality and Impersonality.

By Rev. Hugh Macmillan, D. D., LL. D.

Why did our Lord in His parable of the rich man and Lazarus give us the name of the beggar and not the name of the rich man? Why did He speak of the rich man in vague general terms as only a *certain* rich man; and why did He condescend to particulars in regard to the beggar, and actually mention his name? We should have imagined that it would have been just the reverse; that He would have emblazoned the name of the rich man in the honors of fame, and consigned the beggar's name to the obscurity of his lot on earth. That is what the world would have done. Judged according to the standard of society, the rich man with his splendid house and grand appointments, and rich dress and luxurious food, was a person of name and consideration. When a man becomes rich in our country he becomes a somebody; he is, perhaps, made a peer if he has made himself useful to his political party, and his name and title and lineage are recorded in the book of the peerage and in the almanacs of the land. Every one knows his name, and is proud to acknowledge him and do homage to him. But when a man is poor he is a nobody. Whatever his gifts or merits may be nobody knows him. Nobody is interested in his doings. He may go from home, or do anything he likes at home, and nobody cares a straw. He has no friends, and no name that is known outside his own humble dwelling. That is the way of the world.

But with Christ it was quite different. He reversed the standards of the world. He bestowed his patents of nobility not upon the rich but upon the poor. He said, "How hardly shall they that have riches enter into the Kingdom of Heaven." He began His public ministry with the strange words, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." Himself poor, He associated with the nameless poor. It was the common people, with names unknown and undistinguished lives, who gave Him His best welcome. He knew well from His own experience the short and simple annals of the poor. And, therefore, when He gave a name to the beggar Lazarus, and passed by the rich man without a name as only a certain rich man, He acted entirely in keeping with His well-known mind, and the rule of His life. The condition of the rich was foreign to Him; but He could understand and sympathize with the condition of the poor. He had a tenderer and more considerate spirit toward them just because of their poverty. If others despised and rejected them, He would honor them for their simple virtue and rugged honesty. He would minister to their humblest necessities, and give to their sore experiences, a deeper meaning and a higher value, and connect them with the blessedness of Heaven.

But it was not merely because of our Lord's sympathy with the poor rather than with the rich, that He discriminated in this remarkable way between the rich man and Lazarus. The reason lies deeper than that, and touches the very foundations of human nature. Our Lord, by naming the one and leaving the other nameless, wished to show that it was the character and not the condition of the two men that distinguished them. The rich man was just a rich man and nothing

more. He has been called Dives, but that is simply the Greek word for rich. It is not an individual, but a generic name; the name of a class, not of a person. It applies to every rich man without distinction, not to one man exclusively. There has been recently a very singular application of photography. By taking and combining by a process of superposition a succession of photographic likenesses of the different members of a family, a single portrait is ultimately produced, which is not the exact likeness of any one of those photographed, and yet it is a likeness of them all, a family portrait in a very literal sense in which the resemblance of each member cannot fail to be traced. We have something like this in our Lord's portrait of the certain rich man in His parable. We have not the likeness of any particular man, but the likeness of a class. The individual is lost in the class. The rich man had no personal likeness, no particular name, because he had no individuality. He was simply one of many, without any personal characteristics to separate him from the class with which he was associated. His sole distinction was that he was a rich man. He was simply made of money, to use the popular expression. Apart from his wealth he was a nobody. He reminds us of lairds and farmers in Scotland, who are called not by their own personal names, but by their farms or estates. It is their farms or estates that give them consequence in the eyes of their fellow-men, not their personal qualities. In many of our rapid streams there is a very slender kind of worm living, called a caddis-worm. It gathers round itself a compact case of little bits of sand and gravel and sticks and any substance that happens to float past that it can lay hold of. In this case it hides itself, and attaches itself to the bottom of the stream and resists the force of the current. This case is many times the size of its own body; and when you pull it to pieces, and reach the worm in the inside, you are surprised to find how thin and small it is; how little living material there is at the heart of all this great mass of sand and gravel and sticks. And so it is with the rich man in the parable. It is the riches with which he is encased that swell out his life and make his petty insignificant being bulk so largely in the eye of the community, and take such a firm hold of the world. His life indeed consists in the abundance of the good things he possesses. The meat is more than the life, and the raiment more than the body.

On the other hand, the poor man must be known by his character, or not at all. He comes out of circumstances, naked, clear-cut, with outlines well-defined, like a figure in perfect relief, like a statue that stands on a pedestal surrounded only by the empty air, not like a cameo that is carved out of a shell or a gem, and is seen only against the background of that material, and owes most of its beauty and perfection to it. We judge of a poor man by what he is, not by what he has. The early Tuscan painters painted their portraits on a golden background; and that golden background was the same for each person. There was no difference in the gilding that halved each face, and there was apt, therefore, to be little difference in the faces themselves. The face of one man or woman painted on such a mechanical metallic background was like the face of another.

Such faces were beautiful, not so much in themselves, but because of the beauty of their background, and that beauty was tame, monotonous and meaningless. But afterwards when a higher art came in, and the background was painted with a brush, and was made to correspond with the character of the face, and was painted in lights and shades to suit the play of the feature, then there was a special meaning and individuality in each face. You could not mistake the portrait. It suited the person represented and no other. And so with the poor. Their portraits are not painted on the gilded background of worldly prosperity; but are made to stand out by the inequalities of fortune, against the dark background of toil and want and poverty. Their human nature is their sole possession, and its character is clearly and distinctly outlined by the hard discipline of their lot. Their poverty has made them what they are; and whatever worth or virtue their life owns has been given to them by the toil and trials through which they have passed.

We see in the rich man of the parable the common characteristics of a rich man. His good things were his clothing of purple and fine linen and his sumptuous fare. He valued these outward material things above the inner spiritual things of his true life. Even religion itself was for him chiefly a thing of outward form and show. Obviously he conceived of religion as an addition to his respectability, an outward, becoming ornament of his life. And as these things are all outside of a man, and do not touch his real nature; so in proportion as he yields other habits and cultivates these qualities, so in proportion does he lose his individuality. He gains the world but loses his own soul. He has no name, but is known as a certain rich man. And when he dies, he leaves all his possessions behind him. He is stripped of the body he has pampered, and the treasures he amassed, and the forms he has worshipped, and enters into a world of spiritual and eternal realities with which he has nothing in common, and for which he has made no preparation or provision.

On the other hand we are led to conceive of Lazarus as caring more for the soul than the body, valuing human life as a scene of spiritual discipline and growth rather than of sensual comfort and enjoyment. And when he died the name of LAZARUS which means "God is my help" and all that it implied was carried with Him to Heaven and was continued in the future life. He was known by it in Abraham's bosom among the saints in glory. His individuality consisting in the gaining of his own immortal soul, not in the possession of earthly perishing things, suffered no change by death or by the transitions to the future world.—Edinburgh, Scotland.

Literary Note.

Current History for May devotes its first pages, as usual, to the events of historical interest that have happened during the past month. This part of the magazine and also Current Discussion following, may appear to a Canadian to be written too much for the American reader, with no thought for those on this side of the line, but when we read the sections devoted to literature, art and science of all kinds, each reader can find most interesting and valuable information. Several pages are given to a review and criticism of Herbert Spencer's Autobiography. An amusing little tale by Juliet Wilbor Tompkins, called "Jogging," is most readable. The Current Literature Publishing Co., New York city.

Hamilton and London Synod.

The annual meeting of the Hamilton and London Synod opened in Central church, Hamilton, on Monday evening, April 25th. The retiring moderator, Rev. J. Thomson, of Ayr, presided. C. Percival Garratt played the organ and members of the choir were also present. The meeting commenced with devotional exercises. The moderator preached the annual sermon, and it was eloquent and thoughtful. Delivered in his clear and impressive manner, it had all the more effect and held the audience in close attention all the while. He chose his text from Psalm lxxx: 21, "Thou shalt increase my greatness."

The Synod was then declared open, and the business proceeded with, Rev. Colin Fletcher, of Thames Road and Kirkton, being chosen Moderator by a unanimous vote.

On Tuesday morning there was a large attendance at the business session. The chief business was a discussion on the report of the augmentation fund of the church, presented by Rev. Alex. Henderson, Appin. The report showed a lamentable falling off in the contributions of the Synod to this fund. The deficit was over \$300. Rev. Dr. Wallis, Toronto, addressed the meeting in the interest of the fund, and made a strong appeal for greater support. He pointed out how necessary it was that this fund should be supported, if the proposition to increase the minimum stipend of Presbyterian ministers from \$750 to \$800 was carried. Rev. Dr. Lyle declared that there were 90 churches in the Synod that were not supporting the augmentation fund, and this was a most discouraging state of things, as there was no more important scheme of the church than this. There was also a keen discussion on the report of the committee appointed to consider the question of enlarging the powers of the Synod. The report recommended that the Synod be granted power to deal with such questions as the applications of ministers from other churches; the retirement of ministers; the erection of new presbyteries. These three clauses were endorsed and carried.

A committee was appointed to examine the records of the different Presbyteries and the applications for articles from students. Auditors were also appointed to go over the treasurer's books according to the usual custom.

At the afternoon session Rev. Dr. Fletcher presented the report of the obituary committee, which referred to the deaths of the following members of the different Presbyteries in the Synod: Rev. Dr. Fraser, Rev. John Gauld, Hamilton; Rev. John Thompson, Sarnia; Rev. Peter Musgrave, McKillop; Rev. Murdoch McKay, Goderich. An interesting paper was read by Rev. S. H. Gray, Dundas, on "The Minister's Reading Outside of Theology." A discussion followed, opened by Rev. F. D. Roxburgh, Smithville. Another paper on "The Relation of the Sunday School to the Conversion of Children," was given by Rev. G. C. Patterson, M.A., Embro. A discussion on this was opened by Mr. George Rutherford, and Rev. Dr. McMullen.

At the evening session the greatest interest was shown in the addresses of the Rev. Dr. Rose, representing the Methodists, and Rev. J. K. Unsworth, representing the Congregationalists, on the subject of "Church Union." The Synod adopted a resolution approving of the speeches. Prior to these addresses the Rev. Mr. Fisher, West Flamboro, read a lengthy report on "The Church Life and Work." Several recommendations were made that were adopted by the Synod. The

most important of these was that preachers should be asked to try to make their prayer meetings more interesting and attractive than they are said to be at present.

In opening, Dr. Rose said that no question of more vital interest could come before a religious meeting, such as the one present. Indeed, the question of the federalization of the provinces themselves was not of greater importance to the country at the time than was the federalization of the churches at the present time. He briefly reviewed what had already been done in this movement. Of the report of the last meeting, in Toronto, on the subject, nothing too great could be said. All that was mean and sectarian was burned out by the fires of divine love, which prompted the speakers on that occasion. Dr. Caven's words, especially, were apostolic.

Dr. Rose urged that patience should be shown as much educational work along this line had to be done. It was not in the interest of any denomination, however, to let the matter drag. "Let us trust one another; let us trust God, who will guide this church to a glorious consummation," were the concluding words of the earnest speaker.

Rev. Mr. Unsworth agreed with Dr. Rose that the movement was spontaneous, while not being sporadic. The Congregationalists had, as the Methodists had done, agreed that there should be the largest possible liberty, for the minister and the local congregations in this church connection. He thought the consummation of this closer relationship was within hailing distance, and nothing could rebound greater to the glory of Christ.

It would be disastrous to discuss methods and he voiced the counsel of Dr. Rose that the denominations should trust one another in the meantime.

Dr. Lyle then introduced the following motion, which was adopted unanimously by the Synod:

"Having heard the addresses of the brethren of the Congregational and Methodist churches rejoicing in the growth of the line in spirit, so manifest in all the branches of the Church of Christ; believing that the union of the Congregational, Methodist and Presbyterian churches would be in the best interests of home mission and educational work of said churches, and of the general advancement of Christ's kingdom in the Dominion of Canada, and convinced that these three churches could unite on such terms as would be honoring to God and pleasing to Him that prayed that His followers might be one; this synod desires to put on record its profound gratitude to God for the good feeling existing between said churches, and earnestly prays that the spirit of God may continue to guide these denominations into the closer fellowship of organic union."

Dr. Lyle explained that the resolution did not pledge the Synod to anything specific. It gave thanks to Almighty God for such an evidence of true brotherly feeling. "One faith, one hope, one love, one Lord Jesus." The time was near at hand when the three denominations would be merged into one grand organic whole, to worship the Lord in the beauty of holiness.

The first thing done at Wednesday morning's session was to pass a resolution of sympathy to Rev. Dr. Smith, of St. Catharines, whose little boy was burned to death on Saturday. The Synod then dealt with a remit from the General Assembly dealing with an overture asking that the Committee on the Distribution of Probationers be dispensed with. It was decided to ask the General Assembly to send the overture to the different Presbyteries in the Synod for an expres-

sion of opinion.

Rev. W. J. Dey, Simcoe, presented an overture with regard to the mode of dispensing the Lord's Supper, and this was sent to the Committee on Uniformity of Public Worship.

A request was received from the Presbytery of Stratford on behalf of Mr. E. A. Ashoo, a Persian missionary, laboring in his native country. It asked that he be recognized as a member of the Presbyterian Church in Canada laboring under the direction of the American Presbyterian Church. The request was sent to the Foreign Mission Committee.

The rest of the morning's session was taken up with hearing and discussing a report by Rev. W. A. J. Martin on Foreign Missions.

In the afternoon Rev. E. A. Henry, B.A., Knox church, Hamilton, read a paper on "Is the Church adapting itself to the Changing Conditions of Life and Thought?" which was the cause of an interesting discussion. This, said Rev. Mr. Henry, is an aggressive, alert age. With that aggressive alertness goes also wide vision and large enterprise. Is it not true that too often the church lives in a narrow circle? The world moves but too many churches and members are satisfied to stand still. The practical, determined spirit has not yet seized on the church at large.

This is an age of youth. The destiny of the Church and State being in the future character of the youth now forming permanent life attachments, is the church facing and meeting the situation? Scores of young men in Hamilton never enter a church door. Why? I do not know. Some say owing to weariness after a week's mammon service. Some say owing to clubs and the undue use of outdoor Sunday recreation. Some say because our preaching is not of the robust, manly type, but rapid and theoretical.

This is a sociological age. The individualistic side of a man's life is disappearing from the prominent position it once occupied. The organic character of human life is occupying men's minds as never before, and the church cannot stay out of the stream except to her own loss.

This is the transition age. A movement is going on from the old to the new. We are getting newer and higher thoughts of God and life. A dried up orthodoxy is of very little use. Men's views on Biblical topics are changing—higher critical views are in the ascendant. It is a movement, which will go on, though every critic in the church were deprived of his chain. It is too late for any man to stamp higher criticism as rampant infidelity.

This is an age of unionism. The spirit of co-operation is in the air. Fortunately the early signs of a similar movement are being seen in the church. May its consummation be soon reached. And finally, this is an age of great need of straight truth and God's gospel.

Rev. W. J. Dey, Simcoe, led the discussion and challenged some of its statements.

Many Appetizing Dishes.

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

No man who wilfully violates the laws of his country has any right to pose as a good citizen.

The Quiet Hour.

The Prodigal Son.

S. S. LESSON—Luke 15 : 11-24 ; May 15, 1904.

GOLDEN TEXT—Come, and let us return unto the Lord.—Hosea 6 : 1.

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

A far country, v. 13. It might have been imperial Rome, or gilded Corinth, or Oriental Antioch, to which the Jewish prodigal turned his wayward feet. But whatever may be the alluring object or the particular vice, the pathway of the sinful wanderer leads away from God. Like a ship, leaving the bay my breezes of the tropics and the sunlight of its summer seas, and turning its prow ever northward until the days shorten, and the storms grow fiercer, and the icicles cling about the rigging, and an appalling solitude of frost and snow takes the place of genial civilization, is the soul that leaves behind the warmth of God's love, the kindly fellowship of His children, the peaceful security of His wise government, the golden hopes of His promises, and takes his journey to a country where a cruel selfishness congeals the fountain of human kindness, and exhausted self-indulgence leaves life an awful desolation.

A mighty famine, v. 14. Let those witness who have experienced it! The writer of Ecclesiastes says (ch. 2 : 10, 11, Rev. Ver.) "Whatsoever mine eyes desired I kept not from them: I withheld not my heart from any joy. . . . Then I looked on all the works that my hands had wrought, . . . and behold, all was vanity and a striving after wind." Lord Chesterfield, celebrated for all the elegancies of a courtly, and all the accomplishments of a social life, adds: "I am now at the age of sixty years: I have been as wicked as Solomon: I have not been so wise; but this I know, that all is vanity and vexation of spirit." How sad is Byron's well known confession before his life was half spent:

"My days are in the yellow leaf,
The flowers and fruits of love are gone:
The worm, the anguish, and the grief,
Are mine alone."

And poor Burns' sad lament over the inner consequences of vice:

"I waive the quantum of the sin,
The hazard of concealing;
But oh! it hardens a' within
And petrifies the feeling!"

He came to himself, v. 17. Could there be a more beautiful description of what conversion really is? For sin is madness; and like the light of reason dawning at length in the poor maniac's brain, is the knowledge of the Eternal Father's home and of His forgiving love burning on the sinner's soul. He sees things clearly; what a fool he has been; what a far country he has travelled to; what empty husks he feeds upon. He has true visions of His Father's home, its light and warmth and abundance. He is sane now. Alas, what need that men should come to themselves! How abject is their despair! Yet over every forsaken and friendless one God yearns with tender solicitude, and offers help and protection and a crown of glory, though many know it not.

He arose, v. 20. Mere knowledge by itself is insufficient. The visions the poor prodigal had of his father's table groaning under its overabundance might fill him with vain regrets; they could not feed him. The vision must end in a decision, the knowledge in an act, if it is to save. So he arose and went to his father. Many people, it is to be

feared, may not be saved, because, although well instructed in matters of faith, they simply will not arise and come to God. No man ever honestly called upon the name of the Lord who was not saved. We can never enter the Father's home through the door of our own righteousness or truth or purity, but the door of divine mercy is always open to admit the guiltiest and the most unworthy.

Bring forth the best robe, v. 22. What a welcome! Neither in the wardrobe nor the larder of the old home was there anything too good for the returned prodigal; nor will God spare the riches of His grace and glory on His penitent son. What a parable! Place in one scale all the wisdom of the sages, all the maxims of the philosophers, all the dreams of the poets, and put in the other this parable, and it outweighs them all in beauty, simplicity, love, truth and hope.

Was dead, and is alive again, v. 24. Behind the choice by which we return to God is His gracious power enlightening our minds, changing our affections, renewing our will. But for this we should be helpless as a dead man.

A Communion Address.

BY REV. PRINCIPAL RAINY, D. D.

This ordinance sets before us Christ as our life. When Christ, who is our life, shall appear, then shall we also appear with Him in glory. It calls upon us to embrace and receive Him as He is offered to us for that great end. Now, I do not know—how could I know?—how it may be with you severally. There may be various conditions of mind and heart at a communion table. It may be there are some of you to whom God has given special reason to be thankful. He has put a song in your heart, and you can think of nothing else. And others have passed through various kinds of adversity; and what the history of sin or grace in human hearts may be—who shall follow it out?

But I dare say that for some of us this question arises:—"How far is this true that the Lord Jesus Christ is for me, my Life that I live by the faith of the Son of God, who loved me and gave Himself for me?"

It is a thing I long to know,
Oft it gives me anxious thought,
Do I love the Lord, or no?
Am I His, or am I not?

What place has Christ in my life?—Christ in His Incarnation, Christ in His Redemption, through whom we have forgiveness and peace with God, and power to be sons? Christ in His words: "If a man love Me he will keep My words, and My Father will love him, and he will come unto Me." Christ in His Resurrection: "In whom we also are risen to newness of life." Christ in the great end of all His work: it is that we might be without flaw or blemish.

How far does all this reach for me—Christ, who is our life? Ah, well, brethren, I am not going to make rash answers to brave and great questions. These are questions which it is well for us to face, but which we cannot answer without almighty help and almighty guidance, which are not denied us. But, surely, with a Christian it is well when we have Christ as our Life. What makes our life appear doubtful, questionable, torn with inconsistencies, degraded to something trifling and insignificant? What, but the want of Christ in it? And why should there

be a want of Christ in it? Dear brethren, let us at this time feel that we do need Christ. Let our hearts awake to say before God that we cannot do without Him. Let us be disposed to feel that we do mean to have, to receive, to live by the Lord Jesus Christ. And, so feeling, let us take the testimony of this so'lemn ordinance that our Lord Jesus gives Himself to us, that He gives Himself to those who need Him, to those who ask Him, to those who are in great want of Him. He gives Himself to the young when life seems full, and to grey hairs, and even to hoary age. I will follow Him. "I will not leave thee nor forsake thee."

Yes, brethren, when He puts into our hands the bread and the wine, when He puts into our hands and commits to us these symbols of Himself, be you sure that, whatever is conflicting and faltering with you, there is no faltering in His meaning. He would be received; and more than that, He tells you that He knows the difficulties you have to give yourself to Him. If there are difficulties about Him, He understands the difficulties. He knows how to find His way in human hearts and lives so as to be the fulness and the strength, the comfort and the life of our souls. He knows it, He understands it. That is His business. That is what He has made to be His great and gracious office, and therefore He is our Saviour.

(After the Service of Bread and Wine.)

Before we part I would leave one word with you. Our Lord loved the Church, and gave Himself for it that He might purify it unto Himself, that it might be holy and without blemish before Him. And as this is the end in regard to the Church, so that is His end in regard to every member of the Church. It is our calling, and it is His gift and benefit procured for us to make us true to the character of the Child of God. "As many as receive Him, to them gave He power to become sons of God, even to those who believe on His name." Now, I cannot regard the teaching of our Lord without being impressed with this, that He has divine thoughts as to what true goodness is, what holiness is, what it is to be saved from sin. His whole teaching is full of the deep sense He had of that matter. He is now full of grace to save us, sinful men, sinful women; and ready access, the readiest, He always gives to fulfil in us and for us that great achievement, that purification, that making of us like His Heavenly Father, like Himself. And, absolutely, Christ will not have one follower, one of his people, that is not made partaker of that character, that is not illuminated and glorified with that true goodness. Our Lord will not have to say in the end that He failed with one of those who was to be alive for ever. He will not have it said—He cannot.

Dear brethren, let us feel how this comes home to us. Our Lord has never said that the goodness which is not external, the goodness which we do secretly in the sight of our Heavenly Father, the goodness which hates sin, the goodness which loves right, the goodness which denies self, the goodness which puts on Christ Jesus and makes no provision for the flesh—He has never said that it is to prove an easy matter for people like you and me. He has spoken to us of the straight gate; He has spoken to us of the narrow way; He has spoken to us of the possibility of people building on sand—and those who build on the sand are those who hear Christ's words and do not do them. Nevertheless, He is able to perfect that which concerneth us; He is able to deliver us from all iniquity, and to make success for us when we

follow after righteousness, faith, patience, love and meekness.

And in this short, uncertain life of ours, how much it concerns us that we should lay aside every weight, and run the race looking unto Jesus! Oh, let us not be drawn aside by the vanities or the realities of life from this great calling, from this mind that is in Christ, which must and shall be in us.

Prayer.

Our Father, the world is ever with us and we are too much with the world. It presses in through all our senses and finds affinities with itself in our hearts. It sets up its standards and tries to impose them on us; it bathes us in its atmosphere and would mold us to its will. Do Thou breathe into us Thy Holy Spirit and strengthen us in the inner man. Awaken our spiritual nature, renew a right spirit within us, lift our eyes and lure our souls to heavenly visions. May we master the world so that we shall be in it and yet not of it; so that we shall live in it and yet love it not. We would have Christ dwell in our hearts by faith, and then the world can find nothing in us, and we shall enjoy blessed liberty and peace. And this we ask in his name. Amen.

Our Father's Arms.

"The eternal God is thy refuge, and underneath are the everlasting arms."—Deut. 33: 27.

O tender, patient, never-wearying arms,
That age on age thy children still have held,
Upon thy Father-heart keep us, we pray,
Through nights of weeping, and through days of pain,
Close clasped in that divine embrace, until
We lose ourselves and smile upon thy breast.
—L. J. S. in Christian Observer.

"You Need a Refuge."

After all that we say about the beauty and the brightness and the joyfulness of life and the beneficence of God, we live in a very stern world. There are evils that may come, and there are some that certainly will come. Young people are buoyant in hope, and take short views, and are glad, where older folk, that have learned what life is generally, have sober estimates of its possibilities, and our radiant visions have toned down into a very subdued gray. Sorrow, disappointments, broken hopes, hopes fulfilled and disappointed and that is worst of all—losses, inevitable partings when the giant shrouded figure of death forces its way in at the rose-covered portal in spite of the many efforts of love to keep it out, sickness, failure in business, griefs of many kinds that I cannot touch—the slings and arrows of outrageous fortune, and all the ills that flesh is heir to—these lie waiting somewhere on the road for every one of us. Are you going to stand in the unsheltered plain, a mark for all these? Do you think you can front them in your own strength? Are you able, calmly and soberly, remembering the possibilities that lie in the black clouds over your head, to say: "Pur on! I will endure"? Nay! verily; you need a refuge!—Alexander MacLaren, D.D.

A prize for morals is given at Queen's University. The winner this year is a young man named Delong from Gananque. He should be a proud fellow, says the St. Thomas Journal, for the prize was awarded on a vote of his fellow students who were asked to cast a ballot for the purpose of choosing the one among their number who they conscientiously thought would do the right thing at all times.

Our Young People

Sun., May 9. Brotherliness.

Some Bible Hints.

Joseph's love was self-controlled (Gen. 43: 31). Bread and not kisses was the thing for the time, and he gave it.

Joseph's love was open, and expressed by tears and kisses (Gen. 45: 14, 15) when the time for tears and kisses came. Unexpressed love is less than half love.

We are to love all men as brothers, and give them all the brother's share (Gen. 43: 34); but God does not forbid our loving some more than others, as Joseph for good reason loved Benjamin.

There are no fairer sights on earth than the love of brothers, and in no better way can brothers commend themselves to the world. Thus were Joseph and his brethren well pleasing to Pharaoh (Gen. 45: 16).

Suggestive Thoughts.

Christ is our great Elder Brother, so that all Christ's followers are brethren of one another.

Two brothers that are Christians are twice brothers—brothers of the flesh and of the spirit.

The Junior society is the little brother of the Young People's society, and should be cherished in all wise ways.

Brotherly words are nothing without brotherly care; brotherly care is little without brotherly words.

A Few Illustrations.

Christ showed brotherly care of Lazarus when He allowed him to die that he might have the glory of contributing, through his sufferings, to the world's greatest miracle.

Moses showed brotherly care of Aaron when he rebuked him in the matter of the golden calf. Words of blame are sometimes more brotherly than words of praise.

Christ showed brotherly care of His disciples when He bade them follow Him, though He knew that command meant sorrow, toil, and death for them. Sometimes brotherly care leads straight into danger.

Philip showed brotherly care of the Ethiopian when he led him to the Elder Brother. The best care for our brothers will add them to cast their care on the great Burden-Bearer.

To Think About.

To how many persons am I practically a brother?

How much time daily do I give to brotherly deeds?

Am I imitating my great Elder Brother?

A Cluster of Quotations.

What might be done if men were wise,
What glorious deeds, my suffering brother,
Would they unite
In love and right,
And cease their scorn of one another!

—Mackay.

Let me live by the side of the road,
And be a friend to man.—Foss

Help to bear thy brother's burden;
God will bear both it and thee.

—Mrs. Charles.

Seize the fleeting chance; do good to the man who is going next.—Joseph Parker.

For Temperance.

You are training young men and young women, and you need a temperance committee and temperance meetings, though there isn't a drunkard in the town.

The uniform topics provide for several

temperance meetings a year. Make them shine.

Let each meeting have some definite object—pledge-signing, or knowledge of the temperance societies, or information about the recent progress of the reform, or a presentation of liquor statistics, or an exhibit of local temperance needs, or the evils of tobacco or profanity or impurity.

As soon as one temperance meeting is over, let the temperance committee begin to prepare for another.

Religion in the Philippines.

The movement led by Archbishop Aglipay in the Philippines, commonly called the Aglipay movement, and which is known officially as the Independent Filipino Catholic Church, is making good progress. It is estimated that it has already drawn a million or more people out of the regular Catholic church, and has united them in progressive Christian work. Its members are advised to read the New Testament for themselves. Over thirty thousand copies of the Scriptures have been distributed under Aglipay's direction in the past five months. Protestant missions are prospering in the Islands, at least in the amount of work that they find to do, and in encouraging results.—Morning Star.

When David slew the Philistine he made sure work of it. He not only felled him to the earth but cut off his head after he had fallen. Some men are content with their sling and smooth stones. There are some evils which call for a Goliath's sword as well as pebbles from the brook. Make sure that you have won the victory over temptation. Bad habits have a way of coming to life again. After you have downed them draw the Giant's sword across their necks; and while you are at it see that the whole Philistine host of petty sins and temptations is put to rout.—Selected.

Rev. Dr. Milligan, in his sermon at Old St. Andrew's church last Sunday evening declared in favor of Church union. It was a wise man, he said, who proposed to call the new Church the "Catholic Church in Canada." This was an age for simplicity of creed. All the creed that he would require for a new communicant would be "repentance towards God and faith in Jesus Christ."

Man's lips, and not God's ears, are at fault when prayers are unanswered.

Daily Readings.

Mon., May 9.—Moses and Aaron. Ex. 4: 27-31
Tue., " 10.—Esau and Jacob. Gen. 27: 34-45
Wed., " 11.—John and James. Matt. 4: 21, 22
Thurs., " 12.—Philip and Nathaniel. John 1: 43-51
Fri., " 13.—Andrew and Peter. John 1: 40-42
Sat., " 14.—Christ's brethren. Matt. 12: 46-50
Sun., " 15.—What Joseph and Benjamin teach about brotherly care. Gen. 43: 19-31, 34; 45: 14-22. (Union meeting with the Juniors)

The Dominion Presbyterian

IS PUBLISHED AT

644 RIDEAU STREET - OTTAWA

—ANCAT—

Montreal, Toronto and Winnipeg.

TERMS: One year (50 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.

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, 11 1/2 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

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

Ottawa, Wednesday, May 4 1904.

The Free Churches of England—that is, the various Protestant bodies other than the Established Episcopalian Church—have been adding up the figures of the various recent year books, with the result that the Methodists, Congregationalists, Baptists and Presbyterians, between them, have half the churchgoers of England and more than half the Sunday-school scholars, the past year bringing them an increase of 28,000 communicants and 68,309 scholars. The Anglican Church possesses 7,127,834 church sittings, and reports 2,050,718 communicants and 2,919,413 Sunday-school scholars. The Free Churches furnish 8,171,666 sittings, have 2,010,530 communicants and 3,389,848 Sunday-school pupils.

What we need to day, well says the Chicago Interior, is not leaders to eulogize doubt, but prophets to understand the supreme glory of faith. We need men who can realize that the soul best believes, not when most ignorant, but when rising above all possible information. It does not require a scholar to call up difficulties. They rise of themselves. So far as the common experiences of life are concerned, it is true that

"The drift of the Maker is dark
As Isis hid by a veil."

We need men to whom more is evident than the drift of this world. To help us at all, our teachers must be men who see the drift of another world, and see its currents set toward the blessed isles of the ideal life. Greatness does not consist in seeing the evident but in seeing the necessary. No man can ever lead this world to the heights of joy and holiness who does not himself see visions and dream dreams. Neither the explorer nor the logician will ever settle all our problems. But settled they will be for every soul when it receives by the power of God "The gift and faculty divine,"—"seeing him who is invisible," walking with a presence that is incorporeal, and rising to heaven, "whose builder and maker is God."

REPRESENTATIVES TO ASSEMBLY.

When the General Assembly meets, pretty nearly all types will be found among the representatives. Some will work hard and conscientiously on the committees; others will take it very easy indeed. Some speakers will take every opportunity to exercise their vocal organs; others will be heard too seldom, or not at all. It is not necessary, of course, that everybody should speak; in that case, the Assembly would never get through, and billeting would soon get its walking ticket—as we presume it will, before many years, in any event. Nor is it necessary every delegate should be keen-witted as a razor, unless he carry with him also a cargo of common-sense; it is not desirable a General Assembly should legislate too much above the heads of the people; so even plain average men may have Providential uses in the ecclesiastical parliament as a sort of ballast. While this is so, it is also desirable the best minds of the Church should not be absent from the open and quiet work of the Presbyterian parliament. Presbyteries need to give much thought not only to the choice of representatives, but to the method of choice.

THE GAMBLING AND BETTING EVIL.

It is a good thing—a very timely thing, in fact—that ministers of the Gospel should be speaking out vigorously in their pulpits against the sin and danger of betting and gambling, which seem to be developing very rapidly in many places; and it is a good thing to have the chief points of some of these sermons published from time to time in the daily papers. Rural Dean Armitage of St. Paul's (Anglican) church, Halifax, recently spoke out very earnestly on this question. He pointed out that the twin evils of betting and gambling are growing. The vice is very insidious and with the exception of Intemperance and Impurity, perhaps the worst foe of good morals we have to meet. It is so deceptive in character that it binds its victims, and makes them willing to be fooled and cheated. King Edward, the preacher said, wrote not long ago to the late Archbishop Benson that he did his utmost to discourage gambling. He declared, "I have a horror of gambling" and went on to say "I consider gambling, like intemperance, is one of the greatest curses which the country could be afflicted with." John Ruskin was even stronger still in his hatred of betting and gambling, and said they were "of all habits the vilest, because they unite almost every condition of folly and vice." And Herbert Spencer wrote against the vice as being antisocial in its nature, and gave us a good definition of it. Gambling, he said, is first of all gain without merit; and secondly, gain through another's loss.

Betting is a stake on an uncertain issue. Gambling is to play a game, especially of chance for stakes, to risk money or other possessions on an event. Any instrument may be used for the purpose. Playing at cards is not gambling, unless a stake be put up, and yet a man may gamble without cards, and bet without a thought of races. The gambling spirit is born of the love of gain, and the craving for excitement. It preys upon an unhealthy state of affairs in the body

politic, the love of money for that which it will gratify, the desire to have what is called a good time.

Gambling is to be condemned because: 1. It is opposed to the Spirit of Christ. It seeks not the good of others, it rejoices not in their gain, but is glad in their loss, and utterly callous about the matter.

2. It is opposed to the spirit of the Gospel. The demand of the Gospel is, not only that the Christian should eschew evil, but that he should do good. Its vital principle is love, and love worketh no ill to his neighbour.

3. It is opposed to the good of Society. Its whole tendency is to lower the moral tone of the community, and to injure the national life. It is opposed to the spirit of brotherhood. The clear teaching of Scripture is, that the love of God is entirely incompatible with desire for another's loss, which carries within its heart the germ of hatred.

4. It is opposed to good morals. Honesty demands a fair return; a fair day's work for a fair day's wage, a just equivalent for money paid; and gambling offers nothing in return for something.

The fruits of the evil are wide-spread. The spirit it breathes has never been of service to a human soul, and has never called forth a noble thought or act. The results are disastrous.

1. The gradual deterioration of character. It never leaves a man the same, its tendency is to drag him down. And as "no man liveth to himself," if he is not a help he becomes a hindrance.

2. It develops meanness. If men had a right spirit, they would as a rule be ashamed to win.

3. It ministers to selfishness and greed. There is an answer in the Church Catechism which strikes at the very root of the matter. We are taught as children "Not to covet nor desire other men's goods, but to learn and labor truly to get mine own living."

4. It is the enemy of true sport and athletics. It introduces a wrong spirit and strikes at manliness.

5. It destroys industry. Work is necessary for man's well-being. The gambler scorns honest labor, and would get his livelihood by his wits.

6. It introduces a disturbing factor into commercial life. It teaches wrong views of capital and labor, of work and wages.

7. It destroys reverence for God's great institutions, His Book, His day, His house.

8. It works hand in hand with the twin evils of intemperance and impurity and destroys the home-life. The other day in Toronto, a father said in an agony of sorrow, my young son was arrested last week. With a number of young men he was gambling. He spent the night in jail. The next day he was fined \$20 and costs. His name was in the papers to the disgrace of his sisters and family. There are homes in this city where there is poverty and want, sometimes rags and misery, because the head of the family wastes his hard earned wages in gambling.

"Seventy Years Young."

A prominent Methodist preacher, speaking the other day on the proposed union of churches, declared he would have no difficulty in accepting Dr. Caven as his doctrinal leader. The beloved Principal of Knox College is not "seventy years

old"; he is "seventy years young." In youthful vigor and lucidity of mind, in spite of advancing years, he reminds one of Gladstone. A recent writer, speaking of the large number of human beings who are old fogies by the time they are twenty-five points out an idea very different. "To have a few fundamental and correct settled ideas, and then, outside of these, to strive for the open mind, is the perfection of the mental life. We cannot afford to trifle with ethical ideas, nor with certain social and elemental ones. But a wide field is left, enough to do away with all narrowing of the spirit. To some extent after the fatal twenty-fifth birthday, we must all be old fogies. But we may yet preserve to threescore and ten, the freshness of a mind that expects developments and surprises and discoveries, and rejoices when they come. We will refuse to take the stodgy, middle-aged view of things, or reach that fatal point where 'the former days were better than these.' Instead, we will recognize the 'increasing purpose' and take the forward look and the forward step with as hearty a sense of the inexhaustible mysteries and novelties of life as when we were but twenty-four. To be 'seventy years young' is only possible on this plan. But it is a feasible plan for each of us."

NOTES FROM INDIA.

Mr. and Mrs. Johory.

Fresh changes. The latest is the dismissal of Mr. Johory who for the past fourteen years has been one of the most important of our mission workers at Indore. A cut of twenty per cent on the estimates was ordered by the F. M. C. and Rev. W. A. Wilson, now in charge of the Evangelistic work at Indore, believed the best way to meet the cut was to dismiss his most expensive—but in the opinion of many—his most valuable assistant, Rev. T. W. Johory, M. A. The mission at Indore will feel keenly the loss of such able faithful and earnest workers as Mr. and Mrs. Johory. The Industrial Home at Indore and the teachers and workers all over the field, some of the best in the mission graduates of this school, are a standing evidence of the thorough careful work and spiritual power of that little woman who for the past twelve years has so unselfishly and continuously worked for the good of her girls, without thought of any remuneration save the approval of her master. Mr. Johory too has been Preacher, teacher, musician, builder, or in fact anything that needed to be done, always ready and willing, so gifted and yet humble in the exercise of them, the right hand man of the missionary in charge, to whom the mission owes so much for its present prosperous condition. But the loss at Indore will be the gain of some other mission. Had money been their aim they would long ago have gone elsewhere. Even when about a year ago girls were taken largely away from her and the old widows from Neemuch were put in her care, though feeling keenly disappointed yet Mrs. Johory remained on as she felt herself bound to the work which

was so largely a part of herself. When the plague broke out, as both Mr. King and Mr. Taylor went off to the hills, the greater part of the pastoral burden of the congregation fell on the shoulders of Mr. Johory and well he carried it. Amongst the Christians on him for the most part, fell the care and disposal of the dead and all shared in his unselfish care. The lady missionaries at Indore, Drs. Turnbull and Chone Oliver and Misses White, Duncan and Prolmey, all speak of his valuable co-operations in that trying time. It is to be regretted that the influence and connection that only years can develop should be lost. The loss of our field will be however, the gain of another.

Rev. W. A. Wilson.

In addition to the care of the Evangelistic work at Indore he is now a teacher on the college staff and also has charge of the Presbytery's Theological classes. The training class for Christian workers that was formerly a recognized part of the college work, by orders of the F. M. C. and General Assembly, was closed when Dr. Wilkie came home. In 1894 the Presbytery then consisting of Revs. W. A. Wilson, N. H. Russell and F. H. Russell, decided to start what has since been called the Presbytery's Theological classes with Revs. W. A. Wilson and N. H. Russell in charge. Continued opposition to the College Training Class led to trouble but now that is ended. The weak point in the Presbytery's class work was that the students for the six weeks or so had not the proper mental development or ordinary knowledge that would enable them to profit by the lectures given. This we see they are now trying to correct and so ere long under another name the old training classes will be re-established, but under the care of Mr. Wilson who will have charge of this department.

Electric Trains for Bombay.

Though Bombay for some years has had electric light, they contrived to have the horse cars on their streets. By September these will be replaced by the electric trains going to all parts of the Island.

Strange to say, in the month of March they had a heavy rain storm over the North West Provinces and Central India, amounting to over two inches, over a large area. This may seriously delay or weaken the monsoon or regular rainy season.

From Western India we also learn that locusts are devastating vast areas. Trees are weighted down and broken by the swarms of locusts upon them and roads are blocked by the falling branches. The swarms flying at the rate of six or seven miles an hour, took eight hours in passing a given point.

This being the hot season in India, plague has all but disappeared for the time being. For the week ending March 10th the total cases were 183 and deaths 157. We shall hear comparatively little about it again till the rainy season about the end of June or the cold season, four months later. The hot season seems to kill it. It flourishes in the cold and damp weather. One remarkable outcome of the terrible outbreak of plague in Allahabad is the proclamation of a Brahmin that

the plague has been sent upon the people because they have not turned to Christ!!!

Literary Notes.

The table of contents of the April Contemporary shows an even more interesting choice of subjects than usual. Naturally the war still holds an important place, nearly the whole of Foreign Affairs being occupied with the discussion of various points in regard to the situation in the far East and its connection with European politics. Besides this Demetrius C. Boulger has an article on "The Neutrality of China." Everard Cotes discusses "The Present Situation in the Persian Gulf," and Herbert Samuel, M.P., "The Chinese Labour Question." Other articles of a more general nature are: "Lord Acton's Letters;" "Tshaikovski's Operas;" "The Art of Plagiarism," and "The Future of the Bible." Leonard Scott Publication Company, New York.

STARTING POINTS is one of Messrs. Oliphant, Anderson and Ferrier's newest publications. It is the work of Mr. John Horne and consists of an extensive collection of striking sentences and paragraphs culled from authors of to-day and yesterday. The aim of the work is seen in the following extract from the preface: "There are seasons when the mind needs a bait. It is shy of settling. A handful of promiscuous suggestions is then a solace. Often a worker is hurried. He has to deliver a speech or write an article and his time is scant. A volume of hints brings deliverance." The book indicates very extensive reading, and shows good choice in the selections. Its price is 2s 6s net. Edinburgh.

FIRE AND SWORD IN SHAN-SI, By Dr. E. H. Edwards. Published by the Fleming H. Revell Co. \$1.50 net. This is a gruesome story which the Church should know. It is a record of some of the Boxer massacres which might well find place in the Book of Martyrs. The book is intended mainly as a memorial of the foreigners and natives who counted not their life dear during the recent Boxer rising in Shan-si Province. Dr. Edwards, from his eighteen years' residence in that Province, writes with knowledge, and also with sympathy. The re-entering this blood-stained province, and the attempts at reconstruction of missionary work, are interestingly told.

Kansas is a prohibition state and the law is enforced so effectively there that the liquor-sellers are driven to all sorts of devices, some of them very unique, to evade its provisions. Recently some whiskey peddlers were caught and their methods discovered. They travelled round the country, ostensibly to buy eggs and poultry, and it was ascertained that both axes of the old wagon in which they travelled were of iron and very large; and then examination demonstrated the interesting fact that the axes were hollow, holding about four gallons each, from which the whiskey was pumped into flasks and bottles for purchasers. One of the peddlers admits having sold whiskey in this way for five months, and has made enough money to buy a farm in Texas. He says he will serve his time in jail and then buy a farm. When whiskey dealers are driven to devices of this kind it seems to demonstrate that the Kansas prohibition law is prohibiting pretty effectively.

The Inglenook.

Bell's Story: Part II.

BY ANNA ROSS.

How Bell was Trailed to Take a Covenant Hold in Prayer

When she had stood, with her "brow against the window pane, pleading, almost hopelessly, that God would keep His promise, and blot out all her sins, making her a new creature in Christ Jesus," she was feebly taking, though she did not know it, *covenant hold* upon God. For a promise welcomed, and taken back to God for fulfilment, is a covenant in His sight. But it was years after that before she saw with any distinctness the right God has given us to plead with Him on His honor for the things He has promised.

It was in early days of teaching that she had been much touched and encouraged in studying Psalm 143rd. Each clause in it seemed fitted to her own case. But it was from the first verse that the possibility of taking definite *covenant hold* shined out. "Hear my prayer, O Lord; in thy faithfulness answer me, and in thy righteousness."

"What bold words to take before God," these were her thoughts. "Does David mean to imply that for God not to answer him would be unfaithfulness, would be positive unrighteousness?" At first it seemed wrong to think such a thought. But the plea was written out in the Bible, and a glimpse was then given of the glorious power of this *covenant hold*.

Very soon after, the same thought was given her again out of 1 John, 19. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "God is merciful to forgive," that had been her old idea. But John seemed to put it that it was *faithfulness and justice*, not mere mercy that was involved in it. And then a further blessed outlook was given for the first time.— "He is faithful and just to cleanse me as well as to forgive me." Bell was beginning to find out that God in His great salvation had undertaken to do much more for her and in her than she had ever imagined. She had always supposed that God was to do the forgiving, but that she was to do the cleansing pretty much herself. It was a new and surprising idea that she might lay that part also upon her mighty Redeemer, and rest upon His *faithfulness* to accomplish it.

A bright glimpse of the New Covenant itself in its crowning promise was given her shortly after that.

Being as usual in a weary wrestle after a Christian life that was worthy of the name, she came one day upon Heb. 8, 10. "I will put my laws into their mind, and write them in their heart, and I will be to them a God, and they shall be to me a people." In a moment she saw the glorious fact that God has undertaken to do the *whole work* Himself, and of course He means what He says. The next moment her heart went up to Him in the response, "Do it, Lord, Do it in me. Do as thou hast said."

It was the covenant prayer, and it got the covenant answer. For weeks there seemed to be no limit to the spiritual supplies that kept pouring out of that verse. She had fallen unawares upon the veritable "pearl of great price," "the secret of the Lord," "the mystery that hath been hid from ages and

from generations." But as yet there was no intelligent apprehension of the thing received, and so she could not hold it. If anything is to be held and used in life it must be definite and have a name. Bell knew nothing yet about the New Covenant and its infinite privileges, yet was that brief interlude of New Covenant power a dawning of brighter days for her.

A memorable lesson on the covenant hold, or the business-like way of dealing with God's promises was given her during the first summer at her new "manse" home.

A young man called one morning very early, and wanted to see the master of the house. The information that he had not yet risen did not have the desired effect. He had important business, and could not call again.

When the minister made his appearance, it turned out that the young man was an agent who wanted to leave a comparatively worthless book that was to cost \$4.50.

The gentleman who had been so summarily roused from his slumbers looked a little perplexed as he turned the book over several times. Then he looked at the young stranger with a curious mixture of kindness, concern and amusement in his face and said,

"I know you have my name down for this book, but do you remember how you got it and on what condition it was given?"

The young man made no reply.

"You got it simply because you would not go away without it, and you got it with the distinct stipulation that, if I should be out of money when you brought it, I should be free."

No answer, only a downcast countenance.

"Now, I am out of money."

Still no answer.

Then the minister went on in a different tone, "But I'll tell you what I will do. Though you know I am free in the circumstances, still you have my name. If you leave me the book, and give me your address, I shall send you the money when it comes in."

How the youth's countenance beamed satisfaction and surprise, while he expressed his pleasure at the arrangement. He handed his card, and was promptly bowing himself out, when the minister stopped him.

"Wait a little," he said, and taking up the Bible he asked, "Do you ever read this book?"

"Yes Sir, sometimes."

There was a light in the minister's eye as he went on—

"But only reading it will not do you any good. This book is full of promises to which the name of the living God is solemnly attached. But does the mere reading of a promise secure its fulfilment? If, instead of coming in to me with my promise this morning, you had taken out your order-book, and driven past my door reading my order with my name attached,—reading it over and over as you went along—would that have done you any good? You were not content with merely reading my promise this morning. You came in and asked me to fulfil it. And in that you acted sensibly. To have stopped short of that would not have been a business-like use of the power I gave you when I gave you my name.

"And see the result. Though you know I could have got honorably out of it, yet I

have such a regard for my own name, that I gave you what you wanted.

"Now do you see the power God has given us over Himself when He has given us His name! If a man will do much for the honor of his name, what shall we not expect from the God of everlasting truth and infinite resources?"

"Do not be content with merely reading over God's promises; but bring them back to Him who gave them in a business-like way, as you did mine to me this morning. Use the Bible in this way, and you will find it a mine of wealth and power. Good-bye," and he shook hands kindly with the young stranger.

Bell had listened with the deepest interest. She felt that the key thus distinctly put into her own hand was worth much more than the \$4.50 otherwise thrown away on that book, and she begrudged them no more. The power of bringing back the promise to the Promiser in a business-like way became clear as day. It was the covenant hold again. Now the covenant hold is simply the business-like hold. This illustration helped her on toward a *working knowledge* of the truth that had been given her before. But still the New Covenant itself was unexplored territory.

One day her husband came and sat down where she was working and began to talk over with her the "terms of the New Covenant." His heart was evidently full with the richness of the subject, and his enthusiasm made a mark on her memory, but she did not at that time grasp anything definite. "Covenant hold" had become plain, but the New Covenant itself was still "unexplored territory." They were later lessons that brought her in contact with the "breadth and length and depth and height" of the New Covenant itself.

Aunt Nesbitt's Legacy.

"It is no use trying to work upon my feelings. I have done all I ever mean to do for you. You have been a trouble and disgrace to your family ever since you were a lad—and will be till you die! You can go, John James."

Aunt Nesbitt pointed to the door. Her hand blazed with diamonds which flashed in the sunshine. As she leaned back in her chair her stiff silk gown seemed to rustle with righteous wrath.

John James did not move. His pale blue eyes, weak and bleary, rested on the bejeweled hands of Aunt Nesbitt. He was a man of about forty; tall and loosely put together, with narrow chest and sloping shoulders. A man not built "to set on" in the world; and only by dint of great care and good fortune to escape hopeless failure. It was too evident that he had missed both. A cough shook him from time to time; and at each cough Aunt Nesbitt gave a little sniff, as who should say, "Oh, yes, I know the cough trick!" His clothes had weathered many a storm by land and sea, and he looked an oddly incongruous figure in the stately drawing-room, amid the yellow satin damask and costly *bric a brac*.

"I should not trouble you for long, Aunt Nesbitt," he said, after a pause, and without lifting his eyes from the gems on Aunt Nesbitt's fingers. His weak mouth quivered. "If you wont help me, there's only the work-house left; and to die there—"

"Fudge!" said Aunt Nesbitt, as she took up her discarded knitting and set the steel needles a-clicking truculently.

"The doctor on board told me I hadn't any lungs left, and that this climate would kill me in a month."

"Then why on earth did you come? You know that no one wanted you here?"

"My wife is dead, and you are my father's sister, Aunt Nesbitt, and I thought—in fact —" he broke off with that hollow cough which is the knell of many a hope and aspiration.

"What's good-for-nothing never comes to harm," said the old lady grimly, "You have always had this sort of a story to tell ever since I knew you!"

"I went to the hospital in Liverpool as I came through, and the doctor there said the same thing. He advised me to stay, but I wanted to see you, Aunt Nesbitt."

"You had better have stayed."

John James took up the shabby grey felt hat which lay near him on the yellow satin sofa, and twisted it round in his trembling hands. His tired eyes wandered about the richly-decorated walls from picture to mirror, from mirror to curtain, and at last rested languidly on the figure of a younger woman, in a plain grey gown, who sat at a little distance from the others, her head bent over her work.

"Jenny," he said suddenly, "tell Aunt Nesbitt it is all true this time. You can see that I am dying—can't you?"

Jenny raised her pitiful eyes, and looked sadly at her ne'er-do-well cousin. Then she got up, and moved towards the old lady.

"He is very ill, Aunt Nesbitt. He is hardly fit to go anywhere."

Aunt Nesbitt nodded, and Jenny hurried away. When she returned the old lady had put down her knitting, and was sitting bolt upright, listening.

John James was turning over, and holding up to the light one of her rings.

"Yes. This is a good stone, but not equal in value to the smaller of my two," he said, handing it back to Aunt Nesbitt.

We all have a vulnerable spot, and John James had discovered Aunt Nesbitt's. She had a passion for fine gems.

Her eyes were eager as she turned to Jenny.

"He says that he has two jewels—much finer than these—coming by the next steamer. He says he worked his passage over by sailing-ship, and left his jewels in the care of some one he knew who was coming in the *Dunster Castle*. Do you think it is true, Jenny?" She did not see the furtive, appealing look which the man threw at Jenny.

"There is no reason why it should not be true, Aunt," said Jenny, quietly, and she avoided his grateful eyes. "Besides, if it were not, you would know when the steamer is in."

She was certain that the man had made up the story on the spur of the moment. But she was certain, too, that he was dying. It would be horrible to turn him out to die in the workhouse, while Aunt Nesbitt would not miss it, though his illness should cost her a hundred pounds. Jenny had always been sorry for John James, since, as a boy, she used to shield him from punishments and try to get him out of scrapes. Perhaps even the old maid's heart had been touched by something warmer than pity for the poor weak man who had always needed some one to take care of him. Who can tell?

"But I don't understand why you didn't bring such valuable stones with you," said Aunt Nesbitt. "They would have been safe enough in your pocket."

He shook his head. "Nothing is safe in my pocket—when the fit seizes me. I dare not trust myself. So I addressed them to your care, and I thought that if I got better they could be sold here for more than in South Africa; and if I die—why then they

will compensate you for any trouble I have been to you. I have left them to you, Aunt Nesbitt."

A faint flush, and a little softening of the lines of the lips showed that the old lady was touched, but she did not speak.

"I am not altogether bad," the poor creature went on, his nerves somewhat strengthened, "and I always meant well. If I had not been driven away that first time—if my poor mother had lived—if anyone had kept a bit of hold on me, I believe I might have turned out as well as most men. I used to think once I should have made a good parson. But—everything was against me. Even my name. No one could expect much from a John James?"

"Rubbish!" said Aunt Nesbitt. "You were called after your two uncles, and better and more highly respected men never breathed. Jenny, go and give orders for the south room to be prepared. And when it is you had better go to bed till you've got something decent to wear, John James. I don't want a Nesbitt to be seen in rags!"

Her nephew was willing enough to go to bed, and far from anxious to get up—even when the new clothes arrived.

"It is my opinion that he needs nothing but good food and rest," said Aunt Nesbitt after she had seen him the next morning. "From what he says about the diamonds, I should think they would look best set as ear-drops. What do you think, Jenny?"

"I think he is very ill, and ought to see the doctor, aunt," said Jenny, firmly.

So the doctor was sent for; and his verdict was that John James's days were numbered. A week or two would end his ill-spent life.

The patient was very grateful to his aunt, and even cheerful. For a few days he was able to come downstairs, and to crawl about the sunny garden. He gave as little trouble as he could, and said over and over again that he had not deserved such kindness.

"You need not think I am doing it out of kindness," Aunt Nesbitt would reply, sharply. "I shall be repaid for everything out of the price of your jewels."

He grew rapidly worse, and was soon not able to leave his bed. He seemed to have only one anxiety—to live till the arrival of the *Dunster Castle* with his jewels.

As death drew near Aunt Nesbitt was glad that her nephew was under her roof. Jenny nursed him tenderly, and he could not have been more gently helped through the Valley of the Shadow. One day the longed for news came. Jenny read to the dying man the "shipping news" each morning. When she came to the arrival of the *Dunster Castle* he gave a low cry of relief. "That will do, Jenny," he said, "I don't want any more."

He lay quite still, but his eyes filled with tears.

She put down the paper, and looked at him pitifully. "Wouldn't it make you happier to tell Aunt Nesbitt the truth?" she said gently, putting her hand on his. "Tell her that there are no jewels—that it was only a trick to get her to take you in . . . She will forgive you now. She is sorry for you. And she will soon know!"

A quiver passed over the weak, irresolute face, but he smiled as he met Jenny's pleading eyes. "But there are jewels—my jewels, my only treasures on earth! Pray God I may live to see them once more, Jenny."

Two hours later, as Jenny was raising him to give him a change of posture, there was a sound of wheels in the drive. The bedroom window was wide open; and John James heard it and started. "They have come—they are here, in time! . . . Now, promise

BABY'S HOLD ON LIFE.

The little ones are frail—their hold upon life is slight. The slightest symptom of trouble should be met by a reliable corrective medicine. Baby's Own Tablets have proved by their record of success to be an ideal medicine for the ills of infants and young children. The Tablets cure all stomach and bowel troubles, allay the irritation of teething, break up colds, prevent croup, and destroy worms. The mother has a guarantee that this medicine contains no opiate or harmful drug. Mrs. T. E. Greaves, Maritana, Que., says:—"I have used Baby's Own Tablets with great success. They never fail, in my experience, to cure the little ills of children." You can get these Tablets from any medicine dealer, or they will be sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

me, Jenny—promise me faithfully—that you will take care of my jewels! And let me see them! Will you promise?" He clutched her eagerly. She pressed his hand, but the words of assurance died upon her lips. As she spoke he sighed, and slipped from her arms back to the pillow. He was at rest.

As Jenny ran downstairs she saw Aunt Nesbitt standing in the middle of the hall, and two little girls, in black clothes, hand in hand, looking up at her with half-frightened, half-confident faces.

"But tell me—who in the name of goodness are you?" asked the old lady.

"We are Sylvia and Nora Nesbitt—Daddy's Jewels—he always called us! And he told us to come here to meet him, and we have come!"

It was the elder of the two who spoke, in a calm little voice. They were both so pretty, so winsome, so trusting, that Jenny longed to take them in her arms. But there was something else to her first.

A wave of anger came to Aunt Nesbitt's face. "He has deceived me again," she exclaimed. "He shall be turned out to die in the street! He shall."

Jenny put her hand softly on her Aunt's arm.

"Hush!" she said. "It is too late? go and see!"

But when Aunt Nesbitt came downstairs, her wrath was gone, and tears were in her eyes. It was plain that poor John James had made his peace with Aunt Nesbitt at last and that she would accept the legacy of his jewels.—*Christian World*.

Your Chief Aim

in "banking" your savings is to have them safe. Then, deposit them with the

Canada Permanent

Mortgage Corporation.

which has the third largest paid up capital of all the financial institutions of the country.

It allows interest at $3\frac{1}{2}$ per annum, compounded half yearly, on deposits of \$1 and upwards. You can make and withdraw your deposits by mail with perfect confidence. Send at once for our booklet SAVING MONEY BY MAIL.

HEAD OFFICE

TORONTO STREET, TORONTO.

Ministers and Churches.

Ottawa.

At a special meeting of MacKay congregation on Wednesday evening, Mr. James Hope in the chair it was unanimously resolved to appoint a strong delegation to oppose the removal of their pastor, Rev. Norman MacLeod, who is called to First Presbyterian church, Brockville. After speeches by Mr. W. Gerald, John C. Gordon, F. Perney, Mr. Holt, the chairman, and many others, all alluding to the sincere and earnest work of their pastor in the most glowing terms, and hoping he would continue with them for some time to come. Fifty delegates, representative of every organization and society in the church were appointed to attend the meeting of Presbytery and urge the retention of their minister.

Convocation at Queens.

Kingston, April 27.—Queen's University, as Principal Gordon said, met to-day for the last time outside her own walls to confer degrees upon her sons and daughters. Convocation took place in the City Hall, and the Principal, on behalf of the university, warmly thanked the city for the interest taken in that seat of learning. Grant Hall is now well under way, and the Principal expects that it will be ready for the next function of that character. The City Hall was crowded, not only with city people, but with many from the rural districts, by whose advocacy Queen's has become such a power in the land. Rev. A. H. Scott, M. A., of Perth chaplain for the day, offered up a brief prayer.

Chancellor Sir Sanford Fleming.

Rev. Principal Gordon, as Vice-Chancellor, announced the election once more of Sir Sanford Fleming as Chancellor. In 1880 his name was first submitted, and since then at every biennial election Sir Sanford had been chosen for that position. He briefly alluded to Sir Sanford's work in the construction of the Intercolonial, the C. P. R. and the Pacific cable.

Sir Sanford Fleming, having taken the usual oath, was then robed in office. He said that nine times he had been asked to fill that position, and nine times he had sworn fealty to Queen's. He had done his best to promote her interests, and would continue as he had done in the past. (Loud applause.)

Degrees Conferred.

The candidates for the different degrees in course, whose names have already been published, then came forward and were "capped" by the Chancellor. The degree of Ph. D. is one that Queen's holds sacred, in that term may be applied to one more than to another. Rev. James Elliott, professor of Church history in the Wesleyan Theological College, Montreal, was the recipient. Prof. Watson, whose name is an exponent of the Kantian philosophy is worldwide, in presenting Rev. Mr. Elliott, remarked that, though the degree was established at least fifteen years ago, and that many candidates had begun their studies, they had all dropped off, for one reason or another. Mr. Elliott, however, continued his studies, though active in the Methodist ministry, and was prepared to stand examination before any university in the world. Prof. Watson could not help remarking the extraordinary devotion of Mr. Elliott to the university and to truth. Rev. Mr. Elliott then received the honor amidst loud applause.

Rev. John Pringle, Yukon, who was presented for the degree of D. D. by Rev. Dr. Ross, said that he thought the more of it as an honor to the class, blazing the trail for the outlying frontier of the Church and of the empire in the north.

Rev. John Neil, Toronto, who was presented for the same degree by Rev. Prof. McComb, briefly expressed his appreciation of the kindness of the university.

Principal Gordon presented for the honorary degree of LL. D., the Earl of Dundonald, whom he described as a "representative Scotloman and the General Officer Commanding the militia." He referred to the example of filial devotion by one of the Earl's ancestors, Lady Grizell Cochrane, and to their eminence in science. Lord Dundonald himself wrote a manual on cavalry training, which for conscientious and direct conveyance of meaning would compare favorably with the despatches of the Duke of Wellington or the works of their late friend, Julius Caesar. (Laughter and applause.)

Lord Dundonald's Reply.

Lord Dundonald was particularly grateful to

receive this honor from Queen's University, for it was founded largely on the model of the universities of his native country, especially Edinburgh, where many of his own family studied. The question was often discussed—what was the cause of the marvellous achievements of that comparatively small and poor race, the Scots? Was it religion, race, education? Whatever the cause, a large share was due to the system of education. He asked the young graduates going out to their various pursuits to remember that help was needed not only in the building of the State, but as a part of its defence. He referred to the system lately established, of a peace and war strength for each regiment, and pointed out that the war strength depended on the manhood of the country going to the nearest regiment and signing the roll-call for the hour of danger. He was sure that the response would be generous throughout Canada, and then they would know on whom they may depend in the hour of danger. It was not sufficient for men to say when the hour of danger came that they were ready to fall in. Preparation in time of peace was necessary. Lord Dundonald pointed out that the modern rifle had been developed to an extraordinary degree, and is now a terrible weapon of precision. It did not matter much whether the man behind the gun was black, yellow, white or any race. The effect of these rifles was largely to diminish the great power that hand-to-hand carnage gave our own race. The nation should be prepared with spades to dig entrenchments from which it would be extremely difficult for an enemy to turn the defenders out. He urged also that the great duty of Canadians was to try to knit closer Canada with the mother land. (Applause.) In conclusion he referred to the work of such men as Sir Sanford Fleming in knitting the country together, and added, "we must unite and be one nation under one flag forever." (Applause.)

The proceedings came to a close with the benediction by the chaplain.

Eastern Ontario.

Rev. A. H. Scott, M. A., of St. Andrew's church, Perth, was present at the closing exercises of Queen's last week.

On 24th April, Rev. D. J. McLean, of St. Andrew's, Arnprior, took the services at Rose Bank for Rev. Mr. Miller, who was preaching at Braeside.

Mr. James S. Potter, sailors' missionary, has purchased the stone residence at the corner of King and Barrack streets, Kingston, and will turn it into a club for sailors. The building is well situated for the purpose.

The pulpit of St. Andrew's church, Lanark, was occupied on Sabbath 24th ult. by the Rev. C. H. Cooke, of Smith's Falls. The Rev. Dr. Campbell, of Perth, was expected, but on account of a previous engagement was not able to come. The Doctor was the preacher last Sabbath, when the pulpit was formally declared vacant.

The services of First church, Brockville were conducted by Rev. Wm. Crawford, last Sunday.

There were 879 students in attendance at Queen's University, Kingston, this year, including 105 ladies.

The tenders for the renovation of the Cobourg church were let last week. While this work is going on, the congregation will worship in the opera house.

Mr. Neil Leckie, B. D., who is visiting Rev. Mr. McLaren in Picton, occupied the pulpit of St. Andrew's church there on Sunday evening last.

Rev. J. A. Caldwell, graduate of theology at Queen's, will assist Rev. C. H. Daly, of Lyn, for the next three months.

Rev. Orr Benet gave a missionary address at a Christian Endeavor meeting at Carleton Place on Monday night.

The Ladies' Aid concert of Mill Street Church, Port Hope, last Friday evening at the residence of Mr. Wm. Murray, Ontario street, was a great success and a most enjoyable evening was spent.

At a meeting of the Lanark and Renfrew Presbytery, held in Arnprior on the 26th April, Rev. Mr. Ferguson, of Ross, was translated to North Gower, and Braeside, Sand Point and Dewar Settlement was organized into a mission field, and an effort is to be made to procure a pastor for the same as soon as possible.

Rev. C. H. Cooke, of Smith's Falls, supplied in St. Andrew's Presbyterian church, Lanark, last Sabbath. The church will be declared vacant by the moderator, Rev. Mr. Wallace, of Middleville, next Sunday.

The W. F. M. S. and Ladies' Aid of St. Andrew's, of Lanark, presented Mrs. F. J. McIlquham with a beautiful clock and a pair of gold rimmed eye glasses on the eve of her departure from the city.

The fifth meeting of the Sunday School Association in Perth was held in Knox church on Wednesday evening of last week. Mr. Samuel Wilson, of Allan's Mills, the president was unable to attend, and Rev. W. Timberlake presided. The meeting was interesting and good papers were read by Mr. John Croskey on "How to Develop the Mission Spirit in the Sunday School" and by Mr. J. A. Allan on "How to Interest and Hold the Young People." A general discussion was indulged in by Rev. A. H. Scott, Messrs. S. T. Dawson, R. A. Brown, S. M. Barnes and Norman Miller.

A united meeting of the congregations of Carp, Kinburn and Lowry was held in the Lowry church on Tuesday afternoon for the purpose of extending a call to a minister. Rev. Mr. Ross, of Westboro, moderator of the Ottawa presbytery presided. Before beginning the business Mr. Ross delivered an able address on church government, doctrine and history. It was decided to extend a call to Mr. W. H. May of Montreal College. The stipend offered is \$825, and free manse. Mr. Thomas Wilson from Carp congregation, Mr. Henry Lowry from Lowry and Mr. Stevenson of Kinburn, were appointed to present the call before presbytery. In case Mr. May accepts, his ordination and induction will take place early in June.

Western Ontario.

Rev. W. J. Clark, of London, occupied the pulpit of MacNab Street church at the anniversary services last Sunday.

The First church, Stratford, choir entertained all the church choirs of the town on Friday evening.

Rev. Neil McPherson, M. A., Pastor of St. Paul's church, Hamilton, has promised to take anniversary services in St. Paul's church, Bowmanville, Nov. 27th.

Rev. Dr. McLaren, superintendent of Home Missions, spoke in Chalmers church, Guelph on Sunday morning on his great work in the West.

Rev. Mr. Eshor, a graduate of Knox College Toronto, and a missionary in Persia, gave an interesting talk on his work in that country in St. Andrew's Church, London last week.

Under the auspices of the Christian Endeavor Society of St. Andrew's church, Stratford, Mr. W. H. Merry, assisted by Mr. H. S. Robertson, B. A., gave a short entertainment with stereopticon views last week.

A meeting of the Presbytery of Paris was held in Hamilton by permission of the Synod. It appointed the ordination and induction of F. W. Anderson, B. A., into the charge of St. Andrew's church, Brantford, to take place May 10th at 3 p. m., in St. Andrew's church; ordinary business to be taken up at 10.30 a. m. in Brantford instead of at Woodstock. The induction of Rev. R. G. McBeth, M. A., took place in Paris on Monday, May 2nd, at 2.30 p. m.

Northern Ontario.

The contract for a new manse at Corbettton has been let, the building is to be a commodious and modern structure.

Rev. J. Hunter of Markdale, preached the annual sermon to the Oddfellows of that place on Sabbath the 24th ult. The lodge about forty strong was led by the silver band which rendered beautiful sacred selections going to and from the church.

The Maxwell and associate congregations, vacant, passed through a discouraging experience during the past severe winter. Owing to the snow-blocked roads services had to be suspended for some time, but they are again resumed and the congregations are anxious for as early a settlement as possible. Rev. L. W. Thom of Flesherton is interim moderator.

The pastor of Knox church, Rev. R. J. McAlpine has been off work for a few Sundays with throat trouble, but again occupied his own pulpit on Sabbath last preaching a special sermon in the evening on the second coming of Christ.

A select audience of between five and six hundred people enjoyed a treat at a piano and organ recital given by Mr. T. G. Mitchell, in Division street Presbyterian church Owen Sound on Friday evening the 22nd. ult. In addition to the numerous excellently rendered numbers given by Mr. Mitchell, beautifully rendered solos were given by Miss Larke and Miss Hodgins. On the Sunday evening following Mr. Mitchell assisted the choir of Division street church and the large congregation were favored with some inspiring sacred music.

"It was a real pleasure," says the Owen Sound Times of last week, "to the congregation of Knox church on Sunday to listen to carefully reasoned and well delivered addresses by Mr. Andrew Thompson, B.A., of Knox College, Mr. Thompson is an Owen Sound boy, the son of Mr. Robert Thompson, grain dealer. Though but a boy in years his Collegiate and University course has been marked with many honors, which rest modestly on his shoulders." During the summer Mr. Thompson will deliver addresses on foreign mission work on behalf of the Students Volunteer Movement.

Mrs. Elizabeth Thompson, a noble Christian woman who was for many years one of the most faithful and highly esteemed members of Chalmers church, Flesherton, passed to her reward on the 23th ult. at the home of her niece at Bond Head where she was visiting. The deceased, who was 69 years of age was bereft of her husband, the late Mr. Samuel Thompson, over thirty years ago. In her trial of widowhood she was sustained by her strong faith in God, her exemplary christian life was for good in the community and especially within the circle of her own home where five children were trained in the fear of the Lord and early led to decide for Christ and become active in his service. Samuel, the eldest, served as an elder in Chalmers, Flesherton, until removal from within the bounds; John J. is an active christian worker at Orillia; David W. was called to rest while pursuing his theological studies five years ago; Rev. Albert E. is at present missionary among the Jews in Jerusalem and Miss Elizabeth is now under preparation for missionary work in the foreign field. The life of a Godly mother is reflected in her children who rise to call her blessed.

Maritime Provinces.

At the convocation of Dalhousie University, Halifax, N. S., the honorary degree of Doctor of Laws was conferred on Rev. Daniel Miner Gordon, D.D. (Glasgow), Principal of Queen's University; Rev. Artemus Wyman Sawyer and D. D. Colby, LL.D., professor of metaphysics and former president of Acadia University.

At a meeting of the Board of the Presbyterian College, Pine Hill, on Friday, the resignation of Rev. Dr. Pollok, as professor and principal, was accepted. Mr. R. H. Falconer, on the present professional staff, will be nominated to the General Assembly, as Dr. Pollok's successor as principal. Rev. Arthur S. Morton, of St. Stephen, will be nominated to the Assembly as lecturer in practical theology and church history for three years at a salary of \$1,500.

Presbytery of Chatham.

Mr. P. E. McNichol has accepted a call from Talbury and will be inducted on May 17th.

Mr. A. McGregor B. A. of Comber has been called to Huron and Marlboro Regina Presbytery and the translation has been granted and the pulpit at Comber etc., will be declared vacant on May 15th, Rev. Jno. Radford, Blytheswood P. O. will be interim moderator of session.

The Rev. W. M. Fleming of Essex leaves for Balgonie Assa. N. W. T. on May 9th and his pulpit will be declared vacant on May 15th. The Rev. J. C. Tormie B. A. of Windsor being interim moderator of the Session.

On May 1st the Rev. W. H. Jamieson, Ph. D., D. D., Blenheim, P. O., became clerk of Chatham Presbytery and to him all communications for that Presbytery should be sent.

Diamond Jubilee.

The congregation of St. John, N.B., church proposes to celebrate the sixtieth anniversary of the first sermon preached to it by its first minister, Rev. Robert Irvine, D.D., on May 12th, 1844, by a series of meetings, according to the following programme:

Sunday, May 8th, 11 a. m.—Celebration of

the Lord's Supper. Sermon by Rev. Prof. Falconer, Lt. D., Presbyterian College, Halifax, N. S. 2.30 p.m.—Sunday School Anniversary. Responsive service, programme and address. 7.00 p.m.—Sermon by Rev. Prof. Falconer, Lt. D., Special Jubilee Thankoffering at all the services.

Monday, May 9th, 8 p.m.—Lecture by Rev. Prof. Falconer, Lt. D., Subject, "The City of Rome."

Tuesday, May 10th, 8 p.m.—Sacred Concert under the direction of Mr. G. T. Cooper, choir-master.

Wednesday, May 11th, 8 p.m.—An illustrated lecture on "Our Foreign Mission Fields," by Rev. D. Stiles Fraser, M.A.

Thursday, May 12th, 6.30 p.m.—High tea, followed by congratulatory addresses.

Friday, May 13th, 8 p.m.—Young People's Evening. Cantata, "The Queen of Merry May," by the Mission Band. Fancy Drill by the Boys' Brigade, and general programme by the members of the Y.P.S.C.E. and friends.

A cordial invitation is extended to the friends of the church, especially to those who have ever been connected with it in any way, to manifest their interest in the celebration by sending brief letters of congratulation, enclosing, if they feel so inclined, a contribution towards the Diamond Jubilee Thankoffering, of which Mr. C. H. Doig 54 Stanley st., St. John, is Treasurer.

Honored Their Pastor.

The lecture hall of Melville church, Westmount, Montreal, was crowded Thursday evening with members and adherents of the church, the occasion being a social given in honor of the pastor, the Rev. Mr. Winfield, on the eve of his departure from Westmount. The lecture hall was prettily decorated for the occasion. An interesting musical programme was arranged. An illuminated address was then read and presented to the retiring pastor by Mr. A. M. McKay, Mr. W. C. Jarvis, in a few appropriate words then presented a purse containing the magnificent sum of \$1,125. The amount was collected in an incredibly short time and speaks volumes for the popularity of Mr. and Mrs. Winfield. Mr. Jas. Brown and Dr. J. M. Elder spoke in eulogistic terms of Mr. Winfield as a minister and as a friend to his congregation.

Mr. Winfield has been pastor of the Melville church for six and a half years. His record as preacher is of the best. It has been necessary for him to seek a warmer climate on account of Mrs. Winfield's continued illness, but he leaves his present environment with the hearty good wishes and affection of all who knew him.

The following are the words of the address signed by the board of management and over two hundred members and adherents of the church:

Reverend and Dear Sir,—

"On this occasion of severing the tie of intimate spiritual relationship, which has bound you and us, as pastor and people, during the past six years, we, the session, board of management, members and adherents of Melville church, desire once more to give substantial testimony to our regard for you as a Christian minister and a friend.

We have listened with unfeigned pleasure, and we trust not without profit, to your carefully prepared and eloquently delivered pulpit utterances. We have heard with feeling your words of sympathetic interest in the sorrows and joys of our homes, and so our regret at parting with you and your beloved partner in life is unanimous. The prayers of the congregation will follow you and Mrs. Winfield, that she may find in a more congenial climate the health which here has been denied her, and that, in another sphere of usefulness, you may experience abundant happiness and a scope for the exercise of the eminent endowment with which our Heavenly Father has enriched you."

Annual Meeting W. F. P. S.

The annual meeting of the Woman's Foreign Missionary Society of the Presbyterian church, W. D., is being held on Tuesday, Wednesday and Thursday, of this week in St. James' Square church, Toronto. The sessions opened on Tuesday afternoon at half-past two. Addresses will be given by returned missionaries on Wednesday and Thursday afternoons, and a public meeting will be held in Cooke's church on Wednesday evening at 8 p. m. Addresses to be given by the Rev. Dr. Caven and the Rev. W. J. Clark of London.

Amounts Subscribed to Date for the Gwalior Presbyterian Mission.

A Friend	\$1000 00
Thomas West	500 00
Parkdale Presbyterian Church	250 00
Mrs. Boulter	250 00
John K. Macdonald	200 00
C. Thomson	100 00
Wm. Mortimer Clark	100 00
Mrs. W. C. Harris	100 00
Miss Mary Gordon	100 00
John Watt	100 00
D. J. McKinnon	100 00
John Penman	100 00
Mr. and Mrs. T. Ahearn	100 00
Ingersoll Congregation	100 00
Mrs. J. Lowe Brodie	50 00
Mr. and Mrs. T. C. Keefer	50 00
Mr. and Mrs. G. Bryson	50 00
Wm. Wilkie	50 00
H. E. Irwin	50 00
Joseph M. West	50 00
William M. West	50 00
Mr. and Mrs. A. R. Auld	50 00
D. D. Christie	50 00
Robt. Munro	50 00
T. Bradshaw	50 00
Geo. Rutherford	50 00
Catherine Jane McDowell	50 00
Miss Jessie Baxter	44 53
Mrs. John MacLaren	25 00
Mrs. C. McClain	25 00
Rev. J. B. Hamilton	25 00
Mrs. Bain	25 00
Miss Weir	25 00
John McGill	25 00
S. McFee	25 00
R. A. Nisbet	25 00
John Wanless	25 00
Margaret A. Stewart	25 00
James Stewart	25 00
James Baird	25 00
J. Winchester	25 00
A. L. Geggie	25 00
James Bain	25 00
John Stonhouse	25 00
A. W. Fleck	25 00
Hugh A. Allan	25 00
R. B. A.	25 00
Geo. E. Cook	25 00
Mrs. J. Cook	25 00
A. Lumsden	25 00
St. Andrews' S. S. Ottawa	20 00
F. H. Chrysler	20 00
Mrs. James MacLaren	15 00
D. Campbell	15 00
J. A. Milne	10 00
T. Tomlinson & Sons	10 00
Miss J. Miller	10 00
Friend	10 00
"	10 00
"	10 00
A. A. Brown	10 00
Friend, Orillia	10 00
Friend, Fort Coulonge	4 87
Alpheus Colton	10 00
Mrs. Hennessy	5 00
Mrs. Dr. McCallum	5 00
Misses Wills	4 00
A. Greenhill	5 00
Mrs. J. M. Clark	5 00
Collection, Camington	5 36
Collection, Pembroke	3 00
Collection, Kinburn	1 87
Jas. Gibson	15 00
Miss Isabell Gibson	5 00
Miss Stark	5 00
Chas. B. Frost	20 00

\$4663 83

Liquor and Tobacco Habits.

A. McTaggart, M. D., C. M.

75 Young Street, Toronto.

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

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

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

Health and Home Hints

Corn Meal Pudding—One egg, 1 cup sweet milk, $\frac{1}{2}$ cup raisins, 2 spoons sugar, a little salt, 1 teaspoon soda, 1 heaping teacup corn meal. Stir thick with sweet flour. Tie loosely in a cloth and boil two hours.

Honey candy—Boil together 2 cups white sugar, $\frac{1}{2}$ cup water and 4 tablespoonfuls clear honey. When it will harden in cold water, pour it on buttered plates, and when it is almost hard, mark it off into inch squares with a buttered knife.

Instead of putting food into the oven to keep hot for late comers, try covering it closely with a tin and setting it over a saucpan of hot water. This plan will keep the food hot, and, at the same time, prevent it from drying.

When a physician orders light diet for one who is just beginning to recover from a severe illness, it is well to know exactly what dishes "light diet" includes. Here is a list given by a careful doctor of the writer's acquaintance: Clams, chicken and mutton broth, broiled filets of chicken, lamb chops, tenderloin steak, delicately cocked game, soft cooked eggs, dry and milk toast, cereal in small portions, cocoa, custards, fresh fruit, gelatine jellies and sponge cake.

Nervous Headache—The ordinary nervous headache will be greatly relieved, and in many cases entirely cured, by removing the waist of one's dress, knotting the hair high up on the head out of the way, and while leaning over a basin, placing a sponge soaked in water as hot as it can be borne on the back of the neck. Repeat this many times, also applying the sponge behind the ears, and the strained muscles and nerves that have caused so much misery will be fit to relax and smooth themselves out deliciously, and very frequently the pain promptly vanishes in consequence.

Do You Know What You Take?

Many so-called remedies, largely advertised under catchy names, are composed principally of cheap stimulants with sufficient other ingredients to disguise the taste. If people were only as particular about their medicines as they are about their food they would insist on knowing what they are taking, which would put most of the popular nostrums out of business. The formula of

FERROL

is freely published and every man who can read can see for himself that it contains the MOST VALUABLE remedies known to medical science, namely **Cod Liver Oil, Iron and Phosphorus**.

More than that, we guarantee that **Ferrol** is true to formula, that it is made from Wm. A. Munn's Celebrated Cod Liver Oil (which won the medal at Vienna against the world), that it contains just the right proportion of Iron and Phosphorus, that it is the greatest remedy for Consumption, Bronchitis, Chronic Coughs, Anæmia and all wasting diseases, and that it is the most palatable and easily digested preparation of its kind that has ever been offered, moreover you

"Know What You Take"
AT ALL DRUGGISTS.

THE FERROL COMPANY, LIMITED, TORONTO.

World of Missions.

Family Life in Korea

R. E. SPEER.

The Korean woman is somewhat like the Moslem woman in her homan life. The Gospel has meant liberty and love to her.

At the close of a long interview with a congregation of women, I asked, "Do your husbands treat you more lovingly since they became Christians?"

"According to Korean custom," one replied, "men look down on wives and beat them. I see my son, who is a Christian, treating his wife with love. I have not experienced it. My husband is not a Christian." There was a moment of silence then, and another said softly, "My husband is different now. He loves me."

Disinterested Testimony

Mention has been made in this column (Correspondence Belfast Witness) on a former occasion of the outspoken advocacy of missions by Sir A. H. L. Fraser, the Lieutenant Governor of Bengal. The following account of an incident during his return voyage to India may be of interest to those who are accustomed to hear Indian Missions traduced. A missionary meeting was held in the first saloon of the P. O. ss. Egypt on Sunday, 25th October, when the steamer was in the Gulf of Aden. Sir Andrew Fraser presided, and among his remarks were the following statements:—

"I believe that many of us who live in India all our lives know really nothing of Indian missions, and it may be of great advantage to us to hear brief and simple statements by missionaries about their work. I confess, as so, to a great personal interest in mission work.

"I do not attach much weight—not to use stronger language—to the unfavourable reports of mission work brought to us by those who have no sympathy with it, who never have known a missionary, who have never visited a mission college or mission church, who have made no effort to understand those who have come under missionary influence. We Englishmen are not accustomed to listen with respect to judgments based on such want of knowledge and want of sympathy. For myself I have had exceptional opportunities of seeing missionary work, and of testing its value, and I honour the missionary body as a whole not only for their purely religious work, but also for their medical and educational work and their cooperation in social improvement.

"I also desire to confess my faith in the Lord Jesus Christ, in the Christian religion, and in that Holy Book from which an extract has just been read in our hearing. I sympathise with mission work because of the need that exists—people whom one learns to love lack the consolations of Christ; because we should pass on to them the blessings which missionaries brought centuries ago to our island in the Northern seas; and because this is in accordance with Christ's will so far as we can know it. I may add that in this promise of power from on high I seem to hear an encouraging echo of that other saying of His, 'Fear not, little flock,'—despite weakness and mistakes—'for it is the Father's good pleasure to give you the Kingdom' for Me."

I have always observed the thread of life to be like other threads or skeins of silk, full of snarls and encumbrances.—George Herbert.

Blotchy Skins.

A Trouble Due to Impure Blood Easily Remedied.

Bad blood is the one great cause of bad complexion and blotchy skins. This is why you must attack the trouble through the blood with Dr. Williams' Pink Pills. All blotches, boils, ulcers, pimples and paleness are the direct, unmistakable result of weak blood loaded with impurities. Dr. Williams' Pink Pills conquer the poison; and drive out all the impurities; they actually make new, rich red blood; they strike right at the root of all complexion troubles; they are a positive and permanent cure for all venereal skin diseases like eczema, scrofula, pimples and erysipelas. They give you a clear, clean soft skin, free from all blemish and full of rosy health. Mr. Matthew Cook, Lamerton, N. W. T., tells how Dr. Williams' Pink Pills cured him of erysipelas after other medicines had failed. He says: "My skin was inflamed, my flesh tender and sore, my head ached, my tongue was coated, I had chills and thought I was taking fever. I tried several medicines, but nothing helped me until I began using Dr. Williams' Pink Pills and drove the trouble from my system, and I am now in the best of health. I think these pills the best medicine in the world for blood troubles."

It is an every day record of cures like this that has given Dr. Williams' Pink Pills their world-wide prominence. They cure when other medicines fail, but you must get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. You can get these pills at all druggists, or by mail at 50 cents a box, or six boxes for \$2.50, by writing The Dr. Williams' Medicine Co., Brockville, Ont.

Sugar Kisses—Beat the whites of 2 eggs very stiff, and mix in 1 cup white sugar. Drop in spoonfuls on buttered pan and bake in a very slow oven to a pale straw color. For cocoanut kisses add the whites of another egg and $\frac{1}{2}$ cup prepared cocoanut. For nut kisses add chopped walnut, pecan or almond meats instead of the cocoanut.

Singular Palliative for Toothache.—A little horseradish scraped and laid on the wrist of the side affected, will, in many cases, give speedy relief. A better way is to place a little scraped horseradish in the mouth, or the tooth, and just around the gum. It relieves rheumatic pains in the gums and face also. The mouth may afterward be rinsed with a little camphorated water, lukewarm.

There is a creeping moss found in Jamaica, in Barbados and other islands of the West Indies, which is called the "life tree," or more properly, the "life plant." Its power of vitality are said to be beyond those of any other plant. It is absolutely indestructible by any means except immersion in boiling water or application of a red hot iron. It may be cut up and divided in any manner, and the smallest shreds will throw out roots, grow and form buds. The leaves of this extraordinary plant have been placed in a closed, air-tight, dark box, without moisture of any sort, and still they grew.

"Somehow, I never feel like good things belong to me till I pass 'em on to somebody else."—Mrs. Wiggs in "Lovey Mary."

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., 16 mo.
Rock Lake, Pilot 2 d. 2 Tues. Feb.
Glenboro, Tr. Reno, 3 Mar.
Portage, P. La Prairie, 30, March
Minnedosa, Minnedosa, 17 Feb.
Melita, Hartney 2nd week in July.
Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox St., 1st 3 May 10 a.m.
Paris, Knox church 15 Mar. 10.30
London, St. Thomas, 10 May.
Chatham, Chatham, 10 May 11 a.m.
Stratford, Knox, Stratford May 10, 10.30
Huron, Clinton, May 10 10.30 a.m.
Farnia, Sarnia, July 13 11 a.m.
Maitland, Brussels 17 May, 10 a.m.
Bruce, Paisley 1 March.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 5th July 11 a.m.
Peterboro, Fort Hope 12 July 2 p. m.
Willyby, Oshawa, July 19 10 a.m.
Toronto, Toronto, Knox 2 Tues. monthly.
Lindsay, Woodville, 15 Mar. 11 a.m.
Orangeville, Orangeville, May 8.
Barrick, Barrick Mar 1 9.30 p.m.
Owen Sound, Owen Sound, Division St.
1 Mar. 10 a.m.
Algonia, Blind River, March.
North Bay, Inntsville 23 Feb. 10
a.m.
Saugen, Mt. Forest, 1 Mar. 10 a.m.
Guelph, Chalmers Ch. Guelph, 17 May

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Ch. Inners Ch., Quebec, 10 May
Montreal, Montreal, Knox, 28 June
9.30 a. m.
Glengarry, Cornwall, 1st March
11 a.m.
Lanark & Renfrew, Almonte, 4th April
10.30 a.m.
Ottawa, Ottawa, 1 Mar. 19 a.m.
Brookville, Kempville, Feb. 22 5 p. m

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, Sept. 2
Inverness, Pt. Hawkesbury, 15 Mar.
P. E. L., Charlottown, 3 Feb.

Pictou, New Glasgow, 5 May 1 p.m.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 10 May 19 a.m.
Halifax, Halifax, 15 Mar
of Synod.
Lunenburg, Lunenburg, 5 May 2.30
St. John, St. John, Oct. 21
Miramichi, Bathurst, 30 June 19.30



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Drill Hall, St. Catharines, Ont." will be received at this office until Monday, May 16, 1901, inclusively, for the construction according to plans and specifications to be seen at the Public Building at St. Catharines, Ont., and at the Department of Public Works, Ottawa. Tenders will not be considered unless made on the form supplied, and signed with the actual signature of tenderers. An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works amount of ten per cent. (10 per cent) of the each tender. The cheque will be forfeited if the party tendering declines the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender.

By order,
FRED GELINAS,
Secretary.

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

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

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

The Merchant's Bank of Halifax
After January 1st 1901.

The Royal Bank of Canada
Incorporated 1869.

HEAD OFFICE HALIFAX N.S.

President: Thomas E. Kenny Esq
General Manager: Edison, L. Pearce,
(Office of General Mgr., Montreal, Q.)

Capital Authorized \$3,000,000.00
Capital Paid up — 2,000,000.00
Reserve Fund — — 700,000.00

Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York and Havana, Cuba.

Highest rate of interest paid on deposits in Savings Bank and on Special Deposits.

Letters of Credit issued, available in all parts of the world. A General Banking Business transacted.

H. J. GARDINER,
MANAGER.
OTTAWA BRANCH,
Cor. Sparks & Elgin Sts.



THE CANADIAN NORTH-WEST
HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 8 and 20, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (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 the land 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 concerning the homestead prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his household, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

A settler who avails himself of the provision of Clause (2) (3) or (4) must cultivate 30 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 give six months notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

INFORMATION

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or any Dominion Lands Office in Manitoba or the North-west Territories information as to the lands that are open for entry, and from the offices 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 the Government and other corporations and private firms in Western Canada.

HOME - CHURCH - SCHOOL

Economical Sanitary Efficient
Warming and Ventilating.
Over 24,000 Pleased Kelsey Users.



KELSEY The past exceptionally cold winter has clearly demonstrated that the "KELSEY" will do all, AND MORE, than Made in six sizes. has been claimed for it. Read the following:—

The James Smart Mfg. Co., Brockville, Ont.
Gentlemen:—We have had installed in our new Church two of your Kelsey warm air Generators, and though last winter was so extremely cold we were able the coldest day to keep the Church and School-room as warm as we wished. The fuel used was very much less in proportion than we used with the old furnace. The quality of air was very pure, and we had not any evidence of the escape of gas or dust, there was comparatively no heat radiated in the basement and there seemed very little escaping by the way of the smokepipes.
We consider the Kelsey Warm Air Generator very *efficient, economical and in every way satisfactory.*
Yours sincerely,
Rev. John R. Hall, M. A., Pastor.

The Kelsey is not a Hot Air Furnace.
We employ a staff of competent heating and ventilating experts, take direct contracts, and GUARANTEE PROPER RESULTS. Let us tell you about the "KELSEY" by sending printed matter or having one of our specialists call. Post Card will bring either or both.

The James Smart Mfg. Co. Limited.
Winnipeg, Man. - Brockville, Ont.

Important to Investors

THE STOCK OF

"The Sun & Hastings Savings & Loan Co." Offers Absolute Security.

We pay a dividend of 6 per cent. per annum, payable half yearly.

DEBENTURES SOLD, secured by the total assets of the Company, drawing interest at from four to five per cent. according to length of term.

DEPOSITS received at the Head Office, Toronto, and Branch Office, Belleville. Liberal interest allowed.

Safe investment for Church or Trust Funds.

Head Office,
Confederation Life Building,
Toronto.

W. VANDUSEN, President.

W. PEMBERTON PAGE, Manager.

"WENTWORTH WOVE"
SOCIAL NOTE PAPER

A most attractive line and the best value ever offered in high grade Stationery - made in six elegant tints:

AZURE, GREY, MARGUERITE, ROSE, BLUE, WHITE

the most correct shapes and sizes - envelopes to match. Put up in handsomely embossed paper-cases. Sold by all progressive stationers. Manufactured by

THE BARBER & ELLIS CO.
LIMITED
43, 45, 47, 49 Bay St.,
TORONTO.

RICE LEWIS & SON.
(LIMITED.)
BRASS & IRON
BEDSTEADS
Ties, Grates, Hearths, Mantles

RICE LEWIS & SON
LIMITED
TORONTO.

Rebuilt Typewriters . . .

We have in stock at present and offer for sale rebuilt machines as follows:

	Cash, \$85.00	Time \$90.00
Underwoods	" 20.00	" 25.00
Caligraphs, No. 2 & 3	" 20.00	" 25.00
Blickensderfers, No. 5	" 20.00	" 25.00
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, 1	" 25.00	" 30.00
Bar-locks	" 35.00	" 40.00
Latest Olivers	" 30.00	" 35.00
Hammonds, Ideal	" 15.00	" 20.00
" " Universal	" 35.00	" 40.00
Peerless	" 25.00	" 30.00
Manhattan	" 50.00	" 55.00
Chicago	" 30.00	" 35.00

We also manufacture the Neostyle Duplicating Machines and supplies, and will be pleased to forward catalogue at any time. Our Typewriter Ribbons and Carbon Papers are the best. Give us a trial.

United Typewriter Co., Limited,

Successors to CREELMAN BROS.,

7 & 9 Adelaide St., East, Toronto, Can.

**We Sell - - -
- - - Typewriters**

\$30. \$40. and \$50. Up.
According to the style of machine desired.

We can safely say that our rebuilt typewriters are the best on the market. We use genuine factory parts and employ the best workmen in the business. We also guarantee every typewriter we sell for one year.

Price List of Rebuilt Typewriters Sent on Request.

Canadian Typewriter Co.

45 Adelaide Street East,
TORONTO.

72 BANK ST. OTTAWA
S. Owen & Co.,
MERCHANT TAILORS

Is noted for repairing, cleaning, dyeing & turning and pressing.
GENTLEMEN'S OWN MATERIAL MADE UP.

G. E. Kingsbury
PURE ICE

FROM ABOVE CHAUDIERE FALLS
Office:
Cor. Cooper & Percy Sts., Ottawa, Ont.
Prompt delivery. Phone 985

New York & Ottawa Line

Has two trains daily to
NEW YORK CITY.

The Morning Train
Leaves Ottawa 7:40 a.m.
Arrives New York City 10:00 p.m.

The Evening Train
Leaves Ottawa 5:30 p.m.
Arrives New York City 8:55 a.m.

and is an excellent way to
TORONTO, BUFFALO, CHICAGO
Ticket Office 85 Sparks St.
Phone 18 or 113.

ESTABLISHED 1873
CONSIGN YOUR
**Dressed Hogs
Dressed Poultry
Butter to**
D. GUNN, BROS & CO.

Pork Packers and Commis. Merchants
67-80 Front St., East
TORONTO

**Inebriates
and Insane**

The **HOMEWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholic or Narcotic** addiction and **Mental Alienation**. Send for pamphlet containing full information to
STEPHEN LETT, M.D.
GUELPH, CANADA
N.B. Correspondence confidential.

**CANADA ATLANTIC RY.
Montreal Trains**

8:20 a.m., Fast Express daily: 4:25 p.m., Fast Limited: 4:25 p.m., for New York, Boston and Eastern points. Through sleepers

TRAINS LEAVE MONTREAL FOR OTTAWA:

8:40 a.m., Fast Express; 4:10 p.m., Fast Express;
All trains 3 HOURS only between Montreal and Ottawa.

FOR AARPRIOR, RENFREW, EGAN VILLE AND FEMBROKE.

8:30 a.m., Express; 1:00 p.m., Mixed 4:10 p.m., Express.

FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.

8:30 a.m., Express.
All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

For all information, apply nearest agent.

OTTAWA, NORTHERN & WESTERN RAILWAY.

DAILY EXCEPT SUNDAY.

Commencing Oct. 12 trains will leave Canadian Pacific Union Staⁿ Con.

GRACEFIELD STATION.

Lv. 5:05 p.m., Ottawa. Ar. 9:30 a.m.

Ar. 7:40 p.m., Gracefield. Lv. 7 a.m.

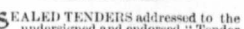
WALTHAM SECTION.

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.

H. B. SPENCER,
Gen'l Supt.
GEO. DUNCAN,
Dis. Pass. Agent.



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Port Colborne Breakwater" will be received at this office until Friday, May 6, 1914, inclusively, for the construction of a breakwater at Port Colborne, Wexford County, Ontario, according to two sets of plans and specifications to be seen at the offices of Louis Coste, Esq., Resident Engineer at Port Colborne, Ont.; H. A. Gray, Esq., Engineer in charge of Harbor Works Ontario, Confederation Life Building, Toronto; Charles Desjardins, Esq., Clerk of Works, Postoffice building, Montreal, and at the Department of Public Works Ottawa.

Two forms of tenders will be furnished, but the contractors are at liberty to tender for one or both schemes. The cheque will be forfeited if the party tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for twenty thousand dollars (\$20,000) must accompany each tender.

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

By order,
FRED GELINAS,
Secretary,

Department of Public Works,
Ottawa, April 11, 1914.
Newspapers inserting this advertisement without authority from the Department, will not be paid for it.