

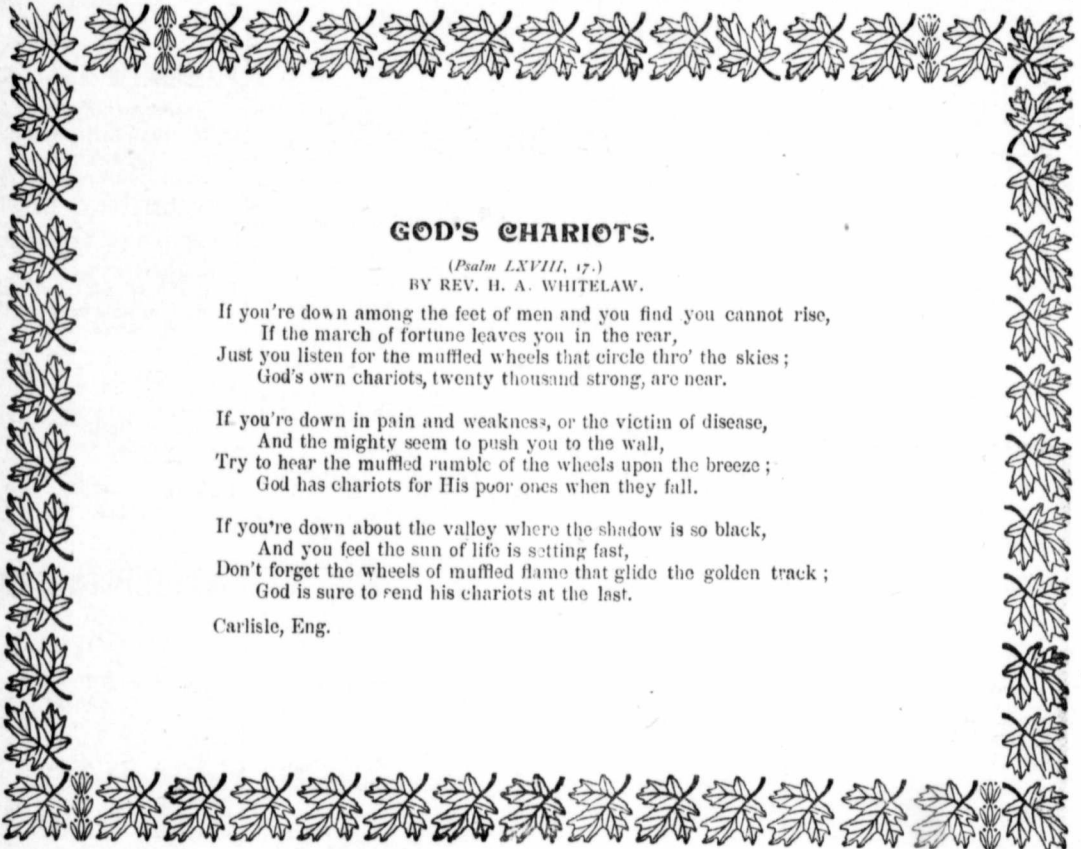
# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cents



## GOD'S CHARIOTS.

(Psalm LXVIII, 17.)

BY REV. H. A. WHITELAW.

If you're down among the feet of men and you find you cannot rise,  
If the march of fortune leaves you in the rear,  
Just you listen for the muffled wheels that circle thro' the skies ;  
God's own chariots, twenty thousand strong, are near.

If you're down in pain and weakness, or the victim of disease,  
And the mighty seem to push you to the wall,  
Try to hear the muffled rumble of the wheels upon the breeze ;  
God has chariots for His poor ones when they fall.

If you're down about the valley where the shadow is so black,  
And you feel the sun of life is setting fast,  
Don't forget the wheels of muffled flame that glide the golden track ;  
God is sure to send his chariots at the last.

Carlisle, Eng.

### 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)

### Quyón Que.

Manufacturers of the following brands of Flour:

**Patent Hungarian, Strong Bakers, Lilly and High Loaf, Matchless Buckwheat Flour.**

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

Ottawa Warehouse, 319 Sparks St.  
PHONE 1869.

MARRIAGES

On April 29, 1934, at the residence of the bride's parents, Ormston, by the Rev. D. W. Morrison, D. D., Charles Young to Elsie, daughter of Mr. William Mackenzie,

In Winnipeg, on April 28, 1934, by the Rev. Dr. Gordon, G. Wallace Goodall, of the 'Nor-West Farmer,' to Ianthe, daughter of the late Samuel J. Watson, Librarian of the Legislative Assembly, and step-daughter of J. Mackenzie Boyd, of the 'Globe,' all formerly of Toronto, now of Winnipeg.

At 183 Ossington avenue, Toronto on April 27th, 1934, by the Rev. Mr. Estler, of Cook's church, John B. Winter, of Meford, to Mrs. Jessie Laird, of Toronto.

At Fort Coulonge, on Wednesdays, March 30th, W. A. Cameron, M. D., of Arnprior, formerly of Drummond, to Robina Bryson, daughter of Hen. G. Bryson, of Fort Coulonge.

At the Manse, St. Elmo, on Wednesday, March 30th, by the Rev. H. D. Leitch, Mr. William Valley, of Tayside, to Elsie Jane Rowe, of Riceville.

At Newburgh, on Wednesday, 6th April, by Rev. Prof. Nicholson, of Queen's University, Kingston, Edith, eldest daughter of Dr. M. I. Beeman, to Dr. H. E. Paul, B. A., of Fort William, late of Newburgh and Napanea.

On April 27, 1934, by the Rev. Mr. Love, Edward Charles Phillips, youngest son of Edward Charles Phillips, of Quebec, to Christina, second daughter of the late James Jack, of Little River, Que.

DIED.

At London, on March 26, Duncan F. McMartin, dearly beloved son of Alexander and Annie McMartin, of Evelyn, in his twenty-third year.

Suddenly of heart failure, on April 20th, at Wildwood Place, Wassaie, New York, Eliza, beloved wife of John Laut, and daughter of the late Rev. Dr. James George, of Queen's University, Kingston.

In London, on May 4th, 1934, Mary Fraser, beloved wife of Wm. Kerr, and fourth daughter of the late Hugh Fraser, Inverness, Scotland, aged 72 years.

At 68 Bloor street west Toronto, on the 1st May, 1934, James Massie, Registrar East and West Ridings county of York, aged 71 years.

At Kingsbury, Que., at the residence of her daughter, Mrs. L. MacLean, on April 3, 1934, Barbara Morrison, a native of Denny, Strlingshire, Scotland, and wife of the late Matthew Main, in her 90th year.

GREGG & GREGG ARCHITECTS. 98 KING STREET WEST, Toronto

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

W. H. THICKE ENBOSSER & 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. "Truths 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 once with Rev. P. Boudreau, B. A., 238 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 25th, 1934.

Synod of Toronto and Kingston

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

Tuesday, May 10th 1934

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, 1934.

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 9th, 1934.

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 24, 1934.

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.

74-78 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 1934

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 Princ.

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 1876

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 Laboratory:

- 1. CHEMICAL. 2. ASSAYING. 3. MILLING. 4. STREAM. 5. METEOROLOGICAL. 7. ELECTRICAL. 8. 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 Engrossed by

A. H. HOWARD, R.C.A.,

52 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,

Cornwall, Ont

JAMES LEITCH Q.C., R.A. PRINGLE

A. C. CAMERON, LL.B.

John Hillcock & Co.

Manufacturers of the

Arctic Refrigerator

163 Queen St. East

Tel 478 TORONTO

For 35 Years

BELL ORGANS

Have been Favorite: for

School, Church & Home Use

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

eeee

BELL PIANOS

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

Send for Descriptive Booklet No. 64.

The Bell Organ & Piano Co. Ltd.

QUELPH, ONT.

J. YOUNG LIMITED.

The Leading Undertaker

350 Yonge St., Toronto

telephone 679

# Dominion Presbyterian

1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

## Note and Comment.

A telephone service between France and a number of provincial towns in England, including Liverpool, Manchester, and Leeds, has just been inaugurated. Another chain binding the nations together in the fellowship of good-will.

The annual estimate of The American Grocer of the drink bill of the United States shows a large increase. It is \$1,451,633,379 of which more than half, that is \$727,042,245 was for beer.

The coming Presbyterian General Assembly at Buffalo, N. Y., will be the most interesting and important held for thirty years, as the great subject of union with other Presbyterian bodies will be debated by the ablest orators of the church.

What China may do seems to be a cause of growing anxiety in St. Petersburg. If it can do anything, and Japanese successes give it the opportunity, what China will do will likely be bothersome to Russia. China once forced the Czar to release his hold of an Asiatic province, and might easily desire to repeat the trick.

In Manitoba, Assiniboia, Saskatchewan and Alberta there are 171,000,000 acres on which wheat may be grown.

Were one-fourth of this land under crop with wheat annually, the total crop would be 812,000,000 bushels, or four times the annual requirements of Great Britain for wheat and flour, or 140 millions more wheat than was produced in the United States in 1902.

The church of Scotland committee on Statistics reports that during 1903 the contributions for church purposes amounted to £444,702, as against £445,583 in 1902. Legacies showed a decrease of over £17,000 but donations for church extension increased £15,000.

The French Government is now engaged in the restoration of what has been called "the greatest temple ever built on the face of the earth." This is the temple of Karnak, in Egypt, which for over 3,000 years has been falling into ruins. Originally the temple was 370 feet wide and 1,200 feet long, or twice as large as St. Peter's in Rome. It was begun 2,700 years before Christ, and was more than a thousand years in building.

The New York Independent states that the death of the famous Russian artist, Vassili Verestchagin, is the greatest loss yet from the war. It is strange and sad that the painter whose genius had been directed to depicting the horrors of war, should be a victim of that which he hated and was engaged by his brush in showing up in its most awful colors. General Sherman said, "War is hell," and Vassili Verestchagin showed that the words were true.

A very important and significant item of news as respects ocean steam traffic is that the Cunard Line have determined to equip

with turbine engines the two great passenger steamships they are about to build, with the assistance of the British Government, for the Atlantic service. These boats are each to be 800 feet long, with a beam of 85 feet, a minimum draught of between 33 and 34 feet, and a displacement of 40,000 tons. Probably the contract will call for a trial speed of 25 knots, and a sustained ocean speed of 24½ knots an hour. The engine will be 75,000 horse power, and the coal consumption 1,000 tons a day.

Mr. J. W. Tyrrell, the Canadian explorer, in a talk before the Canadian Club, Toronto a few days ago, told his opinion of the Hudson Bay route from the Canadian west to Europe. He says the route is navigable for about half the year, at least, and he believes a large traffic will go that way some day—perhaps much sooner than many expect. Shortening the distance to Liverpool about 800 miles is an important thing in transportation.

The Canadian Lord's Day Alliance is making most encouraging progress. Three years ago there were 210 branches, now there are 510, as follows: Ontario 300, Quebec 31, Nova Scotia 42, New Brunswick 17, Prince Edward Island 7, Manitoba 47, North West Territories 35, British Columbia 21. The membership then was about 8,000, now it is about 25,000. And the influence of the organization is being felt. Rev. J. G. Shearer and Rev. Albert Moore, the Associate Secretaries, are carrying on a vigorous campaign with wise tact and good judgment.

Referring to the great growth of population in the Canadian west, and the obligation to provide the institutions of religion, the Halifax Wesleyan says the churches cannot keep pace with this march of events, and meet the demands upon them, except by "greater liberality, the union of forces and heroism."

John Wesley's old motto, "All at it, and always at it!" has again led to victory. It was announced last week that the "Methodist Million" was complete, the Twentieth Century Fund having reached the splendid amount £1,000,110. Appeal has been made for large sums to the wealthier members of the Connexion, and it has been well responded to. But from the first the strength of the movement has been among the middle and the humbler classes, and the generosity called forth in many cases has been as noble as anything in the history of the Moravians, or in Scotland at the Disruption. The moral and spiritual effect upon any church of devotion like this cannot but be great, adds London Presbyterian.

"Romanism seems to be making alarming headway in the Church of England. A recent communication of an official of the Church Association, an organization for resisting the encroachments of ritualism, says that in many churches in England Protestantism has been practically abolished and the mass set up. In many schools under the care of the church, altars and crucifixes are part of the furniture. The pupils are taught

to cross themselves, and to bow to images, those refusing being punished. The statement is made by an Anglican clergyman who lately went over to the church of Rome, that he knows of six hundred clergyman whose sympathies and beliefs are Romish, and who are likely to go over sooner or later.

Mr. Carnegie's donations to philanthropic purposes have now reached the enormous sum of \$101,000,000. It is not easy to select ways of giving this amount of money so as to confer the greatest benefit to the public. Mr. Carnegie's favorite gift of libraries seems to be accidental. He says he remembers the advantage he received from a book loaned him when a boy; but the result was due to Mr. Carnegie's character rather than to the loan of this book. The benefit of libraries depends largely on how they are used. They may be made educational institutions, so far as they merely provide amusement in the way of fiction, the benefit is problematical.

The Government at Washington is greatly concerned just now over the emigration which is taking place from the United States to the Canadian North-West, and which it is said is draining the best blood from this country. It has sent agents to Canada to study the question, to mingle with the incoming settlers from the Western States, to talk with them, to find out why they are deserting their country, and to ascertain what steps may be taken to keep Americans on American land. It is said that land companies here are making frantic efforts to stem the tide.

Next year being the fourth centenary of the birth of John Knox, proposals have been made that a memorial should be erected to the memory of one to whom Scotland owes so much. Dr. Haddon, Hawick, suggests that, as the New Education Bill will come into force next year, no more fitting memorial of John Knox could be erected than the foundation of secondary schools through the liberality of some of our millionaires. Secondary schools were a part of Knox's educational ladder, and though his idea has been long in being carried out, such schools, bearing his name would perpetuate his memory in a way of which he himself would have approved.

Christ's church, Bermuda, is the oldest Presbyterian church in any British colony, and its earlier history is identified with Forfarshire. The first minister of whom there is any record was George Keith of Montrose, who settled there as far back as 1612. George Whitfield, the famous evangelist, who operated along with the Wesleys in Britain and America, for some time occupied the pulpit now to be filled by Dr. Cameron. At the Disruption the church came into the dominion of the Free Church, now United Free. The memory of Dr. Thorburn, who was minister for the long space of thirty years, from 1851 to 1881, is perpetuated in the large hall beside the church which bears his name. Christ church, which is the only Scottish church in Bermuda, is a beautiful structure, charmingly situated in one of the most luxuriant situations of the island.

## Our Contributors.

### Paul and Felix.

REV. T. FENWICK.

ACTS XXIV, 24-7.

We have here set before us three persons—Paul the great Apostle, Felix the Roman governor, and Drusilla, his so-called wife. Paul and Felix all but wholly engage our attention. We are told of Drusilla, only that she was present at the meeting here mentioned, and that she was a Jewess, and the wife of Felix. Let us, therefore, in our further meditations on this passage, direct our attention mainly to Paul and Felix.

First. Let us consider the reason of their meeting. It was the subject of religion. We are told in the 24th verse, that when Felix came with his wife Drusilla, who was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. Many think that he did so, merely to gratify the curiosity of Drusilla who, as I have already said, was a Jewess. It may be so, but he may have been moved also by his own curiosity, though he was a heathen. We are told that certain Athenian philosophers who were heathens, brought Paul to Mars' hill, saying: 'May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears; we would know therefore what these things mean.' (Acts 17: 19, 20.)

Second. Let us consider the manner of Paul's preaching on this occasion. We are told that he "reasoned." He did not use the Scripture in support of what he said. It would have been altogether unnecessary for him to have done so. Felix was a heathen, as I have already said, and, therefore, did not acknowledge the authority of Scripture in religion. Yea, very probably, he knew nothing about it. Paul, therefore, spoke in a manner which Felix could understand. He spoke, no doubt, of the works of nature. In his Epistle to the Romans, he says: "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Of course, he would address himself to his conscience which, as we shall presently see, was not yet dead. In the same manner, he preached to the heathen Athenians and Lystrans. But when he preached to Jews, he made great use of the Scripture, for example, at Antioch, in Pisidia, and several other places mentioned in the book of Acts.

Let those who preach the Gospel learn from what I have just stated, to adapt their manner of speaking to the capacities of their hearers. It is utterly useless to preach in what is, really, an unknown tongue, like the Latin in the prayers of the Roman Church. It is said that the common people heard Christ gladly. They would not have done so, if He had not spoken plainly.

Judging from the life of Drusilla, she was, though a Jewess, perhaps, about as ignorant of "the faith in Christ" as was Felix, and, therefore, Paul's manner of preaching was as suitable for her, as for Felix. Many professing Christians, at the present day, are extremely ignorant of "the faith in Christ."

Third. Let us now consider the subjects of Paul's preaching, or "reasoning," as it is here expressed. They were "righteousness, temperance, and judgment to come." Let us take them in their order. The first was

"righteousness," uniformity to the law of uprightness, doing to others, as we would have them do to us. Paul did not, in one sense, preach personally to Felix, that is, he did not directly characterize him as guilty of the opposite sin. He preached the truth clearly, leaving it to Felix to lay to heart what he had said. In another sense, he preached personally. He directly attacked sins of which both he and Drusilla were guilty. Felix was a most unrighteous man. If he only procured power, or money, he was utterly indifferent as to how he did so. Paul was not like some preachers who, in order not to displease their hearers, carefully refrain from attacking sins of which they are known to be guilty, but most vigorously assail sins of those of which there is not one in the place who commits them.

The second subject of which Paul "reasoned," was "temperance," specially, the sin of impurity. It was one equally applicable to Felix and Drusilla. They were living together as husband and wife, but they were not really married. Drusilla was a daughter of the Herod who was eaten of worms, a beautiful woman, but an utter disgrace to her sex. She was married to Azizus the king of the Emesenes, who, for the sake of the alliance, submitted to be circumcised. Felix induced her to leave him and be married to himself, which was contrary to the law of Moses to which she, as a member of the Jewish Church, professed obedience.

The third and last subject of which Paul "reasoned," was "judgment to come." But for that, what he said on the other subjects would, most likely, have had no effect on Felix. He said, in effect, to Felix what he said to the Athenians on Mars' Hill; God hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained. He would show that God is infinitely holy, that he cannot but be so. He would show that the very least sin is hateful to him, that he cannot look on it even with indifference. He would tell him that at the day of judgment, the sentence of God's eternal wrath shall be passed on all the ungodly.

Fourth. Let us now consider the effect of Paul's preaching on Felix. "He trembled." Such preaching was a perfectly new thing to him. Conscience said that not one word of it could successfully be gainsaid, that he was guilty of the sins against which the Apostle had spoken, and, therefore, worthy of the wrath and curse of God for ever. His trembling was, for the present, a good sign. Suppose we saw a person who had fallen into the water, taken out, to all appearance, dead. By and by, he makes motions which are caused by suffering. We would rejoice at it, for it would prove that he was alive. The dead suffer not. So it was then with Felix. His conscience was not dead. Therefore, to human view, his case was not an utterly hopeless one. "While there is life, there is hope."

"While the lamp holds on to burn,  
The greatest sinner may return."

Whether his goodness proved as the morning cloud, and as the early dew, we shall presently see.

There is no mention of Drusilla having trembled. It is not likely that she did. She seems to have been, though a Jewess, more hardened than Felix, a heathen, was. What

she heard Paul say, seems, to use a homely expression, to have gone in at one ear, and out at the other.

Fifth. Let us now consider how Felix treated Paul's preaching. He answered: "Go thy way for this time; when I have a convenient season, I will call for thee." He was like the Athenians who, when they heard Paul preach on Mars' Hill about the resurrection of the dead, answered: "We will hear thee again of this matter." Conscience showed him too much truth in what he had heard the Apostle say, for him to "mock." But he could not bring his mind to give up his unrighteousness, and to part with Drusilla. He knew that he must do both, or perish for ever. So he chose a middle course between accepting Paul's teaching, and openly rejecting it.

Felix promised to send again for Paul, when his official duties would allow him to do so. It is usually quoted as saying: "a more convenient season." But, according to the original, he said simply; "a convenient season," meaning that the present was not a suitable one. Thus, his conscience was dying. He desired to make the Apostle believe that he would send for him to speak with him about the salvation of his soul. But he had no such intention. His trembling amounted to nothing. He kept his promise to send again for Paul. He sent often for him. He was not like the Athenian philosophers of whom I have already spoken, who heard Paul only once. (Acts 17: 33.) But he sent for him only in the hope of being paid by him, or his friends, to set him free. He knew that Paul deserved no punishment, and, therefore, he had no right to keep him in prison. But he cared not, provided he could only make money by him. Had Paul given him for his freedom, the money which he had brought with him for the relief of the saints at Jerusalem, and Felix had known that, he would have found no fault with him. Very probably, he had, for payment, set some vile wretches at liberty. The salvation of his soul was of infinitely greater importance to him than the gold which perishes. He had many "convenient seasons" for speaking with Paul about it. But he had lost all interest in it. How very different was the trembling of Paul and the Philippian jailer, from that of Felix! They accepted Christ as their Saviour, and found "joy and peace in believing."

Felix does not seem to have said one word to Paul about his soul, but to have been wholly concerned about money. Neither does Paul seem to have said one word to him about it. The Lord may have said to him: "He is joined to his idols, let him alone." If Felix did speak about his soul, it was all only a piece of hypocrisy.

It is said that Felix was made governor by the Roman emperor in compliance with a petition of the Jews. However, they, at length, rebelled against his cruelty and injustice. They petitioned for his removal. Accordingly, he was sent to Rome, some say in chains, two years after the event here recorded.

How did he treat the Apostle? He knew that he had done nothing worthy of punishment. He should, therefore, have given him his liberty, even though he saw that he could not get payment for it. But he left him bound. Why? To please the Jews. It was a cheap and easy way, he thought, of getting back, at least, some of his lost popularity. This was an awful proof of the wickedness of his heart. He thus treated one under whose preaching he had trembled. God seems to have said: "My spirit shall no longer strive

with him," and to have given him up wholly to himself. Poor Felix!

It is said that Drusilla, with her illegitimate son, whose father was Felix, perished in a fearful eruption of the volcano Vesuvius.

We have, therefore, every reason to believe that Felix and Drusilla are now in "the blackness of darkness forever."

I shall close with four lessons which we may learn from the passage on which we have been meditating. As I have, already, said so much, I shall state them in only a few words. 1. Let no one put off to what he considers a "convenient season," attending to the welfare of his soul. There is no season inconvenient for his attending to it. We know not what a day may bring forth. 2. We are always making progress, either in sin or in godliness. Felix grew worse and worse. 3. Death, certainly, fixes a man's character and state forever. But they may be fixed in this life. If the Spirit ceases to strive with a man, he is forever lost. It is to be feared that he has already done so with some who are still on this side of the river of death. 4. God can bring good out of evil. During his imprisonment, which was utterly unjustifiable, Paul wrote some of his Epistles to the churches.

Woodbridge, Ont.

### The Lake Erie Conference.

The Lake Erie Student Conference of Young Men's Christian Associations will be held June 17-26 at Lakeside, Ohio. This Conference was held for the first time last year and was then attended by 258 men from the colleges and universities of Ohio, Michigan, West Virginia, western Pennsylvania and the Province of Ontario. Its purpose is to promote the organized religious work in the colleges in the territory named.

The program of the Conference will consist of classes for the training of men for the leadership of Bible study and mission study groups in their colleges; conferences for the discussion of the best methods of promoting organized Christian work among students, for the consideration of some of the great missionary problems, both home and foreign, before the Church and for the more thorough understanding of one's opportunities and responsibilities for personal work; platform meetings daily addressed by prominent men; meetings for the presentation of the opportunities from a Christian standpoint in various life callings. The afternoons are devoted to athletics and other forms of recreation.

Among the speakers who will address the Conference are: Prof. Edward I. Bosworth, Oberlin Theological Seminary; Rev. Wm. F. McDowell, D. D., New York City; Rev. A. L. Phillips, D. D., Richmond, Va.; Mr. Robert E. Speer, New York City; Mr. G. K. Shurtleff, Cleveland, Ohio; Mr. Sherwood Eddy, India; Mr. W. R. Hotchkiss, Africa; Rev. Howard Agnew Johnston, D. D., New York City; Mr. John R. Mott.

This is one of a series of Conferences held under the auspices of the Student Department of the International Committee. The other Conferences of this character which will be held this summer are: The Northfield Conference at East Northfield, Mass., July 1 to 10; The Southern Conference at Waynesville, N. C., June 10 to 19; The Western Conference at Lake Geneva, Wis., June 17 to 26; and the Pacific Coast Conference at Gearhart Park, Oregon, May 28 to June 5. For information concerning any of these meetings write H. P. Andersen, Secretary, 3 w. 29th street, New York City.

### Jesus is King

BY GEORGE W. ARMSTRONG.

Jesus is King! enthroned on high,  
Ruler of earth and air and sky;  
His sceptre men and angels own,  
And bow before His glorious throne.

Jesus is King! so long foretold,  
By patriarchs and seers of old;  
They saw His Kingdom from afar  
Rise as the bright and morning star.

Jesus is King! babe of a day,  
Holding supreme and sovereign sway;  
All power on earth to Him is given,  
All power and majesty in heaven.

Jesus is King! great Son of God,  
With garments dyed in His own blood;  
Triumphant Captain, strong to save!  
Victor o'er death, and hell, and grave.

Jesus is King! no worldly state,  
Nor pomp, nor war shall desolate;  
His Kingdom never more shall cease,  
Founded on faith, and love, and peace.

Jesus is King! His gentle rule,  
Shall make His foes His own footstool;  
And Kings and Priests His subjects are  
Who triumph in faith's Holy war.

Jesus is King! and Kings shall pay  
Their homage, and shall own His sway;  
And isles and continents shall sing,  
Jesus is King! Jesus is King!

London, Ontario.

### "CONVOCATION EXERCISES OF INDORE COLLEGE."

Under this heading our Toronto contemporary of a recent date, has an article describing the closing exercises of our college at Indore, to some of the statements in which Mr. J. K. Macdonald, of Toronto, takes exception in last week's issue, chiefly on the ground that no mention is made of Dr. Wilkie, the founder of the college, to whose untiring exertions and devoted labours its present success and promising position is largely due.

A correspondent deals with the same subject, as follows:

1st. Mr. King—for the article is his—says "by virtue of the authority vested in the Principal by the University of Calcutta, the degrees taken by the students of the College at the last examinations were conferred."

Mr. King has yet to learn some things and has been given a wrong impression as to his position. Calcutta University holds its own convocation in Calcutta when all its degrees are conferred, those absent receiving them "in absentia" as in Canada. After the degrees are conferred the parchments are sent to the Principals of the different colleges to be by them forwarded to the students, who by this time are generally scattered over the country. All Mr. King could do would be to hand the parchments to any of the students who were present. As the examinations were held just about a year before this gathering probably only those living at Indore would be present.

2nd. "In his interesting address in which he renewed the work of the year, Principal King stated . . . . . several of the candidates had been credited with "distraction." One of the B. A. candidates . . . . . had graduated with honors in English. He is the first Christian graduate from Central India. It is worthy of note that the only two honor graduates in English from Central India received their training in the Indore College."

He should also have stated that all of

these graduated from the Mission College before either Mr. King or Mr. Taylor was in charge.

Mr. King says, "The College has gained a place in the confidence and respect of the community which it must hold." This is interesting. As Mr. King only began work in July, was away at the hills for some months whilst the plague raged at Indore; and as the lecturers for the senior students close early in December, he would not intend to convey the impression that this standing of the college can be the result of his efforts; yet that impression might be gathered by some not acquainted with the fact.

It is pleasing to note that the Christian side of the college life seems to be attended to as of old such as is possible and the Y. M. C. A. and Sabbath School. It is somewhat to be regretted that whilst apparently anxious to give credit to those who have in the past assisted that he so completely forgot the former Principal whose child the college is, in a special sense, and who surely deserves some credit for its present condition. The college Hostel or Residence for students was built by him the last year Dr. Wilkie was there. Mr. King says, "the good effects of the College Hostel were apparent," but says nothing about the one who secured the funds and erected the Hostel as well as the College itself. Mr. King's forgetfulness of the part of the former Principal in the upbuilding of the College in this his first public report of it, is unfortunate and regrettable. Mr. Johory too ought to have been mentioned, for surely he had done much in the upbuilding of the Institution as it now stands.

### Literary Notes.

Thomas Y. Crowell & Co. announce a new edition of "Around the Camp-Fire," by Charles G. D. Roberts, the popular Canadian writer. The book has made a host of friends since it first appeared, a few years ago. The increasing demand for Mr. Roberts' book resulted in this reprinting; and amid the present vogue of out-of-door tales it is assured of yet wider popularity.

The Countess of Aberdeen gives in the May Magazine Number of THE OUTLOOK a charming description of the May court and club, which was established in Ottawa when the Earl of Aberdeen was Governor of Canada, and has flourished ever since. Lady Aberdeen hopes that this custom, which has done so much to elevate the ideals of womanhood among a group of Canadian girls, may spread to other cities. She gives this glimpse of the May Day celebration: A prettier procession could scarcely be imagined than that which trooped out through the doors of Government House after the flower-laden Queen, surrounded by her body-guard of counselors bearing their tall flower-wands through the lines of fathers and mothers and brothers and uncles and aunts, who respectfully stood aside until the Queen had been installed on her Coronation Chair, and her Court had gathered around her. Then Canada's leading men, her statesmen and her judges, did willing obeisance before the accredited representative of that rising generation, whose sway over us we must all sooner or later acknowledge.

## The Quiet Hour.

### Jesus Teaches Humility.

S. S. LESSON—Mark 10 : 35-45. May 22, 1934.

GOLDEN TEXT—For even the Son of man came not to be ministered unto, but to minister.—Mark 10 : 45.

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

Do for us whatsoever we shall desire, v. 35. It is a foolish and unscriptural view of prayer that declares we will get anything we ask, provided we only have faith to expect it. James and John did not doubt the ability of Jesus to give a favorable answer, but they seemed to have hesitated at the worthiness of their request, and justly so. It was a pagan's prayer. The heathen says to his idol: "Give me what I want." The Christian says to his God: "Do for me whatsoever Thou desirest." It is a higher faith that leaves the request in the hands of God. The prudent father does not give his child a razor because he asks for it, and God denies many an ambitious petition, because it is as dangerous to the man, as the razor to the child.

In thy glory, v. 37. James and John could have supported their claim with a very plausible plea. It would seem that their mother Salome was a sister of Mary; and therefore they were cousins of Jesus, and, according to Oriental usage, entitled to the most honorable offices at His disposal. But the essential selfishness of their motive is very apparent. They do not ask to be crucified, one on the right hand and the other on the left hand of His cross, but only to hold these conspicuous places in His glory. The true test of discipleship is not to occupy the foremost seats in the synagogue, when "religion walks in silver shoes," but to be faithful to one's post in times of depression, hardship and persecution. Even Mammon can admire heaven's golden pavement; but it takes a converted Paul to declare, "God forbid that I should glory, save in the cross." The emblem of shame had become his boast.

To them for whom it is prepared, v. 40. Mere caprice, or favoritism, or the accidental ties of kinship have nothing to do with the award of heaven's highest honors. In that purely spiritual realm other principles rule supreme: "shall not the Judge of all the earth do right?" Our immediate business is with "the cup," the Old Testament symbol for portion of life; which Christ drank, and which is offered to our lips, and the baptism with which He was baptized. Are we able for these?

Exercise lordship, v. 42. To most of us a sense of authority is very pleasing. We like to have our commands considered as supreme, our word regarded as law. But the love of power unrestrained has often spread wreck and ruin. It has always been a fruitful cause of misery. It has been the mother of many crimes and has stained the steps to the throne with innocent blood. Power, be it little or much, is safe in our hands, only when we regard it as a sacred trust, to be used for the glory of God and the good of others.

Servant of all, v. 44. As the barley ears that bear the most fruit hang lowest, as the fragrant violet shrouds itself under its own leaves, "as incense smells the sweetest when it is beaten the smallest," so the chiefest of Christ's disciples conceal their own importance behind their interest in others. Mr. Gladstone was in the habit of accosting a

little street sweep for whom he had taken a fancy. But several days passed and the little lad was not at his post. Mr. Gladstone inquired where he stayed, and was found one day sitting in a lonely attic reading the Testament at the bedside of the city wail. Although the cares of an empire weighed upon him, he showed his greatness in becoming the servant of the humblest.

Even the Son of man, v. 35. His was by right the highest place among men. And this place might have been swiftly His, had He chosen to yield to the voice of the tempter. The magnificence and power of a great earthly throne were offered to Him. But He chose instead the Cross. He knew that thus He would establish a kingdom that would endure after all others had perished, a kingdom whose subjects would serve Him with adoring love and boundless gratitude, called forth by His wonderful sacrifice.

His life a ransom, v. 45. The Jubilee year brought to the Hebrew slave glad release from his bondage. Our year of Jubilee has come. The price of our freedom has been paid. We have been delivered from the power of sin. The Cross is the emblem of our liberty. Through its sacrifice our shackles are struck off. With loving, grateful hearts, we enter now the service of Him who has purchased us at so great a cost. We yield ourselves to His will, not by compulsion, but because we find in it our highest joy.

FOR DOMINION PRESBYTERIAN.

### Bell's Story.

Covenant Hold a Weapon Against Famine.

BY ANNA ROSS.

Ever since the great famine year in India, the year 1900, Bell has been deeply impressed by the thought that there lies an article a long forgotten article—in the Treaty of Ararat, which, if called to mind, and honestly claimed in terms of the Treaty, would effectually protect from famine any part of this earth inhabited by the descendants of Noah.

Before passing this over as a delusion or a joke, will the reader first carefully consider the Scripture account of the Treaty of Ararat, or God's covenant with Noah.

As Noah stepped out upon the smiling but depopulated earth, he gathered his family about him for a most remarkable act of worship.

His heart, as the father of all the human tribes that should ever inhabit the earth, was loaded with fears that could find no relief but in sacrifice, and that the completest sacrifice that it was in the power of man to present. Every clean beast and every clean bird was represented upon that altar. What could he do more to secure a sacrifice worthy of the occasion? In that elaborate sacrifice it is easy to see the intelligent worshipper reaching out toward a sacrifice that should be adequate indeed—the heart awakened to the sinfulness and danger of sin in himself and in his household through all their coming generations, reaching out dimly toward the perfect and all-sufficient sacrifice of Christ.

The same principle is to be seen in God's own arrangements for the great Day of Atonement. A bullock, a ram, and a slain and a living goat—all these enter into the expiatory ordinances of the day, each doing its own part in foreshadowing the complete sacrifice of Jesus Christ.

The same appears in the variety of animals whose blood lies at the foundation of the covenant made with Abraham—a heifer, a ram, a turtle-dove, and a young pigeon.

As the offerer was thus reaching out toward the blood of Christ in the offering, God smelled a sweet savor, and gave a most marvellous covenant on account of it. The blood of the sacrifice is the "blood of the covenant," that is, it is the ground on which it was given, and upon which it stands, and upon which it can be claimed. The rainbow in the clouds is its token.

With such a foundation for this covenant, no surprise need be felt if the blessings contained in it for the descendants of Noah should be surpassing great. With such a seal set to it as the many-colored arc of the circle of glory surrounding the very throne of God, Rev. 4, 3; Ezek. 1, 28, we are meant to understand that these blessings are secured to us with a certainty for which that throne is given us as surety. When God says to Noah and his sons, "I will look upon the bow that I may remember the everlasting covenant," He indicates that there is continuous blessing in it for all generations of men, that He wants them to remember this, and is continually summoning them to remember it every time He sets His bow in the clouds.

The general impression seems to be that the only benefit need to the race by this rainbow-sealed covenant is protection from another universal deluge. Man has forgotten that there is vastly more than this. Here is one promise it contains;—"While the earth remaineth, seed-time and harvest, cold and heat, and summer and winter, and day and night shall not cease."

If this is a covenant promise to Noah and his seed, then the fulfilling of it is a treaty right, and can be claimed by the descendants of Noah in any part of the earth. But this claim must be grounded upon the sacrificial blood, on account of which at first the covenant was given, and through which alone it can be validly claimed.

When the showers are withheld, and there is no seed-time, it is for those who believe in the God of Noah to gather together and remind Him of His promise, and claim, as a blessed covenant right, the fulfilling of it. Then He will look upon the bow, (He need wait for no showers or clouds for that look, for the rainbow is the one ornament about His throne continually,) and remember His covenant, and this special term of it,—"Seed-time and harvest shall not cease."

The sinfulness or holiness of the people to be benefited does not, it would appear, enter into the question. The covenant is made out to descendants of the man who offered that complete sacrifice on Mount Ararat. It can be claimed by or for any of Noah's seed. The righteousness of Noah or his seed was not the ground on which the covenant was given. The blood of that Christ-foreshadowing sacrifice was God's ground for giving it, and it must be the simple and all-sufficient ground for claiming it and the fulfilling of any one of its terms.

If these things are so, when rain is needed, it is not mere prayer that is wanted, in the ordinary sense of the word, it is the bold putting in of a covenant claim to a precious covenant right, to be claimed as descendants of Noah, on the ground of sacrificial blood. For the abundant answer of such covenant prayer we are to take the rainbow in the clouds as our covenant pledge, and be as sure of the answer before it comes as we are after. So shall we honor God's covenant and enjoy it, and famine shall be baffled at every turn he makes. Besides that the Bible

shall take its place in simplicity as the Word of God on the earth.

If these things are so, is it not time that the Treaty of Ararat should be exhumed from the archives of the past? Is it not time that its terms should be made a matter of study and honest experiment? May it not be that God, who years over the human race with a pity that is divine and infinite, has found it necessary to send famine after famine upon the world, that His people, long dead to the gentle, reminders of the ever-recurring rainbow, may at last be waked up by these thundering calls, to remember His covenant, which has lain in His Bible a dead letter so long?

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem."

FOR DOMINION PRESBYTERIAN.

**A Difficulty Explained.**

BY C. H. WETHERBE.

A large number of Bible readers have found it very difficult to satisfactorily understand the statements that God hardened Pharaoh's heart, and that he hardened his own heart. It is thought by many people that these statements contradict each other, but in reality they do not. Some scholarly men assert that God, being a Sovereign over all mankind, directly hardened Pharaoh's heart just because he had purposed to do so. I never could believe such a thing, for it does not accord with God's character, as generally revealed in the Bible.

A reader of the Union Gospel News lately asked Rev. James M. Gray this question: "Why did God punish Pharaoh when he hardened Pharaoh's heart?" Dr. Gray says: "I apprehend that this question is often asked, though perhaps not in this instance, with the hope of finding some flaws in God's character whereby he may be blamed, and man in some sense justified. God is true, though every man a liar. Nineteen times in Exodus is that word 'hardened' used with reference to Pharaoh's heart. Sometimes it is God who is said to do the hardening, and sometimes Pharaoh himself; but, to quote 'The Mosaic Era' (Gibson), 'The two things are really identical. Pharaoh, by his conduct, put himself under the operation of the invariable law by which a man's heart becomes harder the longer he resists divine mercy and grace. Inasmuch as the law spoken of was God's law, God hardened his heart. It is the same process viewed from its two sides. We must not suppose that God singled out Pharaoh, or that he singled out anyone, and says, 'I will harden his heart.' But, by the operation of the law according to which the soul becomes less and less susceptible to impressions which have been resisted, God hardens the heart of everyone who does not yield to him."

This explanation is thoroughly reasonable, and I am confident that it is in full harmony with general Bible teaching. It is a fact that, in an indirect manner, God does harden the heart of every sinner who refuses to heed His calls to repentance and salvation. God has established certain laws for the good of mankind, and he who persistently violates those laws hardens his heart, his conscience, his will. God bids sinners to repent and to believe on his Son, and every time that they refuse to obey they harden their spiritual natures. O, it is an awful self-hardening and self-destruction.

As false ambitions drag the whole life down to their level, so do true ambitions raise the whole life.

**Our Young People**

**May 16 Ambition.**

Some Bible Hints.

Most ambitions know not what they ask (v. 22). Had we clear vision, many of our prayers would be reversed.

False ambition is quick to say, "We are able" (v. 22); wisdom's true word is, "We are not able unless Christ enable us."

An evidence of the evil of false ambition is the enmity it arouses (v. 24). True ambition makes all men rejoice in it.

The Christian's only ambition is to be like the chief Servant of the universe (v. 28).

Suggestive Thoughts.

The more we cherish false ambitions, the more difficult it becomes for us to entertain true ambitions.

False ambitions know well how to masquerade under the guise of true ones; nothing is easier than to persuade one's self that having one's own way is altruistic.

We think we are only postponing the Christian ambition when we are destroying it. Every day lived for money is a mortgage on all coming days.

A Few Illustrations.

A false ambition is like intoxication, whose chief allurements is that the fool thinks he is happy, becoming blind to all real enjoyment.

False ambition is a gaol that seems at first to be in line with the higher goals, but the Adversary craftily moves it around until he has us racing directly away from the higher goals.

False ambitions always have something of the true in them, as beer has in it a tiny bit of nutritive value. Men swallow a gallon of poison for an ounce of bread.

True ambition is like the sunlight, in whose beams the false ambitions die like a fungus growth.

To Think About.

Are my ambitions such as to continue beyond death?

Did Christ or self-love inspire my ambitions?

Are my ambitions such as make me happy from day to day?

A Cluster of Quotations.

To help the growth of a thought that struggles toward the light, to brush with gentle hand the earth stain from the white of one snowdrop—such be my ambition!—George Macdonald.

Most people would succeed in small things if they were not troubled with great ambitions.—Longfellow.

The happiest heart that ever beat

Was in some quiet breast,

That found the common daylight sweet

And left to heaven the rest.—Cheney.

Our Eyes.

The eyes of the society are the lookout committee. If they are shut, the whole society goes to sleep.

To keep them open, appoint upon this committee none but the best workers, those that are courageous and faithful.

Their main duty is to keep the pledge before the society. Sometimes by a series of talks on the various sections, one to a meeting. Sometimes by placing a printed copy before the society, or moving it to a new place. Sometimes by making a bold placard of some section of the pledge that is often neglected. Sometimes by calling for a series of sentence prayers for fidelity to the pledge. Something of the sort should be in every meeting, carefully arranged beforehand.

The lookout committee will get new members for the society—and there is only one way—go and ask them!

**The Giver.**

John 3: 16.

BY ALICE VAN ORDEN.

"Giver of all," for Thy best gift  
We lift our grateful praise,  
And for the love that gave the Christ  
Our thankful hearts upraise.

This gift is life, eternal life,  
To all who will believe,  
And ev'ry faithful, trusting one  
The blessing may receive.

We take Thy gift, so freely sent  
To save the world from sin,  
And find Thy heaven in our heart  
Thyself hath entered in.

**The Hidden Roots.**

A true servant of Jesus draws his motive of action from his deep loyalty, his deep heart-love to his Redeemer. These are his roots. Up from these hidden roots spring his daily obedience and devotion to those things which are pure and honest and holy and of good report. These are the motives which keep him self-denying and steadfast. Thy hold him firm in times of sudden temptation, as stout roots hold a tree against the assaults of a gale. The reason why Paul never fell from grace is that he was rooted and grounded in Christ. Jesus held him and Jesus fed his strength. That is the double office of a root; it holds and it feeds. Here is the test question with all my readers who profess and call themselves Christians. Are our hearts in all their motives, desires, and affections so united to Jesus Christ that we draw him up into our daily lives? Do we keep the connection close by secret prayer? Is Jesus actually in us? Is his law our law, are his interests our interests, do we give conscience the casting vote, and always say honestly to our Saviour, "What wilt thou have me to do?"—Rev. Dr. Theo. L. Cuyler.

**Daily Readings.**

- Mon., May 16.—The Babel builders. Gen. 11: 1-9
- Tues., " 17.—Abimelech rebuked. Judges 9: 1-21
- Wed., " 18.—David's ambition. Ps. 131: 1-3
- Thurs., " 19.—Amaziah reproved. 2 Kings 14: 8-14
- Fri., " 20.—The disciples corrected. Mark 9: 33-37
- Sat., " 21.—The Pharisees condemned. Luke 20: 45-47
- Sun., " 22.—Topic—False and true ambitions. Matt. 20: 20-28.

**Prayer.**

Almighty Father, we thank Thee that there is no storm on the sea of life so fierce as to drown our cry to Thee. We thank Thee that there is no tempest which may not at Thy word be stilled. Teach us to appeal for Thy help in every difficulty. Enable us in the hour of saddest abasement to understand that every soul is precious in Thy sight. Give us hope for the future. Let us not forget Thy mercy in the past. To those who have never heard of thy infinite pity and forgiveness, grant that the quickening message may be brought. Let all in the name of Thy Son, our Saviour, Jesus Christ. Amen.

# The Dominion Presbyterian

IS PUBLISHED AT

644 RIDEAU STREET - OTTAWA

—AND AT—

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 mis- take on label.

Paper is continued until an order is sent for discontinu- ance, and with it, payment of arrearages. When the address of your paper is to be changed send the old as well as new address.

Sample copies sent upon application. Send all remittances by check, money order or regis- tered letter, made payable to THE DOMINION PRESBY- TERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 11 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, May 11 1904.

## GOOD OUT OF EVIL.

Thus far Japan has done nearly as well against the Russians as it did a few years ago against the Chinese. We quite recognize Russia as a country of formidable resources; but even in finally besting Japan, if that should be, Russia would not greatly add to its laurels; whereas plucky little Japan has already achieved, come what will, a considerable naval and military reputation. It is but a short period since Russian and German newspapers were glibly telling the British Empire how the Boer war ought to be conducted; they perhaps begin now to see that war from the standpoint of the arm- chair critic is one thing, and actual conflict quite another. It is only natural, other things being equal, British subjects should be pleased to hear of the success of Britain's ally; but as we have several times pointed out, Japan happens in this case to be in the right, and the Russian despotism entirely in wrong and the aggres- sor.

We think the common people of Russia have many good qualities, and we believe the Czar to be personally well-meaning. We look for two good results from this war:—first, such a shaking up in Russia as will lead on gradually to constitutional self government; second, such a friendliness towards the English-speaking world as will promote the further progress in Japan of the Gospel of Christ.

Rev. Dr. Wilson, of the First Methodist church, Hamilton, speaking to a large union audience in his own city recently, said that he would be perfectly satisfied if the policy of the Presbyterian Church were adopted by the united churches; and he would be willing to let Dr. Caven determine the theology. If Dr. Wilson's views obtain to any great extent in the Methodist Church, there would be little objection to union in that quarter.

## LONG DELAY IN DECISION IMPRAC- TICABLE.

One thing must be borne in mind in connection with the wide spread movement in favor of organic union between the Presbyterian, Methodist and Congrega- tionalist bodies, namely, that it has now become as dangerous and difficult to delay as it would be to proceed.

When the leading men and venerable fathers of three denominations proclaim to every breeze that no reason exists for separation, the denominational tie be- comes thereby considerably disintegrated; a certain general sentiment becomes widely diffused throughout the country; so that unquestionably denominational separatist feeling can never again be exactly what it once was.

The moral would thus appear to be that if, as many of us believe, the over- whelming sentiment in favor of union is the moving finger of Providence, then, if union is to come, as come we believe it will, it were well it should come without too much delay. Already we have heard of certain projects of particular congrega- tions which would naturally be treated and decided in a very different way were it believed union would come shortly.

The next important move will fall to the lot of the Presbyterian Assembly and the Congregational Union at their meet- ings within a few weeks. If they approve the general principle, the project then passes on to the Methodist General Com- mittee, who would very possibly convene a special meeting of the General Confer- ence. To give the finishing touches, and formally ratify the union, it would prob- ably be arranged to have the ecclesiastical parliaments of the three bodies meet at the same time in the same city.

But the point we desire to repeat is this, the lessening of purely denominational ties in the case of the three bodies named, has already to a considerable extent taken place, and from this time forward there will be as much danger and disintegration in delay as there could be in taking the great step forward.

It is announced that Mrs. Grant Need- ham, of Orillia, has been appointed Principal of the Ottawa Ladies' college, which is under the control of the Presby- terian General Assembly of Canada. She will succeed Mrs. Anna Ross, who, for several years has honorably held the position. Mrs. Needham is the eldest daughter of Rev. George Grant, M.A., Inspector of Public Schools for the district of Parry Sound, and is the granddaughter of Rev. Donald McKenzie, of Zorra, the first Presbyterian preacher of Canada West. The new Principal is a graduate of Toronto College of Music, is a music teacher of wide experience and capability and is also a woman of exceptional executive ability. Mrs. Needham will take charge of the College next September, after the summer holidays.

Faith can remove mountains, no doubt of it; but it is the faith that takes off its coat and digs.

## IAN MACLAREN ON POSITIVE RE- LIGION.

The positive and full blooded convic- tions of St. Paul, who "remains to all ages the classical type of religious atti- tude," afford a striking contrast, says Rev. Dr. John Watson, to the attitude of the multitude of people nowadays who "neither know what they believe nor where they stand." This "timid uncertainty," Dr. Watson accounts for in part as the natural reaction from a "student and imperious dogmatism." Our fathers, he admits, "argued truth out to its jots and tittles, and laid a burden on the minds of their children which they have not been able to bear." But the pendulum has swung to the other extreme, and "if it was the fail- ing of our fathers to be certain about everything, it is our disability to be certain about nothing." He continues (writing in the British Weekly):

"The vice of unlicensed affirmation has given place to the habit of unlimited nega- tion. Atheism, as the author of 'Natural Religion' used to say, is 'speculatively monstrous—a mere speculative crochet or a great moral disease'; but one often wonders as he talks to his acquaintances, or even looks at people in church, how many have a living and working creed which they could state and vindicate, which they have tested, and which they hold with all their mind and all their strength. What strikes one to-day is not what people be- lieve, but what they do not believe, that their attitude is not positive, but nega- tive. . . ."

"It is very well to disbelieve things which have not been proved, but are there things which we do believe because they have been proved? Really for a modern to refuse to believe anything because his fathers believed it, or to be willing to be- lieve anything if it be not in the Bible, is too simple-minded a creed. Yet is it not the case that any book which denies is supposed on that account to be honest and thoughtful, and any book which affirms to be by so much ignorant and obscur- antist? Certainly the people who doubt everything which the church of Christ has held most firmly for nineteen centuries give themselves amusing airs of superi- ority, and the people who hold the heart of the Christian creed are liable to be regarded with intellectual pity. As a matter of fact, there is no more ability in denying than in affirming, nor any greater liberality in doubting than in believing, for if there be a bigotry of orthodoxy which is sometimes intolerant, there is also a bigotry of heterodoxy which is most in- solvent."

The writer emphasizes the need of posi- tive religion by pointing out that the modern attitude of negation fails to be sufficient unto itself:

"It is very instructive, as also very pathetic, to notice how negation realizes its homelessness and tries to create some kind of religion, and how exceedingly modest are its substitutes before faith. Men whose lofty intellect was sadly ob- liged to lay aside the gospel have turned with ingenuous confidence to Mrs. Eddy and her lucrative invention, and women who have not been able, to believe the apostles used to speak a few years ago with tears in their eyes, and a beautiful far-away look of Madame Blavatsky's il-



luminating message. It does come with a great shock of surprise that the author of 'Ecce Homo,' after having given us so engaging a likeness of Christ, should in 'Natural Religion' invite us to worship the moon and the stars, and that scientific men should turn from the saints and doctors of the Christian church to spiritualistic charlatans rapping on tables with their toes. Had Maskelyne and Cooke, instead of following the business of honest and ingenious conjurers, set up a religion, one is haunted with the idea that they would have swept the field of uabielief, and gathered in by the thousand that kind of person whose delicate culture and remorseless reason have not been able to accept Christianity.—Positivism, Theosophy, Spiritualism, Christian Science, and the others, which are just coming out, and no doubt will be in fashion next season? Is it not that faith alone satisfies, and that denial affords no rest?

In conclusion, Dr. Watson states that Christianity "takes for granted that every man desires to believe, and in offering Christ for the satisfaction of his soul lays down three grounds of religious certitude." These he states to be first, "authority, or let us say the Bible"; second, "testimony, or the voice of the Church"; third, "the experience of the soul." On the last point he writes:

"After all, however, the final ground of certitude must be experience. There are only two provinces of absolutely sure knowledge; one is pure mathematics and the other is the experience of the soul. When trustworthy men write the life of Christ, and that life bears internal signs of truthfulness, the probability that Christ is the Savior of the world stands very high; when this gospel is confirmed by those who have proved it in their own lives, then the probability is raised another degree; and when one makes the experiment and finds that what the gospel and the saints have declared is true, then the highest probability passes into absolute certainty. The witness is now in the man himself, and he is as sure of Christ as he is of his own existence."

With the last week's issue of the Canadian Baptist Rev. W. J. McKay, B. D., assumes the editorship and Mr. R. D. Warren, the business management of that influential journal. Both gentlemen are well qualified for their respective duties, and we wish them the largest measure of success in carrying out the important work devolved upon them by the denomination.

**KRISHNA OR CHRIST.**—By the Rev. John P. Jones, D. D., published by the Fleming H. Revell Co.; Price \$1.50 net. This is one of the best books on India in print. It is an exhaustive treatise by an able man, and one who writes of what he knows. Dr. Jones, a missionary of the A.B.C.F.M. in South Africa for more than 20 years, knows India, and helps the reader in this book to know it too. You read it with great intellectual relish. In his subject-matter arrangement and authority, it is complete, and compels conviction in regard to India's need. In lucidity and good English, it is a strong book. As a text book on India, it should find a place in every missionary library.

## FOREIGN MISSION COMMITTEE NOTES

The F. M. C. met on Tuesday. Of the twenty members of Committee nineteen were present. In response to the request of the Commission of Assembly that the action of the committee in Jan'y last re Dr. Wilkie, be reconsidered, much earnest consideration was given to the case—about one half the three days the committee was in session having been devoted to this problem. The following finding was adopted—five members disavowing.

The Committee, in accordance with the recommendation of the Assembly's Commission, has reconsidered its resolution of the 20th January ult., and finds:—

1 That Dr. Wilkie early in 1902, shortly after his return to the field, from a furlough in Canada, declared his inability to work with his fellow Missionaries, asked them to take over his work, left India, and came home to Canada

2 That the Foreign Mission Committee after a full examination of the whole case, was constrained with regret to terminate Dr. Wilkie's connection with the Central India Mission.

3 That the General Assembly confirmed the above decision.

4. That the Commission of Assembly appointed to investigate the affairs of the India Mission, decided that Dr. Wilkie cannot, with advantage to the Mission, resume his former work in Central India.

5 That the Committee in accordance with the instruction of last Assembly made efforts to secure for Dr. Wilkie some suitable field, among others, one in the Mission of our own Church to the East India immigrants in British Guiana.

6 That after correspondence and personal conference, Dr. Wilkie intimated to the Committee that the only proposal to which he would give favorable consideration, would be the opening of a new field for him in India.

7 In the judgment of the Committee a new Mission established by our church in India, having no connection with our present Mission, not on account of distance, but because of alienation, would be wrong in principle, and would not be in the interest of the cause of Christ in India or in Canada, and the Committee cannot therefore recommend to the Assembly the opening of such a Mission.

8 In view, however, of the fact that final action in the opening of new fields does not lie with the Committee, but is, by the regulations, reserved to itself by the General Assembly, and in view of the whole history of the case, the Committee asks the Assembly to give an explicit and authoritative pronouncement in the matter.

Rev. J. A. Mowatt and Rev. W. A. Lochhead were appointed missionaries to Honan. Mr. Mowatt is to be supported by Erskine Church, Montreal, and Mr. Lochhead by a gentleman in Montreal who wishes to have his name withheld. Rev. J. S. Mackay, a graduate of Manitoba college, was appointed to Central India, Mr. Mackay is to be supported by St. Stephen's church, Winnipeg.

The appeals for more workers from Honan and Central India are very urgent, but even these appointments would not have been made, were the salaries not guaranteed. That the lack of funds should arrest the work, with such opportunities is a cause of much concern.

The Assembly is to be asked to organ-

ize a Presbytery in Formosa, and steps will be taken to effect co-operation between the Canadian Mission and the English Presbyterian Mission in the southern part of the Island.

It is hoped that two ladies will be appointed to develop the Girl's school in Tamsui. The Japanese are giving much attention to the education of women and we must keep peace. It may also prove possible to cooperate with the English Presbyterian church in Collegiate work for the education of a native ministry.

The report of the work amongst famine children in India is quite encouraging. There are at present about 1100 in the mission, and, 277 have become self supporting, of these 19 are teachers, 7 Bible readers, 56 have gone to various trades, etc. The many who contributed to maintain these children have done a good work.

R. P. MACKAY.

Sir Archibald Geikle, the famous geologist, has for sixty years been storing his note-book or his memory with disappearing social usages and illustrations of native Scottish humour. In a moorland track of South Ayrshire, says Sir Archibald, a member of the Geological Survey was storm-stayed on a Saturday night in a farmhouse. He had borrowed the farmer's razor on the Sunday morning, and, finding it very blunt, asked the maid to find a strop for him. She came back with the message, "Please, the maister says this is the Sabbath, and ye're jist to put jith to the razor. Ye canna get the strop."

Somebody asked Spurgeon if a man could be a Christian and belong to a brass band: "Yes, I think he might," Spurgeon replied, "but he would make it very difficult for his next door neighbor to be one."

The persistency with which Mr. Chamberlain's figure appears in the cartoons attests his place in the public eye. A brilliant estimate of his possibilities, entitled "Mr. Chamberlain's Future," is republished from The Fortnightly Review, in THE LIVING AGE for April 30.

Mention has been made more than once in these columns of the Sunday School of Knox church, Portage la Prairie, Man., of which Mr. J. Millar has been for so many years the faithful and efficient superintendent. Here is how it struck a recent visitor from the East: "I was met at the door by one who was I thought an usher, and who gave me a warm welcome. Later I learned it was the superintendent. I observed that he had a kind word for little and big as they came in. If this is a sample of Manitoba Sunday Schools, I will become a regular member. The order was good, the exercises were bright from the opening to the close and everything appeared to be done harmoniously. The secretary with two assistants were kept very busy. I congratulate this school on their up-to-date methods. The attendance was 378, a beautiful sight to see so many young people. The offering was much larger than we could get in the east, being \$18."

The missionary spirit is the very life-blood of the disciple of Christ. There is not a grace or affection in the Christian character upon which the missionary enterprise does not operate with invigorating and reviving influence.

## The Inglenook.

### A Question of Neighbors.

BY ALICE M. GUERNSEY.

It was a curious group which waited the coming of Lois Masten that hot Sunday in August. Ralph Wenkle, in spotless white suit, sat between Tom and Jerry Saunders—as clean as he, but in gingham blouses and shabby linen knickerbockers. Mike Phinney's face showed his nationality no less plainly than did his name, and the Fatherland was written in every gleam of Fritz Schroeder's blue eyes. A motley, ill-assorted group, one would have said, but a group held together by the loving faithfulness of their teacher.

"She's the best teacher in this school!" cried Mike, at the close of a heated argument with the boys of the next class and Tom added, loyally, "She's the best there is anywhere!"

"Who is your neighbor, boys?" asked Lois, as the lesson study began.

The boys looked puzzled. At last Fritz said a bit slowly, "Carl Hengel's my neighbor—'t any rate, he lives 'cross the hall. But I don't like him," he added, as the memory of sundry encounters came to mind. "And I don't like Tom O'Rary," cried Mike. "I just hate him, and I'll never let on that he's my neighbor at all."

"We have some nice neighbors, I guess," said Ralph; "but we don't know them any. Out in the country, where we used to live, we knew everybody, and it was lots nicer."

"Oh, we've got an uncle," said Tom, eagerly, "an uncle who lives out West—w-a-y out West—and he hasn't got any neighbors nearer 'n ten miles."

"Whew!" whistled Mike, under his breath. Small wonder that the story seemed incredible to the tenement house lad, in whose mind the country was a mixture of playground, sand heaps, recreation-pier breezes and Mulberry Park trees.

Lois smiled, as she said, "Listen, boys, and I'll tell you a story. Once on a time a great crowd of people were standing round Jesus and talking with Him. At last somebody asked a question, and Jesus told the story in answer. He said that there was a man who went down from Jerusalem to Jericho. The people He was talking to knew all about that road. Robbers lived along the way, hiding in the rocks, and pouncing on travelers and stealing all they had—their money and clothes and everything."

"Why didn't the police stop 'em?" questioned Mike.

"I'm afraid the police on that road were not good ones," answered Lois.

"P'raps they made the thieves divide up with 'em," concluded Mike, sagely.

Unheeding the interruption, Lois went on. "One day a traveler went along this road, as I said, and the thieves fell upon him, and took his things away, and half killed him, and then ran off. There the poor man lay, almost naked, and bleeding and sore, with nobody to help him. A priest came along and looked at him and then crossed over to the other side of the road and went along down toward Jericho."

"I call that mean," said Tom. "I should think he might have helped a fellow."

"Mebbe he was scared of the robbers himself, and wanted to hurry away," said Jerry.

"Then another man came along," contin-

ued Lois, "a man who went to the same church and belonged to the same country as the traveler. But he just looked at him and turned away."

"That's meaner yet," said Ralph. "You'd think that a man who went to the same church would help him, anyhow."

"What if he didn't have any money," suggested Tom.

"Well, he might ha' told him that he was sorry for him, and tried to help him up. Did he do that, Miss Lois?"

"No," said Lois. "He just went by on the other side. Then there came along another man, but he was of a different nation, and his people and the people of the man who was hurt hated each other. They were always quarreling and injuring one another. When he came and saw the man, what do you suppose he did?"

"Hit him again," said Mike.

"Did he kill him, Miss Lois?" asked Ralph, his eyes growing wide at the thought of the possible tragedy.

"No; but he saw him he was very sorry for him. He forgot all about the old quarrel, and he bound up his wounds, gave him something to drink and to wear, and then he put him on his own horse, and held him there until they reached a place where he could be taken care of. This man came from Samaria, and people called him the Good Samaritan. All night he looked after the man, and the next morning he said to the landlord, 'I must go along to attend to my business, but here's some money. You take care of the poor fellow, and if it costs any more, I'll pay the rest the next time I come this way.'

"I said, you remember, that Jesus told this story in answer to a question. The question was, 'Who is my neighbor?' Do you think Jesus meant that the two men who 'passed by on the other side' were real neighbors to the man who was robbed?"

"What! the fellers who went off and left him? Not much they weren't his neighbors!" said Mike, emphatically.

"Well, did the poor man who was robbed and half murdered live next door to the Good Samaritan?"

"No, ma'am; nowhere near him."

"Were they old friends?"

"No, ma'am; they was folks that didn't like each other."

"I s'pect they really hated each other, like Tim an' me," said Mike.

"Well, if they didn't live near each other, and didn't really like each other, how could the Samaritan and the wounded man be neighbors?"

Five puzzled boy faces looked into the earnest eyes of their teacher.

"I don't see's they could be," said Jerry.

"Who is my neighbor?" Who is your neighbor?" asked Lois, pressing the question home.

"I guess I know," said Tom, at last. "Your really true neighbor's anybody you can help."

"Yes," said Lois. "Our neighbors are the people we can help, and there are a lot of them, as Mike says. This week I want you to find out some of them, to remember every neighborly act you do or see, and Friday night I want you to come to my house to talk it all over. Will you?"

Would they! They had been to Miss

Lois' home before. It was a small flat, and Miss Lois never wore fine dresses; but there was sure to be ice cream or lemonade. Trust the boys to go for the sake of the treat, if for nothing else!

"Will you do it, too, Miss Lois?" asked Ralph.

"Will I do what? Look for my neighbors and tell you about it? Yes, we'll all do it, together."

\* \* \*

There was ice cream for the boys on Friday night, and after the "second helping" all around had disappeared, Mike began the stories:—

"Say, Miss Lois, I don't hate Tim O'Rary so bad's I did. I 'most like him."

"What have you done to help him?" asked Lois.

"Why, how'd you know I done anything? I haven't done much, only he lost his ball, and I let him take mine, and he an' I are 'most friends."

"Why, I did just that way with Carl," said Fritz. "He used to make faces at me, and Monday I said, 'Oh, come on; let's play. I'll let you help me fly my kite!' and he hasn't been ugly one bit since. I think I'm going to like him real well."

"My mother's my neighbor," said Jerry, timidly, and the boys stared at him.

"Course she is, 'cause she's your mother, and you have to be good to her," said Ralph. "No, you don't—leastways—" and Mike hesitated.

"Do you mean that boys are not always good to their mothers?" prompted Miss Lois.

"Yes, ma'am; that's what I mean. You see, sometimes mothers gets tired an' forgets they're neighbors, too."

"I'm glad my boys are remembering to be good to their mothers," said Miss Lois. "Now tell us where you've found neighbors whom you didn't know of before."

"Why, Tom and me, we're going into the country with the Fresh Air Presence nearer than any of these. Some One was looking into his heart, and he had no power to turn away, or to shut his heart against that searching gaze. All that he had been and thought and felt was laid bare; he was being seen just as he was. But with the shame of it there began to rise within him a wonderful sense of comfort. He looked up and saw the Master whom he had served, and in the Master's look was love and only love. Here was One who knew him as he was, yet here was the greatest love of all. He seemed to hear the question asked of him, as the same tender voice had asked it by the Sea of Galilee, 'Lovest thou me?' At once the shame was gone, as the pride had gone before; no thought of self, of the past, no regret, no self-satisfaction remained; only a great true love which he knew now had been the secret of all that had been good in his poor life; and he cried with humble gladness, 'Lord, thou knowest all things; thou knowest that I love thee.'

Again the voice spoke, "Follow me." Again, though now with no dread, he asked, "Whither, Lord? To the judgment?" But the answer came, "For you the judgment is past; you have been standing before the judgment seat of love."—The Interior.

A cloudless sky soon becomes monotonous. Clouds add much to the beauty of the sunset. Life without trials and cares would soon become wearisome, and we would tire of its sameness. Trials are the clouds which colored by cheerful disposition, take on beauty.

**Sleep.**

All our senses do not slumber simultaneously. They fall into insensibility, one after another. First the eyelids obscure sight, and the sense of taste is the next to lose susceptibility. Smelling, hearing and touch then follow. Touch is the lightest sleeper and most easily aroused. After touch hearing soonest regains consciousness. Slumber commences with the feet and works its way up, to the centre of the nervous action. The sense of smell is the last to awake.

**To Measure the Height of a Tree,**

There is a story that during the war there was a river to be bridged, and the engineers spent the night making plans. When they went out in the morning after their night of hard work they found that the river had already been bridged. Some practical farmers among the soldiers had laid the plans and turned an army into workmen.

Carpenters and woodsmen do not know a single principle of trigonometry, but they solve by simple means some of the problems which come up in their daily life. They may not be accurate to a hair's breadth, but they answer the purpose.

Supposing a wood-chopper in the Maine forest is told to get out a mast for a yacht. He knows that he must find a tree which is straight for sixty feet below the branches. It would be very troublesome to climb trees and measure them with a tape measure, so he, without knowing it, uses practical trigonometry.

He measures off sixty feet in a straight line from the tree, and then he cuts a pole which when upright in the ground is exactly as tall as himself. This he plants in the earth his own length from the end of his sixty feet.

For example, if he is six feet tall he plants his six foot pole perpendicularly fifty four feet from the tree. Then he lies down (on his back) with his head at the end of the line, and his feet touching the bottom of the pole, and sights over the top of it. He knows that where his eyes touch the tree it is almost exactly sixty feet from the ground.

**Illustrations of Givng.**

Andrew Fuller once asked an old friend for money for foreign missions. The friend said: "I will give you five pounds, Andrew, seeing it is you." Fuller handed it back. "I will take nothing," he said, "seeing it is I." The man saw the point, and replied: "Andrew, you are right. Here are ten pounds, seeing it is for the Lord Jesus!"

Two working girls, of Providence, R. I., decided one day to walk between their homes and the factory, thus saving ten cents a day, and supporting their own native preacher at \$30 a year. When they told of their plan, their faces shone as if they had just found a gold mine.—Christian Endeavor World.

**Turkish Carpets.**

The British Vice Consul at Sivas, in Turkey, makes some interesting remarks on Turkish carpets in his annual report, just issued, says the London Graphic. It appears that there are ten different kinds of carpets and rugs made, from the prayer carpet to the largest-sized carpet. The prosperity of the industry is bound up with the color question, so the Vice Consul gives some interesting detail on this point. He says that it seems to be pretty generally believed that the secret of obtaining many of the old vegetable dyes has been forgotten. This, however, is not

so, and the almost universal use of aniline dyes is simply due to the spirit of laziness and false economy prevalent among the people. Interior aniline dyes are much easier to get, and are cheaper than the vegetable dyes. The question of quality and durability is not considered. It appears that the Kurds know how to prepare certain vegetable dyes, and know how to get all the ordinary colors, but they do not understand getting various tints by blending. The secrets of the colors are jealously guarded among the Kurds, but are parted with readily enough for a consideration to a stranger. Even the Kurds are now beginning to use aniline dyes.

**Short Grammar.**

The whole science of grammar cannot be composed in twenty lines of verse, but the ten couplets which are here given have started many young learners upon the difficult road which leads to the mastery of language:

Three little words you often see  
Are articles a, an and the

A noun's the name of anything  
As school or garden, hook or swing.

Adjectives tell the kind of noun,  
As great, small, pretty, white or brown.

Instead of nouns the pronouns stand—  
Her head, his hand, your arm, my hand.

Verbs tell of something to be done—  
To read, count, laugh, sing, jump or run.

How things are done the adverbs tell,  
As slowly, quickly, ill or well.

Conjunctions join the words together,  
As men and women, wind or weather.

The preposition stands before  
A noun, as in or through the door.

The interjection shows surprise,  
As, Oh, how pretty! Ah, how wise!

The whole are called nine parts of speech,  
Which reading, writing, speaking teach.

**Grown in a Tumbler.**

Common garden peas are hardy and may be grown in an ordinary tumbler, which should be filled with water, a bit of the coarse, stiff net used by milliners. Cover this net with peas and stand in a dark but not cold place for three days. At the end of this time take the tumbler to the window, and in a few days the roots will be seen shooting down into the water, and soon the vine will be ready for training.

An effect both pretty and unique is secured by encircling a large jelly glass with wire, to which is fastened a dome shaped network of fine wire. The vine will spread over this, making a perfect net of fresh, green leaves, which may be allowed to droop gracefully when the top growth is sufficiently thick. The vessel should always be kept full of water, and a few drops of household ammonia and several small pieces of charcoal should be added each week.

After experimenting with a tumbler, train a vine over a goldfish bowl in the same way. Fresh cut flowers thrust into the mass of vines make this a beautiful centerpiece for the table on festive occasions. The flowers should be permitted to remain only during the meal, as otherwise they would soon absorb all the vitality of the growing leaves.—Ex.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Phillips Brooks.

**ROSY, HEARTY CHILDREN.**

If you want to keep your little ones rosy, hearty and full of life give them *Baby's Own Tablets* the moment they show signs of being out of order in any way. This medicine cures all forms of stomach and bowel troubles, breaks up colds, prevents croup, destroys worms, allays teething irritation, and gives the little ones sound, natural sleep. No child objects to taking the *Tablets* and the mother has a guarantee that they contain no opiate or harmful drug. No other medicine for little ones gives this guarantee. Mrs. Geo. Campbell, Killarney, Man., who has had much experience says:—"I find *Baby's Own Tablets* a fine medicine for children. They are prompt in relieving little ills and gentle in their action." All medicine dealers sell these *Tablets* or you can get them by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

**The Doubting Man.**

The man who is anxious to marry but cannot find a suitable wife is ever to the fore. This woman is not good enough, that one would not have him, he thinks, and so on.

This sort of man is best unwed. He is half fool, half hypocrite. Half fool, because faint heart never won fair lady; half hypocrite, because any honest, genuine woman is good enough for a man.

Then there is the doubting man; he is certain that matrimony would be good for him, and he is sure that a man needs a wife, but—he considers too much; he wants to peep into the future in order to find out if his matrimonial journey would be smooth.

The doubter hesitates; at times he feels he must propose, get married, and settle down, but he shrinks, the risks are too terrible; so he glides away into nothingness, namely, a bachelor's existence.

Girls should look out for the doubting man. Just a little bit of encouragement in cases like these would make you a happy wife.

A young woman was being examined by a school board for place as teacher. In reply to the query:

"What is your position on whipping the children?"

She said: "My usual position is seated on a chair with the child held firmly across my knees, face downward." They were so delighted with the answer, that she was appointed immediately.

Life is reckoned by relationships. The things to which we stand related, the persons and the principles to which we are bound, are the things that develop character and establish personality.

A lady who was being sold out by the sheriff said that taking things as they come was not so trying an experience as parting with things as they go. No matter what one's trouble is, it might be worse.

Cigarette smoking is an intellect wrecker. The father who permit it in his boy may as well abandon hope of that boy's future. He is laying the axe at the root of the tree and employing the woodsman to do his work.

A small boy who lived with his aunt and grandma noticed that the regular black pepper shaker was filled with red pepper. This startled him, and, turning to his aunt, who sat next at the table, he said: "You better not eat any of that red pepper, Aunt Harriet; grandma says that red pepper kills ants."

## Ministers and Churches.

### Ottawa.

Rev. Dr. Ramsay is the moderator of Ottawa Presbytery for the ensuing six months.

Rev. Dr. Ramsay is interim moderator of the MacKay Church Session during the vacancy. With him is associated a committee on supply.

The pulpit of Stewarston church last Sunday was filled in the morning by Rev. Jos. White, and in the evening by Rev. Dr. Moore, interim moderator of Session.

Rev. J. A. Macfarlane, M.A., of Bristol, Que., is interim moderator of the Session at Bristol, the pulpit there being vacant since the death of Rev. J. D. Morrison.

At the last meeting of Ottawa Presbytery, Rev. Drs. Armstrong and Herridge in flattering terms congratulated Dr. Ramsay upon the title conferred upon him by Knox college.

In Ottawa Presbytery, Rev. Dr. Herridge moved, and it was unanimously carried. That the sessions within the bounds of the Presbytery be urged to call the attention of the younger members of the church to the duty and privilege of contributing to the schemes of the church.

The chief business of the Ladies' Aid Society of St. Andrew's church, which held its last meeting for the season last week was the discussion of a system of collections, by which each lady in the congregation is asked to contribute ten cents a month.

The members of the Ladies' Aid society of MacKay church, have made the preliminary arrangements for a bazaar to be held early in June, probably on the 9th. A special meeting will be held shortly to complete arrangements.

Rev. Dr. Armstrong, reporting to last meeting of Ottawa Presbytery on home missions, said that the required grants for the various fields had been obtained, and announced that McFarlane Davidson had been ordained to Pottimere and Portland and A. S. Reid to Plantagenet.

The anniversary of Bethany church, Hintonburg, was observed last Sunday. Rev. J. W. M. Milne of the Glebe church preaching in the evening and Rev. J. H. Turnbull of Bank street church in the morning; a successful tea was held on Monday evening, when there was a programme of much interest submitted to the audience.

At the meeting of the Glebe auxiliary to the Women's Foreign Missionary society, Mrs. McElroy read a very interesting paper on the subject for the month, "Early Chinese Missionaries," sketching the life and work of Dr. Kenneth McKenzie, while Mrs. Dalglish followed with a paper on Rev. W. C. Burns. Mrs. Lyle Reid sang a solo during the meeting, which was held in the church.

Referring to the acceptance of the call to Brockville, the Recorder says: "The congregation of First church are to be congratulated on the prospect of so soon having a settled minister, and on having been able to secure one of such fine ability both as pastor and preacher as they will have in Mr. MacLeod. He may depend upon a warm welcome from the people not only of First church but of Brockville generally."

Rev. S. A. Woods, of Richmond, has accepted the call to Mecalfe, and his induction there will take place on the 26th inst. when the moderator, Rev. Dr. Ramsay, will preside. Rev. J. H. Laveria will conduct the services, while Rev. T. A. Sadler will address the people, and Rev. A. E. Mitchell the factor. Rev. Mr. Finley, of Bell's Corners will act as moderator of session during the vacancy.

Last Sunday Rev. Dr. Pringle, the Klondike missionary, spoke in St. Paul's in the morning and in Knox church in the evening, on the theme he has so much at heart, viz., mission work among the miners in the Yukon Territory. Dr. Pringle told a deeply interesting story—sometimes humorous, often very pathetic, but always well calculated to awaken and deepen the interest of his hearers in the large problem of how best to follow with the Gospel the ever increasing tide of settlement to our great west.

At the closing meeting of the Men's Association of Erskine church, the president, Mr. J. T. Pattison, read an instructive paper on the Russo-Japanese war. A musical programme followed. Refreshments were served by the ladies of the church and a vote of thanks was tendered them for their kind assistance at all the meetings dur-

ing the winter. The members of the Men's Association have agreed to raise a \$1,000 by the end of the year, to go towards reducing the church debt.

The Presbyterian Ministerial Association met on Monday in Bank street church. A most interesting and instructive paper was the review by the Rev. Dr. Armstrong of the book, "Variety of Religious Experiences." A short discussion took place in regard to the procuring of a library in connection with the association, but no definite decision was reached.

The meeting adjourned until October. The president, Rev. Dr. Armstrong, of St. Paul's church presided, and the following ministers were present: Rev. J. H. Turnbull, Rev. Dr. Ramsay, Rev. R. Gamble of Wakefield, Rev. J. W. H. Milne, Rev. R. Eadie of Hintonburg, Rev. D. S. Ross of Westboro', Rev. D. M. McLeod of Billings' Bridge and Rev. J. Finley of Bell's Corners.

The Rev. Norman MacLeod, pastor of MacKay church, Ottawa, has accepted the call to the First Church, Brockville. The call was considered at a meeting of the Ottawa Presbytery on Tuesday. A delegation from Brockville, composed of Rev. Dr. Strachan, John M. Gill, Tennent, Lewis, and Sheriff Dana, earnestly presented the claims of the First church upon Mr. MacLeod's services. On the other hand nineteen commissioners were present from MacKay church to resist the transfer. In addition, the Mayor of Ottawa, who is a member of the church of England, spoke in high terms of Mr. MacLeod and referred to the great loss which would result to MacKay church in his removal. After a full hearing of both sides the call was then placed in Rev. Mr. MacLeod's hands and he decided to accept. In stating his decision he said he felt it his duty to go where there was a larger field for his services, and more work to be done. His duties at MacKay he said had always been a pleasure to him, and he regretted the severance from his hosts of friends there. It has been arranged that Mr. MacLeod will be inducted in his new charge on Wednesday, May 25th.

### Toronto.

According to a report of Rev. J. C. Tibb, clerk, there are 50 self-sustaining charges, 4 missions, 86 congregations and 67 ministers in the Presbytery of Toronto. The various churches contain sittings for 36,670, and the number of communicants 19,256, an increase of 636 over the previous year. The number of infants baptized was 571, a decrease of 24. The salaries paid by the various congregations amounted to \$78,831, an increase of \$600, and the total ordinary expense was \$104,099, an increase of \$10,000. The total received for all purposes was \$279,055 as compared with \$247,533 in the previous twelve months. The total mortgage indebtedness of the churches is \$336,710, a decrease of \$15,910.

### Montreal.

A special course of sermons is being given on Sunday evenings by the pastor of St. Giles, Rev. J. R. Dobson. The subject is "From Gethsemane to Calvary," and the third of the series was delivered last Sunday evening on "The trial and condemnation of Jesus by the religious leaders." The object of the course of lectures is a devotional study of the trial and death of Christ, making the atonement the central theme.

The death is announced in this city of Rev. T. Z. Lefebvre, formerly pastor of St. John's Presbyterian church, Quebec. He was graduated B. C. L. from McGill in 1882 where he was a gold medalist. For a period he was a teacher in the High School and subsequently studied theology in the Montreal Presbyterian College. After his ordination he took up a church in Quebec but afterwards resigned to join the staff of Westmount Academy. Rev. Mr. Lefebvre was born in Ste. Sophie, Quebec and was in his fifty-third year. His wife, five sons and two daughters survive him.

Rev. W. D. Reid, of the Taylor Presbyterian church, delivered a very direct address to his congregation, Sunday evening, on the subject, "Should I be a habitual theatre-goer?" The conclusion reached by the reverend speaker was that as a conscientious Christian he could not, and his reasons for this he delivered in direct and well-pointed sentences. The theatre itself was not denounced as such, but rather for its condition and debasing tendencies at present. The stage does not exist in the high position

ideally possible to it, and it apparently cannot be elevated and therefore must be condemned by the clergy. The preacher stated that some of his hearers might question his right to discuss the question, but as an important moral question he claimed it was within his sphere. A subject which so closely concerns a great portion of the inhabitants of Montreal, and which is brought so prominently before the public by the press and bill board advertising, is one which demands the attention of the Christian minister.

### Peterborough.

The Ladies' Aid of St. Paul's church have very kindly added a piano to the equipment of the South Ward Mission.

The people of Omeme and associated charges feel great regret at the anticipated resignation of their pastor, Rev. J. M. White-law, B. D.

Rev. Dr. Torrance of St. Paul's church, occupied Rev. Dr. Neil's pulpit in Westminster church, Toronto, on Sunday. He will remain in Toronto for the meeting of Synod.

Rev. Dr. Pringle of Yukon fame speaks in St. Andrew's church this week on his work in that remote part of the country. Dr. Pringle is heard with interest wherever he goes. The church is proud of such sons as he.

Rev. Dr. Cleaver of Sherbourne street Methodist church, Toronto, will, by special request, repeat his popular lecture, "The Story of Jean Valjean," in St. Paul's church, on Tuesday evening, May 31st.

The various evangelical churches of Peterborough are arranging to hold in the entertainment of delegates to the Bay of Quinte Conference of the Methodist church to be held in our town in the first part of June.

Rev. G. Yule of Springville is making preparations for a suitable celebration of the Anniversary of his induction. Mr. Yule has been in charge of Springville and Bethany for only two years, but during that time wonderful progress has been made. The congregations are certainly to be congratulated on having such an energetic man for pastor.

A most delightful open meeting of the Home Missionary Auxiliary in connection with St. Paul's Mission was held recently. The meeting was in charge of Mrs. John McPherson, the President of the organization, and was successful in every way.

Anniversary services were held in St. Paul's and St. Andrew's churches on Sabbath last, May 8th, the speakers being Rev. Dr. Neil of Westminster church, Toronto, who preached in the morning at St. Paul's and in the evening at St. Andrew's, and Rev. Principal Gordon of Queen's University, Kingston, who preached in the morning at St. Andrew's and in the evening at St. Paul's. The day was an ideal one, and crowded congregations greeted both speakers.

### Orangeville Presbytery.

At the meeting of Orangeville on the 3rd inst. there was a large attendance of members and a large amount of business was transacted. Rev. J. R. Bell, moderator, presided. The following requests were made and granted, from Maple Valley leave to build new church, estimated cost \$3,000; from Mount Pleasant leave to build new church, estimated cost \$6,000; from Corbett and Riverview to build manse, estimated cost \$2,500; from Flesherston and associate congregations to purchase residence for manse, cost \$1,200.

Commissioners to General Assembly Revs. G. W. Rose, P. W. Anderson, J. H. Edmondson and G. S. Scott; alternates, Revs. W. D. Turner, Hugh Matheson and A. Shepherd; elders representing Monro, Camilla, Laurel and Ballinacraig.

Rev. James Buchanan, of Dandak was granted leave of absence for two months to visit Scotland. Mr. Boyle, licentiate, will supply his pulpit in his absence.

An overture for General Assembly was adopted in which the Assembly will be asked to appoint a committee to compile a Directory or selections for choirs in church services.

Saugeen Presbytery asked Orangeville to take over Kingscote congregation on the western boundary of the latter Presbytery. The Presbytery agreed to meet Saugeen Presbytery at Synod to discuss the matter and in the mean time appointed Revs. Buchanan, Bell, Shepherd and Anderson, a committee to look into the rearrangement of the congregations near the boundary.

Rev. R. Fowlie presented his report on Augmentation and the amount asked was granted in full.

Rev. Hugh Matheson, convener of Y. P. S. committee, gave his report which among other things recommended that a convention be held in November at the place of meeting of Presbytery, that members may attend. The recommendation met with hearty approval.

Mr. Boyle and Mr. A. G. Fowlie made application to be taken on trial for license by Presbytery, but the matter was deferred till meeting of Presbytery at Synod.

Church Union between the Presbyterian, Methodist and Congregational churches was atly discussed and a resolution was unanimously adopted favouring the same.

### Western Ontario.

Rev. W. A. Wiley, of London, took the services at Hensall on a recent Sunday.

A new organ has been installed in St. Andrew's church, Niagara Falls.

Rev. Dr. Fletcher, moderator of the General Assembly, has been preaching in the First church, London.

Rev. Robert Fotheringham, Rothsay, has received a call from the congregation Fettypeice, Manitoba.

Rev. A. H. McGillivray has been elected President of the Chatham branch of the Lord's Day Alliance, with Rev. Dr. Battisby as Vice-President.

Rev. E. A. Henry, of Hamilton, gave a lecture on "The Boy" in Knox church, Ayr, on Thursday evening last. It was both amusing and instructive, and was much appreciated and well attended.

On May 3rd, Rev. R. F. Cameron lately of North East Hope, Ont., was inducted by Toronto Presbytery into the pastorate of Georgetown, where he has commenced his labours with most encouraging prospects of success.

Toronto Presbytery, "in the interest of our land, and of the welfare of our youth, respectfully and earnestly petition Parliament to expunge the clause in section 204, sub-section 2 of the code, whereby 'bets made on the race course of an incorporated association during the actual progress of a race meeting' are legalized."

The managers of Knox church, Hamilton, have decided to buy a new organ at a cost not to exceed \$500. The new organ will have 61 keys and each key will operate 25 pipes, and it is hoped that the new organ will be installed by Sept 1st.

The following commissioners to the General Assembly were appointed by Toronto Presbytery: Rev. E. F. Smith, Milton, to replace Rev. Armstrong Black; Elders, Peter Campbell, Milton; J. K. Macdonald, Toronto; Rev. J. A. Macdonald, Toronto; Peter Macdonald, Toronto; W. B. McMurrich, K. C., Toronto.

Toronto Presbytery has unanimously adopted an overture to the General Assembly, in favor of the payment of the traveling expenses of commissioners of the Church at large. The commissioners to the Assembly at present pay their own expenses, which is a great hardship on the delegates from the far West and the Maritime Provinces.

Rev. R. G. McBeth was inducted into the pulpit of Paris church on 2nd inst by the Paris Presbytery. At the close of the services the congregation presented Rev. Mr. Martin with a purse containing \$100 in gold in recognition of his services as Moderator of the Session. Rev. Mr. Martin arranged for the pulpit supply during the vacancy, which he did to the complete satisfaction of the congregation.

The induction of Rev. D. M. Buchanan, late of Lanark, into the pastoral charge of Jarvis and Walpole took place on the 21st inst. Rev. J. Robertson, of Port Dover, presiding. Rev. A. L. Howard of Cayuga, preached the sermon; Rev. T. L. Turnbull, of Clanbrail, addressed the minister, and Dr. Wallis, of Caledonia, the people. Rev. C. H. Lowry, of Hagersville, brought greetings from his congregation. After the induction services a very cordial and honorabestowing banquet was given for Mr. and Mrs. Buchanan. Mr. Buchanan is promised \$1,000 and a manse and two weeks holidays, the first instalment of salary payable at once.

### Northern Ontario.

Rev. Mr. T. Hall was inducted into the pastoral charge of Salem, Doblington on April 28th. The circumstances of the induction were

rather unique. Through an unusual combination of circumstances none of those appointed to take part in the exercises were present except the clerk, who, with one elder constituted only representation of Presbytery. The conducting of service, addressing of the minister and of the people all devolved upon the clerk. Technically there was no meeting of Presbytery, as there was no quorum. Notwithstanding all the irregularity the settlement was a happy one. The people were hearty and unanimous and gave Mr. Hall a cordial welcome.

### Annual Meeting of the W. F. M. S.

The twenty-eighth annual meeting of the W. F. M. S. of the Presbyterian church in Canada, western division, was held in St. James Square church, Toronto, on Tuesday, Wednesday and Thursday, May 3rd, 4th, and 5th, the president Mrs. Shortreed, presiding. The opening session, on Tuesday at 2:30 was largely attended, and all joined heartily in the opening Psalm, "Unto the Hills Around, do I lift up my Longing Eyes." The devotional services were conducted by Mrs. Gandier, Mrs. Cowan and Mrs. J. W. Gray, Mrs. Shaw and Mrs. McCosh, and the opening words were spoken by Mrs. MacAllister, of Ingois, after which the Presbyterial reports were presented. The reports showed progress in every line, the total amount contributed was \$55,706.95, being the largest amount raised by the Society in one year.

In the evening a conference open to all members of the society was held, the subject "Work Among the Chinese in Canada," led by Mrs. Hall, Toronto, and on topics bearing on the general work of the Society. Wednesday morning the different Annual Reports were presented. The Board of Management by Miss Bessie MacMurchy, Foreign work, Mrs. Bell; Indian and Chinese Missions, Miss Craig; Home Work, Miss Jean Caven, Publications, Miss Parsons; Financial Statement, Miss George, Ewart Missionary Training Home, Mrs. Robinson, and Mrs. McGillivray, Editor of the "Tidings" spoke a few words.

Delegates from the Jewish Mission, the Church of England, the Baptist, Methodist and Congregational Women's Societies, brought greetings, and Mrs. Horne, Elora, led in prayer.

Wednesday afternoon the opening exercises were conducted by Mrs. Mortimer Clark and Mrs. McKay, Madoc; Miss Indian of Indore, gave an address on "Work in the Indore Boarding Schools." Mrs. Livingston spoke on the work of the Ewart Missionary Training School, and Mrs. Jamieson led in prayer for our missionaries. Mrs. A. R. Gregory read a paper on "The Place of Foreign Missions in God's plan of salvation."

The Young People's hour followed and Miss Barr of Windsor spoke on "The organization and successful operation of a Mission Band," and Mrs. Ross, Lindsay, also spoke on the subject. A discussion followed. Wednesday night a public meeting was held in Cooke's church, Rev. W. A. J. Martin presiding. Rev. Dr. McLaren, Toronto, presented the report, and addresses were given by Rev. Principal Caven, D. D., and Rev. W. J. Clark, of London.

Thursday morning the board met for the election of officers, and a devotional meeting was conducted by Mrs. Cockburn, Toronto, this meeting was addressed by Dr. Marion Oliver, India. An invitation from the Peterborough delegates, that the next meeting be held at their city was heartily accepted. Prayer for the International Conference to be held at Liverpool on June 30 and July 1st 1904, was led by Mrs. Coburn, and the Question Drawer was opened and conducted by Mrs. McQuestion, Hamilton. Thursday afternoon there was the announcement of new officers and appointment of standing committees, Mrs. Grant, St. Mary's, led in prayer for the Board of Management, Dedicatory prayer for disposal of money was led by Mrs. Tait, St. Thomas, and Missionary Addresses were given by Miss Weir, Mhow, and Miss Thomson of Neemuch. Mrs. Rodger, Peterborough, led in prayer, and Mrs. Steele, Dundas spoke solemn earnest closing words. The closing prayer was offered by Mrs. McLaren, Toronto, Hymn 478 was sung, and the meeting for 1904 was over.

"BENNIE BRAE."

### Notes and Points.

At the public meeting in Cooke's church the Rev. Professor McLaren gave a sketch of the work of the society, comparing its position today with its early beginnings. The first year's

revenue amounted to about \$1,000, but the income had now reached over \$55,000. He was one of those who attended the first meeting of the society in Knox church 28 years ago. There were probably 50 people at that meeting, and it was some years before they ventured to go out elsewhere to form auxiliaries.

The statistical position of the society indicates steady growth. There are now 27 societies, 721 auxiliaries, with 11,829 members, 737 mission bands, with 8,182 members, the yearly membership is 3,887, and the total membership 23,698.

The following are the officers for the ensuing year: Mrs. Shortreed, President; Mrs. McLaren, Mrs. G. H. Robinson, Mrs. Telfer and Mrs. Jeffrey, Vice-Presidents; Miss B. MacMurchy, Corresponding Secretary; Miss Martin, Recording Secretary, Miss J. F. Caven who has filled the dual post of International Conference and Home Secretary since the death of Mrs. Grant, former Home Secretary, was appointed Home Secretary; Miss J. J. Bell, Foreign Secretary; Miss Craig, Indian and Chinese Secretary for the North-west and British Columbia; Miss Thornton, International Conference Secretary; Miss Parsons, Secretary-Treasurer of Publication and Life Membership; Miss George, Treasurer; Mrs. MacGillivray, B. A., editor of Tidings.

The board has decided to appoint a Field or Travelling Secretary, whose work will be largely in the North-west and British Columbia. The selection of this officer will be left to the Executive of the board and the Foreign Mission Committee.

Glad Tidings, the official magazine of the society, continues to grow in circulation and usefulness. Mrs. McGillivray, B. A., has been re-appointed editor, and no better could have been selected.

The wonderful expansion of the work in India and China is most noticeable. The Indian Government has at last consented to the erection of an orphanage at Neemuch. The hospital work of the mission at Indore station, as at all other places in India, has greatly increased, owing to the plague, but this very work, heavy and arduous as it is, gives many opportunities for Christian teaching. More than 15,000 women and children patients have been treated at this station alone during 1903. At Dhar more than 26,000 patients were cared for, and at Neemuch 11,500, and all these were women and children. The Society asks for a new missionary for Formosa.

It was stated at the conference on work among the Chinese in Canada that there are thirty-one (31) places in Ontario alone where active Christian work among the Chinese was carried on. It was essential that as a Chinaman learned English he should be brought to Christ, for if teachers failed in this the Chinaman could hardly even be won to Christ after he learned English. The workers among the Chinese at Ottawa and Carleton Place has sent out two converted Chinamen to assist the Rev. Mr. McKay at Macao, China, whilst the Christiana Chinese of Ontario subscribed last year \$1,797 for Mr. McKay's work. Dr. Little from the Ontario Medical College for Women was being sent out to Mr. McKay by the Montreal branch of the Woman's Foreign Missionary Society, and would be maintained at the society's charge.

The Treasurer's statement showed that with a balance of \$1,700 from last year, the total income amounted to \$17,307.15, which is an increase of about \$3,000 on the revenue of the previous year. The expenditure, which is exclusively for mission work among women and children, amounted to \$53,200.

### Tobacco and Liquor Habits.

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

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

## Health and Home Hints

The best way of preventing chilblains is to clothe the feet and legs in all-wool stockings, and see that he has thick boots or shoes, but if chilblains have come and are not broken ones, then rub them morning and evening with turpentine, and afterwards rub the limb itself with dry, warm flannel.

To tighten cane-seat chairs, turn the chairs bottom upwards and wash the cane work thoroughly with soapy water and a soft cloth. Let them dry in the air, and unless the cane be broken the cane bottoms will be as firm as new, and they will retain their fresh and new appearance longer than many housewives would expect.

During rainy weather the best of boots will hardly resist the damp, and damp feet are generally the original cause of most troubles. But there is a very simple remedy for this only for prevalent discomfort. Just ask your butcher to oblige you with a sheet of "vegetable parchment" paper he is in the habit of using, and two layers of it made in to the shape of the boot soles will keep the feet perfect dry in even the wettest of weather. It's far before cork.

**A tasty Savory**—Take some pieces of cold fish, a little pepper, butter and anchovy sauce, a pot of milk, and a few chopped capers; add all these together, put in a pan and warm through till quite hot, then pour on pieces (sup) of fried bread. Garnish prettily with parsley and serve very hot.

**Orange Cream**—Grate the peel of three oranges into three-quarters of a pint of water, then squeeze in the juice; beat the yolks of four eggs well, and put to it, sweeten it with fine sugar; press it hard through a strainer, set it on the fire, stir it all one way until it is as thick as cream, then pour it into glasses.

## What we Claim for Ferrol.

**Ferrol** is an Emulsion of Cod Liver Oil, and if it were nothing more it would take front rank because of the quality and quantity of the oil used and the scientific method of preparation. But **Ferrol** has special claims which take it out of the ordinary class of emulsions altogether. For instance:

**Ferrol** combines Iron and Phosphorus with the oil, and no other emulsion contains these ingredients although it is well known that they should always be administered together, as each is the complement of the other.

**Ferrol** is so scientifically prepared that the first processes of digestion are actually performed in the process of manufacture, and the emulsion is ready for instant absorption into the blood. This is of the utmost importance to persons with delicate stomachs.

**Ferrol**, unlike other emulsions, is positively palatable and not one in a thousand find any difficulty in taking it.

**Ferrol** contains the three essentials of life, viz.—Fat, Iron and Phosphorus—they have never been combined before.

**Ferrol** holds the record for increasing the weight.

**Ferrol** has received more endorsements from medical men than any other preparation on the market.

Finally, the formula is freely published, and in taking **Ferrol** you

### "Know what You Take"

AT ALL DRUGGISTS

Write for sample and literature to the Ferrol Co., Limited, Toronto.

## World of Missions.

### Catholic Rome and Italy.

Here are some most instructive facts concerning Roman Catholicism at its headquarters. In Rome there are one pope, 30 cardinals, 35 bishops, 1,369 priests, 2,832 monks, 3,212 nuns, making in all 7,479 persons charged with spiritual calling among a population of 400,000. So that there is in Rome one spiritual to every 53 inhabitants, while in the large Protestant cities of Germany there is but one spiritual to 10,000 inhabitants. Although Rome is a city given to the sciences, rich in art, high schools, academies, still 190,000 grown people exist there who can neither read nor write. Rome also has within her limits the largest number of law-breakers—83 to 1,000 citizens. Of 458,082 engaged couples in the whole of Italy in the year 1897 only 204,098 could sign the marriage contract, that is, only 450 out of each 1,000. And this is Catholic Rome! and Catholic Italy!

### Behold! What "Waste."

The biographer of Phillips Brooks ventures to exclaim, "What a loss to the Church if Phillips Brooks had become a foreign missionary!" Whereupon President C. C. Tracy, of Anatolia College, thus replies:

Hold! Let us think a moment. How much greater was Phillips Brooks than the Apostle Paul? And we too exclaim: "What a loss to the Church—and the world—if Saul of Tarsus had not become a foreign missionary!" If he, or such as he, had not forsaken all to go and preach the everlasting Gospel to benighted Europe, the following appalling losses, so far as we can see, would have resulted: the New Testament would lack three-quarters of the Acts of the Apostles, thirteen powerful epistles, and the most shining example ever seen since Christ Himself; the Christian age would never have dawned in Europe; Western civilization would never have been evolved; we should all still be heathen; there would have been no great Germany, no mighty Britain, no glorious America, no New England, no Boston, no Phillips Brooks! Who knows whether the final triumph of Christ's cause and kingdom might not have been hastened by half a millennium if Phillips Brooks had become a foreign missionary?

**MISSION METHODS IN MANCHURIA**, By the Rev. John Ross, D.D. Published by the Fleming H. Revell Co. \$1.00 net. This book relates the history of the mission work of the Scotch and Irish Presbyterians in Manchuria. Indeed, it is pretty much the record of their wonderfully successful work in Mukden, and a fascinating story it is. Dr. Ross, after his long service of a quarter of a century, writes with authority upon that country. His book is a substantial contribution to the subject of missionary methods in work amongst the Chinese. It is the book of an experienced man, and of a mature mind. It is carefully and well written. From beginning to end, it has the flavor of sanity. It would be a valuable book for missionaries and missionary candidates, and for officers occupied at the home end of foreign missionary work.

The statement is made that within the five years of the Protestant missionary occupation of the Philippines the visible results of evangelical work are more marked than those in other fields after fifty or even seventy years of occupation.

## Despondent Women

### Find New Health in the use of Dr. Williams' Pink Pills.

A few years ago Mrs. James R. Stuart, of Thorold, Ont., who is well known to most of the residents of that town, found her health severely shattered as the result of an attack of anaemia. As told practically in her own words, Mrs. Stuart says: "My blood was turned almost to water; I suffered from nerve racking headaches, and the least exertion would cause my heart to palpitate so violently as to render me almost breathless. I wasted away in flesh and often was so weak that I could not walk about. I was under the care of a good doctor, but as I was not getting better, I grew melancholy and despondent, and felt I was becoming a hopeless invalid. At this stage I was advised to use Dr. Williams' Pink Pills and I began taking them, thinking it would be a miracle if they ever helped me. To my great gratification when I had been using the pills less than a month I found my health improving. I used about a dozen boxes in all and found myself enjoying once more the blessings of good health. I had been reduced to almost a skeleton in appearance, and while taking the pills gained over twenty pounds in weight. I gratefully recommend the pills to other ailing women."

Dr. Williams' Pink Pills are the greatest blood builder and nerve tonic known to medical science. Through their use pale cheeks are made rosy, dull eyes made bright, and thin wasted figures made plump. Every dose makes new, rich red blood that drives out disease and strengthens every organ in the body. You can get these pills from any dealer in medicine, or by mail post-paid at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

The most vital part of the body is about the waist. Near here are the heart, stomach, and digestive organs, and the solar plexus, the great nerve centre. Squeeze a woman here and you squeeze out her life.

**Oatmeal Cakes**—Eight ounces flour, four ounces oatmeal, one ounce Paisley flour, four ounces sugar, two ounces butter, one egg and a little milk. Mix dry ingredients together, rub in butter, mix with eggs and enough milk to make into a stiff paste. Roll out to quarter inch thick, cut out with fancy cutter, brush over with milk and bake for ten minutes.

**Ham Cakes for Breakfast**—Mince remains of cold ham finely, add pepper, a little butter and a few bread crumbs; pound all in mortar. When quite smooth, form cakes size of top of wineglass, cover in mashed potatoes, fry in boiling fat.

## The New Clingtooth Comb

We are showing a new line of Ladies' Back and Side Combs, made with the New Clingtooth Comb—will not slip or twist—always secure and comfortable. Prices range from 90c up.

**A. ROSENTHAL & SONS**  
Jewelers  
To Their Excellencies Lord and Lady Minto.

**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, Port Arthur, March.  
 Winnipeg, Man. Coll. 15-16.  
 Rock Lake, Pilot Mts., 2 Tues. Feb.  
 Glenboro, Treheine, 3 Mar.  
 Portage, P. La Prairie, 8th, March  
 Munnodosa, Munnodosa, 17 Feb.  
 Neffia, Hartney 2nd week in July.  
 Regina, Moosejaw, Tues. 1 Sept.

**SYNOD OF HAMILTON AND LONDON.**  
 Hamilton, Knox, St. Cath. 3 May 10 a.m.  
 Paris, Knox church 15 Mar. 10.30  
 London, St. Thomas, 10 May.  
 Chatham, Chatham, 10 May 10 a.m.  
 Stratford, Knox, Stratford May 10, 10.30

Huron, Clinton, May 10 10.30 a.m.  
 Sarnia, Sarnia, July 13 11 a.m.  
 Maitland, Brussels 17 May, 10 a.m.  
 Bruce, Hanover 5 July 11 a.m.

**SYNOD OF TORONTO AND KINGSTON.**  
 Kingston, Belleville, 5th July 11 a.m.  
 Peterboro, Port Hope 12 July 2 p. m.  
 Whitby, Oshawa, July 19 10 a.m.  
 Toronto, Toronto, Knox, 2 Tues. monthly.  
 Lindsay, Woodville, 15 Mar. 11 a.m.  
 Orangeville, Orangeville, May 3.  
 Barrie, Barrie Mar 1 10.30 p.m.  
 Owen Sound, Owen Sound, Division St. 7 April 10 a.m.  
 Algoma, Blind River, March.  
 North Bay, Huntville 23 Feb. 10 a.m.  
 Saugeen, Durham 5 July 10 a.m.  
 Guelph, Chalmers Ch. Guelph, 17 May

**SYNOD OF MONTREAL AND OTTAWA.**  
 Quebec, Chalmers Ch., Quebec 10 May  
 Montreal, Montreal, Knox, 28 June 9.30 a.m.  
 Gienegary, Cornwall, 1st March 11 a.m.  
 Lanark & Renfrew, Almonte, 4th April 10.30 a.m.  
 Ottawa, Bank St. 17 May 10 a.m.  
 Brockville, Kemptville, Feb. 22 5 p. m.

**SYNOD OF THE MARITIME PROVINCES**  
 Sydney, Sydney, Sept. 2  
 Inverness, Whycoomagh 10 May, 11 a.m.

P. E. I., Charlestown, 3 Feb.  
 Pictou, New Glasgow, 5 May 1 p.m.  
 Wallace, Oxford, 10th May, 7.30 p.m.  
 Truro, Truro, 10 May 10 a.m.  
 Halifax, Canard's 5 July  
 Lunenburg, LaSalle 5th May 2.30  
 St. John, St. John, Oct. 21.  
 Miramichi, Bathurst 30 June 10.30

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



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

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

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

By order,  
**FRED GELLINAS,**  
 Secretary.

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

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

**CANADIAN PACIFIC.**

**TWELVE TRAINS DAILY** (except Sunday)  
**BETWEEN**  
**OTTAWA AND MONTREAL**  
**FROM UNION STATION**  
 Leave Ottawa 4.13 a.m. daily, 8.15 a. m. daily except Sunday.  
 3.10 p.m. daily, 5.00 p.m. daily except Sunday.  
**FROM CENTRAL STATION** (Short line.)  
 Leave Ottawa 8.45 a. m. daily except Sunday  
 3.30 p.m. daily, 4. p.m. daily except Sun. 6.25 p.m. Sunday only.

**EIGHT TRAINS DAILY** (except Sun.)  
 Between Ottawa and Almonte, Arrprior, Renfrew and Pembroke.  
 Leave Ottawa (Union)  
 1.30 a.m. daily  
 8.30 a.m. daily except Sunday.  
 1.15 p.m. daily.  
 5.00 p.m. daily except Sunday.  
 Through connections to all New England and Western points.

**GEO. DUNCAN.**  
 City Ticket Agent, 42 Sparks St  
 Steamship Agency, Canadian and New York lines

**R. A. McCORMICK**  
 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. Peace,  
 (Office of General M'gr., 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.

**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.**

**THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.**

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 5 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

**ENTRY.**

Entry may be made personally at the local land office for the District in which the land to be taken in situ, 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 certain conditions, specified 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 under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon said land.

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

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

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

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

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

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

**Canvassers Wanted.**  
 In every town in Canada to push the circulation of  
**THE DOMINION PRESBYTERIAN**  
 at one OLLAR per year. Would give district to reliable energetic man.  
 Write immediately. Address:—**THE DOMINION PRESBYTERIAN, Ottawa, Canada, P. O. Box 1070.**

**Important to Investors**  
Review X

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.

**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	" 35.00	" 40.00
Williams, No. 1	" 47.50	" 52.50
Smith-Premiers, No. 1	" 75.00	" 80.00
" No. 2	" 45.00	" 50.00
Jewetts, No. 1	" 60.00	" 65.00
" No. 2 & 3	" 40.00	" 45.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 70.00	" 75.00
" No. 6	" 35.00	" 40.00
Vests, No. 1	" 35.00	" 40.00
New Vests, No. 1	" 5.00	" 30.00
New Franklins, 1	" 35.00	" 40.00
Bar-locks	" 30.00	" 35.00
Latest Olivers	" 15.00	" 20.00
Hammonds, Ideal	" 35.00	" 40.00
" Universal	" 25.00	" 30.00
Peerless	" 50.00	" 55.00
Manhattan	" 30.00	" 35.00
Chicago		

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.

**CANADA ATLANTIC RY. Montreal Trains**

8.20 a.m., Fast Express daily; 4.23 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 ARNPRIOR, BENFREW, EGAN VILLE AND PEMBROKE.**

8.30 a.m., Express; 1.00 p.m., Mixed 4.40 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 Station.

GRACEFIELD STATION.  
Lv. 5.05 p.m., Ottawa Ar. 9.30 a.m.  
Ar. 7.40 p.m., Gracefield Lv. 7 a.m.

WALTHAM SECTION.  
Lv. 5.15 p.m., Ottawa Ar. 9.40 a.m.  
Ar. 8.45 p.m., Waltham Lv. 6.25 a.m.

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

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

An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for twenty-five thousand dollars (\$25,000.00) must accompany each tender. In the case of parties tendering for both schemes, only one cheque will be required. 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.

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.

**"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 paperettes. Sold by all progressive stationers. Manufactured by

**THE BARBER & ELLIS CO.**

LIMITED

43, 45, 47, 49 Bay St.,  
TORONTO.



SEALED TENDERS addressed to the undersigned and endorsed "Tender for additions to Examining Warehouse, Toronto, Ont." will be received at this office until Thursday, May 19th, 1914, inclusively, for the additions to the Examining Warehouse, Toronto, Ont., according to plans and specifications to be seen at the office of H. E. Hamilton, Supt. Dominion Police Buildings—Examining Warehouse, Toronto, and at the Department of Public Works, Ottawa.

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

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

By order,  
FRED GELINAS,  
Secretary,

Department of Public Works,  
Ottawa, May 4 1914.

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

**New York & Ottawa Line**

Has two trains daily to

**NEW YORK CITY.**

**The Morning Train**

Leaves Ottawa 7 2 a.m.  
Arrives New York City 10.00 p.m.

**The Evening Train**

Leaves Ottawa 1.35 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 118.

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

**G. E. Kingsbury**

**PURE ICE**

FROM ABOVE CHAUDIERE

FALLS

Office:

Cor. Cooper & Percy Sts., Ottawa, Ont.

Prompt delivery. Phone 985

**Inebriates  
and Insane**

The **HOMEWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholism or Narcotic** addiction and **Mental Alienation**. Send for pamphlet containing full information to

**STEPHEN LETT, M.D.**

GUELPH, CANADA

N.B. Correspondence confidential.

72 BANK ST. OTTAWA

**S. Owen & Co.,  
MERCHANT TAILORS**

Is noted for repairing, cleaning, dyeing & turning and pressing.

GENTLEMEN'S OWN MATERIAL  
MADE UP.