

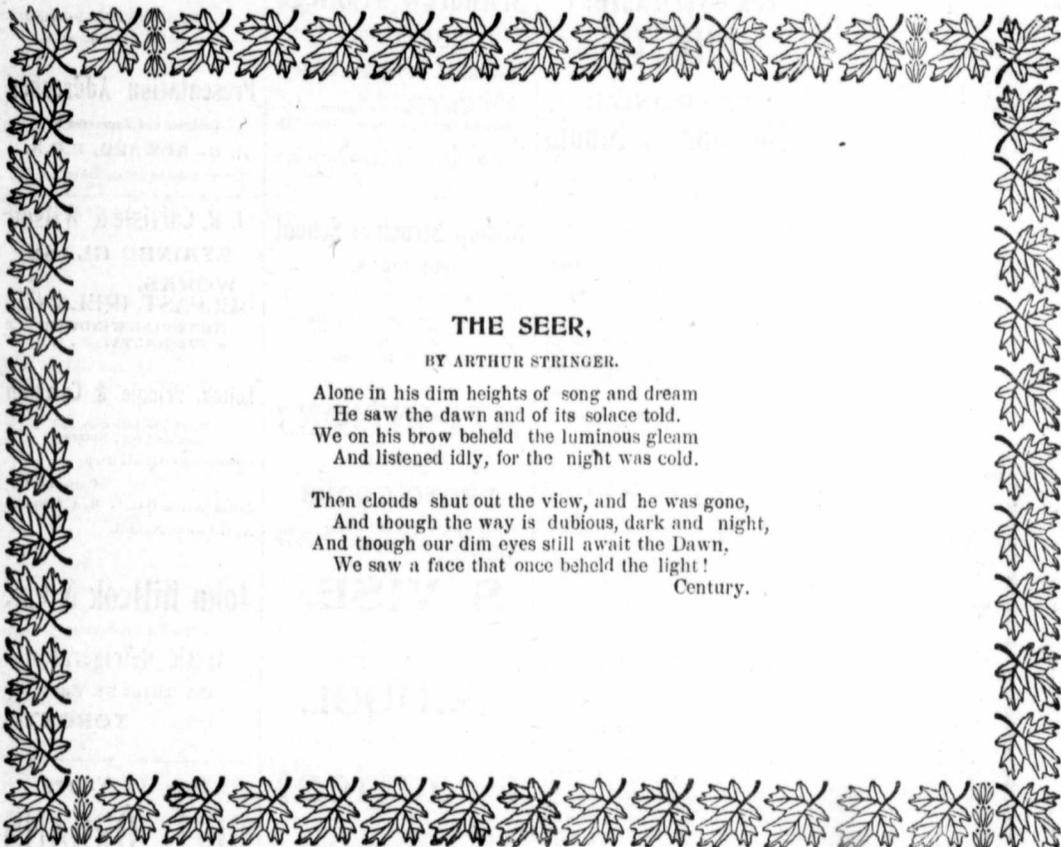
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 And though our dim eyes still await the Dawn,
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BIRTH.

At Marmora, Ont., on April 20th to Dr. and Mrs. W. G. Mackechnie, a son.
At Athelstan, P. Q., on Wednesday, April 20, 1904, a daughter to Dr. and Mrs. W. M. Rowat.

DIED.

At her late residence, 618 Ontario street, Toronto, Jane Evans Alexander, relict of the late William Alexander, aged 93 years.
At the Jeffrey Hale Hospital, Quebec, on April 6, 1904, John Brown, formerly of Hamilton, Ont., in his 81st year.

At the residence of her son, Jos. Kerr, West Templeton, Jane Stoddart, beloved wife of the late Wm. Kerr, aged 93 years.

At No. 127 Grande Allee, Quebec on April 15, 1904, Elizabeth Margaret Orkney, widow of the late O. L. Richardson, in her 80th year.

At Brock, on April 9th, 1904, James St. John, aged 93 years.

At Camborne, on April 10, 1904, Susan, widow of the late George Redpath, aged 83.

In Mara, on April 13, 1904, Christina Campbell, relict of the late Duncan Campbell, aged 100.

At the Pleasance, near Barrie, the residence of her nephew, Geo. Raikes, on Monday April 11, 1904, Anne, last surviving daughter of the late Captain Pass, aged 90.

At Guelph on the 22nd of April, Anna Whyte, aged 87 years and ten months.

At the residence of her son, Andrew Swain, Castleton, on April 14, 1904, Mrs. Martha Ann Ellis, aged 94 years.

In the township of Cramahoe, on April 17, 1904, Martha S., wife of the late Thomas G. Murphy, aged 86 years, 3 months and 8 days.

At Brooklin, Ont., on April 12, 1904, Sarah Wright Campbell, relict of the late Aaron Campbell, Esq., aged 92 years, 4 months, 26 days.

MARRIAGES

At Knox church, Howick, on April 14, 1904, by the Rev. J. M. Kellock, M.A., Jessie Elizabeth, daughter of Mr. Hugh Gebbie, Howick, to James Templeton Gregg of Cairnside, Quebec.

At the residence of the bride's father Gambridge, on April 6, by Rev. A. C. Wishart, Mr. Isaac J. Gould, jr., son of Mr. I. J. Gould, M.P., of Uxbridge to Miss Ina second daughter of Mr. Angus McPherson.

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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 & 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 14 days before the meeting.
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, 1904.

Synod of Toronto and Kingston
The Synod of Toronto and Kingston will (D.V.) meet in Knox Church, Toronto, on **Tuesday, May 10th 1904** at 8 o'clock p. m., for Business and for Conference.
The Business Committee will meet at 3 o'clock p. m. in Knox Church building on Tuesday, May 10th, 1904.
All papers to be brought before the Synod should be in the hands of the Rev. H. C. Tibb, Joint Clerk of Synod, 31 Bernard Ave., Toronto, on or before **May 8th, 1904.**
All members attending Synod are requested to procure Standard Certificates from the Railway Agents from whom they purchase tickets. This standard certificate is absolutely necessary to enable members to return home at reduced rates, and also to enable those members living outside a Fifty Mile Radius from Toronto to have their Railway fares paid out of the Synod Fund.
JOHN GREY, D.D., Synod Clerk.
R. C. Tibb, Joint Synod Clerk.
31 Bernard Ave., Toronto.
Toronto, April 22, 1904.

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Note and Comment.

Mr. Graham Murray, who is steering the Scotland Education Bill through Parliament, is perhaps the only Scottish Member who could address his constituents in Gaelic. He is an Episcopalian.

Northfield will celebrate this year the twenty fifth anniversary of the founding of the seminary, which is attended by about four hundred young women. The student conference will open this year on July 1st.

The national headquarters of the Salvation Army for Australia are at Melbourne in a building which cost originally \$250,000. It was built by the Y.M.C.A. in boom times in Melbourne and was encumbered with a debt of \$95,000. The Salvation Army bought it at a bargain at a forced sale.

The Rev. A. C. Borden of the Methodist mission in Japan, has been home on furlough for some time. He has addressed many meetings, and he tells a deeply interesting story of gospel work in Japan. He is an earnest advocate of union which, he says, is greatly needed in Japan. He is soon to return to his work there.

Mr. George Cadbury was presented at Birmingham, by the West Midland Federation of Evangelical Free Church Councils, with an address, in which acknowledgment was made of his liberal support. In the course of his reply, Mr. Cadbury advised ministers to carry their religion into their politics, but not their politics into their religion. A nice distinction.

On the 21st of March, Rev. W. E. McLellan, D.D., was settled as pastor of the Belden Avenue Church, Chicago, Dr. McLellan is a native of Cape Breton, studied in the United States, connected himself with the Methodist Church, and labored in several important circuits in that body. He is of Presbyterian ancestry, and has again returned to the church of his fathers.

Dr. C. W. Eliot, President of Harvard University, has just been celebrating his 70th birthday. He is now the oldest acting college president in the United States, does a good deal of hard work, gets up early, lives simply and enjoys the strenuous life he leads. He lately said: "The most potent force in American life has been yielded by the descendants of those brave children of Calvin's spirit who struggled for freedom of worship."

During a recent discussion in the French Chamber of Deputies a speaker said: "I live on the frontier, where the villages are alternately Catholic and Protestant. If you were to be set down in the midst of it blindfolded, on removing the bandage you would make this observation: "Clean village, Protestant village; dirty village, Catholic village." We have read of such comparisons being made in some parts of Eastern Canada.

The English Methodist Recorder says there is no greater anxiety pressing upon the Christian churches in England to-day than the condition of the great cities. Saddening as the outlook is in many particulars, the

marvellous developments that the past few years have witnessed in organized city mission work puts not a little brightness into the picture.

The attitude of Wales toward the English Educational Bill augurs the repeal of that measure at no very late date. Wales is almost solidly nonconformist, and all the county councils refuse to vote aid to the church schools as required by the law. The present Government can hardly coerce them, and a new parliament will almost surely mean the repeal of the measure. Conscience, after all, plays quite a part in British political affairs.

Dr. Frank W. Gunsaulus, of Chicago, thus frankly speaks his mind relative to the cigarette evil in a recent address: "I do not believe there is an agency more destructive of soul, mind, and body, or more subversive of good morals, than the cigarette. The fight against the cigarette is a fight for civilization. This is my judgment as an educator." These are strong words, but possibly not too strong.

Rev. Dr. Torrey, Evangelist, advocates the "win one" movement. He said not long ago: "If there were but one Christian in the world, and he, by twelve months of earnest work, could win another to Christ, and each of those would win another during the next year, and so on, it would require but thirty two years, or less than a single generation, to win all the earth's billion and a half of population to the Lord."

The Church of Scotland is wakening up, and going out in new directions. It is proposed to form a Church Army to lay itself alongside of the lapsed masses. A fund of £10,000 is to be raised for this purpose, and work of an aggressive and social kind is in contemplation. This is a step in the right direction, and reflects credit on the promoters of the scheme. The lapsed masses in the large centres are increasing every day, and the churches seem helpless to cope with the evil. New methods become a necessity when the old ones fail.

Taking the cue from the Bible critics who argue for two Isaiahs a Shakespearean scholar affirms that it can be shown quite conclusively that there were two William Shakespeares born in Stratford. One, it is said, became "the very insignificant person known to history; and the other, his cousin, almost wholly unknown among his contemporaries in Stratford, became in London the author of the great works that bear his name." This, says the Pacific Presbyterian, may introduce a new element into the Bacon-Shakespeare controversy.

The *Caledonia* (Ohio) *En erprise* gives us some interesting information about a prohibition town in Pennsylvania. It says: "Pennsburg, a town of about 1,500 population and located in the northern part of this county, is the healthiest town in the United States, according to the health statistics just published. During the last year there were only twelve deaths, which is less than one per cent., and of these two were due to old age and three to infant disorders. "Penn-

sburg had a remarkable year. It had not a single unemployed person, no strikes, lower taxes than ever before, no arrests, no lawsuits, and no scandals. The cause of this is plain. There are no saloons. But the town has three churches, a public, high and private schools, three newspapers, many small factories, street lights, and a water plant. Every resident is a church member and almost everybody lives in his own house." What a prosperous and happy world this would be if the liquor traffic were abolished and wiped out root and branch. It is a consummation worth striving for.

The World, Vancouver, B. C., says: "Farewell to Rev. R. G. MacBeth. Thus the newspapers speak of an event which we all regret. It is hard to say farewell to a good man. The city is sorry to lose a clergyman who has worked so strongly and so successfully for Vancouver. Wherever he goes he will bear the good will of this western town, for which he laboured so staunchly and truly." Mr. MacBeth will be inducted as pastor of the Paris church next week; and if the West is losing a strong minister the East is only getting back one man where she gives ten.

Rev. R. J. Campbell, who succeeded Rev. Dr. Parker in the pastorate of the City Temple, London, is described by the Glasgow Leader as "Britain's New Pulpit Star." His sermons are to appear in that paper, which, by the way, takes on again its original name, Christian Leader, reaching our table last week very much enlarged and greatly improved in every respect. It is a useful religious journal, and deserves, as we hope it will have, a large measure of prosperity.

"The situation is singular," says the Lutheran Observer, in an article on the religious revolution in France. France and Romanism, that paper remarks, have long been regarded as inseparable. Germany and Romanism were long regarded as irreconcilable foes. But while in Germany concession after concession to Romanism has been made, even the prohibition which excluded the Jesuits having been removed within the month, in France the revolt against Romanism has grown to such proportions that the popular feeling is with the Government in driving out the monastic congregations. Should Martin Luther and Bismarck return they would find something to astonish them.

Senator Burton, of Kansas, was found guilty by a jury, on March 28, of having acted as the agent of the Rialto Grain and Securities Company of St. Louis, before the Post Office Department in Washington, in violation of the United States statute forbidding any member of Congress from accepting compensation for rendering service before a department in which the government is interested. The company in question was under suspicion and was expecting trouble from the Post Office Department. Senator Burton engaged to act as its counsel at a salary of \$500 a month. The penalty is a fine of \$10,000 or imprisonment for two years, and in addition thereto ineligibility to any office or honor, trust or profit under the United States.

Our Contributors.

A Sermon by "Ralph Connor."

BY CHARLES GALLAUDET TRUMBULL.

In a little frame church in a "boom city" of the great Canadian Northwest the Sunday morning congregation was gathering. It was not a wild-looking congregation. The only evidence of the frontier was the rich bronze of complexion and hair, and the hands roughened by hard work in the open, that marked both men and women alike; for Canada, unlike "the States," has never had a "wild West." With her, schools and missionaries went first; education and religion paved the way for the settlers, and the country has not had to pass through the period of license and lynch law that marked the early life of so much of America's West.

But it is a very different audience from that of the Eastern village or town church. That deep bronze of skin and hair is everywhere to be seen. There is a solidity of mien, a settled earnestness, a come-for-business air, which one associates with the church-goers of Drumtochty. There, by the door, is the living type of a Scotch Presbyterian elder of the Old Country, with clean-shaven lip and chin, and aureole of white whiskers and hair wreathing the whole benignant, if austere, countenance. Mothers with children are here, young men with young women, and a large number of men,—young, middle-aged, and old. In addition to the types, so recognizable, of the new Scotch-Canadian West, you see American residents and visitors, and even a couple of American commercial travelers, many of whom go to church "on the road," as the three thousand "Gideons" will testify.

The church furniture is of the plainest. Ordinary wooden chairs, a bare wooden floor, a cabinet organ, and limp-backed little hymn-books without music, constitute the outfit. The choir of young folks is at the right of the pulpit. Presently the minister enters from a door at the left, ascends the pulpit, rests both elbows, with hands clasped, on the great Bible in front of him, leans forward with an earnest "Let us worship God!" and with bowed head commends the congregation and the service to the Almighty.

Those in the church that day to whom "Ralph Connor's" books have preached many a lasting sermon, follow the service and attend upon the minister's words with more than an ordinary interest. They cannot believe that the "Sky Pilot," when in the pulpit himself, will bear a commonplace message or conduct a commonplace service.

The minister reads a few verses from Psalm 118, and then from the little red backed "Presbyterian Book of Praise" they sing one of the "Selections from the Psalter," as the Psalm-singers use it:

"O set ye open unto me
The gates of righteousness;
Then I will enter into them,
And I the Lord will bless."

Again the minister reads, Psalm 138,—they love to praise the Almighty, these Scotch folk,—interspersing it with a word of earnest, homely comment, and then, "May God bless to us the reading of his Word. Let us pray." The prayer that goes up is a loving conversation between the children and the Father, yet with no lack of the deep rever-

ence without which the Scotch minister and congregation cannot worship. But it is the Father-note, more than the Law-giver: "And when we sin, may we remember that we have not only been breaking the law of God, we have been sinning against our Father's love." During this prayer again there was the leaning forward with the arms resting on the great Bible, and hands clasped,—as though unconsciously trying to draw near to his people and to the Father at the same time.

After singing Godfrey Thring's "Hail! sacred day of earthly rest," came the reading of a New Testament passage from John 13 and 14,—the sermon passage, it proved. Our Lord was telling the disciples, "Yet a little while I am with you. . . whither I go, thou canst not follow me now." In answer to Peter's impetuous "Why cannot I follow thee even now? I will lay down my life for thee," came the fatal foretelling, "Wilt thou lay down thy life for me? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice." And then the minister paused to picture the tumult that this prediction about Peter, their leader, the Rock, must have caused in the breasts of those men. "Can you imagine," he said, "the panic that must have fallen on Peter and the disciples at those words? Then listen: 'Let not your heart be troubled; ye believe in God, believe also in me.'" And so he read on into that peace-bringing fourteenth chapter of John, and the beauty and the significance of it were ten-fold to the hearer because of the way in which the minister had linked it, as did our Lord himself, to the startling words which close the thirteenth chapter. And when the minister came to preach on the fourth, fifth, and sixth verses of that fourteenth chapter, his hearers were ready to understand the message as they would not have been without that reading.

"And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? Jesus saith unto him, I am the way."

"The mind of man," said the minister, "has a strange capacity for refusing to understand what it will not accept." Then he described our Lord's manner of revealing to Thomas—doubting type of us all—the great saving truth of Christ the Way. "But mark how simply he did this," said the minister. Remember that Thomas had not had a course in the Epistles. He was not ready for an explanation of that great mystery, the doctrine of the Atonement. He could not have understood it if he had been told. And so Jesus tells him simply, and in words suited to his experience, how he may come to the Father through Christ the way; tells him that if he has known him, he has known the Father."

That, in a word, was the message of the day. The minister took care not to say that we, modern children of the faith, are not able to grasp the doctrine of the Atonement. He took care to refer with respect and reverence to that doctrine as commonly understood. But one of his hearers at least, and I doubt not many another, had borne in on him the beauty and power of the Saviour's manner of teaching, and could not but silently contrast it with the labored and laboring attempts to explain, to the last degree the sacred mysteries of our Lord's life and

mission with which some modern teachers, having taken courses much fuller than the inspired Epistles, would instruct the descendants of Thomas.

I was talking with Mr. Gordon in his home, the next day, about the service of the previous day, and I told him how his sermon had impressed and helped me.

"It was rather a curious thing," said he, "that sermon. It didn't come out at all as I had planned it. When I began to prepare it, I intended it to be a discourse on just how Christ brings us to the Lord,—how he acts as mediator between the Almighty and ourselves, and so on in the regulation doctrinal manner. But I found, on studying the passage on which I was to preach, that all that wasn't there. I began to study what the Lord really said on that occasion, and why he said it. I tried to realize how Thomas felt. He wasn't ready for a doctrine of the Atonement."

"He hadn't had a course in the Epistles," I quoted.

"Exactly," Mr. Gordon continued. "How did Thomas feel at that time? How did the Lord treat him? What did he give him?"

"The trouble with our theological students," he went on with great earnestness, "is that they look out through squared-off windows of systematic theology. They go through the high school, through the college, through the seminary, and then they are ready to preach. But what do they know about men? That is their lack, and the great need of the ministry to-day: a knowledge of men and what to give them. And what men need," he added, "is not theology, but the life story of Jesus Christ, simple and direct."

Is it not because of his fidelity to that conviction that Charles W. Gordon is to-day, in the city of Winnipeg, as the Sky Pilot was in logging camp and mining town, a power for Christ among men. "There are only three or four men in Winnipeg," the President of the Young Men's Christian Association there said to a friend, "whom we can count upon to speak to our young men in a way that will get hold of them. But Mr. Gordon is one of them; we can always depend upon him."

Some church folks in Minneapolis were very desirous of getting Mr. Gordon to come to their church and give a reading from one of his books, the plan being to sell tickets and make a great occasion of it. Mr. Gordon thanked them, and declined. He is always ready to preach Jesus Christ to souls, whether from his own or another's pulpit, or in his books. He is not ready to go on exhibition. May the Lord raise up more such men to point the Way to their brothers!—S. S. Times.

Presbyterian Volunteer Union.

This Union was organized in 1898. Its membership is made up of all Volunteer Students in Canada who are Presbyterians. It is, therefore, the Presbyterian end in Canada of the Student Volunteer Movement. It exists in loyalty to it, and seeks to do, in its own particular province, all the parent Movement enjoins upon its members.

It aims, through its Executive, to keep in touch with all Volunteers. It seeks to stimulate, develop, and maintains their interest in and purpose towards the work of foreign missions, and by sympathetic interest in the life and special circumstances of each Volunteer, to contribute to the realization of their life's purpose. The Union, as it may be able, and so far as it is right, does what it can to conserve this student missionary interest to the work of our own Church.

The membership is made up of all who are members of the Presbyterian Church in Canada, whose purpose it is, if God permit, to become foreign missionaries. The original enrolment contained nearly one hundred names of graduates and undergraduates, from the Colleges in Halifax, Montreal, Kingston, Toronto and Winnipeg. This had to be written down considerably, as, prior to the formation of the Union, there had been no sympathetic oversight of this Student Missionary interest. Since the last annual meeting, six Volunteers have sailed for their fields of labor: Rev. D. J. Davidson, B.A., of Knox College, to Central India; Dr. J. M. Waters of Toronto University Medical School, to Central India; Dr. Lizzie McMaster, of the Woman's Medical College, to Central India; Rev. Harold M. Clark, M.A., of Pine Hill College, Halifax, to Honan; Rev. J. D. Mackay, M.A., of Pine Hill College, Halifax, to Demerara; and Miss Mary E. Robertson, of the Ewart Training Home, to Honan.

Since the formation of the Union, six years ago, *thirty-three* of its members have left for their fields of labor, and all of these, with the exception of five, went out to serve the missions of our own Church. *Five* others are now under appointment, and the applications of *seven* more are before the Committees of the Church. *Thirteen* new Volunteers have been enrolled since the last annual meeting. The present membership is seventy-five—14 graduates and 61 undergraduates—all from the different college centres of our country.

It aims also, by definite plan, to forward throughout the Church an interest in foreign missions, and particularly amongst the young. Certain Volunteers from the senior years in college—the strongest and the most suitable men available—are engaged to spend in deputation work from three to six months each, in the summer season. This work is done by Presbyteries, and under the local direction of Committees of Presbytery. These men receive a fixed and uniform remuneration, equal to that of a theological undergraduate at the Home Mission field, together with all legitimate expenses of travel and entertainment. It is an undertaking along safe lines, to stimulate an interest in foreign missions, and in no sense is it a propaganda to raise money. While the men in this work shall be guided largely by the Committee of Presbytery within which they work, they count it the policy of the Union to serve the country congregations, and particularly those less frequently visited by returned missionaries.

In this deputation work our representatives serve the cause of foreign missions:

- (1) By public addresses
- (2) By conferences with officers and workers in Y. P. S., S. S., W. F. M. S., M. Bands, etc.
- (3) By effecting necessary missionary organization.
- (4) By instituting the systematic study of missions.
- (5) By introducing missionary libraries and distributing missionary literature.
- (6) By enlisting all who will in definite prayer for missions.
- (7) By interviews with leaders in Christian work in congregations.

Some results for summer, 1903.

WORKERS :—Robert B. Layton, B. A., Pine Hill College, Halifax; Arthur W. Lochhead, B.A., Presbyterian College, Montreal; Gillies Eadie, B.A., Knox College, Toronto; Allen E. Armstrong, B.A., Knox College, Toronto.

Presbyteries Visited :—Stratford, Guelph,

Whitby, Kingston, Lanark and Renfrew, Lunenburg and Yarmouth, Wallace, and parts of the Presbyteries of Truro and Halifax.

Congregations visited.....	150
Addresses on Lord's Day and week day evenings.....	470
Aggregate attendance.....	44,508
Average attendance.....	98
Conferences held.....	183
Missionary organizations effected.....	107
Library books sold.....	1,336
Value.....	\$881.68
Prayer Pamphlets sold.....	1,546
Enrolled in Prayer Circle.....	729

The combined service of these men last summer would cover a period of *one year and eight months*.

In the past four years 18 Presbyteries have been covered in this work.

The enlisting of God's children in definite intelligent intercession is an important feature of the Union's work. Nothing in the work of the past four years promises so much in results to the missionary life of our Church as the enlistment of so many in the ministry of definite prayer. The number at present enrolled in the Prayer Union and who use as an aid and guide in this ministry the Prayer Pamphlet of the Union, is 2762.

In administering the work of the Union the utmost economy is aimed at. The money needed for this work has come largely from a few friends who have faith in this movement, and is not a new charge upon the givings of the Church. This work is done without charge to the congregation visited, and no collections are asked for or expected. The aim is to stimulate missionary interest and increase missionary gifts.

The interest of the Union and the direction of its work is in the hands of an Executive Committee composed of the following persons: Rev. J. McP. Scott, B.A.; Rev. Alfred Gandier, B.D.; Rev. Prof. Ballantyne, M.A.; Joseph Henderson, Esq. and Herbert Langlois, Esq.

All communications to be addressed to

REV. J. MCP. SCOTT,
20 SIMPSON AVE., TORONTO.

March 26th, 1904.

Pointe-Aux-Trembles.

The annual gathering of the Pointe aux Trembles Mission School was held last week under the presidency of the Rev. A. J. Mowatt, D.D. The hall was filled by enthusiastic friends of this fine Presbyterian institution, which is doing such splendid work among the French-speaking population of Quebec.

The meeting having been opened with prayer, the public examination of the children took place. The thorough teaching of the Bible and the doctrines of Protestantism form the basis of the educational work of the schools. The answering in the viva voce tests submitted was of a high character and testified to the thoroughness of the past session's work. The afternoon's business was interspersed with a large number of songs, quartettes, trios and essays, some in English and others in French. Principal Brandt called upon various clergymen to present the prizes gained for special excellence in the written examination that had been held during the past week.

The prizes are obtained from the following sources; \$30 offered by three ladies of Montreal, Mrs. L. Duntton, Mrs. John Campbell and Mrs. Jas. Robertson. Bourgoins' prize of nine dollars, being the interest on three hundred dollars subscribed by old pupils. Fifty dollars given by the Missionary Society of the old and new pupils; twenty

dollars offered to the first pupil of the school by Dr. Vilda Groulx, of Valleyfield, an old pupil. All the afternoon speakers emphasized the fact that the present buildings are totally inadequate and unsuited to the successful carrying on and extension of the work. Sixty thousand dollars is required to extend or rebuild, and towards this a sum of about twelve thousand dollars is promised. The hope was expressed that the Presbyterian Church would awake to its responsibilities in connection with the work at Pointe aux Trembles.

Among the great number present were the Revs. Dr. Coussirat, Dr. Amaron, R. P. Ducloux, G. Rondeau, S. J. Taylor, Dr. Mowat, F. M. Dewey, James Fleck, G. C. Heine, D. J. Graham, J. Mackay, Dr. Campbell, J. L. George and Professor McLeod and Messrs. G. Bernic, C. Cayford and Walter Paul.

Literary Notes.

The April Studio is a specially good number, containing many beautiful illustrations. The opening article is one by the editor on "Japanese Flower Painting," an interesting and somewhat new subject, well handled. Thomas Oldfords writes of "George S. Elgood's Water-Colour Drawings" and C. Lewis Hind discusses "Ethical Art and 'Mr. F. Cayley Robinson.'" Other articles are: "Modern Russian Art: Some Leading Painters of Moscow"; "The Modern French Pastellists: Alfred Philippe Roll" and "Joaquin Sorolla and Spanish Painting of To-day." In Studio-Talk considerable space is given to a description of the work being done by the Women's Art Association of Canada and "Our Handicrafts' Shop" in Montreal. 44 Leicester Square, London, England.

The first place in the April number of The Nineteenth Century and After is given to George Harvey's article on "The United States and Great Britain" in which he discusses their past, present and future relations. Under the heading "Last Month" the political situation in England is dealt with by Sir Wemyss Reid and by Edward Dicey. C. B. Several articles deal in some way with the war—"Japan's Financial Position"; "Coming Continental Complications"; "The History of Port Arthur"; and "Russia's Charge against Japan." Reginald J. Farrer's "faithful study" of the Geisha is most interesting, showing the Geisha girl in what will be a new light to most of us. Perhaps the most striking feature of the number is Andrew Carnegie's "Britain's Appeal to the Gods"—not on account of the value of what he has written, but simply because his name is so well known to all. The following extract from the Author's letter to the Editor is given: "My aim has been to show your countrymen how absurdly grasping they are, how unreasonable. Never has the world seen such a nation, and there is much excuse for the feeling that Britain is entitled to continue to inherit the earth. She still wants more, when what surprises everyone conversant with her position is how she ever succeeded in getting and doing so much. I am impressed every time I look into the figures." Leonard Scott Publication Company, New York.

The Prayer Pamphlet to which reference is made in an article in this issue may be procured by writing to the Rev. J. McP. Scott, B. A., 20 Simpson Ave., Toronto.

The Quiet Hour.

Watchfulness.

Temperance Lesson.

S. S. LESSON—Luke 12: 35-48. May 8, 1904.

GOLDEN TEXT—Blessed are those servants, whom the lord when he cometh shall find watching.—Luke 12: 37.

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

Let your loins be girded about, v. 35. The long flowing robes of the Oriental are exceedingly comfortable for an idle time: but should anyone raise the cry of "thief" or "fire," they hinder the wearer from defending himself or escaping with agility, until first he has seized his sash, and girded his clothes about him. How often are men found in this careless situation—"off guard!" David caught in such an hour was dragged into depths of infamy and shame. This is the great opportunity for the demon of intemperance to do his deadly work. When care is momentarily banished and the merry jest circles round, the first glass is proffered and too often accepted. Jesus requires that we never relax our vigilance, but be like those who every moment expect the bridegroom.

If he shall come in the second watch, v. 38. Childhood, youth, manhood, and old age are the four watches into which our life is divided. Some there are who are privileged to pass the whole four periods before the Master summons them; but not infrequently He suddenly comes to the man in the full glory of his youthful strength. Only a few weeks ago a young man boarded a train in Canada, buoyant and hopeful. It was little more than a hundred miles to his home. It was his last journey. He had only strength enough to greet his parents ere he passed forever from them. Christ would not have us nervous and frightened, but sober, temperate, vigilant, ready for His call. There are some places where, some companionships in which, you would not like Him to find you. Only go where you will be prepared to meet Him.

The thief, v. 39. The thief finds it easier to dig through the soft mud wall of an Eastern house than to force the door where he might be guarded against. Thus does intemperance steal in upon us. Many a man who would refuse to join in a carousal, is tempted first to drink a health at a wedding feast, or to place wine on his sideboard because it is customary in his social set, or to play with a glass because he would not seem unfriendly; and so the thief gets in treacherously, as the Greeks entered Troy in the wooden horse. Afterwards come the flushed cheek, the glittering eye, the unsteady hand, the ruined business, the shattered home, when the wine has begun to bite like a serpent and sting like an adder, Prov. 23: 32.

Be ye therefore ready, v. 40. When Ulysses and his crew sailed by the beautiful sirens who sought to lure them to their doom by the magic of their song, he filled the ears of his men with wax, and had himself bound to the mast. So the perilous moment was safely passed. When Jason and the searchers for the golden fleece voyaged that way, they filled no one's ears with wax, nor did they bind anyone to the mast; for they had on board Orpheus, the sweetest of all musicians, and when the sirens began their song, he outwitted them, and so charmed the sailors that they but laughed at the temptresses.

To hearken to the melody Christ makes is the best way to resist the seductions of sin and to be ready for the Master's coming.

My lord delayeth his coming, v. 45. Several centuries ago it was believed in London, that the world would come to an end on a certain Friday. On Wednesday, Thursday, and Friday the people flocked to the cathedrals, and passed the time in penitence and prayer. Evening came, but there were no portents, nor fires in the sky, nor falling stars; and that night London gave itself over to drunkenness and wassail and riot such as had never been witnessed before. Many individual lives repeat that national experience. Delivered from an impending stroke, restored from a dangerous illness, they rejoice that Christ has delayed to come, and return ungratefully to their sins, like "the sow that is washed to her wallowing in the mire," 2 Pet. 2: 22.

Much . . . given . . . much required, v. 48. The axe is here laid at the root of a boastful pride. For however much we may possess of wealth or talent or influence, all is the free gift of God. Equally is a false humility condemned. It is dishonoring to the great Giver not to recognize His gifts to us and use them for His glory. We should rightly estimate our trust and strive to be worthy of it.

Paying the Fare.

BY THEODORE L. CUYLER, D.D.

When Jonah took it into his foolish head to run away to Tarshish "from the presence of the Lord," he went on board an outward-bound vessel, and "paid the fare thereof." That was an expensive excursion. He lost the approval of his conscience and smile of God. He would have lost his life but for a miraculous rescue, and he returned to Joppa a sadder and wiser man. When anyone attempts to run away from God he is surely overtaken, and when anyone chooses a seductive path of sin, he pays dearly for the folly.

I see it announced in the daily journals that a certain heart-broken young wife has been divorced from a worthless husband for "cruelty and desertion." It was all in vain that her parents besought her not to intrust her heart and her happiness to one who hid a rotten character behind a handsome face and polished manners; she took the reckless risk, and has paid the fare thereof. In all my lifelong observation I have never known a marriage contracted in opposition to the wishes of loving parents that has not turned out badly. The wages of filial disobedience are apt to be death to happiness.

Not long ago I met a man whom I had known in his better days; he was reeling along under the escort of a policeman toward the station-house. Poor creature! He was paying the toll on the devil's turnpike. The heartless saloon-keeper who sold him the poison will be required to pay his, when he reaches the judgment bar of a righteous God. Let the young understand that every pathway of sensual indulgence—whether it leads to impure books, or to salacious scenes in a theatre, or to any gratification of sensual lusts, will sooner or later encounter a toll-gate of retribution. Can any young man or maiden take hot coals of fire into the bosom and not be scorched?

Roads to grasshins that pollute the body

and soul are not the only perilous ones. There is a pathway to political preferment, into which bright and ambitious young men are pushing; if in name for the service of the people, yet too often only for party or self advancement. The "fare" they pay, is constant worry, a temptation to trick and intrigue, a readiness to descend in character in order to ascend into high office, and a wretched demoralization of conscience. Civil office ought to be accepted as an honorable and sacred trust, but unfortunately the atmosphere of "practical politics" in our country is so contaminating that few clean men stay in long without a smirch on their reputations. Whoever chooses that road of ambition, let him count his cost.

Out in yonder city streets to-day are thousands of men mad to get rich. That appetite grows by what it feeds on. "He that loveth silver shall not be satisfied with silver," and they who determine that at all hazards they will win wealth must pay the penalty. Gold is an excellent servant when held in trust for God and good men; it is a cruel monster when it owns its possessor. "How do you feel to-day?" was asked a millionaire, who at forenoon was tottering along feebly for an airing. "I feel better," was the piteous reply: "I feel better to-day; stocks are up!" The poor rich man was almost in sight of eternity; yet he was hugging his money-bags as a drowning man hugs a plank. Whoever travels the thronged road of covetousness must "pay the fare thereof."

I could multiply illustrations; but they would all point to the one great solemn truth that sin is about the costliest thing in God's universe. However smooth its tongue and bewitching its promises, the wages it exacts is death! It always "finds us out," and Christians need to remember this as much as the most worldly minded slave of mammon, or the most impure slave of sensual appetite. It was one of God's prophets who fled from the path of duty into the path of inclination, and paid the "fare thereof." Even some ministers have been overtaken on the road to Tarshish, and have been glad to get back penitently to their right field of labor in Ninevah. The "meek will be guided in his way."

Is not a life of godliness costly, too? Yes, but in quite another way. The straight road toward heaven by the redeeming love of Christ Jesus, hath a "fare thereof" also. Repentance and faith are demanded at the entrance gate. "If thou wilt enter life," says Jesus, "keep My commandments. He that would come after Me, let him deny himself and take up his cross and follow Me." All the richest graces, all the noblest deeds of love for others, all the grandest achievements for the glory of our blessed Master are costly. Crosses are the price of unfading crowns.

Our Best Helps.

Our hindrances are often our best helps. The very routine of our daily work may be a salutary spiritual discipline. That is not the purest soul which is sheltered from all exposure to temptation, but the one that is continually braced in an attitude of resistance to the manifold forms of evil about it. Inward peace is not the result of quiet hours of lonely brooding, but of the coming of a divine life into the heart with power to bring all of its affections into perfect harmony with the divine will. We do not find the noblest type of piety among those races which have their home where every prospect pleases the eye and where the means of existence are to be had without effort, but among those active peoples who have conquered adverse natural

conditions and are constantly stimulated to endeavor by the difficulties that they have to overcome.

Spiritual beauty is to be greatly desired, but it is loveliest when it is the crown of strength. The best illustration of a Christian life is not a carefully tended exotic in a conservatory; better far is it represented by the rose that blooms amid the Alpine cliffs and at the edge of the glacier, or by the vine whose fruitfulness results from frequent pruning by the husbandman, or the oak that wrestles with the tempest and grows the tougher and more glorious by the conflict. Strength becomes beauty when love consecrates it to service.—Dr. J. E. C. Sawyer.

Putting Ideas to the Test.

Good ideas in coming to a man put him under obligations to do something with them. Fearful of failure, dreading ridicule, and soothing himself with the thought that the thing might not do any permanent good even if it did succeed, many a man has lazily allowed good ideas to go without anything like a test. What if the Sunday-school superintendent who bemoans the condition of his school should try one in a hundred of the good ideas that come to him prodding him to make improvements that he knows ought to be made? What if the praying and devoted mother who is puzzled about the training of her children should heed and act upon her own present ideas of what she ought to do for her little ones? The school would hardly know its superintendent, nor the children their mother. While casting about for new plans, it is well for us to meet the obligation now upon us to put to the test some of the ideas that have already come to mind.—S. S. Times.

The Loftiest and Lowliest Gifts.

ALEX. MACLAREN.

The loftiest gifts, the most conspicuous positions, have no other purpose than that which the lowliest powers in the obscurest corner are meant to subserve. The one distributing Spirit divides to each man severally as He will; and whether He endows him with starlight gifts, which soar above, and blaze over half the world with luster that lives through the centuries, or whether He set him in some cottage window to send out a tiny cone of light that pierces a little way into the night for an hour or two and then is quered—it is all one. The manifestation of the Spirit is given to every man for the same purpose—to do good with. And we have all one office and function to be discharged by each in his own fashion—namely, to give the light of the knowledge of the glory of God in the face of Christ Jesus.

Prayer.

O Thou Almighty Helper and ever present God, we bring to Thee all our needs. O Thou Author of all good, from whom cometh every good and perfect gift, may Thy mercies be our daily song, and may the light of Thy countenance in this world of power and beauty move our hearts to great thankfulness and a sweet trust. Day by day Thou dost appoint our portion, especially revealing Thy glory in the dear Son of Thy love, and calling us into his kingdom of service and blessedness. May this be our love of Thee in Him, that we love one another and keep all his commandments. Amen.—Selected.

There are no fields so fair and sweet as those through which climbs the hard road of sacrifice.—James Buckham.

Our Young People

May 8. Crowns Under Foot.

Some Bible Hints.

A man's crown is his manly character. No one can take it away unless the man gives it away (Rev. 3:11).

Every man has a crown of pride (Isa. 28:1) or a crown of glory (Isa. 28:5). The first grows dim, the second brighter every day.

The drunkard's crown has become a paper fool's cap.

What one swallows, can it swallow him up (Isa. 28:7)? The riddle needs no solving if one has watched the drunkard.

Suggestive Thoughts.

Men who would never burn a dollar bill will yet burn up nerves that not all the dollar bills in the world could replace.

A crown is a token of power. The central strength of power is temperance.

A man must be very drunk before he will trample on a diamond, but with the very first glass he tramples on something more precious than diamonds, and more fragile.

As a crown encircles the head, so temperance the character. It gives grace to all other virtues.

A Few Illustrations.

No man would drink a liquid that would shorten his stature a foot, but millions of men drink liquids that make them spiritual dwarfs.

Kings do not abdicate their thrones, except under pressure of enemies or compulsion of sickness or age. Every drunkard abdicates his throne of his own accord.

The world has lost the crown of Alexander, but it still possesses and always will possess the crown of Socrates.

The English crowns are kept in the stronghold of London Tower. The crown of a man's character must be kept in the stronghold of his heart.

To Think About.

Do I realize what my true crown is?

Is there anything I value more than my crown of life?

Am I trampling under foot any jewel of my crown?

A Cluster of Quotations.

Smoking and drinking would soon have shattered me, but I kept them under my feet and despised them in every form.—Joseph Parker.

Where Satan cannot go in person, he sends wine.—Jewish proverb.

As surely as strong drink is the foe of God, so surely is the temperance reformation the friend of God.—John Clifford, D.D.

You cannot think about good-citizenship without getting your gun and going for the saloon.—D. J. Burrell, D.D.

Getting, Keeping, and Losing Associates.

Every society should have many associates. It is best if it has as many as it has active members—one for each active member to work with and for.

Get them by asking. If there is any young person who does not consider himself a Christian, show him that nevertheless you have a place for him.

Make that place a definite one. Instruct every leader to call out the associates in some way at his meeting. Have them repeat some verse in concert. Get some of them to read the Scripture. Have some of them recite poems. Place them upon the committees as aids.

And remember that your main business with the associates is to get rid of them. Transform them into active members.

Let each member of the lookout committee take his share of the associates, and work with them, and get others to help him. Find out why they are not Christians. If you cannot meet their difficulties, call in the aid of some one who is wiser. Never stop till they are members of the church.

The associate members are the field of the society. Without a field, how can you get a harvest?

The Christ Look.

It is said of Fenelon, that he had such communion with God his very face shone. Lord Peterborough, a skeptic, was obliged to spend the night with him at an inn. In the morning he rushed away, saying, "If I stay another night with that man I shall be a Christian in spite of myself." Fenelon's manners were full of grace, his voice full of love, and his face full of glory. The invitation, "Come to Jesus," was in every act. He was a "spiritual magnet." That is what God wants us all to be. That is what we all can be by just yielding up all to him, and letting him live again in us. Under no other condition can this transforming power fulfil its mission to our souls. Are you ready for it?—Record of Christian Work.

Daily Readings.

Mon.,	May 2.—Abuse of wine.	Prov. 20:1-3
Tues.,	" 3.—Wine and woe.	Prov. 23:29-32
Wed.,	" 4.—Wine excludes the Spirit.	Eph. 5:15-21
Thurs.,	" 5.—Wine and wantonness.	Esther 1:1-12
Fri.,	" 6.—Wine and folly.	1 Sam. 25:4-11, 36-38
Sat.,	" 7.—Wine and ruin.	Deut. 29:19, 20
Sun.,	" 8.—Topic—Crowns trodden under foot.	Isa. 28:1-7; Rev. 3:11.

There is a vast difference between the man whom his environment makes good and the man who makes his environment good. The virtue of the one is negative and derived; that of the other is positive and inherent.

Uniformity of station and character is not more to be desired in Paradise than on earth. There, as well as here, variety enriches and energizes life. Uniformity is stagnation; variety is stimulation.—J. L. Morrimer.

Our whole trouble in our lot in this world rises from the disagreement of our mind therewith. Let the mind be brought to the lot, and the whole tumult is instantly hushed; let it be kept in that disposition, and the man shall stand at ease, in his affliction, like a rock unmoved with waters beating upon it.—Boston.

Many Appetizing Dishes.

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

The Dominion Presbyterian

IS PUBLISHED AT

644 RIDEAU STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.70
Six months..... 75
CLUBS of Five, at same time..... 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

When the address of your paper is to be changed send the old as well as new address.

Sample copies sent upon application.
Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 1 1/2 inches to the column. Letters should be addressed:

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

Ottawa, Wednesday, April 27 1904.

A UNION CENTURY.

This twentieth century bids fair to be distinguished, not only as a missionary, but as a church union, century. In England we have so notable a man as the Anglican archbishop of York, declaring for closer relations—"Christian brotherhood"—and friendly co-operation in christian work between Anglican and Non-conformists. In Canada—where the Presbyterians and Methodists each consolidated the various branches of their respective denominations, we have the beginning of an agitation and a movement for union of the Presbyterians, Methodists and Congregationalists. What a grand union that will be and how much it means for this Canada of ours. Going back to England we find a movement on foot to consolidate the various branches of the Methodist denomination. On the other side of the earth, at the Antipodes, we have the Presbyterians, Methodists and Congregationalists, planning a union of these bodies in New Zealand. On this side the Atlantic, a union of the Presbyterian church, North—and the Cumberland Presbyterians in the United States—is anticipated at no distant day. And last, but not least, the Southern Presbyterian General Assembly is being urged to take steps to bring about a union with the Northern Presbyterian church. What a magnificent consummation it would be to see the various branches of the Presbyterian family in the American Republic consolidated into one great denomination.

The summary of Foreign Mission work given in last week's DOMINION PRESBYTERIAN has been struck off in leaflet form for free distribution. Any one desiring it can get a supply upon application to the Secretary, Dr. Mackay, Confederation Life Building, Toronto.

SIGNALS OF DISTRESS.

When it became apparent that there was to be a deficit in the Foreign Mission fund, the Foreign Mission Committee wrote to the different Missions ordering a cut of twenty per cent in the estimates for the current year. Letters received from India report what this cut is going to mean to them, and it certainly is distressing enough. It seems very much like a crime, which it is devoutly hoped can be averted. The following points will illustrate:—

BHIL: This is the newest of the stations, and perhaps the most hopeful. Dr. Buchanan has already baptized 280 souls. Since the beginning of the year 37 have been added to the communion roll, and 37 more received by baptism. The work is carried on at four centres. At each point a man is working and winning souls for Christ, and this cut will dismiss some, if not all.

MHOW: It will not only close educational work in Mhow, carried on for years, but actually reduce the educational staff in connection with the Orphanage. A Catechist living in the Orphanage Compound, who goes daily to the neighboring villages, introducing the older boys to evangelistic work, will be dismissed. There are four native workers who have been working at out stations, all of whom would have to go, and the stations left vacant.

INDORE: Similar disaster would happen there. The Pastor of the Congregation; a Catechist teaching the Bible in the High School, preaching in villages; and a teacher in charge of two primary schools will all have to go.

DHAR: Evangelistic work is carried on throughout a large district by five Catechists, of whom two have been in the Mission for fifteen years, and two others for seven and eight years. Interest exists at many points, and there are Inquirers in several of the villages. This work must cease if the cut is applied.

But why proceed. The results at *Nee-much, Rutlam and Ujjain* will be of the same character—a painful monotony of destruction of work and waste of opportunity.

In Rutlam there are four experienced Evangelistic Helpers, ranging in service from 20 to 12 years and 7 converts from, and fruits of the Orphanage, lately engaged for service. Our hopes and appeals in behalf of the Orphanages have been that they would produce workers. Now that workers have come, is their service to be declined? It surely may not be.

But it may be asked, why a cut of twenty per cent should destroy so much of the work? The reason is that there are certain departments to which the cut cannot be applied. It cannot, for example, be applied to rent. Rent must be paid in full. The Presbytery decided that in order to maintain the College up to the required standard, the revenue cannot be reduced. So with other departments. The burden falls therefore the heavier in these other Departments named above, practically crushing them out of existence.

All this is, of course, manifestly unavoidable if the cut is applied. Before estimates for these fields are adopted, they are usually pared down to the quick. When afterwards a further paring is required, it touches the quick and the life. The need for this special appeal is apparent, and a generous response will avert loss and much distress. R. P. MacKAY.

THE MOVING FINGER OF PROVIDENCE.

Of the varied happenings recorded in the public press since our last issue, it may turn out that none exceeded in importance the joint meeting of committees representing the Presbyterians, Methodists, and Congregational churches which met in Toronto on April 21st, 1904, to confer respecting the organic union of the churches named. The chair was occupied, on motion, by Rev. Dr. Warden; Rev. Dr. Sutherland, the eminent Methodist divine, was appointed secretary; the attendance from each of the Christian bodies was representative and influential.

The address by Principal Caven was regarded by the committee as a most satisfactory statement of the views and sentiments of all the members. It was distinguished by all the clearness of thought and expression characteristic of Principal Caven, and was marked by the rote and the spirit of earnest appeal. The Principal, in opening, pointed out the high purposes that secession and disruption had served in preserving the life of the church in times of crisis, even asputation of a limb sometimes saves a life. But denominationalism is not the ideal condition of the church. If things are right with the church there should be no divisions or schisms. Many excellent persons do indeed hold that denominationalism is better than organic union, and that spiritual unity is all that is needed either for efficient service or in order to the fulfillment of Christ's prayer, "that they may be one." "For myself," said the venerable Principal. "I do not so think. Union, real organic union, such as we desire, would not only enable us to deal more economically with our resources but what is much more important, would represent in a far truer and more perfect way the body of Christ. Spiritual unity, if complete and unhampered, must seek adequately to represent itself in outward organic unity."

The working creed of these denominations is even now almost identical. We hold fundamental positions in common. The Trinity, the Person and work of Christ, the Person and work of the Holy Spirit, the scope of Christian ethics—on all these our views are identical, and these constitute the central things in any creed or confession.

Referring to the question of church polity, Principal Caven pointed out the growth of the Presbyterian system in the Methodist church, and assured the Congregationalists that the things for which they stood, the liberties of congregations and of individuals, would be sure to be conserved in any polity the united churches would follow. All questions of the adjustment of funds and of the care of institutions he was willing to leave to common sense and Christian forbearance. His closing words were a plea for the earnest and practical facing of the problems of church union. Not merely for the economizing of men and money, but especially because he believed it to be the desire of the Lord and the burden of

his prayer on the eve of his passion, "Brethren, we ought to do it."

Rev. Dr. Carman outlined the attitude of the Methodist church on a number of points that would probably come up for discussion. Mr. Henry O'Hara, chairman of the Congregational Union, stated the views of his denomination as shown by the resolution passed by the union on several occasions. The Rev. Dr. Warden said that the Presbyterian committee had adopted a resolution approving of the principle of union, and recommending the next General Assembly to formally appoint a committee to discuss the whole question with committees of other churches. He thought it would be desirable, therefore, to confine present discussion to the desirability and feasibility of union without touching details.

A general conversation ensued, in which most of the members of the joint committee participated. The addresses were of the most fraternal character, the speakers, without exception, regarding union as both desirable and practicable. At a later stage a sub-committee, consisting of Rev. Drs. Herridge, Rose, Sutherland, Hugh Pedley, Principal Hill, J. W. Flavell and W. B. McMurrich, were appointed to draft a resolution that would to some extent formulate the views of the joint committee, and which might be presented to the approaching conferences and assemblies of the denominations concerned.

The sub-committee retired, and at a subsequent stage reported as follows, and the same was unanimously and cordially adopted without discussion:

"That the joint committee, composed of the representatives of the Presbyterian, Methodist and Congregational churches, assembled to confer together respecting an organic union of the churches named, would reverently and gratefully recognize the tokens of the Master's presence as evidenced by the cordial brotherly spirit and earnest desire for divine guidance maintained throughout the entire session.

"While recognizing the limitations of regard to a proposal that is yet in the our authority as to any action that would commit our respective churches in initial stage, we feel free, nevertheless, to say that we are of one mind, that organic union is both desirable and practicable, and we commend the whole subject to the sympathetic and favorable consideration of the chief assemblies of the churches concerned for such further action as they may deem wise and expedient."

It only remains for THE DOMINION PRESBYTERIAN to express its good wishes for the success of the great movement thus strongly inaugurated, together with its confidence that union will come at an early date, comparatively, and that the final result will be for the glory of God, the highest advantage of the Dominion, and an example to Christians in other parts of the world. The remarkable meeting at Toronto seems to us the moving finger of Providence predicting what shall and ought to be in the future not distant.

TEMPERANCE REFORM IN BRITAIN.

The temperance reform movement in many portions of Great Britain is assuming an importance and gathering a strength which is proving very alarming to the publicans, and the liquor-dealers in that country are termed. So thoroughly convinced are they that the temperance people mean business and will ultimately succeed in getting many concessions from the legislature and the municipal authorities, they are already setting up a plea for compensation for cancelled licenses. The immediate object sought by the temperance people is a reduction in the number of licenses granted. The leaders in the temperance movement propose to take one step at a time, believing that every concession secured will pave the way for another—something probably in the shape of local option which will give the rate-payers more power over the liquor traffic and especially over the granting of licenses than they have under existing legislation. There is little or no talk of so drastic a step as prohibition—public opinion is not sufficiently advanced to warrant a movement along that line; all that can be reasonably expected for the present is restriction of the traffic.

That the publicans are alarmed at the growing strength of the temperance agitation is clearly indicated by their plea for compensation for cancelled licenses. They believe that the temperance people will secure substantial concessions on this point. Some temperance people are willing to concede a measure of compensation; but one journal, the Belfast Witness boldly takes the ground that if there is to be any compensation for cancelled licenses the liquor itself must furnish that compensation. That paper says: "the trade is well able to provide it. For, let us remember, every license cancelled increases the value of those that remain. Their receipts will be larger from getting more custom, and the value of the license will be enhanced in the market. Let the trade pay; it can well afford to pay." It is quite likely that this is the view of the question which public opinion will adopt.

We note that the publicans and their friends are putting forward the plea which we so often—almost *ad nauseam*—hear urged in this country, viz, that people cannot be made sober by act of parliament. The paper we have already quoted considers that a remark once made by Mr. Gladstone is sufficient answer to such a plea. He said: "Legislation should make it as difficult as possible to go wrong and as easy as possible to go right." The diminishing of licenses, says our contemporary, is clearly in the line of Mr. Gladstone's dictum; it makes it easier for the weak and erring to resist the temptation presented by licensed liquor saloons.

The Belfast Witness, in its article on the temperance question, presents a view bearing upon fighting the liquor traffic, which should be borne in mind by the Christian and temperance people of this country. That paper concedes the value

of restrictive legislation efficiently enforced, but says:

"Yet the Christian church must even keep in view that a reform from without, from mere restraint, is a very insufficient reform. Christians must not rely on State regulations. If all licenses were cancelled to-morrow self-indulgence would find some way, appetite would still crave. Social Christianity must persevere in the effort to regenerate the soul, and create a new and better idea of life and happiness. Temperance must be kept free from party politics, and placed strong and safe on a moral and spiritual basis, the redeeming, raising, and renewing of human character and conduct. The early Gospel never legislated against slavery, yet in effect it made slavery impossible. That will be found the best of all methods of removing the drink crave and the drink curse.

"If the Church in her ministry and membership throws not aside her laodiceanism and consecrates herself to temperance reform as she has never done, she will abdicate her function as the leader of public opinion, the guardian of the public conscience, and the agent in the regeneration of the world."

It is only necessary to add what the venerable Dr. Cuyler of New York declares:

"The one crying, burning, indispensable need of the temperance reform is that the church of the Lord Jesus Christ should no longer treat it as an alien, a mendicant, but should open her doors to it as an angel of mercy sent to do the bidding of the Lord, and as a true yoke-fellow in the mighty work of saving souls from perdition."

Prayer and Missions.

All agree, and God's children are ever repeating it, that progress in the work of God at home and abroad depends upon prayer. We say frankly, however little we practise it, that prayer is the key to the missionary problem; and this none will deny. A revival of missionary interest will only come with a revival in the prayer life of our people. Any plan therefore that will secure more generally throughout our church, earnest, definite, intelligent intercession, ought to be regarded as important.

The Prayer Pamphlet that has been issued by the Presbyterian Volunteer Union is coming to be well known and highly valued. It has been prepared to be a guide and aid in definite prayer. While the booklet is sold freely to any who wish it, an enlistment is being made of the names of those who are willing to become members of a league of intercession, and who will give assurance of their purpose to be faithful in this daily ministry, and who in it will use as a guide and aid the outline in this little booklet. There is no special covenant or pledge imposed on those who come within this circle; but none are enrolled unless assurance has been given of their deep earnestness of purpose when asking to join this fellowship in prayer. There are now enrolled from all parts of the church and from every one of our foreign mission fields more than 2,700. The officers of the Union will be glad to welcome into this fellowship of prayer any who may desire to become members of this Prayer Circle.

The Inglebrook.

For Dominion Presbyterian.

Bell's Story: Part II.

BY ANNA ROSS.

How Bell was led to watch for Christ's Second Coming.

The first time the subject caught her attention at all was when listening to the following conversation in her own parlor. Two friends had been indulging in one of those delightful interchange of thought on subjects dearest to both, which make friendship really worthy of the name. The younger of the two suddenly asked of the elder, "Do you incline to the premillennial view of Christ's second coming, or to the post-millennial?"

His friend answered with animation, "Many years ago I studied the subject throughout the whole word of God with all the thoroughness of which I was capable. At that time I rejected the ordinary premillennial view, though there were some things seemingly in favor of it that I could not then explain. But the more I have thought the matter over, and the different passages have ranged themselves in right perspective with each other and with other truths, the more I am dissatisfied with both views. The post-millennial theory makes much of the Bible meaningless, and takes the ring of cheer out of Christ's parting words, "Surely I come quickly." The pre-millennial idea of a visible coming at that time in the clouds of heaven, and reigning in person in Jerusalem surrounded by His risen saints, springs, I think, from a confusion of ideas. Let me explain my meaning."

The speaker, as was often the case when deeply interested, had been walking up and down the room. Now he paused beside the table and laid his finger significantly upon three successive points of its surface.

"I find," he said, "in carefully studying the word of God, not merely two, but three distinct comings of the Son of Man.

"His First Coming," laying his finger again upon the first point in the tablecloth, "was foretold as a time of humiliation, suffering and death.

"But there is a Second Coming," laying his finger upon a second spot, "which is foretold with marvellous fulness and in a great variety of passages. It is this coming which immediately precedes the millennium. Concerning Him at this Second Coming, it is announced that 'He shall smite all nations with the rod of His mouth'; that He shall consume Antichrist 'with the spirit of His mouth and destroy him with the brightness of His coming? Under His leadership 'the kingdom, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High.' Then 'the earth shall be covered with the knowledge of the Lord as the waters cover the sea!' This is the Second Coming of Christ of which the Bible is full and for which we are all to watch.

"But," he added with energy, "there is a Third Coming, a coming to judgment, in the clouds of heaven, with the voice of the archangel and the trump of God, when the dead in Christ shall rise first, and shall meet the Lord in the air, to be immediately joined by the saints then living, when all shall be gathered before the great white throne, that the books may be opened, and all judged according to their works.

That is His Third Coming. Now the Jews, in watching for their Messiah, made their mistake by losing sight of the lowly and sorrowfully significant predictions that described His first coming, and fastening their eye entirely upon the glorious promises concerning His second coming. The premillennialists, as it seems to me, make the similar mistake of reading into those promises of the second the peculiar features that belong only to the third or final coming. But the mass of post-millennialists have lost the Second Coming altogether."

The young questioner had listened with the deepest interest.

"Then in what sense," he asked, "do you expect Him to come the second time?"

The animated walk up and down the room recommenced,—

"Not this time in the literal, visible sense. He will come, as He came the last time, in such a way that the Church itself, except the few that may be watching, shall not know Him. You will find this Second Coming given in vision in the 19th of Revelation,— 'And I saw heaven opened, and behold, a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war.' If you study the whole passage I think you will be satisfied that this rider is not the Lord Jesus coming in the clouds of heaven to gather His saints to a personal meeting in the air; but it is Christ going forth to conquer this old rebellious world to Himself. Christ as the *Word of God* with the sharp sword proceeding out of His mouth. The day is coming, and it is not far off, when to those who are watching, He shall so shine into His own word, and His glory shall so shine out of it, that that word shall be to them as though their visible Lord was walking at their side—yes, more than that.

"I know," he added, "something of what I am talking about. The power the Word of God has at times over my own soul is, I believe, a foretaste of that which is coming soon in full force to those who are watching, and ready to follow Him who rides forth with the sharp sword proceeding out of His mouth."

"And do you think," inquired his friend, "that the conflict will be with the Church as well as with the world?"

"When Christ came the first time," was the answer, "He came unto His own, and His own received Him not." Unless I am much mistaken, when He comes the second time, the Church will be as truly unprepared as it was eighteen hundred years ago. Jesus Christ Himself almost indicates as much when He says, 'When the Son of Man cometh, shall He find faith on the earth?' A remnant will be filled with His word and spirit as never, except in the rarest instances, has been the case before; but they will be counted bands of enthusiasts, hypocrites or fools. But they will really be bands of heroes, every one of them such as David was when he went forth to meet Goliath. They will then do in earnest what each of us should be doing now—they will be doing 'His will on earth as it is done in heaven.'"

The speaker paused a moment in front of his young friend and asked him,—

"Do you know what these men will be doing? They will simply but actually be living the doctrine of the Headship of Christ

over the Church." Do you know, he added with great animation, "that the principles which produced the Disruption are the very principles which, as things appear to me, shall introduce the Millennium."

"That is a very interesting idea, and gives a dignity to the contentings of the Free Church that I never suspected before."

"Look again at the 19th of Revelation," recommencing the walk up and down the room. "You will find both the principles there, and both in such prominence that they are given as the two published names of the Divine Rider. His name is called *The Word of God*. In going forth to do battle under that name He certainly goes to bring a people under complete subjection to that word, and that is asserting and establishing His own Headship over them. But He has another conspicuous name. 'He hath on His vesture and on His thigh a name written, *King of Kings, and Lord of lords*.' In going forth to do battle under that name, He certainly goes to bring kings and kingdoms under positive subjection to Himself, and to Himself as the *Word of God*. And so real is their subjection in the end that He shall 'rule them with a rod of iron.' If that is not asserting His Headship over the nations and winning it too, what is it?"

"Then you think that Christ's people, under the actual but invisible leadership of Christ Himself, shall literally take the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven?—that they shall assert and establish His right to control, not His Church only, but the whole world, according to the laws laid down in the word of God!"

"That is it exactly. And it is quite possible that it shall be done according to established constitutional principles. Two things will probably go on together; 1st. The most tremendous political confusion and bloodshed, signs enough of which have for years been shewing themselves; and 2nd. The quickening, consolidation and marvellous growth of that inner Church scattered all throughout the present visible Church—the actual gathering together of those armies of heaven on white horses going out after the august rider, who is their Leader. Now remember these two forces will be at work, together, death and destruction, making awful havoc of human life on the one side, and a present, though invisible Lord developing beauty and power on the other.

"Take your own city. Fasten your eyes on it, and watch the necessary consequences of the continued action of these two forces. Soon the people of the saints of the Most High would be in the majority, and, once there, what would they do? Would they not quickly fill all the municipal offices with men after God's own heart? From the mayor down to the policemen parading the streets, the uppermost thought of each officer would be how, in the wisest and most effectual way, he could rid the city of every temptation to iniquity, and bring all its institutions and inhabitants up to the closest accord with the Word of God. Let these two forces work on through the whole world, and you see the necessary consequences, without anything that we call miracle, except this, the complete subjection of Christ's people to His Word.

"But it will be a time of tremendous conflict. The devil will fight for every inch of ground. The victory will be gained simply because 'greater is He that is with us than he that is with them.' It will again be a trial of strength between the Son of God and the god of this world."

"I see. Once Jesus Christ is established

as actual Head over His own Church, that Church, under His leadership, shall have purpose and power enough, perhaps by the ordinary machinery of constitutional government, to establish Him as King of all the kings and governments of the world."

"Yes, the whole Millennium springs from the Church being brought actually to yield to the Headship of Christ over herself; and it culminates and continues by the world being brought, by means of that now loyal Church, actually to submit to the Headship of Christ over the nations."

That conversation was a very important one in Bell's life. It filled the Bible with a new meaning, the history of the human race with a new hope; and the movements of the present time with a new significance.

The Roof Dining-Room.

BY MRS. C. C. TOWNSEND.

Edith's mama had been sick a long time, and they had pulled her bed close to the window.

One morning she said to Edith's brother, "Willie, if you will put some crumbs on this little conservatory roof I think the birds will come right up to my window." So Willie scattered plenty of bread crumbs.

That day mama counted thirty three birds that came to eat. Perhaps the same ones came more than once, but at least thirty-three dinners were served that day from the conservatory roof.

In a few days mama and Edith and Willie knew them all. Would you like to know them too?

Well, first there was Billie, a slick sparrow with brown earlappers—the weather was chilly—and a beautiful black necktie so well spread out that only a narrow strip of his white shirt bosom showed on each side.

Billie generally came alone, but when he found dinner quite ready he stood up straight and called "Sweet! Sweet!" That was his pet name for Mrs. Billie, who always came quietly when he called her that.

She wore a light brown tailor-made suit, trimmed down the back with stripes of a darker shade. Sometimes with Mrs. Billie came her Aunt Nancy, whose brown suit, once so fine, was frayed and worn.

Now Mr. Billie is so particular about appearances that he will never allow poor Aunt Nancy to eat at his table, and is really quite rude to her. The only way she can do is to steal up behind him, snatch a bite, and take it to the kitchen to eat alone. But if by chance Billie is called suddenly away, Mrs. Billie and Aunt Nancy have a social meal together.

Once Billie had a party, and so far forgot himself as to introduce his little wife all around by the pet name of "Sweet! Sweet!" But it really didn't matter much, as the guests were all busily eating before the introduction.

After Mr. Billie and his company had finished, Dandy came. He always wore a dress suit even to breakfast. His broad white shirt front was relieved only by a dainty black tie, bat-wing style.

Then came Mr. Dick; he is very fat, wears a four-in-hand black tie and very dark brown earlappers.

Mr. and Mrs. Dick take their meals somewhere else, and only use the conservatory roof for a little café.

But Mr. Dick knows the regular boarders, and one day when three real little tramp sparrows came to dinner he ruffled up his head, dragged his wings, and told them just what he thought of tramps.

But when he flapped his wings and started toward them each bold little tramp stole a big piece and flew away.

Dickie called out "Sneak! Sneak!" But they, safe in the elm tree, held their bread by one foot and screamed back, "We've beat!"

When the boarders have all eaten and the dining-room is clear, you can hear a soft flutter of wings and there is little Mephibosheth

(Edith's mama told her how she knew his name, and you can ask your mama. It is a Bible name.)

Poor little Mephibosheth is very lame. One little foot is always drawn up under his coat, and he walks in a pitiful way, rolling along from his well foot to the curled-up toes of the poor lame leg.

He is very timid, but is fat and happy, and is just as particular to wear his black necktie every time as is Dandy. Mephibosheth is very grateful to find dinner always ready, and as he lies over on his little lame leg to eat he says softly, "What a treat!"

His wings are not a bit lame, as you could know from the cheery "whirr" as he rises from his late dinner.

I wish I didn't have to tell you of a real naughty bird, but there is Mr. C. Patch.

No matter who is holding a dinner party, if Patchy flies down all ruffled and cross screaming, "Queet! Queet!" all the birds do quit and leave the nice dinner for Mr. C. Patch. Once Billie dared to come back. How angry Patchy was! His mouth was too full to say "Queet!" but Billie understood and quit.

Do you want to see these birds?

Put some crumbs on your piazza roof and they will all come out except Mephibosheth. He is too lame to go so far.—S. S. Times.

The Miner's Dog.

In the Isle of Man there is a zinc mine named the Sixty Mine. For a number of years Mr. Kane was one of the most skilled workmen in the mine. He had a lovely cottage about five miles away from the mines, where his four children lived. Their only companion was a Scotch terrier named Rover.

They formed a happy family. In summer when the children went to work in their flower garden Rover was provided with a small basket to receive the weeds, and as soon as it was full he carried it outside of the garden, overturned it, and came back for another load.

Mr. Kane was only able to go home from the mine occasionally, as there was no railroad nor stage that he could use for his journey to and fro, and, in order to get his money sent home to his children every week, he had a collar made for Rover, with a pocket attached to it, and every Saturday Rover was dispatched to the mine to receive the money, and after getting it he always returned home with it safely.

On the road that Rover traveled, about half way to the mine, stood a tavern, where a lawless set of men spent most of their time. These men by some means obtained a clue to the object of Rover's weekly visits to the mine, and on Saturday as Rover was returning home as usual, with his trust, they tried to stop him. They failed to do so until one of the men procured a gun. At the sight of this Rover stopped, and the men robbed him of the money.

Now, instead of going home without the money, Rover turned directly around and retraced his steps to the mine. Having arrived there he went up to his master and

ADVICE TO MOTHERS.

"Keep your little ones stomach and bowels right, and they will be healthy, happy and grow well." This is the deliberate opinion of a physician of world wide reputation. One mother who followed this advice—Mrs. Albert Boisvert, St. Claude, Que., proves the truth of it. She says,—"I have the greatest faith in Baby's Own Tablets for young children, and I always keep them in the house. Both my little ones were troubled with constipation and sour stomach. I gave them the Tablets and they are now perfectly well. Once in a while I still give them a dose to prevent the trouble coming back." If all sensible mothers follow this advice there will be fewer cross, peevish, sickly babies in the land. These Tablets are guaranteed to contain no opiate or harmful drug. Sold by medicine dealers everywhere, or sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

commenced scratching his own neck with his paw.

Mr. Kane perceived at once that the dog had been robbed. Calling some of his companions they started for the tavern, the dog leading the way. When they arrived they were refused an entrance, but after much trouble they gained it, and Rover immediately recognized the man who had taken the money, and he was compelled to return it to Mr. Kane. Rover's fame spread all over the island, but his master could no longer make him his messenger from the mine, because it became so widely known that he was entrusted with money.—The Humane Journal.

Why Some Plants Die.

From being overwatered and having little sun, they grow dropsical.

From being overdressed and not protected by glass, they take cold.

From being dwarfed by starvation, and the spindle stems not cut back by pinching the end buds.

By being frozen when unprotected by newspapers, and thawed in the sunlight instead of in a pail of cold water.

By being roasted by flaming gas jets, and chilled by drafts.

By being left unspunged when attacked by the mealy bug or red spider, and unsmoked with burning tobacco when the green fly makes its appearance.

By being left unwatered. Some plants perspire seventeen times more than human beings, or about one pint a day!

Your Chief Aim

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

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

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HEAD OFFICE

TORONTO STREET, TORONTO.

Ministers and Churches.

Toronto.

In a recent sermon, Rev. Dr. Milligan said: "The Romish priesthood—I say it almost under my breath—is a relic of paganism floated down to us from the middle ages. It is a wonderful heterogeneous mixture of extraneous matter." The great service of John Knox was to show to the world that every man was his own priest.

At the communion service at Chalmers' church, Toronto, on the 10th inst., Rev. H. A. Macpherson received thirty-three new members. The membership has now reached 798. Last Sunday at the fifteenth anniversary the congregation was asked to give a free-will offering of \$1000. In the evening when the receipts were counted it was found \$1187 had been contributed. The church is shortly to be re-decorated and improved.

At the special meeting of the Toronto Presbytery last week it was decided to allow the trustees of Knox church to sell the property for not less than \$200,000 on the basis of the proposals submitted by the committee of the Presbytery appointed to settle terms with the congregation. The proposals presented by the committee state that there shall be two churches established, one to do the downtown work that is at present carried on by the Knox church, and the other to go uptown and seek a new field, possibly in the vicinity of Knox College. These churches are to be associate churches, neither a mission, in any sense of the word, and are to be held under one board of trustees, two of whom shall be elected by the downtown associate congregation. One-third of the proceeds derived from the sale of the present site shall be set apart for the purpose of purchasing a new site downtown and erecting a suitable church on it. The remaining two-thirds of the proceeds of the sale are to go toward paying the mortgage on the Knox church property, amounting to \$18,000, and the erection of the uptown edifice. One-half of the ground rents derived from the property lying immediately to the west of Knox Church is to go to the maintenance of the downtown church and the remainder will be added to the common fund.

Montreal.

The Rev. T. W. Winfield, of Melville church, Westmount Park, preached his farewell sermon last Sunday evening to a large congregation. During his six years pastorate he has witnessed a steady growth numerically and much added interest in the spiritual work of the church. The old church had to be first of all enlarged, and then a new building erected. A native of Holmfirth, near Huddersfield, in Yorkshire, he possesses the fine rugged characteristics of that northern English county. Forceful and deliberate in utterance, with evident trace of the county's dialect, his sermons have exercised a charm and beneficial influence on his listeners. Mr. Winfield goes south on account of his wife's health.

Mr. Winfield's text, when preaching his farewell sermon, was "I have kept the faith,"—1 Tim., iv., 7. He remarked that when the dividing line of life is reached contemplation of a man's past work ensues. Force of habit finds a man going over the scenes that filled his early life. What satisfaction must be his who can look back over a well-spent life, fields of knowledge explored, something taught to those with whom he has been brought into contact. Some have the satisfaction of thinking that they have made good provision for their families, but oh! the sad lot of the poor unfortunate of earth who, weary of toil and a misspent life, lies down with no thought but 'it is over,' and the burden of life is to be laid aside. St. Paul ever remained faithful to the sacred trust reposed in him. Through temptations, allurements, threats and dangers, he was ever imbued with a noble spirit of truth and loyalty to his master. The faith that 'Christ died and rose again' was with him a strong conviction which he kept and taught; that filled and ruled his whole life. If we try to follow his adorable pattern it will become our privilege to have a clear understanding of the truth. Any doctrine held by a man must be one which permeates his whole life and for which he would face death. He should possess the child's faith, in certain fundamental ways, but it must grow in him to a ripened fullness, deepened by sorrow and the vicissitudes of life through which he passes. It will become to him when

an old man like the house he has acquired by his thrift, his freehold estate. The faith of childhood must lead to development, and the greater capacity will lead on to higher action when he assumes his own responsibilities. It is not sufficient for a man to say 'I believe because it is the faith of my fathers, he must possess a true conviction of the faith, the awe and majesty of the Gospel must take hold of him. A man of sixty professing to believe exactly as he did at sixteen may mean that he has been religiously dead. His faith must be that of the flowers instinct with growth and beauty. He compared a 'dead faith' to a man having in his hand a bunch of flowers that he had gathered forty years ago and saying, 'They are the same flowers.' God's joys blossom daily. Things dear in childhood's days should grow dearer with advancing years and the ripening of man's character, until, leading to the light of the coming heaven, he can await his master's final summons, 'Thou hast been faithful, enter thou into the joy of thy Lord.'

Quebec.

Mr. Alexander Houlston, of Three Rivers, has been appointed collector of customs at that city. Mr. Houlston is a worthy elder of St. Andrew's church, an active worker and greatly respected in this community where he has spent so many years. His appointment gives unusual satisfaction.

The annual meeting of Chalmers' church was held on Monday last week. Reports of the various departments of work were read and were of an encouraging nature, financially and otherwise, being stronger than last year. The outlook is still brighter on account of the accession of several families who have taken up their residence in the neighborhood. A financial committee, which was appointed some time ago, gave a good report and is still at the work of revising the subscription list. Principal Moore was elected manager in the place of Mr. Lorne Scott, who is now in the North-West. Mrs. M. Cleveland, who has for so many years filled the position of secretary-treasurer with much faithfulness, resigned, and Mr. D. M. Rowat was elected in her place. At the close of the meeting the ladies served refreshments.

At a largely attended meeting of the Montreal Protestant Ministerial Association held in the Y. M. C. A. rooms with Rev. Hugh Pedley, president in the chair, a deputation from the Church of England Temperance Society, consisting of Canon Dixon, Rev. Mr. Dart and Rev. Frank Charters, was received. The deputation submitted to the Association a plan for the formation of an Anti-Treating Society and asked that a committee of the Ministerial Association be appointed to confer with their own committee as to the best measures to be taken for the formation of such a society. Several of the members warmly endorsed the plan and a large and representative committee was appointed to co-operate with that from the Church of England.

Winnipeg and West.

Rev. J. W. McMillan, pastor of St. Andrew's church, returned yesterday from his old home in Lindsay, Ont., where he spent two weeks.

Mr. Duncan McLeod, of Manitoba college, has been appointed to assist Rev. D. Munro, of Point Douglas, for the next three months, during which time Mr. Munro is engaged as immigration chaplain. Mr. McLeod preached for the first time in Point Douglas last Sunday week, and his services were much appreciated by the congregation.

A Regina Contemporary, writing of the leaving of Rev. D. N. McLachlan, to take charge of a new congregation in Winnipeg, says:—Mr. McLachlan is a Regina boy whose career is being watched by hundreds of old friends, who not only admire his cleverness, but respect him for his sincerity and true Christian character, and a brilliant future is freely predicted for him. Regina will rejoice in his further advancement.

Eastern Ontario.

On Sunday 17th inst., Chalmers' church, Kingston, celebrated the sixteenth anniversary of its organization.

Rev. J. A. McConnell, who is leaving Morton was "surprised" at the manse a few evenings ago, when he was presented with a very appreciative address, along with a comfortable arm chair.

Mr. I. R. Beckstead, of Kingston occupied the pulpit of the Athen's church last Sabbath evening.

Rev. Mr. Mathieson, of East Templeton, exchanged with Rev. A. D. McIntyre of Rockland last Sunday.

Rev. Mr. Morrison, who is now in Dakota, has been called to the pastorate of Kirk Hill church as successor to Rev. J. W. MacLean.

The contract for the construction of the proposed new Presbyterian church at North Bay has been awarded to J. R. Eaton, of Orillia at a price in the neighborhood of \$11,000.

Rev. D. M. Buchanan, of St. Andrew's church, Lanark, preached his farewell sermon on Sabbath 17th inst. Large congregations heard him at both services. At the evening service Mr. Buchanan said "good-bye" to each one personally at the door as they passed out of the building.

Miss Edith G. daughter of Rev. Bayne, has been appointed teacher of Elocution and Physical Culture in the Pembroke Conservatory of Music. Miss Bayne holds a first class diploma in all branches of this work, and is a graduate of the Ottawa Ladies' College. We believe Miss Bayne to be well qualified for the position to which she has been called.

His Lordship Justice Macleannan, of Toronto, an old Lancaster boy, has supplemented his generous monetary donation, he had sent a cheque for \$250 to the Lancaster Public Library by forwarding a beautiful set of the Encyclopaedia Britannica thirty-five volumes bound in morocco, and valued at over two hundred dollars.

The Recorder says:—At the close of his sermon in the First church, Brockville. Rev. Mr. McKinnon made some interesting remarks on his work in the mission field in the west in the vicinity of Calgary. His field there is a wide one, embracing some 400 square miles, in which are four preaching stations. The Presbyterian church is doing a great work in the Canadian Northwest, and he pleaded for a liberal response from the people whenever an appeal is made for funds to carry it on.

Tuesday of this week, says the Rideau Record, was a day of more than ordinary interest for Rev. Dr. Crombie as it marked the 50th anniversary of his departure from his native land. On April 12th, 1854, he set sail from Scotland for Canada on the 'Jane Boyd.' It took six weeks to make the voyage and services were regularly held during the long trip across, by the young minister, Rev. John Crombie. On his arrival in this country he began work in the Scotch settlement of Inverness. He was first settled for nine months at Laguerre, and was later transferred to Inverness, Que., his pastorate continuing there for fourteen years. From Inverness he came to Smith's Falls and was inducted to his charge here on March 4th 1869. Owing to advancing years he gave up his charge in 1887 and has since been pastor emeritus. Some years ago the degree of D. D. was conferred upon him, and he is now better known as Rev. Dr. Crombie. He has a strong hold on the affections of the people of Smith's Falls and few enjoy to a greater degree the respect and honor of all.

During a recent visit of Rev. R. E. Knowles to Brockville the eloquent preacher conducted services in both Presbyterian churches, to the great satisfaction of large congregations. The Recorder says: In appearance he reminds one in some respects of Henry Ward Beecher in his younger days, while the manner of delivery and style of sermon recalls in a measure Dr. Talmage. Before closing the service in the First church, Mr. Knowles made a most fitting and touching reference to Rev. Dr. J. K. Smith, who was minister in the fifties and early sixties. Mr. Smith went from here to Galt to the church of which Mr. Knowles is minister. Although frail with the weight of years, Mr. Smith and his estimable and devoted life partner were still with them in Galt, after long years of faithful service, and if there were any present in the congregation who were here at the time of Mr. Smith's ministrations, he would like to tell them of the love he still bears for the people of his old flock, and carry from them a message of love and friendship to their former minister.

Western Ontario.

Rev. R. J. McAlpine, of Owen Sound, was the preacher in McNab Street church, Hamilton, last Sunday.

Rev. A. B. Winchester, of Knox church, Toronto, conducted Anniversary Services in St. John's church, Hamilton, last Sunday.

Rev. R. Martin, of Erskine church, Hamilton, conducted preparatory services in Knox church, Burlington on Friday two weeks ago.

Mrs. (Rev.) John Morrison, Cedarville, who has been on the sick list for some weeks is improving.

The managers of Cedarville and related churches held a social meeting recently in order to get acquainted with Mr. and Mrs. Lee, when a pleasant hour was spent by all. The minister will now be found at the manse.

The Blenheim congregation is steadily growing. At the communion service last Sabbath twenty-five names were added to the membership.

Mr. W. W. McLaren, B. A., son of Rev. J. B. McLaren, Columbus, has graduated from Knox College, Toronto, winning the first general proficiency scholarship of \$60, and the travelling scholarship of \$400. During his course in the University and Knox College he has won \$700 in scholarships. He intends taking a post graduate course in Scotland.

Before Mr. Barclay left Lynedoch he was the recipient of a well-filled purse, from each of his congregations, accompanied by addresses expressing very high regard for him, a thorough appreciation of the good work he had done, and deep regret for his removal. Mrs. Barclay received a purse and a complimentary address from the Ladies' Aid Society of the Lynedoch church. Mr. Barclay is now settled at Waskada, Man., where he is sure to do good work.

Rev. R. S. Laidlaw B. A., preached his farewell sermon in Knox church, Woodstock, last Sabbath. The Sentinel-Review says: Mr. Laidlaw is just completing his engagement with Knox church as assistant to the pastor, Rev. Dr. McMullen. During his stay in the city Mr. Laidlaw has made many friends and he has their heartiest good wishes for his future success in the ministry.

Mr. W. Caven Barron has tendered his resignation as organist and choir-master of the First church, London, and it is understood that it has been accepted by the session. Mr. Barron, however, has consented to continue for a few weeks until a successor is chosen. It is with regret that the official body accepts his resignation, and with best wishes for his continued success.

The Sunday evening meetings at the Burns church, Braemar, which were discontinued during the winter months have been again re-organized. A very interesting missionary meeting was held this week. An excellent paper was read by Miss Jennie Murray, and addresses were delivered by Rev. J. D. Ferguson and John A. McDonaid.

At Knox church, Woodstock, Sunday evening Rev. Dr. McMullen expressed his hearty appreciation of the efficient work of Rev. R. S. Laidlaw during the past year as assistant pastor. He had ever found him a faithful co-worker and his assistance had done much towards advancing the interests of the church and congregation. In the larger sphere of work in which Mr. Laidlaw would enter in the future, Dr. McMullen predicted success in the highest degree.

The meeting of Knox Church Guild, Woodstock on Monday evening assumed the form of a reception to Rev. A. S. Kerr, B. A., the newly appointed assistant, and a farewell to Rev. R. S. Laidlaw, B. A., who has filled the position so acceptably for the past year. Mr. Kerr was present and in the course of the evening expressed his appreciation of the welcome accorded him. Rev. Mr. Laidlaw in an appropriate address at the close, thanked the members of the Guild and the congregation for the earnest support tendered him at all times. He congratulated the officers of the Guild on the success of the organization and bespoke for the new officers another successful term under the management of Mr. Kerr.

Notes and News

The communicant membership of the English Presbyterian Church at December 31 last has been ascertained to be 81,555, as against 79,620 at the end of 1902—an increase of 1,935.

One hundred scholars connected with the Sunday-schools of the English Presbyterian church have repeated the whole of the Shorter Catechism, 37, without error or omission.

A sermon in "braid Scots" was preached on Sunday evening the 3rd inst., in the Crumond United Free Church at Davidson's Maine, near

Edinburgh, by the Rev. D. G. Mitchell, the minister of the church.

Camels are now being used in some parts of South Africa for police work. They patrol from 600 to 700 miles a month, and keep in excellent condition.

Fraulein Madeleine Niente is said to be the first woman pharmacist in Germany. She was born at Carlsruhe in 1881. She had to take her preliminary studies in Switzerland.

The turbine engines which will be introduced into the new ships will make the task easier in many ways, for by this plan the engines for a given power are lighter than those at present used on British and German vessels. They take up less space, are more economical of coal, and require fewer men to look after them.

Speaking generally, the Scottish Education Bill has been received by the English and also by the Scottish Press with a chorus of praise. It is, they say in effect, a good measure for a free and progressive people.

Sir Donald Currie, who has given £100,000 to develop London education, knows the value of it, for he had very little himself of a conventional kind. He began his commercial career at the age of fourteen in a shipping office. He is now one of the richest shipowners in the world.

Women in Russia are to be given the chance of taking up agriculture as a regular profession. The government is founding an agricultural high school for women, whose students will administer the crown domains on equal terms with men.

The Salvation Army now has 900 institutions in America, 3,280 officers, and spends in relief for the poor \$800,000 yearly.

Photograph finger plates are a novelty introduced into a London house. The hostess, herself an expert amateur in photography, has the doors of all her reception rooms and those of the first floor bedrooms supplied with finger plates of porcelain on which are photographed graceful classical figures or beautiful bits of scenery. The hostess's own bedroom has the photographs of her children on the finger plates, while those on the nursery door represent favourite animals of the little folk.

Ottawa.

Farewell Meeting.

Stewarton church was crowded Monday evening, when the members of the congregation met to enjoy a social hour together and to show their appreciation of their retiring pastor, Rev. Robt. Herbison. The event of the evening was the presentation to that gentleman of an illuminated address and a purse containing \$125 in gold. In the address, which was read by Mr. McConnell, the congregation expressed the sincerest sorrow and regret at his departure, and spoke of the good work of Mr. Herbison, in his untiring and earnest efforts in promoting the cause of Christ. The address concluded by wishing him all success and enjoyment on his tour and studies abroad and expressing good wishes for his welfare in his future fields of labor. The address was signed by Messrs. McConnell and McCharles on behalf of the congregation. Mrs. Graham made the presentation.

Mr. Herbison thanked them for their kindness not only last night but ever since he was connected with the church. He had found many warm friends at Stewarton church and they would have a warm place in his heart. Their kindness to him during the latter days of his pastorate would never be forgotten. He thanked the teachers of the Sunday School, the choir and their officers of the church for their hearty assistance and co-operation.

Mr. Achison was in the chair and addresses were given by Rev. Norman McLeod, Rev. Dr. Moore, Rev. J. H. Turnbull, Rev. J. W. H. Milne, Rev. Wm. McIntosh and Rev. Dr. Armstrong, and music was furnished by the choir. Rev. Mr. Herbison will leave in a week or so on an extended tour through the British Isles, finally taking a course of study in Germany.

Whitby Presbytery.

At the last meeting of Whitby Presbytery reports were received from the conveners of the committees on Augmentation, Home Missions, Church Life and Work, and Sunday Schools. The reports were encouraging and the reading

of them gave opportunity for short conferences. On presbytery being informed that there was a deficit in the Foreign Mission Fund it was agreed that all the congregations of the presbytery be requested to help to make up the deficiency.

Very cordial congratulations were extended to Dr. Abraham on his having received the degree of Doctor of Divinity from Knox College.

The matter of enlargement of the powers of Synod was considered and it was agreed that in the revised report of the Assembly's committee No. 1 be disapproved and Nos. 2, 3 and 4 be approved. It was further agreed that the presbytery approve of bringing before Synods annually the work of the church in all of its several great departments and of requesting the standing committees of assembly to aid in so doing, but re proposed methods of conducting Home Missions, no recommendations were offered.

Commissioners to the General Assembly were appointed as follows: Dr. Abraham and Mr. Hodges, ministers, and Messrs. Wm. Taylor and John Forgie, elders.

The clerk reported that after correspondence he had found that the Records of the Presbytery of Ontario are in the vault of the library of Knox College.

Mr. McLaren asked for three months leave of absence, his request was granted.

Mr. Hodges was appointed to give the opening address at the next meeting of presbytery.

Notices from several presbyteries were read of applications that would be made to the General Assembly for leave to receive ministers.

The next meeting of presbytery will be held at Oshawa on the third Tuesday of July.

An Ideal Vestry.

Probably as handsome and as tastefully furnished a vestry as is to be found in any church in Canada is that in the First Presbyterian Church, London, of which Rev. W. J. Clark, is the pastor.

The walls of the room are paneled and finished in Flemish oak, to a height of about five feet. Above this, the walls are covered by a handsome ingrain paper, rather dark and somewhat severe, but giving an ecclesiastical appearance that is appropriate.

At the west side is a handsome red tile fireplace, with wrought iron fire dogs and a brass grate.

The furniture is also of Flemish oak, to match the room, and is of a design of centuries long since lost sight of in the misty past. There is a settee, rich in its plainness and severity; a Morris chair and an easy chair and a table. Nothing more appropriate than the furnishings could possibly be conceived, and it is a tribute to the taste of the committee who purchased it.

On the walls are hung pictures of Rev. William Proudfoot, who organized the First Presbyterian Church in January, 1833, and who was its pastor until 1851. Then there is a picture of the eminent son who succeeded his eminent father, Rev. J. J. A. Proudfoot, who was pastor of the church until 1889, and who passed away in this city a year or so ago. On another wall hangs a picture of the aged Andrew Denholm, who was sexton of the First Presbyterian church for 37 years, and who died some years ago. Besides these pictures, there is a beautiful landscape, and a handsome bevel glass mirror is also set into one of the walls. All the pictures are framed in oak to match the room. The floor is oiled, and is covered by a rich rug.

As well as having a fireplace the room is heated by steam, and there are also electric buttons in the wall to summon the choir.

In short the vestry of the First Presbyterian church is an ideal one—one which is a credit to the church and to the ladies who furnished it, and to the pastor for whom it was provided.

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

For bathing tired eyes salt and water is refreshing.

A coating of paraffine will keep cheese fresh and free from mould for practically an indefinite period.

Generally speaking, a child begins to cut its teeth at about seven months. The two lower incisors come first, and the others should be complete at ten months; at about a year the first molars appear, and so on.

Keep a solution for cleaning the kitchen sink in a handy place. Make it at home from one cup of washing soda dissolved in boiling water.

Fried Sweetbreads—Wash very carefully, drain and dry on a cloth. Lard with narrow strips of fat salt pork and cook in a buttered frying pan until the pork is crisp. Or, parboil the sweetbreads, drain and dry, dip in egg and crumbs and fry in deep fat. Serve with tomato sauce.

Egg Mince Pies—Boil six eggs hard, shred them small; double the quantity of suet, then put currants washed and picked, one pound or more, if the eggs are large; the peel of one lemon shred very fine, and the juice; six spoonfuls of sweet wine, mace, nutmeg, sugar, a very little salt; orange and citron candied. Make a light paste for them.

Norfolk Sponge Roll—Three eggs, quarter-pound of castor sugar, quarter-pound of flour, two ounces of butter, two teaspoonfuls baking powder. Beat butter to a cream, add eggs and beat well, then lightly stir in sugar and flour, in which you have mixed baking powder. Bake on a flat tin about ten minutes, spread with apricot jam roll lightly and sprinkle with sugar.

Olive Oil and Bruises—In the treatment of contusion, where there is extensive discoloration of the skin, if olive oil be freely applied without rubbing, the discoloration will quickly disappear. Absorbent cotton may be soaked in the oil and applied. If the skin is broken, a little boracic acid should be applied over the abrasion. A black eye thus treated can be rendered normal in a few hours, especially if the oil be applied warm.

Savory Omelette—Here is a little breakfast dish which is both economical and easy to prepare. Mince some cold ham, meat, or poultry, and add to it half a teaspoonful chopped parsley, some cream, and pepper and salt to taste. Now stir in the beaten yolks of four eggs, then add the whites whipped to a stiff froth, and pour the mixture into your frying pan, in which you have melted about an ounce of butter. Stir lightly till it begins to set, then double it, and turn out on to a very hot dish.

Ferrol in relation to La Grippe.

After the acute stage of this distressing malady there almost invariably follows great depression, heart weakness, and frequently chronic cough, threatening the lungs. For the relief and permanent cure of any of these conditions there is nothing known to medical science so safe, sure and efficacious as Ferrol (the Iron-Oil Food), the only preparation which contains in combination Cod Liver Oil, Iron and Phosphorus, the exact constituents necessary to restore health and vitality.

Ferrol is as palatable and easily digested as cream.

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

World of Missions.

Missions in Manchuria.

Mission work within the territorial zone of the war in the Far East will undoubtedly be seriously re-arded. According to a report in *Christendom*, Mr. John K. Mott, the representative of the great World's Student Christian Federation, who has returned from Australia, has recently given interesting data concerning the Chinese province of Manchuria, to which the eyes of the world are now being directed. The area of Manchuria is three times that of Great Britain, and its population about 20,000,000. It is inhabited by a virile race, consisting of the Chinese and the Manchus, the race which conquered China. Missionary operations were begun in Manchuria in 1870 by two Irish preachers. At first the natives were hostile and the path of the missionaries was full of difficulties. In 1873 there were only three converts, in 1899 there were 19,000, and until the outbreak of the Boxer troubles they were steadily increasing at the rate of 50 per cent. a year. There were at that time about sixty foreign missionaries in the field. Special attention has all along been given to the training of native helpers. The medical work has been the means of opening a way to the gospel. The most recent reports are to the effect that Russia has put every possible obstruction in the way of reopening the abandoned mission stations. She has already put Manchuria under the Greek archimandrite of Peking, and has limited all Christian teaching to the members of the Orthodox Greek Church. She has already appropriated existing mission buildings to the use of "the Orthodox Church."

Martyrs' Memorial for China

Few people realize that since Robert Morrison landed in China in 1807 some 212 foreigners of eighteen different societies, and probably over 5,000 native Christians, have adorned the martyr roll of China. The widespread desolation of 1900, the "Boxer" year, swelled the death-roll so enormously that it has long seemed to many that something more was called for than local and denominational memorials. A special scheme was formulated last spring, providing for the erection of an Interdenominational Union Hall for Chinese meetings, with offices for Bible and Tract Societies. The scheme has been heartily endorsed by leading missionaries of over fifty societies, Shanghai being chosen as the site. A sum of \$250,000 is required to complete the scheme.

Women who have brittle nails should rub a little vaseline into the cuticle every night. They should keep the nails clear with hot water and soap, but should never use the metal cleaner. Neither should they polish the nails.

IT'S THE GRIP

that counts in Eye Glasses, and is the only Grip you want. Two noses cannot be found which are alike in dimensions. Our optician bears this in mind when fitting Spectacles and Eye Glasses, and his efforts have given relief to many using Glasses.

Our Optician will be pleased to suow you the Grip that "Can't Come Off."

A. Rosenthal & Sons, Jewelers, Ottawa.

One Thing Done Well.

The True Secret of a Remarkable Success.

Dr Williams Pink Pills for Pale People do only one thing—but they do that one thing well. That is the secret of their success. They actually make new blood; just that and no more! But good blood is the best cure—the only cure—for most diseases. Most diseases are caused by bad blood. Anaemia, paleness, pimples, eczema, indigestion, biliousness, kidney trouble, backaches, sideaches, neuralgia, nervous troubles, rheumatism and the special secret ailments of growing girls and women—these are different diseases but they are all due to bad blood. Ignorant people sometimes laugh at the idea that one little medicine can cure all these different diseases—but they forget that they were all caused by one little trouble—bad blood. The foolish people are those who take a different medicine for every symptom without thinking of the one cause at the root of them all. Dr. Williams Pink Pills strike at the root, bad blood and nothing else. They fill the veins with new, strong, rich red blood, which races to every corner of the body, toning the nerves and bracing each organ to throw off weakness and disease. In a brief way here is some strong proof of confirming the above statements:—

John Craig, Kells, Ont., says:—"I was paralyzed and had no power over my right arm or leg. I had to be lifted like a child. Dr. Williams Pink Pills have cured me and to my neighbors the cure seems like a miracle."

Miss Blanche Durand, St. Edmond, Que., says:—"The doctors told me I was in consumption. I had alternate chills and fever, and severe cough and was daily growing weaker. Then I began the use of Dr. Williams Pink Pills and my health and strength have fully returned."

Mrs. John M. Kerr, Chickney, N. W. T., says:—"For some years I was a great sufferer from the ailments that make the lives of so many women miserable. I never got anything to relieve me until I began using Dr. Williams Pink Pills and they have made me feel like a new person."

Mrs. Albert Luddington, St. Mary's River, N. S., says:—"I was a cripple from rheumatism until I began using Dr. Williams Pink Pills. Now the aches and pains have left me and I am as well as ever."

Mr. M. Cook, Lamerton, N. W. T., says:—"Dr. Williams Pink Pills cured me of a severe attack of erysipelas."

Mr. William Holland, Sarnia, Ont., says:—"I suffered for two years from kidney trouble. I tried many remedies but got nothing to help me until I took Dr. Williams Pink Pills, and after using them about a month every bit of the trouble was gone."

What Dr. Williams Pink Pills have done for these people—and for thousands of others—they will do for you, if you will give them a reasonable trial. Sold by medicine dealers everywhere, or by mail from the Dr. Williams Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for \$2.50.

She gains such power by time and habit, "if we have run with the footmen and they have worried us, how shall we contend with horses?"—Guthrie.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Fort Saskatchewan, Kamloops, Vernon, 29 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., bi-mo.
 Rock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Trichemie, 3 Mar.
 Portage, P. La Prairie, 8th, March
 Minnedosa, Minnedosa, 17 Feb.
 Melita, 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.
 Farnia, Sarnia, July 13 11 a.m.
 Maitland, Brussels 17 May, 10 a.m.
 Bruce, Paisley 1 March

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 5th July 11 a.m.
 Peterboro, Port Hope 12 July 2 p.m.
 Walsby, Walsby, April 19 10 a.m.
 Toronto, Toronto, 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. 1 Mar. 10 a.m.
 Algoma, Blind River, March.
 North Bay, Huntsville 23 Feb. 10 a.m.
 Saugeen, Mt. Forest, 1 Mar 10 a.m.
 Guelph, Chalmers Ch. Guelph, 17 May

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES

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

Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Halifax, 15 Mar.
 Lunenburg, Lunenburg 5 May 2.30
 St. John, St. John, Oct. 21
 Miramichi, Bathurst 30 June 10.30



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Cumberland Wharf", will be received at this office until Monday, April 15, 1904, inclusively, for the construction of a wharf at Cumberland, Russell County, Ont., according to a plan and specification to be seen on application to the Postmaster of Cumberland, 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 tenders. An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for six hundred dollars (\$600.00), must accompany each tender. 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, March 18, 1904.

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

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 Mgr., Montreal, Q.)
 Capital Authorized \$3,000,000.00
 Capital Paid up -- 2,000,000.00
 Reserve Fund -- 700,000.00

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

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

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

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

THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the Northwest 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 360 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 the conditions connected herewith, under one of the following plans:—

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

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

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

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

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

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

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

2 Handsome BISQUE DOLLS FREE
 Also a LOVELY BRACELET and SOLID GOLD-finished JEWELLED RING.

GIRLS! Here is a Tremendous Bargain
 We have in our factory hundreds of big Sleeping and Jointed Dolls that arrived from Germany too late for our Christmas trade. We don't want to carry them over the summer so you can have them Free for a few hours' work. They are great big beauties too!

1-2 YARD TALL
 Handsomely dressed in latest French ball Fashion with Dress and Waist in lovely colors, trimmed with lace, beautiful Lace-trimmed Underwear, Lovely big hair, Real Stockings, Silken, Buckles, etc. Strikingly dressed from head to toe. Turning Blaque Head, Full Jointed Body, Long Curly Golden Hair, Beady Teeth, Beautiful Sleeping Blue Eyes. Dolly gazes tenderly just like a Real Sweet Baby.

Ladies' Elegant Gold laid Watch, handsomely engraved (Case well movement). Our little friends who own our lovely Dolls can obtain this beautiful Watch Free!

GIRLS, we offer a grand bargain. We will give you a lovely Bisque Doll, one a Handsome big Doll as described, the other a beautiful Bisque Baby Doll, also a lovely Heavy Sterling Silver plated Bracelet and a beautiful Solid Gold-finished Jewelled Ring all FREE for selling only 10 packages at 10c a package of Marvel Washing Blue, the great wash-day help. Send your name and address at once, no money. WE TRUST YOU and send Billing by mail postpaid. We also send you with the Billing Handsome Gold-finished Scarf Pins and Brooches. You give a Brooch or Scarf Pin Free with each package of Billing you sell. Almost everybody will buy. Every lady needs Billing. When sold return us the money, \$1.00, and we will send you at once the two lovely Dolls and the handsome Bracelet and Ring. The beautiful Premiums we offer are not to be compared to the cheap premiums usually given. No other firm ever offered such a lot of valuable premiums for so little work. Wear a reliable business firm and will treat you fair and right and expect the same from you. Write me in your order now and you can have all these handsome presents in a few days. Address, **The Marvel Billing Co., Doll Dept., Toronto, Ont.**



No money wanted, not a cent from your own pocket, as we make arrangements to deliver these handsome presents right to your address without costing you a cent. Remember, Girls, we give these lovely presents free for selling only 10 packages of Marvel Washing Blue.

EXTRA PRESENTS
 Given to you FREE besides the 2 LOVELY DOLLS.
 Elegant Solid Gold-finished Jewelled Ring
 Handsome heavy sterling silver-plated chased bracelet

Dolly Wide Awake Looking for Its MAMMA.

FREE

Important to Investors

**THE STOCK OF
"The Sun & Hastings Sav-
ings & 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
Yests, No. 1	" 35.00	" 40.00
New Yests, No. 1	" 25.00	" 30.00
New Franklins,	" 35.00	" 40.00
Bar-locks	" 30.00	" 35.00
Latest Olivers	" 15.00	" 20.00
Hanmonds, Ideal	" 35.00	" 40.00
" " Universal	" 25.00	" 30.00
Peerless	" 50.00	" 55.00
Manhattan	" 30.00	" 35.00
Chicago	" 30.00	" 35.00

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

United Typewriter Co., Limited,

Successors to CREELMAN BROS.,

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

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 AIRPRIOR, RENFREW, 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, Post-office 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 tenderers.

An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for twenty-two thousand dollars (\$22,000.00) 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 decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,
FRED GELINAS,
Secretary.

Department of Public Works,
Ottawa, April 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.

RICE LEWIS & SON.

(LIMITED)

BRASS & IRON

BEDSTEADS

Ties, Grates, Hearths, Mantles

RICE LEWIS & SON

LIMITED

TORONTO,

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

\$30. \$40. and \$50. Up.

According to the style of machine desired.

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

Price List of Rebuilt Typewriters Sent on Request.

Canadian Typewriter Co.

45 Adelaide Street East,
TORONTO.

72 BANK ST. OTTAWA

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

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

GENTLEMEN'S OWN MATERIAL
MADE UP.

**G. E. Kingsbury
PURE ICE**

FROM ABOVE CHAUDIERE
FALLS

Office:
Cor. Cooper & Percy Sts., Ottawa, Ont.
Prompt delivery. Phone 985

New York & Ottawa Line

Has two trains daily to

NEW YORK CITY.

The Morning Train
Leaves Ottawa 7.40 a.m.
Arrives New York City 10.00 p.m.

The Evening Train
Leaves Ottawa 5.30 p.m.
Arrives New York City 8.55 a.m.

and is an excellent way to
TORONTO, BUFFALO, CHICAGO
Ticket Office 85 Sparks St.
Phone 118 or 1187

ESTABLISHED 1873

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

Pork Packers and Commis. Merchants
67-85 Front St., East
TORONTO

**Inebriates
and Insane**

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

STEPHEN LETT, M.D.
GUELPH, CANADA
N.B. Correspondence confidential.