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I BIDE MY TIME.

I bide my time. Whenever shadows darke
 Along my path, I do but lift mine eyes,
 And faith reveals fair shores beyond the skies,
 And through earth's harsh, discordant sounds I hearken,
 And hear divinest music from afar,
 Sweet sounds from lands where half my loved ones are.
 I bide—I bide my time.

I bide my time. Whatever woes assail me,
 I know the strife is only for a day;
 A friend waits for me further on the way—
 A Friend too faithful and too true to fail me,
 Who will bid all life's jarring turmoil cease,
 And lead me on to realms of perfect peace.
 I bide—I bide my time.

I bide my time. This conflict and resistance,
 This drop of rapture in a cup of pain,
 This wear and tear of body and of brain
 But fits my spirits for the new existence
 Which waits me in the happy by-and-by,
 So, come what may, I'll lift my eyes and cry:
 "I bide—I bide my time."

—Ella Wheeler Wilcox.

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DEATHS

At Belleville, on Tuesday, April 18th, 1905, Carrie L., beloved wife of John Bell, K.C., consulting general counsel Grand Trunk Railway Company of Canada.

At the residence of her father, 78 Howard street, on Monday, April 17th, 1905, Bertha Nelson, youngest daughter of William Kerr.

At 212 Smith street, Winnipeg, Man., April 8th, Miss Janet Bruce, aged 66 years, formerly of Bowmanville.

At Orillia, on Friday, April 14th, 1905, Marion McLeod, wife of the late Charles Harvie, in her 82nd year.

In Whitby, April 8th, Mrs. R. S. Cornack, aged 65 years.

MARRIAGES

At St. Andrew's manse, on April 11th, by the Rev. G. A. Woodside, M.A., William Arthur Cameron and Miss Edith Black, both of Carleton Place.

At the manse, Second street, east, Cornwall, on April 19th, by the Rev. Neil MacNish, B.D., L.L.D., James C. Macfarlane to Miss Teena Black, daughter of Mr. David Black, all of Cornwall.

At the British Consulate, at Brussels, Belgium, by the British Consul, G. A. Bayly, architect, of Ottawa, third son of the late Archer Bayly, to Lizzie D., daughter of the Rev. Dr. McMeekin.

At Toronto, on April 14th, 1905, by the Rev. Dr. Talling, Mr. John C. Phillip, eldest son of Mr. Geo. Phillip, of Birmingham, to Mrs. Rachel A. Potts, widow of the late Mr. George H. Potts, of Scarborough.

On April 19th, 1905, at the parsonage, by Rev. Alexander Esler, pastor of Cooke's Church, Toronto, Mary Dickson, of Cobourg, to John Ferguson, of Belleville.

At the residence of the bride's father, Binbrook, on Wednesday, 12th inst., by the Rev. J. W. Mitchell, M.A., Mary, eldest daughter of Mr. David Greenhill, to Irwin R., second son of Mr. Thomas Berry, of Gilmford.

BIRTHS

At Orillia, on April 17th, 1905, the wife of George McKay of a son.

At Orillia, on April 19th, 1905, the wife of Angus McIntosh of a son.

At Finch, to Mr. and Mrs. W. D. McIntosh, a son.

At Finch, to Mr. and Mrs. J. T. Campbell, a daughter.

At Cornwall, on April 4th, 1905, to Mr. and Mrs. James Wattie, a daughter.

At Uptergrove, on April 18th, 1905, the wife of William Robertson of a son.

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Note and Comment.

Among the results of the special services in the Wolfville, N. S., Baptist church, is in the conversion of thirty-four students in Acadia College and Seminary. Such work is far-reaching in its effects.

The National Council of Women at Washington, D. C., adjourned its triennial session after adopting a resolution of cooperation with Church and State to ascertain the chief causes of divorce, despite a bitter protest by Miss Susan B. Anthony.

George Mackenzie has just completed a four hundred mile walk through one of the roughest sections of northern British Columbia. He states that he discovered a coal area of remarkable richness within easy distance of the projected route of the Grand Trunk Pacific.

New Zealand is to have an international exhibition. It will be the first of the kind ever held in that progressive part of the British Empire, and, although the opening does not take place until December next year, the necessary arrangements are well in hand.

Official representatives of nearly twenty million of Christian communicants, on the North American continent, will gather in New York, November 15-20, for a conference upon federation of churches. It is predicted that this will be the most important religious gathering held in any country for many years past.

It seems that a law of Japan forbids the smoking of tobacco by a youth under twenty years of age, and forbids a tobaccoist to sell it to him. Query: Has this abstinence from the use of tobacco by the young men of Japan anything to do with the celerity of army movements, and the superior marksmanship of the Japanese over the Russian soldiers?

Of the revival in London and throughout England Dr. Torrey and Mr. Alexander declare that the secret of the success lies in prayer. Between thirty and forty thousand people throughout England have banded themselves together into prayer circles and thousands of them are daily praying for a world-wide revival and for God-blessing upon the evangelists.

Rev. James Blair Bonar, at one time pastor of the American Presbyterian Church, Montreal, and a well-known minister in Canada, died at the residence of his son, Dr. A. B. Bonar, of Louisville, Ky., on the 24th ult., aged 79 years. The deceased was a native of Dumfries, and arrived in Canada when a young man. Dr. Bonar was for a long time pastor of a Presbyterian church at Marquette, Mich. He was well-known in Presbyterian and Synodical councils, serving on the Home Mission Committee, and taking an active part in all Michigan church affairs.

The Roman Catholic papers have been publishing that Marconi, the wireless telegraph inventor, is a Romanist of Italy; that Miss O'Brien, whom he married in England, is a Romanist; that they were married in a Romanist Church, and that the Pope gave them a dispensation to be married in Lent. All this is false. Marconi is a Protestant, a member of the Waldensian Church of Italy. Miss O'Brien is a Protestant, a member of the Episcopal Church. The St. George's Church in which they were married is a Protestant Episcopal church, and as for a papal dispensation to be married in Lent, neither one of them cared whether the Pope approved or not of the date, place or fact of their marriage.

The Christian Globe: A conviction appears to be growing even among those who are entirely in sympathy with the revival in Wales that the strain which he has undergone for several months past has proved too much for Mr. Eban Roberts' strength, and that the earnest young missionary is in grave danger of a complete breakdown.

One of the English religious weeklies says that the dark side of London life seems to be growing still darker. A census report of the homeless men and women presented to the County Council showed that on a February night 2,181 persons were found in the streets of sixteen boroughs. These had no place to lay their heads; while in the common lodging houses and stations there were 23,600. Many of those in the lodging houses had been supplied with tickets of admission by Church Army and Salvation Army.

One of the great earthquakes of modern times shook Central Asia last week. The Commissioner at Lahore, India, estimates that the number of killed in the Kangra district was 10,000, and in the Palampur district 3,000. At Dharmasala, a small military point in Northern India, 424 were killed besides the Gurkhas who were crushed by the falling of stone barracks. Reports from distant places north of India are slow in coming in, and at this time it is not known how large an extent of country was affected. The worst record previously made in a quarter of a century was in the earthquake of Japan in 1801, when the total loss of life was put at 7,270.

Religious statistics for New York City, compiled by the Federation of Churches for 1904, show interesting features. The total population is placed at 3,945,007, an estimated increase of 508,705, as compared with the census of 1900. This population is distributed thus: Catholic, 1,300,000, or 32 per cent.; Jewish, 725,000 or 18.4 per cent.; Protestant communicants 331,698, or 8.4 per cent.; additional Protestant attendants, 497,547, or 12.6 per cent.; churchless Protestants, 1,087,762, or 27.6 per cent. The remainder is made up of Russian and Greek Orthodox and Armenian Apostolic. It is estimated by the American Hebrew that the Jews now number 750,000 and are rapidly increasing.

Few men are more widely known and more highly esteemed than General Booth, founder of the Salvation Army. The movement that General Booth and his lamented wife started many years ago, and which was organized into what is familiarly known as the Salvation Army, has spread into every land, and accomplished a mighty work, especially among the neglected masses. The General seems to be possessed of amazing vitality. Those who saw and heard him during his campaign in this country seven years ago, were impressed with his venerable appearance and apparent physical feebleness. But he is still indefatigable in his manifold labors, and only recently started on a tour of inspection of army work in Palestine, Australia and New Zealand. At a farewell meeting given him in England, presided over by a prominent civic official and attended by professional men in large numbers, he gave an account of the past and present of the Army taking a prophetic glance at its future. It is now sixty years since he entered upon his mission to the poor of his own land. That work has become a mission to the poor of the whole world. Its stations are found in forty-nine countries, and its soldiers preach the gospel in thirty-one languages.

A strange effect of the religious revival in the north of England is the increased activity of the Mormons. This is especially noticeable in Sunderland, where a Mormon community has existed for over 35 years.

Several remarkable measures were adopted by the recent Legislature in Maine, but the one which has caused most feeling establishes a lien on gravestones. The marble man may seize a gravestone unpaid for in whole or in part within two years after its erection.

The name of Grace Darling stands forth prominently among British heroines. The case she cast about her shoulders when she went to the rescue of the survivors of the Forfarshire is to be exhibited at the forthcoming Naval Exhibition in London.

The Ottawa and New York Railway company has moved its shops from Santa Clara, N. Y., to Ottawa, and has closed those at the former place. Hereafter all the cars and equipment needed to be repaired for the line will be attended to at Ottawa and a considerable staff is now engaged at that work.

The wonderful growth of Greater New York is indicated by a conservative estimate that the census of this year will show that the city has 4,000,000 persons living within its borders. This is one-half of the total population of the state.

The demand for copies of the Bible and the New Testament since the Bible began in Wales has been such that the British and Foreign Bible Society has decided to bring out several new editions of the Scriptures in the Welsh language.

Peculiar indignation has been felt in the north of Scotland at the eviction of Rev. Wm. Murray from his church at Bruan. Mr. Murray is the father of the Caithness Presbytery, and is held in honour for his faithful ministry of over forty years. On the 4th inst., his congregation, and a number of sympathizers from Wick, met in the church, where a short religious service was held of a touching description. A protest was then read against the injustice of the eviction, after which the congregation followed their minister to a commodious tent that had been erected in an adjoining field. Here a most inspiring meeting was held, in which many speakers took part. The U. F. Church has now been interdicted from the whole of its seven churches from Bruan to Golspie, a distance of some sixty miles.

The religious census taken in London Ont., records 33 distinct denominations. The nomenclature of Protestantism never appears more ludicrous than when such reports are issued. What with Latter Day Saints, Christians, Disciples, Church of God, whose names are enrolled in heaven, Church of Christ and the Brethren, the old-time names look somewhat modest. It is evident that the modern movement for the restoration of the ancient order has produced a form of sectarianism which is in principle opposed to sects, but which really fosters their increase. London, it was found, contained 36,623 people who were affiliated to some religious body, and only 4,000 were not accounted for, either because of their absence from home or a refusal to give information. That 4,000 are the elite of London for aggressive missionary work on the part of those within the fold. What would be the result of a similar census in Ottawa? Would it not be well worth a trial?

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS**"THY BROTHER!—MY SON!"**

By Austin L. Budge, M. A.

In the Parable of the Prodigal, one's feelings receive a severe shock as soon as the elder son comes into the story. All is satisfying up to that point. But had the Father not been the perfect type he was there might have been serious results from the new circumstances attending his reunited family. Thy Brother! My Son! seemed to be the two terms, which contained argument enough in themselves, for the Father to make in his defence regarding the feast.

Take the words of the elder in order to feel how they sound. It was thrown in the face of the poor penitent that he had indeed sinned against Heaven and against every relative he had upon the earth. The names used were vile and uttered in anger. His attitude was so indignant and unbending that he, although being the nearest in kinship, preferred to remain beyond the circle of those who would countenance and encourage the prodigal's restoration.

It was not the one who had the most reason to complain, that made the heaviest demands on him who sought peace. It was the Father's money that had been spent so shamefully. It was his heart that had known unfilial treatment. Even all his goodness as a Father had not availed to save the home from division and shame. Rightly did the penitent sum up his guilt when he confessed that it had been not so much against his brother, as his Father.

But the bitter drop in the cup is this, that the Father going much further than granting pardon, found the elder son determined to act much less than forgiving. Brotherhood was found to be in that family a weaker consideration than the household goods. But sonship never broke, for neither "death nor life" was able to separate him from his Father.

Today, however, this story of long ago has become a fact in many of our churches. The old drunkard, for example, has come to himself. He sees ruin and love before his soul. "I perish with sin," he exclaims. He has heard in the church many an invitation to return to the fold of Christ. There too, he has witnessed many a sacrament of the Lord's Supper. He is impelled by a hundred feelings to bestir himself while yet there is a time, and he comes a truly penitent man back to the door of the church with no other hope or expectation than that his misery of soul and body might be assuaged.

Because it was mainly his God and Father that he had sinned against, he must of necessity in the first place meet Him. It is an hour of life at its high tension. In the one case it is

joy sweeter than a lost coin or a lost sheep can bring when they are found. A son that was lost has returned. It is meet therefore that God the Father be moved exceedingly. On the other side it is a soul dead in the spiritual world coming to life. Now he is as a new man in a new world. His desire is no longer to look back into that far country of vanity and misery, but to press onward where he is finding all things new. His cry also is not, I perish here with hunger, but I count all things but loss for the excellence of the knowledge of Christ Jesus the Lord, and thus his heart is too full for either the extended confession or profession desired.

Thus he enters the church and looks for the back seat or for the gallery as good enough for such prodigals as he. To the Lord's Table he has no heart to seek, willing rather to be a mere retainer in the House of God. True he has left his sins and returned to a moral life, but his rags are still upon him and his eyes can hardly be lifted for shame. His hands are clean as water can make them and so are his feet, but he has no claim on either a ring for his finger or shoes.

But what a surprise! How uncommon in this world! Repentance is a "saving grace." He is saved not only from hell but from slavery. He has neither lost his soul nor his sonship. Behold the robe of Christ's righteousness to cover all his rags! And look, the ring with the family crest is replaced upon his finger, and shoes for his feet, to set him free as a son with every authority and comfort of his birthright! And now for the feast reserved for special guests! Such a series of surprises are never met with elsewhere. He had been a drunkard wasting body, soul and wealth until he is in want for everything. But he has found God different from every other one he has known since his mother died of a broken heart. The settlement comes to be simply this—an honest repentance, an unqualified restoration. The way is clear as directed by God to any place and any privilege in the church. For his Heavenly Father did not call for the best robe, the ring, or the shoes to mock him, but to get him at the banquet where none would do less than rejoice together. So being a drunkard or any other sinner is not an eternal bar to the respect, the eldership, the sacrament or any other privilege in the Christian church to which God points the way after restoration.

Having thus dealt with his Heavenly Father, he must now be reconciled with his elder brother. Plainly in the parable this means his pharisaical brother. He was a good man in a

great many things; one who had never wasted either his body or means on intemperance or any other immorality. He was a man strict in the performance of his religious observances. Yea possibly a Presbyterian of the Presbyterians.

"What does all this mean in the kirk today?" he asks the minister. "Oh a poor drunkard is to be baptized and admitted into the full communion with the church. Huts, man! The like of him allowed in our kirk! It would drive all decent folk away to permit such a thing. There would be more sense in getting a rope to hang him for all the cursing and swearing that we have heard from his drunken mouth these twenty years past. As for me I shall not be one of those who shall allow him to profane the Lord's Table."

"But he is our brother," said the minister. "It is true that he has been intemperate, and has followed all the evils in connection, but then he was dead to spiritual things, but now we have good reason to believe that he is alive again." Come to the Sacrament with us on Sunday for our Heavenly Father has brought forth the "best robe of righteousness," has given him the assuring ring as a testimony of his sonship. Come and let us rejoice together."

But he was angry and would not go in. Yet on Sunday the minister was not the only one who gave this lost one to feel that he was a brother indeed. In our churches very little is said, yet the hearts respond in secret with joy and sympathy. Let it be said also that the "poor soul" who has first dealt with his Heavenly Father, will be hurt but not turned away, by the sneers and reminders of his pharisaical brother. No doubt his words will heal best the more earnestly he prays, and returns good for evil. And this too in justice should be observed that the "elder brother" does not in any general sense represent the spirit of the member of the church. Never before have so many people been moved by the thought that all men are of one blood, and are the offspring of God." It is because our Heavenly Father has called this man—My Son! that so many rise up and deal with him as Our Brother. Let us then make merry over all this and let them hear outside the church our joy!

Donald G. Mitchell, whose stories under the pen name of "Ik Marvel," have been widely read, is living quietly at his home in New Haven, Conn., and will shortly celebrate his 83rd birthday.

The congregation of Lorne Street U. F. church, Campbelltown, (the largest in the denomination in the west of Scotland outside of Glasgow), against which interim interdict has been granted, had farewell services on the 2nd inst.

CART AND HORSE: WHICH IS WHICH?

By N. O. A.

One is not, as a rule, considered to pay himself a compliment who indulges in destructive criticism. But there may be occasion when the question demands the sacrifice of the man, so far as concerns the compliment.

The Synod, according to modified Presbyterian usages, is at best but a court of review and possessed of small measure of finality. For all of that, however, it may be, may have been in its time, or might be made to be, an important enough court. That is not the question. But this: The wisdom and good taste of giving the Synod conference program pre-eminence over the Synod docket in issuing the personal announcement of an approaching meeting of Synod.

The afternoon Sederunts are set apart by rule of Synod for Conference.

The remaining Sederunts are devoted to business according as the docket may be arranged.

The "remaining Sederunts." That is the way it reads, and that is the order in which it is put down. And thereby hangs a tale. The Synod docket is not considered of sufficient consequence to be outlined. The inference is, it is a nullity. Are there not young members awaiting initiation into the business of the several courts of the church, that routine should not be given a line of indication. Are there not matters handed down by Assembly for consideration of the lower courts? Are there not questions of the day that are sure to be up? Or are these to be sprung after the fashion of the political campaign? or discussed *sub rosa*? And those entrusted to the memory of the member of the court who has digested the Assembly's report?

Does the Synod but serve as a rallying point for the annual conference? Is the Synod conference intended to coax members to the Synod? In either case, make the conference programme twice as attractive. Let the subjects proposed to be discussed be neither hackneyed nor too general. Let there be some phase of a question proposed so that the mere reading of the program puts an edge on the mind. One has a sense of plethora when he reads, "The Proposed Church Union in Canada," or "The Church of Christ and Social Problems." Give us a specific problem to chew on: Then we will have something to spit out at the conference—or rather the Synod.

I have not aimed particularly at suggestion, being just a little inclined to offer criticism for the time. But permit me to say, this is not without having helped to secure a definite place and recognized hour for the Synod conference in one Synod. But not a pre-eminent place. I want the conference; but I want the Synod more. If it be that the Synod lives by virtue of the conference, then the conference runs a great risk.

DO GOOD AND TRUST GOD.

Will the good that we do be ever wholly lost? Since good is of God it does not seem as if he would permit it to perish from the earth. Though we may fail to follow it among the changing circumstances of life, may not God be guarding his own and nourishing somewhere the little flower that we have planted? We should not forget that our eyes are dim and there are horses and chariots in the mountains which we cannot see. If we do the planting faithfully we can safely leave the harvest with Him. I think of a blighted field where once a minister of Jesus faithfully toiled. Once the field was flourishing, now it has gone into decay. The old congregation has lost its strength and maybe its very organization, and as the minister looks back over the place where he spent years of earnest toil he sees only emptiness. The whole scene is bleak as an autumn landscape when the hot summer suns have left it parched and waste. And he says with a sigh that cannot be repressed: "Where is all the good that I have done? There is here no church; or if there be, it is one of alien speech and of other faith. Surely my influence is as water spilled upon the ground that cannot be gathered up again." But has not God said: "My word shall not return unto me void." The soil in which the seed was sown is not as the soil of the field on which the old church stood.

The preacher's planting was in human hearts, and these we take with us no matter where we go. Somewhere the seed is bearing fruit. The fathers and mothers may be in their graves and the site of the old church may be scarred with the plowman's furrows. Or the graves of the dead may rest where once the tables of the Lord spread. Little is there to remind one of the former days. But the good still lives. It is growing in hearts of the children of those sleeping fathers and giving fragrance to their lives. The influence of those faithful years is a thing immortal. In heaven, too, the ones whom once he knew and to whom he proclaimed the Word of reconciliation, are rejoicing. The fecundity of that abode is enjoyed by many because the discouraged pastor once taught them to lie down in green pastures and led them to the still waters that they might slake their thirst. The good will not, cannot die. The loving Father who blesses and nourishes his own will not permit it to pass as the cloud or the dew and be no more. Do good and trust God and on the golden plains of the everlasting years he will put the sickle in your hand and bid you reap to the satisfying of your soul.—United Presbyterian.

The treasures of the sympathet heart are more rich than the ore-veins in the mountains. The one increases by use while the other is diminished. A smile is one of God's advance agents.

GRATITUDE.

The cheerfulness of heart which springs up in us from the survey of nature's works is an admirable preparation for gratitude. The mind has gone a great way towards praise and thanksgiving that is filled with such a secret gladness—a grateful reflection on the Supreme Cause who produces it, sanctifies the soul, and gives it its proper value. Such an habitual disposition of mind consecrates every field and wood, turns an ordinary walk into our morning or evening sacrifice, and will improve those transient gleams of joy which naturally brighten up and refresh the soul on such occasions into an inviolable and perpetual state of bliss and happiness.—Lutheran.

THE PEACEMAKER.

What is the thing men first see in you, your distinguishing characteristic? How grand a thing it is to be known as a peacemaker and not a busybody; how beautiful to be known as a comforter of others in their sorrow and not a multiplier of those sorrows; how divine a thing it is to be instinctively thought of as Christlike in our thoughts, words, deeds—in our life.

Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer the cause of Christ.—Dean Stanley.

Teach your boy, especially by example, that he may take a few hours of God's day for his own pleasures, in excursions, baseball, or other amusements, and when he is grown see if he will not take the whole day for himself and leave God nothing. It will need no urging to accomplish this.

"The Covenanters: A History of the Church of Scotland from the Reformation to the Revolution 1550-1700," is the title of Rev. Dr. Hewison's new book.

Each home was poorly furnished; but if the fish have a bed, a chair and a candlestick, it is enough for them, a landlord remarked, at an inquest in the East-end of London.

The Dean of Westminster, preaching upon the Welsh revival, said that there is need that this great movement should have its counterpart in the Church of England.

A set of butterflies has been presented to the Jardin des Plantes, Paris, for which the collector had refused 20,000 pounds. The collection is said to be the finest in the world.

Dunfermline's Provost makes the modest claim on behalf of that town that it has a past of which many towns might be proud; and a future of which many towns are envious.

The Rev. Mr. Robertson, of Edinburgh, who on the 6th inst. missed his footing on Ben Nevis, during a thunderstorm and rolled down nearly a thousand feet, is reported making satisfactory progress. His arms and legs are terribly lacerated.

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

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

APPLICATION.*

By Rev. W. J. Clark, London, Ont.

My Father is the husbandman, v. 1. The cure of fretfulness is belief in a Father. There are hard things in life—of course there are, and every one of them is needed to correct our faults and develop our character. But how it eases the burden, and brightens the darkest places, to know that a Father's hand is controlling and directing, that a Father's heart is planning all that comes to us. And such a Father!—One made known to us in Jesus Christ, the strongest and wisest and tenderest of Elder Brothers. Not a single needless trial, we know, shall we have to endure—and the end of it all, how blessed: to make us fruitful in Christlike words and deeds.

Every branch that beareth not fruit, he taketh away, v. 2. When a stream in its flow comes to an obstacle, it either wears it through, so that it becomes part of the channel, or else makes its way around it, forming a new channel. In some way the hindrance must be got rid of. The grace of Christ is like the stream. It flows out from Him to bless the world. We are either obstacles or channels. Oh, the pity of it, to be a hindrance needing to be put out of the way when we might be blessed ourselves and the bearers of blessing to others!

Clean through the word which I have spoken, v. 3. The linen lying on the grass absorbs the rays of the sun until it shines with a dazzling whiteness. That is a picture of how the rays of truth from the teachings of Christ transform the heart naturally full of selfishness, pride, ambition, impurity, yes, all kinds of evil, into a heart reflecting His own loveliness. And the word of Christ has made this wonderful change so often, that we are sure it will not fail in our own case. What it has done for others, it will do for us.

Abide in me, and I in you, v. 4. Faith is always and everywhere a bond of union. It is so in our homes. The family is held together by the mutual confidence of husband and wife, parents and children, brothers and sisters. It is so in the business of life. For at every turn we have to trust one another, or the most ordinary transactions would become impossible. And faith binds us to the unseen Saviour, so closely that in all we do, we may draw upon His strength and wisdom. His followers dwell with Him in the closest of all unions. There is no task or temptation in

which His humblest and weakest follower may not receive the fulness of His might.

Apart from me ye can do nothing (Rev. Ver.), v. 5. We like to be independent. We admire the man who has made his own way in the world. But the most independent man in the world must receive from God as a free gift such blessings as sunlight and fresh air. Without these he could not work, or even live. We resolve and strive to be honest and truthful and pure. And this determination and effort is right, and worthy of praise. At the same time we should remember our dependence upon Christ for help. Without Him we shall fail. And it is no more humiliating to depend upon His grace than to depend on God for light and air. Indeed the smallest spark of love will transform dependence into delight.

Ye shall ask what ye will, and it shall be done unto you, v. 7. A big promise; but it is a great Giver, and Almighty, who makes it. It hangs, too, upon but a little peg—"If." But the "if" goes deep: "If ye abide in Me, and My words abide in you." It goes to the very heart of things. The case is practically this:—If we are one with the blessed Lord Christ in heart and will, all our prayers will be granted. Does this seem arbitrary? Or is it favoritism? Nay, for we and Christ are one; we shall not ask anything but what is proper to be done for us; and besides, we are heirs to that sweepingly gracious assurance that the Father in heaven who gave His Son for us will "with Him also freely give us all things."

That ye bear much fruit, v. 8. And what is the fruit of which Christ here speaks? Surely there need be no question as to that. Reverent, loving thoughts of Himself; kindly, helpful words and deeds for the blessing of our fellowmen; patient, quiet submission to whatever burden is laid upon one; in other words, to be like Himself, this it is to bear fruit; this it is to glorify our Father in heaven.

If ye keep my commandments, v. 10. James was beheaded and Peter was crucified for keeping their Lord's commandments. And many another disciple has suffered for obedience. What then? Were they the losers thereby? Not if this is a sure word of God; for obedience but opened wider for them their hearts of love, and who that has enjoyed even one hour only of the bliss of Christ's love would grudge life itself as the price thereof?

This is my commandment, v. 12. A "new commandment" He had called it (ch. 13:34), because the love to which it referred and to which it called was new in the world. They were to love one another, as He had loved them. What is the measure? Beth-

lehem, Nazareth and Calvary life for men's service, the death for men's salvation. So are we to love one another, with the love that gives, not merely asks. Must we so sacrifice ourselves? It is His commandment; and it is itself the commandment of love, for in our case it will be, as it was in His, that service and suffering shall be found the pathway to the joy and the glory.

MAKE ROOM FOR GOD.

"Make room for God." Ring out the urgent message.

Loud through the land, and clear in every heart

What though it means an absolute surrender

Of that part from which we thought we ne'er could part?

What though it means the yielding of earth's treasures.

Things which are fair, yet very quickly fade?

'Tis to the empty heart the Master cometh, 'Tis in the weak His strength is perfect made.

Look up and see the glory of the Godhead! Flash in the face of Jesus Christ thy Lord,

Canst thou not trust Him to fulfil thy longing?

He giveth joy the world can ne'er afford.

Open the door to Him who ever knocketh, Waiting and honing—coveting His own

Yea! He's thy King, then bow thee and adore Him,

Welcome His rule within thee—His alone.

Make room for God. Stand still and view the wonders.

He waits to work within thy restless soul.

See how His light, the darkness overcoming,

Shines through thy life, illuminates the whole.

Make room for Him, the Holy One so mighty,

That e'en to thee He now can freely give

Of that deep love which drew Him from high heaven,

Down to this earth, that men through Him might live.

Would'st thou be victor 'mid the battle's raging?

Would'st thou be kept in trials great and small?

Would'st thou do God service which will stand the fire?

Make room for Him. Let Him be all in all.

—F. M. H. L. in South African Pioneer

The study of God's Word will secure peace. Take those Christians who are rooted and grounded in the Word of God, and you will find they have great peace. It is those that do not study their Bible, who are easily offended when some little trouble comes, or some little persecution. Just a little breath of opposition, and their peace is all gone.—D. L. Moody.

Men of little minds are the hardest to convince.

*S. S. Lesson, May 7, 1905.—John 15:1-12. Commit to memory vs. 5, 6. Read chs. 14, 15.

Golden Text—Herein is my Father glorified, that ye bear much fruit.—John 15:8.

STRENGTH BY EXERCISE.

Some Bible Hints.

There is no virtue in listening and hearing; it is nothing but empty air until it is transmuted into doing (v. 22.)

There is no reality in an image in a mirror; as unreal and unsubstantial is talking without doing (v. 23).

Yet it is by this "foolishness of preaching" and hearing that men are to be saved; the danger is not in the hearing, certainly, but in being a "forgetful hearer" (v. 25).

Even religion may be "defiled" (v. 27); and the religion most defiled of all in the eyes of God is the religion of a hypocrite, that is made up only of words.

Suggestive Thoughts.

It is a sound principle never to allow one's emotion to be stirred in favor of a good action, without at once going and performing it.

That a Christian is "known by his fruits" is not to say that the fruits makes the Christian; it is the Christian that makes the fruits—it is the union with the Vine.

Christ's desire for us is not that we bear fruit, but that we bear much fruit. We are not half ambitious enough in our Christianity.

Every valuable exercise may be carried on without apparatus. It does not need wealth and learning to do grand things for God.

A Few Illustrations.

One may harm his body by wrong exercises as much as he benefits it by right ones. See that what you do for Christ is what He wants you to do.

When you are weak in a certain part of the body, you take exercises adapted to that part. So there are kinds of church work that will build you up just where you are weak spiritually.

To be most beneficial, exercise should be regular and systematic. So with our Christian labors.

The athlete keeps a record of his growing powers, and the record helps him to grow stronger. We should know in the same way that we are growing stronger in definite Christian service.

To Think About.

What definite Christian work am I doing,

Is my work for Christ up to the measure of my powers?

Is there any work which Christ wants me to do that I am not doing?

A Cluster of Quotations.

A man who would have God's guidance must be willing to make spiritual things his main business.—H. C. Mabie.

A man must consecrate and then concentrate.—Moody.

Obedience is the spiritual organ of knowledge.—Robertson.

Only fixed convictions will produce permanent Christian activity, and only those who are actively at work will maintain fixed convictions.—Broadus.

All At It.

One important task of the lookout committee is to see not only that the members are faithful to the duty of

verbal testimony for Christ, according to their powers, but also that each member is developing all his powers of service. Have a programme as definite as a school curriculum. You may place the beginners, for instance, upon the flower committee. Let them go next to the music committee, or the social committee, or the good-literature committee, or the information committee. The Sunday-school committee, the missionary committee, the junior committee, of the prayer-meeting committee may come next, and the lookout committee belongs to those that are nearly completing the course.

Wesley's motto, "All at it, and always at it," is a good motto for any Endeavor society.

It is a good plan to place every member upon some committee, beginning with the easy work, and advancing him as fast as possible to the work that is most difficult.

LIVING ON A HIGH PLANE.

One of the loftiest utterances of our Lord was his declaration that he came not to be ministered unto, but to minister to others, and to give his life a ransom for many. We may easily measure the nobility of our motives by comparison with the perfect standard thus set before us.

Anything that a man does unselfishly for the sake of another is of a higher order than if done merely for himself. Devotion to the interests of wife or children has saved many men from moral degradation. Maintenance of the honor of a family name is a strong incentive to noble living with many. There is this advantage in some instances in hereditary nobility. One who knows that back of him stands a long line of high-minded and noble ancestors, who have handed down to him their name and their fame, trusting him to pass them on to the next generation untarnished, has a mighty motive to honorable conduct. He feels that the very pictures of his ancestors which hang upon the walls would blush with shame should he bring dishonor upon the family name. This motive operates with many a young man in relation to his parents, living or dead. He acts nobly for their sake. When he chooses the right he says, "I decide thus for my mother's sake, I do this for my father's honor." Alas for the young man who has ceased to feel the power of this motive!

Patriotism furnishes a high class of motives. When a man acts for his country's sake he acts nobly. Patriotism is the spirit of the higher nobility, not that of a little hereditary family nobility, but the nobility of a great nation and a great race. The patriot identifies himself with the honor of his nation. This feeling is finely expressed by an English poet in these lines: "Do you count it a little thing to be born with an English name?"

To be heir of a race that has climbed through a thousand years to fame?"

Nelson's seamen fought at Trafalgar for England's honor and glory; and though pirates before them had fought just as bravely, Nelson's ships will sail the seas of history in a halo of imperishable glory, because, from the great admiral to the humblest sailor, the men who fought upon their decks that day remembered that England expected every man to do his duty.

The determining principle is this: All work and actions are of value in proportion to the worthiness and greatness of the person in whose name and for whose sake ultimately they are performed. Self-motivated actions are of the lowest worth, because they lack in generous and loving quality. It is only as we act for the sake of others that our actions rise into highest moral worthiness. But no human being or institution is great enough to be entitled to rule our activities, nor to lift them up to the highest range. The servant can not be greater than his master. We require some One of such infinite personal worth as to be entitled to our entire service, and who can give to us such wide and exalted employment as to secure for us unlimited moral growth. That requirement is met by Christ, in whose name and for whose sake we should give even the cup of cold water, and love for whom should be the master-motive of every word and deed:

"Shall Duty be just the task that is under our eyes—no more? Shall we never straighten the back, and glance behind or before?

Is Duty the daily toil for one sole hearth and home,

Blind to all other claims, and the lineage whence we come?

If duty waits at the forge, or the loom or the warehouse stool,

The larger thought will inspire the stroke of the pen or the tool."

—Central Christian Advocate.

For Daily Reading.

M., May 1. Perfect by striving. Heb. 5:9.

T., May 2. Strengthened by trial, 1 Pet. 1:6-9.

W., May 3. Strengthened by fighting. Eph. 6:10-13.

T., May 4. Resistance strengthens. 1 Cor. 10:6-13.

F., May 5. Comrades of Christ. Heb. 3:12-16.

S., May 6. Striving for crowns. 2 Tim. 4:5-8.

Sun., May 7. Topic—The making of a Christian: his exercise. Jas. 1:22-27. (Consecration meeting.)

When one at the end of his pilgrimage can sit down and feel that he has, at least conquered himself he may know that life has not been wasted, though this may have been his only victory. To bring one's own soul home triumphantly is, by the grace of the Lord Jesus Christ, an achievement that will bring joy into the presence of the angels and felicity unspeakable to the victor.

Before we climb the mountains in search of Opportunity, let us carefully examine the dust at our feet and see if God has not hidden it there.

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OTTAWA, WEDNESDAY, 26th APRIL, 1905

The Nova Scotia Methodist Conference, by its special committee, has forwarded to parliament a strongly worded protest against the separate school clauses of the new provinces bill.

A writer in the Living Church wants to know if the "Early Christians went to entertainments on Friday evening, after the fast was over." To this the Presbyterian Standard pertinently replies: "Without presuming to determine the truth of such important contention we feel a conviction that if by 'entertainments' are meant the balls and theatres that the faithful are allowed to attend, the early Christians did not attend them on Friday evening or any other evening."

"O. L. C. Echoes," the quarterly Magazine of the Ottawa Ladies' College, is a creditable journalistic representative of that well conducted institution. The editor expresses the modest hope "that former students will rejoice that there is an opportunity of making use of this link, to bind them closer to the school life of 'other days.'" On the first page of the issue before us is given portraits of the editorial staff, nearly a dozen in number—bright, beautiful and intelligent faces, every one! We find the following brief reference to the capable lady superintendent: Mrs. Grant Needham gave a very thoughtful and profitable address last week to the young ladies on six famous women, bringing out the noble qualities of each and how much better we could be by emulating certain qualities of these heroic women—viz: Queen Esther, Mrs. Geddie, Mrs. Paton, Florence Nightingale, Pundita Ramabai, Mary of Bethany.

"MAIN CURRENTS."

Recently, at Toronto, a prominent statesman of Canada, speaking before the Canadian Club, discussed what he termed the main currents of Dominion tendency, namely, the opening up of the Far Northwest, the developing of our vast land areas by railways, the efforts to augment the population from Europe and the United States, etc.

The address set The Dominion Presbyterian musing over the "Main Currents" of the past denominational influences which have made Canada what it is religiously, and, to a great extent nationally. The Methodists have been a great factor. Besides the regular preachers, they put their lay preachers at work whenever the opportunity offered, warming and comforting many who without them would have gone long without worship in common; with the result that they pre-empted much ground, and laid the foundation for their present splendid position of denominational strength. The Congregationalists, though not numerically large, in years gone by exerted an important and useful influence on Canadian sentiment, upholding the democratic idea, and the individuality of each congregation. Possibly that idea was pushed to an extreme both by Congregationalists and Baptists, and the tendency is now towards a larger amount of general oversight, or at least co-operation. The Baptists, just mentioned, have done a good work in Canada; they are earnest students of the Word, and seldom on the wrong side of moral questions. Many Baptists take strong ground against any attempt to have religion in any way inculcated in the public day schools; and to attempt to impart denominationalism in the public schools, all Protestants might reasonably join in objecting, but for reasons we have often given, we think it a dreadful lack not to improve the day school opportunity of imparting religious instruction of a broad, non-denominational character, and if it be said in reply, O, we Protestants cannot agree even in the general non-partisan fundamentals which might be imparted in the public schools, we can only say, so much the worse for Protestantism. For, without at this time discussing the question of Separate Schools, the strength of the Roman Catholic position in favor of religious instruction in day schools, lies in the feeling in the minds of most Protestants that Protestant children, too, should receive religious instruction on week days. The Home, the Pulpit, and the Sabbath School, must not be excused from any portion of their obligation; but this is not enough; and our divided Protestantism is not doing its duty to itself so long as its separations prevent its boys and girls being effectively influenced by broad, wholesome, non-denominational religious and moral principles.

One of the main currents of the past of Canada, religiously, has been, of course, contributed by the Roman Catholics. The French Catholics

were first in Canada, with their numerical situation 100 per cent of the population. Time has changed that, and the last census of Canada gives the Roman Catholics 42 per cent of the total population of the Dominion. Whether one wishes it to be so, or not, so great an element numerically must properly be taken into serious account in estimating the "main currents" already spoken of. It has been pointed out the French Roman Catholics of Canada are much attached to British Connection, because, among other things, they consider their language and religious beliefs and privileges more secure than they would be were the whole of North America cast into the melting pot of a common continental United States republic.

The Anglican Church in Canada has been a contributor of valuable conservative elements and ideas to the religious life of the Dominion, and has nourished religious-minded clergymen and laymen whose names are not likely to be soon forgotten.

Modesty forbids us to attempt to estimate at its full value that one of the "main currents" which we know as Canadian Presbyterianism. It has had a worthy and noble past; today it is doing perhaps a more energetic work than any other denominational element in laying the religious foundations of New Canada in the West and far North West.

REUNION WITH ROME.

In three recent numbers of the important French magazine, "La Revue," there has been an interesting symposium on the question of Church reunion. The Editor, in his introduction, draws attention to the spread of irreligion and the aggressiveness of free thinkers, and asks if it is not possible that Protestants and Roman Catholics could not unite to meet their common foes. In order to get at the opinions of leading men in both sections of the Christian Church he sent a circular to prominent men in each, and to a few men of influence who, to some extent, stand aloof from church connections. To these he put two questions—1. Is the reunion of the Catholic and Protestant Churches possible and desirable? 2. In the case of an affirmative answer, on what basis could this union be realized? To reproduce some of the answers given may not prove uninteresting or un instructive to our readers.

The first answer is from Viscount d'Adhemar, a Roman Catholic scientist and professor at Lille. His essay, for it extends over eight large pages, partakes largely of the nature of an apologia, in which he tries to reconcile his position as a modern scientist and his adherence to the Catholic Church. Some of his statements regarding the Church are very suggestive, coming from a Roman Catholic. "In every epoch dogma has been formulated in the philosophic language of the epoch as the external life of the Church has conformed to the external life of its contemporaries. To speak more ex-

actly, the Church, essentially traditional, has always been a little behind the philosophical thought and the morals of the time." If the Church is always behind the time in the two departments in which she claims supreme authority, and is led by the world in these two departments, what becomes of its claim? And yet he professes to accept that authority on the ground that "it is confined to the sphere of faith and morals which is outside the scope of positive science, of scientific reason." But it must be remembered that the Church claims the right to decide what is a matter of faith and morals, and has, in its time, decided that the question whether the sun revolves round the earth is such a question. Questions of Biblical criticism, in which historical science has something to say, have been placed in the same category.

The most important thing that comes out in this symposium is the clear way in which the writers on both sides, almost without exception, recognize that Protestantism and Roman Catholicism represents two diametrically-opposed conceptions of religion. None of the contributors expresses this more forcibly than the Abbe Bricout, Editor of the "Revue du Clerge Francais." "Catholicism is, and must remain, a religion of authority. Protestantism will be more and more a religion of free belief. So re-union seems to me scarcely possible. To re-unite them, in the proper sense of the term, it would be necessary that one or other religion should consent to sacrifice its fundamental principle; that is, should commit suicide." And M. Fongsegrive, Editor of "La Quinzaine," says the "union of the two confessions seems to be as far from realization as it could be in the seventeenth century. As a matter of fact it is farther from realization than ever. At the time of the Reformation there were many on both sides, men like Erasmus, and, perhaps, even Melancthon, who thought that the difference was simply one of amount of doctrine believed, and that it would be possible, by an adjustment of the statements of beliefs, to bring all under one creed. They did not see, and probably no one at the time saw clearly, that the fundamental difference was not so much in the particular doctrines accepted or rejected as in the whole attitude of the soul to the subject of religion. But since then both sides have developed on the basis of their fundamental doctrines, and have come to see that they differ not only on the doctrines accepted, but also on the foundations on which they build these doctrines, or the grounds on which they accept them. Romanism is, in short, a religion of authority, Protestantism a religion of freedom, of free conviction. And these two conceptions cannot by any conceivable contrivance be reconciled.

The fundamental character of this distinction was put in the answer of Principal Fairbairn— "Authority, in

the sense of infallibility, means simply the reign of positive legislation in the sphere of religion, and consequently, in my opinion, is only another name for the negation of religion." The two conceptions of religion is the implicit acceptance of doctrines on the authority of the Church, or rather of its head. To the other it is the free act of the soul entering into communion with God. The answer of Cardinal Lecot shows that the leaders of the Church of Rome have no intention of giving away their principle. He says—"Your intentions are good, and the end you pursue worthy of a great soul. But the course you are following to arrive at that end is not the true one. Address yourself to his Eminence Mousseigneur the Cardinal de Paris, who will tell you better than I what must be done to aid usefully in the work you wish to serve." There is a wealth of meaning in this reply when we remember that the Archbishop of Paris is the prelate who persecuted the Abbe Loisy for his liberal views, and affected his resignation of his professorship, and his retirement from public life under the condemnation of the Vatican.

The answers of the distinguished men consulted on the question show more and more clearly that it is fruitless to cry for peace, peace, when there is no peace. Roman Catholics are not afraid to assert their principle, which is that of infallibility on the one side, and unquestioning obedience on the other. Protestants should be equally explicit in their expression of their principle, which is liberty of conscience and freedom to investigate the truth. Those who hold that principle should unite much more closely than they have yet done, refusing to allow minor differences to separate them. They should show that they are not in bondage to the past, but are ever open to the light; that the Spirit of God is as effective in His enlightenment power today as He ever was. When we abandon our claim to freedom, and our trust in the guidance of the Divine Spirit, we have taken the first step towards the acceptance of Romanism.

Hon. David Wark, the venerable Senator from New Brunswick, in a firm, round school boy hand, giving no evidence of his 107 years, writes to a friend here to say that he intends coming up to the Capital in May, for the discharge of his sessional duties.

There is a Parisian story of a vizer who dedicated one apartment of his palace as a chamber of memory, in which he kept the memorials of his earlier days, before royal favor had lifted him from his lowly place to a position of honor. Every day he went for an hour away from the splendor of his palace into this humble apartment to live again for a time amid the memorials of his happy youth. Let us keep such a chamber of memory filled with the memorials of God's goodness to us.—F. B. Meyer.

THE MAN OF GOD.*

This is a wonderfully interesting and instructive volume, comprising twenty-seven chapters covering 362 pages. The central thought of these chapters is set forth in the author's preface in the following terms: "In no character of the Bible, perhaps, is the life of Jesus, the Son of God, so perfectly mirrored as in Elisha, the Man of God. His gentleness of spirit, and holiness of life; the patience and faithfulness which must have characterized his teaching; and above all, the marvellous and beneficent character of his miraculous deeds—were a prophecy in actual life of Him who spake as never man spake, who went about doing good, and whose miracles proclaimed him to be 'the Son of God with power.' The desire to direct the attention of students of the Word of God with deeper interest to the beautiful and Christ-like character of the Son of Shophat, and thus incite to greater holiness of life, a more perfect consecration to the service of God, has led to the preparation of these chapters."

Animated by such motives it is not a matter of surprise that the author has furnished his readers with graphic pen-pictures of the character and marvellous achievements of the son of Shaphat, well fitted to interest and instruct all students of the Book of Books, beautifully mirroring the wonderful and beneficent teachings of Him "who spake as never man spake," and imparting a striking significance to the period of history in which Elisha lived. The volume is one well fitted to be of inestimable value to thoughtful readers of all ages, and especially to young people who desire to gather in the lessons taught in Bible history and reflected in the lives of men like Elijah and Elisha.

A Little More Than Necessary.

Going a little farther than one needs to—in the right direction—is the only way to make progress. Not to do better than is expected of us is to become mediocre. A railroad president gave this solid advice: "Let every man in public or private business, whether he is working for himself or for another, a little more than fill the position he occupies. When he does that, and has established the fact that he can a little more than fill that position, a wider one will open to him, and then he will have an opportunity to a little more than fill that, and he will go onward and upward until he finally reaches the highest step in his profession or calling." Character-building and spiritual growth demand the same rule. It is God's way towards us: "Good measure, pressed down, shaken together, running over."—S. S. Times.

*Elisha, the Man of God—By Rev. R. Clarence Dodds, D. D., Lansing, Michigan. Winona Publishing Co., Chicago.

If we cannot be rich and great we can at least be kind and merciful.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

"WILLIE" ANDERSON.

Of the Rev. William Anderson, LL. D.—affectionately known in Glasgow as "Willie" Anderson—many racy stories are told. He was an original in many respects with a breadth of vision and contempt for conventional forms that made him conspicuous in the Scottish ministry. And, like all originals who said and did things utterly indifferent to what people might think, a good many of his actions were accounted somewhat eccentric.

At one time, for instance, he was preaching in Dundee. Shortly after entering the pulpit the congregation began to speculate what would be the matter when the stranger minister began to make a hurried search under the pulpit cushion, on the floor of the pulpit, and the inside of the Psalm Book and Bible. After an apparently vain search Mr. Anderson announced in stentorian voice, "Freens, I hae lost my specs." Fortunately a member of the congregation was able to supply the reverend gentleman with a pair of spectacles that suited his vision.

Mr. Anderson was a native of Kilsyth. He graduated at Glasgow university, and fresh from college he was called to the pastorate of the Relief Church, in John street, Glasgow. A peculiarity of this church was that at one time almost all the city fleshers worshipped here. They vied with each other in ornamental pews, each upholstering along the wall. For this reason it was said that the lower portion of the church had more the aspect of a theatre than a place of Divine worship. You know how intense was the dislike of the old race of Scottish Presbyterians to "read" sermons. The bitter scorn for a preacher who could not discourse on a text without the use of paper is expressed in scores of pithy anecdotes. But in imitation of Dr. Chalmers, young Anderson began his ministerial career by reading his sermons. This of course, gave great umbrage to many in the congregation, and a whole year passed before the Presbytery would agree to his ordination. Ultimately the opposition gave way, and he was ordained in February, 1822. He remained in John Street church a faithful, intrepid, and successful minister for half a century.

His sensitive nature, however, never allowed him to throw away entirely the recollection of the ungracious treatment he experienced at the outset of his career, and he was wont in later life to repeat with glee the argument of fathers and brethren against the use of the paper in the pulpit. On one occasion he went by the canal boat, having arranged to officiate at Kirkintilloch. Among his fellow-passengers was an old Cameronian elder, with whom the minister was soon in conversation. The

talk turned upon Glasgow kirks and ministers. David, for so the elder was called, admitted that he had gone to hear Dr. Chalmers, but only on a week-night.

"He's an awfu' man that," continued the Cameronian. "I never heard a man like him. I was sittin' and before I kent whaur I was, I got up on my very feet, stretchin' o'er the book-board feared I would lose a word. But ca' ye yon preachin'? Na, na it was rank black prelacy. Man, he read every word o't."

"I thought," says Dr. Anderson. "I might have a little banter with the old man, and so I said—

"David, you need not be so hard against prelacy or read sermons, for ye know it is a fact, which you cannot deny, that you read prayers yourself every morning."

"With a smile of contempt, mixed with pity, the old man fixed his eyes on me and replied in a solemn tone—

"Laddie, ye'll no ken wha I am, or ye wdna speak that way; for onybody that kens me that has been an elder o' the Cameronian Kirk o' Kirkintilloch for abune thirty years wadna set sic a sin to my door; na, na"

"But, David, I have good ground for what I have said, and I know that you do read prayers every morning."

"At this reiterated charge the old man's wrath began to wax warm, and, rising to his feet, he exclaimed in a passion—

"It's a lee! It's a lee! Whae'er told ye that, I carena', but it's a black lee!"

"Feeling that I had perhaps led him far enough, I said—

"Be calm, David, and answer me a question. Do you not read the Psalms of David every morning?"

"To be sure I do!"

"Well, David, are not David's Psalms the best prayers ever written?"

"The face of the old Cameronian relaxed into a smile as he sat down and exclaimed—

"Ay, laddie, but ye hae caught me noo; ye hae caught me noo."

"But David," I continued, "I am afraid that from the way you have been talking you do not know what a sermon means."

"I should think," he rejoined, "I should think that the man who has been an elder o' the Cameronian Kirk abune thirty years should ken what a sermon means, if onybody kens."

"Well, David, let me tell you that a sermon is a proclamation. Now, you know when the King makes a proclamation, it is written on paper and read at the Cross, and that it is not a proclamation unless it is read. Now, you know that the Gospel is the proclamation of the King of Kings. Therefore, as all proclamations must be read, so a sermon, being a proclamation, must be read or it is not a sermon."

"David looked dumfounded. The boat had reached our destination and the old Cameronian on stepping on exclaimed—

"Tuts, tuts, laddies; ye hae ower muckle Latin for me."

To every tale of woe Dr. Anderson lent a ready ear, and, as a consequence, he was often sadly imposed upon, both to the loss of his time and means. As a clergyman he took a deep interest in the Jews, and many a wandering son of Israel benefited by his liberality.

It happened that, much about the same time, one Jew after another found his way to the doctor's home, and each, with a pitiful story, besought his commiseration and help. With such visits the good man's patience seems to have been exhausted, for on going into his study one day, when a caller was announced, and finding another dirty-looking representative of the "chosen race," ready with plausible words to call forth his charity, he anticipated him, saying, in a sympathising tone, "Puir Moses, puir Moses!" (referring to the first leader of the Israelites).

The Jew attempted to speak, but he was interrupted by the doctor repeating, "Puir Moses! puir Moses!" Then finally he said, "If I'm bothered this way wi' two or three o' ye, what must Moses ha'e been when he had charge of the whole pack?"

As a preacher Dr. Anderson used to display great warmth, and now and again would cast aside not only his gown, but his wig during the heat of his discourse. His humour was of a quiet but effective kind.

A good-humored maiden lady of a certain age was wont to say that he was the only minister who systematically prayed for the old maids, as he never forgot to supplicate on behalf of "those who have no help of man."

One day Mrs. Anderson having gone out for a little, on her return missed a pair of new boots which had been sent home that morning for the minister, and which she had noticed still on the lobby table when she went out. Proceeding to the study she asked the Doctor if he had seen anything of the boots. "Well, yes," he replied in his own naive way; "there was an auld beggar man asked help, and he was very ill shod, so I gave him the boots!" "But bless me," said the wife, "you might have given him a pair of old ones." "It wasna auld anes he needed," was the Doctor's triumphant reply; "he had auld anes already."

But he could say very hard things. One Sunday, in the course of reading a Psalm, he paused at the words, "He putteth out his money to usury," and said—

"There was once in this church a poor widow, and she wanted 20 pounds to begin a small shop. Having no friends

she called on me, her minister; and I happened to know a man, not of the church, who could advance the money to the poor widow. So we went to the man, the widow and I, and the man said he would be happy to help the widow. And he drew out a bill for 20l., and the widow signed it, and I signed it, too. Then he put the signed paper in his desk, and took out the money, and gave it to the widow. But the widow, counting it said—

"Sir, there is only 15l. here."

"It is all right," said the man, "that is the interest I charge." And as we had no redress, we came away. But the widow prospered. And she brought the 20l. to me, and I took it myself to the office of the man who had lent it, and said to him—

"Sir, there is the 20l. from the widow."

"And he said, 'Here is the paper you signed, and if you know any other poor widow I will be happy to help her in the same way.'

"I said to him, 'You help the widow! Sir, you have robbed this widow, and you will be damned if you do not repent.'"

On the public platform he was a most persuasive speaker. One phase of his oratory has been thus described: "Alas! that the manner in which he uttered his humorous passages cannot be retained, as well as the matter—the intense glee shining in the face, the audible smack of the lips, the voice becoming plaintive with excess of merriment, while there were unshed tears of riotous satisfaction in his eyes, and a strange sound sometimes broke from him when he had reached the climax of his satirical or ironical triumph. Yet there was not one trace of malignity in it."

He celebrated his jubilee in March, 1871, on which occasion he was presented with a silver salver and 1200l., but he accepted the latter portion of the testimonial only that he might give it away for the foundation of scholarships to aid students of the United Presbyterian body. He died at Uddingston on the 15th of June, 1872, and a handsome monument was erected to his memory in the Necropolis.

"I RUBBED IT OUT."

The mother who is always the best theologian for a child, said to the boys: "Didn't I see you yesterday writing on your slate?"

"Yes," he said.

"Well, show it to me."

He brought his slate to his mother, who, holding it in front of him, said:

"Where is what you wrote?"

"Oh," he said, "I rubbed it out."

"Well, where is it?"

"Why, mother, I don't know."

"But how could you put it away if, it was really there?"

"Oh, mother, I don't know. I know it was there, and it is gone."

"Well," she said, "that is what God meant when he said, 'I will blot out thy transgressions.'"—G. Campbell Morgan.

TWO ARCTIC BABIES

On the Fourth of July, 1899, in a broad level valley in the heart of Ellesmere Land, I came upon a herd of five musk oxen. When they saw us they ran together and stood back to back in star form, with heads outward. This is their usual method of defense against walrus, their only enemies in this land. After they were shot I discovered two tiny calves, which then had been hidden under their mother's long hair.

Such funny little coal-black creatures they were, with a gray patch on their foreheads, great, soft black eyes, enormously large, bony knock-kneed legs, and no tails at all.

With the falling of the last musk-ox my dogs made a rush for the little animals which, though wide-eyed and trembling with fear, showed a bold front to the savage unknown creatures which surrounded them. Fortunately I was too quick for the dogs and rescued the little fellows.

Then I hardly knew what to do. I had not the heart to kill them myself nor tell my Eskimos to. Finally I thought I would try to get them to the ship, fifty miles away, though I did not know how I was to do this over the miles of mountains and rough ice.

After the dogs were fastened the little fellows stood quietly by the bodies of their mothers till all the animals were skinned and cut up; but when we were ready to start for camp, and put a line about their necks to lead them away, they struggled so violently at the touch of the rope that I knew they would soon strangle themselves to death, and had the ropes taken off. Then we tried to drive them, but could not. Then I remembered my experience years before at far-off Independence Bay, and told Ahngmalokok to throw one of the musk ox skins over his back and walk off.

With a baa-a-a the little fellows were at his heels in an instant, and with noses buried in the long hair trailing behind him followed contentedly, while the rest of us kept off the dogs.

In this way everything went nicely, and we scrambled along over the rocks, waded across two or three streams, and walked through an exquisitely soft, green little patch of meadow, cut by a gurgling crystal brook, until we reached the ice-boat where the sledge had been left.—Robert E. Peary, St. Nicholas.

PROMISES.

Once when I was very sick,

And the doctor thought I'd die,

And mother couldn't smile at me

But it just turned to cry,

That was the time for promises,

You should have heard them tell

The lots of good things I could have

If I'd get well.

But when the fever went away,

And I began to mend,

And begged to eat the goodies

That Grandma Brown would send.

They said beef-tea was better,

And gave my grapes to Nell,

And laughed and said: You're mighty

cross

Since you got well."

WHEN BABY SMILES.

When baby smiles mother knows he is well and happy. When he is cross, ailing and fretful, she gives him Baby's Own Tablets, and finds that there's a smile in every dose. These Tablets cure all little ailments of childhood, such as indigestion, colic, constipation, diarrhoea, worms and simple fevers. They make teething easy, and promote natural sleep and repose, and are guaranteed not to contain one particle of opiate or poisonous soothing stuff. Mrs. Robt. Dean, Tisdale, N.W.T., says:—"I find Baby's Own Tablets a perfect medicine for little ones, and always keep them in the house." You can get the Tablets from your medicine dealer or by mail at 25 cents a box by writing the "Dr. Williams Medicine Co., Brockville, Ont."

"There was a beautiful scene at the wedding to-day. Old Brown put his handkerchief to his eyes and snivelled when he was giving the bride away, and Mrs. Brown wept outright." Jackson—"That was extremely beautiful and touching. The Browns have seven daughters, you know, all unmarried, and they have been doing their level best for ten years to get one of them off their hands. I suppose they were shedding tears of joy because they had succeeded at last."

Some people will go out of their way to tell the truth, specially if it is unpleasant.

Statistics show that about twice as many bankers as ministers remain bachelors all their lives.

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CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The young people of the Russell church have organized a Young People's association.

Rev. and Mrs. G. A. Woodside, of Carleton Place, have been visiting Rev. and Mrs. G. T. Bayne, of Ashton.

"What can the members of the Church do to promote a Revival of Religion?" will be Rev. Dr. Armstrong's theme next Sunday evening in St. Paul's church.

Rev. J. Carnock, of this city, who took charge of the Aylmer church during the absence of Mr. Craig, has terminated his engagement, owing to the return of the pastor.

The congregation of Chalmers church, Richmond, Que., have extended an unanimous call to the Rev. Mr. Carmichael, gold medalist of Queen's University, Toronto, to become its pastor.

The Young People's society of Knox church held an enjoyable social entertainment last week in the Sunday school. Mr. S. J. Jarvis, superintendent of the Sunday school, presided. A well selected programme was given by the members of the society, after which refreshments were served. This society is steadily growing, and is becoming one of the leading ones of its nature in the city.

Nearly all the pastors occupied their own pulpits last Sunday but in one or two cases a change was made. Rev. W. A. McElroy conducted both services in St. Andrew's church, filling the vacancy caused by the illness of Rev. Dr. Herridge. Rev. A. E. Mitchell, of Erskine church, preached in the morning in Stewarton church in place of Rev. Mr. McElroy. The pulpit in Erskine church was occupied by Rev. W. Meikle in the morning and by Rev. Mr. Mitchell in the evening. In the other churches, the pastors were present, and in all the sermons were upon the subject of the resurrection.

The American Presbyterian General Assembly meets this year at beautiful Winona Lake, Indiana, beginning May 18, and continuing ten days or more. It promises to be the most interesting session held for years, and the publishers of the "Warsaw Daily Times", have made arrangements to publish a very complete daily report of the proceedings, which will be mailed to subscribers at an early hour each morning during the entire session. Single subscriptions 40 cents; three subscriptions \$1.00. Subscriptions should be sent early so that mailing list can be prepared in advance. These reports should have an interest for many of our readers. Address Reub. Williams & Sons, Warsaw, Indiana.

A very large and representative congregation assembled in the Presbyterian Church, Churchill, on Tuesday afternoon, when the Presbytery of Barrie met to induct the Rev. L. McLean, late of Duntroon, into the vacant charge. The Rev. Mr. Burnett, of Victoria Harbor, preached a very interesting and suggestive sermon, after which the Rev. Dr. Smith put the usual questions to Mr. McLean and inducted him into his new charge. The Rev. Dr. McLeod, of Barrie, then addressed the newly inducted minister in a very helpful speech, and Rev. Mr. Cameron, of Aliandale, delivered an earnest address to the congregation. At the close of the service Mr. McLean was conducted to the door by Dr. McLeod and Messrs. Rogerson and McCraw, and introduced to the people as they retired to the basement where an excellent luncheon was prepared by the ladies of the three congregations, and which was most thoroughly enjoyed by all present.

EASTERN ONTARIO.

Rev. N. H. and Mrs. McGillivray, Cornwall, are spending the Easter holidays at the old home in Whitty.

The annual anniversary sermon to the Cannington Odd Fellows will be preached by Rev. D. M. Martin, on 2nd May.

Last Sunday evening in Salem Church, Summerstown, Rev. J. Matheson gave a very interesting account of the Revival in Wales, Great Britain.

Rev. Dr. Smith was presented with \$25 by the Churchill congregation in appreciation of his services as moderator of session during the vacancy.

Friday, May 5th, Rev. Mr. McLeod will lecture on Robert Burns in the basement of First Church, Brockville, under the auspices of the Ladies' Aid.

The congregations of Knox and St. John's churches, Cornwall, worshipped unitedly on Sunday last, the morning service being held in St. John's and the evening service in Knox Church. Rev. Dr. Harkness preached at both services.

The Rev. J. J. Elliott, of Midland, conducted service at Victoria Harbor last Lord's Day evening. He preached an excellent sermon, from the second epistle of John, 12th verse. The musical service was very good.

The Children's Mission Band of the Cannington church held a bazaar Monday evening last which was largely attended. The articles for sale were of the children's own manufacture, and were readily disposed of at good prices.

The members of Oriental Lodge No. 163, Independent Order of Odd Fellows, will attend divine service in St. John's Church, Cornwall, on the morning of Sunday, 30th inst., when the Rev. N. H. McGillivray will preach a sermon appropriate to the occasion.

Rev. J. D. Mackenzie arrived in Lancaster on Saturday and preached in Knox church on Sunday. Mr. Mackenzie will continue to supply Knox pulpit until his induction, which will take place shortly after the meeting of the Synod of Montreal and Ottawa.

Mr. Robertson, assistant secretary of the Reading Camps Association of Canada, who is now studying theology in Toronto, occupied the pulpit of St. John's church, Cornwall on the 16th inst., and gave an interesting address on his work during the past two years among the lumber camps, mining camps and railway construction camps.

The Presbyterian Synod of Montreal and Ottawa will meet in Knox Church, Vankleek Hill, on Tuesday, May 9th. The synod is composed of the Presbyteries of Quebec, Montreal, Glengarry, Ottawa, Brockville, Lanark and Renfrew, taking in the Counties of Prescott, Glengarry, Cornwall and Stormont, Dundas, Grenville, Brockville, Lanark, Renfrew, Carleton and Russell, in Ontario and the whole Province of Quebec, in which there are 11 self sustaining charges, 36 augmented and 52 mission charges.

On Friday evening Rev. and Mrs. L. McLean of Duntroon, were waited on by some twenty or thirty of their friends from the Town Line. The object of the unexpected visit of the company was to say good-bye to their pastor and his wife who are about to remove to Churchill. During the evening the reverend gentleman was presented with a beautiful gold chain and locket, and Mrs. McLean was made the recipient of a handsome silver biscuit jar. The gifts were accompanied by an affectionately worded address, to which Mr. McLean replied in appropriate terms. He assured them that he thoroughly appreciated the motives which prompted their action and the kindly expressions would long linger in the memory of his wife and himself.

WESTERN ONTARIO.

Anniversary services in Knox church, Owen Sound, were conducted by Rev. A. L. Gregg, of Toronto. The attendance was large.

The Presbyterians of Flora are to hold a meeting of the two congregations to discuss the advisability of union.

The annual sermon to the Sons of Scotland will be preached in Knox church, Acton, by Rev. J. C. Wilson, B.A., on 7th May.

Anniversary services were held in the Rockland church on Sunday. Rev. W. R. McIntosh, B.D., of Elora, preached at both services. On Monday evening Rev. R. E. Knowles, of Galt, delivered a lecture in the church on Abraham Lincoln.

A few friends in Central Church, Hamilton, presented their late assistant minister, Rev. James Little, with a purse of \$200 on his leaving for his new charge in Brantford.

Rev. Dr. MacKay, Woodstock, left on a fortnight's holidays for the benefit of his health. He will spend a week at the Welland Sanitarium, St. Catharines, and will also visit friends in New York State.

A deputation consisting of the Revs. W. Farquharson, Durham, and J. Little, Holstein, visited the Cedarville congregation this week.

Rev. Dr. Smith, of Bradford, who is called to Comber, preached his farewell sermon to a large congregation last Sunday evening.

Rev. Neil M. Leckie, formerly assistant pastor of Central Church, Hamilton, has received a call from the Blenheim congregation to become its pastor.

The name of the "Proudfoot Memorial Chapel," West London, is to be changed to West London Presbyterian Church. The new church is making very encouraging progress.

Erskine church, Hamilton, calls Rev. S. Burnside Russell, of Hillsburg. The congregation of Macnab street church, Hamilton, has formally proceeded with a call to Rev. H. B. A. Ketchen, Peterboro'. The stipend was placed at \$1,800 a year, with a free manse and a month's holidays. Rev. Dr. Fletcher presided.

At Knox church, Ayr., on Sunday evening the pastor, Rev. Thomson, made a seasonable hit in commenting on the lesson selected, which was the 12th chapter of St. Luke's gospel. Here the lilies of the field are described as clothed in such beautiful array that they exceeded Solomon in all his glory. Whether the reverend gentleman had the Easter bonnet in mind or not, his comment might easily be construed as a rap at the folly of those who go to extremes along that line.

At the regular meeting of the London Presbyterian Council Dr. Merchant and Mr. Thomas Baty led in a discussion of the duties of church elders, in which all those present took an active part. Several important questions will be considered at a special meeting which is to be held on the 28th inst. The following officers were elected:—President, Rev. Hector MacKay; vice-president, Dr. Merchant; secretary, Mr. Thomas Baty; treasurer, Mr. Thomas Ryan.

Rev. Dr. Lyle preached Sunday evening in Central Church, Hamilton, on Dr. Osler's lecture, "Science and Immortality." The reverend doctor combatted Dr. Osler's argument against the immortality of the soul, which, according to the opinions of the philosophers of the world from the earliest times, was false. Dr. Lyle did not agree with the professor of medicine that modern scientific psychology knew nothing of the soul, that was the soul as spirit or mind, not the soul as a third sense, apart from mind or spirit.

TORONTO.

Dr. Armstrong Black has been asked by the office-bearers to occupy the pulpit of St. John's Wood Presbyterian Church on his return to England during the months of July and August. The minister of the church is Dr. J. Monro Gibson, who is a Canadian, and who has been during the last twenty-five years one of the most distinguished leaders and preachers in the Presbyterian Church of England.

At the induction of Rev. James Little into the pastorate of St. Andrew's Church, Brampton, there were present Rev. Alfred Grandier, Prof. Robertson, Principal McLaren, of Knox College; Dr. Duncan, of Unionville, moderator of the presbytery; Rev. Mr. Tibb, and others. Mr. Little was warmly welcomed by the members of his new charge.

W. A. McTaggart, B. A., of Wychwood, Presbyterian Church, who has been taking part of his theological course under Prof. Denney of Glasgow, has returned, and will resume his pastoral work on Sunday.

The death is announced at Aberdeen of Rev. Stewart Dinwallow Fordyce Salmund, principal of the United Free Church college there, and the author of many religious works. The late Mr. Salmund, M. A., D.D., F.E., I.S., was professor of systematic theology and exegesis of the epistles in the United Free Church college, Aberdeen, since 1876. He was principal of the college since 1868. He was born in Aberdeen, June 22, 1838, and was educated in the grammar school university and Free Church college, and at Erlangen university. He was professor of Greek in Aberdeen University for three years, examiner in classics for three years, and at the time of his death was examiner in the B. D. degree. He was a minister of the Free Church of Barry, Forfarshire, Scotland for 11 years. Prof. Salmund published a number of translations from the Greek authors, and wrote a number of commentaries and religious books.

Mr. T. C. Brown, M. A., now a graduate student in Edinburgh University, and an assistant to Very Rev. Dr. Cameron Lees in St. Giles' Cathedral, has been engaged by St. Andrew's church to take charge of the work of the congregation for a period of three months, beginning Monday. Mr. Brown is an honor graduate and medalist in philosophy of Queen's University. He took two years in divinity at the Kingston school, and is completing his work at Edinburgh. He is a preacher of exceptional ability. Last year he preached in Lindsay Presbyterian church for three months, and was recognized there and among Queen's students as a brilliant pulpit light.

BRITISH AND FOREIGN NOTES.

Australia pays 200,000 pounds a year in salaries to members of parliament.

The Duke of Argyll has been elected chief of Greenock Highland society.

Many young men from Berwickshire have emigrated to Canada this season.

The health of the Rev. Dr. Black, High Church, Inverness, continues steadily to improve.

Lord Salisbury has requested all the farmers on his estates to remove all barbed wire from their holdings.

Rev. A. B. A. Macaulay, Dundee, is spoken of as a probable successor to "Ian MacLaren" in Sefton Park church, Liverpool.

A "Granite City" elder has given notice of a motion with a view of asking the General Assembly to revise the metrical Psalms.

Twopence a day is the cost at which a member of the Glasgow Health Culture society finds it possible to keep the human lamp burning.

The managers of one of the Kilmarnock churches found a golden sovereign in the plate one Sunday morning. Some one had blundered!

In 1903 Britain paid nearly six and two-third millions of sterling money for imported eggs, the number of which steadily increases from year to year.

QUEEN'S UNIVERSITY.

Kingston, April 24.—There are 103 degrees announced at Queen's University on Saturday afternoon. There were 57 B. A.'s; 22 M.A.'s; 10 B.Sc.'s; 1 M. E. and 4 theological testaments. There were 16 ladies obtaining B.A.'s and 6 M.A.'s. Those in Eastern Ontario who secured degrees are:

B.A.—R. W. Beveridge, Port Elmslev; N. H. Anning, Oxmead, A. Bright, Montreal; Isabel S. Bryson, Ottawa; C. I. Curtin, Brockville; Helena Dodson, Union; W. S. Fleming, Franktown; D. A. Gillies, Carleton Place; W. G. Grove, Rineswood; F. A. Jones, Ottawa; A. J. Kidd, Prospect; Kathleen M. Michell, Perth; Annie K. McGregor, Grace McGregor, Almonte; N. McLeod, Dunvegan; Ethel L. Ostrom, Alexandria; J. F. Pringle, Cornwall.

There are 14 B.A.'s from Kingston. M.A.—S. E. J. Beckett, Kintail; D. R. Cameron, Lancaster; A. McP. Bothwell, Perth; W. A. Boland, Killaloe Station; Hosié Elder, Elder's Mills; L. M. Macdougall, Brockville. There are six M.A.'s granted to Kingstonians.

B.Sc.—E. A. Collins, Copper Cliff, (mining); A. L. Cummings, Cornwall, (civil); E. W. Henderson, Almonte, (electrical); W. A. Johnston, M. A. Athens, (civil); O. M. Montgomery, W. L. McLaughan, Lanark, (electrical); H. H. Scott, Perth, (electrical); D. Sloan, Perth, (mining); W. C. Way, Brockville; (electrical-mechanical).

Granted B. D.—Hugh Cowan, B. A., Shakespeare; James C. McConachie, B. A., Demorestville; William H. McInnes, B. A., Vankieek Hill; D. M. Solaridt, B. A., Kingston; Charles C. Whiting, B. A., Toledo.

Honorary degrees of D.D.—Rev. Eber Crummy, B. A., B.Sc., Kingston; Rev. J. R. Battersby, Ph. D., Chatham; Rev. Jos. A. Fleck, M.A., Montreal.

Honorary degree of LL.D.—J. J. Bray, M. D., Chatham; D. D. McBeam, New York, builder of the subway in that city, and an eminent inventor.

Sunday afternoon in Convocation hall Rev. Eber Crummy, B.A., B.Sc., pastor of Brock Street Methodist church, preached the baccalaureate sermon on the theme "The Fundamental Element in the Resurrection."

CALL TO PRAYER.

The following letter has been sent to all the sessions in the Presbytery of Guelph with the request that special emphasis be laid upon it in the pulpit:—

"As a result of the spontaneous spiritual awakening in Wales and other regions, tidings of which constantly reach us, an intense desire was expressed at a recent Conference of ministers and elders in connection with the Presbytery of Guelph that all the lives touched by the church services within the bounds of the Presbytery may be visited as never before with the outpouring of the Holy Spirit."

The movement in Wales is known to have had no visible origin, no human direction, but to have started in the believing prayer of expectant hearts. Prayer—unceasing, direct and earnest—sustains it.

The Presbytery would therefore urge that in all our congregations—in secret, at the family altar, at stated services and prayer meetings, in Sunday Schools and at Teachers' Meetings, as well as at special gatherings, pre-arranged or spontaneous—the hearts of our people unitedly approach the Throne of Grace to plead that Christ may show Himself in quickening, saving, power: in order that those who know Him not, may know Him; and those who know Him, may know Him better.

This call to prayer is issued in the persuasion that the Holy Spirit will manifest Himself among us in response to definite pleading and consecrated action. If ye, being evil, know how to give good gifts unto your children how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?

Indore College Prize Distribution.

The annual prize distribution at the Indore College and School, which was held on March 18th, was attended with more than usual ceremony. The agent to the Governor-General with his suite members of council, the principal of Daly College for chiefs, and many other officials were present. On the platform were Major and Mrs. Daly, the Prime Minister of Indore, Rev. W. A. Wilson and the principal, Rev. R. A. King.

The Principal in welcoming Major Daly spoke at length on the Government's educational policy. The adverse criticism of the native press had been concentrated upon the matter of higher education, which did not hold the most prominent place in the policy. Infinitely more important were primary and secondary education, and it was astonishing to find that the broad, same foundation which the Government had laid, had been almost overlooked. The paragraphs dealing with this showed a splendid grasp of detail and an intimate knowledge of what was best in methods of teaching.

To put these suggestions into effect, organization was a necessity. This also was provided for in British India where Government had full control. But this could not be urged in the case of native states where each regulated its own internal affairs. Here was one of the peculiar educational problems of Central India. A uniformity of grading, of examinations, of interschol laws, might commend itself to all, but it could not be effected without organization.

The Principal thought that much might be done in this direction by mutual agreement. The week before, he had presided at a meeting of the headmasters of Central India. They recognized that one had no authority over the other as representing different states, but they also recognized the necessity of coming to an understanding on many subjects. If one might take the unanimity and good feeling which existed as an indication of the future, he might safely say that much could be done along this line. He trusted that all in authority would look favorably on this effort to further the cause of education in Central India.

The agent in reply said that as a newcomer he must be guided mainly by what his predecessors had left on file. He found it recorded that the mission at Indore had done efficient work, medically and educationally. Replying to the Principal's remarks on the Government's policy he stated that the Viceroy had the matter of education very much at heart and it followed that all officials must do what was in their power to put into effect.

Mrs. Daly then distributed the prizes won in college and school on the year's work. The proportion of these captured by boys in the Christian Hostel was very gratifying.

The greetings of the presbytery were conveyed by Mr. Wilson who seized the opportunity to give the students a word of advice on success in school and out of it.

The college enters upon another session's work. It has been decided to give no mid-summer vacation, but to continue classes until the annual plague outbreak in August. Then holidays will be taken and a serious loss of time prevented. It means, however, trying work for the staff during the hot months. Lectures now begin at half-past six in the morning.

In another way the work of the next session is going to be particularly heavy. Application for affiliation with the University of Allahabad was made according to the new Universities' Act and was granted unanimously by the Syndicate and Senate. Those who begin the course now will take that of Allahabad. But those who are in the college already must finish their work in Calcutta. This means practically the teaching of two courses during next session—not a very light undertaking. The greetings of the presbytery were ad to Ottawa

NOTES FROM WHITBY.

There are at present no vacancies in the Presbytery of Whitby, and at the last meeting every congregation was represented by its pastor, and all the elders were present except four. Presbytery met in the church at Oshawa, a fine modern building, which has this year been freed from debt and the congregation is now both able and willing to give more salary to their pastor, and more money to missions.

It is proposed that the field at present occupied by the congregation of Orono and Kendal and the mission station of Oakhill be so rearranged that Orono shall stand alone and Kendal and Oakhill be united as a mission charge. The three congregations are willing to have this change made; but as Oakhill is in the Peterborough Presbytery a conference with that Presbytery must first be held before the union can be consummated.

Notices were read from presbyteries of applications which would be made to the General Assembly for leave to receive ministers of other churches. The number of applicants has already reached twelve.

Mr. McGregor tendered his resignation of the charge of Pickering and Brougham; and the congregation has been cited to appear for its interests at a meeting to be held at Pickering on May 2nd.

Messrs. H. Crozier, Wm. Cooper and Geo. McGregor, ministers, were appointed commissioners to the General Assembly. The elders appointed were Messrs. George Gray and John Stewart, while Meville church, Scarborough, was given permission to nominate an elder as commissioner.

Reports were received from the presbytery's committees on Home Missions, Church Life and Work Sunday Schools, and Young People's Societies. The giving of these reports was followed by profitable conferences.

Mr. H. Crozier, referred to the injustice that would be done by the passing of the Autonomy Bills now before Parliament. After an animated discussion it was agreed: That whereas we as a Presbytery believe that the new Provinces of Saskatchewan and Alberta should be given full provincial rights, we protest against the educational clause of the Autonomy bills now before our Dominion Parliament.

Mr. Cooper spoke of the approaching celebration of the four hundredth anniversary of the birth of John Knox. It was agreed that on the twenty first of May next, wherever possible in our congregations and Sunday schools, some reference be made to the life and work of the great reformer.

The next regular meeting of the Presbytery will be held at Whitby on 18th of July, and Mr. H. G. Crozier was appointed to give the opening address.

Rev. Dr. Ross, pastor of St. Andrew's church, London, was recently presented with a handsome gown and cassock, by his congregation, after the regular prayer-meeting last week. Mr. C. R. Somerville delivered an address, while Mrs. J. A. Murray made the presentation. A fine sideboard for the dining-room was given to Mrs. Ross. The reverend gentleman and his wife were taken completely by surprise by the pleasant affair, but Dr. Ross expressed the great appreciation of both very happily.

The death is announced at Stratford of Mrs. Jeffrey, daughter of the late Rev. Donald McLeod, formerly of Cobourg, and sister of Rev. Dr. McLeod, of Barrie. Mrs. Jeffrey was known to and highly esteemed by a large circle of friends in Stratford and elsewhere. She took a great interest in the affairs of her church, Knox, though not able for any active duty in her later years.

On the 28th ult., an association was constituted at Inverness for the purpose of securing the removal of the restriction on the importation of Canadian cattle.

HOW TO DRINK WATER.

Professor Silkham says there are few people who thoroughly realize the value of water as a beverage, or who know how to obtain the greatest advantage from it. The effects produced by the drinking of water vary with the manner in which it is drunk. If, for instance, a pint of cold water be swallowed as a draught, or if it be taken in two portions with a short interval between, certain definite results follow—effects which differ from those which would be followed if the same quantity were taken by sipping. Sipping is a powerful stimulant to the circulation, a thing which ordinary drinking is not. During the action of sipping the action of the nerve which shows the beats of the heart is abolished, and, as a consequence, that organ contracts much more rapidly, the pulse beats more quickly, and the circulation in various parts of the body is increased. In addition to this, we find that the pressure under which the bile is secreted is raised by the sipping of fluid. And here is a point which might be noted by our readers: A glass of cold water slowly sipped will produce a greater acceleration of the pulse for a time than will stimulants taken at a draught. In this connection it may not be out of place to mention that sipping cold water will often allay the craving for alcohol in those who have been in the habit of taking too much of it and may be endeavoring to reform, the effect being probably due to the stimulant action of the sipping.

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 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.

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Spring blood is bad blood. It is clogged with impurities that make themselves felt in many ways, such as pimples and eruptions, poor digestion, occasional headaches, twinges of rheumatism, a lazy feeling in the morning, and a strong desire to avoid exertion. Sometimes the nerves are unstrung, you feel dull and depressed, and your strength is slipping away. You can only be put right by enriching the blood and driving out the impurities. Purgatives won't do this—they only make you weaker. What you need is a tonic, and the best tonic that medical science has yet discovered is Dr. Williams' Pink Pills. These pills actually make new, rich, red blood, brace the nerves and bring health and energy to weak, despondent and easily tired men and women. Mrs. Chas. Blackburn, Alesford Station, N. S., says: "For the past ten years Dr. Williams' Pink Pills is the only medicine I have taken when I found I needed medicine. Last spring I was feeling poorly, was weak, easily tired and depressed. I got three boxes of Dr. Williams' Pink Pills and they made me feel like a new person. They are the best medicine I know of when the blood is out of condition."

If you need a medicine this spring—and there are few people who do not—take a few boxes of Dr. Williams' Pink Pills, and you will find an improved appetite and new health and strength such as no other medicine can give you. There is no disease of the blood these pills will not cure simply because they make the new, rich blood that drives disease from the system. The genuine Pink Pills have the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

The sale of fancy and useful articles held in the S.S. room of St. John's Church, Cornwall, last Friday afternoon and evening, under the auspices of the Woman's Home Mission Society, was a success in every respect, and as a result the ladies added a snug sum to their treasury. A musical and literary programme was presented in the afternoon and evening. Among those contributing were Mrs. (Dr.) MacNish, Miss MacDougall, Miss Rogers, Miss Robinson, Miss Grace MacLennan, Miss Florence Gamble, Miss Anna Gillis, Miss Helen Harkness, Miss Margaret Mulhern, Miss Janet McCracken.

A congregational social was held in Knox Church, on Friday evening last, to celebrate the fourth anniversary of the induction of the Rev. Dr. Harkness, Cornwall. Messrs. Hill, Campbell and Dr. Alguire acted as chairmen, and solos were rendered by Miss Mabel McDonald, Miss Atechison and Mr. A. F. Birchard, and addresses given by Dr. Harkness and Mr. Hill Campbell. The congregation was well represented and a very enjoyable evening was spent.

Glasgow Presbytery is worried about irregular marriages, and considers that the sacredness and the dignity of the ceremony should be impressed upon the people.

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

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

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville.
 Peterboro, St. Paul's church, Peterboro, Port Hope, July 11.
 Whitby, Oshawa, 18th Ap'l, 10 a.m.
 Toronto, Toronto, Knox, 2 Tuesday, monthly.
 Lindsay, Canington.
 Orangeville, Orangeville, May 2.
 Barrie, Barrie, 28th Feb., 10.30.
 Owen Sound, Owen Sound, July 4.
 Algoma, Blind River, March.
 North Bay, South River, July 11.
 Sauguen, Mt. Forest, Mar. 7.
 Guelph, Knox church, 16 May, 10.30.

SYNOD OF HAMILTON AND LONDON.

Hamilton, St. Catharines, May 2.
 Paris, Woodstock, May 9.
 London, St. Thomas, 7th Mar., 10.
 Chatham, Chatham, 7th March, 10 a.m.
 Stratford, Knox, Stratford.
 Huron, Seaforth.
 Sarnia, Sarnia, St. Andrew's.
 Sarnia, Sarnia, St. Andrew's, Mar. 7.
 Maitland Belgrave, May 16.
 Bruce, Walkerton, July 4, 10 a.m.
SYNOD OF MANITOBA AND NORTHWEST.
 Prtage la Prairie, 28th Feb.
 Brandon, Brandon.
 Superior, Port Arthur, March.
 Winnipeg, Man., Coll., 2nd Tues., bi-mo.
 Kock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Treheims, 3 Mar.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Canvale, Feb., '08.
 Regina, Regina, Feb., '08.

SYNOD OF BRITISH COLUMBIA.

Calgary.
 Edmonton, Strathcona.
 Kamloops, Vernon.
 Kootenay, Fernie, B.C.
 Westminster, Chilliwack.
 Victoria, Comox, Sept. 8.

CANADIAN PACIFIC.

TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL VIA NORTH SHORE FROM UNION STATION:
 b 8.15 a.m.; b 8.20 p.m.
VIA SHORT LINE FROM CENTRAL STATION:
 a 5.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 8.25 p.m.

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

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 8.00 p.m.;
 a Daily; b Daily except Sunday; c Sunday only.

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 25, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.
 Entry may be made personally at the local land office for the District

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

HOMESTEAD DUTIES.

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

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

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

A settler who avails himself of the provisions of Clause (2) (3) or (4) must cultivate 20 acres of his homestead, or substitute 20 head of stock, with buildings for his 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 at Commissioner of Dominion Lands months notice in writing to the at Ottawa of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting 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 Northwest Territories.

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

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

Cash Sale Saturday and Monday

Any Suit in Store
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And Arrive at the following Stations
Daily except Sunday.

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

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

Ticket Office, 85 Sparks St. and
Central Station. Phone 18 or 1180.

Tenders addressed to the under-
signed and endorsed "Tender for
digging," will be received up to
and including May 15th, 1905, for
the dredging required at the fol-
lowing places, during the present
year: Bayfield, Belle River, Beau-
verton, Collingwood, Aincardine,
Matchedash Bay, Menford, Owen
Sound, Trenton, Penetanguishene,
Point Edward, Sarnia, Port Stanley,
Rondeau, Port Burwell, Saugeen
River, Thornbury, Wiarton.

Specifications can be seen and
form of tender obtained at the De-
partment of Public Works, Otta-
wa. Tenders to include towing of
plant to and from the works. Only
dredges can be employed which are
registered in Canada at the time of
bidding tenders. Contractors must
be ready to begin work within
thirty days after the date they have
been notified of the acceptance of
their tender.

The Department is not bound to
accept the lowest or any of the
tenders.

By order,

FRED. GELINAR,
Secretary.

Department of Public Works,
Ottawa, April 20, 1905.
Newspapers inserting this adver-
tisement without authority from
the Department will not be paid for
it.

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SEVENTY-FIRST ANNUAL STATEMENT.

31st DECEMBER, 1904.

ASSET:	LIABILITIES
United States Government and State Bonds . . . \$137,368 00	Capital Stock Subscribed . . . \$850,000 00
Municipal Bonds . . . 642,934 72	Less Calls in course of pay- ment . . . 14,603 60
Loan and Savings Com- pany Bonds and Stocks 201,056 80	835,396 31
Railway Bonds . . . 282,560 00	Losses under adjustment. 163,696 13
Toronto Electric Light Company's Bonds . . . 20,200 00	Dividend No. 122, payable on January 5th, 1905. . . 20,644 20
Other Stocks and Bonds. 60,904 00	Reserve Fund . . . 1,024,042 95
Real Estate — Company's building . . . 140,000 00	
Office furniture . . . 27,514 23	
Agents' balances . . . 352,938 22	
Cash on hand and on deposit . . . 158,359 17	
Bills receivable . . . 8,806 00	
Interest due and accrued 10,947 45	
\$2,043,678 69	\$2,043,678 59

Capital	-	-	-	350,000.00
Reserve Fund	-	-	-	1,024,042.95
Security to Policy-holders	-	-	-	1,874,042.95
Losses paid from the Organization of the Company to date	-	-	-	25,365,544.30

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

New Birklands

Hertfordshire, England.

Miss Cox and Miss Smith beg to
announce the removal of their
School after Easter, 1905, from High-
gate to a fine, modern country house,
1½ miles from St. Albans, Herts,
NEW BIRKLANDS stands in an
open, bracing situation, on gravel
soil, in its own grounds of about 85
acres, thickly timbered, and compris-
ing excellent hockey and cricket
grounds, tennis courts, golf course,
and beautiful pleasure gardens,
meadow and park land.

London Masters will continue to
attend the School as hitherto, and
the girls will be frequently escorted
to town, for sight-seeing, con-
certs etc.

St. Albans is 20 miles from Lon-
don (St. Pancras), and is reached
by an excellent and frequent train
service within half an hour. It is
also within easy motoring distance
of town.



SEALED TENDERS addressed to
the undersigned, and endorsed
"Tender for Pavement, Ottawa,
Ont.," will be received at this office
until Saturday, April 29th, 1905, in-
clusively, for paving a portion of
Wellington Street, Ottawa, Ont.

Specifications can be seen and
forms of tender obtained at this
Department.
Persons tendering are notified
that tenders will not be considered
unless made on the printed forms
supplied, and signed with their ac-
tual signatures.

Each tender must be accompanied
by an accepted cheque on a char-
tered bank, made payable to the
order of the Honourable the Min-
ister of Public Works, equal to ten
per cent (10 p.c.) of the amount of
the tender, which will be forfeited
if the party tendering decline to en-
ter into a contract when called upon
to do so, or if he fail to complete
the work contracted for. If the ten-
der be not accepted the cheque
be returned.

The Department does not bind it-
self to accept the lowest or any
tender.

By order,

FRED. GELINAR,

Secretary.

Department of Public Works,

Ottawa, April 11, 1905.

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

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