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When prayer delights thee least, then learn to say,  
"Soul, now is thy greatest need that thou shouldst pray."

Crooked and warped I am, and I would fain  
Straighten myself by Thy right line again.

Say! What is prayer—when it is prayer, indeed?  
The mighty utterance of a mighty need.

The man is praying who doth press with might  
Out of his darkness into God's own light.

The greenest leaf, divided from its stem,  
To speedy withering doth itself condemn.

The largest river, from its fountain head,  
Cut off, leaves soon a parched and dusty bed.

All things that live, from God their sustenance wait;  
The sun and moon are beggars at His gate.

All skirts extended of thy mantle hold,  
When angel lands from heaven are scattering gold.

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**BIRTH.**

At the manse, Smithville, Ont., on April 10th, to the Rev. F. D. and Mrs. Roxburgh, a son.

At North Bay, on March 29th, 1904, the wife of Robt. Watson of twin sons.

In Ramsay, March 31st, the wife of Mr Peter Sutherland, of a daughter.

At Carleton Place, on April 6th, the wife of Mr. J. H. McFadden, of a daughter.

**MARRIAGES.**

At the residence of the bride's parents, London, Ont., on April 13, 1903, by the Rev. Mr. Wyllie, Percy H. Tom, M. D., of Wellwood Man., to Margaret S. youngest daughter of Mr. and Mrs. A. M. Gunn.

At the residence of the bride's father, Woodstock, Ont., on April 6th 1904, by the Rev. Dr. MacMullen, assisted by the Rev. R. S. I. Sidlaw, Helen Christene, daughter of Mr. James Holmes, of Port Arthur Fairbanks Gibbs, of Port Arthur.

By the Rev. Dr. W. G. Wallace, on April 7th 1904, at Bloor Street Presbyterian Church, Melville Bertram to Ruth Helen Cameron, both of Toronto.

At the home of the bride's sister, the manse, Millbank, Ont., on April 6, 1904, by the Rev. A. S. Ross, brother of the bride, assisted by the Rev. W. M. Haig, brother-in-law of the bride, David J Fleming, of Millbank, Ont., to Grace, youngest daughter of Alexander Ross.

At the home of the bride's father, Mennyson, on April 7th by Rev. P. A. McEwen, B.A., Mr. D. A. Stewart, of Beckwith, to Miss Catherine McNaughton, youngest daughter of Mr. Duncan McNaughton, of Drummond.

**DEID.**

In Brock, March 20th, Mr. Jas M. Colquhoun, aged 85 years.

In London on Sunday, April 10th 1904, Christina McLean, aged 72 years.

At the family residence, London Township, on April 10, 1904, Mrs. James McDonald, sen., in her 72 year.

In Port Elgin, on April 7th, Mary E. McLellan, beloved wife of Robt. McClure, aged 69 years.

In London at the family residence-285 Simcoe street, James Mc Dougall, youngest son of Neil and Mary McDougall, aged 21 years.

At Brampton, Ont., on April 6th, 1904, Isabella Spence, widow of the late Rev. James Pringle, in the 88th year of her age.

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## Note and Comment.

The Halifax Presbyterian Witness of April 8th, has obituary notices of six people whose combined ages aggregated 482 years, or an average of 80 years and 3 months. The youngest was 71 years at death, the eldest 94.

Union of the Presbyterian, Methodist and Congregational denominations of Canada is in the air. The sentiment for union is strong wherever the question has been discussed. This is especially the case in the maritime provinces, where the old veterans, as well as the younger men, strongly desire union.

ABBE LOISY, the learned Frenchman, is under condemnation. His works are placed on the Index, and he himself is to be excommunicated. He is sincerely attached to the Church of Rome, and will submit as meekly as possible; but he declines to assert what he knows himself to be erroneous. It is said that some of the ablest scholars in the Roman Communion have written urgent appeals to the Vatican, imploring the authorities not to commit again in the twentieth century, the Galileo blunder.

The resignation by Rev. James Carruthers, of the pastoral charge of the congregation of Innes Church, New Glasgow, N.S., recalls the fact that that congregation has had only four pastors in its long history. These were Rev. Dr. McGregor, from 1787 to 1830; then Rev. Dr. Roy, followed by Rev. E. A. McCurdy and Rev. James Carruthers, four pastors in 117 years, an average of about 30 years to each. That is a record worth mentioning.

Church union will soon be an accomplished fact if all Presbyterians, Methodists and Congregationalists are possessed of a spirit like Rev. Dr. Patrick, principal of Manitoba College. He says: "There is no-thing in the tenets or government of the Methodist church which I cannot accept, and I believe that the church which springs from the union of the Methodist and Presbyterian churches will be more Catholic, more Evangelical and more powerful than the two churches when separate. The Congregational church I honor equally with the Methodist."

An Anglican clergyman in England recently gave a lecture on the question: "Is English Non-conformity Schismatic?" His answer was: "He did not think that Non-conformity was equivalent to schism, nor did he think schism was always sin, much less that schismatics were always sinners. He desired to express his most eager desire for hearty communion and spiritual fellowship with all Nonconformists. If he refused to recognize that fact, and considered many of Christ's own to be outside the pale of His Church because they walked not with them, while they cast out devils in His name, and were doing—and doing well—half the Christian work of the country, then he would feel it was he and not they who were guilty of the sin of schism." Noting the lecturer's views the Belfast Witness says that "he is a scholar and knows the historical rights of the Mass."

The statement is made in the Belfast Witness that since the work of preaching the Gospel in China was begun a hundred years ago, 207 Protestant missionaries have laid down their lives in that land for Christ's sake. A Martyrs' Memorial is now to be erected in Shanghai to cost £50,000; it is to be in the form of a Hall and Christian Institute for general religious purposes; it is expected to be ready for use in 1907, the centennial of Chinese Missions. Thus in the most difficult and dangerous places the great commission is being executed, "Make disciples of all nations." This promises to be a great missionary century.

Referring to the recent "cocking man" at Woodstock Rev. Dr. MacKay, in his sermon on Sunday evening, said: "I have read of heathen Chinese gambling over beetles and watching rats drowning in a tub. I have heard a negro illustrating the demoralization of Southern slavery by telling how they used to tie cats together and enjoy seeing them tear out each other's entrails. I have often heard of Spain brutalized by her bull baiting exhibitions, and now we have the enlightened town of Woodstock ahead of negro, Chinese or Spaniard, guzzling beer and whiskey and gambling at a cockpit. And some of them would have us look up to them, yes, up to the cockpit aristocracy of the town."

If each Christian would each year win one other to Christ, how quickly the Kingdom of Christ would extend. Dr. Torry says: "If there were but one Christian in the world, and he, by twelve months of earnest work, could win another to Christ, and each of those would win another during the next year, and so on, it would require but thirty-two years, or less than a single generation, to win all the earth's billion and a half population to the Lord." People are led into the kingdom one by one, not *en masse*. The work of saving souls is an intensely personal matter. The process is described by our Lord in our parable of the great supper when the servants were sent out into the highways and byways to press men to accept the invitation of the king. That is Christian work—"to every man his work." How far short of their obligations in this matter do so many professing Christians fall!

The Dutch cabinet, in the queen's speech lately read before the States General of Holland, made known the purpose of the government to introduce a bill for the better observance of the Lord's Day. As stated in that outline of governmental polity, its purposes will be to secure to all laborers, even to those employed upon the railways, absolute cessation of toil. It calls for the suspension of all business, and the losing of such amusements as require the labor of others to constitute the entertainment; so that, if adopted, it will not only shut up the factories and the forges, but the theatres and beer gardens. The Chicago Interior remarks that this move comes after a very long experience of "Continental Sunday."

Winter before last, when the anthracite coal miners were on strike in Pennsylvania

and fuel became a scarce and costly article, many schemes were suggested, both in Canada and the United States, for utilizing peat as a substitute for coal. We do not hear very much about these schemes now. The Boston Transcript, however, tells the public that in Ireland peat is being actually converted into brown wrapping paper. A large mill has been established at Colbridge, County Kildare, which has for some time been engaged in converting Irish peat into wrapping papers of various grades. The mill site is on the River Liffey, about twenty-five miles from Dublin, near the eastern margin of the great bog of Allen which extends westward about seventy miles to the River Shannon. The process of converting the peat into paper is a wonderful metamorphosis. Carts are engaged hauling the raw peat from the bog, where it is dug, direct to the mill. Then begin the various processes of cooking with the necessary chemicals until it becomes reduced to the condition of pulp required, after which the methods followed are very similar to those of the ordinary paper mill. It is somewhat of a singular sight to see the black peat fresh from the bog thrown into the mill at one end and follow it to the other end where it emerges as paper. It is claimed for the new industry, this latest discovery, that it will prove an opulent mine of wealth among the Irish people.

A considerable degree of interest, almost akin to excitement, has been created in religious circles in England, by a recent utterance of the Anglican Archbishop of York, on the question of reapproachment between the English church and the Nonconformists. He did not propose organic union, but his references to Nonconformists were of the most friendly character, suggesting that they and Anglicans "may well be workers together with Him" (the Lord Jesus), and urging that the latter should "recognize" the former as "our fellow-workers in the Kingdom of God." Very significant is his remark: "It may be that the true fulfilment of His (Our Lord's) Prayer, at least for the present, lies not so much in modifications of doctrine or in assimilations of order and organization, as in closer spiritual fellowship; in a clearer conception of our Christian brotherhood; in a more earnest endeavour to live as brethren; to look not everyone on his own things, but every man also on the things of others; to be fellow-workers with Christ." Strange to say these kindly references of the Archbishop of York to Nonconformists, and his expressed desire that common ground should be sought for closer spiritual fellowship and cooperation in Christian work, has given serious offence—"pointed hearts" to extreme Anglicans, notably the High Church party, whose lesser lights are criticising him with great vigor. On the other hand Nonconformists generally—ministers and the press—welcome and reciprocate his utterances in the most friendly terms—the London Presbyterian saying: "No one who has read his Grace's recent address can fail to be profoundly thankful that such an utterance should come from such a quarter at the present time. Who can tell whether it may not prove an epoch-making pronouncement?"

## Our Contributors.

### Dr. Mackay on Union.

In an eloquent address at Chalmers Church, Woodstock, Rev. Dr. MacKay made an earnest plea in behalf of the proposed union of the Presbyterian, Methodist and Congregational churches. He explained at length the circumstances leading up to this movement and dwelt exhaustively on the advantages to be derived from such a Union, in view of the interest which now centres about the subject of church unity his opinions commanded the closest attention and the information tendered was warmly appreciated.

Reviewing the important doctrines upon which the three churches were agreed, he said: "We all believe in the existence of God, in His incarnate son uniting in himself the divine and the human natures, in the depravity of human nature and in the necessity of the Spirit's work. We all believe in the binding obligation of the moral law and in the future rewards and punishments. Even in the matter of church polity the difference is rather one of names than of reality. The Methodist quarterly board corresponds to the Presbyterian session; their district meeting to the Presbyterian Presbytery; their local conference to the Presbyterian Synod and their general conference to the Presbyterian general assembly. The Congregational church advisory board differs very little in reality from the Presbyterian higher courts.

"Thus we could all unite without giving up one single distinctive doctrine. The Calvinist might still enjoy his confidence in the sovereignty of God and the over-ruling of all things for good; the Armenian might still preach the universality of the atonement and the experimental character of religion; and the Congregationalist would have no unnecessary outside interference with his civil or religious liberty. Love to God and loyalty to Christ our Saviour, would fuse the multitudes into one compact army, mighty against the hosts of Satan and powerful in advancing the Redeemer's kingdom at home and abroad.

"Again we are united by a common affection. We love the same Saviour. We are bound together by a similarity of tastes, joys and sorrows. We are travelling together through the same vale of tears and we are expecting to live in the same happy home forever in after life. But, more than this, we are not only united by doctrine and affection but also by action. We are all striving to do the same great work, promoting the glory of God and the advancement of His cause. We have in this country to-day many illustrations of Christian co-operation. There is the British and Foreign Bible Society, the American Bible Society, the Evangelical Alliance, the Y. M. C. A., the great temperance movements and the Y. P. S. C. E.

"What are some of the benefits of such a union as is proposed? It would tend to silence the cavels of infidels and other objectors to the religion of God. At present when we appeal to these young men we are met with the reply, "Settle your own differences first and then apply yourselves to us." Then again it would tend to economize and distribute to the best advantage the resources of the Christian church. Think of what is frequently seen in the Western part of Canada. Villages with a population of some two hundred strive to maintain three or four

churches. If Christians would see eye to eye and face to face the present great waste of talent, men and money, would be prevented and thus our ability to send the gospel to destitute places at home and abroad would be greatly increased.

"What are the means for promoting this proposed union? First, we require earnest and prayerful study of the word of God. Truth cannot be inconsistent with itself. Therefore the more closely we study the word of God the more correct will be our views and the nearer we will approach each other. Secondly, Christians should study more of the good and excellent and less of the defective qualities of other denominations.

### FOR DOMINION PRESBYTERIAN.

#### Service.

BY H. M. MCCLUSKY.

Though service is a small word, it is a very comprehensive one. It means more than labor, though that is included, and is an important factor in the life of one who serves; but it also implies, doing the will of another. It is said that "I serve" is the motto of the Prince of Wales, and strange as it may seem, the more exalted the position the larger is the service required and greater are the obligations. This fact is not easily understood by those in more limited environments.

Believers in Christ's kingdom are called to royal service, even to make known the wonderful gospel of God. Paul said to the Galatian Christians "When it was the good pleasure of God to reveal His Son in me that I might preach Him"; and so on the day of Pentecost strangers said of the apostles and the Spirit filled men and women with them, "We do hear them speaking in our tongue the mighty works of God." Christ said, "Ye shall be My witnesses unto the uttermost parts of the earth."

So there is this service for every one in Christ's kingdom, with an unlimited opportunity for the most diverse gifts; as individuals differ, no two being alike, there lies the possibility of a fresh presentation of the blessed truths by all of these various personalities. Are all believers called to preach? There can be no doubt that many are called who do not heed it, the demand for men in the ministry is far in excess of the supply; even money can be more easily obtained than men, and is it not surprising when one considers the price God paid for souls? O, if eyes and thoughts were fixed upon Jesus there would not be the ever-returning questions, "How can a young man with a family live in the ministry?" and "How can the Church get the best man for the smallest salary?" But it is not clergymen alone that are to serve but everyone that is called by Christ's name. The voice to be used for Jesus, instruments of music made to tell the blessed story, the ability to organize and harmonize diverse elements, business qualities, above all or with every other gift, to daily, hourly live the *Christ life just doing His will*. Is not that the secret of it all? But it is asked, How may we know His will in all of the details of life? Some one has said: "In the old feudal days, when the vassal did his homage to his lord, he put his

hands together, and put them within the hands of his lord, in token of absolute submission to his will and readiness of activity in his work. That is the only true position for a Christian's hands; not one, but both quite within the hands of the sovereign Lord Jesus Christ." Just give yourself so unreservedly to Him and step by step He will make known His will for you personally, and more, He will be in you the enabling power. What is the incentive to such service? Personal love for the Saviour; a love that will not rest until the whole being up to its highest possibility is engaged in bringing others to a knowledge of Him. The battle-cry of the Moravian church might well be adopted by every believer, "To win for the Lamb that was slain, the reward of His sufferings. The only way we can reward Him is by bringing souls to Him." We are to exalt Him and the Holy Spirit in us will win other souls; the Spirit, too, will show each individual the particular way in which he may work for others. For you it may be given to bring souls from darkness into the light; to others the message comes to help near-sighted Christians to a clearer vision of their blessed privileges in Jesus the Christ.

Let no one be satisfied until the fact shall be apparent to the world that the vocation of every believer is to win souls for Christ's kingdom, not simply to rejoice in one's own possessions. May the watchword in this service be "Every believer a soul winner."

Holland Patent, N.Y.

### Curious Misprint in a New Testament.

Any one who knows anything of English grammar, knows that a noun in the possessive case is marked as such by an "s" at the end of it, and a comma—in this case called an "apostrophe"—placed at the top, between the last letter of the noun and the added "s" of which I have already spoken. For example, we thus write "God's law is perfect."

Printers of the Bible are very careful to keep misprints out of their work. Those who printed to "the Queen's Most Excellent Majesty," as also the King's, I suppose, used to offer a reward to any one who should show them a misprint in their work—a guinea, I think. It is likely that the custom has not been abolished. Well, in the English 8 vo New Testament, printed in 1847, by Eyre and Spottiswoode, is the following mistake to be found in Mark 12: 17, "Render to Cæsar the things that are Cæsar's, and to God the things that are Gods," (not "God's") No doubt, the guinea aforesaid has been paid long ago.

T. FENWICK.

Woodbridge, Ont.

For Dominion Presbyterian.

### Rich Men's Legacies.

BY GEO. W. ARMSTRONG.

Christ during His life upon earth was the friend of the poor and his friendship was reciprocated, for we are told, "The poor people heard him gladly." But how different with the rich. Christ was equally their friend but they rejected his overtures; so much so that he proposed this problem to His disciples: "How hardly shall they that have riches enter into the kingdom of heaven?" Mark 10: 23. The problem created astonishment and the reply: "Who then can be saved?"

During the Saviour's public ministry only three rich men manifested a personal interest in His teaching. And what a wonderful legacy he bestowed upon them! First, Nicodemus who came to Jesus by night and

acknowledging the divinity of His teachings was rewarded by having revealed to him the doctrine of the *new birth*, a legacy that time cannot dissipate or destroy. Second, there came a certain ruler to ask the all-important question: "What shall I do to inherit eternal life?" His beautiful life made him attractive and lovable. Christ pointed out to him that the outside garments of morality; the possession of worldly wealth; the greatness of social station could not secure it, but that the willingness to discard these, combined with a spirit of benevolent self-sacrifice and a disposition to humbly follow Him, would secure the legacy of eternal life. How slowly rich men learn this lesson! Third, there was Zacchaeus, the rich publican. He desired to see Jesus—what a glorious desire! and when Christ told him he would be his guest, with the impulse born of love, he testified to his willing benevolence and his resolve to restore what he had taken wrongfully, four-fold—thus showing that restitution is real repentance; Christ revealed to him the nature of His mission, "For the Son of man is come to seek and to save that which was lost," and rewarded his self-sacrifice with the sovereign and eternal legacy of eternal riches: "This day is salvation come to this house."

What stupendous legacies rich men lose! What stupendous legacies rich men might secure! The Evangelist Luke seems to have a special mission of warning for rich men. These are some of his warning words: "The rich He hath sent empty away," a legacy of emptiness; "But woe unto you that are rich for ye have received your consolation," a legacy of trouble; "Thou fool. So is he that layeth up treasure for himself, and is not rich towards God," a legacy of folly; "Distribute to the poor. . . and come, follow me. And when he heard this he was very sorrowful; for he was very rich." The adjective "very" shows a legacy of sorrow.

Riches are not an evil in themselves; they cannot be so, for, we are told to "remember that it is the Lord thy God that giveth thee power to get wealth," and if God gives the power to accumulate, it cannot be wrong to exercise the gift. It is the way wealth is used that makes the good or evil; the blessing or the curse. "If riches increase set not your heart upon them." "Behold, these are the ungodly, who prosper in the world; they increase in riches." "He that trusteth in his riches shall fall."

Wealth hath its anomalies and its paradoxes. "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Paul gives salutary advice: "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God."

Worldly riches are an uncertain and a temporary possession; deceitful and frequently fleeting and often lead to disastrous consequences—morally and spiritually; but if employed as an instrument for the promotion of the glory of God and the welfare of men they may secure a higher, a holier and a heavenly treasure—a legacy that neither moth nor rust can corrupt and that no thief can steal, reserved in heaven forever.

London, Ont.

For the first time in the history of the country a woman lawyer was recently admitted to a Norwegian court and permitted to conduct the examination of witnesses.

The Ottawa Journal after reviewing the Cornwall canal lighting incident, in which the auditor-general has saved the country

half a million dollars, asks the question: "Where is the public safeguard, now that public spirit, or at least independent spirit, in parliament is non-existent, so that the rank and file of parliament, at least of whatever party is in power, simply follow the cabinet lead like so many sheep?"

### Present Foreign Mission Responsibilities.

BY REV. R. P. MACKAY, D.D., F.M. SEC.

Of the marvellous Nineteenth Century development of Foreign Missions, what part is being borne by the Presbyterian Church in Canada.

The following imperfect summary of what is actually being done may come as a surprise to some who think our Foreign Mission work does not amount to much.

#### Formosa.

1. Two Missionaries and their wives.
2. A College with about thirty students preparing for the ministry, and taught by the Missionaries and two Native assistants.
3. A Girl's School attended by ten unmarried women, besides the wives of students.
4. A Hospital, which for the want of a medical missionary, is at present unused.
5. Sixty-one chapels, covering the whole of North Formosa, so that there is no hinterland—with 2,037 communicants.
6. Fifty five Native evangelists, ministering in these chapels.

#### Honan.

1. Nine married Missionaries and their wives; besides six unmarried, making twenty-four in all.
2. Evangelistic work in three central stations, with hundreds of villages in all the surrounding country. The district which Wei Hui is the Centre, is 80 miles long and forty miles wide, which area, the Missionaries in that centre, seek to cover. So with the other centres.

3. Houses for these Missionaries with compound walls and outbuildings. Building material and labor has gone up 50 per cent since railways and Europeans have reached them during the last year or two.

4. Hospitals and dispensaries both for men and women, with large numbers of patients, some of whom come a hundred miles, only to be told "it is too late."

5. Station Classes conducted at different points, varying from a few days to a few weeks. At one Station Class held this year, seventy six men were present.

6. Boy's Boarding school with eighteen in attendance.

7. Twelve Native Christian Agents engaged in teaching and preaching.

8. Many points where interest exists that needs careful attention.

#### Shanghai.

The Rev. Donald MacGillivray and Mrs. MacGillivray.

Mr. MacGillivray is engaged in translation work in connection with the "Society for the Propagation of Christian Knowledge," and since 1899 translated sixty volumes of standard books into Chinese. He is only lent by us and is still our Missionary.

#### Flacno.

1. Rev. W. R. MacKay and Mrs. MacKay, Missionaries on the field. Two ladies under appointment will go this year.

2. Five Native agents: preacher, teacher, colporteur and two Bible-women.

3. Station at Ping Lam with preacher and teacher, with twenty children in school.

4. Heung Shan; congregation of 100 Christian Chinese returned from Australia who contributed \$1,200.00 for church build-

ing; Knox Church, Toronto, giving \$800.00 and the church to be called Knox Church.

#### Central India.

1. Twelve married and nineteen single Missionaries; forty-three in all.

2. Seven central stations with necessary buildings and appliances for staff and work.

3. Regular congregational work at each station with Sabbath and week day services.

4. The College with all Departments from the lower forms up to the University Degree in which were about 450 pupils in all departments before the plague came. They are now returning.

5. Girls Boarding School with about 80 girls.

6. Ten day schools with about one thousand scholars and forty teachers.

7. Thirty eight Sunday Schools with about 2,500 children.

8. About 1,200 famine children under instruction.

9. A school for blind children.

10. A Laper Asylum

11. Medical work in Hospital and Dispensary done in every station where many thousands receive treatment.

12. Seventeen thousand villages in that quarter of India needing light.

#### Indians.

1. Seventeen stations amongst the Indians in Manitoba and the North West, and four stations in British Columbia, making twenty-one in all.

2. About fifty men and women engaged in different departments of the work.

3. One Industrial School, six Boarding schools and five day schools.

4. Sabbath Services at every Station.

#### Chinese in Canada.

1. From seventeen to twenty thousand Chinese in Canada.

2. Four married Missionaries, one single Missionary and four Chinese Helpers employed, besides two others who give a portion of their time.

3. Hundreds of Christian people teaching these Chinese the way of life in forty or fifty Sabbath Schools.

4. Many Chinese so manifestly interested in the Gospel as to make the need of teachers who can speak to them in their own language, urgently felt.

This outline does not claim to be exact, for reports from all the fields have not yet come to hand; and in India especially, famine and plague have disorganized the former work. It is however sufficiently accurate to show that large machinery is in operation, and necessarily getting larger. There are 130 Foreign Missionaries and about 250 Native Agents; thousands of children under instruction, and tens of thousands of sick ones feel the sympathy and help of the physician.

The Gospel is proclaimed in the hearing of hundreds of thousands; and millions of pages of Christian literature, like "leaves of healing" are scattered everywhere.

This is simply the work of the Western Section of the Church, and does not take into account the New Hebrides, the West Indies and Corea.

It is truly great work and is growing. Let the growing wealth of Canada not arrest it nor allow it to languish for want of necessary support.

In Japan the Young Men's Christian Association has 57 Branches, 2,500 members, and upwards of 1,000 young men in Bible classes.

## The Quiet Hour.

### Prayer and Promise.

S. S. LESSON—Luke 11: 1-13. May 1, 1904.

GOLDEN TEXT—Ask, and it shall be given you; seek, and ye shall find—Luke 11: 9.

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

As he was praying, v. 1. One might think that Jesus would have been above the necessity of prayer. Yet he prayed in the Jordan at His baptism, and the heavens opened, and the Holy Spirit descended on Him like a dove; on the lonely slopes of Mount Hermon, and He was transfigured, and His raiment became "white and glistening;" in the gloomy shades of Gethsemane, and angels came and ministered unto Him. True, He did not need to cry for pardon; but the better a man is the more irrepensible is the eagerness of his heart to commune with God, and the more impossible is life without His presence. Thus the Son of God becomes the supreme model for the praying Christian. "Let me breathe," says a man gasping, "or else I die." "Let me pray," says the Christian, "or else I die."

Teach us to pray, v. 1. We can do little without learning. We learned how to walk, to talk, to play, to read, to sing, to work. We must needs be taught how to pray. It is easy to pretend that we know. Certain men will loiter around the doors of the palace, that they may seem to be among the friends of the king. We may haunt the house of prayer, and even become familiar with the customary forms of address to God, and yet have little fellowship with Him. Only Christ can teach us how to order our thoughts and our hearts aright in the divine presence.

Our Father, v. 2. Edwin Booth, having once repeated the Lord's Prayer so as to draw tears and sobs from his auditors, declared that it took him thirty years' practice to acquire the power of repeating it so impressively. But to pray it in the fulness of its spirit what a lifelong walk with God and submission to His will would be useful.

Thy name . . . thy kingdom . . . thy will. Note the attitude the suppliant must assume. His eye is first turned to the Name—God's name, the Kingdom—God's kingdom, the Will—God's will; only afterwards it is directed to His own necessities. He must be surrendered before He can say, "Thy will be done." "This is a revolutionary petition. It would make many a man's shop and store tumble to the ground to utter it. Who can stand at the end of the avenue, along which all his pleasant thoughts and wishes are blossoming like flowers, and send these terrible words crashing down through it? It is the most fearful prayer to pray in the world."

Because of his importunity, v. 8. Jesus illustrates His point from the action of a very selfish man. You go to a neighbor's house in need. It is midnight; he is in bed; he cannot be troubled. But you keep on knocking. Eventually, to rid himself of your importunity, he rises and gives you what you want. Now, if a hard-hearted, self-centred neighbor can be thus forced to act by the very persistence of your entreaty, think you not that God will graciously hear who has said, "Ask and it shall be given you." The little child knows how, by kisses and tears and throwing her arms around her father's neck, to win what otherwise would have been refused. Even the suppliant eyes

of the dumb dog will win from the beggar half of his last crust. How much more will not God, who spared not His Son, freely give us all things?

Ask—seek . . . knock, v. 9. Yes, ask! Lay the axe at the root of your foolish pride, and recognize the patent fact, that for the necessities and enjoyments of life you depend upon God! *Seek!* Let others give themselves up, if they will, to the search for earthly treasure. See that you find the pearl of great price. And knock! Be content to have the doors of the rich and great closed against you, so only you find your way into the place where God dwells!

The Holy Spirit, v. 13. This is God's greatest present gift to Christians. Without Him life is devoid of joy and power. We need to be "filled" by Him. Then are we singularly elevated above all the trials, worries, and temptations of this life. How may we receive this most precious possession? "Cleanse, consecrate, claim." As willing as a father to give bread to his children is God to give this Spirit of love and peace and power to us.

How much more . . . your heavenly Father, v. 13. Because His resources are so much greater. The riches of the universe are under His control. And His wisdom! It is impossible for Him to make the mistake of giving what will injure His children. And, most wonderful of all, His love, which knows no limit!

### The Greater Miracle in Jonah

Much is made by the enemies of God's word, from Julian the Apostate down, of the miracle of Jonah and the great fish. Its unreasonableness, in both record and fact, is urged, and it is also held up to the scorn and ridicule of men. How happens it that the other miracle of the book is not equally derided? The conversion of a whole city, of itself, and much more when the means used are considered was far more wonderful than the story of Jonah's punishment and deliverance.

The means of bringing Nineveh to repentance were, humanly speaking, utterly inadequate to such an end. A solitary prophet, and a weak and disobedient one at that, a weary traveller, coming alone from a distant land, a stranger, a foreigner, of a contemned race, representing a people already vassal, coming with no pomp or circumstance, and simply delivering a message, such was the agent for accomplishing the work. The agency was simply preaching, and preaching simply the word. "Preach unto it the preaching that I bid thee." But because it was God's message, it had its effect, and Nineveh repented and was spared.

The gospel is the power of God unto salvation. The ministry that uses it as the sole instrument will be an effective ministry. "And I, if I be lifted up, will draw all men unto me." "Preach the word." In all the history of the church the miracle of Jonah has been repeated when the conditions have been similar. There is nothing that so draws men as the simple, direct preaching of Christ. Paul knew it, and so announced that he determined to know nothing among the Corinthians "save Jesus and him crucified." Conversions, permanent uplifting, regeneration that reaches into the depths of men's hearts and makes them new creatures rather than reformed creatures, follow the gospel

and the preaching of it. "It pleased God by the foolishness of preaching to save them that believe." But it must be preaching of the cross. Sociology, humanitarianism, philosophy, scientific speculation, rhetorical beauties, the attractiveness of art, the pleasing of the aesthetic tastes of the Ninevites would never have converted them. So much indeed was all that was not of "the preaching that I bid thee" eliminated in that case that the preacher was grievously displeased. He was not enough glorified, and God had to punish and teach him again.

"The preaching that I bid thee" is as powerful to-day as ever. The message of God, not the thoughts or wishes of man, will be the power of God unto salvation. In proportion as one's work is done in and through and for Christ will it be telling in its effects.—Southwestern Presbyterian.

### The Making of Character.

Do not let us suppose that character requires great circumstances for the making. Character can be made in poor circumstances. There are huge manufactories in this country, with magnificent machinery, with chimneys belching forth clouds of black smoke to pollute the air, where they turn out carpets of most wonderful aspects, which would almost make you ill to look at, and which perish quickly in the using.

Far away in the east, in some poor little hut, an eastern workman is working with threads of many colors beside him; he has been toiling for years, and when he has finished he will have turned out a single square of such beautiful coloring and such perfect workmanship that when it comes to this country it will be bought at a great price, and the owner's great-grandchildren will see it fresh and beautiful. So much for the great manufactory and the whirling wheels and the noise and the smoke; so much for the quietness and obscurity of a single workman!—Rev. John Watson, D.D.

### Doing the Will of God.

There are other thoughts in the Scriptures that catch men up on glorious wings to show them the face of him whose we are and whom we serve; but there is no thought that more transforms a man's life, more floods over him the transfigured glory of a face touched once on the mountain top years ago, than the thought that he can tie his life up to the doing of the will of God. Do you seek for an object in life? "I come to do thy will, O God." Do you seek for food? "My meat is to do the will of him that sent me." Do you desire society? "Whosoever shall do the will of God, the same is my brother, and my sister, and my mother." Do you seek for an education? "Teach me to do thy will, O God." Seekest thou for reward? "He that doeth the will of God abideth forever." There will be no change for him. When the wreck of matter comes, and the everlasting heavens are folded up like a garment and laid away for their last sleep, he will still abide. Other things will pass away, but he that is doing the will of God is a part now of a life that shall last forever, of that great sweeping, flowing life that alone holds this world steady, with all that is passing and changing in it. And by and by, when other things shall pass away, his life, instead of grasping in itself the things that are laid aside, will find that it has laid hold of the things that are going to abide forever, the things that alone are worth the seeking, the loving, and the aspiring after.—Robert E. Speer, D.D.

**A New Version of the Twenty-Third Psalm.**

REV. JOSEPH HAMILTON.

My Shepherd is the Lord Most High,  
Therefore my wants shall be supplied;  
In pastures green he makes me lie,  
Where quiet waters gently glide.

He rescues and restores my soul;  
In righteous ways he leads me on;  
And all his grace and kind control  
If for His own name's sake alone.

Yea though I walk through death's dark shade  
No evil thing my heart shall fear;  
I have no need to be afraid  
Because thou art for ever near.

My table thou hast richly spread  
In presence of my bitter foes;  
With oil thou dost anoint my head;  
My cup with plenty overflows.

Thy goodness and thy tender love  
Will follow me till life shall end;  
And in thy home in heaven above  
The everlasting years I'll spend.  
MMICO.

**The Voice of the Tempter.**

The tempter tells you to shut up your Bible and to believe no longer in revelation. We are invited to believe that, even assuming the existence of God, it is impossible to find any record of his will; he has never spoken to mankind; he has set forth no outline of human duty; he has written no word for human comfort; he has shed no light on the darkest questions of life; he made us, and takes no notice of us; he fashioned us as we are, upright, above the beasts of the field in dominion as in skill, but he never opens the gates of the city wherein he dwells to bid us welcome to the hospitality of his love; he never bends down to see how his children are going on; and never, never—though he sends down the light and the rain, and breathes across the healthful winds which bring life to their wings—does he send any message to the creatures of his hands.

The man who believes that has a truly capacious and terrible faith; he must be a very monster of a believer! His soul, if he has one, must be a bottomless pit of credulity. Before I yield my hold of the Book at his bidding, I must know to whom I shall go. The Bible says to me: "The Lord is my Shepherd, I shall not want." And the tempter says to me: "Shut up the Bible and be your own shepherd." But I am bruised and wounded and heart dead. He mocks with such advice. The Bible says: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come." The tempter says: "You have no thirst that you cannot slake in the muddy pools that lie at your feet." The Bible says: "God is our refuge and strength, a very present help in time of trouble." The tempter says: "When you are in trouble, dry your own tears, and get out of your own difficulties, and snap your fingers in the face of the universe." The Bible says: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." The tempter says: "Lie down on the thorns; pillow your head on the stones; rest in the wilderness; take a moment's sleep in the desert." The Bible says: "Through this man is preached unto you the forgiveness of sins." The tempter says: "You have never sinned; what forgiveness do you want? Go and wash your hands in the river, and you will be clean." Jesus, in the holy Book, says: "In my Father's house are many mansions." The tempter says: "Your mansion is the dark, cold grave; get into it, and rot."—Joseph Parker.

**Our Young People**

**May 1. Answered Prayers.**

**Some Bible Hints.**

There was not a word for self in the great prayer recorded in our lesson: God is enabled to do the more for us the more we ask him to do for others.

The Father, the Son, and the Holy Spirit are all in this prayer. The strongest prayers are those that are based on the most that God has revealed of Himself.

This prayer had three results, the shaking of the place, the inrush of the Holy Spirit, and the bold testifying. The two most important results of the three will attend all true prayers.

They did not ask for safety, but for boldness. So they got boldness and all the safety that was good for them.

**Suggestive Thoughts.**

Before prayers can be answered, they must be asked, and most prayers are less than half asked.

The lavishness with which God gives without our asking is a token of His great longing to give for our asking.

Keep a register of your prayers, and you will find them all answered; but offer no prayer except in the spirit of Christ.

There are many unworded prayers, but not unless there are also many worded prayers.

**A Few Illustrations.**

A lamp is not a light until it is lighted. A desire is not a prayer until it is turned Godward.

An empty vessel dipped into the sea is sure of being filled. A prayer is an empty vessel dipped into the sea of God's love.

Prayer is a bridge over the gulf between man and God; but it is a new kind of bridge that ever lessens the gulf it crosses.

Those that have prayed most need to pray least, just as those that have lived longest together can move each other with the fewest words. Those that have prayed most will pray most, just as those that have lived longest together talk together the most freely.

**To Think About.**

Is prayer to me a growing delight?  
Do I really expect my prayers to be answered?

If the answers to my prayers are postponed or disguised, do I lose faith?

**A Cluster of Quotations.**

I am listening, Lord, for Thee.  
What hast Thou to say to me?—*Haverall*  
If for any wish thou darrest not pray,  
Then pray to God to take that wish away.

—*Martley Coleridge.*

**In The Church Prayer Meetings**

Let the pastors make a place for the Endeavorers in the church prayer meetings. For instance, why not use five minutes in every meeting for echoes from the Christian Endeavor prayer meeting? Whatever helpful thoughts were uttered there, ask the speakers to repeat before the church, taking three or four different Endeavorers each week. It will be on a subject different from that of the church meeting? Never mind; you will be accustoming the young people to take part in the church prayer meeting. The pastor may select these testimonies, or, perhaps better, he may leave this for the Endeavor lookout committee to do.

In addition, let the lookout committee appoint two or three Endeavorers—a different set each week—to take some part in the

church prayer meeting, telling them what the subject is to be, and helping them, if necessary, in their preparation.

**Things Old and New.**

The new things in Scripture are old and the old are new. One finds the same old truths in other company. The experiences of the ancients were in many respects the same as ours. Men once talked with God face to face, and so do we. There is no fact more common in Christian experience. The heart wishes some companion that it can understand. Without God it is lonely. There is a church in the house, at the desk, and upon the streets. There God meets with His people. He talks with them. What the world calls prayer is more than mere petition. It may be conversation. We talk with God. The saint, infirm or sick is never alone. The visible may be absent, but the heart sees what the eye does not. Silence may fill the room and yet the heart hears. Night voices possibly, audible only to those for whom they are intended. Such is the experience of many. Our face to face talks with God are not sentimental. Neither are they to be rehearsed in public. They belong to the secret places—the cleft in the rock or behind the veil that hides us from the world.—Presbyterian Journal.

What the Church needs first and best of all is a higher standard of Christian living and service; a deeper consecration to God of all our affections, ambitions and purposes. And when the Church is fully consecrated to the supreme work God has assigned to her, she will have in her membership sons and daughters ready for any exigency and eager for any call.

**Daily Readings.**

- Mon., Apr. 25. A promise to answer. Isa. 30: 19-26
- Tues., " 26. Sometimes answered soon. Isa. 65: 23-25
- Wed., " 27. Sometimes after delay. Luke 18: 1-8
- Thurs., " 28. Not in our way. 2 Cor. 12: 7-10
- Fri., " 29. Beyond what we ask. Eph. 3: 14-21
- Sat., " 30. In trouble. Ps. 50: 14-17
- Sun., May 1. Topic Answered prayers. Acts 4: 23-31

The civic authorities of Glasgow and Edinburgh have decided that the licensed public houses shall be closed at 10 o'clock at night. It is pointed out that the worst excesses and gravest mischiefs take place between ten and midnight, and that the earlier closing will check much rowdiness and outrage. Now, will civic authorities in the towns and cities of Canada say why earlier closing hours of liquor bars should not be enforced in this country.

He who would go to the angel land,  
Must learn the song of the angel band;  
And he who would be forever free,  
Must follow the Man from Galilee.

Through the Scriptures ever runs a line of separation. We call it natural and the supernatural. One is history and the other prophecy.

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THE DOMINION PRESBYTERIAN,

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

Ottawa, Wednesday, April 20 1904.

It is gratifying to learn that there is no foundation for the reported resignation of Hon. James Sutherland, Minister of Public works, whose health some time ago was a matter of concern to his friends. With the exception of a slight cold Mr. Sutherland's health is now as good as it has been for years, and he will continue the excellent work carried on by him since taking the position he now fills with so much advantage to the country. Mr. Sutherland is deservedly popular with both sides of the house; and even his political opponents will be pleased to hear that he remains in public life.

We are asked to intimate that the fourth annual convention of the Canadian association for the Prevention of Tuberculosis, will be held under the patronage of his Excellency the Governor General on April 20th and 21st in the assembly hall of the Normal school in this city. The convention will open in the afternoon of Wednesday 20th, at half past two o'clock, when the president, Hon. W. C. Edwards, will deliver his annual address, and the business of the society will be transacted. The reports of the executive council, the treasurer, and the appointment of committees will occupy the major part of the opening session. On the evening of Wednesday there will be a public meeting, at which M. P. Ravenel, M. D., assistant medical director of the Henry Phipps Institute, Philadelphia, will deliver an address on The Animal Tuberculosis and their relation to Human Health. In view of the many interesting researches in this direction that have been recently undertaken by the leading authorities on the question, Dr. Ravenel's address should prove of the utmost value.

## THE DOMINION PRESBYTERIAN

### THE MERE PLEASURE SEEKER.

One can judge of the effect of pleasure seeking on society, by its effect on the individual. Take a young man whose ideals are those of the pleasure-chaser. He soon learns that most disastrous of all teaching—to dislike work; when he must work, working without joy. His thoughts are on projected pleasures, instead of his duties. He waits to hear the clock strike or the bell ring. The muscles of the mind grow flabby; the moral purposes weak. He finds it difficult to be serious, and consequently is not taken seriously. It is a self-evident proposition in moral mathematics that pleasure-seeking, being the negation of self-denial, must inevitably make the individual selfish. It goes without saying, any increase of selfishness in the units of which society is composed, must by so much be detrimental to the best interests of society as a whole.

For the human being to become a mere pleasure seeker is unworthy and unmanly. The happiest people are the usefully busy. The hard workers alone succeed in life. Says Ruskin, in words of golden importance: "During such investigation as I have been able to give to the lives of the artists whose works are in all points noblest, no fact ever looms so large upon me, as the fact and law that they are all great workers; nothing concerning them is matter of more astonishment than the quantity they have accomplished in the given length of their life; and when I hear a young man spoken of as giving promise of high genius, the first question I ask about him is always, Does he work?"

Dr. Robertson Nichol, the noted writer and critic, adds that even in those who have no pretensions to genius, the original defects of power and quality can be marvellously retrieved by the habit of hard and persevering labor.

Lord Strathcona being lately asked for words of counsel to beginners, said: "Be content with your lot, but always be fitting yourself for something better and higher". When opportunity knocks, will one have been prepared for it by a previous life of pleasure seeking?

Andrew Carnegie once said that almost any man could accumulate a competence, or lay the foundation, who could show himself capable of saving or making the first thousand dollars. Knowledge is power. A trained mind is power. A well directed will is power. Health is power. Money is power. From all these sources of power, the pleasure seeker is cut off, and cut off by himself.

Satisfaction, or happiness, is not to be found in pleasure seeking. Useful occupation of some kind is essential to anything worthy of the name of happiness.

April Blackwood opens with a most readable reminiscence by Lady Currie, called "The Feast of Kebobs". "The Prisoner," is a striking short story by Ernest Dawson. "A Friend of Warren Hastings," "The Wandering Population of the West Highlands," and "Sir John Moore" are among the leading articles in this number. Musings Without Method contains specially interesting matter. Leonard Scott Publication Company, New York.

### ETHICS OF VOTING.

Pulpit and press not infrequently are besought by those who desire cleaner electoral methods, to come over and help. No subject can be more important; wrong theory and practice in matters electoral means demoralization of society. It is the duty of pulpit and press, therefore, to do what in them lies to set forth clearer ideas and higher ideals respecting the obligations of citizenship.

We observe Australia proposes an experiment which will be watched with interest, that of compulsory voting. At first sight, such a statute seems like an invasion of individual liberty; a closer examination may be necessary and useful.

We cannot say the phrase, "compulsory voting," is happy. "Obligatory voting" strikes us as better. To say "I will compel you!" has a tendency to awaken the old Adam in one; it is different and better to use a phrase implying an obligation, for the general good, not to neglect a civic duty.

The franchise, in a free country, is part of the implied compact of self-government. We are ourselves fundamentally the government, and no human link in the system of self-government has the right to neglect its duties. We 6,000,000, of Canadians would have the right, fundamentally, to meet en masse, at some central place, and transact the public business; but as it is not convenient for all of us to do so, we appoint delegates to do the general public business for us. This body of delegates we term a parliament. From these delegates is chosen a smaller body called a government. It is necessary these various human elements in the scheme of self-government should severally perform their duty. Browning's line,

"All service ranks the same with God," is as obviously true as at first sight it is startling; and no one is wise enough to say any one duty is more or less important than any other duty. The plain, ordinary voter's duty is not less important than the Premier's.

The penalty proposed under obligatory voting, for neglect to vote, is disfranchisement from the next opportunity. This penalty is along reasonable and natural lines. The appropriate punishment for the non-voter who fails to perform his necessary part in the working out of free, constitutional self-government, is to place upon him, for a specified period, the social and political stigma of disfranchisement.

The practical advantages to the State from obligatory voting would be the following:

1. It would educate to their duty the many intelligent, yet self-absorbed and indifferent voters "who care for none of these things."

2. It would lay on every man the duty of getting out his own vote. It is "the getting out of the vote" that chiefly makes elections expensive and affords opportunities for corruption. It is not desirable to make candidacy and representation the monopoly of rich men, which the present system practically does.



3. It would deal a solar plexus blow at personal canvassing, which should not be required of self-respecting candidates.

4. Making elections less expensive and exhausting, and doing away to a great extent with the necessity for personal canvass, and for begging men to come out and vote, would attract the best type of candidates.

The franchise is a right, possibly; it is a privilege, certainly; but chiefly it is a duty, which, in the interest of the common good, should be made obligatory.

### JAPANESE SUCCESSES.

THE DOMINION PRESBYTERIAN recently took the position that it appeared as if the best thing could happen Russia would be to be at least substantially checked by Japan, the ground taken being that the better Russia might then eventually and gradually emerge, in the place and stead of the autocratic and despotic Russia now and for a long time past in the ascendant. The latest happenings, which include the loss of another great battle ship, and, more important, the loss of the greatest Russian admiral, constitute another check to the northern despotism of the most pronounced description. While we take this view of the general situation, we, by no means gloat over Russian reverses, believing as our former article pointed out, in a better and fairer Russia of the future. At the same time and apart from national or racial feeling, it seems to us desirable the great influence of the world should continue to be Saxon rather than Slav; and all recent events in the Far East seem to confirm this stream of tendency. Never before was Britain's influence in the world so great; never was her naval and military efficiency more manifest; never before was her influence for peace more powerful. King Edward has proved himself every inch a statesmanlike King. It is an open secret that in recent reconciliations with the United States, with France, with Portugal, he exercised a powerful and tactful personal influence, and we shall be surprised if,

When the burly-burly's done,  
When the battle's lost and won,

as between Japan and Russia, King Edward will be found to have done more than any other monarch to limit the duration and sphere of the contest, and to assist in arranging as between the contestants the terms of an honorable peace.

It is stated, says the Presbyterian Witness, that the British Government pays France about three million francs for relinquishing all claim to territorial rights in Newfoundland. The price is cheap when one realizes the trouble, anxiety and loss caused by the old state of things. The great province of Newfoundland could well afford to add to its debt \$600,000 to satisfy the French claim. It is a pity that the little French island and islets so near the Newfoundland coast have not been handed over to Great Britain. Doubtless they must ere long be purchased by Newfoundland, or by Canada when the "Ancient colony" becomes an influential part of the Dominion.

### CARNEGIE'S HERO LIST.

We like Andrew Carnegie's action in creating a fund of \$5,000,000, part of the proceeds of which go annually for the dependents of those losing their lives in the heroic effort to save their fellow-men, or, for the heroes themselves if injured only. Provision is also made for medals to be given in commemoration of heroic acts. Grants of sums of money may be given to heroes and heroines doctors and nurses in epidemics, railway employees, seamen, and any others. Wherever heroism is displayed by man or woman in saving human life, the fund applies. Rewards in money and distinctions have been in the past in almost every country disproportionately showered on those whose business is to kill. Andrew Carnegie has now provided for the recognition of those who make effort to save their fellow-men. The geographical scope of the recognition takes in Canada as well as the United States.

### ONTARIO'S PRINCIPAL CITY.

Toronto is getting to be a big city—nearly up to the quarter million mark in population. It will go steadily forward, and within a few years have half a million. As the chief city of Ontario, it naturally sets the pace in many things; so all are interested and affected by what Toronto does. Toronto is the chief Provincial seat of legislation, of education, of commerce and manufactures, and of the law courts. It used to be called "Toronto the Good," but whether this designation was intended as a "true bill," or piece of sarcasm, is difficult to say. As large cities go, Toronto is pretty "good"; but there is no evidence it is so much better than other cities of similar size that its best influences can afford to relax effort. Toronto has fine residential quarters, but has also quarters which it would not be libellous to characterize as slums. Toronto will be met with all the perplexities which confront other large cities; it behooves those who are the best people, in the best sense, to tackle their large problems in a high spirit.

Says the South Western Presbyterian: "If the Cumberland Church goes into union with the Presbyterian Church, (North) will it take along with it its women ruling elders? If one of these ladies should happen to be elected as a commissioner to the Assembly, as occurred not long ago, if we remember correctly, in the Cumberland Assembly's experience, what will be done with her?" Why, of course give her some suitable work to do, on committees or otherwise, and there is no doubt it will be well done. American Presbyterians are an eminently practical people; and no trivial matter of detail such as our contemporary mentions, will trouble them in the least.

Tibetans gain attacked General MacDonald's infantry near Kalapange, but there were no casualties.

### FOREIGN MISSION SPECIAL APPEAL.

Envelopes for use in connection with the special appeal in behalf of the Foreign Mission deficit, have been sent to all congregations. If in any congregation they have not been received or the quantity is not sufficient, I shall be glad to send as many more as may be wanted on application. The number of envelopes sent was based upon the numbers of families reported in the minutes of the General Assembly. There are in most congregations single individuals in whose hands envelopes might well be placed. Already applications have come for more.

It has also been reported that the Spring is opening so slowly, and the roads in the country so bad, that the dates fixed for contributions, namely; the 24th April and 1st May, are too early. Ministers and Sessions are of course the best judges in that matter, and are asked to exercise their own discretion. Letters so far received encourage the belief that the response will be general and hearty. If so the deficit can be wiped out and the work will go on unimpaird for which we shall all give thanks.

R. P. MACKAY, 89 Confederation  
Life Building, Toronto.

That there is no need for the scare regarding a Mormon "invasion" of the Northwest Territories is the opinion of Rev. Dr. Herdman, superintendent of Presbyterian Church Home Missions in the Northwest. Dr. Herdman tacitly rebukes Rev. D. G. McQueen, of Edmonton, who raised the scare. He says the Mormons are a thrifty, industrious people, and so far as can be seen are observing the Canadian marriage laws. He sees no present indication of a desire to violate these statutes and he looks upon the Mormons as an example in matters of sobriety, to many of the native-born Canadians. While the Mormons naturally wish to have as many of their own people in charge of their schools as possible, says he, they have adopted the Canadian public school system in its entirety, and this must have an influence in moulding their children according to Canadian ideals.

Agnes Repplier opens the March Bazar with an interesting article on "Marriage in Fiction". Then follows one of Mary E. Wilkins Freeman's clever short stories "The Masquerader". Miss Thurston's serial grows in interest and excites all our curiosity when we try to decide how it will end. The articles on the new fashions and on housekeeping topics are as usual full of suggestions. Harper and Brothers, New York.

The Fortnightly for April naturally gives the opening place to an article that has to do with the war which is now engaging so much of the attention of the world. Oedipus discusses "Russia and the War". Another timely article is that by Angus Hamilton, F. R. G. S., on "Port Arthur—its Strategic Value". Edward Dicey, C. B., writes of "The New Cape Premier, Dr. Jameson", and Justin McCarthy of "Mr. Bodley on the Crown." Articles of a literary turn are the following: "Cowley's Last Testament," "D'Annunzio's New Play," and "The Leonainne Problem." Leonard Scott Publication Company, New York.

## The Inglenook.

### Bell's Story: Part II.

BY ANNA ROSS

#### How Bell's Heart was Stirred Toward the Heathen.

As soon as she had learned the sweet secret of safety in Jesus Christ, this old hymn began to have a new meaning,—

"How kind was our Saviour, to bid those children welcome!

But there are many thousands who have never heard His name.

The Bible they have never read, they know not that the Saviour said

Suffer the little children to come unto me."

and Bell's heart was moved with a great pity for the "many thousands who have never heard His name." A desire took possession of her to be a missionary, and tell the good tidings to some of the "many thousands."

About this time the prophetic views of Dr. Cumming of London, were a good deal discussed in the home, and she looked with some anxiety at their possible fulfilment. "If the Millennium begins in the year 1866, the world will be evangelized before I am old enough to help." She despised herself for feeling sorry at the thought, for she knew she ought to feel very glad. But there really was a strong sense of disappointment.

One evening her father had been reading an article in the "Evangelical Christendom" which stated the growing need in all the fields for lady missionaries. He walked up and down the room for a while in silence, as was his way when in deep thought, and then passed beside Bell, who was reading at the table.

"Bell," he said "would you like to be a missionary?"

The question took her entirely by surprise, and seemed almost like a divine commission already in her hand.

"O father," she said, "I would like to be a missionary very much."

But his next words dashed her hopes. He only said,—"Well, let us pray about it. If that is the work God has for you, He will open up the way."

But that was not what the impulsive child wanted. She had hoped that her father would open up the way. Waiting for God to do it seemed vague and unsatisfactory. She did not then know her God very well, nor His ways of doing things. She did not understand that it is *only* those who have learned the rare but simple secret of waiting upon God who can ever mount up with wings as eagles, or through whom the wilderness can be made to blossom as the rose.

Later, during her College life, she made one earnest effort to open the way herself, but it would not open. Shortly afterwards she was "promoted over a manse," and all hope of personal service in the mission field had to be given up.

For some years the cares of home and congregation so occupied her attention that the case of the perishing heathen found little room in her daily life. But at length she joined the W.F.M.S., and had not attended many meetings when an arrow of conviction entered her heart that she had been sinfully neglectful of the cause of "him that is ready to perish."

The well-known leaflet, "The Voices of the Women," was read at one of these early monthly meetings. The vision there given of the thousands of child widows in India under six years of age, made a deep impres-

sion. Among the crowds of wan faces that were made to appear and then disappear, the countenance of her own little daughter of six seemed to show out distinctly, and the look of frightened, hopeless misery on that fair face made the actual sorrows of the dark ones real as they never had been before.

It made her understand also the dying prayer of one of the dear saints of God. His family were gathered about his bed, watching for his last breath. A sudden strength came into the departing spirit. With the energy of earlier days, he poured out his soul in a prayer for the "downtrodden women of India," and on the wings of that prayer, he departed to be with Jesus.

Very soon after that came her own great sorrow, when "the desire of her eyes was taken away with a stroke."

But God stood by her, and revealed Himself that night as the Father of her fatherless children. She saw with the simplicity of faith that the taking away of the best of earthly fathers could not be a real loss when his place was voluntarily and actually taken by God Himself, and her heart was glad and strong that night for the glorious security of her children.

And the joy of deep and helpful human sympathy was richly hers while "passing through the waters"—the sympathy of those who were themselves mourners almost as deeply as she was—of those who not only knew how to weep with those that weep, but also how to rejoice with those who rejoice; for a death such as she was mourning affords more material for joy and praise than for sorrow after all.

And so these early days of widowhood were times in which the love and resources of God were revealed to her, and the love of human friends were round about her, and her life became richer for her sorrow, not poorer, and she wondered at God's goodness. But how, against the light, and honor, and comfort of her own widowhood, the lot of the downtrodden widows of India showed out in awful contrast; and her heart yearned toward them with a new longing that could not be satisfied but in actual service, and she sang,—

"Take my life,  
Take my moments and my days,  
Take my hands,  
Take my feet,  
Take my children."

They were all laid at his feet for the cause of the heathen as He might call for them.

But in those later years a new phase has developed in Bell's missionary zeal. She has realized that the great hindrance to the evangelizing of the world is the unbelief, and consequent deadness and selfishness of the Church at home. God's huge army of churches seems to be almost an army of corpses, or at best of invalids. How can an army of invalids be strong to conquer the world for Christ? The *only* way to reach the heathen world effectively seems to be to "prophesy to the wind, to say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these invalids that they may live, and stand upon their feet, an exceeding great army."

Is not that what Christ is doing when He says,—"I pray for them, I pray not for the world, but for them which Thou hast given me out of the world,—I pray for them, *that the world may believe that Thou hast sent*

me, I pray for them *that the world may know that Thou has sent me.*" Jesus Christ prayed for His Apostles, not for the world, but He prayed for them *that through them He might reach the world.*

What the heathen world wants most of all is a mighty revival of faith and prayer, of prayer and faith, among the true believers at home. In seeking revivals, people usually pray for sinners, that they may be converted to Christ. What is wanted now is a revival that shall convert *Christians* to Jesus Christ. If Christians are converted to a close and abiding fellowship with their Lord, there shall soon be an army of laborers, such that sinners at home shall be drawn irresistibly Christwards, and the wildernesses of heathendom shall rejoice and blossom as the rose, and God's will shall be done in earth as it is in heaven.

### Baby Bears.

BY ALBERTA PLATT.

An amusing story is told to tourists by the proprietor of a restaurant in Yellowstone Park.

The eating house is in a wild part of the great park, and native game, not being allowed to be shot, becomes in some instances quite tame. An old she bear used to come to the restaurant and get the leavings of the table—bread, meat and vegetables. She had two cub children, but she would never let them come to the restaurant with her. Bears are most wise, and this sagacious animal mother no doubt suspected that the men and women travellers would steal her babies and carry them off for pets. People have queer fancies sometimes.

So the old bear let the young ones trot by her side till she came within a short distance of the eating house. Then she turned upon them, raised her paw to emphasize her orders and bade the cubs stay where they were till she came back, bringing them food—She talked bear talk, of course, but what she said was as plain as day even to human beings who watched the performance. Usually the bear children minded their mother, but a few times they disobeyed. They would wait till their mother's back was turned and she was headed for the restaurant, sniffing the good things she was to get. Then they slyly trotted after her, meaning to get some of the dainties at first hand for themselves.

Whenever they did this, however, the old bear seemed to know in her mind what they were about, and at intervals she would turn and look behind, catching sight of her disobedient young ones every time. Then back she lumbered in a rage, reaching the cubs quickly. She caught them and cuffed their ears soundly and sent them back. If they started to move forward again she whipped them harder than ever, till they were well satisfied to do as they were told and not bring that terrible paw down upon their heads again. Travelers themselves used sometimes to see the performance, and they say the old bear's lesson to her cubs on obedience was too amusing for anything.

All kinds of bears box their young one's ears in this way to discipline them. Bvrs are also capable of much family affection, particularly the great white polar bear, as it is called, though it is not always white, but frequently of a dingy yellowish color. Polar bears, father, mother and cub, travel and hunt in families, and the parents catch food for the young ones and show them also how to hunt. The polar bear roams along the frozen shores of northern America and Asia and catches seals, walrus and porpoises for food, the mother animal sharing with her cubs.

Bears are found in nearly all parts of the earth. They are white, black, brown, grizzly or gray, while far away in the Himalayan mountains there is a strange one that is mixed black and white in color. It has black ears and legs and breast, black rings around its eyes, and a black yoke or collar across its shoulders. All the rest of it is white. This creature is called the particolored bear, but it has rarely been seen by civilized men, for the Tibetans will not let white people into their country. The brown bear is numerous in the northern part of both Europe and Asia. It is the one usually tamed and trained to do tricks. In North America are found the black bear and the grizzly. The Rocky Mountains are the home of the big grizzly.

Queerest of all the ursidae, or bear family, however, is the sloth bear of India, otherwise named the aswal. It is called the sloth bear because in its native India it sleeps in the shade during the day and prowls at night. Bears have five toes, like human beings, but the aswal has strange feet. They are very tender, and the hot rocks in the scorching sun of India blister them, and that is why the sloth bear stays in the shade in the daytime. The mother aswal carries her young ones upon her back, like a hippopotamus. Sometimes two cubs thus ride upon their mother's back. It is a comical sight.

#### Restraining Inebriety.

The elaborate devices for the restraint of inebriety which were put into operation in London about a year ago have not all proved to be workable. The licensing act, which made a great stir, provided for a blacklist for habitual drunkards. Persons twice convicted of drunkenness forfeited for three years the privilege of buying drinks in the district where they lived. Photographs of them were furnished to the barkeepers of the district, who were forbidden to sell drinks to such blacklisted persons under penalty of forfeiting their licenses. Another section of the act provided for ordering drunkards to home for inebriates, but this section the Lord Chief Justice found to be bad law. The blacklist scheme broke down of its own weight. More delinquents were blacklisted in London than the barkeepers could possibly remember, and excoeders who were blacklisted in one district found no trouble in getting drinks in another. One saloon-keeper in the Strand reported that the police had furnished him with photographs of 573 persons to whom he was forbidden to sell liquor. The lists grew so long that the police stopped adding to them. This failure of a scheme from which much good was hoped for is disappointing, but we hope the British lawmakers will keep on trying. To restrain or even regulate drinking by legislation is one of the hardest things there is to do. Every new law is an experiment, and it is only as the result of such experiments that progress is possible.—Harper's Weekly.

"Apropos of mottoes on houses, an old gentleman of pronounced religious views—a friend of our family in Scotland," writes a correspondent of the Westminster Gazette—"wished to have cut over the door of a new house the text, 'My house shall be called a House of Prayer.' He left the workmen to carry out his wishes during his absence, but on his return his horror was great to find the quotation completed. 'But ye have made it a den of thieves.' 'We had a wee thing mair room, ye see, so we just pit in the end of the verse,' was the explanation of the Bible-loving Scott."

#### Keeping in Love.

This bit of advice given by a mother to her son in Miss Glasgow's new novel, *The Deliverance*, ought to be read by every person who is contemplating matrimony:

"I have had a fortunate life, my child," resumed the old lady, waving him to silence with a gesture in which there was still a feeble sprightliness, "and when one has lived happily far into the seventies one learns a great deal of wisdom, and there is much good advice one ought to leave behind. You have been an affectionate son to me, Christopher, and I have not yet given up the hope that you may live to be a worthy husband to another woman."

"It is not likely I shall marry, mother. I was cut out for different ends."

"One never knows, my son, and at least I am only doing my duty in speaking to you thus. I am a very old woman, and I am not afraid to die, for I have never to my knowledge done anything that was unbecoming in a lady. Remember to be a gentleman, and you will find that that embraces all morality and a good deal of religion."

He kissed her hand, watching anxiously the mounting excitement in her face.

"And if you do marry, Christopher," she went on, harping slyly on her favorite string, "remember that keeping in love is as much the profession for a man as it is the art for a woman, and that love feeds on little delicacies rather than on meat and drink. Don't forget the little things, dear, and the big ones will take care of themselves. I have seen much of men and manners in my life, and they have taught me that it is the small failings, not the big faults, which are deadliest to love. Why, I've seen a romantic passion survive shame, and treachery, and even blows, and another wither out of existence before the first touch of bad breeding. 'A man's table manners are a part of his morality,' your Great-grandfather Bolivar used to say."

#### The Care of Children's Hair.

Mothers should teach their children to care for their hair as early as possible.

If the little girl is coaxed into the habit of giving her locks a hundred strokes with a stiff brush every morning and evening and braiding them loosely for bed, the foundation for a future beautiful head of hair will be laid.

Counting the strokes will lighten the task for her, and she will soon become accustomed to it and make it a part of her daily toilet. Too many children are allowed to go to bed with their hair in a tousled condition, only to have it jerked and tangled hastily when school time comes around.

Such a practice is disastrous to the nerves of a sensitive child and ruinous to the hair. Teach the little daughter to take care of her hair and at the right time, and also to keep her brushes and comb in the proper state of cleanliness.

These articles should be as strictly personal as the tooth-brush. Never allow one child to use the other's hair-brush. Disease of the scalp are most contagious, and the brush is the surest germ agent.

One of the most remarkable sights in the world is Bird Island, in South Africa, for the reason that during some months in the year it is literally covered with gannets. Not a foot of ground is to be seen anywhere. Day after day thousands of gannets strut around, and they are so close to each other that the whole island seems actually alive. Those who have seen this sight say that it is one which can never be forgotten.

#### EXPERIENCED MOTHERS.

Experienced mothers know that most of the troubles that afflict young children are due to some derangement of the stomach or bowels, and that if the cause is removed the little one will be plump, rosy and happy. For such troubles as indigestion, colic, constipation, diarrhoea, simple fevers and teething troubles there is no medicine in the world can equal *Baby's Own Tablets*. The action of the Tablets is speedy, and above all things safe, as they contain not one particle of opiate or harmful drug. Ask any mother who has used the Tablets and she will say that they are the best medicine in the world. Mrs. John Gill, Crencberry, Que., says:—After having thoroughly tested *Baby's Own Tablets* I can say that they are the best remedy for the ailments of little ones I have ever used. No mother should be without them in the house." You can get the Tablets from any druggist or they will be sent by mail at 25 cents a box by writing *The Dr. Williams' Medicine Co., Brockville, Ont.*

#### Curious and Useful.

In Abyssinia it is the law that the murderer be turned over to the relatives of the dead person, and they, if they please, may put him to death in the same manner in which the murdered person was killed.

The biggest monkey ever exhibited is a gorilla 6 feet 10 inches high, with an arm-spread of 9 feet 3 inches, from the Cameroons, West Africa. He stands with his skeleton beside him in the museum of Hamburg.

There is at the present time a student at the University of Leyden, Holland, who, in addition to his own tongue, speaks and writes no fewer than thirteen languages.

There is no sense in always telegraphing to heaven for God to send a cargo of blessings unless we are at the wharf to unload the vessel when it comes.—*Meyer*.

Will petitions that do not move the heart of the suppliant move the heart of Omnipotence?—*Thompson*.

#### Many Appetizing Dishes.

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

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## Ministers and Churches.

### Ottawa.

Rev. J. W. H. Milne and Rev. J. H. Turnbull exchanged pulpits last Sunday morning.

Rev. A. E. Mitchell, B. A., of Erskine church, is announced to preach the anniversary sermon for the I. O. O. F., in this city next Sunday morning.

Rev. Robert Herbison, for the past six years pastor of Stewarton Church, will close his pastorate next Sunday, when he will say farewell to the congregation. The Ladies' Aid society will tender him a social farewell on Monday evening.

Rev. J. W. H. Milne, of the Glebe church, will officiate at the Sunday morning services on the occasion of the Bethany church anniversary on May 8th and 9th. In the evening Rev. J. H. Turnbull will preach. The second day will be observed by a social in the church.

The members of the Ladies' Aid Society and the auxiliary to the Woman's Foreign Missionary Society, of Stewarton church, gave a very pleasant "at home" last week in honor of Miss McLean, who is leaving with her father for Japan. She was presented with an address and a fountain pen encased in filigree of silver, as a slight recognition of her services in the work of the church. Miss Mina Stewart read the address, the presentation being made by Mrs. Robb.

The Young People's Missionary society of St. Andrew's church entertained the young people of the congregation at a bright little at home in the church parlors last Thursday evening. The affair was rather informal and was much enjoyed by a large number who were present. The programme presented, consisted of a vocal solo by Miss Wylie; recitations of selections from "The Habitant." Mr. Henry; violin solo, Master Howard Ross; piano solo, Master Allan Ross; vocal solo, Miss Collins, and several quartettes by Messrs Barbour, Seymour, Allan and Greene. Refreshments were served at the conclusion of the programme.

Church union received the hearty and unanimous approval of the ministers of the Congregational, Presbyterian and Methodist churches in and around Ottawa, at a meeting in the Y. M. C. A. Saturday evening. Rev. J. W. H. Milne, of the Glebe church, presided, and as a result of the vote, the resolution embodying the sentiments of the meeting will be sent to the central committee in Toronto. Further a large meeting of the prominent and representative men of the three churches concerned will be held in the near future, the meeting to take the form of a grand dinner. All arrangements for the affair are in the hands of the following committee: Rev. J. W. H. Milne, Rev. H. I. Horsey and Rev. E. Thomas.

On Thursday evening of last week Rev. William McIntosh, pastor of First Congregational church, gave an address on church union before the Men's association of McLeod street Methodist church. The meeting was more largely attended than any other meeting yet held under the auspices of the association. This is most satisfactory, showing as it does that the subject of church union is a live subject in Ottawa. Mr. McIntosh, dwelt on the advantages, financial and spiritual, to be derived from church union. Union means strength, and it would also mean great internal economy. At the present time the church needs 3,000 men to do her work in the great Northwest, but there are so many denominations in Eastern Canada that the men are all needed here; but if church union were accomplished, the work here could be done by far fewer men, and good men could then be sent to the west. The difference in the doctrines of the church are gradually being overcome. He thought that church union would be brought about after the next general conference of the Methodist church, which takes place three years from now. A cordial vote of thanks was tendered Mr. McIntosh for his instructive address.

In the Sunday school hall of Knox church last Thursday evening, Rev. D. M. Ramsay, D. D., and Mrs. Ramsay were tendered a reception by the Ladies' Aid of the church, the occasion being the celebration of the conferring upon the pastor of the degree of Doctor of Divinity. The hall was crowded to the doors. All the Presbyterian ministers in the city were present, as were also a number of reverend gentlemen of other denominations. Mr. George Hay occupied

## THE DOMINION PRESBYTERIAN

the chair. The feature of the evening was the presentation of the Doctor of Divinity hood to Dr. Ramsay, and of a beautiful bouquet of flowers to Mrs. Ramsay. After the opening hymn, The Coronation, Rev. J. W. H. Milne, of the Glebe Presbyterian church, led the gathering in prayer. The chairman, Mr. George Hay, then made a few remarks, congratulating Dr. Ramsay on attaining the distinguished honor of the degree of D. D. He then called upon Mrs. Northrop, who read the address and presented the pastor with a hood of beautiful workmanship. Miss Stalker presented the bouquet to Mrs. Ramsay. The presentation was made amidst great applause, and Dr. Ramsay was enthusiastically received when he rose to reply. In his speech, which was exceedingly happy and appropriate, Dr. Ramsay thanked the Ladies' Aid society and the members of the congregation at large for the kindly interest which they had always shown in Mrs. Ramsay and himself. He paid a high tribute to his wife saying that she was, to a large degree, responsible for any success which had come to him in life. An interesting feature of the ceremony of the conferring of the degree was the fact that it had been given by three old college chums. He hoped it would be a tie which would unite him closer to his congregation. Speeches of a congratulatory nature were delivered by Rev. Dr. Herridge, Rev. Dr. Armstrong, and Mr. R. J. Farrell, secretary of the Y. M. C. A. Rev. Dr. Herridge referred to the fact that Mrs. Ramsay was known to be a scholar of a high order, and said that he knew she had been able to assist her husband greatly in his many arduous duties.

In St. Andrew's church on Sunday evening, Rev. Dr. Herridge preached an inspiring sermon on "The Young Men of Canada." "Men that have an understanding of the times, to know what Israel ought to do," from First Chronicles, 12, 32, was chosen as the text. The assets of a nation, the preacher said, are the ideals of great men, past and present, not the mineral resources or other material wealth of the country. The mind is greater than matter, and a few good men are worth hoards of ignorant barbarians. "Canada for Canadians" as a national motto ought to be more than a mere selfish watchword, and it would be better for the country if the rising generation learned to read it "Canadians for Canada." Youth, enterprise and moral fervor are the future of the Dominion. The rigor of our Canadian climate evolves better men, physically and mentally, than is possible for the milder climates of the southern countries. One English poet has called Canada the "Lady of the Snows." It may not be pleasant for us to admit the truth of the description, though we know it to be true, and ought to be proud that it is. The great wealth of the country is now being discovered, and other nations are beginning to learn that ours is a great land. We should keep on the path that leads to development. We have no right to be ashamed of Canada or her prospects. Canada is just realizing her ideals, but we should remember that she can never get above her ideals. It lies with the young men of the country to make the ideals of their native land high and noble. There is no special rule of life; you can serve God as a lawyer, merchant, teacher or even as a politician. A man can be a Christian gentleman in any occupation. Occupation does to some extent affect character, but this character to a greater extent affects the occupation. The essential part is that there should be conscientious manhood behind all work. A youth in looking for an occupation should make his selection with care, taking into account his personal aptitude for the work and weighing carefully all other circumstances that would be likely to affect his efficiency. It means a great deal to the future of Canada if our young men refuse to believe in the mere utilitarian aspect of life.

### Toronto.

The congregation of Knox church have adopted a resolution to be presented to the Presbytery, favoring the erection of a new church, and recommending that it be in the vicinity of Knox college. A portion of the proceeds of the sale of the old church would be used to erect a downtown collegiate charge. Rev. W. C. Winchester, who presided, stated that the constant agitation for a new church had seriously interfered with the work of the congregation, and a change to a more residential district was necessary.

The Knox College Summer School which proved such a gratifying and encouraging success last summer, will be held this year in

Knox College, from July 4 to 14. Among those to take part in the programme are: Prof. Tracy of Toronto University, Prof. McFadyen of Knox College. Prof. Kelly of Montreal, Rev. John McNicol of the Bible Training School, and Miss Adair, who did such excellent work last summer.

St. Giles' congregation has been cited to appear in their interests in connection with the call to their pastor, Rev. R. Atkinson, from Geneva Church, Chesley. The call is signed by 373 members and 174 adherents. The Presbytery of Toronto will consider the call at a special meeting, which will be held in Knox Church during the session of the Synod, about the middle of May.

### Montreal.

Dr. Robert Johnston and J. C. Holden, of the American Presbyterian church in this city, will be commissioners to the American General Assembly which meets at Buffalo, N. Y. on May 19th.

Dr. George Wilson, who has been choir-master and organist at Taylor church, has been presented with a handsome pair of gold sleeve links in slight appreciation of his valuable and faithful services.

Rev. John Scrimger, D. D., professor of Old and New Testament Exegesis at the Montreal Presbyterian college, was nominated to fill the vacant principalship at a meeting of the board of governors. The committee that went to Scotland in search of a likely candidate reported in favor of Dr. Scrimger. The nomination will come up before the General Assembly for ratification.

The sudden death on Sunday evening of Rev. Colin Duguid, pastor of Maisonneuve Church, under specially sad circumstances, was a painful surprise to relatives and friends. Mr. Duguid had conducted the morning service as usual and had made arrangements for several meetings during the week. A few minutes before the hour for evening worship the inmates of the house in which he boarded heard a pistol report, and on entering the minister's study found him still living with a revolver lying near. He expired on the way to the hospital. He had been advised by his physician to take a thorough rest, as he was in poor health; but the procuring cause of his sad ending is supposed to be revealed in a note left for a young lady in which he says: "Since receiving your letter I have nothing more to live for." Deceased was greatly esteemed throughout the circle of his acquaintance and was a great favourite with the congregation.

### Eastern Ontario.

Rev. Orr Bennet, of St. Andrew's, Almonte, and Rev. Mr. Desson, of the Baptist church, exchanged pulpits on Sunday evening.

Rev. John Chisholm, of Kemptville, exchanged with Rev. J. E. Harty last Sunday evening. Both congregations heard good discourses and were pleased with the change.

Messrs. A. Johnson, Pembroke; Jas. Guthrie, Eganville; Dr. Brown, Clayton; and A. F. Campbell, White Lake; are the elders elected to General Assembly by Lanark and Renfrew Presbytery.

Rev. Dr. Bayne and Miss Bayne entertained the pastor's Bible Class in the Manse, Pembroke, on Thursday evening last. About seventy members of the class were present and a pleasant and profitable evening was enjoyed by all.

Several improvements have been made in Russell church. The seats for the choir have been placed behind the pulpit, a new platform has been erected, and the preachers desk has been moved forward, thus bringing him nearer the centre of the church, and making it much easier for him to address the congregation. The church is also to be newly carpeted.

At a meeting of the Presbytery of Brockville held on April 11, the call from First Church, Brockville to Rev. Norman Macleod, of MacKay church, Ottawa was sustained and provisional arrangements made for his induction. Messrs. D. Strachan, Jno. M. Gill, James Tennant, N. A. Lewis, and Sheriff Dana will represent the Session and Congregation before the Presbytery of Ottawa which is appointed to convene on the third of May next.

The death of Mr. Kenneth McGillivray, of Moose Creek, was announced last week. The deceased, who was one of the most highly esteemed residents of the county, had reached the great age of 101 years. He was born in Glenelg, Invernesshire, Scotland, and emigrated

to Canada in 1851, settling in Lochiel, Glengarry. Mr. McGillivray was for over forty years an elder in Knox Church, Roxborough. The funeral was attended by a large concourse of neighbors and friends. The service was conducted by Rev. Mr. Beaton and Rev. Mr. Weir, of Avonmore. The pall-bearers were Messrs. John Johnson, Victor Beggs, Duncan Munroe, Angus Grant and D. D. McIntyre, elders of the church and Alex. Urquhart, of Dunvegan, a nephew of the deceased.

#### Western Ontario.

Rev. Mr. Livingston, of Amherstburg, has been preaching at Tilbury.

Rev. A. MacWilliams of St. Andrew's church, Hamilton, has received a call to the First church of St. Mary's.

The choir of the First church, Chatham, were entertained at the home of J. B. Rankin, K. C., on Thursday evening of last week.

Preparatory services were conducted in Knox church, Woodstock, last Friday evening by the Rev. W. J. Clark of London, who delivered a timely and instructive address.

Anniversary services were held in St. Andrew's church, Hamilton, last Sunday when Rev. Alexander Esler, M. A., of Cook's church, Toronto, conducted the services morning and evening.

Rev. Neil M. Leckie, B. D., will be succeeded in the assistant pastorate of the Central church, Hamilton, by the Rev. James Little, B. A. a graduate from Knox College this year, taking high honors.

In the absence of Rev. Mr. McCullough, Rev. Mr. Blue of Woodstock preached in the Inner-ship church on Sunday. Those who had the pleasure of hearing him listened to two very impressive sermons.

Rev. A. E. Henry, of Knox church, Hamilton, has been granted leave of absence for three months. He will likely attend the meeting of General Assembly at St. John; and from thence will proceed to the Old Land.

Rev. Dr. McMullen conducted communion services in Knox church, Woodstock, on Sunday morning; and in the evening Rev. A. McLaren, M. A., who recently resigned his charge at Port Colborne was the preacher.

Mr. and Mrs. James Inglis, on the eve of their departure from Nassagaweya to the North-West were made the recipients of an appreciatively worded address; and to Mr. Inglis was presented a gold watch and locket, to Mrs. Inglis a set of sterling silver spoons; and a purse of money to each of their boys. Rev. Mr. Blair read the address and voiced the good wishes of many friends in wishing Mr. Inglis and family a happy and prosperous future in their western home.

An informal meeting of ministers of the Presbyterian, Methodist and Congregational churches of Hamilton, was held in Centenary church last week. Rev. Dr. Fletcher, Moderator of the Presbyterian General Assembly, presided. The following resolution was unanimously passed:—"That we, ministers of the Presbyterian, Methodist and Congregational churches in the City of Hamilton, approve of the principle of organic union of the denominations named, and commend such a movement to the prayerful sympathy of the ministers and members of these several churches; and we further urge our respective church courts at once to take such preliminary steps as may be necessary to secure the union of these churches as speedily as may be consistent with the best interests of the church of Christ."

Under date Glamis, 14th April, Rev. P. M. McEachern, writes:—"Please allow me to say through the columns of the DOMINION PRESBYTERIAN in reference to that resolution of the Presbytery of Glengarry adopted March 22nd and made public through your issue of the 30th of March, that one of the "two presbyteries" whose authority I am alleged to have "ignored" namely that of Bruce, died, on March 1st, deal with said alleged ignoring of authority and did set me free from all blame in the matter alleged ruling that the circumstances attending the case were of such a peculiarly grave character as to justify my being retained in my present charge. Now the strange thing is that the Presbytery of Bruce acted in this matter at the instances of the Presbytery of Glengarry; and that the settlement of the matter by the Presbytery of Bruce exonerating me from all blame was known to the Glengarry Presbytery when it rendered its *ultra vires* judgment on March 22nd.

#### Northern Ontario.

Mr. Geo. Munro, Queen's, is to be in charge of the mission at Madawaska during the coming summer.

Elmvale and Knox church, Flos, having asked to be separated. Barrie Presbytery has named a committee to consider the matter.

Rev. William McConnell, Lefroy, after a pastorate of 26 years has tendered his resignation. A committee of Barrie Presbytery has been appointed to arrange for the celebration of his jubilee.

At Barrie Presbytery no small part of the private conversation was about "the awful winter we have had," and the number of appointments the ministers had missed by the snow blockade. Some had "gone through every day," and very few missed more than one appointment and even then "there was nobody there."

Barrie Presbytery appoints the following commissioners to General Assembly: By rotation, Rev. Messrs. Hewitt and Ross; by election, Rev. Messrs. Dow, Dr. Smith, Dr. McLeod, J. E. Smith, Campbell; elders: Messrs. J. W. Johnstone, Orillia; J. J. Brown, A. McDermid, McEachern, J. A. Mathers and the representative elder from Creemore.

Orillia Times: Rev. J. R. S. Burnett, the new clerk, is one of the oldest members of Presbytery, though a man still in middle life. He was inducted to the united congregation of Alliston and Carlisle in 1877, but prior to that time had labored about three years in Nottawa near Collingwood, so that he has given thirty years of his life to the Presbytery of Barrie. He well deserves the appointment, and will, no doubt, make a careful and efficient clerk. Mrs. Burnett, formerly Miss Kate Melville, is a daughter of the late Mr. Melville, of the firm of Melville, Fair & Co., of Collingwood. The firm was for many years one of the best houses in this part of Ontario, and Mr. Melville, the head of the concern, was one of the best known and most respected men in northern Ontario. Mr. and Mrs. Burnett have spent their married life in Alliston, and enjoy the respect and esteem of all who know them.

#### Quebec.

By the terms of the last will and testament of the late Mrs. Turnbull, wife of Lieut.-Col. Turnbull, of this city, she has left her entire fortune, estimated at a half million dollars, to be used in charitable and benevolent objects. The following is a list of the bequests: Wyckoff College, Toronto, \$5,000; St. Andrew's (Presbyterian) church, Quebec, \$5,000; St. Andrew's Sunday-school, Quebec, \$2,000; Chalmers church, Quebec, \$5,000; Trinity church (Anglican), Quebec, \$5,000; St. Andrew's Presbyterian church, Levis, \$5,000; Y. M. C. A., Quebec, \$5,000; Society for the Prevention of Cruelty to Animals, \$5,000; Woman's Christian Association, \$10,000; Ladies' Protestant Home, \$10,000; Mount Hermon Cemetery, \$10,000; annuities to old servants, \$300 each. The rest of her estate, composed of gilt-edged securities, convertible into immediate cash, and valued at nearly five hundred thousand dollars, she has bequeathed to the governors of the Jeffrey Hale Hospital, with the stipulation that an addition be erected, same to be named Mackenzie Wing, out of respect and memory of her father, the late James Mackenzie; and furthermore, two wards, one for each sex, of old and incurable people, and also wards for crippled children, boys and girls, together with a maternity hospital. Her beautiful bequests also includes her country residence, known as 'Clairmont,' situated on the St. Louis road, with its effects, comprising bedroom furniture and rare old pictures, antique bric-a-brac, solid silver and fancy plate of considerable value. To her husband, Lieut.-Col. Turnbull, who refused the usufruct of the estate during his lifetime, and helped her in the construction of the will, she has bequeathed an annual income of five thousand dollars, all he would accept. Her city residence, on St. Denis avenue (Cape), with its furniture, pictures, etc., and her diamonds, valued at ten thousand dollars. The latter he is to accept as his personal property, and dispose of as he wishes, but the capital from which the income is derived, together with the St. Denis avenue, is to revert to the Jeffrey Hale Hospital governors at his death.

#### Winnipeg.

Rev. J. W. Macmillan, pastor of St. Andrew's church, is spending a short vacation at his old home in Lindsay Ont.

Special services are being conducted in St. Stephen's church every evening this week by Rev. Dr. McTavish of Central church, Toronto.

Rev. Murdoch McKenzie, formerly of Honan, China, but now resident in Winnipeg, will occupy the pulpit of Westminster church for the next five weeks.

The annual graduation took place at Manitoba College on Thursday evening Mar. 31. Rev. Dr. Bryce opened the meeting with prayer then there were some introductory remarks made by the Principal on the closing session. The following are the names of the graduates: J. J. Ferguson, (special) R. S. Leslie, B.A., J. S. McKay, B.A., D. N. McLachlan, R. E. Pow, B.A., In the minister evangelist class the following graduates: George Aitkin, D. A. Allan, John G. Bitcorn, W. M. Chalmers, Percy A. Knox, William Wangly. To each graduate Principal Patrick presented a copy of the Bible; in connection with the presentation he gave a short address to the graduates in which much practical advice was included. In addition to this there was given *honoris causa* to the Rev. James Farquharson, of Pilot Mound, the degree of D. D. Mr. Farquharson has been the minister of Pilot Mound for 22 years. At one time he gave assistance to the college when Professors could not be obtained. He is the father of Rock Lake Presbytery and the Convenor of the Home Mission Committee of that Presbytery. Rev. F. J. Hartley, of Roland also received the degree of B.D. Mr. Hartly is a graduate of the college seven years ago, and since that time he has and still continues to labor at Roland.

#### British and Foreign Notes.

An anti-Catholic league is forming in Germany.

London City Temple authorities authorise the use of the individual Communion Cup.

Barrie's "Little Minister," it is said, has long passed the £100,000 mark in net profit.

The Rev. John Martin, St. Paul's U. F. church, Dundee, has declined the call to Newton U. F. Church, Edinburgh.

Ex-Queen Isabella of Spain died in Paris where she had lived an exile for thirty-five years.

An earthquake in Macedonia killed twenty-five persons, injured 40 others and destroyed 1500 houses.

A Chinese general from Lassa visited the British mission at Geru and asked Colonel Youngbusband to withdraw with his troops from Tibet.

King Christian of Denmark has celebrated his 86th birthday at Copenhagen, and was congratulated by all the crowned heads and President Roosevelt.

Germany is probably the most densely wooded country in Europe. Over twenty-five per cent of the area of the Empire is covered with forest.

Many of the large office buildings in London have no system of heating installed, and the occupants have to rely on grate fires or gas stoves.

The Queen has purchased many Irish tweeds and poplins to wear during her visit to Ireland next month. They are mostly grey or lilac, but the shades are most becoming.

It is estimated that nearly £3,000,000 has been spent in Great Britain upon rolling stock for the two new South African colonies since the British occupation, and that from £500,000 to £800,000 per annum will be spent for some years to come.

#### Liquor and Tobacco Habits.

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

75 Young Street, Toronto.

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

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

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

## Health and Home Hints.

The average weight of a man's brain is 49½ ounces, or 5 ounces more than a woman's.

If you are hoarse, lemon-juice squeezed on to soft sugar till it is like a syrup, and a few drops of glycerine added, relieves the hoarseness at once.

To prevent sticking and burning when frying fish, etc., when the fat comes to a boiling point sprinkle the bottom of the pan with salt. This also prevents the fat from splashing.

Few people, except trained nurses, know that a restless patient is made much more comfortable if the corners of the under sheet are carefully pinned to the under side of the mattress with safety pins. Draw the sheet tight and pin it securely. It will be a relief to you and the suffering patient.

Cure for sore feet—An eminent doctor recommends the following as a cure for sore feet: Alum, three ounces; tannin, one ounce; brown vinegar, one pint; rose-water, half a pint. Mix, and apply a little as a lotion after washing the feet.

Brain Toast—Take a sheep or lamb's brain and let it soak for an hour or two. Place in a saucpan with boiling water and a little salt and boil for five minutes; drain and chop them. Put one ounce of butter into a saucpan, add the brains, a tablespoonful of cream, a beaten egg and some seasoning, and stir till quite hot. Pile on squares of buttered toast and serve very hot.

Sally-lunn is one of the lightest and most delicate of hot breakfast breads. It may be raised with yeast or made light with baking powder or by the old fashioned method of using bicarbonate of soda and cream of tartar. This method is really the best, and directions are here given for making Sally-lunn with these ingredients: Sift one quart of flour with two teaspoonfuls of cream tartar into a bowl. Put a pint of sweet milk into another bowl, add a little salt, dissolve a teaspoonful of bicarbonate of soda in two tablespoonfuls of hot water, and stir it into the milk. Beat two eggs, two tablespoonfuls of sugar, and one cupful of butter to a cream in a mixing bowl; then gradually stir in the milk. Next sift in the flour, a little at a time; stir it briskly till all is in. Butter well some shallow baking pans or patty pans, and bake in a quick oven about twenty minutes, or until the surface is a rich brown.

### Nature Abhors Disease.

A healthy, well-nurtured system, with sufficient adipose tissue and enough good, rich, red blood, will successfully resist almost any attack to which ordinary people are exposed.

Unfortunately, however, few people nowadays possess the robust constitution necessary to perfect health. Either from inheritance, over-work, worry or defiance of Nature's laws and requirements, the majority are liable to the inroads of such diseases as Tuberculosis, Bronchitis, Anæmia, Low Fevers, Catarrh, Rheumatism, Neuralgia, etc., and nature must be assisted in some way if these are to be prevented.

Ferrol is the only known preparation which fully meets the requirements; with its assistance the system may be rendered impervious to the attacks of disease.

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

## World of Missions.

### "When India Turns to Christ."

A special development of the work in India is the system of colporteurs, of whom there are nearly seventy, their total sales reaching 52,000 copies or portions. The expenses connected with the circulation of the Word by this method exceed the amounts received from the sales, but this is inevitable. If the same number of copies could be sold at a fair profit over and above the cost of production, the colporteurs' expenses would be almost wholly met.

When India turns to Christ the earning power of the poor may be as much above the line of sufficiency as it is now below it, and then instead of needing help the churches will be able to stand alone, and reach out a helping hand to others. It is noteworthy that contracts for 120,000 copies of Hindi and Urdu Scripture portions are being made with Christian presses in Allahabad, Benares, and Lucknow.—*Bombay Guardian.*

### The Religion of Christ

The following remarkable utterances are from a lecture delivered at Bombay by Protib Chunder Mezonadar, a Hindu Theist:—"The Christian religion is marvel. It is difficult to determine in exact language what it is. As a system of theology it is subtle, elaborate, complicated; and as abstruse, or more so, than Hinduism itself. As a system of ceremonials, symbols, rites and forms of worship, it is as rich, as full, as mysterious, as the religion of ancient Egypt. As a system of moral discipline, it is as strict, as searching, as uncompromising, and as particular as Buddhism. And in addition to this, it has been a system of civilization, influencing some of the greatest races of mankind. It has promoted the fine arts, so that the whole of Europe has become a treasure-house of the genius of great painters and architects. It has produced a literature replete with deepest thoughts and feelings of men. In short the triumphs of the Christian religion have been great, and the history of its progress and development presents problems which the world has not yet solved."

Christian Work and Evangelist:—Mrs. Isabella Bird Bishop pays the following tribute to the Chinese: "After eight and a half years of journeyings among Asiatic peoples, I say unhesitatingly that the raw material out of which the Holy Ghost fashions the Chinese convert, and oft times the Chinese martyr, is the best stuff in Asia. Above all, every true convert becomes a missionary, and it is in this spirit of propagandism that the hope of the future lies." This should form a great encouragement to increased missionary effort in behalf of China.

—The missionaries in Korea propose to have a missionary conference in Seoul on Sept. 18-25, 1904, which time will mark the completion of twenty years since the arrival of the first English-speaking missionary in Korea. Now, there are nearly two hundred missionaries laboring in Korea, and the work in some parts of the Hermit Kingdom is among the marvels of modern missions. Converts are numbered by the thousands, and a land in which a thousand people can be brought together on a week night to a prayer meeting, and on a rainy evening at that, almost out promise of great things for the future.

## A Crisis in Woman's Life

### There are Backaches and Headaches and Days when Life Seems Scarcely Worth Living.

There comes a time in the life of all women when they are face to face with a grave crisis; when there are distressing backaches, headaches, dizziness; when even some women are threatened with the loss of their reason; when they suffer because they are women. The happiness of women for the rest of their lives depends upon being safely tided over this crisis. Dr. Williams' Pink Pills have proved a blessing to women at all ages, and are particularly valuable at two critical periods—when girlhood is merging into womanhood and when women are approaching the turn of life. These pills make the rich, red blood that stimulates all the organs of the body, expels disease and makes the weary sufferer bright, active and strong. Mrs. A. Jones, Cypress River, Man., says: "Out of gratefulness I feel that I must let you know the good Dr. Williams' Pink Pills have done me. For years I suffered from inflammation of the womb and kindred troubles. Only those who have been similarly afflicted can tell how much I suffered, or how dreary life seemed. I tried many medicines but none of them helped me. Then I was advised to try Dr. Williams' Pink Pills. I am grateful now for that advice, for after using about a dozen boxes every symptom of the trouble disappeared and life again seemed worth living. It is now several years since I took the pills, and as there has been no sign of the trouble since, I feel safe in saying the cure is permanent."

What these pills have done for Mrs. Jones they will do for all suffering women if given a fair trial. But you must get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers or sent by mail post paid at 50 cents a box or six boxes for \$2.50, by writing The Dr. Williams' Medicine Co., Brockville, Ont.

Cocoanut Puffs—The whites of three eggs beaten very light, a small teaspoonful of fine white sugar, one tablespoonful of cornflour. When these ingredients are mixed, put the mixture into a custard saucpan, or a jug set in a pan of boiling water, and stir constantly for twenty minutes, then take it off the stove, and add a quarter of a pound of desiccated or grated cocoanut. When well mixed, drop in teaspoonfuls on buttered paper. Bake in a very slow oven, as they must not brown at all.

Ginger Cookies—One cup of molasses, two tablespoonfuls of butter, one tablespoonful of ginger and a little salt. Put these in a tin on the stove until the mixture begins to boil, when partly cool add one teaspoonful of soda. Suffen with flour and roll out while warm, cut in squares and bake in a quick oven; they need close attention, as they burn easily. These cookies are best after they have been made a week.

If cauliflower is boiled with the head downward, well covered with water, it will come out much whiter than if exposed to the air while cooking.

**Presbytery Meetings.**

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

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

**SYNOD OF HAMILTON AND LONDON.**  
 Hamilton, Knox, Hamilton 8 Mar 8 p.m.  
 Paris, Knox church 15 Mar. 10.30  
 London, London, 1 March 10.30 a.m.  
 Chatham, Chatham, 1 March 11 a.m.  
 Stratford, Knox, Stratford Mar. 8 10.30

Huron, Clinton, Mar. 1 10.30 a.m.  
 Sarnia, Sarnia, Mar. 8 11 a.m.  
 Maitland, Wingham, 15 Dec. 10 a.m.  
 Bruce, Paisley 1 March

**SYNOD OF TORONTO AND KINGSTON.**  
 Kingston, Belleville, 8th Dec. 11 a.m.  
 Peterboro, Peterboro 8 March 9 a.m.  
 Whitby, Whitby, 15 Mar 10.30 a.m.  
 Toronto, Toronto, 1st & 2nd Tues. monthly.  
 Lindsay, Woodville, 15 Mar. 11 a.m.  
 Orangeville, Orangeville, Mar 1  
 Barrie, Barrie Mar 1 10.30 p.m.  
 Owen Sound, Owen Sound, Division St, 1 Mar. 10 a.m.  
 Algoma, Blind River, March.  
 North Bay, Huntsville 23 Feb. 10 a.m.  
 Saugeen, M. Forest, 1 Mar 10 a.m.  
 Guelph, Elora, 15 Mar. 9.30 a.m.

**SYNOD OF MONTREAL AND OTTAWA.**  
 Quebec, Sherbrooke, 8 Dec.  
 Montreal, Montreal, Knox, 1 Mar. 9.30 a.m.  
 Glengarry, Cornwall, 1st March 11 a.m.  
 Lanark & Renfrew, Almonte, 4th April 10.30 a.m.  
 Ottawa, Ottawa, 1 Mar. 10 a.m.  
 Brockville, Kemptville, Feb. 22 5 p.m.

**SYNOD OF THE MARITIME PROVINCES**  
 Sydney, Sydney, Sept. 2  
 Inverness, Pt. Hawksbury, 15 Mar.  
 P. E. I., Charlottown, 3 Feb.

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



**SEALED TENDERS** addressed to the undersigned and endorsed "Tender for Cumb Island Wharf," will be received at this office until Monday, April 18, 1914, inclusively, for the construction of a wharf at Cumberland, Russell County, Ont., according to a plan and specification to be seen on application to the Postmaster of Cumberland, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the usual signatures of tenderers. An accepted cheque on a chartered bank, payable in the order of the Honourable the Minister of Public Works, for six hundred dollars (\$600.00), must accompany each tender. The cheque will be forfeited if the party tendering decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,  
**FRED GELINAS,**  
 Secretary.

Department of Public Works,  
 Ottawa, March 15, 1914.  
 Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

**R. A. McCORMICK**  
 CHEMIST AND DRUGGIST.  
 ACCURACY AND PURITY  
**71 Sparks St OTTAWA**  
 'PHONE 150.

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

**The Royal Bank of Canada**

Incorporated 1869.  
**HEAD OFFICE HALIFAX N.S.**

President: Thomas E. Kenny Esq.  
 General Manager: Edson L. Peck.  
 (Office of General Mgr., Montreal, Qc.)  
 Capital Authorized \$3,000,000.00  
 Capital Paid up — 2,000,000.00  
 Reserve Fund — ,700,000.00

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

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

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

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



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

Any even numbered section of Dominion Lands in Manitoba or the North-west Territory, comprising 5 and 20, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

**ENTRY.**

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

**HOMESTEAD DUTIES.**

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

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

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

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

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

**APPLICATION FOR PATENT**

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

**INFORMATION**

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

**JAMES A. SMART,**

Deputy Minister of the Interior.

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

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

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

**1-2 YARD TALL**  
 Handsomely dressed in latest French Doll fashion with dress and waist in lovely colors, trimmed with lace, beautiful lacquered furniture, hair, full stockings, silken, buckles, etc. Stylishly dressed from head to toe. Large Bisque head, full bodied body, long curly golden hair, heavy teeth, beautiful sleeping blue eyes. Dolls go to sleep just like a Real Sweet Baby.

Each has a lovely engraved case, beautifully engraved. Our little friends who earn our lovely Biscuits obtain this beautiful Watch Free.



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

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

**EXTRA PRESENTS**  
 Given to you FREE besides the LOVELY DOLLS

Elegant Solid Gold-finished Jewelled Ring  
 Handsome heavy sterling silver-plated chased bracelet

Dolly Wide Awake Looking for Its MAMMA.  
**FREE**

**Important to Investors**

THE STOCK OF

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

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

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

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

Safe investment for Church or Trust Funds.

Head Office, Confederation Life Building, Toronto.

W. VANDUSEN, President.

W. PEMBERTON PAGE, Manager.

**Rebuilt Typewriters . . .**

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

Underwoods	Cash, \$85.00	Time \$96.00
Caligraphs, No. 2 & 3	" 20.00	" 25.00
Blickensderfers, No. 5	" 20.00	" 25.00
Williams, No. 1	" 35.00	" 40.00
Smith-Premiers, No. 1	" 47.50	" 52.50
" " No. 2	" 75.00	" 80.00
Jewetts, No. 1	" 45.00	" 50.00
" " No. 2 & 3	" 60.00	" 65.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 40.00	" 45.00
" " No. 6	" 70.00	" 75.00
Yests, No. 1	" 35.00	" 40.00
New Yests, No. 1	" 35.00	" 40.00
New Franklins, 2	" 25.00	" 30.00
Bar-locks	" 35.00	" 40.00
Latest Olivers	" 30.00	" 35.00
Hammonds, Ideal	" 15.00	" 20.00
" " Universal	" 40.00	" 45.00
Peerless	" 25.00	" 30.00
Manhattan	" 50.00	" 55.00
Chicago	" 30.00	" 35.00

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

**United Typewriter Co., Limited,**

Successors to CREELMAN BROS.,

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

**"WENTWORTH WOVE"**

**SOCIAL NOTE PAPER**

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

AZURE, GREY, MARGUERITE, ROSE, BLUE, WHITE

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

**THE BARBER & ELLIS CO. LIMITED**

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

**We Sell - - -**

**- - - Typewriters**

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

According to the style of machine desired.

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

Price List of Rebuilt Typewriters Sent on Request.

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45 Adelaide Street East, TORONTO.

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MERCHANT TAILORS

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

GENTLEMEN'S OWN MATERIAL MADE UP.

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**BRASS & IRON**

**BEDSTEDS**

Ties, Grates, Hearths, Mantles

**RICE LEWIS & SON LIMITED**

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**G. E. Kingsbury**

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Has two trains daily to **NEW YORK CITY.**

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

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Leaves Ottawa 5:30 p.m.  
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and is an excellent way to **TORONTO, BUFFALO, CHICAGO.**

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

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

**CANADA ATLANTIC RY. Montreal Trains**

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

**TRAINS LEAVE MONTREAL FOR OTTAWA:**

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

**FOR AINPRIOR, RENFREW, EGAN VILLE AND PEMBROKE**

8:30 a.m., Express; 1:00 p.m., Mixed 4:40 p.m., Express.

**FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.**

8:50 a.m., Express.

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via. Intercolonial Railway.  
Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

For all information, apply nearest agent.

**OTTAWA, NORTHERN & WESTERN RAILWAY.**

DAILY EXCEPT SUNDAY.

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

**GRACEFIELD STATION.**  
Lv. 5:05 p.m., Ottawa Ar. 9:30 a.m.  
Ar. 7:40 p.m., Gracefield. Lv. 7 a.m.

**WALTHAM SECTION.**  
Lv. 5:15 p.m. Ottawa Ar. 9:40 a.m.  
Ar. 8:45 p.m. Waltham Lv. 6:25 a.m.

For tickets or further information apply City Ticket Office, 42 Sparks St., or Union Depot, C.P.R.  
H.B. SPENCER,  
Gen'l Supt.  
GEO. DUNCAN,  
Dis. Pass. Agent.

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

Two forms of tenders will be furnished, but the contractors are at liberty to tender for one or both schemes.

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

An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for twenty-two thousand dollars (\$22,000.00) must accompany each tender.

In the case of parties tendering for both schemes, only one cheque will be required. The cheque will be forfeited if the party tendering decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

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