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## THE BELLS OF THE ANGELS.

There comes to my mind a legend, a thing I had half forgot,  
 And whether I read it or dreamed it—ah, well, it matters not;  
 It is said that in heaven at twilight a great bell softly swings,  
 And man may listen and hearken to the wondrous music that rings,  
 If he put from his heart's inner chamber all the passion, pain and strife,  
 Heartache and weary longing, that throb in the pulses of life,  
 If he thrust from his soul all hatred, all thoughts of wicked things,  
 He can hear in the holy twilight how the bell of the angels rings;  
 And I think there lies in this legend, if we open our eyes to see,  
 Somewhat of an inner meaning, my friend, to you and me.  
 Let us look in our hearts and question: Can pure thoughts enter in  
 To a soul if it be already the dwelling of thoughts of sin?  
 So, then, let us ponder a little—let us look in our hearts and see  
 If the twilight bell of the angels could ring for us—you and me.

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**DEATHS**

At Thorah, on Saturday, April 15th, 1905, Donald Bruce, aged 71 years, 6 months.

At her late residence, Centre street, Stratford, Jane McCulloch McLeod, beloved wife of Wm. Jeffrey, sen.

In Toronto, on April 12th, 1905, Dr. John Herald, of Kingston.

At Niagara-on-the-Lake, Monday, April 10th, George Moncreiff Ogilvie, in his 71st year.

On Monday, April 10th, at the residence of her son-in-law, W. Goulding, 67 St. George street, Josephine Kennedy, widow of the late John Fletcher, of Toronto, in her 67th year.

On Saturday, April 8th, 1905, at the home of her sister, Mrs. Albert E. Bastien, 322 Markham street, Kate Amber Chalmers.

At Toronto, 142 Brunswick Ave., Robert Fairbairn, second son of the late Robert Fairbairn, J.P., Bowmansville, and brother of Mr. J. B. Fairbairn, P.M., aged 77 years.

**MARRIAGES**

In Toronto, April 8th, 1905, by Rev. Alexander MacGillivray, Mr. George A. Harper, A.S.C.R. Independent Order of Foresters, to Miss Florence N. Robinson, both of Toronto.

At the residence of the bride's mother, Mrs. Harriet Anderson, Deseronto, by Rev. W. S. MacTavish, B.D., Ph.D., March 29th, Wm. Oscar Reid to Miss Addie Ader all of Deseronto.

At the manse, Avonmore, on Wednesday, April 5th, 1905, by the Rev. G. Weir, B.A., Miss Mary, daughter of Mr. Roderick McLennan, to Robert Linden, son of Hugh A. Campbell, all of Roxborough.

At the manse, Campbellford, Ont., on April 5th, 1905, by the Rev. A. C. Reeves, B.A., Robert Rutherford to Daisy, daughter of Thomas Shannan, both of Seymour, Ont.

At the residence of R. J. Manson, brother-in-law of the bride, Edmonton, on Wednesday, March 28th, by Rev. D. G. McQueen, D.D., Rev. Charles A. Myers, M.A., of Field, B. C., to Miss Sophie R. Rogers, youngest daughter of Thomas Rogers, Spadina avenue, Toronto.

At 37 Willocks street, Toronto, on Wednesday, April 12th, by the Rev. Dr. MacTavish, Jessie Margaret, second daughter of Mr. and Mrs. R. F. Easson, to Ernest Victor Neelands, B.A., Sc., of Denver, Colorado, son of Dr. and Mrs. Neelands, of Lindsay, Ont.

At the residence of the bride's parents, on Wednesday, March 29th, 1905, by the Rev. R. McNabb, Edward A. Neely, Powassan, to Emma McDonald, daughter of Mr. Edmund McDonald, township of Chisholm.

At the residence of the bride's parents, on Wednesday, March 29th, 1905, by the Rev. R. McNabb, Eric A. Delaney to Alice L. Armstrong, daughter of William J. Armstrong.

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## Note and Comment.

The Inverness Free Presbytery are taking action against the opening of ice-cream shops on Sunday.

The property of Denny West Church has been put on the list of U. F. property claimed by the "Wee Frees."

Seventeen million out of 27,000,000 people in the Southern States are living under absolute prohibition.

Not a single candidate from New York succeeded in the qualifying examinations for the 1905 Rhodes scholarship.

Great Britain builds more ocean-going ships (1,405,000 tons in 1904) than all the rest of the world (1,075,000 tons).

Peaches are selling in the West-End of London at 15s. 6d. a dozen, and baskets of strawberries at 4s. 6d., or 6d a berry.

The Government of New South Wales has sanctioned the erection of two State institutions for the treatment of inebriates without means.

Mr. Alex. Gardner, Paisley, announces that a third edition of "Lady Nairne and her Songs" by the Rev. G. Henderson, Monzie, is ready.

It has cost Russia \$1,000,000,000 so far to be beaten in Manchuria. And she is trying to borrow more money at home and abroad to carry on the contest.

There are 541 communicants in Tain Established Presbytery. Last year the Christian Charity collections amounted to £1,055, an increase of £400.

A statue of Robert Burns has been erected in Sydney, Australia, by public subscription. It is over ten feet in height, and represents the poet resting on a plough.

After a lingering illness the Rev. Dr. Orrock Johnston, senior minister of Westbourne United Free Church, Glasgow, passed away on the 15th inst., at Kilmacolm, where he has resided since his retirement in 1898.

Statistics show that Prohibition in Kansas is an annual saving to the people of \$8,000,000. Forty-four out of 105 counties are without a pepper; and in 37 counties there is not a single occupant in the jails.

The Czarina possesses the most valuable fur in existence. It was a gift to her from the Siberian town of Vikoutsk, on the occasion of her coronation, and, though only a pound in weight, is valued at £12,000.

The congregation of the U.F. High Church, Linlithgow, have presented their minister, the Rev. Alex. Mitchell, with a gold watch, and Mrs. Mitchell with a silver siver and a gold opal and diamond ring, on their marriage.

At Westminster Chapel, London, on Sunday, the 5th inst., fifty new members were admitted to the fellowship of the church. Dr. Campbell Morgan is drawing regularly a congregation which crowds every part of the building except the top gallery.

Including Formosa, Japan, with a population of about 48,000,000 employs more than 600,000 persons in her seaweed industries, which have long been so intelligently developed that some of these marine vegetables, or their derivatives, enter into almost every Japanese meal.

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

The South Western Presbyterian says: "Fanny Crosby Sunday" was much observed. Now let us have an Isaac Watts Day, and a Reginald Heber Day, and a Hortius Bonar Day, for virety's sake throwing in a King David Day, and a Son of Asaph Day. A Francis Ross Day might be a happy concession to our Associate Reformed friends. It may be well, also, to have a St. Anonymous Day.

The United States Wine and Spirits Gazette says: "According to statistics recently gathered about 30,000,000 people are living in prohibition territory in this country. This is more than one-third of the entire population. In Maine, Kansas, and North Dakota, they have prohibition by State law, and in thirty-eight other States they have it by local option."

It is said that the continual emigration of Roman Catholics from Ireland has so depleted the Roman Catholic Church in the island as to alarm the priesthood, and has led to the organization of an Anti-emigration Society. It does not appear that the population as a whole, is decreasing; those leaving the island are, for the most part, Catholics who can not get a living there, and their places are taken by others not committed to the church.

Few people who have not traveled about the Russian Empire can imagine how boundless is its wealth in timber. "Wooden Russia" is the name applied to the vast forest areas of Russia in Europe, which cover nearly 500,000,000 acres, or 36 per cent. of the entire area of the country. In Russia houses built of any other material than wood are almost unknown outside the cities, and wood constitutes the principal fuel. The forest belt called the "Taiga," in Siberia, stretches in a direct line from the Urals to the Pacific for 4,000 miles, and is in many parts 500 miles broad. All this is the property of the Czar.

Continued efforts are being made by Prince Edward Islanders to induce the Dominion Government to unite their Island to the mainland by means of a submarine tunnel between Cape Traverse and Cape Tormentine. It is claimed that, according to the terms of Confederation, the Dominion Government is bound to maintain communication and continuous connection with the railway system of the mainland. The cost of such an undertaking is estimated at \$10,000,000, the interest on which it is believed, would be easily saved by the improvement on the present unsatisfactory arrangements.

The Rev. W. J. Dawson, who has been evangelizing among the Congregationalists of the United States this year, and who is on the programme of the Sunday school convention in Toronto next June, differs from the type of the old evangelist. He is a poet, a dramatist and a novelist. He is an authority on English literature and has a reputation as a lecturer. Wherever he has gone, his audiences in cities like Boston, Brooklyn, Philadelphia, Providence and Worcester have taxed the largest buildings. "Dr. Dawson represents a blending of enthusiasm and genius. His evangelism stands for culture plus zeal," says the Rev. Dr. Newell Dwight Hillis. He is a man of perhaps fifty years of age, and for twenty years has been known as one of the popular preachers of England.

Dr. Oler, speaking in Montreal a few evenings ago epitomized his advice to young medical men as follows:—"There are three things the practitioner needs: a note-book, a library, and quinquennial brain dusting. The note-book is necessary to keep live observations on all cases, serious, obscure, and mistaken diagnosis. With regard to brain dusting I advise merciless self-severity, and broad charity to others, but especially always that you play the game fairly. The ambition of every young doctor should be to have three well-stocked chambers—a library, a laboratory and a nursery. You may not achieve the first at once, but you can start at least, and, if necessary, for the sake of the first two, leave the nursery to the future."

The last Border Magazine contains a well-written appreciation of the late Rev. Thomas Martin, who was for nearly 28 years parish minister of Lauder.

Dr. Wilfrid Grenfell, the young Englishman and Oxford man whose story of his winter ministrations among the people of his ice-locked Labrador coasts is printed in the April McClure's, and who is favourably known in Canada was asked at a dinner in New York if he were married. "No," replied the surgeon-missionary. "I couldn't ask a woman to share a life like mine." Most missionaries are married and find their wives their best helpers in their labors; but Dr. Grenfell's work makes domesticity impossible. His people are scattered over 2,000 miles of coast, from Newfoundland to Hudson Strait, and he is almost constantly off on dog sleddge journeys during the winter and in the open season follows the fishing fleet.

A Temiskaming Mining Division has been created by the Ontario Government. It takes in the territory where the rich silver cobalt ores have been discovered, and also an area to the north. The head office of the division will be at Haileybury. The district is bounded on the east by Lake Temiskaming and the boundary line between Ontario and Quebec, as far north as Lake Abitibi. Thence the line runs to a point eight miles north of the outlet of the Abitibi River, due west to the Nipissing-Algoma boundary line, thence south on the boundary line, diverging east to Trout Lake, thence along the great northern bend of the Montreal river, following the river to the southern boundary of the township of Coleman. It then runs along the eastern boundary of the timber limit of Lumsden and Booth, thence along the 3rd and 4th concessions of Colerain township to Lake Temiskaming.

The Hon. Chester Holcombe has written a book on China, and from the Chinese point of view. He admires the people and expresses sympathy with them, not admiring or approving; all that Western people have done in that land. His testimony to the missions and missionaries is emphatic. He says—"Their simple, quiet, devoted lives make an impression upon many who never hear a word of their teachings. They represent all that has ever been done for the education and elevation of the female half of the entire population of China. Practically the only schools for modern education have been established and conducted by them. The benefits of modern medical and surgical knowledge and practice reach the Chinese only through missionaries. Text books and educational works of almost every class have been translated into the native tongue, and thus placed within reach of the people almost exclusively by missionaries. They are not merely evangelists of the Christian faith; they are the exponents of new ideas, a broader range of knowledge, a higher type of manhood and womanhood, a veritable new birth and a new intellectual life.

Referring to the financial outlook in their last week's circular the New York Bankers, Messrs. Henry Clewes and Co., say: "The foreign situation does not seem to be a factor at the moment. Peace prospects have been deferred by the discovery that neither of the belligerents is yet prepared for peace. Russia is unwilling to accept the humiliation that must come, while Japan evidently intends to do the work of chastising her opponents thoroughly so that it will not have to be done over again. No doubt Japan would like to capture Vladivostok and also Rojestvenky's fleet, concerning which little has been lately heard. Both of these prizes seem to be within the grasp of Japan ere long, and success in these respects would enable Japan to dictate more effective terms of peace than now. Russia could unquestionably make better terms now than six months later, but wisdom seems to have departed from the throne of the Czar, and pride and ignorance rule instead. The rise in Japanese credit and the fall in Russian credit are highly significant, and it seems quite likely that the great bankers will be as much a factor in making for peace as the great generals and armies engaged in deadly combat.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## "FATHER ABRAHAM."

Rev. Austin L. Budge, M.A.

The rich man had enough religion to know how to address Abraham in the language of a pious Jew, for Paul says "that he is the father of us all."

Family history is always an interesting subject, especially if it testifies to exceptional merit and fame. It means something to be able to trace back a line of kindred that reaches to the U. E. Loyalists, or if Americans to the Pilgrim Fathers, or if Englishmen to the men who fought against the Armada. Let us in these few sentences gather together the facts, that we may know what manner of man our Father Abraham was.

Like many men of today, he was an emigrant. Mesopotamia was the fertile mother of nations. Flock after flock families were led out in the allurements of homes, or trade, or for territory. There came a day also when Abraham set his face beyond the boundaries of his native land.

If this were all there would be no need to refer to his migration. Thousands of other men have found just as large and rich pasture fields as he. But there is this great difference—he went forth under the conviction that God called him.

He was therefore an emigrant who "looked for a city whose builder and maker is God." We know not how clear this vision appeared at first. Enough is certain that he sought for something higher than the tents of the plain, and with each move forward more light fell upon his path. This, too, must be noted, that his first act towards building such a city was to raise an altar unto God.

Where then is the "Fatherland" which this ancient pioneer discovered? And by what name are his people called? We think of the races that have sprung from other sources, and their national standing today. "Greece, Rome, Carthage, where are they?" And modern nations equally proud? But again there is this difference—you may take the census of any or all of these, but the children of Father Abraham are as the "stars of heaven" which cannot be numbered. And this also—they are united not by blood or color or clime, for he is "the father of all them that believe." It is the great Fatherland of men who believe in God.

It is usual for history to state the circumstances of those who have migrated to new lands. In most cases only the strong of body and spirit could have endured the hardships of the pioneer. Thus we inquire, what were the means of our Father Abraham? Scripture tells us "that he went out not knowing whither he went." The only occasion where he forsook himself was in his enterprise after the famine, down to Egypt,

and he had every reason to rue the incident, and to get "back to the place of the altar which he had made there at first." The inference is that he depended upon God, whose voice he had heard, to provide ways and means for the calling which was not his own, but God's.

In contrast with this we wish to state the case of another man who was about to start not knowing whither he was going. It is said of Hume in the hour of death, that he exclaimed—"I am now to take a leap in the dark." Hence we see before us two men in life's most trying occasions. The former had a career, began and finished, under what is called the Miraculous. The latter gave his talents to prove that a miracle could not be demonstrated. The one was guided throughout life by faith; the other by his senses. Here we have a study worth the while of men in this age. Abraham the father of the faithful! Hume the father of "the wise." The older began by trusting to God, the younger finished by trusting to fate. Which is the wiser choice, and whose children have done the more for the world?

Their name is "Legion" these children of Abraham. In the great migration from youth to manhood and womanhood there are not a few who go to the altar of God and wait for His guidance and blessing. To these, scholarship, ability and wealth are not everything desirable for success. For there is a fear lest, possessing all these, they may lack the "one thing needful." Hence the choice will be made of a lesser earthly ambition, and a calling farther from the securities of men, for the builder and maker of their city is God. "Intended for the law"! "To be a successor in the firm"! "Inclined to literature or the stage"! How significant are these confessions! They but indicate the soul struggle of youth, which many experienced ere they went out in the service of God, "not knowing whither they went." And it will be unworthy of the children of Ontario and the other Provinces if in this flow of emigration to the West there is but the one thought of wheat, or business, or wealth in their minds. It may be with tears that many will repent of worldliness and come back to the altar like Father Abraham "which had been built there at the first."

Men of Faith will move into our great West and however competent they are to hold their own in the market, they will confess that it is something else they are seeking—"a city which hath foundations whose builder and maker is God." They cannot see as yet, just how this will come to pass, but because they feel the sacrifice which it entailed, they have no doubt but God will remember His own children,

Hence they will be concerned as deeply with the building of a place of worship as with breaking the virgin prairie with the plow. They will not forget their religion, because in the soul-struggle in the home land, a covenant with God was formed, which is in mind every day, and how, like Father Abraham as he reared the first altar to God in Canaan, these will be in reverently setting up a place of worship in our land of promise?

## SUCCESSION.

By N. A. O.

Those students of church history who are not students of words, who are therefore frightened by a word, who push another man's argument aside with a superlative gesture because they do not wish to agree with it—pass this by.

Stockmen use the word "pedigree." Families trace their "genealogy." Scientists speak of "origin and differentiation." Why should not the church trace descent? and stereotype the history of that descent in a word—"Apostolic succession"?

The quarrel arises from reading too much or too little into the term.

The Bible gives the genealogy of Christ. If the church has not guarded the descent of her ministry from Him who originated it and provided for its perpetuation by prayer and the laying on of the hands of the presbytery, that is at all events what she might be expected to have done. And it is what she tries to do now, consistently or inconsistently, despite all differentiation that has taken place. What, otherwise, does ordination mean?

To put the argument in specific form. The late D. L. Moody was a great evangelist. He was a noted preacher of the saving truth of Christ. Would any moderator of a Presbyterian church session, or other member of such session, have consented to invite him to dispense the Sacrament of the Lord's Supper?

"No."

Why?

"Because he was not ordained."

What is ordination, then, that you make it a sine qua non?

"It is the authoritative setting apart of the man to the work of the ministry, in form and manner specified in holy writ, by men who have themselves been likewise ordained."

How far back does that chain lead?

"I cannot conceive a break possible."

That is an honest answer. The utmost error that could possibly arise—and be perpetuated—would be an irregularity of some form, but not a break. The fact of Apostolic succession is as real and pertinent for a Presbyterian as it is for an

Episcopalian. Not so some of the influences that have been drawn from the fact.

What I have written is not a challenge to the Episcopalian. That was not contemplated. Nor do I, as a Presbyterian, need to ask anything from him in this. I have purposed to challenge a preconceived and very persistent prejudice in the average Presbyterian mind. In these days of church union and potential church union let the decks be cleared for action—not fight, but conclusive argument. There is no conclusive argument unless every square inch of common standing ground has first been ascertained.

#### THOUGHTS FOR DISCOURAGED.

It were foolish to say there is nothing in this world to worry about, for "man is born into trouble," but the thing for consideration is how to get rid of our worries. Some people pile up their troubles as if they were laying in a stock of fuel for a cold winter. Others live days and weeks in advance of troubles, accumulating thus in advance many imaginary trials, until life is so overshadowed that it seems hardly worth the living. If such persons would go to work making some one else happy, they would unload much of their own worry, for in blessing others we bless ourselves. There are always those who are worse off than the complaining one, so that there is a large field for service. Then, too, take pencil and paper and carefully mark down all your blessings, and your troubles will vanish in the bright sunlight of your gifts. Try it for one week as an experiment, and learn from happy experience the blessedness of looking on the bright side of things, rather than all the while nursing your troubles, and you'll discover that if you don't trouble trouble trouble won't trouble you. The Lord himself bids us not worry, and lovingly bids us cast all our cares on him, for he careth for us. He is our Burden Bearer, and graciously bids us rise on the wings of praise into his arms of love, and, like a loving mother, He will bear us on His bosom. Unfortunately, some thus rise; but, instead of dropping their burden, they seem to find pleasure in carrying it with them, keeping it closely tied about them, instead of casting it wholly upon the Lord. God is our Father, and he knoweth our wants; why not, therefore, trust Him, believing He will do for us according to our respective needs? "The Lord is my shepherd; I shall not want." Why not, therefore, believe it, and, believing, trust in Him, and, trusting Him, cast all your cares on Him? Do it, and you will find rest unto your soul.—Selected.

"There is nothing more fatal to Christian character than the idea that it is a fixed point,—that conversion is safety."

The man whom a dollar owns is always small. The smallest man in the world is the dollar-owned millionaire.

#### JACK'S GLAD EASTER.

Jack Wardell had all of a boy's love of fun. His dancing black eyes showed that, and a hearty dislike of "sermons for grown people," as he called them. Of course, he went to church,—no one could live with his Aunt Laura and not go to church. Jack had no other home, and loved his motherly aunt with all his boyish heart, trying in his awkward ways to please her. And she would have liked well to know that Jack really enjoyed the morning service. Because he did not, he sometimes dreaded the coming of Sunday, always till a wonderful Easter day that—but I will tell you the story.

It was a pleasant morning. Aunt Laura has made Jack's favorite waffles for breakfast. He knew that was specially for him, and, while eating an amazing number—it would have amazed any one but Aunt Laura—made up his mind to show his appreciation in some way, and though nothing that he could do for her occurred to him, the waffles must have had some silent power, because he made ready for church very promptly and with unusual care. And that pleased Aunt Laura quite as much.

The church was all aglow with flowers, lovely lilies everywhere. Jack revelled in their beauty as a boy can, and was glad he could see and think of them till the sermon should be done. But some things seem to go by contraries in this world, and that Easter sermon, which Jack did not intend even to hear, he never forgot. Perhaps he would not have heard it if he had known it was a sermon. He really thought the good old minister had forgotten, for when the anthem was over, he stepped down from the pulpit, right down in front of the seat where a row of little children sat drinking in with wide-open eyes the beauty of the nodding lilies. And presently Jack was sure he had forgotten about his sermon, for he began to speak to the little ones, without any text, just as if he were talking to them, and it was all about the lilies.

"Consider the lilies," he said. And Jack listened, for he loved the lilies, and the minister was talking of them, of their beauty and wonderful life, how the bulbs must be placed in the earth before they can give us their fragrance and whiteness, and so why we fill churches and homes with them on Easter day.

"But these are not your offering to God, my children. How can they be that? They are His own flowers, made by His own hand. What will you offer to Him on Easter day?"

"Lift up your little hands to God, my children, your little white hands which have done so little wrong, and pray God that you may bring them here next Easter as pure from wrong as the lilies. But let them not be idle hands. The lilies are fragrant; your hands must be busy; every day they must do kindly

things, little things which only you can do, for this shall be the fragrance of our Easter lilies."

There were more words said that morning, there were sweet Easter songs, and Jack sat so still and walked home so quietly that Aunt Laura wondered whether he had enjoyed no part of the service. But Jack was thinking of the Easter lilies.

Aunt Laura wondered a good many times after that, but wisely kept silence. Not that there was any great change in her rollicking nephew,—Easter lilies do not bud and blossom in a single day. But many a little thing might have been noticed, if one were a keen observer of boys. The fact was that the simple sermon had found its way into Jack's heart, and though he said nothing about it, he had sturdily resolved upon cultivating Easter lilies himself.

And the best of all was that he did it, too. Not in any very great way; often his efforts were very odd; sometimes the only thing he could think of doing for his lilies in a whole day was to keep his hands clean. But in the course of a year—Jack never knew exactly how it came about—he found himself in the habit of thinking how the risen Christ would like his Easter offering, and of talking with him a little about it every morning before the day was fairly begun. And when another Easter dawned bright and clear, Jack would have curtailed the time for waffles rather than miss the morning service.—Michigan Christian Advocate.

#### "RIGHTEOUSNESS."

It is "righteousness" which "exalteth a nation," and primarily and fundamentally righteousness is right-heartedness. It is not merely rightness of rule, nor rightness of conduct, but rightness of heart. Good and strong laws are of value, so are good and strong sentiments, but best of all are good and strong characters. What the world needs, then, above all things else are preachers of righteousness, teachers come from God.—Cumberland Presbyterian.

"We put it as our sober judgment that the great need of the Church in this and all ages is men of such commanding faith, of such unsullied holiness, of such marked spiritual vigor, of such consuming zeal, that their prayers, faith, lives and ministry will be of such a radical and aggressive form, as to work spiritual revolutions, which will form in individual and church life."

"Observe what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of your real self."

Christianity is a life supernaturally bestowed, supernaturally sustained, supernaturally consummated.—G. C. Morgan.

SUNDAY SCHOOL

The Quiet Hour

YOUNG PEOPLE

JESUS WASHING THE DISCIPLES' FEET.\*

The feast of the passover, v. 1. It was a common saying among the ancients that all roads led to Rome. In the Bible all roads lead to Christ. All that was shadowed forth in Jewish sacrifice and ceremony found its reality in Him. He is the Lamb slain to save His people, and the smitten rock, the pillar of defence and light, the ark of the covenant drying up the Jordan, and the tree of life scattering its healing leaves and its gracious fruit throughout the Land of Promise. From all the sacrifices of the older time there rings out the message, "Behold the Lamb of God."

Loved His own which were in the world, v. 1. Not only were they in the world, but there was much of the world's spirit still in them. This is the wonder of wonders, that the Holy Son of God should love us in spite of our unworthiness. If, like our first parents before the fall, we loved God with an undivided affection; if there were no discord of sin in our songs of praise to Him; if our will moved in harmony with His will; the love of Christ would not surprise us. It is when we think of all we have been, and are, that we are amazed at that stream of divine love which not even the Andes of our transgressions can check.

He loved them unto the end, v. 1. One can imagine all the wealth of the world concentrated into one precious gem, and this gem given to us to use till its whole purchasing power is exhausted. That is a picture of Christ's gift to His people of His love. It is theirs in all its fulness until it has done for them all that they need. The riches of that love are boundless. We shall be able to draw upon them throughout eternity without fear that our store will give out.

The devil having now put into the heart of Judas .to betray Him, v. 2. Satan comes with us into the most sacred places, holding the door alluringly open that leads into the path of evil. But there is always another door also open, through which we may enter on the way of purity. It is the hand of Jesus Himself that holds this door open to us, as He did to Judas. And there is such winemess about Him, as He beckons us to enter, that we cannot, unless sin blinds us to His grace, bear to grieve His heart by turning away from Him.

Thou shalt never wash my feet, v. 8. For months the Japanese besieged the fortress of Port Arthur. At last the strength and courage of the Russians

within the walls was worn out, and they were compelled to yield. Ah, for many a day has the Saviour been laying siege to some of our hearts, not by force, but by His matchless love. And we have said, "We will not yield to Him." What? Not to Him who died for us and brings to us such priceless blessings?

If I wash thee not .no part with me, v. 8. This is the divine order, first cleansing, then communion. "I venture to think," says one eminent saint of God recently departed, "that he who puts from him 'the basin and the towel,' is very ill prepared to take the bread, and the cup of blessing." If we are not allowing Christ to make us pure, we need have no wonder that the joy and strength of His fellowship are not ours; cleansing first, all else afterwards.

Ye also ought to wash one another's feet, v. 14. If we take up the humblest duties in the right spirit, seeing in them God's will for us and the way in which we can best help others, we shall find the truest satisfaction. Mr. Gladstone was, at one time, appointed to administer for the British Government the affairs of the Ionian Islands, a pigmy state with only 250,000 inhabitants. He was content with this seemingly insignificant task, for he said that, in dealing only with a few small specks, scarcely visible on the map of Europe, he was engaged in solving a problem as difficult and as delicate as if it arose from a more conspicuous stage. It is not their work that makes men great, but the spirit in which they undertake it.

AN EASTER PRAYER.

By Edith Virginia Bradt.  
So many eyes, tear-blinded, scarcely see  
The gracious hope and promise of the spring;  
Though leaf and bud are rich in prophecy  
They have no vision of the blossoming.  
Oh, God of pity! at this Eastertide  
May all the sweet, glad promise of the day  
Steal into troubled hearts, and there abide,—  
Grant visions unto such as these, we pray.

THE DEITY OF CHRIST.

The late Dr. Charles Hodge is said once to have given this advice to a young student who was troubled with doubts about the divinity of our Lord: "My friend, your difficulties are of the head. If I should answer them, new doubts would suggest themselves. The best way to remove them and to guard yourself from future and similar troubles is to have Christ within you. Learn of his life, learn to trust him more and more; to love Him more; become identified with Him, and your doubts as to His divinity will disappear."

The prescription proved entirely effective, as it will in every case where it is faithfully followed.

That home is most blest which has Christ for a daily guest.

CRUST MUST BE BROKEN.

When ground is trodden hard it is the very substance of the ground that lies impenetrable and catches the seed, and will not let it in and claim the soil and do its fruitful work. \* \* \* This is the notion of the Crust. It is not a foreign material; but the thing itself, grown hard and rigid, shuts the soft and tender and receptive portions of the thing away. \* \* \* Thus out of the very substance of a man's life, out of the very stuff of what he is and does, comes the hindrance which binds itself about his being, and will not let the better influences out. \* \* \* That self-made barrier must be broken up, must be restored to its first condition and become again part of the substance out of which it was evolved, before the life can be fed with the dew of first principles and the rain of the immediate descent of God. What is the crust upon your life that keeps out holy influences?—Phillips Brooks.

OH, EASTER TIME.

At Easter time, oh who can doubt  
That he who calls the violets out  
Of their brown graves beneath the rime  
Will wake us, too, in His good time?  
Are we not more than many flowers?  
Ah, sweet the lesson of the hours  
On Easter-time. —May Riley Smith.

A CHILD SHALL LEAD THEM.

Some time ago a missionary from Madras was travelling through crowded villages, and received an invitation to go to one never before visited. On his arrival the people collected around him and begged him to send them a missionary and a schoolmaster to teach them "the Sacred Book." The missionary asked them, "What do you know about my Sacred Book?" And an old man, sitting near him, answered, "I know a little of it." and began repeating in Tamil the first two or three chapters of St. John's Gospel. To his surprise, also, he found that the man was totally blind. He asked how he could possible have learned so much, when the man answered that a lad from some distance, who had been taught in a mission school, had for months been working in this village and had brought with him a part of the New Testament. He had read this aloud so often that the blind man had learned it by heart, and, although the boy had left the village some time before, not a word of these precious truths had been forgotten.—Missionary Link.

The life that is buffeted by the waves yet is bearing bravely toward the haven is better in every way than the life that is becalmed. The former, God willing, will reach its destination; the latter cannot. Either God must change the wind, the life must change its means of progress or there will be no harbor for the soul that is spiritually becalmed.

\*S.S. Lesson, April 30, 1905. John 13: 1-14. Commit to memory vs. 12, 13. Read vs. 1-38. Golden Text.—By love serve one another.—Galatians 5:13.

## THE LESSON OF EASTER.

Easter is to Christmas as the flower to the bud. Between the two great holy days there stretches the whole of the Christ life on the earth—the healing of the sick, the giving of sight to the blind, the going about on the hills and through the vales of Galilee, the words He spoke, the deeds He did, from the hour that His ministry began until He cried upon Calvary, "It is finished." The most amazing period in the story of time, those three years in which God tabernacled in human flesh, is commemorated in the two days, Christmas and Easter—the one with those who worshipped at the cradle, the other with those who sought the garden tomb; and both with the help and the song of the angelic visitors came to serve their Lord. Easter, even more than Christmas, speaks very tenderly to those who follow Christ in lowly dependence and unflinching trust. Its gladness strikes a deeper note. Its light seems brought from the very inmost radiance of heaven. We are dull of vision, but at Easter we catch a glimpse of that world of fullest brightness which is just beyond this sphere of strife, and this school in which we are taught the lore of the kingdom.—Margaret E. Sangster.

## A GENTLE CALL.

Sometimes the Christian life begins very simply, especially with the young. Among those who have been under good influences in the home, the Church, the Sabbath school, and have been living sweet and gentle lives, free from grosser forms of evil, it is unreasonable to expect any violent "experience," or marked change in the manner of living. Failing to recognize this fact, many parents continue to wrestle with the Lord in prayer for the conversion of their children long after the change has really taken place; while the children and young people themselves, on account of the same mistaken impression, continue long in strong efforts and deep, unsatisfied longings to become Christians after God has indeed accepted them and they are actually living devotedly in his service.

It is well for us all to recognize how simple and quiet the Christian life sometimes begins.

A thoughtful girl of sixteen years, living in the country at a distance from the church, which made attendance irregular, read, on a Sunday, the memoir of a Christian woman. On closing the volume, she said to herself, "That was a beautiful life." And after a little thought she added, "And I should like to live such a life." A few minutes later she knelt down and said, "Lord, I will try from this time." The decision was made. She went on steadily, and is still a useful and influential Christian woman, honored and beloved, and widely known for her beautiful and devout character.—G. B. F. Hallock, D. D.

## AN EASTER PRAYER.

O, Lord, our Redeemer, we rejoice to-day that thou hast all power in heaven and on earth. Once thou didst humble thyself and become obedient unto death, even the death of the cross, but now Thou art exalted to the throne. Thy sceptre of righteousness holds sway over all worlds. Thou art the Prince of Life. Open our eyes to behold Thy glory, to understand Thy power, to take in Thy love. In Thee may we conquer sin, and sorrow, and death. By Thy grace may we overcome the world, the flesh, and the Devil. In Thy strength may we do our work, and in Thy tenderness and mercy may we find comfort and help when we come to die.

## MAKE ROOM FOR JESUS.

Make room for Jesus! Room, sad heart,  
Beguiled and sick of sin;  
Bid every alien guest depart,  
And rise and let him in.

Make room for Jesus! Room, make room!  
His hand is at the door;  
He comes to banish guilt and gloom,  
And bless thee more and more.

Make room for Jesus! soul of mine,  
He waits response from thee:  
His smile is peace; his grace, divine;  
Both Prince and Brother, he!

Make room for Jesus! By and by,  
'Midst saint and seraphim,  
He'll welcome to his throne on high  
The soul that welcomed him!

## LIFE IS TOO SHORT.

O, my dear friends you are letting miserable misunderstandings run on from year to year; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing them sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning; you who are letting your neighbour starve till you hear that he is dying of starvation, or letting your friend's heart ache for a word of appreciation or sympathy which you mean to give some day—if you could know, and see, and feel all of a sudden that "the time is short," how it would break the spell! how you would go instantly and do the thing which you might never have another chance to do!—Phillips Brooks.

## WHO IS MY NEIGHBOR?

"Who is my neighbor?" Every one I can help. The whole world our parish, the whole race our neighbors. We should seek to be the friend of every one who is oppressed, or neglected, or afflicted, or sick, or in prison, or poor, or an orphan, or a heathen, or a slave, or an idiot, or starving, or dying to have a world-wide friendship exercised wisely, discreetly, with good sense and in the spirit of both love to God and love to our fellows.—G. B. F. Hallock, D. D.

## A DANGEROUS DOCTRINE.

By C. H. Wetherbe.

There are false doctrines which are not practically dangerous, either to those who hold them, or to those to whom they are presented. They do not vitally affect anyone. But there are other doctrines which are very dangerous to all who maintain them earnestly. One such is that which denies that certain Christians commit any sinful acts, or commit sin in any form. Here is what the editor of a religious paper states in his columns: "We do most emphatically teach that a sanctified man lives above actual sin. Not only so, but we teach, because the Scriptures teach, that a justified man lives above actual sin. Actual sin always brings condemnation. The Holy Ghost, faithful to his office, will always rebuke for actual sin." More might be quoted, all of which showing a great lack of Bible knowledge respecting the true nature and exercises of sin. One evidence of it is seen in the phrase, "actual sin," as though some kinds of sin might not be actual or real. Nowhere in the Bible is the idea taught that some sins are actual and that other sins are not actual. All sin, whether expressed in practice or secretly indulged within the heart, are actual sins. There could be no kind or type of sin that would not be actual.

And then the notion that a justified person does not commit any sin is directly contrary to Bible teaching. If we say that a justified person does not do any evil, or indulge in any form of sin, then the conclusion is that no real Christian commits any sort of sin, which is untrue. I say that the doctrine advocated by that editor is dangerous, because those who act upon it consider themselves to be under no obligation to ask God to pardon them. Logically they do not daily pray God to cleanse them from all manner of sin, including sins of ignorance. A Christian commits sin when he teaches false doctrine, even though he may intend to teach nothing but true doctrine, and he needs to ask God's forgiveness for his wrong work. Then, too, the habit of not confessing one's sins is fatal to one's spiritual progress. It is no wonder that thousands of people who once professed to be sinless, got into a backslidden and demoralized state soon after.

## FRUITS OF SIN.

Let it be borne in mind that if it were not for sin, there would be universal peace on earth. War would go as the night goes at the rising of the sun. And so would go the saloon and the gambling den, and every other rendezvous of evil, and prisons would be uncalled for, and this earth, sin-cursed no more, would be a paradise. So let the Gospel be preached and lived until those blessed results shall come.—Herald and Presbyterian.

Sorrow is only one of the lower notes in the oratoria of our blessedness.—A. J. Gordon.

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If it were as easy to get up a revival of genuine religion as a politico-sectarian storm, what a perfect people Canadians might become!

Montreal has recently adopted a by-law to suppress opium dens in the city, and vigorous police action is now being taken. It is declared that more Canadians than Chinese use the drug in the city. Much of the opium used is made in factories in British Columbia.

Mr. Frank Oliver, of Edmonton, has been appointed Minister of the Interior for the Dominion of Canada, in succession to the Hon. Clifford Sifton, who resigned a little over a month ago. The consensus of opinion leads to the conclusion that Mr. Oliver will make a capable successor to the late able minister.

The work of Dr. Paton in the New Hebrides has made these probably the best known of the islands of the Oceanic group. The area of these islands is about 5,300 square miles. The numerous dialects of the 75,000 inhabitants would require not less than twenty Bible versions if all the people have the Word of God in their own tongue.

In excited talk about "the Constitution," "Separate Schools," and the like, there is danger of a matter of fundamental importance being overlooked, namely, how can Protestants unite on some system of broad, wholesome, non-sectarian religious teaching in the week-day schools? Our friends the Roman Catholics know what they want—namely, religious instruction along with week-day instruction; but we Protestants do not know what we want, or at least cannot agree in terms as to what we want.

## OUR BIG NEIGHBOR.

Canada must for all time to come be profoundly affected by the near proximity of the United States along a border line of three thousand miles. That being so, it becomes a matter of far reaching interest "what sort of people these people be." Twenty-one years ago James Bryce, the British writer and statesman, published his famous book, "The American Commonwealth." He has recently been in the United States, and has given the New York Outlook two valuable articles on what he observes today as compared with a quarter of a century ago. In the quarter-century since then, he finds, material development has been "prodigious"; the trusts and labor unions have sprung up; the people "are ceasing to be a folk of country dwellers"; there has been a "development of the higher education in the United States perhaps without a parallel in the world"; love of literature and art is "more widely diffused"; there is "a growing reaction against the laxity of procedure in divorce suits"; beauty is sought in city and village improvement; religious opinion "flows in wider channels"; there has been a "remarkable growth of women's clubs and societies"; municipal corruption continues, but "the reformers seem to be more numerous and more active"; there is a "livelier sympathy of the richer classes for the poorer"; the U. S. Senate "enjoys less of the confidence and respect of the country than it did," but State judges enjoy more; political discussions have shifted from the tariff to industrial questions; the country has grown "less sensitive to criticism" of its political arrangements by foreigners; the acquisition of the Philippines has made less impression on the national mind than he expected; the Monroe Doctrine has received new interpretations; the South "is more populous and richer" and "more modern"; the sons and grandsons of the Abolitionists are beginning to doubt the wisdom of the Fifteenth Amendment; lynchings have not decreased; the race problem does not seem any nearer its ultimate solution"; the stream of immigration now rises in Southern, instead of Northern, Europe, but the keen intelligence of Jew and Italian forbids the fear "that the intellectual level of the American people will decline"; lastly, there now exists a warmth of feeling, "which did not exist in 1870, toward the old Britannic motherland," and one does not need to stay long in America to perceive that this new friendliness is not merely an official friendliness of the two governments; it is in the hearts of the people," and, Mr. Bryce adds, *esto perpetua.*

All of which is interesting and suggestive.

If some able critic is now possibly visiting Canada and taking notes, what would he have to say regarding comparative streams of tendency a quarter century hence?

## POSITIVIST IMPEACHES CHURCHES.

It is sometimes useful to have to hear the sharpest things a sharp critic can utter. Mr. Frederic Harrison, the well-known English Positivist is convinced that "in public question, in politics, in legislation, in tone of public life, the organized Christian churches do not do good, but do evil," and he has written a long and vehement article sustaining this extreme conclusion. Especially does he castigate the churches for their failure to check "the immense development of the spirit of aggression and the resort to war" during the past thirty or forty years, declaring that, in too many cases, they "have been foremost, more eager than soldiers or princes, to hound on the war spirit, to gloat over the defeat of the opponents, and to justify every case of injustice." He continues (in The Positivist Review, London):

"Hardly a voice was raised within the churches to stem the torrent of vain-glorious passion during any of the wars, least of all during the infamies of the various South African wars, and, above all, the Boer War. Catholics, Methodists, Anglicans, and even the Quakers or Friends fanned the fighting temper. They behaved just as Russian priests do to-day in their war of aggression in the East, blessing the cannons, and promising heavenly rewards to the victors. As the head manager of the degraded Russian church said the other day to the Bishop, 'You are but the instrument in Christ of the all-potent will of the Little Father by divine right.' That is the tone of the bishops and archbishops of all establishments, of our establishment. They are the instrument of the government of the day, its tool, its creature. If the Government go for war, the priests of Christ to-day bless war and consecrate the engines of destruction. None do it so shamelessly, with such party zeal, as the prelates and clergy of the Anglican church."

The foregoing is trenchant, and, may I say, extreme. Yet it contains just enough of truth to give Christian pulpits pause. We are convinced that less glorification of war and militarism generally would be wise, and that more attention should be paid to the inculcation of the spirit of peace both nationally and internationally. The combative spirit is a part of the "old Adam" that usually does not require special stimulation.

Sixty-nine missionaries are at present engaged in evangelizing the sixty million inhabitants of Morocco. Twenty-five of these, working in five cities, belong to the North Africa Mission, while forty-four belong to other societies or work independently.

Little minds, like little chickens, should be content to roost on the ground till their feathers grow.



ANALYSIS OF PATENT MEDICINES

The following startling figures furnish an analysis of "Tonics," "Bitters," etc., from the report of the State Board of Health, Public Document No. 34, Massachusetts:

| Per Cent. of Alcohol (by volume).           |       |
|---|-------|
| "Best Tonic".....                           | 7.6   |
| Carter's Physical Extract.....              | 22.0  |
| Hooker's Wigwam Tonic.....                  | 20.7  |
| Hop Tonic.....                              | 7.0   |
| Hoffland's German Tonic.....                | 29.3  |
| Howe's Arabian Tonic, "not run drink"       | 13.2  |
| Jackson's Golden Seal Tonic.....            | 19.6  |
| Liebig Company's Cocoa Beef Tonic....       | 23.2  |
| Parker's Tonic, "purely vegetable," re-     |       |
| commended for inebriates.....               | 41.6  |
| Schenck's Sea Weed Tonic, "entirely         |       |
| harmless".....                              | 19.5  |
| Atwood's Quinine Tonic Bitters.....         | 29.2  |
| L. T. Atwood's Jaundice Bitters.....        | 22.3  |
| Moses Atwood's Jaundice Bitters.....        | 17.1  |
| Baxter's Mandrake Bitters.....              | 16.5  |
| Boker's Stomach Bitters.....                | 42.6  |
| Brown's Iron Bitters.....                   | 19.7  |
| Burdock Blood Bitters.....                  | 25.2  |
| Carter's Scotch Bitters.....                | 17.6  |
| Colton's Bitters.....                       | 27.1  |
| Copp's White Mountain Bitters, "not         |       |
| an alcoholic beverage".....                 | 6.0   |
| Drake's Plantation Bitters.....             | 33.0  |
| Flint's Quaker Bitters.....                 | 21.4  |
| Goodhue's Bitters.....                      | 16.1  |
| Greene's Nervina.....                       | 17.2  |
| Hartshorn's Bitters.....                    | 22.2  |
| Hoffland's German Bitters, "entirely vege-  |       |
| table and free from alcoholic stimulant"    |       |
| Hop Bitters.....                            | 25.6  |
| Hop Bitters.....                            | 12.0  |
| Hosletter's Stomach Bitters.....            | 44.3  |
| Kaufman's Sulphur Bitters, "contains no     |       |
| alcohol" (as a matter of fact it con-       |       |
| tains 20.5 per cent. of alcohol and no sul- |       |
| phur).....                                  | 20.5  |
| Kingsley's Iron Tonic.....                  | 14.9  |
| Langley's Bitters.....                      | 18.1  |
| Liverpool's Mexican Tonic Bitters.....      | 22.4  |
| Paine's Celery Compound.....                | 21.0  |
| Pierce's Indian Restorative Bitters.....    | 7.1   |
| Purifiana.....                              | 22.0  |
| Z. Porter's Stomach Bitters.....            | 27.9  |
| Pulmonine.....                              | 16.0  |
| Rush's Bitters.....                         | 35.0  |
| Richardson's Concentrated Sherry Wine       |       |
| Bitters.....                                | 47.5  |
| Secor's Cinchona Bitters.....               | 13.1  |
| Shony's German Bitters.....                 | 21.5  |
| Job Sweet's Strengthening Bitters.....      | 29.0  |
| Thurston's Old Continental Bitters.....     | 11.4  |
| Warner's Vinegar Bitters, "contains no      |       |
| spirits".....                               | 6.1   |
| Warner's Sarsaparilla Tonic Bitters.....    | 33.7  |
| Warner's Bilious Bitters.....               | 21.5  |
| Wheeler's Tonic Sherry Wine Bitters, 19.    |       |
| Wheat Bitters.....                          | 13.6  |
| With Whitecomb's Nerve Bitters.....         | 20.3  |
| Dr. Williams' Vegetable Jaundice Bitters.   |       |
| Whiskol, "a non-intoxicating stimulant,     |       |
| whiskey without its sting".....             | 28.2  |
| Colden's Liquid Beef Tonic "recommended     |       |
| for treatment of alcohol habit".....        | 26.5  |
| Ayer's Sarsaparilla.....                    | 26.2  |
| Thayer's Compound Extract of Sarsaparilla   |       |
| Head's Sarsaparilla.....                    | 21.5  |
| Hoy's Sarsaparilla.....                     | 18.8  |
| Allen's Sarsaparilla.....                   | 13.5  |
| Dana's Sarsaparilla.....                    | 13.5  |
| Brown's Sarsaparilla.....                   | 13.5  |
| Corbett's Shaker Sarsaparilla.....          | 8.8   |
| Redway's Resolvent.....                     | 7.9   |
| Hoff's Extract of Malt and Iron.....        | 5.24  |
| Pyrua.....                                  | 28.39 |
| Vinol, Wine of Cod Liver Oil.....           | 18.88 |
| Lydia Pinkham's Vegetable Com.....          | 20.61 |
| Dr. Kilmer's Swamp Root.....                | 7.32  |
| Dr. Peter's Kuriko.....                     | 14.00 |

The dose recommended upon the labels of the foregoing preparations varied from a teaspoonful to a wine glassful, and the frequency also varied from one to four times a day, to be "increased as needed." It would be interesting to know to what extent those so-called "tonics, bitters," etc., are used by temperance people and total abstainers, innocent as to the nature of the "medicines" they are thus doing

themselves with, by the "teaspoonful or wineglassful from one to four times a day"?

Those concerned will probably see the point in the following, taken from the Brockville "Recorder": "During the past week three or four different parties have been brought before the magistrate and find for using profane language on the street. This is as it should be and the "Recorder" is pleased to know that the crusade started by Chief Burke is already having its effects. The most senseless of fools is the man who mixes his language with curses to convey his ideas. If a man were to deposit filth in front of a store or residence, he would be promptly brought to time and punished. Why should the man escape who is continually polluting the atmosphere with vile references to his Maker"?

The Nineteenth Century and After (7 and 9 Warren St., New York; price 40 cents) for March contains a dozen very interesting articles. The first one, entitled "Democracy and Reaction," is contributed by the Right Hon. John Morley, M.P., and we would wish that it was complete instead of having to be concluded next month. The articles on "The Breakdown of Russian Finances," "War Dogs," and "The Renewal of the Japanese Alliance" will all be eagerly read since they deal with live questions of the hour. Besides these interesting and scholarly articles there are two able and concise reviews of last month by Sir Wemyss Reid and Walter Frewen Lord.

Although California is the land of flowers, in which snow is unknown, exceptions to the rule may be compelled. Such an exception during last winter, or rainy season, was witnessed in San Jose. One of the stage drivers to and from Mount Hamilton took from there a barrel carefully packed with snow and presented it to the pupils of the Grant School in the garden city. Most of the children had not seen snow before except in the distant mountain summits, and all around them were roses and lilies. They wanted to snowball, but they didn't know how, and their teachers didn't know how to teach them. Although they were adults, they had never come in contact with snow.

Samuel Taylor Coleridge once said concerning the Bible and its place in literature: "For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law, in short, with moral and intellectual cultivation; often supporting and often leading the way. Good and holy men, the best and wisest of mankind, the kingly spirits of history, have borne witness to its influence, and have declared it to be beyond compare the most perfect instrument of humanity."

REVIVAL IN OTTAWA.

The evangelistic services conducted by Rev. Wm. Meikle in Stewarton Presbyterian church, which began on Wednesday evening of last week, have steadily grown in attendance and interest. At the meeting on Friday evening some fifty persons, a large number of whom were young people, manifested their desire to lead Christian lives. Mr. Meikle was a busy man on Sabbath. He preached for Mr. McIlroy in the morning, addressed the Sabbath school at three o'clock in the afternoon, addressed the men's meeting at four o'clock, and conducted an evangelistic service in the evening. All these meetings were well attended, especially at the evening service, when the seating capacity of the church was taxed to its utmost.

A steadily deepening interest has been manifested at the meetings, notably among the young people, especially those attending the Sabbath school and Bible class, and a large number have already manifested their desire to lead Christian lives. These meetings have given unmistakable evidence of the existence of a yearning for a revival of religion which is by no means confined to Stewarton and Erskine churches. A well organized evangelistic campaign including all the evangelical churches, seems to be what is needed in Ottawa. The longing for genuine revivals of religion seems to be world-wide.

China's resources of coal and iron are among the largest and most favorably situated in the world, according to Engineering. The extent of the great coal fields has been put at 400,000 square miles—twice the area of France and more than seventy times the aggregate extent of all the coal fields of Britain. Of the quality of the deposits, much has yet to be learned, but the distinguished German geologist, Baron von Richthofen, reported many years ago that both the anthracite and bituminous varieties were equal to the best product of Europe.

We shall all see, sooner or later, that the really wise man is not the one who is always parading his words of wisdom, but the one who proves his wisdom by his righteous character and his good deeds. And at the last we shall see that the only real wisdom is but another name for the life of holiness, where God is known and honored and loved and served.

God has made me, therefore I should fall in with His purposes and make the most of myself. My lot, whatever it be, is my appointed sphere. Within it he has placed me to do my work. The labor for me to do is within the circle where my lot is. He will widen the circle as the duties within it has been performed.

There is no reason why any should despair of a good life while God sits on his throne.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## THE LAWYER'S STORY.

The young men had made great preparations for their fishing trip into the Indian Territory, and their disappointment was deep when, on the very morning they were to start, the lawyer, whom they all liked, told them he could not go. To make the matter worse, his explanations were very lame and unsatisfactory; it was evident that he had given up the trip for some reason which he hesitated to name.

As a last resort the others went in a body—six of them—to his office, and demanded that he tell them why he had deserted, when he had been most enthusiastic in planning the outing.

"If you're really to understand it," he said, "I shall have to begin with my own boyhood. My father, the best father, I think, that a boy ever had, always showed me a tenderness which even as a child I knew was somehow different from the love which my playmates had from their parents. It was not until I was fourteen years old that he told me why this was so.

Although he himself lived a most exemplary life his father, his father's father and two of his uncles had been drunkards. The taste for liquor he believed to be hereditary in our family, and in me he recognized many of the traits he himself possessed, and which had made his own life a long fight against the habit to drink. He pointed out the danger that lay before me, and begged me to give my promise never, under any circumstances, to touch liquor. 'It is your only safety,' he said. 'Unless you make this resolution, and have the strength to keep it, the odds will be mildly against you, for, like myself, you are easily influenced by others. If I thought that tomorrow you were to take your first drink, I should pray to God that you might die today.'

"Of course, I promised. He had never talked to me in that way before, and of course it made an impression on me. I was frightened, and for several years I kept my promise. Then I went with some other fellows on an all-day fishing trip. While we were eating our luncheon one of our number, a boy whom we all admired, took a bottle of whiskey from his pocket, drank from it and passed it to his next neighbor. The bottle went round the circle, for no one dared refuse to follow George Reitz's lead. When it came to me I tried to pass it on without drinking, but the others began to tease and ridicule me, until from sheer cowardice I took the drink. A second and a third followed, and I began to realize that I liked the stuff and wanted more of it. My father's warning flashed across my mind:

"If you take one drink, you may be forever lost!"

"The rest of the day passed wretchedly enough, and I was glad when it was time to start for home. When I reached the house I found that my father, whom I had left in good health in the morning, was lying at the point of death. He had had a sudden attack of heart disease. They told me he was very anxious to see me alone, and with a breaking heart I entered the room.

"He could not move, and could not speak, but as I took his hand and bowed my head upon it, crying, he smiled tenderly and lovingly on me. When I grew calmer he spoke, although the effort was pitiful to witness:

"Be strong—mother's sake—my sake—kiss me."

"As I bent down to kiss him he noticed the odor of liquor on my breath. I shall never forget the look of agony, of despair, in his eyes.

"My poor—lost—boy!" he groaned; and these were his last words.

"Since that day, God helping me, I never touched a drop of liquor. But I know my weakness. I don't care to expose myself to temptation, and I never knowingly go where liquor is to be used. His morning, while the provision wagon was being loaded, I saw that some one had sent along a case of whiskey. Forgive me, boys; I'm not preaching, nor finding fault with you, but you see now why I can't go."

"You can go, and you shall go," spoke up the judge, who had provided the case of liquor, "for the whiskey is going to stay here."

So the lawyer went, and a jollier, happier, healthier outing none of the men ever had.—Youth's Companion.

## GOD KEEP THY LIFE

Thy little feet know not the way to go,  
And thorns may wound them in a world of strife;  
I can but pray—because I love you so:  
"God keep thy life."

For looking backward on the vanished years  
I see my stumbling feet where earth was rife  
With dangers; and I pray, while fall my tears,  
"God keep thy life."

For I have known the bitterness of loss,  
And oft have fallen in the overwhelming strife,  
Thou, too, must suffer—thou must bear thy cross;  
"God keep thy life."

Frank L. Stanton, in Atlanta Constitution.

"The past has not exhausted the possibilities nor the demands for doing great things for God. The Church that is dependent on its past history for its miracles of power and grace is a fallen Church."—E. M. Bound.

## FRETTING.

Some people will allow the most trivial things to trouble them. Thomas Carlyle was made absolutely miserable by the crowing of some of his neighbor's cocks. They crew too early, and disturbed his best hours of rest. Up to noon each day he would fret about how the fowls had disturbed him the night before, and in the afternoon he would worry about how they would annoy him the coming night. Mrs. Carlyle was made so miserable by his scolding and fretting that she hunted up the owner and tried to purchase the fowls. When he would not sell she tried to rent, and then to purchase the house and lot. But the man would neither sell nor rent. So the fowls continued to crow and Carlyle continued to fret and scold. Now, that was morbid sensitiveness. Carlyle had no right to let himself get into such a condition. A little will power would have conquered.

We cannot change yesterday—that is clear,  
Or begin on tomorrow until it is here;  
So all that is left for you and for me  
Is to make today as sweet as can be.

## FIVE POPES.

There are five Popes on the face of the earth, says Truth. They are the Pope of the Latin church; the schismatic or Orthodox pope; the Father of the Faithful, ruling at Constantinople; the Pope of Tibet, who has five hundred millions of subjects; and the schismatic Pope of the Mohammedan world, who reigns at Morocco. All five are threatened with hard times. Nineteen hundred and four has, up to the present, been unpropitious to them. Of the five Popes Pius X. is the most venerable, Nicholas the most feared, the Sultan the most terror-haunted and terrorist, the Dalai Lama the most mysterious, and the head of the Muslim schismatics the best fellow. Some of them may some day be seen in Paris taking the places of Daudet's "Rois en Exil!"

Switzerland has sources of income many and rich, but almost the richest of them all is the tourist, who brings annually about 8,000,000 pounds into the country. Not that Switzerland is behind any country in the world in the field of industry—as witness her watch trade, her cottons, silks, machinery, and, by no means least, her condensed milk. The total is about 27,000,000, which is good for a country having neither coal nor iron. These, however, are exports, and on the imports side it may be doubted if there is any service of revenue so profitable as the tourist.

The arc that is broken on earth will be a complete circle in heaven.

## AN EASTER EGG.

By Elizabeth Price.

They lived next door to each other, with only a low, green hedge between the yards, and even that had a convenient gap that saved going around by the gate every time that Dicksy wanted Dandy, or Dandy wanted Dicksy. There was only one month's difference in their ages, and they had lived next each other all their lives. "We're cousins harder than most people," they would have told you; "cause our papas are brothers and our mamas are sisters, and we've got just 'zackly the same grandpas and grandmas."

Such merry times as they had together, with scarcely a ripple of disturbance! As for a real downright quarrel, such a thing was so unheard of that when at last it happened both families felt that a calamity had befallen them. What made it worse was that it was the day before Easter; the mamas always left the boys help color their own eggs; and they had a royal frolic planned for this particular time. But what made it worst of all was that it grew out of such a trifle.

They had been hunting eggs in Dandy's barn, and were on their way to Dicksy's when they spied under the hedge a smooth, white egg so clear and delicate that it might have been an enormous pearl.

"That's mine," said Dicksy; "I saw my old Yellow-top over here a while ago."

"It's mine," declared Dandy, "cause Speckle never will lay in her own nest." That's all the beginning there was, but when five minutes later the mamas came flying to see what was happening, there was just a wriggling mass of black legs and blue arms, yellow heads and red faces.

In another five minutes the mamas, looking very sober, led two little boys away from each other, after saying that no eggs could be dyed together and no visiting done all day. And all the while the smooth, white egg lay forgotten under the hedge.

There was time for lots of thinking that long, long Saturday. Coloring eggs isn't much fun if you have no one to help you enjoy it but a very quiet mama with a very sober face. By noon Dicksy stood with his nose flattened against a south window, trying to be sure whether he saw Dandy with his nose flattened against a north window. The mamas were not at all entertaining that day. The pretty eggs, all purple and scarlet and spangled, lay neglected and unheeded. Who cared for Easter eggs if there was no one to help hide them or hunt them? How could a fellow roll them down the terrace if there was nobody to have races with? Dicksy stole a sly glance at Mama Marion, but she sewed steadily on with a sorry look around her pretty mouth. A long, long sigh sifted through the lace curtains, then a splash of something warm and wet lay on the window-

sill. Dicksy didn't know just how it came about, but in less than half a minute he was sobbing out his grief and repentance on Mama Marion's shoulder, at the same time finding oceans of comfort in the close embrace of those dear arms that he had feared were never, never going to hug him again.

Down at Dandy's it hadn't been a bit better—indeed it was almost worse, for Dandy was a whole month younger, and he felt that life simply wasn't worth living without Dicksy. Who cared whether it was Speckle or Yellow-top that laid the egg? Who cared whether any hen ever laid any egg again? Why should anybody ever want eggs, when one single one had broken his heart so it could never be mended? Then there was another long sigh, and another salty splash, and another sobbing boy, in Mama Mildred's arms, and a long, earnest talk about naughty tempers that always made trouble and unhappiness.

It was almost sunset when at last Dandy slipped out at the side door and up toward the hedge. In his hand he carried a little box of crayons, and around his mouth there was almost a smile. The egg was still there, and the little boy settled himself on the cushion Mama Mildred had made him bring, and carefully marked in red and blue on the smooth, clear side the word "Forgive." He was drawing a purple rose by way of further embellishment when a door shut somewhere, and the next minute Dicksy was peeping through the hedge. In his hand was a bottle of gold paint and a little brush. "Why!" he gasped, and "Well!" stammered Dandy, "I was fixing it for you. I'm awfully sorry." This with a lump in his throat that made his voice shake.

"I was just going to paint it for you. So'm I," said Dicksy with a damp look about his eyes. Dandy scrambled to his feet and held out the source of all their grief. "It's yours, Dicksy, and I think you're the nicest ever was 'cept mama, and I'll never hit you again." Dicksy's hands were behind him. "I wouldn't touch it, Dandy, after me bein' so mean to a littler feller than I am." "Oh, you must," insisted Dandy, pushing it through the hedge. But it went no farther, for it somehow slipped from his hand and smashed so completely that the only thing left that could be recognized was the word "Forgive."

"I am glad of it. Come over."

"So'm I. Can't. Not till tomorrow."

"Neither can I, but I love you harder 'n I ever did."

"So do I. Say, Dandy, did I hurt you? I'll never do it again."

Then the mamas, looking out of their windows, saw the two little men, each on his own side of the gap, reach living lips across the space and give the kiss of peace. —S. S. Times.

Earth is the land of the fallen monolith; in heaven the pillar stands.

## A GUARANTEE TO MOTHERS.

There is only one medicine intended for use among infants and young children that gives mothers a guarantee that it is free from opiates and poisonous soothing stuffs. That medicine is Baby's Own Tablets. Milton L. Hersey, M. Sc., public analyst for the Province of Quebec, and demonstrator in chemistry for McGill University, says: "I hereby certify that I have made a careful analysis of Baby's Own Tablets which I personally purchased in a drug store in Montreal, and said analysis has failed to detect the presence of any opiate or narcotic in them." These tablets cure all minor ailments of little ones, such as teething troubles, simple fevers, colds, constipation, diarrhoea, colic and worms. They make little ones sleep naturally because they remove the cause of sleeplessness. They are a boon to all mothers and no home where there are young children should be without a box of Baby's Own Tablets. Sold by all medicine dealers, or by mail at 25 cents a box from the Dr. Williams Medicine Co., Brockville, Ont.

A good story is told of twin brothers, one of whom was a preacher, and the other a doctor.

A short-sighted lady congratulated the latter on his admirable sermon.

"Excuse me, madam," was his reply, "over there is my brother, who preaches; I only practice."

It requires no horticulturist to remind the troubled in heart that many of the brightest flowers bloom in the night.

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CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. Dr. Armstrong and Rev. Dr. Ramsay exchanged last Sunday morning; and both congregations profited by hearing the old truths presented by a new voice.

Next Sunday evening in St. Paul's church, Rev. Dr. Armstrong will deal with the subject: "What can Ministers of the Gospel do to Promote a Revival?"

Rev. Wm. McIntosh, pastor of the First Congregational church, who has been confined to bed for some time, is up again, but will not be able to leave the house for some days yet. Mr. McIntosh had many sympathetic enquiries made about him during his illness.

Erskine Church Young People's Society gave their third annual concert on Tuesday evening, and it proved quite successful. The society have during the winter provided a series of entertainment at the hospitals of the city, and purpose developing the work of this kind still further in the future.

Rev. A. A. Cameron, preaching on the greatest sin, said:

"Profanity grows amongst us. Men and women swear in Ottawa. But no gentleman nor gentlewoman swears. Fathers and mothers, sisters and brothers swear, but this is not our greatest sin. Their greatest national sin is their attitude towards the Saviour. What is the attitude of the nation? When was the Lord Jesus Christ invited to Rideau Hall or when was He consulted about the class of schools to be established in the Dominion of Canada? The nation is responsible for its attitude towards God. Fashion or pleasure seeking is not the greatest sin in society. It is unbelief in God."

Many of the Chinese laundries and restaurants were short-handed Monday night, when the annual entertainment of the Chinese class in Knox church was held. It was a very successful and enjoyable event both for the Celestials and for the teachers and friends. Rev. Dr. Ramsay was chairman, and associated with him was Mr. J. H. Macleod, the founder of the class, who had done so much to lift up the moral tone of the Ottawa Chinese colony. Previous to the program, games were indulged in and a social hour was spent. The ladies served an excellent supper, which was enjoyed to the full. The entire Chinese class united in the singing of a number of hymns, under the leadership of Miss I. Kennedy, and admirably well. Recitations and addresses in English were given by Tom Wing Yu, Hong Dean, Hum Haw and Hum Quon. They all expressed pleasure at the entertainment and appreciation of the work done by the Sunday teachers. Mr. Macleod came in for a special share of praise from his Chinese friends, by whom he is greatly beloved. Hum Quon also gave an address in Chinese. A hymn was well sung by Hum Yum. There are now over thirty pupils in Knox church Chinese class and under the intelligent direction of Mr. Macleod they are making great progress. In addition to the numbers from the Chinese, the program included: Song, Mr. Kenneth White; recitation, Miss M. Dooley; Little Miss Vivian Leslie, Master Vere Leslie and Master James Adamson; vocal duet, Miss Pearl Powers and Miss Grace Scott; vocal solo, Miss Scott. All were exceedingly well rendered. Miss Gertrude MacKay was accompanist. During the evening books, purses, etc., were presented to the Chinese as rewards for faithful attendance at the classes.

On his semi-jubilee Rev. M.P. Johnstone, of the Middle U.F. Church, Greenock, was presented with pulpit robes and a purse of sovereigns.

## WESTERN ONTARIO.

Rev. Dr. Ross, of St. Andrew's church, London, occupied the pulpit in Knox church, Embro, last Sunday.

The Rev. Dr. McCrae, of Westminster, occupied the pulpit of Knox church, South London, at both services.

Rev. J. C. Wilson, B.A., and Rev. A. Blair, B.A., Nasagaweya, exchanged pulpits on Sunday. Rev. Mr. Blair's able discourses were much enjoyed by large congregations.

Rev. Dr. A. B. Meldrum, Cleveland, preached the sixty-first anniversary sermons in Knox church, Hamilton, last Sunday. Rev. James Little, assistant pastor, of Central church, preached farewell sermons. He is going to the church in Brampton.

Anniversary services will be held in the Presbyterian church next Sunday and Monday. Rev. W. R. McIntosh, B. D., of Elora, will preach on Sunday morning and evening. On Monday evening Rev. R. E. Knowles, of Galt, will deliver his celebrated lecture, "Abraham Lincoln."—Rockwood.

Mr. Walter Nichol, M. A., the newly appointed assistant of Knox church, Woodstock, was tendered a hearty reception in the lecture room of the church a few evenings ago. Refreshments were served and Mr. Nichol had a pleasant introduction, especially to the younger members of the congregation.

Rev. Samuel F. Sharp, B. A., a graduate of Auburn Seminary, and now of Tottenham, Ont., received the degree of Bachelor of Divinity at Knox College convocation. Mr. Sharp was formerly pastor of Grace Presbyterian church, Rochester, N. Y., but has been received by the Presbytery of Toronto and proposes to take up work in Canada. Mr. Sharp was born at St. Mary's, Ont.

At Knox church on Sunday morning, the Rev. James Fleck preached an earnest and convincing sermon from the text, "O Lord, revive thy work." Habakuk iii, 2. Lord, revive thy work." pointing out the justification that Christians had for looking for a revival. He believed that Canada was about to share in the outpouring of the Holy Spirit that had so abundantly blessed Wales, and urged his hearers to pray for such a revival.

The Royce Avenue Mission, corner Royce Avenue and Perth Avenue, Toronto, has completed its first year of history. The anniversary services on Sabbath last were largely attended. Rev. Prof. McLaren, D. D., preached in the morning, and Rev. Dr. Pidgeon, of Toronto Junction, in the evening. Rev. Alex. McGillivray, of Bonar church, addressed the Sabbath school in the afternoon. The school has grown from 34 at its organization a year ago to 140. A fine site has been secured on Royce Avenue, on which a building will soon be erected. Mr. James Reid, a graduate of Knox College, in charge.

The pulpit of the Thamesford church was occupied on Sunday morning and evening by Rev. D. McKay, of Toronto, financial secretary, who preached two eloquent missionary sermons. In the morning, he gave a vivid description of the various foreign missions and pointed out the great progress that has been made during the past century. He said he believed within the next century the entire world would come within the influence of the gospel. In the evening he spoke of the duty of Christian people to the unconverted and to the heathen. He made a strong appeal to the congregation to give greater assistance to foreign missions and secured a generous response, about \$300 being subscribed. Large congregations were present.

## MONTREAL NEWS.

Communion Sunday is always a day of unusual interest in the Point-aux-Trembles schools. At the recent service, Rev. Mr. Bruneau preached, and, assisted by Rev. Mr. Brandt, dispensed the Communion. There was a large attendance, some 75 sitting at the Lord's table. Fourteen young students were received into fellowship with the Church, making a total of thirty-two for the session. At the close of the service Rev. E. Scott and Rev. W. Shearer addressed a few words in English. Dr. F. W. Kelley conducted service in the afternoon and reports that the Communion service witnessed in the morning was one of deep earnestness and solemnity. The session will close on Good Friday and as usual the public will doubtless be present in large numbers.

The inauguration meeting of the Knox Church Young Men was held last week in the parlors of the church, when about thirty-five young men sat down to a banquet. The pastor, Rev. James Fleck, in a few well chosen words, called upon the president, Mr. J. C. Kennedy, to occupy the chair, who outlined the object of the meeting, emphasizing strongly the need for young men to carry on the work of the church. Mr. Walter Paul, the superintendent of the Sunday school, spoke of the young men from a moral and religious standpoint. Those present then engaged in the different games, ending up with a very excellent programme. The following are the officers of Knox Young men: Rev. James Fleck, hon. president; John C. Kennedy, president; Wm. C. Allan, vice-president; D. J. McGillivray, secretary; J. H. McKenzie, treasurer; committee, J. N. McCuaig, J. N. A. Rice, H. K. Miller, and G. Schouler.

A meeting called by the Protestant Ministerial Association of Montreal, and which it is confidently expected will prove to be the beginning of a great religious revival in this city, was held on Saturday afternoon at the American Presbyterian Church. The lecture room was crowded almost to the doors, and among those present were the heads of the Presbyterian, Anglican, Baptist, Congregational and Methodist Churches. Rev. Dr. Symonds, Christ Church Cathedral, presided. Proceedings were in every respect informal, and were in fact along the lines of an old-fashioned revival, except perhaps in a more subdued way. Dr. Symonds in opening said that they had met in response to the feeling that a period of reawakening the Christian spirit was at hand, and it should be their purpose to earnestly pray that the Holy Spirit might descend. Prayer therefore from any one who felt so inclined became the order, but there was also a form of song service that was both fervid and unanimous. The service throughout was touching in its simplicity. Rev. J. L. Gilmour explained at the close that there was no concerted movement for a revival all over Canada, but it was hoped that the spirit that had prompted the gathering would spread throughout the Dominion, and that revival would be witnessed here, such as had recently been experienced in Wales.

A similar meeting will be held next Saturday.

Dr. Andrew Murray is translating S. D. Gordon's "Quiet Talks on Power," into Dutch, intending to give away 3,000 copies to the numbers of the Dutch Bible Prayer Union.

Grosvenor Square Presbyterian Church, Manchester, reports a membership of 570.

## WINNIPEG AND WEST.

Elders—James McQueen, H. W. C. Boak, M. McGregor and J. A. Macdonald.

Ministers—Revs. Dr. E. D. McLaren, R. Laird, J. S. Henderson, and H. J. Robertson.

The following Commissioners were appointed to the Assembly by Westminster Presbytery:

Rev. E. D. McLaren, D.D., was nominated as Moderator of the General Assembly by Westminster Presbytery.

Miss Gunn, missionary amongst the Chinese in Victoria, was called East recently on account of the serious illness of her father in London, Ont.

Rev. Jos. Hogg, agent, Manitoba College, on behalf of the Board, thanks "A Friend for his anonymous contribution to the 'King Memorial Chair' fund, and assures him that his gift is by no means unappreciated.

Rev. R. O. Rothney, who has been pursuing post graduate studies during the past year and has just added the letters R. D. to his name, has taken charge of Delorsine, for the three months, during the illness of Rev. Peter Fisher.

Knox church has secured an assistant pastor in the person of Mr. S. F. Beckatt, a graduate of Queen's College. He enters upon his duties early in May. This church has also appointed a committee to consider the question of the purchase of a new nine acre.

The graduating class of Manitoba College are leaving the city for the active work in the fields. Mr. E. A. Clegg goes to Assiniboia, pending an appointment to the foreign field. Mr. A. M. MacLennan goes to Lloydminster, the headquarters of the Barr colony. Mr. W. I. Allan will locate in Clinton, on the Caribou trail in British Columbia. Mr. R. I. Hay remains in a suburb of Winnipeg, having been appointed to the Norway Mission, and has been cordially welcomed by the people of that promising church.

## Montreal Presbyterian College.

The annual Convocation of the Presbyterian College, Montreal, was held in the David Morrice Hall, on Wednesday evening the 5th inst., there being an overflowing attendance. Principal Scrimger presided and was supported on the platform by members of the faculty, representatives of the clerical profession, and representatives of McGill university, including Dean Moyle, Professor E. W. MacBride, the Rev. Dr. James Reed, the Rev. Prof. Coussirat, Dr. F. W. Kelly, the Rev. Dr. Mowatt, the Rev. W. D. Reid, the Rev. Dr. Robert Campbell, the Rev. Professor Frazer, the Rev. John Mackay, the Rev. J. C. Clar and Mr. Norman MacVicar. Regrets for non-attendance were received from Lord Strathorn, Mr. Morrice, Principal Peterson, Dr. Alex. Johnston and others.

After the opening exercises, the prizes, scholarships and medals were presented to the students of the three years, in accordance with the list of awards herewith published. The honors of the graduating class fell to Mr. G. W. Mingie, B.A., LL.B., who won the gold medal and the William J. Morrice travelling fellowship of \$500. Mr. Milton Jack, B.A., came next with the silver medal and the McCorkill Fellowship at \$400.

Three candidates presented themselves for degrees in divinity, that of doctor being conferred on the Rev. G. C. Pidgeon, B.A., B.D., and that of bachelor on Mr. G. W. Mingie and Mr. Milton Jack. The degree of bachelor of divinity was also conferred on the Rev. J. F. Polley, B. A., in absentia.

College diplomas were presented to the following graduates of the year—Messrs. D. J. Craig, S. H. Bourgoin, Milton Jack, Henri Joliat, George W. Mingie, G. S. Mitchell, E. E. Mowatt, J. D. McKenzie, A. Ormiston and T. A. Patterson.

Mr. Milton Jack was the Class Valedictorian and in his address spoke hopefully

of the fact that spiritual forces are again asserting themselves, and of the splendid opportunities opening up before the ministry in standing for the higher things.

Rev. Dr. J. T. Reed, '81, gave the address to the graduating class and emphasized the primary need of mankind and also the beauty and power of the life of simplicity.

Principal Scrimger, in a closing address from the chair, said that the evening brought to an end the thirty-seventh session of the college, with the addition of these names to the alumni, who now numbered 467. He spoke of the difficult conditions under which the work of the year had been carried on and thanked the ministers of the city churches for the assistance they had given. No announcement could yet be made in regard to the vacant chairs, but the Board had under consideration the matter of nominating permanent professors, and he hoped that action might be taken on the return of the president to the city. The freedom of the Board in these nominations was hampered by the need of endowments, which had made it necessary to double up the chairs. They could not enlarge the permanent staff without more endowment and he hoped the wealthy men who were planning large things for education would provide means for securing the education of the ministry. He touched upon the question of providing assistance to students who had the wish but not the means to be educated for the payment of the fees of such, but the college wanted \$2,000 or more in order to deal with the matter successfully. He bade God-speed to those now leaving the college.

The Rev. Dr. Pidgeon pronounced the benediction.

The following awards of medals, fellowships, scholarships and prizes for the session of 1904-5, were announced.

Third years—Theology.

Gold medal—Mr. G. W. Mingie, B.A., LL.B.

Silver medal—Mr. Milton Jack, B.A.

The W. J. Morrice fellowship, \$500—Mr. G. W. Mingie.

The McCorkill fellowship, \$400—Mr. Milton Jack.

The Hugh Mackay scholarship, \$60—Mr. H. Joliat.

The Crescent Street Sunday School scholarship, \$50—Mr. E. E. Mowatt, B.A.

The Mrs. Morrice scholarship, \$50—Mr. G. S. Mitchell.

The James Sinclair scholarship, \$25—Mr. T. A. Patterson.

Second year—Theology:

The David Morrice scholarship, \$100—Mr. A. D. Mackenzie, B.A.

The W. Brown scholarship, \$50—Mr. A. R. Ross, B. A.

The George Sheriff Morrice scholarship, \$50—Mr. M. B. Davidson, B. A.

The James C. King scholarship, \$50—Mr. W. L. Tucker.

First year—Theology:

The John Redpath scholarship, \$50—Mr. E. McGougan, B.A.

The Edward MacDougall Morrice scholarship, \$50—Mr. J. W. Woodside, B.A.

French scholarships:

The Emily H. Frost scholarship, \$35—Mr. H. Joliat.

The Knox Church, Perth, scholarship, \$35—Mr. S. H. Bourgoin.

The McNab Street scholarship, \$40—Mr. P. Lebel.

The Northwest scholarship, \$25—Mr. J. Foote.

The Lochard scholarship, \$40—Mr. J. D. McKenzie.

University scholarship for 1904:

The Erskine Church, \$50—Mr. A. D. McKenzie, B.A.

The Stirling scholarship, \$50—Mr. H. Chodat.

The Lord Mount Stephen scholarship, \$25—Mr. H. T. Lozan.

The Dr. Kelly scholarship, \$25—Mr. J. M. McKenzie.

Prizes:

Pedagogy—First, \$15, Mr. E. McGougan,

B. A.; second, \$10, Mr. G. W. Mingie, B. A.

Elocution—First, \$15, Mr. M. B. Davidson, B.A. second, \$10, Mr. E. McGougan, B. A.

Architecture, \$10.—Mr. C. W. Mingie, B. A.

Public speaking, \$10.—Mr. James Foote.

English reading, \$10.—Mr. A. D. McKenzie, B. A.

French reading, \$10.—Mr. S. H. Bourgoin.

English, essay, \$10.—Mr. A. Armiston.

French essay, \$10.—Mr. P. Lebel.

## Honor for Queen's

Another landmark has been passed by Queen's University through her having been affiliated with the Universities of Oxford and Cambridge. The Council of Cambridge University have recommended that the University of Queen's College, Kingston, be adopted as an institution affiliated to the University of Cambridge. The second clause requires that graduates of Queen's availing themselves of the privilege of affiliation shall have in the undergraduate course taken Latin, one other language and mathematics as required in the undergraduate course in Cambridge. Convocation of the University of Oxford have passed a degree that the University of Queen's College, Kingston, be admitted to the privileges of the statute of Colonial and Indian Universities.

## BEES ON THE FARM.

There is no reason why farmers should not handle their bees on profitable methods even if they have but a few colonies. Bees as kept on the farm, a few colonies here and there, scattered in different localities, ordinarily do the best business, for they are not overstocked as they are frequently in large apiaries. Almost double the amount of honey can be obtained from the colony thus situated, and beekeeping, as a rule, is much more profitable if the bees are in proper shape to do good work. The greatest mistake farmers usually make, according to one versed in bee culture, is that of limiting the surplus boxes, thus not furnishing the bees with enough surplus capacity. The bees fill this limited space with honey in a few days at the beginning of the honey season and afterward turn their attention to swarming, and several swarms will be the result instead of a large honey yield. Farmers, in connection with their other work, might as well reap hundreds of pounds of the finest honey instead of obtaining but a few pounds if they would only give the bees plenty of storage room, and promptly take the honey away as soon as completed. The rule among small beekeepers is to give but a small surplus capacity in spring, and let this remain all summer to be taken off in the fall, supposing that it is an all summer's job for the bees to do, when in most cases this space is filled in a week or two, and allowed to remain in the hive all summer which reduces it to a poor grade of honey as well as a small amount. Hundreds of pounds of first-class honey might have been obtained by giving a large capacity, and removing the honey as fast as it is stored and completed. Some localities are better than others, and some seasons are better than other seasons, but it is never a mistake any season to thus provide for the most at all times and under all conditions.

**HEALTH AND HOME HINTS.**

**Breaded Veal Cutlet.**—Have the cutlets less than an inch thick, parboil, drain and cool. Season with salt and pepper, dip in beaten egg and crumbs and fry till brown. Serve with tomato sauce or with a border of green peas.

**Sweetbreads a la Creme.**—Parboil, drain and cut up, but not too fine. Make a cream sauce and put the parboiled sweetbreads into it. Sweetbreads a la creme are frequently combined with chopped mushrooms, chicken, oysters, lobster, crab, shrimps or green peas.

**Rhubarb Cobbler.**—As the chief ingredients in a cobbler, the rhubarb shines transcendent. Butter a deep earthenware dish and fill with rhubarb cut in inch pieces. Make a batter of flour, milk, salt and eggs, allowing a tablespoonful of flour to each egg and milk enough to make a batter of the consistency of that used for fritters. Pour this over the rhubarb and bake until a golden brown.

**Inexpensive Sponge Cake.**—One cupful of granulated sugar, one and one-half cupfuls of flour, with one scant teaspoonful of baking powder sifted together three times. Three eggs beaten separately, one-half cupful of cold water. Pour about half of the water on the sugar and then add yolks of eggs, well beaten; add the remainder of the water and flour alternately, then add whites of eggs, stir lightly, put in pan and bake.

**Grilled Beef.**—Cut some beef in half-inch slices. Dip each in melted butter or olive oil and broil quickly over a clear fire. In a small saucepan put two tablespoonfuls of hot water, two tablespoonfuls of butter, one tablespoonful each of tomato sauce, a pinch of salt and pepper, one-half teaspoonful of made mustard, a little juice from an onion, and one or two drops of lemon juice or vinegar. Dip each slice of meat in this. Serve on toast, and pour the remainder of the sauce over each.

Probably few housekeepers know that an ordinary cork may be made as serviceable as a glass bottle stopper by steeping it in hot sweet oil. Heat the oil in a little basin on the stove, drop in the corks, and, drawing the basin back from the fire, let the corks lie in the oil for a few minutes.

An easy way to soften hard water delightfully is to throw orange peel into it just before the water is used. The peel will not only prove agreeable to the skin, but will give out a fragrance like that which follows the use of toilet water.

**Rice as Food.**—As an article of diet rice possesses the advantage of being the most easily digested (but one hour being required for perfect digestion) and most completely assimilated of the starch grains. For these reasons it becomes a valuable food for persons of sedentary habits. It is also rich in nutritive properties, being four times as nutritious as the potato and more uniform in quality. According to the views of modern chem-

ists, rice contains a smaller amount of flesh-forming substances and a larger amount of fat-forming or heat-producing substances than any other grain. Owing to the small quantity of gluten which it contains rice is capable by itself of only very imperfect fermentation, and is therefore unfit for baking into bread.

The palatableness of rice, if not, indeed, its wholesomeness, depends largely upon the way it is cooked. The gummy preparation which passes muster on so many tables under the name of boiled rice is a sorry travesty upon this wholesome dish when it is properly cooked.—When the train was late

Hostess—"Well, Tommie, you can tell your mother for me that you are the best-behaved boy at table I ever met." Tommie—"Thank you, Mrs. Jones, but I'd rather not. Hostess—"Rather not? And why, pray?" Tommy—"She'd think I was ill, Mrs. Jones, and send for the doctor."

We may not have a place in our will for the poor, but we can have a gift in our hand and a place in our heart for him.

**LIQUOR AND TOBACCO HABITS.**

A. McTaggart, M. D., C.M.  
75 Yonge Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted. Sir W. R. Meredith, Chief Justice. Rev. John Potts, D.D., Victoria College. Rev. Father Teefy, President of St. Michael's College, Toronto.

Hon. G. W. Ross, ex-Premier of Ontario. Right Rev. A. Swatman, 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 certainty of cure. Consultation or correspondence invited.

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Never better than now.  
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FACTORY IN MONTREAL.  
STORES ALL OVER THE DOMINION.

**HEALTH IN SPRING.**

Nature Needs Assistance in Making  
New Health-giving Blood.

Spring is the season when your system needs toning up. In the spring you must have new blood just as the trees must have new sap. Nature demands it. Without new blood you will feel weak and languid; you may have twinges of rheumatism or neuralgia, occasional headaches, a variable appetite, pimples or eruptions of the skin, or a pale, pasty complexion. These are certain signs that the blood is out of order. The only sure way to get new blood and fresh energy is to take Dr. Williams' Pink Pills. They actually make new, rich blood—they are the greatest spring tonic in the world. Dr. Williams' Pink Pills clear the skin, drive out disease and make tired, depressed men and women bright, active and strong. Mr. Neil H. McDonald, Estmere, N.B., says: "It gives me great satisfaction to state that I have found Dr. Williams' Pink Pills all that is claimed for them. I was completely run down, my appetite was poor and I suffered much from severe headaches. Doctors' medicine did not give me the needed relief, so I decided to try Dr. Williams' Pink Pills. I used only a few boxes when my former health returned, and now I feel like a new man."

Dr. Williams' Pink Pills are not only the best spring tonic, but are a cure for all troubles due to poor blood or shattered nerves. That is why they cure headaches and backaches, rheumatism, anemia, kidney and liver troubles, and the special secret ailments of women and growing girls. But you must get the genuine, with the full name, "Dr. Williams' Pink Pills for Pale People," printed on the wrapper around each box. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

**A MAGNIFICENT OUTING.**

A trip through the 30,000 Islands of the Georgian Bay, visiting the weird and romantic scenery of the Inner Channel, Manitoulin Island, the North Channel, Sault Ste. Marie, Parry Sound, Mackinac, etc., is one that once taken is never forgotten. The region stands first in lovely scenery and interesting environments and capital sport is assured lovers of rod and gun. It also gives one an opportunity of making a voyage of 1,500 miles on the great inland seas. A descriptive publication has recently been issued by the Grand Trunk Railway System giving full information together with maps and all particulars, copies of which may be had free on application to J. Quinlan, D.P.A., Bonaventure Station, Montreal.

To test all problems by the Gospel of the Son of man is the safest and the sanest way to meet them.

To be angry is to revenge the faults of others upon ourselves.—Alexander Pope.

**PRESBYTERY MEETINGS.**

**SYNOD OF THE MARITIME PROVINCES.**

Sydney, Sydney.  
 Inverness, Inverness.  
 P. E. I., Charlottetown, 3 Feb.  
 Pictou, New Glasgow.  
 Wallace, Tatamagouche.  
 Truro, Truro, April 18.  
 Halifax, Halifax.  
 Lunenburg, Lunenburg.  
 St. John, St. John, April 4.  
 Miramichi, Campbellton.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Que., St. Andrew's, 14th  
 Mch., 9.30.  
 Montreal, Knox, 7th Mar., 9.30.  
 Olenarry, St. Elmo.  
 Lanark and Renfrew, Zion Church,  
 Carleton Place, 21 Feb.  
 Ottawa, St. Paul's, 7th Mar., 10  
 a.m.  
 Brockville, Winchester, Feb. 23,  
 p.m.

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville.  
 Peterboro, St. Paul's church,  
 Peterboro, Port Hope, July 11.  
 Whitby, Oshawa, 18th Ap'l, 10 a.m.  
 Toronto, Toronto, Knox, 2 Tuesday,  
 monthly.  
 Lindsay, Cannington.  
 Orangeville, Orangeville, May 2.  
 Barrie, Barrie, 25th Feb., 10.30.  
 Owen Sound, Owen Sound, July 4.  
 Algoma, Blind River, March.  
 North Bay, South River, July 11.  
 Naugeen, Mt. Forest, Mar. 7.  
 Guelph, Knox church, 16 May, 10.30.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, St. Catharines, May 2.  
 Paris, Woodstock, May 8.  
 London, St. Thomas, 7th Mar., 10.  
 Chatham, Chatham, 7th March,  
 10 a.m.  
 Stratford, Knox, Stratford.  
 Huron, Seaforth.  
 Sarnia, Sarnia, St. Andrew's.  
 Sarnia, Sarnia, St. Andrew's, Mar.  
 7.

**SYNOD OF MANITOBA AND NORTHWEST.**

Maitland Belgrave, May 16.  
 Bruce, Walkerton, July 4, 10 a.m.  
 Portage la Prairie, 28th Feb.  
 Brandon, Brandon.  
 Superior, Port Arthur, March.  
 Winnipeg, Man., Coll., 2nd Tues.,  
 10 a.m.  
 Rock Lake, Pilot M'd., 2 Tues. Feb.  
 Glenboro, Treheine, 3 Mar.  
 Minnedosa, Minnedosa, 17 Feb.  
 Melita, Canivale, Feb., '05.  
 Regina, Regina, Feb., '05.

**SYNOD OF BRITISH COLUMBIA.**

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

**CANADIAN PACIFIC.**

**TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL, VIA NORTH SHORE FROM UNION STATION:**

b 8.15 a.m.; b 6.20 p.m.  
**VIA SHORT LINE FROM CENTRAL STATION:**  
 a 6.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

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

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.;  
 a Daily; b Daily except Sunday; c Sunday only.

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City Passenger Agent, 42 Sparks St. General Steamship Agency.

If You are **RENTING** or Working for some-one else Why not get a farm of your own in

**NEW ONTARIO.**

For particulars write to  
**HON. J. J. FOY,**  
 Commissioner of Crown Lands, **Toron'o, Ont.**

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8.20 a.m., Fast Express daily; and 4.25 p.m., except Sunday 4.25 p.m., for New York, Boston and Eastern points. Through Sleepers.

**Trains Leave Montreal for Ottawa.**  
 8.40 a.m., Fast Express; 4.10 p.m., Fast Express.

All trains 3 Hours only between Montreal and Ottawa.

**For Arnprior, Renfrew, Eganville, and Pembroke**  
 8.30 a.m., Express;  
 5.00, E. Press.

**For Muskoka, Georgian Bay and PARRY SOUND.**  
 8.30 a.m. Express  
 All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via. Intercolonial Railway. Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.  
 For all information, apply nearest agent.

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Cases, 12 Quarts, \$4.50.  
 Cases, 24 Pints, \$5.50.  
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**J. S. HAMILTON & CO.,**  
 BRANTFORD, Ont.,  
 Manufacturers and Proprietors.



**THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS**

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 28, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of this Act, residing 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 countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to 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 connecting township.

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

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

**APPLICATION FOR PATENT.**

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

**INFORMATION.**

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

**W. W. CORY,**

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

## Cash Sale Saturday and Monday

Any Suit in Store  
made to order for

**\$12.00**

worth from \$22 to \$30.

Largest Stock New Goods  
to select from.

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Merchant Tailors.  
72 BANK ST. OTTAWA.

## Harrington's Tubular Chime Bells.

Lighter in Weight,  
Sweeter in Tone,  
Cheaper in Price,  
than the ordinary bell.

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**CASTLE & SON,**  
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## Memorial Windows DOMESTIC ART WORK

Cheapest and Best.  
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Trains Leave Central Station 7.20  
a.m. and 4.35 p.m.  
And Arrive at the following Stations  
Daily except Sunday.

|            |               |            |
|------------|---------------|------------|
| 8.30 a.m.  | Fitch         | 5.45 p.m.  |
| 9.14 a.m.  | Cornwall      | 6.20 p.m.  |
| 12.53 p.m. | Kingston      | 1.42 a.m.  |
| 4.40 p.m.  | Toronto       | 6.50 a.m.  |
| 11.35 p.m. | Tupper Lake   | 9.10 p.m.  |
| 6.45 p.m.  | Albany        | 5.15 a.m.  |
| 10.00 p.m. | New York City | 10.20 p.m. |
| 7.00 p.m.  | Syracuse      | 4.45 a.m.  |
| 9.10 p.m.  | Rochester     | 6.48 a.m.  |
| 11.00 p.m. | Buffalo       | 9.45 a.m.  |

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

Ticket Office, 85 Sparks St. and  
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ting 10c. to JOHN DOUGALL & SON,  
Publishers, Montreal.

## British America Assurance Company

### SEVENTY-FIRST ANNUAL STATEMENT.

31st DECEMBER, 1904.

| ASSETS  | LIABILITIES   |
|---|---|
| United States Government<br>and State Bonds .. \$137,368 00 | Capital Stock<br>Subscribed .. \$850,000 00                   |
| Municipal Bonds .. 642,934 72                               | Less Calls in<br>course of pay-<br>ment .. 14,603 69          |
| Loan and Savings Com-<br>pany Bonds and Stocks 201,056 80   | \$835,396 31  |
| Railway Bonds .. 282,500 00                                 | Losses under adjustment. 163,565 13                           |
| Toronto Electric Light<br>Company's Bonds .. 20,200 00      | Dividend No. 122, payable<br>on January 5th, 1905.. 20,644 20 |
| Other Stocks and Bonds. 60,904 00                           | Reserve Fund .. 1,024,042 95                                  |
| Real Estate—Company's<br>building .. 140,000 00             |   |
| Office furniture .. 27,514 28                               |   |
| Agents' balances .. 352,938 22                              |   |
| Cash on hand and on<br>deposit .. 158,350 17                |   |
| Bills receivable .. 8,806 00                                |   |
| Interest due and accrued<br>10,947 45                       |   |
| <b>\$2,043,678 50</b>                                       | <b>\$2,043,678 50</b>   |

Capital - - - - - **850,000.00**  
Reserve Fund - - - - - **1,024,042.95**  
Security to Policy-holders - - - **1,874,042.95**  
Losses paid from the organization  
of the Company to date **25,365,544.30**

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

## New Birklands Hertfordshire, England.

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

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

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



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

Specifications can be seen and  
forms of tender obtained at this  
Department.

Persons tendering are notified  
that tenders will not be considered  
unless made on the printed forms  
supplied, and signed with their ac-  
tual signatures.

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

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

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

Department of Public Works,  
Ottawa, April 11, 1905.

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

Directors:  
John W. Jones,  
President,  
John Christie,  
Vice-President,  
A. T. McManis,  
Vice-President,  
Robt. Fox,  
Dr. F. R. Keebles.

**NO SAFER**  
place to  
deposit your savings  
than with this com-  
pany.

**MONEY** deposited here is not "tied  
up." You can call on it if ne-  
cessary. In the meantime it is earning  
interest.

**THE CANADIAN  
SAVINGS AND LOAN CO.**  
M. H. ROWLAND,  
London, Ont. Manager.

**York County Loan  
and Savings Co**  
HEAD OFFICE  
243 Roncevalles Avenue,  
TORONTO.

JOHN PHILLIPS, - President.