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BIRTH.

At the manse, Strathroy, Ont., on March 24th, to Rev. W. J. and Mrs. Knox, a son.

At the Maternity Hospital, Ottawa, on March 12, 1904, the wife of J. McLeod of Vanhook Hill, of a son.

At Berwick, on March 19, 1904, the wife of Geo. Miller of a son.

MARRIAGES.

On March 24th, by the Rev. J. H. Turnbull, George B. Arnold to Mabel Blythe, both of Ottawa.

At Vancouver, B. C., on the 17th instant by the Rev. R. G. MacBeth, Thos. D. Ross to Minnie Evelyn Clark, daughter of Mrs. Benj. Clark, Clark Avenue, and sister of L. H. Clark, Cornwall.

At the residence of David Munro, Maxville, on March 16, 1904, by Rev. Jas. Cormack, Hugh Munro, late of the 5th Concession of Kenyon, to Mrs. Christie Munro, widow of Thomas Munro, Apple Hill.

At Lauder, Man., by Rev. James Russell, Robert Murray McBean, son of the late Rev. Alex. McBean of Winnipeg, to Miss Julia Maud, youngest daughter of the late W. H. Castleman.

At Dunvegan, on March 22, 1904, by Rev. K. Gollan, Rodrick McDonald of Skye, to Miss Flora McRae of Dunvegan.

At Perth, Mar. 14th, by Rev. D. Currie, B.D., James Palmer, of North Burgess, to Katie, daughter of the late Mr. Malcolm McNaughton, of Drummond.

DIED.

On 22nd inst., at 665 Dovercourt road, Toronto, Jane Freeman, dearly beloved wife of the Rev. Samuel Carruthers, aged 59 years.

At Thorah, Friday, March 18th, 1904, Duncan McDougall, aged 88 years, 9 months.

At Gamebridge, on March 23rd, 1904, John Gilchrist, aged 86 years.

At Brockville, Ont, on March 17, 1904, Alexander Stewart, aged 73 years.

At Lot 43, Ninth Concession of Kenyon, on March 18, 1904, Mrs. Lauchlan McDonald, a native of the Isle of Skye, Scotland, aged 94 years.

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Note and Comment.

Petitions presented to Parliament in favor of a Sabbath observance law number 1,847, and claim to represent 377,090 persons.

Mgr. Bruchesi, the Roman Catholic Archbishop of Montreal, has warned the French Canadian newspapers not to publish reports of the details of murder trials under pain of excommunication.

The Canadian Pacific, in pursuance of its plan of spanning the continent with the best grade of heavy track, is preparing to lay 74,000 tons of 80 pound steel rails. Work in the West will be begun between Portage la Prairie and Brandon.

During the past ten or twelve years more than 300 Roman Catholic priests in France have abandoned the church of Rome. Many of them have become active evangelical workers. The wave of evangelism is sweeping with singular power over both France and Belgium.

Rev. Robert Quarterman Mallard, D. D., senior editor of the South Western Presbyterian, New Orleans, died March 3rd, in the 74th year of his age. He literally died in harness. That journal says: "He filled a large place and will be missed."

Of the last meeting of the Torrey-Alexander evangelistic campaign in Birmingham, Eng., the Methodist Times says: "No one who was present at Bingley Hall last Sunday night will ever forget the sight, or doubt again the power of the Gospel to conquer the hearts and intellects of men."

The strong steel bulkheads of the American liner New York, and of the Peninsular and Oriental steamship Assaye, saved the lives of more than 1,100 persons a couple of weeks ago, when the two vessels crashed together, head-on, in a thick fog in the English channel. The bows of both vessels were broken off, but their forepeak bulkheads held.

The latest vice in India is the cocaine habit. It has been the subject of legal restrictions for some time, and there have been many persecutions for evasion of the law. Pernicious indulgence in drugs other than alcohol is increasing even in Canada, and it will soon be necessary to cover a wider field with legal restrictions.

It is stated that of the 6,660 electric cars of Great Britain and Ireland ninety per cent are double-deck and ten per cent single-deck, while of the 3,517 new cars in the cities having a hundred or more cars in use, ninety-four per cent are double-deck. Is there not a hint here for the Montreal and Toronto Street Car Companies where overcrowding is so constantly complained of? Would not "double decker" cars relieve the situation?

The British Premier is to appoint a Royal Commission to deal with Ritualism in the Church of England. This is precaution for the General Election. A great many Conservatives notably in Liverpool, and magistrates resent the coming in of Romish practices. The bishops and clergy are more tainted than the laity. The Royal Commission will not do very much to check the evil which has been growing for years.

The man who has held the longest pastorate in the history of Canadian Baptists, Rev. Chipman Morse, D. D., of Digby Neck, N.S., has recently resigned, after serving the same church for nearly sixty-three continuous years. Dr. Morse, though he ministered chiefly to humble fisher folk, was a scholarly and thoughtful preacher. The Canadian Baptist says: "In these days of frequent changes in the pastorate it is refreshing to come across such an instance of patience and persistence in the one field of labor. Who can measure the cumulative influence of such a pastorate as this?"

The Union Committees of the Northern Presbyterian and Cumberland Churches in the United States have agreed to recommend the consolidation of the two bodies under the name of the larger, and on the basis of the revised Confession of Faith and the New Creed. This will have to be approved by both General Assemblies, and then by the Presbyteries, but there is strong probability that union will be accomplished without a hitch. Without doubt the creed revision greatly favored the cause of union.

The fact that while the population of London has increased about half a million in seventeen years, the church attendance has decreased 150,000—the loss falling almost entirely on the Church of England—is regarded by the Christian Intelligencer as evidence that the latter is losing its hold on the masses. In the meantime, the Free Churches are attracting larger numbers to their services, until now they about equal in attendants those of the State Church. Commenting upon the statistics furnished by the recently taken census of attendance in the London churches to which the Christian Intelligencer's note refers—the Lutheran Observer remarks: "This state of affairs shows clearly that the State Church is losing ground, and that disestablishment at no very distant day will be the result."

After all, the world is getting better, and Christians are becoming more Christ like. An illustration of this, we take the following item from a British Methodist Journal: "Dr. Moule, the Bishop of Durham, was present at a meeting held in the Park Terrace Presbyterian Church, Gateshead, recently, and delivered an interesting address, which he prefaced by referring to the sense of privilege with which he stood there in response to a most kind invitation. It was a great thing to realize their common centre in the Lord Jesus Christ. It was He who

was the magnetic centre of all his servants, and when one occasion after another made them a little more realize their part and lot together, it was good for the individual and good for the community." Though Christian churches may be "distinct as the billows" what is to hinder them being "one as the sea" in the work of giving the Gospel under the Saviour's great commission, to all the world?

Three branches of the Methodists of Great Britain are negotiating for a union—the United Methodists, the Methodist New Connexion and the Bible Christian Methodist. At a meeting of 200 ministers and members, all the speakers agreed that by union more work could be done, and without any more cost. The Belfast Witness says: "A united community would more successfully contend against the two great evils—Sacerdotalism in the Episcopal church and Materialism in general society. The movement for reunion in the Colonies of Australia and New Zealand has stimulated this effort at home."

Miss Mary McKillop, daughter of Donald and Ann McKillop, was born in Inverness in the province of Quebec, Canada, January 12, 1848. She was married to Peter McKenzie, July 2, 1879, at Inverness, Canada, moving the same year to Tarkio, Missouri, U. S., where they have since resided. She died Tuesday evening February 16th, from a stroke of paralysis. An obituary note in the Herald and Presbyterian says: "Mrs. McKenzie was a consistent and faithful member of the Presbyterian Church, having united in 1852. She was a gentle and lovable woman, characterized at all times with a sweet, Christian grace, which endeared her to all. Her Saviour was very real to her, adorning her with a beautiful life, manifested in her home, among her friends and in her church, whose services she always attended with a steadfast uniformity. Her husband, Peter McKenzie, who is a faithful elder of the church, survives her."

The city of Rochester, N.Y., says the Christian Guardian, has a remarkable record for the size and number of its Bible-classes. There are no less than forty men's Bible-classes in that city, and the largest of them has over a thousand members on its roll. And the members of these classes are not leisured people, but clerks and workmen, who have little spare time at their command and yet are found from Sunday to Sunday spending an hour together in the study of God's Word, according to the syllabus of the International Sunday-school Lessons. It must be one of the most impressive sights possible to see one of these great Bible-classes at work. One of the most hopeful signs of the times is the remarkable attention now being given to Bible study. For, as a recent writer says: "The man who eats the Bible daily gets the Bible into his nerves and bones, his thoughts come to have the biblical flavor, and his life carries an atmosphere like unto that of the men through whom the Bible came."

Our Contributors.

Mission Notes From China.

Below we take pleasure in placing before the Y. P. S. C. Endeavor of Kingston Presbytery, the following interesting letter from Rev. W. Harvey Grant, who is a missionary of our church in Honan, China, and is specially supported by the Kingston W. F. M. Presbyterial, which guarantees his salary at least for three years. At regular intervals our young friends in Kingston Presbytery, as well as the general reader, will hear from Mr. Grant through THE DOMINION PRESBYTERIAN.

WEI HWEI FU, HONAN, Jan. 7, 1904.

DEAR FELLOW ENDEAVORERS: The New Year has now come with fresh opportunities and responsibilities. May we all be more earnest and energetic and may this be a very happy and prosperous New Year for us all!

I promised long since to describe some experiences met with in touring, and now I proceed to do so.

It has generally been my practice to walk when touring, having a man to push on a barrow the necessary tracts and Gospels, which we sell, and a small box and bedding for myself together with the bedding of whatever native helpers may be accompanying me. The 'bedding' is an essential part of the outfit, for Chinese inns provide none for their guests, which may well be considered but a mixed misfortune. Travelling thus is much cheaper than travelling by cart or on horse or donkey, and to one of walking predilections is decidedly more pleasant than cart-travelling, which of all the modes of travel is the least to be desired, especially if the road is at all rough, and has been aptly compared to being "nailed up in a packing-case and rolled down-stairs." Walking also possesses the advantage of enabling one to meet many whom it would otherwise be impossible to meet to speak to.

Within the last year another mode of travel has been added to those already mentioned, viz. 'by railway.' The railway of the 'Peking Coal & Iron Mining Syndicate' (a British concern) has been laid almost the full length of our Wei Hwei field from northeast to south-west, and Messrs. Pearson & Son, of London, Eng., the contractors, have very kindly provided us with passes on this line, so it has been possible to use it largely, especially in reaching distant parts of the field.

On Monday, Dec. 28th, a start was made, immediately after an early breakfast, to catch the train at Wei Hwei station, which is about 13½ miles distant from our Mission House. Once aboard the train, which is made up of an engine and tank-car, ten flat cars and a caboose, the fifty miles is covered at the rate of twenty miles per hour and I am soon landed at my destination, whither the two helpers and the barrow had preceded me. Going to the inn at which they were stopping I found that they were out on the street in the city preaching and selling books; there I soon joined them and we spent a busy afternoon. In the evening when we had returned to the inn we settled our accounts with the landlord and made preparations for starting at dawn the following morning for a city twelve miles south westward.

Rising by candle-light and packing up our bedding we had the barrow loaded and ready to start as soon as there was enough light to

see the road. The morning air was nipping and this being an incentive to rapid walking we reached our destination before nine o'clock, in splendid time for the market as we had hoped.

As soon as we had deposited our baggage at an inn, and unpacked our books we went to the market. A small mob surrounded us from the very beginning, at first they were curious and boisterous; the European clothes which I wore attracted a great deal of attention and were liberally rubbed and examined, but after some time we got the crowd more under control and were able to tell them about Jesus, the only Saviour of men. We were kept very busy till after sunset speaking and selling Gospels and tracts of which we distributed 500 or 600, as darkness was falling we returned to the inn.

Next day I called upon the chief Mandarin, as is my custom, and was cordially received. I told him I was a Canadian; that my home was at Wei Hwei; and that I had come to his honorable city to preach the Gospel for a day or two. He remarked that he had read some of our books and thought they were good. He pressed me to allow him to send some soldiers with us to protect us while preaching on the street. I assured him, however, that this would be quite a needless trouble on his part as we found his people very quiet, nevertheless two soldiers were sent and were with us all the day on the street. He also inquired what inn I was staying at and said he would send food. After an excellent day's preaching and book selling, toward evening we returned to the inn, and found that the Mandarin, true to his promise, had sent a supply of food. There were four bowls of cooked food, one of boiled pork, one of boiled duck, one of boiled cabbage, and another of pork cooked in a different way; there were also about three dozen raw eggs and two living roosters, who were already looking for a roosting place for the night, at last they selected a rung beneath the bed in which I slept and were left there undisturbed, but before morning I regretted their close proximity, for from midnight onward they seemed to vie with each other as to which of them could crow oftenest and loudest. After spending the next morning and forenoon at the market preaching and selling books we packed our barrow and went on to the next place, ten miles away. Here we found upon arrival that a 'fair' was to begin the next day and continue for several days so we decided to stay and seize the opportunity of meeting so many people. Four days were spent there, the weather was rather blustery and cold, but yet we had good crowds to hear us. For the first three days I had noticed a tall well-dressed man in the crowd about us listening, apparently deeply interested, he also bought a Catechism. On the afternoon of the third day I had some conversation with him. He told me that some years before he had met a native Bible-colporteur, who, however, did not speak the dialect of this district, and had bought the Gospels of Matthew and Luke from him; he had read them, but could not understand them. Now, however, since he had heard us and read the Catechism he understood and believed; he said he would come to worship with us at the inn in the evening. In the evening he came and join-

ed with us in the reading of Matthew at worship. I questioned him on the Catechism and found that he had an intelligent grasp of the truth taught in it.

The next day he was with us again at morning worship, and when we left in the afternoon he escorted us to the gate of the city and there bid us good-bye, at the same time promising to come to a Winter-school which is to be taught (D. V.) for ten days in February at Wei Hwei for the instruction of converts. This man is the proprietor of one of the largest restaurants in the city, having in his employ eleven cooks, waiters, &c., and so is well-to-do and a man of position. We hope he may be used by God to lead many others to the light.

Three days were after this spent in a country-town ten miles nearer home, where many heard the Gospel, but without much apparent result. After this we came home to Wei Hwei.

This is a sample of the work which occupies my time for a large part of the fall, winter and spring months of the year. Pray with us that God may bless his Word, preached and distributed, in the converting of many to Himself. I am, your missionary,

W. HARVEY GRANT.

FOR DOMINION PRESBYTERIAN.

Moses' Preparation for His Great Work.

BY ANNA ROSS.

When God has any work to be done, He must have a *prepared* instrument. It may be very humble, like the little maid in Naaman's home, or the shepherd lad that slew the giant, but it must be a *prepared* instrument. The interest of the study of Moses' life lies in watching the successive steps of his *preparation*.

1. God gave him an early home of heavenly atmosphere and saintly memories. It was a home in which his eager, childish mind was fed with stories about Abraham, Isaac, Jacob, and Joseph, and of the great invisible God who had guided their lives and given to them His everlasting covenant. Moses' mother may have said, like the Jesuits, "Give me the first seven years of this child's life, and I care not who tries to mould the rest of it."

2. He was removed at a tender age to the schools and court life of Egypt. The world's first and greatest historian, and the prophet statesman of God's chosen people, must be educated in the broadest sense.

3. Moses must learn the nature of the work for which he is being prepared. He must know its tremendous difficulty, of the utter inadequacy of human resources, even the resources of a prince and a patriot, to meet it. That he may know these things—both the difficulties and his own inadequacy—he is allowed to attempt the work forty years before he is ready for it. Failure and exile are the results; and another phase of his most necessary preparation is entered upon. God then began to teach him this lesson, "Be still, and know that I am God; I will be exalted in Egypt, I will be exalted in the earth." But during these forty years he does not seem to have made much progress in this knowledge of his God, for when at their close the call came for service, he is unable to put joyful confidence either in His word or in His resources. But he did, during those years of mature meditation, cover the field as to the tremendous difficulty of the work to which he had thoughtlessly put his hand, and his own utter inadequacy and unfitness for it.

4. The weak point in his preparation comes out in the conversation at the Burning Bush. He does not adequately know his God. He does not know His faithfulness well enough to rest implicitly on His word of promise, and he does not know His resources well enough to rejoice with confidence of victory with Him as partner in the proposed undertaking. Had he known his God better he would have felt much stronger going to Egypt with only his Lord as his partner than with Aaron and God both. Here was the problem that was still before Him who had undertaken to lead out the armies of Israel. How could he get Moses so to know Him that he could be calm and strong before any difficulty? This was a problem that must be solved or the whole enterprise must prove a failure.

5. The first step towards the solution of this difficulty was in the inn by the way. "And it came to pass, that by the way in the inn, the Lord met him and sought to kill him." There was unequivocal unfaithfulness in Moses' home. He was taking with him into Egypt two boys who were uncircumcised—two boys who had been left by their father wittingly out of the covenant. How could he be strong to preach the preciousness and certainty of God's covenant with the children of Israel when he was despising its privileges for his own children? It was a life and death matter. This sin *must* be put away, or there could be no communion of fellowship between him and his God, and no consistency in his putting his hand to this enterprise at all.

6. But it is easy to see, in reading the 5th and 6th chapters of Exodus, that Moses' knowledge of God is extremely inadequate yet. When Pharaoh's yolk is made heavier instead of lighter on the people, he goes back to God and complains, "neither hast thou delivered thy people at all," Ex. 5: 22, 23. When he is sent the second time to speak to the proud oppressor, he practically declines to obey, saying, "Behold, the children of Israel have not hearkened to me, how then shall Pharaoh hear me?" Ex. 6: 12. When God again tells him to "go and speak to Pharaoh all that I say unto thee," he answers again in almost the same words, "Behold, I am a man of unclean lips, how shall Pharaoh hearken unto me?"

How shall God get such a knowledge of Himself into the heart of this timid and discouraged man as shall make him strong before Pharaoh and calm in presence of the sin and stubbornness of the children of Israel?

Now comes God's master stroke in His preparation of Moses. Take off thy shoes from off thy feet, and draw near and study the first six verses of Exodus 7.

In spite of Moses' discouragement and reluctance God again commissions the two brothers. Then He lets Moses into the secret of Pharaoh's mad tyranny. He says, in effect, "Moses, that proud king is not what he seems to be, he is only a puppet in my hand. He is doing only what I intend him to do. I have raised him up to oppose me on purpose that I may have the opportunity to show to my people a little of my power and my faithfulness and my care for them." God had told Moses this before but it does not seem to have entered into his soul at all then. Now he apprehends what God has told him, and from this moment, trembling in presence of Pharaoh there is none. He moves out and in before the haughty monarch with the dignity of his God upon him, for he has "seen the glory of the Lord, and the excellent glory of our God," and the sight has transformed him from a

weaking into Moses the messenger of the God of heaven and earth.

How often I have wished that passage out of the Bible, but now I adore God for putting it in. No other truth *could* have strengthened Moses, and no other truth is enough to strengthen His people now against the royal powers of evil. God's people of the present day require the same truth to make them strong to measure the relative strength of the word of God against the combined powers of the rulers of the darkness of this world.

Now Moses is fully prepared. Now he moves in and out before Pharaoh without a shadow of his old trembling. He is completely a new man, for he has begun to really "know that God is God," and from this time the Lord is able through him to make Himself "exalted among the Egyptians, and among the children of Israel, and among the nations of the earth and the ages as well."

7. But there is a supplementary preparation that is given to Moses afterward again and again.

At each specially important juncture of his work, he is withdrawn from his arduous duties for forty days of communion on the mountain top. God saw that Moses required this prolonged companionship with Himself, "waiting upon Him that he might renew his strength." Even Jesus Christ needed an occasional whole night spent with His Father—perhaps toward the close, whole weeks of seclusion. How can it be possible for modern Christians to keep the vital touch with God with scarcely an uninterrupted hour in which to sit at the feet of their Lord and be taught to know Him and His word and will? Is not this the common secret of failure? As the forty days of mountain top companionship was the secret of the shining of Moses' face. "Enter into thy closet, and pray to thy Father which is in secret, and thy Father which seeth in secret, Himself shall reward thee openly."

Ottawa Ladies' College.

Scotts' Love of Music

Congregational praise was one of the subjects which called for the early consideration of the General Assembly of the Reformed Church of Scotland. The version of the Psalms first adopted was that of Sternhold and Hopkins, with the Geneva additions, and so far from being inclined to restrict themselves to these, we learn from Dr. David Laing that the Assembly contemplated the rendering of other parts of Scripture into metre as well as the Psalms of David.

Knox's Liturgy did much to focus public attention upon the importance of praise in worship, and it is quite a mistake to suppose that Scotland was, at that time, indebted to foreigners for her Church music.

In Dr. M'Crie's "Life of Melville" we read that the Priory of St. Andrews was always famous for its music, and that "singing formed one of the regular exercises of the students, and individuals who had belonged to the Priory were employed in composing the music used in the churches after the Reformation."

Music receiving so much attention in Scotland at that time, it is not surprising to find that the Psalms were translated into a great variety of metres. We also find that the music of every Psalm was printed under the first verse, so that every one who had a Psalm-book had also a book of Psalm tunes.

Great pains were taken to instruct the people in Psalmody, and in the "Buke of Discipline" there are various directions given regarding

this matter. Thus—"Moreover, men, women, and children wald be exhorted to exercise themselvis in the Psalmes, that when the church convenith, and dois sing, they may be more abill together with common heart and voice to prayse God." This injunction entered into the hears of the people so thoroughly that we read of frequent instances of a large concourse of people bursting into song when anything stirred them deeply. Witness the incident of John Durie when "he gat leave to gang hame to his ain flock at Edinburgh," being met by "a concourse of the hale town," who sang the 124th Psalm, "Now Israel may say," "till heaven and earth resounded."

Death of Rev. J. D. Morrison.

The death of Rev. J. D. Morrison on Friday morning was a surprise to friends of the deceased in many places, and his widow and relatives have the sincere sympathy of all who know him. A Presbytery funeral service was held in the chapel of the Protestant General hospital. Rev. D. M. Ramsay conducted the service, Rev. M. H. Scott offering prayer. Rev. Dr. Armstrong, pastor of St. Paul's church, D'Ally avenue, paid an eloquent tribute to the many excellent qualities of the deceased. He referred to his sincerity, his modesty, his honesty of purpose and faithfulness to duty, and said that he was one who grew into the affections of the people with whom he came in contact. Among the other ministers who attended were Rev. D. M. McLeod, Billings' Bridge; Rev. J. W. Milne, of the Globe; Rev. R. Herbison, Stewarton; Rev. A. E. Mitchell, Erskine church; Rev. A. S. Ross, Westboro; Rev. Jos. White and Mr. John Mc Nicol. The remains were taken to Barrie, being accompanied there by the widow and Miss Mc Nicol. The late Mr. Morrison was born in Barrie, and was forty-five years of age. He was pastor of Bristol for five years and prior to that had charge of the Billings' Bridge congregation for five years. Shortly after his ordination he spent two or three years in different mission fields.

Mr. Crockett is spending the winter at his home in Penicuik. He has made progress with his book on "Grey Galloway," for which Mr. J. Pannell has drawn the illustrations.

The novels of Galt that are readable to this day are literary children born of the county—"The Annals of the Parish," "The Ayrshire Legatees," and "The Provost."

Eight years ago an attempt was made to introduce European dress in Seoul, but the change could not be made because of conservative opposition, especially on the part of the women. At present the only Koreans who wear European garments are the soldiers and policemen.

Cumberland Presbyterian: An exchange, recalling the fact that Dr. Lyman Beecher once said: "When I have nothing to say, then I holler," advises "young men just entering upon the ministry to avoid boisterousness in the pulpit. It is far better to cultivate a clear, distinct enunciation and a moderate tone, reserving loudness of speech for the occasions—which are infrequent—when it is appropriate and impressive." Then counsel is good but after all it is as important to avoid the use of too much nose as of too much noise in speaking. So called holy tones are as objectionable as are unearthly pulpit howls,

The Quiet Hour.

Peter Confesses the Christ.

S. S. LESSON. Mark 8: 27-38. April 10, 1904.

GOLDEN TEXT—Thou art the Christ, the Son of the living God.—Matt. 16: 16.

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

But some say, v. 28 Only the sightless eyeball or the color-blind retina could fail to respond to the glory of Hermon, glittering in the light of morning, or flushed with the crimson glow of eventide; for these beauties were discernible by the natural eye. Far different was it with the spiritual glory of "the only begotten of the Father, full of grace and truth." That was only visible to the eye of faith in the mind which God had illumined. Consequently, about Jesus there was great variety of opinion, and all guesses fell short of His true divine character. So to-day there are still in literature and among men different views of Him. To one He is the most faultless man, to another the sublime teacher, to another the highest embodiment of the human ideal. Only the eye of faith can read His true name Immanuel, "God with us."

Whom say ye? v. 29. On many questions a wide liberty of opinion may be allowed. With Copernicus, for example, we may believe if we choose that it is the earth that moves, while the sun is stationary; or with Ptolemy that the sun revolves about the earth. But our answer as to who Christ was, is vital. "Whosoever believeth that Jesus is the Christ is born of God." Do you believe this with your heart? Do you trust this divine Person, to whom you have said, with Peter, "Thou art the Christ?" Then you are saved, you have "overcome the world," you are an heir of all things. Many people are saved, who do not enter into the joy of their salvation. But the only way to be saved is by Peter's answer to this vital question; for God has revealed but one Saviour, and He is Jesus Christ.

Tell no man, v. 30. The book of Ecclesiastes (ch. 3: 7) wisely says that there is "a time to keep silence." Jesus felt that such a period had come in the history of His disciples. Doubtless He feared that their worldly ambitions would pervert their noble confession to unspiritual ends. Let them proclaim that the Messiah had come, as they were so keen to do, and the people would have arisen *en masse* to crown Him king. Civil war would have ensued. Hatred and strife would have destroyed His sublime teaching on love, and He would have been prevented from saving the world by the only possible way—the Cross. Times there are now when silence would be wise. The boastful trumpeting of the results of revival work, or even of Decision Day, has stirred un-Christlike ambition and envy at times, and has destroyed that humility and self-surrender which are the absolute requisites of successful spiritual work. Better to "tell no man," than an unseemly glorying in statistics. Besides, are there not things which it is not lawful for a man to utter?

Peter . . . began to rebuke Him, v. 32. To what lengths will not the self-conceit from a little success lead a man! Peter, uplifted by his confession, now thinks himself wiser than his Lord. He will teach Christ. There are boys that know more than their parents; pupils that ridicule the ignorance of their teachers; tyros in science who are wiser than the Bible. But pride goeth before a fall.

These court Christ's rebuke, "Get thee behind me, Satan."

Take up his cross, v. 34. The Moravians had an old device, of an ox standing between a plough on one side and an altar on the other, with the motto underneath, "Ready for labor or for sacrifice." So must the follower of Jesus be completely surrendered to His Lord's will. He must be crucified unto the world. "A Christian," said Luther, "is a Crucian."

Ashamed of me, v. 38. When Gladstone was a young man, he rose and left a dinner table where a doubtful story had been told. He was not ashamed of the purity of the Christ he followed. Rather was he ashamed of the sins his Master condemned. Let our lives be such that Christ will not turn from us in shame on the great day!

When he cometh, v. 38. What a glad day that will be for all those who are humbly trusting and faithfully serving their Lord. For has He not promised (Rev. 3: 22) that they will sit with Him in His throne, their foes at last overcome? Theirs will be a share, in some glorious fashion, in His victory, and joy, and dominion. A hope, this, to cheer the discouraged, and hearten them to press on in the race, whose prize is thus in full view. This is the bright side of the shield. His own is the fault if the dark side, picturing the fate of the unfaithful, need be turned to any one of us. Jesus offers joy. Man makes his own misery.

This Easter Day.

Across the windy slopes sweet bells were ringing;
A skylark's song came downward, clear and gay,
And my full heart broke forth in joy and singing;
This Easter day.

My risen Lord, I felt thy strong protection!
I saw thee stand among the graves to-day;
"I am the Way, the Life, the Resurrection,"
I heard Thee say.

And all the burdens I had carried sadly
Grew light as blossoms on an April spray;
My cross became a staff; I journeyed gladly
This Easter day. —Selected.

"True and Tried"

Life's companionships are full of significance for the Christian as well as for the worldling. While the determination of character is ultimately found in the will of the individual, it is nevertheless true that a man's companions, even his chance acquaintances, exercise a strong influence in directing, accentuating, or modifying his dominant characteristics. It is of the utmost importance, therefore, that a man should select his friends judiciously, and should deal with all transient acquaintances cautiously, not admitting any to close intimacy until their worth has been surely tested and their affection proved through extended trial. One there is whose friendship for the soul is ever dependable, blessed, and, in the supreme sense, rewarding. God can be trusted. An old lady's Bible was found to be lettered on the margin every here and there with the characters, "T. & T." Asked what the cabalistic signs signified, the old saint replied: "They are written after the verses which contain promises that I have personally tested, and which I have, there-

fore, marked, 'True and Tried.'" God is a helper who is "True and Tried." All true human friendships, like that of David for Jonathan, are types, partial, but significant, of that most blessed divine relation which subsists between the great Creator and the soul that humbly confides in him.—Zion's Herald.

Lying on the Promises.

BY C. H. SPURGEON.

When a pious old slave on a Virginia plantation was asked why he was always so sunny-hearted and cheerful under his hard lot, he replied: "Ah! massa, I always lays flat down on the promises, and den I pray straight up to my Heavenly Father." Humble, happy soul! He was not the first man who had eased an aching head by laying it upon God's pillows; or the first man who has risen up stronger from a repose on the unchangeable word of God's love. Spiritually, that man was a Croesus, for all his soul's wealth was in the currency of Heaven. If you take a Bank of England note to the counter of the Bank, in an instant that bit of paper turns to gold. If we take a promise of God to the mercy seat, it turns to what is better than gold—to our own good and the Father. The solvency of a bank, or of a government, gives the value to its notes. So it is the everlasting faithfulness of God that makes a Bible promise "exceeding great and precious." Human promises are often worthless. Many a broken promise has left a broken heart. But God has never broken a single promise made to one of His trusting children. When God promises pardon to a believing penitent here and glory hereafter, He does it in full view of all the risks that we can possibly encounter. When He promises to take care of His children, He knows perfectly well how much it will cost Him to maintain so vast and necessitous a family.

Without Convictions.

I can point you to a score of young men about you who climbed up to power on the shoulders of their great Christian fathers and mothers, who owe everything they are to their Puritan parents, who have come up to this city to make their fortune, who spend their nights at the clubs in gambling, who have used their unrivaled talents to buy the richest foods and the oldest wines, whose bodies are mere sieves for pleasures, who have despised everything their father loved and despised every ideal of their beautiful mother and whose journey through the city by day or by night is like the journey of swine through a rose garden. Twenty-five years ago these men and women would have been in some church every Sunday. This day of rest would have been the soul's library day for them, the day of worship, of which Emerson says that it means more to the country and its higher intellectual life than all the other days in the week. But to-day you will find them riding in the parks, stuffing themselves with rich foods, going to receptions on Sunday nights. They did not have a single great conviction. They are merely sleek animals, living for their pleasure. For them the world is a barnyard, the occupations are ricks and managers, and they were beasts feeding in the stall. These are the saddest events in life—not the ruin of the Parthenon or the wreck of the Temple of Diana, not the fall of the great statues of Phidias, but the decay of the great convictions.—Dr. Hills.

Are We Doing The Best We Can ?

We may not be able to do as well as we would like to do. We may not even be able to do as well as our neighbor does. But we are able to do as well as we can do. God, who sees us as we are, and understands our lack of power and our desire for more power than we have, will judge us according to our doing within our limits of power and in our circumstances. Have we done in all things to-day as well as we could do in view of our ability and circumstances, and of our understanding of duty? Are we doing our best just now? We ought to be.—S. S. Times.

Doing Little Things.

It is the doing of the little things that accomplishes the great thing. The waiting to do the great thing is only the waiting; neither the great thing nor the little thing is done in that way. Old Doctor Johnson used to say: "He who waits to do a great deal of good at once will never do any. . . . To found a university may not be in our power, but we can give a cup of cold water in the name of Christ." Our real measure of ability and willingness is in our doing the little that we can do, and not the great deal that we would like to do.—Parish Visitor.

Easter Thoughts

You should not fear, nor yet should you wish for, your last day.—Marial.

Our Lord has written the promise of the resurrection not in books alone, but in every leaf in springtime.—Luther.

Easter is the season at which Christians should rekindle in themselves, and so, by a blessed contagion, in others, the sense of immortality.—Liddon.

The return of Easter should be to the Christian life the call of a trumpet. It is the news of a great victory. It is the solution of a great perplexity. It is the assurance of a great triumph.—Frederick Temple.

The resurrection is full of joy to the bereaved. It clothes the grave with flowers, and wreathes the tomb in unfolding laurel. The sepulchre shines with a light brighter than the sun, and death grows fair as we say, in full assurance of faith, "My brother shall rise again."—C. H. Spurgeon.

At Christmas-time we looked on the face of the Babe, and wondered with the shepherds and adored with the angels; we have followed him through the years as he went in and out of his mother's house; we do not know when the consciousness of his real Father came to him, but we have seen him thrilling under it; we have traced him through his years of ministry; we have sorrowed with him in Gethsemane; we have stood before his cross, but there our sympathy failed, when, oh, wonder of wonders, we found that we had died with him and risen again! Death hath no more dominion over us. We are sons and daughters of the Resurrection.—Maltbie D. Babcock, D.D.

Never mind whereabouts your work is. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see the results here in the hot working day, the cool evening hours are drawing near, when you may rest from your labors and then they may follow you. So do your duty and trust God to give the seed you sow "a b-y as it hath pleased him."—Alexander MacLaren.

Our Young People

April 10. Two Standards.

Some Bible Hints.

The world's standards conflict with Christ's fundamentally in the matter of love (Matt. 5: 43-44). We shall come to God's standard in all things if we love what He loves.

Never listen so eagerly to the world's say-so that you cannot hear Christ's "But I say unto you" (Matt. 5: 44).

If we cannot serve God and Mammon at the same time, certainly we cannot love them at the same time (1 John 2: 15).

Geology and astronomy have shown us how literally true it is that the world passeth away, and science should turn our thoughts toward heaven and eternity (1 John 2: 17).

Suggestive Thoughts.

Here we speak of "the almighty dollar." In heaven gold is used for street paving.

Christ's standard of length is eternity, of liquid measurement is the "cup of cold water," of Troy weight is purity of heart.

Men try to avoid testing their easy-going lives by any standard; but no standard, in this case, is a false standard. Those that are not with Christ are against Him.

As a penny held near us will shut out the sun, so the nearer we come to the world's standards, the more they shut out the divine ideals.

A Few Illustrations.

A false balance means falsehood in every dealing, and a false standard in life vitates every action.

The difference between a foot rule of twelve inches and a foot-rule of eleven and three-fourths inches is an irreconcilable difference; so is the difference between God's standard and man's.

The world makes its standards look like Christ's, just as a short yard-stick is divided into the proper number of inches.

For the standard weights and measures we must go to some central office; but every Christian carries with him his spiritual test weights and measures—in his conscience.

To Think About.

Not what standard I have set up, but what standard am I following?

Am I eager to set up before the eyes of men the standard of the Cross?

Do I constantly test my ideals by the Bible?

A Cluster of Quotations.

The twofold heart must mistake. It is hard for a rich man, just because he is a rich man, to enter into the Kingdom of heaven.—Mardonald.

This world is all a fleeting show. There's nothing true but heaven.—Moore.

The world will freely agree to be Christians to-morrow, if Christ will permit them to be worldly to-day.—Arnot.

Christians were put into the atmosphere of this world to purify it, and not to be poisoned by it.—Cuyler.

With whatever darkness thou mayest surround thy works, yet God is light.—Tertullian.

To be misunderstood by those one loves is the cross and bitterness of life. It is the cruellest trial of self-devotion; it is what most oftenest have wrung the heart of the Son of Man and if God could suffer, it is the wound we should be forever inflicting on him.—Selected.

A Word in Season.

At a private meeting of friends George Whitfield adverted to the difficulties of a Gospel minister, adding what was his consolation, that it would soon be over. Asking the brethren if they did not often feel the same, most of them assented, except a Dr. Tennat. Whitfield tapped him on the knee, saying, "You are the oldest man here, are you not rejoicing that your time is so near at hand to be called home?" Dr. T.—bluntly replied, "I have no wish in the matter." Bring pressed for something more definite and decided, he added, "I have nothing to do with death; my business is to live as long as I can, and live as well as I can, serve my Master as faithfully as I can, until He shall think proper to call me home." Thus it proved a word in season to the great evangelist, helping him more calmly and patiently to hold on his way.—Thos. D. Brown.

God Our Reward.

Christian joy is character and confidence in God. Happiness depends upon circumstances. Joy depends upon character. The one is a cistern, the other is a fountain. The Christian may rejoice in tribulations; the worldly never can. "Rejoice evermore," is the perennial privilege of a child of God. Joy in trial comes from knowing that trial is God's servant to bring a greater blessing and a deeper joy. Earth's afflictions cannot disturb Christian joy, for we know that "all things work together for good to them who love God." Paul could rejoice in prison, since prison was God's choice for his servant. To know that Christ is ruling in our lives is the secret of deep, abiding joy.

Easter Thoughts.

After the winter of our doubt,
The midnight of our sorrow,
Daybreak is flooding the whole world,
And lighting up the morrow;
Death is no longer king of all,
He keeps no soul in prison,
We have an Easter festival,
For Christ the Lord is risen.

—Marianne Farningham.

No one can raise a finger against you, if you are a child of God, without the permission of God.

Christ will cast out self or self will cast out Christ. Which shall it be in your case?

Trust God in the present, and you need fear no evil in the future.

The wise do send their hearts before them to dear, blessed Heaven, despite the veil between.—C. G. Rossetti.

Daily Readings.

- Mon., Apr. 4.—Resistance of evil. Matt. 5: 38-42
- Tues., Apr. 5.—Purity. Matt. 5: 27-32
- Wed., Apr. 6.—Hatred. Matt. 5: 21-26
- Thurs., Apr. 7.—Kingliness. John 18: 33-38
- Fri., Apr. 8.—Unselfishness. John 10: 11-15
- Sat., Apr. 9.—Ministering to others. Matt. 25: 41-46
- Sun., Apr. 10.—Topic.—How the world's standards conflict with Christ's. Matt. 5: 43-48; 1 John 2: 15-17.

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It is somewhat remarkable that the Jesuits, whose expulsion from Germany, Bismarck accomplished thirty years ago, are now permitted to return in the hope that this will help to neutralize the dangers of Socialism. At the same time France is expelling the Jesuits because they are dangerously socialistic.

No system of belief which leads to immorality or crime is entitled to any consideration, says the Watchman, even if it is called a religion. Whether it is Mormonism in Utah, or holiness views on Beals Island, Maine, or the blasphemous "Holy Ghost and Us" society, or Christian Science, or whatever name it may be called, if it needlessly brings suffering and death to little children or any others it is not a religion in any sense which calls for the application of the principles of religious liberty.

A writer in the Presbyterian Standard, discussing the Sabbath observance question, says that while great differences of opinion must necessarily prevail on that complicated question—complicated by the trend of our modern civilization—there is one principle upon which all friends of the Sabbath can unite, this: "That by the law of God as some of us think, and by the laws of our own natures, men have a sacred right to one whole rest-day in seven. Let that be the criterion, the working man's right to rest, the same right that his employer has and takes, and the problem is solved. Let it be understood that where work must be done on Sunday the workman must be given another day for rest and recreation, and it will happen that the employer will generally prefer that he shall rest when other people are resting." It is from this point of view, I am persuaded, that both the press and legislation must begin in order to restore to our land the blessing of Sunday rest." Worth thinking over.

TWO RUSSIANS.

There are two Russians. There is the Russian represented to the outside world by its despotic form of government; its corrupt administration; its secret service system; its lying diplomacy; its suppression of freedom of speech and of the press; its banishments to Siberia at the mere whim of some auspicious official or biased informer; its complete negation of everything that is meant when in the British Empire one speaks of parliamentary self-government and constitutional freedom.

There is another Russia—the Russia of Tolstoi and his type; the Russia of a peasantry, not long ago serfs, and still largely in ignorance and superstition, but a peasantry after all who constitute a singularly loveable and promising mass of the raw material of humanity and civilization. The plain people of Russia are child like, patient, altruistic, capable of great self-sacrifice, imaginative, not to say sentimental, as delineated in the novels of Russian writers. Were we asked what at present backward people is likeliest to give to the world, some day, as great writers, musicians and artists, as the world has even seen, we would unhesitatingly say, Russia, the better Russia.

Before the better Russia can come to its own, the country must acquire parliamentary institutions and individual liberty which mean: the abolition of autocracy, and the ce-sation of all impudent attempts to suppress freedom of thought and speech and publication. This new and better state of things can come only through suffering. In the U. S. Civil war, which was really, though not always intentionally, a war of emancipation, the poet Whittier wrote:

We wait beneath the furnace blast
The pangs of transformation.

Russia, too, needs the furnace blast, in order that new thoughts, new resolves, and new national ideals may emerge. That is why we consider a victory for Japan, or at least the administration of a severe check to Russia, would be to the intrinsically admirable people of Russia a blessing in disguise, as likely to set in motion thoughts that would lead on to such fundamentals of civilization as self-government and popular liberties.

The city of Glasgow, Scotland, recently passed a licensing act closing the workingmen's clubs where liquor was sold, and stopping the sale of whiskey on the streets on Sunday mornings, which was the practice there. The enforcement of this law has so greatly reduced the number of arrests for drunkenness that the city now proposes, through its magistrates, who constitute its licensing board, to compel every liquor dealer to shut up his saloon at ten o'clock at night, convinced that it will result in a still greater reduction in the number of intoxicated people who infest the streets. Why can't we have earlier closing of hotel bars and liquor shops in Ottawa for instance, than has hitherto prevailed. Why should these places be exempted from early closing arrangements that govern other places of business? Will our licensing authorities look into this matter.

THE CHIEF AIM.

A correspondent says: "When a Church rests content with ornate and elaborate forms of worship and with a ministerial service that is chiefly perfunctory, losing sight of constantly changing conditions and failing to adapt its ministry to the needs of the people, it must expect to lose its hold on the masses and be prepared to find itself outdone by those very 'sects' whose claims to recognition as a part of the true Church it disputes." This should not be lost sight of by Presbyterians, some of whom are occasionally pressing for the adoption of special and attractive features of church service to "draw the crowd." If they have no higher appreciation of sanctuary services than their adaptability to "draw the crowd" by "ornate and elaborate forms of worship", then they might as well close the church doors. The chief aim of sanctuary services is to draw sinners to Christ and build them up in the faith of the Gospel; and for the accomplishment of this nothing can compare with the "Old, Old Story of Jesus and His Love." The crowds who are drawn to church services by special attractions do not stay drawn very long. As soon as the novelty wears off they are off too.

A Kings' on correspondent writes: "The many friends of the Rev Prof. Jordan in our own and in other churches will be pleased to know that his health, which suffered from overwork, is improving. He is still in England. The rest and change are having a distinctly beneficial effect. And by next October we all expect to see him back in the best of health to take up again the work which he loves so well.

The publicans of Great Britain, dreading the outcome of the temperance revival now on in that country, are pleading for compensation in case the temperance people succeed in securing reduction in the number of licenses and earlier closing hours. The leaders of the temperance people and the journals supporting them scout the idea of compensation as "a ludicrous farce."

"THE OUTLOOK is a weekly newspaper and an illustrated monthly magazine in one. It is published every Saturday—fifty two times a year. The first issue in each month is an illustrated magazine number, containing about twice as many pages as the regular weekly issue, and many pictures." Such is the Publisher's announcement of this unique periodical which we can heartily recommend to any of our readers who wish to subscribe for a high-class journal published in New York. The number before us, that for 26th of March, an ordinary issue by the way, twenty or thirty separate articles and topics, all are treated in a bright and able manner. One specially interesting to Canadians is entitled "The Missionary Archbishop of Wilderness," an appreciation address of the late Most Rev. Robert Machray, Private of All Canada. Price \$3.00 per annum. Address, The Outlook Company, 287 Fourth Avenue, New York.

PHYSICAL STRENGTH

Professor Goldwin Smith and Senator Wark, two of the oldest and best preserved of our citizens, have been telling us how to live. It seems summed up in the ancient advice, retire early and eat plain food. Senator Wark believes in porridge, meat, bread and tea, but refuses to countenance pie or pudding. Professor Smith's verdict is about the same, but he does not pronounce so strongly against delicacies, although he agrees that they must be taken in moderation.

It is not every one who desires to be old. There are some men who prefer to crowd their pleasures into a few, fierce years of fast living and strenuous existence. They are prepared to abuse their bodies and their minds if only they can get a vast amount of "pleasure" out of eating, drinking and other sensuous enjoyments. There are some men who are prepared to make the same sacrifices for power and wealth. They will rise early and retire late; they will eat and drink irregularly and inconsiderately; they will work fiercely and immoderately if only they may acquire a cabinet position or "a million" without any unnecessary delay. Both the classes know that their hard living and their fierce existence will shorten their lives, but they profess not to fear such a result.

There is a larger class which suffers through ignorance. This includes those who never draw a deep breath, who avoid fresh air, and finally become tubercular victims. There are those who are too lazy to walk or indulge in physical exercise and finally are disposed of with kidney trouble. There are those who do not know the meaning of the words "deny thyself" in relation to eating and drinking and finally become dyspeptics or drunkards.

How to live is a great problem, but there is no doubt that it takes several generations of self-denial to produce a man strong constitutionally, mentally and spiritually. It is rather difficult to ask people to live well in order that their great grandchildren may be nearly perfect men and women, but it seems necessary. Self-denial! Self-denial! Self-denial! must be the cry of the race that wishes its progeny to be great. During the past few years it has been the cry of the Japanese, and their sons have now stepped out into the arena to show the world what self-denial means.

If Canadians are to be physically strong there are some reforms to be effected. They must eat less pastry, they must breathe more fresh air, they must encourage still more athletic sports and physical culture, they must realize that the reckless pursuit of "the dollar" is not a reasonable ambition for either an individual or a nation, but that strong bodies and sound minds are the marks of a vigorous race. —April Canadian Magazine.

This from the Canadian Baptist is equally applicable to our own and other denominations. Our contemporary says: The members of our churches are more ready to give than they are sometimes supposed to be. Only let them be regularly informed of the needs of our mission work, and then led to adopt some approved system of giving, and we venture to predict that in many cases the result will be a surprise to all who are concerned.

Grand Trunk Again to the Front.

The New York Agency of the Grand Trunk Railway System are now occupying what is conceded to be the handsomest railroad office in the world, on the ground floor of the new Dun Mercantile Agency Building, at 290 Broadway, New York. The floor is finished throughout in Sienna marble, bronze and plate glass, and these decorations cost the owners of the building \$100,000.00, and it is considered the finest display of this handsome stone in America. The Grand Trunk leased the entire floor and called it the "Railway Exchange," having as subtenants:

Great Eastern Fast Freight Line,
Lehigh Valley Railroad Co.,
Maine Steamship Co.,
Clyde Steamship Co.,
Queen & Crescent Route,
Louisville & Nashville Railroad Co.,
Wisconsin Central Railroad Co.,
Central Railroad of New Jersey,
The Central States Dispatch,
Pere Marquette Railroad Co.,
Georgia Railroad Co.

The consolidation of these interests is a new departure, and in the brief time that they have been together, it has operated to so much advantage to the roads interested, and has been such an accommodation to the shipping and travelling public, that its success is assured.

The entire office has been fitted throughout in mahogany which corresponds with the buildings decorations, the offices being in the centre of the space with a lobby down each side.

Everything considered, the Grand Trunk Railway System's new office is worthy of a call from anyone visiting New York.

Mixed Marriages.

(A BYSTANDER IN WEEKLY SUN)

To the anti-social denunciation of mixed marriages by Roman Catholic parents we are accustomed; but Anglican papers are now denouncing mixed marriages of Anglicans with Protestants of other denominations. This seems strange in organs of a church the episcopate of which framed the Calvinistic Lambeth articles; which sent delegates to the Calvinistic Synod of Dort; which numbers in the line of its heads the Calvinist William III. and the Lutheran George I.; while its present head is united in a "mixed" marriage to a Princess of Lutheran Denmark. The Anglican Church itself is divided into three sections; that which calls itself Catholic, and is striving to introduce Catholic ritual; the evangelists' section; and the rationalist section of Coleman, Mark Pattison, and Jowett. A marriage between a bridegroom of one of the sections and a bride of another is surely as mixed theologically as any marriage can be.

The heroic spirit of the missionaries of the early ages has not departed. In all the recent troubles the missionaries have stood at their posts. Christ does not require his servants to waste their lives, but his spirit was seen in the missionaries at the time of the Armenian massacres, during the whole of the Boxer rebellion in China, and at the present time in Macedonia and neighboring countries. The record of heroic service is a strong testimony to the grace received in Christ.

Literary Notes.

HARPER'S BAZAR for April is the spring fashion number, and contains a great amount of information that will be of interest to womankind. The Fashion Outlook for 1904 gives a concise review of the leading features for the season; while under separate headings are discussed Spring Hats, Shirt Waists, Coats and Wraps, Wash Gowns, etc. The serial, "The Masquerader," grows in interest from month to month, and there is in addition to a generous instalment of it a quaint little story, "The First Pussy-Willows," Agnes Repplier writes of "What Women Read," and there are the usual papers on fancy work, recipes, etc. Harper and Brothers, New York.

The March Contemporary opens with Dr. E. J. Dillon's Japan and Russia, which gives an excellent review of the causes of the war, and lays before the reader the probabilities as to its outcome. Among the many subjects, discussed are "British Rule in the Transvaal," "War Office Reform," "The Future of the Latin Nations," and "Religious Toleration in China." In a literary review are "Recollections of Renan," Studies in Literary Psychology, "Carlyle and the Present Tense," and "The Greek Conception of Animals." Leonard Scott, Publication Company, New York.

THE FORTNIGHTLY for March has a most attractive table of contents, dealing as it does largely with the questions that are at the present time attracting so large a share of the world's attention. "The Tsar: A Character Sketch," and "The Slav and His Future," are kindred subjects, both dealt with in a sympathetic manner. Calchas writes of "The War and the Powers" and Alfred Stead of "The War in the Far East." Of a political cast are the following articles: "Mr. Chamberlain's Future," "The Fiscal Question—A Bird's-eye View," "The New War Office," and "New Light on the Irish Problem." Several literary subjects are discussed, and the Poet-Laureate's address, delivered at the Royal Institution last month, on "The Growing Distaste for the Higher Kinds of Poetry" is given in full. Leonard Scott Publication Co., New York.

The first place in the March number of Blackwood's is given to a poem by Alfred Noyes, "A Song of England," which has a swing to it that makes even eight ten-line stanzas not too long. We quote the stanza with which the poem opens and ends:

"There is a song of England that none shall ever sing;

So sweet it is and fleet it is
That none whose words are not as fleet as birds upon the wing,

And regal as her mountains,
And radiant as the fountains
Of rainbow-colored sea-spray that every wave can fling
Against the cliffs of England, the sturdy cliffs of England

Could more than seem to dream of it,
Or catch one flying gleam of it,
Above the seas of England that never cease to sing."

The articles in the number include the following: "Viscount Gough," "The Pytchley Country," "Whitaker Wright," "Finance," and a brief synopsis of the occurrences at the opening of the war, with an excellent map. The Political Outlook is also discussed. Leonard Scott Publication Company, New York.

The Inglenook.

"The Changed Cross."

BY MRS. O. W. SCOTT.

The accommodation train whistled and coughed and stopped at a small country station. The usual fringe of idlers stood on the platform to do it reverence, and at one side was a farm wagon, the sorrel horse attached to it whisking his tail stupidly, much to the disappointment, apparently, of the driver, who held his bridle with a determined hand.

The parties who had been brought to the station—a man and his wife, with three small boys—saw their trunk thrown aboard and climbed the car steps.

"Good-bye, Fuller, just look over once in a while to see the house ain't carried off," said the man waving his hand.

"You see, you didn't need to worry so about getting here, Lottie," he continued, as he edged his way through the aisle with a heavy bag in one hand, a box in the other, and the boys clinging to him promiscuously.

"If I hadn't we'd be over in Stubb's woods this minute," she responded, dropping into a seat and relieving her hands of several half-wrapped packages. It was a warm morning, and she had evidently reached a point of weariness and general demoralization where the passengers were no more to her than so many dummies. "There!" she exclaimed, "I never shut that attic window, and it rains—"

"I shut it, Lottie," replied her husband, looking somewhat embarrassed. "Do you want to make room for Willie in that seat?"

"No, I don't. Do buy 'em some peanuts or candy and set 'em down out the other end of the car. I think I might have a few minutes to get my breath after what I've been through this morning."

The man in the seat just behind her glanced over his newspaper and coughed slightly, as if to remind her of his presence, and her husband's face flushed under its coat of tan.

"Well," he assented, putting the box he carried into the rack above her head and turning away.

The pretty baby face of the youngest boy wore a grieved expression, as if he were choking back his tears and complainings, but he trotted along obediently, holding fast to his father's coat.

The mother took off her jacket which was neither new nor stylish, gave a quick glance around to see what other women wore, pulled down the cuffs of her shirt waist, removed her hat, and after cramming the packages on the seat into her hand bag, she leaned against the window and looked wearily out at the everchanging, sunshine-stepped landscape.

A half-hour later the train stopped again at a small village, and a group of ladies bade gay good-byes to friends and entered the car. There were few vacant seats, and one of the ladies, tall and distinguished in appearance, paused with a "Is this seat engaged?"

"No," replied our friend.

The lady gave her a quick, inquiring glance as she sat down, noting her almost discourteous tone.

"There are not usually many passengers at this point, I imagine, but some of us old Brightwood students have been spending a

week at Professor Gray's fruit farm, and are just returning," she said, half apologetically.

There was a moment's silence, and then the farmer's wife turned toward her eagerly, as she asked, "Did you graduate at Brightwood?"

"Yes, eleven years ago, and for five years I have been there as a teacher. Do you know the school?"

"I graduated there myself ten years ago," was the unexpected answer.

"O! please tell me your name. You must have been one of the juniors when my class left."

"My name was Lottie Granger, but now it's Lottie Smith. I got married right away. My husband and three little boys are out the other end of the car."

"Indeed! and do you recall a senior named Edith Burrows?"

"Why, yes; she was smart and took some of the prizes. Was that your name?"

"And is still. I have Latin classes in the same old rooms. Do you remember?"

"O my! I guess I do, for I didn't have any use for Latin. I liked the sciences first-rate, but, my land! what does it all amount to? It's different with you; you've gone right on and got somewhere, but I married a farmer, and never went ahead. I've forgot 'most all I learnt, and all I've got for it is a discontented spirit."

The voice was tense with feeling—a combination evidently of regret and rebellion.

"But you had your training," replied Miss Burrows' low, clear voice. "I think that is the chief end of education to the individual—that enrichment of the mind which no circumstance or condition can take from you."

"I suppose so"—the answering voice was still querulous—"but I've degenerated; I guess that's the trouble. Anybody would, though, in my place, having to work so hard year in and year out. If a girl's going to marry a farmer, or a mechanic, for that matter, she's better off, I say, without too much education. There you are, out of society, and you must cook, cook, cook, and look after eggs and milk and vegetables and your children play in the dirt, and your clothes get old-fashioned, and you get to feeling as though you didn't belong anywhere."

There was a half smile on the teacher's face, but it disappeared as she saw a tear splash upon Mrs. Smith's tightly twisted fingers. This was not simply the complaint of a nervous, tired woman, but of a fretting soul out of harmony with her environments.

Miss Burrows hesitated, and began, "I know there are women who are unfortunate in their marriage—"

"It ain't—isn't—so with me," interrupted the other. David is better than I am. He thought 'twas wonderful that I'd marry him after I'd got through Brightwood."

"You are a Christian, aren't you?" was the next question in the even, cultured tone.

"Why, yes, I hope so. I've been a church member a number of years."

"Then you believe that God cares for his children; that He does direct their lives?"

"Ye-e-s, I suppose He does."

"Then he gave you the opportunity to secure an education, not accidentally, but that you might be a stronger and more useful woman. Then when you loved a man well

enough to marry him I am sure you did not think that was an accident. God gave you your boys, too. Do you realize what a wonderful privilege it is to have the training of three men-to-be? And on a farm with nature's great text book open before you!"

The mother of "three men-to-be" shook herself impatiently. "I don't see just what you mean," she said. "I could wash 'em and dress 'em and get their meals as well as if I hadn't studied Latin, and not feel half as 'abused' as I do now."

"I suppose so, if you think only of their bodies, but the study and the knowledge you acquired give you such an advantage in starting them mentally and spiritually as well in the right direction. You can teach them about the stars and trees and flowers and birds and insects. Why, Mrs. Smith, if you had been a teacher you might have enjoyed to teach other people's children, but to have your own where they are so pure and sweet—" There was a little catch in the teacher's voice which so astonished Mrs. Smith that she could not rally for an instant.

Finally she said: "Honestly, I hadn't thought of that. I've thought about the club's I've read about, where women get together and discuss things, and wished and wished I could have a chance to sort of rub up my wits that way and make something out of my schooling, but—"

There was a look of perplexity, almost of despair, on the teacher's fine face as she said quickly.

"Clubs are well enough in their place, but the world is just suffering for mothers—mothers who can use what the schools have given in making good homes and training children. Why—" she paused an instant, as if language failed to express her feelings, and then added with a new emphasis—"If you were a teacher you would only have second chance; the mother has the first. Our work is toward the same end, to make better men and women, and so a grander nation. And God has given to you—"

"Ipswich Junction! Ipswich Junction! Change trains going south—Canton, Manchester—" and the brakeman's voice trailed off a list of unintelligible names.

"So soon? I had no idea we were so near the Junction. I must say good bye," and Miss Burrows rose.

"You don't know what you've done for me. I—I guess it was providential, your coming into my eat. I won't forget. Good-bye."

So they parted, and the train rumbled on.

A few moments of silence with her face close to the window, and then Mrs. Smith rose and made her way back to her husband and children. Little Willie was asleep, his dimpled face pressed against the father's breast.

"There's an empty seat next to mine now," she said; "won't you come? I guess the boys want something to eat by this time; we sha'n't reach gran'pa's till after dinner."

"I saw a woman sitting with you Lottie, and I was awful sorry; I'm afraid she bothered you," said her husband, while the little boys stretched themselves and drew long breaths of relief as they started for the longed for luncheon.

Lottie's face flushed, and she responded: "No, she didn't bother me; she explained things and did me lots of good. You'll see, David."

Then she lifted Willie from his father's arms tenderly, and as she brushed the damp curls from his forehead she murmured, "Mother's little man!"—New York Advocate.

Did the Tigers Know?

A really remarkable story of animal perception has been contributed to "Frank Leslie's Monthly" by Mr. Frank Bostock, who may be considered an authority on wild animals in captivity.

"I once had a trainer," Mr. Bostock says, "an old Irishman who had served in a British regiment in India, and who knew the ways of tigers in every detail. He taught three of them to do more work in the arena than I have ever seen done by any other tigers. I have seen him sitting down between two of them at rest times during rehearsals, and examining their claws to see if any of them were sore or split. Any one who has ever tried that with even a house cat knows that it strikes the feline nature as an unwarrantable familiarity; but they never did more than show their teeth and whine, and that half in playfulness.

"One day the old fellow got very drunk, the first time in his life, to my knowledge. Before he was noticed on his return to the cage, he had gone in with his tigers, and fallen in a heap on the floor.

The other keepers made several attempts to take him out of the cage, but it was at once apparent that to do so meant a bitter and bloody fight with the tigers. They guarded him all night in his drunken slumber. But the next time he put them to work they balked, and he could neither persuade nor drive them.

"They had ceased to trust him, or something of that sort, and his usefulness with them was at an end forever."

That was indeed "judgment... fled to brutish beasts."—The King's Own.

Your Husband's Relations.

One of the most difficult questions for a young wife to decide is how she shall treat her new relations. Sometimes, of course, her husband's and her own family have been friends for years, and she at once slips into her place as the daughter of the house, only changing dear friends into still dearer relatives; but this is not always the case. More often she meets her husband far away from his family, and is only introduced after her marriage.

A bride should try to remember that everything depends on a first impression, and should, therefore, be careful to create a favorable one at once. She must recollect that, whatever their failings and peculiarities are, they are her husband's people, and, as such, to be treated with respect, even if she cannot feel for them the affection she is wishful to give.

Let her try to love them as her own people; but if this is impossible, she can at least treat them with courtesy—no do as a bride did not long ago, who refused to let her mother-in-law visit them, pleading as an excuse that, "Your old mother is so dreadfully deaf that I really can't be bothered to entertain her. If she has to come, you must ask her when I am from home, and do the entertaining yourself."

As a rule, however, the young wife will find her new relations only too ready to love her for her husband's sake, and she ought to have no trouble about returning it.

A Father's Love.

She was a winsome, wee girl, just lisping her first words, yet I learned a lesson from her—a child of extraordinary beauty and the especial darling of her father's heart.

She toddled into the room one day, greatly excited and pleased, saying: "Baby fin'

wo'm, long wo'm. Papa, me fin' long wo'm." "What can the baby mean?" papa finally asked.

"Ugh!" some one exclaims, "she has found a worm, and has been playing with it, too, I am sure."

But the baby was not satisfied with just this notice being taken of her treasure. She extended her tiny hands ever so far apart, to show how long her "pitty wo'm" was, and laughed in high glee as she went back to her new plaything, saying, "Me doin' to p'ay wid me pity wo'm."

Every one laughed at baby's antics over her newly-found treasure. But the father, ever watchful, followed in a minute or two to see what it was that the baby was playing with.

And, oh, how quickly baby was snatched away from danger! For there, almost within reach of the little hands eager to caress it, lay a viper which had crawled from an old chimney near. Seizing a weapon, he soon killed the snake, and took it away from baby's sight, and returned to his nearly heart-broken child.

But baby was crying with all her might. Then father took her in his arms. She struggled to get away from him, but he only drew her closer to him.

Soon she found words to express her indignation and grief: "You is bad, papa! You is b-a-a-d! Oh, my own pity wo'm!"

But the father's arms still surrounded her, and pressed her closer to his heart. Not a word had he spoken excepting, "My darling," when he first took her in his strong loving arms.

After a while she rested contentedly there; but her sobs and words still told of her sorrow and anger, "You is—bad, papa," being repeated, but at greater intervals.

Finally her whole attitude was changed, and she seemed to become conscious of her father's love to her and her love to him, though she was not willing to drop her rebellious words. She raised one little arm and placed it around his neck, and patted his cheek with the other hand; then dropping her face to his, she sobbed, but in her most loving tone, "Y-o-u i-s b-a-d, papa," and dropped asleep, still clasped in her father's arms.

Ah, thought I, as I witnessed this scene, this is breavement and sorrow's message to us: Love, infinite love, exercised by an all-wise Heavenly Father. Our Father sees that our ambitious plans, either for pleasure or profit, upon which we have set our minds and hearts, are dangerous to us, and illustrates them. We are so charmed with the love of the earthly home and friends that we do not care enough for our heavenly home, and he removes them.

And, like this little child, we, too, murmur and grieve and cry unto Him, for we do not understand. Yet all the time infinite love and wisdom is our refuge, until finally we drop asleep, sheltered in his protecting arms.—Western Christian Advocate.

The Seven Wonders of Korea.

Korea, like the world of the ancients, has its "seven wonders." Briefly stated, they are as follows: First, a hot mineral spring near Kin Shantao, the healing properties of which are believed to be miraculous.

The second wonder is two springs situated at a considerable distance from each other; in fact, they have the breadth of the entire peninsula between them. They have two peculiarities. When one is full, the other is always empty; and though connected by a subterranean passage, one is bitter and the other sweet.

PLAYFUL CHILDREN.

What treasure on earth is more to be prized than a bright, active, healthy, playful child? In homes where Baby's Own Tablets are used you never find sickly, cross, sleepless children; if the little one is ill the Tablets will promptly make it well. Ask any mother who has used the Tablets and she will tell you that this is absolutely true—she will tell you the Tablets always do good, and never do harm. You can give them to a child just born with perfect safety, and they are equally as good for well grown children. Mrs. Mary J. Moore, Hepworth, Que., says:—"My baby has never been sick since I began giving her Baby's Own Tablets. They are a real blessing to both mother and child, and I would not be without them." Don't let your child suffer, and don't dose it with strong drugs or medicine containing opiates. Give Baby's Own Tablets which you can get from any druggist or by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

The third wonder is Gold Wind Cave, a cavern from which a wintry wind perpetually blows. The force of the wind from the cave is such that a strong man cannot stand before it.

A forest that cannot be eradicated is the fourth wonder. No matter what injury is done the roots of the trees, which are large pines, they will sprout up again directly.

The fifth is the most wonderful of all. It is the famous "floating stone." It stands, or seems to stand, in front of the palace erected in its honor. It is an irregular cube of great bulk. It appears to be resting on the ground, free from supports on all sides, but, strange to say, two men at opposite ends of a rope, may pass it under the stone without encountering any obstacle whatever!

The sixth wonder is the "hot stone," which, from remote ages, has lain glowing with heat on the top of a high hill.

The seventh and last Korea wonder is a drop of the sweat of Buddha. For thirty paces around the large temple in which it is enshrined, we are told by the priests, not a blade of grass will grow.—The Presbyterian.

Many Appetizing Dishes.

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

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TORONTO STREET, TORONTO.

Ministers and Churches.

Ottawa.

The choir of St. Paul's church will hold a sacred concert on Thursday evening, April 7th.

Rev. J. W. H. Milne, last Sunday evening, discoursed on the Life of Joseph.

Rev. Dr. Herridge of St. Andrew's, has returned for a week's visit to Atlantic city. He occupied his own pulpit last Sunday.

Rev. Dr. Armstrong, having returned from attending the meeting of the Home Mission Committee in Toronto, preached morning and evening in St. Paul's.

Rev. M. H. Scott, of Zion church, Hull, holds a memorial service at Bristol next Sunday, for the Rev. J. D. Morrison, to convey the sympathy of the Presbytery to that congregation.

In Erskine Church, Rev. A. E. Mitchell, speaking on the words "Ask and ye shall receive" said: "If Christians would go down on their knees in the right spirit, the liquor question and every other public question could be settled in twenty-four hours, and we would no longer be a laughing stock for the country. The trouble was Christians were not prepared to give up what stood between them and God, viz.: sin. God will not hear prayer where there is sin of any sort. Christians are too fond of their own pleasures, too unready to meet the conditions of answered prayer, viz.: a life of service.

Despite the disagreeable weather a fair sized audience assembled in St. Paul's church school room to hear Rev. J. O. Bennett's lecture. A Visit to Rome, under the auspices of the Westminster guild. Mr. Bennett carried his appreciative audience through the great courts and edifices of the Eternal City, visiting St. Peter's, the Vatican and other places, giving a general and concise description of the vast proportions, marvelous architectural beauties, and artistic gardens of the historic structures. He very ably described the Coliseum and other ruins, and brought to mind the slaughter of the early Christians which took place in that arena. He also depicted the dwellings and mode of living of the inhabitants of to-day, and humorous little incidents of travel also added to the interest of the evening. The lecture was illustrated by aid of numerous charts and large views. Rev. Dr. Armstrong was in the chair and heartily thanked Mr. Bennett on behalf of the audience for his instructive evening's entertainment.

At the special meeting of Presbytery the resignation of Rev. R. Herbison, of Stewarston church, was accepted; and Rev. Dr. Moore was appointed interim moderator of Session. Messrs. J. B. Halkett, James J. Campbell and G. W. Robb members of Stewarston Presbyterian Church session, tendered their resignations on Saturday. It is understood that this step is taken on account of the dispute in connection with the resignation of the pastor, Rev. R. Herbison. At the congregational meeting on Wednesday evening of last week, a deputation was appointed representing the congregation, to attend the Presbytery meeting on Thursday last and to urge that the resignation of Mr. Herbison be not accepted. The session had a representative at the meeting of the Presbytery under instructions to vote against the reconsideration of the resignation. It would look from the present indications as if the majority of the congregation and the session have opposite views in the matter. On Friday, April 8, a congregational meeting will be held, when the vacancies will be filled and the matter fully discussed.

Toronto.

The Toronto Presbyterial of the W. F. M. S., reported to Presbytery a total of \$6,869 71, an increase of \$313.14 contributed for the work of foreign missions this year. The clerk was instructed to convey to the association the congratulations of the Presbytery.

The Augmentation committee of Toronto Presbytery recommended the following grants for the year beginning April 1:—Eglinton and Bethesda, \$150; Kew Beach, \$170; Fairbank and Fisher-ville, \$225; St. Mark's \$150; Mimico, \$4 until matter is settled. Mount Albert reported that it would henceforth stand alone without further assistance from the Augmentation Committee. The Presbytery congratulated the congregation, which undertakes to pay its ministers \$800 per annum.

Union Presbyterian services were held in Knox church, Cornwall, on Sunday morning and in St. John's in the evening. Rev. N. H. McGillivray preached at both services.

On Monday before seventy-five of the members of the Toronto Ministerial Association, Rev. Dr. Milligan, of Old St. Andrew's church, declared himself in favor of the organic union of the Presbyterian, Methodist and Congregational bodies. His subject was "The Trend of Theological Thinking To-day." Dr. Milligan said that he thought he would live to see this union.

At the recent conference of city members of the executive committee of the provincial council of the Dominion temperance alliance the attitude of the Ontario government on the liquor question was thoroughly discussed. There was but one opinion expressed, namely that the government should grant what was asked by the Alliance. Those present were unanimous in their expressions that the proposition submitted by Premier Ross to abolish the bars was a step in the right direction, but it was not considered to go far enough.

The Summer school that was conducted so successfully at Knox College last July is to be opened again this year from July 4th to 14th at Knox College. The Executive has secured the services of Dr. F. W. Kelly of Montreal, Dr. F. Tracey, of Toronto University, and Miss Mary Adair (primary specialist), of the Philadelphia Normal School, for the teacher training department. Those who attended the lectures of Miss Adair and Dr. Tracey last year will look forward with delight to their classes in the coming summer. Dr. Kelly is an educationist of high standing, and is filling a number of engagements at other Summer schools. A strong committee has the arrangements now in hand. Chairman, Rev. J. McP. Scott, 20 Simpson avenue, Toronto; Secretary-treasurer, Rev. R. M. Hamilton, Weston, Ont., For all information apply to the secretary.

Eastern Ontario.

On Sabbath week Rev. Mr. Weir of Avonmore preached for Mr. Lanjill at Martintown.

Rev. D. M. Buchanan, of St. Andrew's, Lanark, and Rev. Mr. Wallace, of Middleville, exchanged stations last Sabbath week.

Rev. K. Gollan read a full and very interesting report to Glengarry Presbytery on Church Life and Work.

In Glengarry Presbytery, a committee, consisting of A. N. Cheney, D. J. McMillan, and J. McIntosh, were appointed to consider the remit of the Augmentation Committee re minimum salary and report to Presbytery in May.

Rev. P. F. Langill of Martintown occupied the pulpit in the Gravel Hill church on Sunday. The five minute's talk to the children before the regular sermon was listened to very attentively and will not soon be forgotten by the little ones.

A number of the Presbyterian choir, Apple Hill, entertained their friends to some beautiful music, vocal and instrumental, on Saturday last. Mr. Grant and Miss McLeod and Mr. McRae were especially applauded.

Glengarry Presbytery unanimously approved the Assembly's remit on the enlargement of the Powers of Synods as sent down to presbyteries, and further is disposed to regard with favour any scheme looking to the unifying of the church's work.

Rev. John Moore, of St. Andrew's church, Seymour East, was recently waited on by his people and presented with an appreciative address, accompanied by gifts to the value of \$100. Mrs. Moore was also presented with a purse of \$30.

Mrs. (Dr.) Grant of Orillia has been appointed a delegate to represent the Womans' Foreign Mission Society of the Presbyterian Church in Canada at the Womans, International Conference on Foreign Missions which meets in Liverpool at the same time as the Pan-Presbyterian Council. It would have been difficult to make a better selection.

The Express says: The annual report of Knox church, Beaverton and Gamebridge is just out and is a flattering one, showing the most prosperous year in the history of the church. Amount of money raised last year amounted to the handsome sum of \$3,539.51 and missionary purposes \$920.00. Beaverton and Gamebridge congregations are to be congratulated on having for a pastor a man so energetic as Rev. Mr. Wishart.

Rev. D. C. Hossack and Rev. Thos. Eakin have been elected by the Knox College Alumni to represent that association on the College Senate.

Rev. J. B. Fraser, of Uxbridge, occupied the pulpit of First church, Brockville, last Sunday. His text in the morning was Matthew xxv. 25: "I was afraid and went and hid thy talent in the earth," and in the evening the words of Christ to the rich man, "One thing thou lackest."

At a meeting of Glengarry Presbytery held on 22nd inst., the following resolution was adopted: "Whereas Rev. P. M. McEachern having accepted a call from Kirkhill in this Presbytery, being their minister of Glamis and having been translated by the Presbytery of Bruce to this Presbytery failed to appear for induction on the day appointed, sending instead a telegram saying—Am for led to resign appointment of Kirkhill, shall for ward reasons at once. This Presbytery having given due consideration to the reasons forwarded, find—(1) That these reasons are not satisfactory. (2) That the action of Mr. McEachern in this matter, ignoring the authority of both Presbyteries, and tending, as it does, to bring religion into contempt, is deserving of severe censure.

Western Ontario.

Mr. A. S. Kerr, B.A., a Knox college graduate will succeed Rev. R. S. Laidlaw as assistant to Rev. Dr. McMullen of Woodstock, on 1st May.

Certificates for repeating the shorter Catechism has been granted to Wm. H. McCaulay, John Irvine McCaulay and Janet Ann McDougall, of Knox Church, Harriston.

Mr. Campbell was appointed on Committee for Bills and Overtures for Assembly; and Messrs. Hanna and Hamilton on Bills and Overtures for Synod by Saugeen Presbytery.

Rev. R. F. Cameron, who is severing his connection with the Hampstead church, preached his farewell sermon last Sunday. Mr. Cameron's departure causes deep regret among the people of this community, where he has been successfully laboring for the past seven years.

Rev. John MacKay, of Crescent church, Montreal, preached anniversary sermons in Central Church, Hamilton, last Sunday. Young, able, scholarly and popular, Mr. MacKay delighted and instructed large congregations at both services.

The Rev. J. Little reported to Saugeen Presbytery that successful evangelistic services had been held in several congregations; and that ministers of Presbytery assisted in these meetings.

At Saugeen Presbytery Rev. Messrs. Farquharson and Little and Mr. A. McPherson were appointed to visit Cedarville, Explin and Kingscote to consult them regarding the transference of Kingscote to the Orangeville Presbytery.

The Rev. W. Edmison, of Rothsay, was appointed Moderator of Saugeen Presbytery for next year; and the following were elected Commissioners to Assembly: Ministers—Messrs. Campbell, McCullough and Farquharson, with the elders, from the congregations of Holstein, North Luther and Knox Church, Harriston.

Rev. W. G. Hanna reported to Saugeen Presbytery on remit on powers of Synods. The Rev. J. L. Campbell gave in his report as Convener of the Sunday School Committee; the Rev. Mr. Cameron the report on Church life and work; and the Rev. Farquharson the Home Mission report, all which were received and adopted. The last intimated that Mr. Stevenson was appointed to Miljmay and Aylton for the summer; and that the Committee had asked for a grant of \$150 for Cedarville for next year from the H. M. C.

The scholars and teachers of Knox church Sabbath school, Embra, visited the House of Refuge on Saturday afternoon, and gave an entertainment for the inmates of the home, treating them to oranges and candies. The young people enjoyed their excursion to the home and also reported many amusing remarks of the inmates. One old lady at first refused to listen to the entertainment, stating that she knew they were all Presbyterians, and that she was a Methodist. Rev. G. C. Patterson accompanied the young people and conducted a short service.

Rev. Mr. Hall, of Toronto, preached at Hyde Park and Koinoka the last two Sundays.

Rev. K. J. McDonald, of Forest, is announced to lecture in the Presbyterian church, Aberarder, this week in behalf of the public library, subject "Scottish Characters."

In the course of the services at Knox church, Woodstock, last Sunday morning, Rev. Dr. McMullen announced to his congregation that A. S. Kerr, B. A., of Knox College, had accepted the call extended to him by the church board of trustees and would begin his duties on May 1st. Mr. Laidlaw has kindly consented to continue his work as assistant until this date.

Last Sunday was children's day in Knox church, Hamilton, and Rev. E. A. Henry based his discourses to suit the members of Sunday school. In the morning he gave an interesting talk on lessons that could be learned from the telephones. His evening subject was directed to parents to awaken within them a realization of the potentialities and possibilities of child life. He pointed out the attitude of Christ towards children which was enough to win every parent's heart to Him. Jesus laid a special distinction on child-life and declared the awfulness of laying obstacles in the way of a proper development of that life. This development could be best carried out by surrounding the child with every good influence in the home and in the school.

The anniversary services at Central church, Hamilton, last Sunday drew very large congregations both morning and evening. Rev. John MacKay, of the Crescent Street Church, Montreal, preached at both services. Both sermons were original and far-reaching—full of new ideas and strong points. His subject in the morning was "Shining so as to Glorify God," taken from the text of Matthew v, and 16th, "Let your light so shine before men that they may see your good works and glorify your Father, which is in Heaven." In the evening Mr. MacKay's subject was "The Attractive Power of the Cross," taking for his text, John xii, 31, "And if I be lifted up will draw all men unto Me." He gave a forcible sketch of Christ's suffering and death, and showed how the influence of the death on Christ or the cross has grown stronger as the years rolled on.

New Glebe Church, Ottawa.

REV. J. W. H. MILNE, PASTOR.

Work will soon be started on the new Glebe church which promises to be one of the hand-somest in the city.

The new church will be built of stone and of an excellent architectural design, and will be an imposing edifice, and no doubt will enhance the value of property in that vicinity. Its exterior beauty is only one of its many good features. Its interior will be spacious and it is so designed that extra accommodation can easily be provided without marring its original layout. The schoolroom is on the same floor and adjoining the church, so that with little trouble it can form part of the church. Provision has also been made for the erection of galleries. In the basement is a large boys' room, also large kitchen, vestries and other rooms and conveniences. The church will seat, as the plans now stand, about 400, but when the school room forms a part of the church, there will be room for nearly twice that number. As the Glebe is being built up so rapidly, the question of having provision for enlargement was the most important factor of its construction.

The present church is situated on Third avenue, near Bank street, and was built in 1895 by the congregation of St. Andrew's upon realization of their responsibility to those who became residents of the Glebe, and offered to the presbytery of Ottawa for the holding of Sunday services. The presbytery, while not allowing Sunday services, yet permitted the organization of a Sabbath school under the superintendency of Mr. F. H. Chrysler. Following this mid-week services were conducted during the summer months by Rev. W. G. Back, then a Queen's university student. The interest awakened by these services led to a petition being presented to the presbytery and to St. Andrew's session asking that a mission be formed with regular Sunday services. After much discussion and deliberation permission was granted and Rev. I. W. Winfield appointed to take charge of the mission. The first Sunday services were conducted by him on February 16th, 1896. Shortly afterwards Mr. J. R. Reid became superintendent of the Sunday School in place of Mr. Chrysler. Mr. Winfield continued in charge

until the spring 1898, when he left to accept a call in Montreal.

Then Rev. J. W. H. Milne was asked to take up the work which he did on the first Sunday in April, 1898. Under his care the mission was raised to the status of a congregation in November of the same year. It soon became evident that larger quarters were necessary to carry on the work efficiently. Accordingly the Glebe congregation made its needs known to St. Andrew's session with the result that a few weeks ago the congregation of that church agreed to take out of the Glebe funds sufficient money to pay half the price of the church to cost \$23,000. The Glebe church has now become well established with a membership close up to two hundred, and a total income of over \$2,100. The Glebe is being rapidly built up and a great future is in store for the new church. Architect J. W. H. Watts, R.C.A., has the work in hand.

Winnipeg and West.

Rev. J. H. Cameron, Kildonan, has been elected moderator of Winnipeg Presbytery.

Rev. J. Russell, of Oakland has resigned the pastorate of Oakland and Prospect Presbyterian Churches, the resignation to take effect early in April.

Rev. R. G. MacBeth, pastor of the First Presbyterian church of Vancouver, has informed his congregation that he has decided to accept a call to the Presbyterian church at Paris, Ont.

Rev. W. C. Calder has tendered his resignation of the Presbyterian congregation at Revelstoke, (B. C.) Mr. Calder is a native of Halifax, and labored a few years in New Brunswick.

It is reported that Westminster church, Winnipeg, vacant through the resignation of Rev. Dr. Pitblado, will try to receive a successor without "hearing candidates."

Rev. William Graham, formerly of Dornoch, Grey county, Ont., and lately stationed at Little Britain, has been called to Franklin, Man., Stipend \$900, a free manse, and four weeks' holidays.

The charge at Dominion City became vacant sometime ago through the resignation of Rev. J. Gillies, and Rev. D. H. Jacobs, of Emerson, was made moderator. The charge of Poplar Point, and connected stations, was resigned by Rev. Jas. Carswell, who goes to Yellow Grass, in the Presbytery of Regina.

The Students' Missionary Society of Manitoba College continues to grow in strength and usefulness. The number of students to be supported in needy mission fields during the coming summer is seven. They are all manned.

The Presbyterians of Calgary have decided to build a new church which will have a seating capacity of about a thousand people. The new building will cost \$30,000, and it has been decided not to commence the work until half of this amount has been collected. It was also decided to build a manse at a cost not to exceed \$4,000 on the property now owned by the church.

The following are the commissioners to the General Assembly from Winnipeg Presbytery: Rev. W. Stevenson, of Starbuck; C. Moore, of Union Point, and D. W. McPhail, of Dugald, by rotation, and Rev. Drs. Baird and Patrick were elected by ballot. One minister is yet to be chosen as a commissioner. The elders elected were Messrs. D. Sinclair, J. B. Mitchell, A. Campbell, R. McBeth, A. McIntyre and E. F. Stevenson.

At Westminster Church, Rev. Alexander Laird of Kingston, occupied the pulpit at both services. In the morning he preached on the parable of the sower. He said that the four kinds of ground on which the seed fell is represented by four different kinds of men, as the best lot of ground is not all good, but has hidden stones, and the stony lands have good spots, so men are not all good or all bad. Even in the worst man there is soil fit to germinate the faith it he will but open his heart to it.

In Winnipeg Presbytery the communications of the General Assembly with regard to the extension of the powers of Synod were approved, and the Home Mission report for the presbytery was made by Dr. Bryce. Among the fields of special importance were those recently established in the suburbs of the city: Dufferin avenue to which Mr. J. E. Bitcon was appointed; Elmwood, Mr. D. N. McLachlin, and Norwood, Mr. J. D. McRae, Mr. F. C. Frampton, was reap-

pointed to Sunnyside on the expressed wish of the people, and Rev. D. A. Volume, late of Elm Creek, goes to Rosser.

British and Foreign Items.

At Manchester they arrest Salvation Army folks for begging on the street in aid of Self-Denial Week.

The population of India, according to the recent census, is 294,361,056, of which 231,899,507 are in British territory.

Female slavery still prevails in China. Out of a population of about 400,000,000 nearly 10,000,000 girls or women are slaves.

The German population of the world is about 88,000,000, and of this number 10,920,000 are in the United States.

A winter which adds 2,514 to the number of deaths in New York dispels old notions of the healthfulness of cold weather.

Mr. David Davies, Llandinam, has offered, on certain conditions, the munificent gift of \$12,000 for the erection of a new theological college for Welsh Calvinistic Methodists.

The Austrian marriage laws are very severe. They prohibit marriages between Christians and Jews and between Christians and infidels. A marriage between a Protestant woman and a man who said he had no particular creed has just been annulled by the Supreme Court.

Cardinal Gibbons has advised the working classes of Ireland not to emigrate to the United States. He says that their condition on the whole, is better at home.

A Black Shetland pony, only 29 in. high, has just been purchased by the ladies E. and D. Hope. It is believed to be the smallest pony in the world.

A magnificent suite of apartments in the Winter Palace, St. Petersburg, has been transformed into working rooms and depots for garments for soldiers and the wounded. Here 800 ladies of the aristocracy assemble daily, and cut out and sew articles of clothing.

The vast majority of the Japanese have never heard of Japan. They call their country Nihon, or Nippon, and even that name has only been in use for thirteen or fourteen centuries.

Admiral Stark, who was in sub command of the Russian fleet at Port Arthur until recently, is of Scottish extraction. He took up the appointment in July, 1898, and belongs to Fifeshire.

The Duchess of Sutherland is greatly interested in the Ragged Schools of London, and has a personal acquaintance with many of the poor factory girls and street urchins of the East End.

The secret marks on Bank of England notes, by which forgeries are so rapidly detected, are constantly being changed. The microscope will reveal many such peculiarities to an observant eye.

It is said that Lord Kelvin, the world famous scientist, and Lord Masham, the great Yorkshire manufacturer, have patented more inventions than any other two men in the United Kingdom.

Ghastly details of atrocities in Southwest Africa, in which 113 German settlers were killed and women and boys tortured, have just reached Berlin.

The German forces in Southwest Africa were badly beaten in a fight with the Hereros tribe near Owikokerero, having seven officers and nineteen men killed and three officers and two privates wounded.

Russia and Austria have presented a note insisting that Turkey accept their scheme of reforms in Macedonia, and warning the Porte of the grave consequences that would follow further delay.

Tobacco and Liquor Habits.

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

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

"Where the spirit of the Lord is there is liberty," says the Scripture; not liberty for us to do as we please, but liberty for God to do as he pleases in us.—A. J. Gordon.

Health and Home Hints

A few tablespoons of kerosene in a pail of warm water make the washing of windows and mirrors a lighter task than if soap or any alkali is used.

Raised Muffins.—Scald a pint of milk, and when it is lukewarm stir in half a cake of compressed yeast. Rub a scant half cupful of butter, or beef's fat and butter, through a quart of well-warmed flour. Stir in the yeast and milk, and beat the batter until it blisters. Let the muffins rise over night, and in the morning fill deep muffin tins half full. When the batter rises to the top, put them in the oven and bake them half an hour.

When one wishes to use only a few drops of lemon juice, the most economical way is to pierce one end with a silver fork and express by gentle pressure as much juice as is needed. The opening made closes up and the lemon will remain fresh for a number of days. If only half a lemon is used, place the remaining half, cut side down, upon a small saucer or other flat surface, cover with a cup, excluding the air, and the lemon will keep moist and good indefinitely.

The Deadly Headache Powder.—The headache powders containing acetanilid, which are sold indiscriminately by druggists, and which are in universal use, have other dangers besides their depressing effect upon the heart, which in many instances has led to sudden collapse and even death. An article in the *Journal of the Medical Association* gives an instance of a young woman who, after suffering for four years from neur lgia, developed severe symptoms of heart trouble and anemia. She denied that she had used drugs of any kind and deceived her brother, a physician. At last, however, she confessed that for four or five years she had been using capsules containing the familiar headache and neuralgia compound—acetanilid, caffeine and bicarbonate of soda. The effect of acetanilid, phenacetin and other poisons of a like nature, used in headache medicine, are heart failure, profound depression or collapse and unconsciousness and anemia, and persons should be extremely careful about using such remedies except by the advice of a physician.

The Joy of Living.

Life to the normal, healthy, Canadian boy or girl should be a continual joy. If it is not, then there is something wrong. There is lack of proper development, consequently the blood is thin, the nerves unstrung, the muscles soft and flabby, vitality low and the capacity for enjoying life at a very low ebb. Moreover, there is constant danger of attack from Consumption, Bronchitis, Pneumonia, La Grippe and all kinds of Lung Trouble. If your boy or girl is in this condition, do not treat the matter lightly, lose no time in putting matters right. In

FERROL you will find the remedy required: Cod (The Iron-Oil Food) Liver Oil to build up the tissue, Iron to purify and enrich the blood, and Phosphorus to tone the nerve and brain. Ferrol will quickly and infallibly restore a normal, healthy and vigorous condition.

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

World of Missions.

Are You That Son.

Kan, a Chinaman, who was an idol-maker in a large way of business, had a son who has given him a good deal of trouble, a scapegrace altogether. One day, in our preaching-hall, the father heard the preacher say that God was the Heavenly Father of men.

At once this thought flashed across his mind: "What if I am giving my Heavenly Father the same feeling of distress that my son is giving me!"

He became an inquirer, and turned out all his stock of idols. "I have lost my business," he says, "but never mind, I have found a peaceful heart."

His customers are exceedingly angry with him, because they say that all the idols they bought from him have now lost their efficacy!

Rev. W. C. Burns.

In 1847 a striking personality arrived in the Rev. W. C. Burns, of the English Presbyterian Church, "one of the first saints in the missionary calendar." He went to China with the express intention of being an evangelist and where he could do so, he left the administering of the Sacrament and pastoral work to his fellow missionaries. In carrying out his ideas he followed two new departures. He lived more among the Chinese than any previous worker had done dressing as a Chinaman and taking their food; he took the risk of itinerating widely beyond the limits of the treaty ports. During four years spent in Peking he lived near Dr. Martin, hired a cabin at 40 cents a month, limiting his food expenses to five cents per diem. Liberal in the way of charity he was personally as abstemious as an anchorite and when he died at Niuchuang, the doctors ascribed his death to poor living. Burns' life, it has been said was more powerful as an influence than an agency. In 1845, or thereabouts, Mr. Burns visited Canada, and many of our readers will remember his fervid addresses in Montreal and at various places in Eastern Ontario.—*Cycle of Cathay and Missionary Expansion.*

Mission Schools.

To raise up a native ministry should be held to be the prominent object of every mission in the foreign field. It is not possible to accomplish Christ's purpose in its fullness by missionaries, foreign in race, in thought, in mental habits and social life. These heralds introduce the Gospel, but they cannot of themselves carry it on to any extended period. Hence, the necessity for schools to train native workers. The schools in our missions are becoming the most effective agency, taking young pupils into the local schools and sending such as are qualified to the successive grades until they enter the ministry or other departments of Christian service. The million pupils in Christian schools are the hope of the heathen nations. As a result of the American colleges in Turkey the Protestant communities are the best educated, and the demand for the Scriptures in various languages is increasing so rapidly that the Beirut press is scarce able to meet it. These six colleges are training the men who will be, before many years, the leaders in the country. Hence the annoyances and persecution to which some of these institutions are subjected by the government.—*Morning Star.*

Do not drop greasy, dirty dish towels into hot soapsuds; it will only set the grease. Wash them well first in lukewarm water.

A SPRING NEED.

Indoor Confinement in Winter Hard on the Health.

Ninety-nine people out of every hundred actually need a tonic during the spring months, and the hundredth person would make no mistake if he too infused a little extra vigor and power into his blood. The reason for this condition is quite apparent. In the desire to make Canadian houses warm during the winter months, ventilation is sacrificed, and the health is impaired. There may be nothing seriously wrong—nothing more than a variable appetite; little pimples or eruptions of the skin; a feeling of weariness and a desire to avoid exertion; perhaps an occasional headache. These may not seem serious; perhaps you may think that the trouble will pass away—but it won't unless you drive it out by putting the blood right with a health-giving tonic. And there is only one blood-renewing, health-giving, nerve-restoring tonic—Dr. Williams' Pink Pills for Pale People. Over and over again it has been proved that these pills cure when other medicines fail, and thousands of grateful people testify that they are the best of all spring medicines. Mrs. D. Brown, Collins, N. B., says: "I have used Dr. Williams' Pink Pills for a run down system, and have found them better than any other medicine I have tried. In the early spring my blood was out of condition and I had such dizzy spells that if I turned quickly I would almost fall. I took Dr. Williams' Pink Pills for a few weeks and the trouble entirely disappeared. I think these pills an ideal spring medicine."

If you want to be healthy in spring don't dose your system with harsh, griping purgatives, and don't experiment with other so-called tonics. Take Dr. Williams' Pink Pills at once and see how quickly they will banish all spring ailments. Sold by medicine dealers everywhere, 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 dusty, soiled carpet is an excellent germ breeder, hence if they are much used they should have a thorough cleaning every week and an occasional washing with a strong peroxide suds. The suds should be beaten to a foamy lather, and after the carpet has been well swept, throw the lather on a small portion of the carpet at a time and wash quickly with soft, absorbent cloth in order that the moisture may not penetrate the carpet, then rub with a clean cloth dipped in clean water and the carpet will be bright and clean.

FOR EASTER

New Chatelaine Bags

New Belts

New Blouse Sets

New Dress Pins

Easter Book Markers With Sterling Mounts, 25 cts.

A. ROSENTHAL & Sons
Jewelers, Ottawa.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Fort Saskatchewan, Kamloops, Vernon, 20 Aug.
 Kootenay, Nelson, B.C. Feb. 17.
 Westminster, Chilliwack 1 Sept. 8 p. m.
 Victoria, Victoria Tues, 1 Sept. 2 p. m.

SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 8 March.
 Brandon, Brandon, Superior, Port Arthur, March.
 Winnipeg, Man. Coll. 15-mo.
 Rock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Tréme, 3 Mar.
 Portage, P. La Prairie, 24 March
 Minnedosa, Minnedosa, 17 Feb.
 Regina, at call of moderator.
 Melina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, Hamilton 8 Mar 8 p.m.
 Paris, Knox church 15 Mar. 10.30
 London, London, 1 March 10.30 a. m.
 Chatham, Chatham, 1 March 10 a. m.
 Stratford, Knox, Stratford Mar. 8 10.30

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

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville, 8th Dec. 11 a. m.
 Peterboro, Peterboro 8 March 9 a. m.
 Whitby, Whitby, April 19 10 a. m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Woodville, 15 Mar. 11 a. m.
 Orangeville, Orangeville, Mar 1
 Barrie, Barrie, Mar 1 10.30 p. m.
 Owen Sound, Owen Sound, Division St. 1 Mar. 10 a. m.
 Algoma, Blind River, March.
 North Bay, Huntsville 23 Feb. 10 a. m.
 Saugeen, Mt. Forest, 1 Mar 10 a. m.
 Guelph, Elora, 15 Mar. 10.30 a. m.

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sherbrooke, 8 Dec.
 Montreal, Montreal, Knox, 1 Mar. 8.30 a. m.
 Glengarry, Cornwall, 1st March 11 a. m.
 Lanark & Renfrew, Almonte, 4th April 10.30 a. m.
 Ottawa, Ottawa, 1 Mar. 10 a. m.
 Brockville, Kemptonville, Feb. 22 5 p. m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, Sept. 2
 Inverness, Pt. Hawkesbury, 15 Mar.
 P. E. L., Charlottetown, 3 Feb.

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



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Cumbriand Wharf" will be received at this office until Monday, April 15, 1914, inclusively, for the construction of a wharf at Cumberland, Russell County, Ont., according to a plan and must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.
 The Department does not bind itself to accept the lowest or any tender.
 By order,
FRED GÉLINAS, Secretary.

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

R. A. McCORMICK
 CHEMIST AND DRUGGIST.
 ACCURACY AND PURITY
71 Sparks St OTTAWA
 'PHONE 159.

The Merchant's Bank of Halifax
 After January 1st 1910.

The Royal Bank of Canada
 Incorporated 1869.
HEAD OFFICE HALIFAX N.S.

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

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

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

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

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



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

HOMESTEAD DUTIES.

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

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

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

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

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

APPLICATION FOR PATENT

Should be made at the end of the three years before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give 60 days notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

INFORMATION

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

JAMES A. SMART,
 Deputy Minister of the Interior.

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

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

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

1-2 YARD TALL
 Handsomely dressed in latest French doll fashion with Dress and Waist in lovely colors, trimmed with Lace beautiful Lace-trimmed Underwear. Lovely big hat, Real Stockings, Silvers, Buckles, etc. **Stylishly dressed from head to toe!** Turning Bisque Head, Full Jointed Body, Long Gory Golden Hair Peaky Teeth, Beautiful Sleeping Blue Eyes. **Dolly goes to sleep!** Just like a **Real Sweet Baby!**

Ladies! Elegant Gold-laid Watch, Ladies' Dress, etc. at the lowest price. Our little friends who want our lovely Dolls can obtain this beautiful Watch Free.

GIRLS! we offer a grand bargain. We will give you a lovely Bisque Doll, one a handsome big Doll as described, the other a beautiful Bisque Baby Doll, also a lovely Heavy Sterling Silver-plated Bracelet and a beautiful Solid Gold-finished Jewelled Ring, all FREE for selling only 10 packages at 10c a package of Marvel Washing Blue, the great wash-day help, and of your name and address as soon, no money. **WE TRUST YOU** and send Billing by mail postpaid. We also send you with the thing handsome Gold-finished Scarf Pins and Brooches. You give a Brooch or Scarf Pin Free with each package of Billing you sell. Almost everybody will buy. Every lady needs Billing. When sold return the money, \$1.00, and we will send you 4 once the two lovely dolls and the handsome Bracelet and Ring. The beautiful premiums we offer are not to be compared to the cheap premiums usually given. **Send or firm** ever offered such a lot of valuable premiums for so little work. We are a reliable business firm and will treat you fair and right and expect the same from you. Write send us your order now and you can have all these lovely presents in a few days. **Address, The Marvel Washing Blue, Dept. 1, Toronto, Ont.**

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

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 Handsome heavy sterling silver-plated chased bracelet

Dolly Wide Awake Locking for its MAMMA.

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