

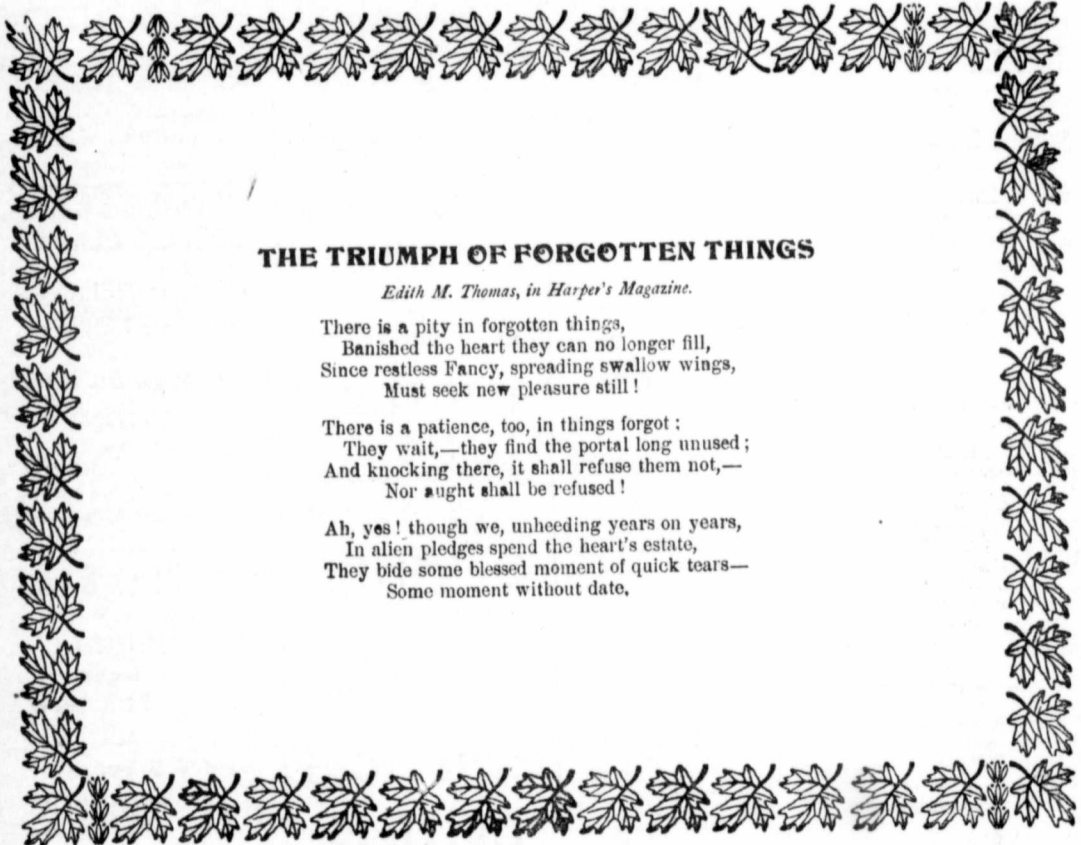
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And knocking there, it shall refuse them not,—
Nor aught shall be refused!

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MARRIAGES

At the residence of the bride's parents, on Wednesday May 11th, by Rev. J. A. Miller, B.A., Albert W. Hood to Margaret, daughter of George Hamilton, all of Depot Harbor.

At the manse, Ashton, on May 18, 1904, by the Rev. G. T. Bayne, Wallace McCouan, of Smith's Falls, to Miss Estella Flaherty, of the same place.

On May 24th, at the Dunn Avenue Presbyterian church, by the Rev. A. L. Gaggie, Sarah Lawson to James Robertson, both of Toronto.

At the residence of the bride's parents, by Rev. J. Becket, on Wednesday evening, May 25th, Miss Bessie Maud Murray, to Mr. George Dunbar.

On May 25, 1904, by the Rev. W. D. Herridge, D.D., Frank Britain Proctor, of the city of Ottawa, barrister, to Jean Topley, youngest daughter of Horatio N. Topley, of the Interior Department, Ottawa.

On May 24, 1904, by the Rev. A. MacKay, Lucknow, and at his residence, Mr. John S. Purves to Eliza, second daughter of Mr. William Barr, all of Kinloss.

DIED.

At Elmwood, Hamilton, on the 25th May, Jane, daughter of the late Geo. H. White of Toronto, and wife of the late Hon. A. T. Wood, Senator.

On May 21st, 1904, at Sarnia, Ont., Francis Blaikie, aged 79 years, brother of John L. Blaikie of Toronto.

At Cranbrook, B.C., on May 24th, 1904, Joseph Howe Laidlaw, third son of the late Geo. Laidlaw, of Toronto.

At Quebec, on May 16, 1904, Elizabeth Bishop, widow of the late John Dempster, at the age of 81 years and 7 months, a native of Newfoundland.

At Maple, Ont., on May 22, 1904, Mark Robinson, in his 88th year.

On May 24, 1904, at his home, Apple Hill Farm, Hinchinbrook, John Muir, in the 89th year of his age.

At Hamilton, Ont., on May 11, 1904, John Greig, aged 79 years, a native of Edinburgh.

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Tenders will be received for the whole quantity specified, or for the quantities required in each institution. An accepted check for \$500, payable to the order of the Honorable the Provincial Secretary, must be furnished by each tenderer, and two sufficient copies will be required for the due fulfillment of each contract. The lowest or any tender not necessarily accepted.

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Note and Comment.

Sir Edward Clarke got "a good one" on the holders of the Baconian theory the other day in an after-dinner speech. Adopting certain methods, it was quite easy to prove, he said, that Shakespeare wrote the Psalms. In the forty-sixth psalm the forty-sixth word from the beginning was "shake," and the forty-sixth word from the end was "spear." Nothing in the Baconian theory was half so conclusive as that.

The anniversary of the hundredth year of Nathaniel Hawthorne's birth comes on July 4 of this year. In commemoration of the interesting date, Dodd, Mead & Company are to issue "The Scarlet Letter," in a limited edition of 125 copies, on Japan paper. The letterpress is to be an exact reimpression of the original edition. The volume will have a special binding, and will form a worthy memorial of the most representative author of America.

The following brief characterization of Carlyle by Charles Reade is given in Mr. John Coleman's recent "Life" of the novelist: "Carlyle was a Johnsonian pedant, bearish, boorish, bumptious, egotistical and atrabilious. His Teutonic English was barbarous and cacophonous; yet, notwithstanding, every line he wrote was permeated with vigor and sincerity, and his 'Cromwell' is a memorial of two gentlemen—the hero and the author."

The trial of Lieutenant Bilse in connection with the revaluations in his book, "Aus Elner Kleiner Garrison," continues to exercise the public mind, and to cast a cloud over the army. It has again been brought to the fore by a lively discussion on the dismissal from the army of three high officers who acted as judges in the court-martial, and who are believed to have incurred the serious displeasure of the authorities on account of not having conducted the trial with closed doors.

An interesting report was lately received by the French Bible Society from its colporteur in Indo-China. In one town when the report went abroad that a foreigner was selling "Christian books" the people came running, children first and parents after them. In six hours he had sold 488 volumes. One old woman bought twelve copies of the gospel to give to her husband, children, nephews, and cousins. Arriving in another town during annual fair, the colporteur hired a stall and sold 1,250 volumes in one day. In a tour among the villages he sold in one place 518 volumes in another 1,102. Surely much may be hoped from such a distribution of the Bible or of portions of the New Testament.

From the very earliest times church doors and porches have been associated with curious usages and customs, most of which have now faded away and been forgotten. In olden days the church porch was the great meeting place of the town or village in which it was situated, and the custom still

survives of posting Government notices for the enrolment of the militia, and other public announcements, on the church door. In the deep porch in days gone by, the principal part of the marriage service was held; and it was not until the couple were man and wife that they passed into the church for the conclusion of the ceremony. Christenings were also celebrated there, and the child had to be sprinkled with water ere it was carried into the church—a symbol of its entry into the Christian faith.

Some unique features are to be introduced in preparation for, and in connection with, the Torrey-Alexander meetings next month in Brighton, England. Prior to the meetings every one of the 27,000 houses in the town and suburbs will be visited, and a booklet and an invitation programme will be left. In order to preserve the Dome for outsiders professing Christians will be requested to attend a prayer-meeting in another place during each mission service. A staff of young ladies will go into poor homes and take charge of the children, so that their mothers may be free to attend the meetings. During the mission hospitality is to be provided for all Anglican or Free Church ministers from lonely parishes, villages, or small towns in Sussex, who apply beforehand.

Dr. Schoo has observed says Modern Medicine, that when mosquitoes have access to acid fruits their bite becomes less poisonous, or wholly innocuous. And Professor Celli has observed that in portions of Italy where tomatoes are largely cultivated, the people are practically free from malarial infection, although the region is naturally very malarious. The juices of the plant constitute the natural food of the mosquito. It would seem, then, that the wide cultivation of acid fruits, such as tomatoes, strawberries, and other succulent fruits may be made an important factor in ridding the world of this very troublesome pest. How the use of acid fruits destroys the virulence of the mosquito bite has not yet been determined. It seems probable, however, that the vegetable acids may destroy the malarial parasite.

Civilization has not brought all blessings to Africa. While it has driven out some devils, it has opened the way for the entrance of others. Strong drink is Africa's withering curse, introduced by invading European civilization. The ships that carried the missionaries in the cabin carried the rum barrels in the hold. In 1884 the imports from Europe were nearly 8,000,000 gallons and from America about 1,000,000. The area in which liquor may be freely imported we have happily greatly circumscribed, and in this area increasing duties have been imposed, but the curse is still there. "It is my sincere belief," said Sir Richard Burton, "that if the slave trade were revived, with all its horrors, and Africa could get rid of the white man with the gunpowder and rum which he has introduced, Africa would be the gainer by the exchange."

The necessities of life are very few. If one has no ambition beyond an existence, the world readily adapts itself to him. The quails and the marra are reproduced every day. But life is more than meat, and the body has other claims than raiment.—The Presbyterian Journal.

Prof. R. M. Gerkes, says the *Eisleber Zeitung*, has described a series of experiments which he undertook for the purpose of testing the mental abilities of a turtle. For a dwelling the scientist gave his animal a sort of labyrinth, which he made out of a box by setting up two parallel walls and an oblique wall, thus making four rooms. From each one an opening led into the room, adjoining, but so that the single openings did not stand opposite one another. When the animal was placed in the outermost division at the left, then, in order to come to the outermost division at the right where its bed was placed in shadow, it was obliged to describe a W. Before the animal recognized the direct way, the journey required a rather long time and the turtle took many a roundabout course. Nevertheless, it learned the direct road with comparative quickness and at each new attempt came more swiftly to its destination. At the first trial, the animal strayed restlessly about in all directions for thirty-five minutes till at last it found its nest, in which it rested two hours. At the second trial, the turtle arrived at its objective point after fifteen minutes. At the third trial, the journey lasted only five minutes, while at the fourth trial the turtle lost its way but once, and reached the nest in three and one-half minutes. After this trial it seldom took a roundabout course. The briefest time in which it arrived at its resting-place was three minutes."

In these days in which so much is being written of the stimulant and beneficial action of the actinic rays of the sun, it is but natural, says the *Medical News*, that the reverse of the picture should also find a painter. Finsen, indeed, who has been the pioneer in the therapeutic application of these rays, was also the one to initiate the reaction, by his studies on smallpox and light, and on sunburn. Professor Fermi has pursued this latter line of investigation experimentally upon a large number of human subjects and with most interesting results. By exposing his material to the direct sunlight for the varying periods of time he was able, in a large percentage of cases, to produce the following set of symptoms, which often persisted over many days: Cephalalgia, dryness of the nasal mucosa, snuffing, coryza, pharyngitis, weariness, slight conjunctivitis, dryness of the lips, fever, pseudo-influenza, constipation, insomnia, epistaxis, various pains. This congeries of symptoms seems not very formidable, yet it induces the author to conclude, from the observed coincidence of meteorological conditions and of certain diseases, that exposure to the sun's rays is a predisposing factor in coryza, influenza, hay fever, and epidemic meningitis. A curious element to the fact that only 53 per cent. of the persons under experiment found the exposure disagreeable, while the others, notwithstanding the subsequent ill effects, enjoyed it.

UNION OF THE CHURCHES :

SYMPOSIUM BY LAYMEN.

Many Ministers and Professors have already pronounced in the press and from the pulpit in favour of union. Indeed seldom has any important question been received with the same degree of unanimity. In order to elicit the views of prominent laymen a number were asked to contribute to a symposium on the subject. A few of the replies are quoted below :

Mr. James Croil, Montreal.

DEAR EDITOR:—In endeavoring to comply with your request for an expression of opinion from a layman's point of view respecting the proposed union of the Presbyterian, Methodist and Congregational churches in Canada, I confess to a good deal of hesitation—not that there is the shadow of a doubt in my own mind as to the benefits that would be derived from it, but rather from a distrust in my judgment, lest I may have yielded too readily to the impulse of the moment and reached this happy state of mind without sufficiently considering the difficulties, real or imaginary, that have to be dealt with.

The few words I have to say refer chiefly to the organic union of the Presbyterians and Methodists, for Congregationalism is already so nearly allied to us, the transition would be a very easy one; indeed, the wonder is that we have not united long ago. But with respect to the Methodist it is somewhat different. There are divergences in this case that must be reckoned with before a satisfactory basis for union can be reached. Methodist "ways" differ in many particulars from Presbyterian usages, though I do not think they would prove insurmountable obstacles to union if approached in a spirit of mutual concession and in the exercise of Christian forbearance and charity.

Now that we are fairly face to face with this momentous problem, it will not be questioned that the things on which we are agreed are of much greater importance than those on which we differ. Speaking generally, there exists between the Methodist and Presbyterian churches substantial agreement as to the essential elements of Christian belief and fellowship. In regard to non-essentials, we are much nearer to each other than we were a few years ago. Neither of us has any right to say,—"We are the people and wisdom will die with us!" Each has much to learn from the other. The staid Presbyterian would be none the worse if inoculated with the evangelic fervour of the Methodist, and the emotional Methodist on the other hand, might derive benefit from a closer intimacy with his less demonstrative Presbyterian brother.

This subject in all its hearings has been so fully and frankly discussed in interdenominational conferences, in the church courts, in the pulpit and the press, and with such a surprising amount of unanimity and enthusiasm, in all parts of the Dominion, there is no reason to doubt that an organic union of these churches is desirable, and that it would be a distinct gain to our common christianity. It would be in accord with our Saviour's prayer that all who bear His name should be ONE. From a business point of view, it would conduce to economy in the administration of church funds and a

more satisfactory distribution of the effective working forces of the churches than exists at present; it would, by so much, lessen unseemly and hurtful denominational rivalry; and it would undoubtedly tend towards a higher standard of theological education than is attainable under present conditions.

When this union is consummated as it doubtless will be before long, it will furnish a note-worthy and much needed object-lesson to the churches of Christendom. May the Lord hasten it in His time!

JAMES CROIL.

Mr. John Cameron, of London.

Like most of those who have spoken or written on the subject, in the large I favor the union of the three churches named. I believe also it is practicable, and likewise that it will come. The onus of objection falls on those who oppose the prayer of Christ that they might all be one. As to practicability, it can be effected whenever a sufficiently large majority desire it to be practicable.

There's a wholesome wideness as well as essential agreement in the preaching of the three denominations named which shows that, doctrinally, the three bodies are not substantially apart. The differences of view as between the three denominations, are not greater than the differences between individual ministers and members of each denomination.

In polity, there is no real difference. The modern principle of local self-government runs through each—just as the same principle as really runs through government under the limited monarchy of Great Britain as under the republican forms of the United States.

In regard to usage, there would likely be some difficulty in adjusting the question of the itinerancy versus the idea of the settled pastorate. Here, again, the two sides are not as far apart as might at first be thought. The Methodists have had a little too much itinerancy, as shown by permissive legislation rendering longer pastoral periods possible. On the other hand, with Presbyterians and Congregationalists, "the settled pastorate" is by no means as settled as it sounds, if we take the actual facts as our guide. A middle way, including a good deal of the permissive and optional, ought to be within the powers of suggestion of men of common sense.

In considering this question of union, the prevalent public opinion of the mass of the laity must be taken into account, for as Phillip Brooks says, "the laity is the church." What has happened? Sabbath School Associations; Bible Society affiliations; W. C. T. U. co-operations; Y. M. C. A. organizations—with the laity, all these co-operations have acted as a solvent. The smaller ideas of differentiation have disappeared; only the larger fundamental things on which all agree stand out in bold relief. The laymen and women of the churches care now little for interdenominational differences; they will care for them less in the future. If there are those who think men and women of our modern age will ever fight again, as they fought of old, over small denominational differences, I can only say I think they are mistaken.

Certainly, there will be difficulties in the

way of church union. To define what is to be taught in the theological colleges of the United Church will require both largeness of mind and a plentiful supply of grace. It can only be settled, as Principal Caven wisely says, of the whole question, in an atmosphere of prayer.

Human nature being what it is, there will be an obstacle in the fear of those now in official position that their personal interests may suffer. I do not scorn this solicitude. Were I in their position, probably I too would be scanning the situation to see how my personal interests would be affected. All "vested rights" would need to be considered in a way to deal fairly by every individual, while conserving the interests of the United Church as a whole. But vacancies of one kind or the other would constantly occur through death and different causes. Time would adjust many temporary difficulties. The present men must receive full consideration. The new men must accept the new conditions, which in their case would include a wider field not alone of usefulness but of honorable distinction in their high calling.

The question of union has been raised in a manner that permits of neither evasion nor delay in consideration. It must be considered. If union is to be, let that be made plain at an early period. If it is not to be, equally important is it that consideration should not be deferred.

Perhaps the most useful contribution to the focussing of what has now become a matter of practical consideration, would be for the General Assembly to set apart two or three men like Principal Caven and Dr. Warden, for two or three months, to meet daily with men of similar standing from the other bodies.

If you ask my opinion, as a layman, I would say that union is bound to come; that such a union would be to the glory of God and the advantage of Canada; that the present state of public opinion in the subject is providential; and that neither our old-time denominational adjustments, nor our possible personal interests, should be permitted to stand in the way of the large achievement demanded by the present needs and conditions of the Dominion.

JOHN CAMERON.

Mr. A. F. Wood, Gladoc.

Editor Dominion Presbyterian: In reply to yours asking my views on the "proposed organic union of the Presbyterian, Methodist and Congregational churches," I have read most of the articles written in the Ontario papers on this subject which are largely in its favor. As I at present view it—I hold the following opinions.

1st As a matter of sentiment I believe much good can be effected by an organic union if it can be satisfactorily accomplished.

2nd But there are so many divergent views as to how it can be brought about that I have grave doubts as to its near accomplishment.

3rd That probably the more conservative element is in the Presbyterian body which in changes as to church polity moves slowly—you will remember that it took two meetings of the General Assembly to change the designation of the late Dr. Robertson from the "Convener of a Committee" to a "Superintendent of the Home Missions in the Northwest," and many thought there was more trouble as to the change of name from "Convener" to "Superintendent" than in regulating his duties. I merely mention this so as to show what we may expect.

4th There is no question of doubt that as

to "beliefs" the three churches are much nearer together than in "Doctrines" as formulated in their "codes", which goes to show that while the "sentiment" is in accord with Christian Charity and progress, it must not be forgotten that to many the codes mean much more than mere sentiment—and to use a popular phrase—"contain planks" that must not be departed from.

5th Generally, I would regard with much satisfaction a union as proposed if it can be accomplished harmoniously and not add to increased number of sects—of which there will be great danger.

A. F. WOOD.

Dr. J. M. Harper, Quebec.

In answer to your invitation, I may say that no member of either of the churches involved can fail to have an interest in the union movement which has been so auspiciously inaugurated. The advocates for union have not refrained from pointing out the difficulties that may arise, as the movement matures; and in this way no doubt, seek to follow the controversial method of combating objections before any one has raised the objections in anything like good faith. This may or may not be an honest way of approaching the subject, though it certainly looks a little like the imprudence of meeting trouble half-way. I have had the pleasure of listening to one of the delegates at the Toronto meeting, and judging from his report of the proceedings, there seems to have been no fundamental objection to the union urged at that historic gathering. The consensus seemed to be entirely in favour of the union, and while a friend and I were discussing the project in my library the other evening, there came into our conversation quite incidentally a rather presumptuous hint as to the name that might safely be applied to the proposed organization—namely the United Protestant Church of Canada. The term U. P. as applied to a church is not without the endorsing historic flavour, that may make it acceptable; and the suggestion may be taken for what it is worth as a solution of one of the minor difficulties some may have been thinking of.

It has been repeatedly said that there can now be no fundamental theological difficulty in the way of union. This assertion is possibly a little wide of the mark. At least the older members of the several churches may be inclined to think it so. For let our enthusiasm be what it may, the old antagonisms between Arminianism and Calvinism will have to have their place, whether we will it or not, in the controversies over union when once the movement finds its way beyond the mere preliminary expectations of a firmly established unification. Professionalism has not lost its final hold in the pulpits or church-courts of any of the bodies hopeful of union, no more than in all churchisms. The virulence of debate in the old battlefields it is true, has all but disappeared. But the passion for word splitting is never likely to disappear from rostrum or newspaper column, and hence when the heat over union is once aroused, as it must be, before anything like a wholesome union can be consummated, the strenuousness of the logic of our forefathers can hardly escape being repeated in some milder form or other. Of course, it is hardly possible for the pastors of the three churches of the proposed union, to have much of a professional objection to the movement. Their experiences of the disintegration of financial and spiritual interest of parish life can hardly

have had other than a breeding in them of a longing for unification of congregational interests. The starving of these interests has been a serious lesson to them and the sparsely attended congregations over which they have been called to preside. Whatever may be the differences of creed underlying, there have come to be at last nothing but friendly relationships on the surface, the same gospel preached, the same recognition of truth and righteousness, the same Master to serve, one God to worship much after the same forms of worship. And with the ministers convinced that union is to be justified, with the movement clarified of its doctrinal difficulties, the people are not likely to fail seeing a blessing for all concerned in the change.

Those who can bring home the great spiritual advantage there will be in union, have a repletion of arguments at hand to urge in its favour. Beyond this every true Canadian will hardly miss detecting in the movement that strong national tendency which cannot escape making for righteousness. The Methodist church has already inaugurated a national mission in Canada, for the purification of public life and the advancement of a social morality, and no one will say that the mission is not needed or undeserving of all the strength and support that a united church can bring to it. There is nothing political or denominational about such a mission; yet surely with the influence of the most influential denomination in the Dominion to further its efforts, the conventionalism that, in these times, would make of our public life and some phase of our social life, a mere bundle of moral or immoral tatters, would eventually have but scant recognition in our communities. The religious life, under such wider auspices, would surely re-act with increasing reforming efficacy on the twisted ethics that would have a political morality that is far from being a sound morality, recognised as a righteousness in its way. The highest of all moralities is the Christian morality; and with another powerful united Christian church in Canada accepting the mission in favour of moral reform already established by the Methodist church, there would surely come a blessing to Canada, that would compensate for the laying aside of all minor difficulties in the way of union, even to the crushing down of the legacy of heredity which the controversial spirit of our forefathers has honestly bequeathed to us. Christianity has been made for patriotism; and there can be no doubt that a United Church will make for better.

J. M. HARPER.

A Fifty Million Dollar Problem.

The above title is the caption of an interesting pamphlet issued by the passenger department of the Grand Trunk Railway System in connection with the World's Fair at St. Louis, April 30th to December 1st, 1904. The publication contains a very comprehensive and interesting description of the Fair, given in the speech delivered by the Hon. Richard Bartholdt in the House of Representatives, Washington. The information contained in the brochure will tell you how to solve the "\$50,000,000 Problem," and help you to decide upon the best way to reach St. Louis, the cost, many suggestions, and a number of side trips that can be taken en route, with the price of tickets, etc. The pamphlet is for free distribution, and may be obtained from any of the Agents of the Grand Trunk Railway System.

Sparks From Other Anvils.

Religious Intelligencer: The essence of religion is in character and the things which make character. Real Christians are not distinguished so much by their opinions as by their changed character.

Irish Presbyterian: The invention of Purgatory was the great financial success of the Church. In short, the elder by degrees developed into a priest, a mediator between God and man, an indispensable functionary without whom there was no salvation.

Canadian Baptist: Perhaps there is no prayer more needed by a man who has gained a great reputation in Christian service than that "God would keep him from making a fool of himself." Mr. Moody's prayer was answered. The fact that he felt the need of this constant petition was both a proof he felt his frailty and was the best assurance of safety. Those who make fools of themselves are usually those who have no fear. "Let him that thinketh he standeth take heed lest he fall."

Michigan Presbyterian: The United States and Great Britain can learn a great many things from Japan in the conduct of the present war with Russia. What a magnificent exhibition of self-control do we find in the Japanese people! They kept still until the hour came to strike in a manner that would mean something. Instead of the newspapers publishing every little bit of news that would inform the enemy of what might be expected, there was a national reticence that history can not parallel. In our war with Spain and in Great Britain's war with the Boers there was a steady fire in the rear of the army that encouraged other nations to set their dogs on also. But in Japan all classes of people, sinking political and party differences out of sight, combined in an exemplary patriotism to offer a common front to the enemy.

Lutheran Observer: Advantages do not constitute success. They are only the materials for it. What they will amount to in any man's life depends on what he will do with them. If he has no eye to see them or any will to avail himself of them, he will be none the better though they fairly crowd upon him with their beckoning hands. If they are to be of service to him, he must put himself in sympathetic contact with them. It needs his personal choice and action to convert their possibilities into actualities. Perhaps nothing goes farther to explain the differences among men, in the matter of success and achievement, than the different degrees in which they relate themselves to the advantages that come to them from time to time.

Sunday School Times: Character is not measured by deeds and words alone. It would be comparatively easy to gain a strong and clean character, if that were only a question of the control we could exercise over what we say and do. Every man ought to know that his attainments in character are measured by what he is when he is alone with his thoughts. To what does his mind turn when not bent upon the daily work? Does he cherish thoughts that would ruin him if expressed? Does he have a subtle enjoyment, a secret pleasure, in seeing or hearing what he would not wish to disclose to his most respected friends? Character is as deep as the man himself, alone and unchallenged by the opinions of others.

The Quiet Hour.

Christ Crucified.

S. S. LESSON—Mark 15: 22-39. June 12, 1904.

GOLDF: TEXT—Christ died for our sins according to the scriptures.—1 Cor. 15: 3.

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

He received it not, v. 23. Jesus is the supreme Example to us of complete surrender to the will of God and unquestioning faith that God's appointments are the best for us. The divine will may seem to be leading us into the worst straits, as it brought the Son of God face to face with starvation in the wilderness, and with unspeakable sufferings on the cross. But from Him we learn that our highest good lies, not in rebelling against the hard things in our lot, but in cheerfully and lovingly accepting them from the Father's hand.

Casting lots, v. 24. Gambling at the foot of the cross! How audacious a vice is this! It respects not the eyes of a dying Saviour, and makes the very possession of His clothes depend upon the cast of a die. Few vices have borne such a train of misery behind them. Success has often started the winner on the road to ruin, and failure has not seldom driven the loser to desperation, and even suicide. The gambler, deceived by bright prospects of riches easily got, is lured on to certain moral and probable financial shipwreck.

They crucified him, v. 25. The Jews, and especially their leaders, were fully responsible for the death of Jesus. Bitter indeed is the harvest which this race has reaped. But the guilt is not theirs alone. For be it ever remembered that it was for sin the Saviour died. It was sin that nailed Him to the cruel cross. And there is sin in each one of us. We, in so far as we cherish and yield to sin, are guilty, with the Jews, of Christ's death. But blessed be His name, the blood shed on Calvary can cleanse our guilt and theirs.

THE KING OF THE JEWS, v. 26. God made choice of the Jews to be a reservoir in which His grace might be stored for distribution in life-giving streams among all nations. They mistook the divine purpose. They selfishly imagined that the favor of heaven was for themselves alone. This error was their ruin. In like manner we have been enriched with gospel privileges. What can we expect but condemnation, unless we share them with others for whom they are intended as well as for us.

Come down from the cross, v. 30. The tempter is ever with us, plying us with persuasions to avoid the hard ways, and seek success by easy and pleasant methods. Let us always go to the cross for our answer. To come down would for Jesus have meant defeat; it was by enduring that He won His victory. Not otherwise is it with us. The crown is for those who overcome.

Eloi, eloi, lama sabachthani? v. 34. These are words to be read whenever we are inclined to think lightly of sin. They reveal to us in God a hatred of sin so intense that He cannot look even on His own sinless Son bearing the load of the world's guilt. And at the same time they open up to us the depths of the divine love, which moved the Father to allow such a burden to come upon His only begotten Son. At the cross is an undying fire, to kindle afresh our hatred towards sin and our grateful love to the God

who has saved us at so great a cost.

He saved others; himself he cannot save, v. 31. No one can save others unless he is prepared to sacrifice himself. The physician can save his patient's life only by exposing himself to toil, anxiety, sometimes danger. The soldier who would save his country in the hour of peril must be ready to lay down his life. On the other hand, there is no sacrifice so small in the eyes of men that God cannot use it in saving others. Our gifts may be small in amount, but with His blessing they may bring light to some darkened soul. Our talents may be few, but if we yield them to Him, He will find a place for them in His great work of saving the world, for so God can turn even the least things to account.

Covenant Hold—A Forgotten Weapon Against Saul.

BY ANNA ROSS.

If God's covenant with Noah is still in force (and it must be, so long as the rainbow bedecks the clouds), then the one reason why famine gets hold upon any part of this earth is that Noah's sons have forgotten it. Forgetfulness is a fruitful source of loss in every direction; but when it comes to forgetfulness of such a covenant promise as this, "Seed time and harvest shall not cease," and the consequent loss of the fulfilment of the same, it is surely time that stupid memories should be stirred up into activity.

It is no new thing for man thus to forget his covenant opportunities with God. A sorrowful instance of just such forgetfulness, preceded by a signal instance of the opposite conduct, is to be found in the story of the Gibeonites.

The inhabitants of Gibeon, in the days of Joshua's conquests, in spite of difficulties that seemed insurmountable, had succeeded in securing a covenant or league with the people of Israel and the God of Israel.

It was a narrow affair, securing only their lives, not their liberties, for it left them bondmen to the sacred people. But it was like all God's covenants with men, it was sure.

As soon as it was known in Canaan that Gibeon had gone over to Israel, all the kings of the hills, and of the valleys, gathered together against them.

What could the Gibeonites do? They knew right well what to do. *They had a covenant*, and they promptly claimed it. It was no vague cry for mercy that was sent to Gilgal. It was the bold, almost imperative, covenant claim. "Slack not thy hand from thy servants; come up to us quickly, and save us and help us; for all the kings of the Amorites are gathered together against us."

The answer to this covenant-prayer was just what you would expect when the covenant faithfulness of the living God was involved. Joshua, with theringing assurances of his God in his ears, marched all night. In the morning he came upon Gibeon's enemies suddenly. "And the Lord discomfited them before Israel. . . . And the Lord cast down great stones from heaven upon them. . . . Then Joshua spake, Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Aijalon. And the sun stood still and the moon stayed." All

this was God's answer to the cry of the people, who remembered in their time of need that they had a covenant, and put in their claim for its fulfilment.

But these poor Gibeonites were not always so wise. Years went by. Generation after generation lived and died, and the covenant at first so eagerly sought and so dearly prized, came to be only an old story amongst them. Israel asked a king, and God gave Saul. This warrior king was full of crooked blunders. He was slack in dealing with the Amalekites, whom God had doomed with a sentence of death; and he was cruel in his dealings with the Gibeonites, whom God had fenced round with a covenant of life.

But what did he care for the covenant made with the cities of Canaan five hundred years before? Perhaps he cared just about as much as the Balfour Government to-day would care for a treaty made with the gipsies by Richard II. one hundred years before the discovery of America, especially if the treaty was one which the gipsies themselves had forgotten. How much attention would the politicians of to-day pay to such a treaty? Just about as much did Saul pay to the covenant with the Gibeonites. If some warning voices were raised among his people he paid no heed. He looked only to the (supposed) interests of his own people, and turned his murderous might against the strangers.

What should Gibeon have done the moment she saw Saul's evil eye upon her? Just exactly what she did in Joshua's days. Right up into the ears of Jehovah she should have sent the old covenant cry, "Slack not thy hand from thy servants: come up to us quickly, and save us and help us, for the king of Israel himself has gathered his armies together against us." The Lord's hand was not shortened, neither was his ear heavy; but He listened in vain for that covenant cry, and Saul did his deadly work unhindered—deadly work for the Gibeonites, for their blood reddened the land, and deadly work for Israel, for that shed blood cried aloud to heaven for judgment and got it.

Saul's reign ended under the thunderstorms of defeat and disaster. But all these calamities did not settle for the blood of the Gibeonites. David's reign ushered in victory and prosperity, but the blood of the slaughtered Gibeonites was not brought to mind. Year after year was given to David, and his now peaceful kingdom, to call to remembrance the violated covenant. David had forgotten, as well as the Gibeonites, all about that old covenant. They all forgot that it was still in force.

But God had not forgotten. His judgments visited the land in the days of David three years, year after year. And David enquired of the Lord, and the Lord answered, "It is for Saul, because he slew the Gibeonites."

God had not forgotten, though Israel had done so, and Gibeon too. Had the harassed people remembered this covenant they could have laughed at Saul's malice, as they had in olden days defied the combined wrath of the Canaanitish kings. But they forgot their covenant, put in no covenant claim, and suffered to the death in consequence. Truly, it is a serious thing to forget a covenant. It is as though Englishmen were to forget their Magna Charta, and so lose the liberties it had deeded over to them.

Is not this latter story of the Gibeonites a perfect picture of the position of the whole human race relative to the ravages of famine? They have forgotten the Treaty of Ararat. Four thousand years have buried it out of of sight, and out of mind. The rainbow it still

hung in the sky; God still looks on it and remembers His covenant; but man looks on it, and only says "How pretty!" When the rains are withheld, God listens in vain for the covenant cry. Noah's descendants have forgotten the treaty made with their father in their behalf. They do not know its terms, they put in no claim on the strength of it, and famine works his will in the earth as Saul worked his will among the Gibeonites.

Prayer.

BY THE LATE DR. PARKER.

Almighty God, may we look on high, and measure everything by the scale of eternity; then our light affliction will be but for a moment, and the long night will be but a fleeting shadow. Thou hast beset us behind and before with limitations which we cannot pass; so we deceive ourselves and mistake God, and know not what has been or shall be. If we bring the power of an endless life to bear upon the fatigue and the disappointment of the present moment, we shall recover our youth and stand up as strong men, confident and steadfast and inspired of God. But we count our little toys and call them years and lives and centuries. God pity us! sometimes we know no better; it is difficult for a man to spread himself over God's duration; his stopping places are temptations. If we could but never stop we might sometimes have rest. We thank Thee for what little toys of years we have had; we have spoiled them all as children do; they are poor things after we have handled them. The years came from heaven beautiful as dew, but now are they gathered and scattered and forgotten. May we never forget that our life is but a shadow, a wind that cometh a little time and then passeth away, a post hastening across the hills, lest he be too late with his errand.

The Man and the Fire Escape.

BY IAN MACLAREN.

The truth that Christ is the Son of God who has died for our salvation, is the heart of the Gospel. And why should we make our faith in that, and our living by it, contingent on the clearing up of certain external and secondary questions; chronological, historical, critical, philological, scientific and the like? And why should men be so occupied in jangling about the latter as the towering supremacy, the absolute independence of the former should be lost sight of?

What would you think of a man in a fire who, when they brought the fire escape to him, said, "I decline to trust myself to it until you first of all explain to me the principles of its construction; and, secondly, tell me all about who made it; and, thirdly, inform me where all the materials of which it is made came from?" But that is very much what a number of people are doing today in reference to the Gospel of our salvation when they demand that the small questions—on which the central verity does not at all depend—shall be answered and settled before they cast themselves upon that.

Bear in mind that your happiness or your misery is very much of your own making. You cannot create spiritual sunlight, any more than you can create the morning star; but you can put your soul where Christ is shining. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come.—T. L. Cuyler.

Our Young People

June 12. Becoming Disciples.

Some Bible Hints.

Christ is our better and happier self. We may well "deny" our worse selves to find Him (Matt. 16: 24).

Following Christ means cross bearing (Matt. 16: 24), but so also does following the world; and the world's cross grows constantly heavier, while Christ's grows ever lighter.

The secret of discipleship is obedience; and yet so many would be Christ's followers without following Him!

If you were disciples of a great painter, you would show it by your painting; being disciples of the great Lover (John 13: 35), you must show it by your love.

Suggestive Thoughts.

John became Christ's disciple the instant he turned from the fishing nets to Jesus, and Matthew the instant he turned from his money bench. It is a matter of a moment.

It is impossible to turn toward any one without turning away from something else. You cannot serve God and mammon.

A disciple is a learner. You are not Christ's disciple unless you are learning more of Him all the time.

A disciple of Christ is also a teacher, because the best way to learn of Christ is to teach others what you know of Him.

A Few Illustrations.

To become a scholar one must go to school. There is no correspondence school of Christianity.

What a boy must do to become a college student is very little compared with what the college has done through all the years to make it possible for the boy to become a student. Our discipleship is chiefly Christ's doing, after all.

How proud is a musician to announce that he is the pupil of some great composer! How proud should we be to announce ourselves the pupils of the Lord and Master of all!

The pupils of criminals—of house-breakers, counterfeiters, and the like—are secret disciples. Shall we place our Christian discipleship on a par with them?

To Think About.

Am I known among men as Christ's follower?

Is my Christian discipleship primary or secondary in my life?

Am I proud of my discipleship, and is my Master proud of His pupil?

A Cluster of Quotations.

Never for one hour do I expect the Christian to reach a stage at which he can say, "I have no self to deny."—Andrew Murray.

Never a trial that He is not there,
Never a burden that He doth not bear,
Never a sorrow that He doth not share,
Moment by moment I'm under His care.
—Whittle.

It is a sick sheep that will follow a stranger—Moody.

Some people will never know anything about Jesus Christ except what they see in the lives of His disciples.—Thoburn.

Good-Literature Committees.

They are to be the good book heralds of the society. They are not to let a prayer meeting pass without bringing before the society some good piece of literature.

All the better if the book, or article, or essay, or poem has to do with the evening's subject.

Let the committee talk with others about their reading, and bring before the society whatever "finds" they may make in that way.

Watch the new books in the public library, and advertise the best of them in the society meetings.

Occasionally recommend a good work of fiction, but in the main wage war against the story craze.

Rest in Service.

Is not heaven rest? says some weary one. Yes; the rest of joyous, unimpeded service, the rest of those who serve Him day and night, the rest of those who run and are not weary, who walk and are not faint. The soul which has been crowded out of her proper place by ruthless circumstances or angry competition will breathe freely in that ampler air. There will be no jostling on the streets of the city of God. In company with the great multitude which has tasted the sorrow of defeat, we shall walk about the fields of light. What here we have yearned for, there we shall enjoy. What here we have dreamed, there we shall dare and do, in endless unconstrained service, advancing from knowledge to knowledge, and from glory to glory.—John Edgar McFayden, In the Hour of Silence.

Daily Readings.

Mon.,	June 6.—Forsaking all.	Luke 14: 25-33
Tues.,	" 7.—Following Christ.	John 1: 35-39
Wed.,	" 8.—Suffering with Christ.	Matt. 10: 22-28
Thurs.,	" 9.—Like little children.	Mark 10: 13-16
Fri.,	" 10.—Men of prayer.	Mark 9: 14-29
Sat.,	" 11.—Keeping His word.	John 8: 26-31
Sun.,	" 12.—Topic—What I must do to become Christ's disciple.	Matt. 16: 24-26; John 13: 33-35.

There is no law against love, joy, peace, kindness, goodness, faithfulness or self-control. Human nature recognizes these things as being beautiful and praiseworthy and as setting forth the best that there is in man and the things that are contributory to his temporal well-being. Where is the statute that attaches any penalty for faithfulness, long-suffering, meekness or love toward God or human kind, or for keeping our bodies and mental forces under control? Here are things which all men can observe without any infraction of law "Against such there is no law." Indeed, as we do these things we are exemplifying the spirit and genius of the gospel of God's Son.

If we had prayed more, we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying.—Andrew A. Bonar.

No human being ever responded to the appeals of dependent humanity with such tenderness and consideration as Christ.

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THE DOMINION PRESBYTERIAN,

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J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, June 1 1904.

Rev Dr. Coyle, retiring moderator of the American Presbyterian Assembly at Buffalo, preached a great sermon before giving way to his successor. Among other things, he protested strongly against the easy divorce system of the United States, describing it as "progressive polygamy."

As we go to press the Thirtieth General Assembly of the Presbyterian church in Canada, is meeting at St. John, N. B. There are no burning questions to come before the Supreme Court of our church; but there will be enough of important business to claim the best thought of commissioners for a week or ten days. We hope to present our readers with a good synopsis of the proceedings.

THE PRESBYTERIAN SUMMER SCHOOL AND MISSION.

At the Summer School at Knox College this year the department of Missions is to take a very practical turn. Rev. R. P. MacKay D.D., is going to conduct a study of Japan in connection with Foreign Missions, but at each session he will give some practical demonstration of missionary work, such as, the "Formation of a Missionary Committee," "an example of a Model Missionary Meeting" and "How to conduct a Mission Study Class."

In connection with Home Missions Rev. J. C. Herdman, D.D., will deal with such features as "The Missionary's Environment," "The Missionary's own Spiritual Life," and "The Missionary's Work."

Public addresses will be given at the evening meetings by Rev. W. C. Clark, B. A., of Brampton and Rev. Neil MacPherson, B. D., of Hamilton on Home Mission topics.

The complete programme will be issued in a few days.

PERSONALITY IN RELIGIOUS TEACHING.

We do not undervalue lectures designed to teach Sabbath School teachers how to teach; but if it is possible to undervalue technical training, it is also possible to overvalue it. "What is the chief factor in the religious training of the young?" asks the Rev. Alfred W. Wishart. In answer, he suggests that it is not dogma, nor method, but the personality, the soul quality of the teacher. The children in the Sunday schools of to day, writes Mr. Wishart, live in a world of new ideas respecting the Bible, both in its doctrinal and historical features, and it is important that they should not now be taught what they will some day have to unlearn. But it is even more vital that their religious teaching should come to them through the medium of a beautiful and inspiring personality. We quote further (from the New York *Examiner*, April 30) as follows:

"In an excess of zeal for method and scholarship, the chief element, humanly speaking, in the religious education of the child may be overlooked, or at least dethroned from its rightful supremacy. That factor is personality—a life sweetened by the grace of God, a life that appeals, with constraining love to the deepest spiritual forces of the soul. The impregnable argument for Christianity is not the results of historical research and criticism, but Christian character. The most potent influence upon the young is not the knowledge of the Bible which is imparted, so much as the grace of God working upon and in the child through a Christlike nature. We can scarcely overstate the value of a teacher's influence with a scholar who is able to grip the child's life with bonds of simple friendship. The unskilled in dialectics and lame in historical and Biblical criticism, a sensible, kindly, ordinarily intelligent and warm-hearted teacher may gently lead the young 'into the green pastures of a perfect trust in God, and by the still waters of a complete confidence in Christ.' On the other hand, unpleasant as the truth may be, it is true that a minister or a theological professor, learned in the literature of methods and criticism, a skilful teacher of the intellect, may be, by his unlovely and unloving disposition, a stumbling-block rather than a help to the young."

The opening article in the May Contemporary is by Dr. E. J. Dillon on "Our Friends, Our Ally, and Our Rivals," with the sub-headings: "The Anglo-French Convention: The Proposed Anglo-Russian Convention: How Long will the War Last? Anglo-Russian Relations and Tibet: The Turco-Bulgarian Treaty." This article gives in small space a somewhat full account of the eastern situation at the present time. Alex. Ular writes of "The Solution of the Tibetan Problem" and Ivanovich of "Japan, Russia, France." Other articles of special interest are: "The Tramp Ward," in which a woman writer tells of her experience at one of the country work-houses of England; "The Religion of the Schoolboy," and "Two Theories of Creation." Leonard Scott Publication Co., New York.

THE WORLD'S VERDICT.

We each live in a little world, the citizens of which are constantly passing judgments upon our undertakings and the way in which we accomplish or fail in accomplishing. It is pleasant when their judgment approves of us, and painful when they find fault. But in either case the judgment is imperfect, and there is something amiss about any worker who allows what the world may say to unduly influence him. In the nature of the case it is impossible for the world to judge with accuracy, for its knowledge is never full. It sees what has been done, but it does not see what the worker set himself to do; it sees the failure, but it does not see what forces battled against the toiler. It may cry shame when it should cry bravo, and may crown with flowers, where sackcloth and ashes would be more in place. And so we should never permit the world's judgment to settle things for us. Our friends may be unwisely merciful, and our enemies malevolently harsh. While many may be so indifferent that what they say counts for less than nothing. And yet a great many people are happy or miserable according to the way in which the world's verdict is pronounced.

It is not well to be indifferent to what people are saying, but neither is it well to be greatly concerned about it. For there is nothing more variable, nothing that sooner passes, nothing that has less eternal significance.

VITALIZED SPEECH.

Dr. Robertson Nicholl, speaking of several specimens of that rare genus, the perfect after dinner speaker, says it is very difficult to say where the art comes in. "There must be, for one thing, perfect self-possession; for another, geniality; for a third, humour; and for a fourth, a little wholesome seriousness." We suppose these qualities would not harm a public address of almost any sort. There is another necessary to a compelling or convincing speaker whether in the pulpit or out of it. He should make his subject a part of himself, and vitalize both. Many a man whose speech is halting and even jerky is nevertheless so much in earnest, and so seized of his message, that he makes an impression on those who hear; while sometimes a man with the fatal gift of too facile speech, while murdering no canon of form, stirs no hearer to high resolve.

A stiff previous conversational discussion might often rescue an intending speaker from merely conventional, surface interest in this subject; but chiefly his vitalization must be derived from a higher source.

THE JUDGMENT OF GOD.

We are too apt to think of God's judgment day as very far away, and as something that is to be manifested at a particular season and not till then. But the truth is that every day the divine judgment is passing upon us, and we may if we will read part at least of the sentence.

For it is written in what we call character. The outsider sees something of it, and he sums up the general judgment or conscience of opinion that exists in the community concerning us, but the man himself may read more clearly, for he knows what are the things that he longs after, the prizes he seeks to grasp, the thoughts he has concerning life and life's good. If he desires only self-indulgence, then is he confined in the hell of the selfish; if he is constantly fearing, then his prison is that of the fearful and unbelieving; if his soul is ablaze with hate and envy, he is already in perdition.

On the other hand, if he has been seeking to bless and help others, and his thoughts towards his fellows are thoughts of justice and of mercy, his soul already hears the songs of the white-robed throng, and the waters of peace glide smoothly by. And when he passes from this life, it will not be so wonderful a change, for having gained the spirit in measure which will rule in the Celestial City, he will be at home there.

UNION ACROSS THE BORDER.

The spirit of Union must be in the air not alone in Canada, judging from the nearly unanimous adoption by the "General Assembly of the Presbyterian Church in the United States," of the report of the committee on union with the Cumberland Presbyterian church. So the time is probably not distant when all the Presbyterians in the big republic—North and South, East and West, will stand within one united fold. Within a dozen years the previous lines of demarcation will be pretty well obliterated. A united Presbyterian church will do much to efface any remaining traces of sectional cleavage between North and South.

Our neighbors have big moral and social questions ahead. A united Presbyterian church will give important help towards their solution.

Writing interestingly, on "Academic Reminiscences," in the Toronto University monthly, Rev. Dr. MacNish makes reference to a number of well known public men, among others to President Lowden, ex-Mayor McMurrich, of Toronto, John King, K. C., and the late Principal Kirkland, of the Toronto Normal School. Of one gentleman who is well known beyond the bounds of the Dominion Dr. MacNish says: It remains for me now to refer to Professor Campbell, of the Presbyterian College, Montreal, who has gained for himself an enviable reputation in the recondite and comparatively untrodden fields of ancient peoples and tribes and languages. The Hittites, the Basques, the Berbers, the original inhabitants of the Canary Isles, of Mexico and Chili—these are races on whose history and traditions he has shed a flood of light. He has no superior in the Church to which he belongs, for ripe and profound scholarship; for culture, breadth and originality; and for facile aptitude to anticipate and satisfy the requirements of every new time.

CHILDREN'S DAY FUND.

As is known to readers of THE DOMINION PRESBYTERIAN a collection is made in all our Sabbath Schools on "Children's Day." The amount collected is forwarded to the agents of the church. This fund is used (a) in advancing the interests of Sabbath School work throughout the church, (b) any surplus is given to the schemes of the church. Last year, however a number of special requests were made and granted. The synod of British Columbia asked for a grant of twenty-five dollars to each of its six Presbyteries to enable Conveners to visit the Sunday Schools. The Presbytery of Montreal asked for one hundred and fifty dollars to pay the salary of Mr. Burnie, the S. S. field worker engaged by the Presbytery. The Synod of the Maritime Provinces asked "for aid towards the holding of a summer school within the bounds of the Synod for the training of Sabbath School teachers and for other purposes in the furthering of Sabbath school work."

It is understood that these requests and others are being made for 1904-5. As it is very evident that it is unfair to ask all Presbyteries to contribute to special work in a few Presbyteries, where work is not more pressing, and as it is felt throughout the church that better work in overseeing and assisting our schools must be carried on in the Presbytery and by the Presbytery, the Synod of Toronto and Kingston at its last meeting forwarded the following resolution to the Assembly's Committee. "That instead of special grants from the funds of the G. A. S. S. committee to synods, and Presbyteries applying a pro rata grant according to the number of schools in the Presbytery be made annually to each Presbytery convenue to assist in defraying their expenses in visiting and otherwise stimulating the S. S. work within the bounds." It is hoped that all commissioners to Assembly in the interests of Children's Day Fund and of Sabbath School work will see that any division of the Children's Day Fund be equitable and in the interests, not of a part of the work but of the whole work.

MR. BOK AND THE PREACHERS.

Mr. Edward Bok, of the Ladies' Home Journal, has once more written to The Outlook, as he did of yore, to show why young men don't go to church, and we do hope that this time nobody will get mad at him either for the disagreeable truth that he tells or for the disagreeable fallacies that creep into some of his conclusions. For the orthodox to get into a passion over him pleases Mr. Bok too well, and besides, it isn't becoming for the orthodox. The fact is that he has gathered up some true and interesting observations in his extensive question-asking of young men and preachers, but he went in his search too far a field, and so missed the fundamental explanation which lies so near home that every man can read it

in his neighbor's heart—and in his own—without the intervention of anybody's statistical reading glass. The big reason why most young men don't go to church is that they are not interested in spiritual things—don't want to be bothered with a sense of present obligation or questions of future destiny. They want to be free—some to make money uninterrupted, more to have a gay and irresponsible time of it in life. These reasons lie no deeper hidden than the surface of human nature, but they run through to the bottom. And yet saying this we must not leave the matter there. These callously indifferent young men are not all young men. There are some of another sort, thoughtful about the things that make for character and conscious of the eternal demands of righteousness. We have no doubt that manlier preaching in our pulpits would bring many such men to church, and it would also reach the consciences of many who, if ever saved, must somehow be made to think in spite of themselves. And Mr. Bok's plea for sermons that lay up close to a young man's life, deserves to be weighed on scales not only fair but grateful. We dislike to see ministers resent criticisms of weak preaching. It is pretty certain that preaching is never as good as it ought to be, and even though rude and ill-intended, denunciation of trivial, canting, parrot-like and unfelt sermonizing can never go amiss. It will shame out some weakness somewhere. The preacher who has few young men in his congregation, is likely not altogether to blame for the dearth, but still it isn't going to hurt him to be told that more ring and vitality in his sermons would increase his masculine hearing. Let him put them in and see.—The Interior.

Literary Notes.

A poem by the Poet Laureate holds the place of honour in the May Fortnightly. Then follows "The Leaf of Olive" by Maurice Maeterlinck. Many noted writers discuss political and military problems. Edward Dickey has an article on "The Anglo-French Compact and Egypt;" Alfred Stead one on "Problems of the Far East;" and Lieut.-Colonel Alsafer Pollock writes of "The Tactical Inefficiency of the Regular Army."

On literary topics we find articles on "A French King's Hunting Book;" "Daddy Crisp;" and "R. D. Blackmore and His Work." Leonard Scott, Publication Co., New York.

Blackwood's for May contains a lot of good reading matter of a miscellaneous nature. Among the subjects are the following: "A Trip up the Uganda Railway and across Lake Victoria Hyanza"; "The Story of Cawnpore"; "Reminiscences of the Duke of Wellington" and "Siam's Place in the Anglo-French Agreement." In Musings Without Method the chief topics are the death of Queen Isabella and Herbert Spencer's "Autobiography." The number is rounded out by some good verse and fiction. Leonard Scott Publication Co., New York.

The Inglenook.

Barney's Ox Sense.

BY MARY MORRISON.

"If you think you'll do it, you will, Theodore Parkins; that's all there is to it." Aunt Jane emphasized her remarks by a peremptory flourish of the dishcloth. "Nobody ever goes and does a thing offhand; its got to be in their mind first. If you hadn't thought you could get that swarm of bees out of the big basswood, last spring, and save the swarm, you would have found a thousand obstacles in the way that never showed up, being you'd made up your mind to do it. Nobody ever made anything of themselves unless they set out to and I s'pose, too, that nobody ever did any great piece of rascality unless their thoughts led 'em in that direction first. It's a rule that works both ways, I shouldn't wonder," she added reflectively as she wiped the dishpan and turned it over in the sun.

Ted turned away impatiently. He was used to Aunt Jane's lectures. It took something beside thought, up here in Kenosha county, to earn twenty-five dollars. Why, he hadn't seen twenty-five cents in a month, if he ever got a day's work, he had to take store trade for pay, he thought, disgustedly, as he went out to the wood-lot where his thoroughbred shorthorn steers were grazing. He wouldn't sell Bob and Barney, not if he never went to school.

He let down the bars and whistled shrilly on his fingers and listened; then he whistled again, and presently he heard a thrashing through the bush. It was the same call they had learned to obey when as calves they had nibbled cold pancakes out of his fingers. Now they looked almost alarming as they ran toward him, their sharp horns gleaming white in the sunlight, but they stopped quietly beside him to lick at the lump of salt he took from his pocket.

"You'll stay on the place as long as I do, won't you, boys? And that will be as long as you live, I reckon. We have always been chums; we ain't selling out on chums—just yet."

"Haw round. Bob." He put the yoke on Bob's neck and fitted the key into the bow; then he motioned to Barney, who walked obediently up beside his mate while his young master fastened the bow. Then he drove them down to the barn and hitched them up to the lumber wagon. They stood patiently while he went into the house for his coat.

Mother was just putting a wild strawberry turnover into his dinner pail as a finish to his cold dinner. "You won't be back till night, I suppose," she said.

"No, I don't expect to get done much before night. It's rough plowin' amongst the stumps."

"Well, buckwheat fetches a good price most generally," Aunt Jane remarked thriftily. "And it always makes good pancakes, son," added his mother, as Ted went out to the road.

Rank fireweeds grew along the black muck road and sifted little clouds of down with every breeze; straggling blackberry vines white with blossoms dotted the thick green undergrowth and here and there a pink wild rose blossomed modestly, but Ted had no appreciative eyes for their commonplace everyday beauty. He was pondering the

situation of affairs. It was something unusual for him. He wanted twenty-five dollars by the first of September. How he was to get it he had not the slightest idea, but he meant to have it.

"Aunt Jane will figure it out somehow, I s'pose, but I'd rather cipher it out for myself. She'll have enough to do with the work and the milkin', and watchin' out that John don't slight none of the chores if I go out to Uncle Theodore's to school this winter. If—there ain't any if about it. I'm a'goin'," he decided, doggedly, as the waggon jolted along over the crossway that ran alongside the big cedar swamp. The grass grew rank and green just over the fence. It was the only piece of woodland fenced in about the country with the exception of their own. There were so many pit-falls and sink-holes, and so many cattle had strayed away and mired there that the men had clubbed together and built a brush hedge around it as a safeguard.

Nathan Dayhoff stood by the road fence as he drove past.

"Hello, Ted! Got your buckwheat in yet?"

"Not quite. I'll sow to-morrow if it don't rain."

"Bet you won't sow to-morrow." Nathan's tones were quizzical.

"Bet you I will." Ted's tones were obstinate.

Nathan laughed tantalizingly. "Don't want to earn twenty-five dollars then I s'pose. Make more money scatterin' a peck o' buckwheat."

"What you drivin' at, anyhow?"

"You're doin' the drivin' 'pears to me."

"Oh g'wan. I can't gab here all day."

Ted flicked a big Pontiacer fly from Barney's back with his braided whiplash.

"Ever hear tell of my Uncle Ezra? Well, he's come here visitin'. Him and dad have gone out around the country to ask the folks to a loggin' bee here to-morrow and Uncle Ezra is goin' to offer twenty-five dollars to the best broke, smartest yoke of oxen that can put up three logheaps the neatest and the quickest. I s'pose you calculate yourn's the best broke and the smartest. I know Dan Purdy thinks his'n is and prob'ly there's several more that's just as conceity. Reckon we'll get our patch clogged up pretty sry."

Ted opened his eyes in amazement at such a reckless expenditure of money. "What is he goin' to do that for? He ain't got anything in it has he?"

"Oh money ain't no object with Uncle Ezra. He ain't no slouch with a yoke of cattle, himself; says there ain't one man in fifty knows enough to break a yoke of steers. He used to own some pretty smart cattle himself. Guess he has got an idee there ain't any more such in the country. He's willin' to pay something to find out you see."

Ted nodded. He could understand the pride of ownership in a fine yoke of cattle broke to hand. "What's the time?" he asked.

One o'clock sharp! But you're goin' to sow buckwheat you know," he called as the wagon jolted on down the road.

Twenty-five dollars! and his steers were the smartest and best broke, except perhaps Dan Purdy's black Galloways, and they were no better. They were heavier, but not so quick motioned, and they couldn't obey the word any more quickly. There were no

others in the country of whom he need stand in fear. Twenty-five dollars in one afternoon. It seemed like a fortune that had come to him unexpectedly, for he meant to try for it and to win.

Perhaps Dan would not go; he was odd about some things. Maybe his steers were off in the woods; if so it would take a day at least to hunt them up. It was the custom among the farmers in that vicinity to turn their cattle out to feed in the unfenced woodland, after the spring work was over and they sometimes strayed to a considerable distance. Dan had turned his out last year and he had finished putting in his buckwheat over a week ago. If they would only lose themselves for a day or so. Dan didn't need the money so very much; he had a father to take the brunt of things.

It was sundown when he hitched the steers to the waggon and started for home. The mosquitoes rose in a cloud from the rank grass about the big swamp as he bumped over the crossway, whistling cheerily. He usually whistled when he was out alone with the steers; they seemed to like it somehow. Half way across a spring bubbled clear and cold from under an upturned cedar. He generally stopped here for a drink, and sometimes he watered the steers. Now they stopped and waited for him to do so again. He got down and dipping up a pail full set it before Bob, who drank it down in long sat isfying gulps. Barney threw up his head and lowed loudly. He was answered immediately by another ox away to the right in the dense verdure of the swamp.

Ted jumped up on a log and peered into the intricate network of growth. He could hear an occasional crackling of brush and once he caught sight of a dark moving object. He gave a start of surprise.

"Somebody's cattle are in the swamp. I wonder—" He would not voice the question that sprang suddenly into his mind, but he could not resist a feeling of elation. After all, it was none of his business; all he had to do was to attend strictly to his own affairs. "Folks ought to keep track of their cattle."

He dipped up a pail of water for Barney and walked along a few steps. Yes, here was where they had broke in. Such a fence as that was no good anyway; anybody could see it was not fit to turn stock. He hesitated a moment, then he furtively replaced a few saplings that had been pushed off the top and went back to the wagon and drove on, but he did not whistle. Instead he scanned the darkening forest eagerly, but he did not see anything. Only once he heard an ox bawl long and mournfully.

At home he could not bring himself to tell mother and Aunt Jane of his prospects for to-morrow. He only said he had promised Nate Dayhoff to help them log in the afternoon.

He spent the next forenoon in the barn polishing up his old yoke. He had a bright new one but he knew better than to let them wear it. "Old shoes fit best," he said to himself. If any of the neighbors passed he did not see them. After dinner he yoked the steers and threw the log chain over the yoke.

There were several pair of cattle standing about when he drove into the yard, but Dan Purdy's black Galloways were not among them. He watched each new arrival anxiously, but he did not ask any questions.

The piece of ground had been fitted up in excellent shape. It was burned clear of brush and everything had been cut into handy logging lengths. There were to be four rollers to each team and each team was to make three heaps; that would give them all an

equal chance and allow for any extra roughness of ground.

Two teams would operate at one time which would give a better opportunity to contrast their manner of handling logs. Ted stood back with his arm over Barney's neck and watched proceedings.

Sam Whitbeck was first in the field with old Duke and Dime. Ted remembered seeing them at logging bees at least eight years ago. It took noise and buckskin lash to get them down to business, but Sam knew how to use both. They were matched against Andrew Thompson's mulley's who were used to being driven with a brad. Ted shivered every time he saw the sharp point thrust cruelly into their bones followed by drops of bright blood. The dumb cowed look in their great eyes turned him sick. He was glad when Ezra Dayhoff ruled them and their driver off the field.

Lanty Moore took his place. His oxen were common scrubs, but they put up their three heaps in sixty minutes, beating Sam by a good quarter of an hour. Then Bijah Bump and Posy Hale took their places. They finished up in an hour and a quarter and an hour and twenty minutes and were met with shouts of derision.

Then Nate motioned to Ted. "Go on and show 'em some drivin' Ted," he urged eagerly, but Ted shook his head.

"No use waitin' fer Dan; he's hunted all day for Nig and Darky. Something must have happened to them I guess; they never staid away so before," continued Nate.

He watched Ote Higgings and Shorty Rogers take the field, in a dream. He did not notice the cheers that greeted their admirable management; he heard instead the long-drawn plaintive bellow of an ox calling for help. He hooked the log chain over the gate post and slipped unnoticed away. It was only half an hour's walk to the place where he had put up the saplings the night before.

There were no paths through the big swamp except those made by the wild creatures and he jumped from one moss grown log to another. The bogs shook and trembled beneath his impetuous plunges, but he kept on. Here and there he saw tracks half filled with miry ooze, leading deeper and deeper into the cool depths where the grass lay in luxuriant swaths, too heavy to stand. A slim dapper blue racer glided swiftly across his path and a spotted water snake slid lazily off a log into the slimy water, but he only gave them passing notice.

Upruned cedars held deep sullen pools under their branching roots any one of which was of sufficient depth to mire an ox; treacherous pitfalls yawned beneath tempting masses of verdure. He came upon a pile of bleached bones. They were all that remained of Dave McBain's only cow. He had prided her out of the slough for the poor pitance of her hide which was all she had to give him. Ted turned his head away from their suggestive ghastliness. He was realizing the existence of several kinds of danger to-day. Barney had known of one sort; his ox sense had told him to give a warning call, but he, Ted, had been content with putting up the fence. Once he paused to listen and call, "Cusha! Cusha! Cusha!" It was the call Dan had always used. Dan's tather had come from New Jersey. Ted had always laughed to hear it; now it came awkwardly from his lips. "Cusha! Cusha! Cusha!"

Away to the right he heard an answering low, and his heart gave a joyous bound.

It was almost sunset when he drove Darday and Nig into old man Purdy's barnyard, covered with mud and slime.

He came out to meet them. "Found 'em in the big swamp, eh? Well I swan I never knew 'em to go in that direction before. It's a mercy they didn't mire. Have to turn out and rig up the old fence a little I guess. Dan? Oh he went over to Dayhoff's a spell ago. Wanted to see your steers haul in the twenty-five dollars. Said he knew Darkey and Nig wouldn't stand no show with 'em for speed. He'll be tickled plum to death to think you found 'em and got 'em out safe. Must have took a pile of tackin' and turnin'."

Ted put up the bars and turned away. He hoped the teams would be gone when he got back, but they were all there waiting and the teamsters set up a shout when he entered the gate.

"Come and get your money, Ted. The steers just naturally waltzed right through the figger; never lost a step and won it slick as a whistle. Never knewed a yoke to go to a loggin' bee all by their selves and put up a heap in fifteen minutes by the clock, before; kept it right up too."

Ted looked from one to the other in a dazed way. Were they making sport? Mr. Ezra Dayhoff came up and shook him by the hand.

"I'm proud to know a boy that can break a yoke of steers to work like that," he said. "They tell me you broke them?"

"Yes sir." Ted blushed girlishly. "I never took a better yoke of cattle in hand in my life, and I've handled some pretty handy yokes. Clear cut they are and spry as colts. I see you drive them as I always do, in an ordinary tone of voice. Some folks seem to think an ox is deaf, but mine never seem to be hard of hearing." He glanced quizzically around the group. "Perhaps I took a liberty in driving them, but the boys all agreed that if they'd work under a strange driver they deserved their good luck, so as you did not come, I took your place. I wouldn't have missed seeing them pull for a good deal."

Ted stammered out his thanks as he took the money. "I'm much obliged to you, sir. Prob'ly they done better for you than they would for me."

"I'd give it all if Nig and Darkey could have had a show too. It's just as mean to cheat an ox as 'tis to cheat a boy, but when you've cheated of 'em both it makes a feller feel pretty mean, don't it old boy?" he told Barney when he went to hitch up and Barney put his cold nose to his master's cheek as if he understood.

"And just supposing they had mired, mother," he said after he had relieved his feelings by making a clean breast of the matter. "Of course I didn't know it was Nig and Darkey, but I felt dead sure. I don't know what ever made me do it; I never did such a mean trick before," he said contritely.

"I told you it would work both ways, Ted, you remember," declared Aunt Jane triumphantly. "I s'pose you was wishing you could keep Dan out of it some way and when the chance come, why you just naturally took it, that's all. A body wants to watch out what sort of thoughts they let into their minds, for thoughts always come first—then deeds."

This opportunity of applying her lecture was too good to be neglected, and for once Ted could only bow a meek acquiescence.

A Model Railway.

A recent trip of one of our representatives brought "Truth" in contact, among other things, with the Grand Trunk Railway and its incomparable dining car service. A brighter, cleaner, more efficient plan of eating while

THE ILLS OF CHILDHOOD.

Every child in the country needs, at some time or other, a medicine to correct the ills incident to childhood. If Baby's Own Tablets are kept in the house and occasionally given to the little ones they will prevent illness and make the little ones rugged, strong and cheerful. Mothers should insist on having this medicine because it contains no opiate or harmful drug, and children take the Tablets as readily as they take candy. If you have a neighbor who has used the Tablets ask her and she will tell you what splendid satisfaction they give. Here is what one mother, Mrs. Wm. Sinclair, Hebron, N. B., says: "I have used Baby's Own Tablets with so much satisfaction that I do not feel safe when I have not got a box in the house. I am sure that other mothers will be quite as well pleased with them." You can get the Tablets through your druggist or by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

journeying, does not exist on any railway anywhere, and "Truth" has travelled on most of the leading lines of the world, and is therefore in a position to know. The "Club" Breakfasts are an excellent feature, which appeals to many travellers. The attendants are courteous and obliging, and don't appear to be always looking for a "tip."

The fine, heavy double track of rails between Toronto and Niagara Falls makes it possible to run that distance without delays of any kind, and you are landed at your destination right on time to the minute.

The great improvements on the main line east, between Toronto and Montreal, have been very costly, and have in some cases meant the almost entire reconstruction of the road. The line has been straightened, the grades lessened, and "Truth" is told that very shortly a train will be put on between Toronto and Montreal that will make the distance in very much less time than even The International Limited does now.

"Truth" seldom travels on railway passes; the above statements can therefore be considered perfectly unbiased, and are made purely because of the excellent facilities afforded the general public, and because of the pride "Truth" feels in one of our great national highways.

We bespeak great things for the Grand Trunk Pacific Railway on its completion.—Toronto Truth.

Babyland.

"How many miles to Babyland?"

"Any one can tell;

Up one flight,

To the right;

Please to ring the bell."

"What can you see in Babyland?"

"Little folks in white—

Downy heads,

Cradle beds,

Faces pure and bright."

"What do they do in Babyland?"

"Dream and wake and play,

Laugh and grow,

Shout and crow;

Jolly times have they."

"What do they say in Babyland?"

"Why, the oddest things;

Might as well

Try to tell

What a birdie sings."

"Who is the queen of Babyland?"

"Mother, kind and sweet,

And her love,

Born above,

Guides the little feet."

Ministers and Churches.

Ottawa.

The next meeting of Ottawa Presbytery will be held at Rockland on Tuesday, June 7.

Rev. Dr. Herridge, being unable to attend the General Assembly at St. John's, N. B., Rev. D. Findlay, of Bell's Corners, was elected commissioner in his stead.

At a recent meeting of the Ladies' Aid of the Glebe church, it was decided to hold a garden party about the middle of June. The exact date will be fixed at a special meeting to be held later.

On Tuesday last the ordination and induction of Mr. W. H. May, a recent graduate of Montreal Presbyterian College, took place at Carp. Rev. A. S. Ross, of Westboro, presided; Rev. H. Ferguson preached; Rev. A. G. McIntyre addressed the minister; and Rev. J. H. Turnbull the people.

The Ottawa St. Andrew's Society, through Rev. Wm. McIntosh, presented Rev. Norman MacLeod on his leaving the city with a beautifully embossed address expressive of the esteem in which he is held by the members, along with good wishes for his future welfare.

The Sacrament of the Lord's Supper was observed in St. Paul's church last Sabbath. There were seven additional names added to the roll—six on profession of faith, and one by certificate. Rev. Dr. Armstrong conducted the service.

Last Sabbath Miss McCarter, who has for the past few years been the zealous and efficient leader of the Erskine church choir, but who recently found it necessary to tender her resignation, said farewell to the members of the choir. Prior to Miss McCarter's return to Almonte, the choir presented her with a handsome pearl brooch along with a cordially worded address.

The Ladies' Aid society of Knox church is making quilts for the Northwest box which the Women's Foreign Missionary Society will send out in the autumn. The ladies met last week at "Echo Bank," the home of Mrs. George Hay, to assist in the sewing, after which tea was served.

At the recent meeting of Ottawa Presbytery—Rev. Dr. Ramsay, Moderator, in the chair—three young candidates for the ministry, graduates of Montreal Presbyterian College, Messrs. W. H. May, J. H. Woodside and A. S. Reid, were duly licensed.

Mr. J. H. Woodside, having accepted the call from North Gower, his ordination and induction took place on the 30th ult. Rev. J. A. Moir presided; Rev. S. A. Woods preached the sermon; Rev. Joseph White addressed the pastor, and Rev. W. T. Prettie the people.

Mention was made last week of the death of Rev. John L. Gourlay, M.A. The funeral was largely attended by many of his old friends and Presbyterian clergy of the Capital. Rev. Dr. Henry McMeekin, a life-long friend of deceased, conducted the services, and paid a glowing tribute to his brilliant theological and literary attainments, and referred to their congeniality of thought. The late Mr. Gourlay was one of the oldest ministers in this part of Ontario, reaching the good old age of 84. Coming to this country from Ireland when but a child, he was brought up in Huntley township, and finally graduated at Knox College. He was for 21 years in charge of congregations in the United States and upon returning to Canada settled at Aylmer, where he was engaged in the editorial work of the Times, a paper published there. He also wrote a book on the history of the Ottawa Valley and contributed to the press of the Capital. A widow and a brother, Mr. Hugh Gourlay, of Carp, survive.

On the eve of their departure to Brockville, Rev. Norman and Mrs. MacLeod were tendered a farewell social by the members and adherents of MacKay church. Mr. William Gerard occupied the chair, and delivered a model chairman's address. Rev. Dr. Ramsay was present and spoke, and Mr. Gordon Edwards also gave a short address, expressing the regret of the congregation at the severance of the ties with Mr. and Mrs. MacLeod. Before Mr. MacLeod rose to reply he was made the recipient of a handsome suit case, the present of the young people of the church. In a suitable reply Mr. MacLeod expressed the pain he felt at leaving MacKay church, and thanked the congregation for all their kindness to Mrs. MacLeod and himself. He had accepted the call to Brockville because he thought it was his duty to do so, and

he hoped he would find the congregation there as considerate as he knew the McKay church Presbyterians to be. Vocal and instrumental music contributed much to the enjoyment of those present; and the ladies of the church served refreshments.

Toronto

Rev. A. B. Winchester, in the course of a recent sermon at Knox church, made an emphatic protest against military church parades. "Why," he said, "should the King's army parade through the streets in a manner that would not be permitted in any other body?"

Westminster church celebrated its thirteenth anniversary last Sunday when Rev. Dr. Ross of Montreal preached at both services. The pulpit was handsomely decorated with flowers, and the choir rendered special music.

Rev. M. P. Talling, Ph. D., occupied the pulpit of St. Gillies' Presbyterian church last Sunday by instruction of Presbytery and declared the pastorate vacant owing to the resignation of the Rev. R. Atkinson, who has accepted a call to Chesley.

Toronto Presbytery has just licensed three students, graduates of Knox College. They are Messrs. A. E. Armstrong, A. C. Justice and J. Little. Mr. Little is assisting Rev. Dr. Lyle, Hamilton, and Mr. Justice is stationed at Thorold.

Toronto Presbytery has arranged for the ordination and induction of Mr. Wm. Amos, at Boston church, Esquesing, on 30th June. The moderator will preside; Rev. Wm. Morrin, of Mimico, will preach the induction sermon; Mr. Tough will give the charge to the minister, and Rev. Alex. McGillivray will address the people.

Toronto Presbytery has ordained and inducted Mr. N. A. Campbell to the charge of Newmarket. Rev. R. F. Cameron, recently inducted at Georgetown, preached; Rev. W. Amos, of Aurora, delivered the charge to the minister; while the address to the congregation was given by Rev. W. Frizzell, of Toronto, who was himself ordained in that same congregation in 1878.

At Toronto Presbytery the resignations of Rev. Dr. Armstrong and Rev. James Murray, as commissioners to the General Assembly, were received, and Rev. R. Douglas Fraser and Rev. Dr. McKay appointed in their stead. The moderator and clerk were instructed to fill vacancies caused by the resignation of Elders Peter Macdonald and John Lowden.

After the induction of Rev. Wm. Morin into the charge at Mimico, a reception to the new pastor and his wife was held. Among those present from the city were: Rev. Alexander Macmillan, Rev. Mr. McGillivray, of Bonar church, Rev. Mr. Macdonald, of Cowan Avenue, and others. A pleasing feature of the evening was the presentation, by little Miss Irene Davidson, of a superb bouquet of American beauty roses to Mrs. Morin, which was gracefully acknowledged.

The annual outing of the Ministerial Association was held at High Park this year and was the most successful affair in the history of the association. The members were accompanied by their wives, and after a pleasant afternoon in the park, the party met for supper at Sunnyside. The President, Rev. William McKinley, occupied the chair. The Secretary, Rev. R. Atkinson, who leaves for Chesley shortly, and therefore resigns his office, was assured of the good wishes of his brethren. After dinner speeches were also made by Prof. MacLaren, Dr. Milligan, and Messrs. W. Frizzell, P. M. Macdonald and J. A. Macdonald.

The programme for the Summer School at Knox College, is about ready for the printer. Among the special features recently arranged is a series of lectures on "Home Missions" by Rev. J. C. Herdman, D.D., superintendent of home missions in the North-West. Dr. Herdman knows the West and its needs as well as the work that the Church is doing. Rev. R. P. MacKay, D.D., foreign mission secretary, will give practical demonstrations of how to organize a Missionary Committee; how to conduct a missionary meeting, and how to select a missionary library. He will also demonstrate, in a practical way, the proper method of conducting a mission study class. Rev. W. C. Clark, of Brampton; Rev. Neil MacPherson, of Hamilton, and Rev. Wm. Frizzell, just returned from the world's Sunday School convention at Jerusalem, will give addresses at the public meetings in the evenings. As an evidence of the union that is in the air, there will be a union meeting with the Methodist Summer school. Already a consider-

able number of applications are in hand for residence in the college.

Algoma.

Rev. J. P. MacInnes is supplying Deer Lake, Iron Bridge and Bellingshorn.

Rev. J. A. MacDonald, of Desbarats, has suffered much of late from colds and la grippe.

Rev. H. H. MacPherson, formerly of Halifax Presbytery, is now at Massay and is doing good work.

Rev. Messrs Drennan, of Webbwood, and Mackenzie, of Copper Cliff, exchanged pulpits last Sabbath.

There is not much being done this year in the way of Missionary work along the A.C.R., as few men are there as yet.

It is hoped that Korah, where a catechist is now employed, will soon be able to have an ordained minister, which will not be long delayed owing to the works starting up shortly.

Sylvan Valley, Bor River and Laird is looked after by the veteran Presbyterian worker, Rev. D. H. MacLennan, whose family still reside at Bruce Mines.

Rev. Mr. Bethune, of Blind River, has organized the work there. There is now a board of management, a choir, a session and Communion Roll, and the services are more largely attended than ever before.

The new church at Lowerby will be opened next month. This is the most beautiful church within the bounds of the Presbytery and is a credit to the forming community which erected it.

Rev. D. H. MacEachran of St. Paul's church, Sault Ste Marie, has been laid up for some time with la grippe but is now able to attend to his work.

St. Andrew's church, Soo, of which Rev. W. A. Duncan, M.A., B.D., is pastor, is now taking steps to erect a beautiful stone church of redish colored rock. The building, when completed, will be a credit to the Soo.

Eastern Ontario.

Rev. W. M. Kannan and wife who have been visiting friends at Shelburn, have returned home.

Rev. A. S. Reid, a recent graduate of Montreal College, is stationed at Plantagenet, where his induction will shortly take place.

Rev. J. Holt Murray preached and conducted communion service at Harper on a recent Sabbath.

Mr. Moore, of Carleton Place, who is shortly to be licensed and ordained, has taken charge of the mission field of Braesside, Sand Point and Dewar's.

Rev. H. Munro, of Bowmanville, and Rev. James Hodges, of Oshawa, exchanged pulpits.

Colborne Presbyterians are holding services in the Temperance Hall while their church is being thoroughly renovated.

Rev. I. N. Beckstedt, B.D., has been called to Athens and Toledo, and it is expected that his induction will take place on the 8th June.

On Sunday last Rev. Mr. Currie, of St. John's, Almonte, exchanged services with Rev. R. Young, of St. Andrew's, Pakenham.

Rev. Dr. Bayne will enjoy a trip up the Saguenay River this summer, says the Pembroke Observer, as the guest of friends in the city of Quebec.

The anniversary services of the Orillia Presbyterian church will be held next Sunday, June 5th. The preacher will be the Rev. Donald Hossack, B.D., of Deer Park church, Toronto.

Rev. J. A. Cranston, M.A., Collingwood, preached anniversary services in Beeton church on Sunday. On Monday evening he delivered a lecture on "A Trip Through the Rocky Mountains."

On the 29th inst. Churchill Presbyterians marked the twelfth year of the pastorate of Rev. J. A. Ross by special services. Rev. Dr. Caven, the learned principal of Knox College, preached morning and evening to large congregations.

At the Cornwall Empire Day celebration, the Rev. N. H. McGillivray, pastor of St. John's church, delivered an excellent address. He spoke in eloquent terms of the great privileges of citizenship in the British Empire, and complimented the trustees and teachers of the school on the splendid evidence that had been given.

that day of the attention that was being paid to the cultivation of the spirit of loyalty and national enthusiasm.

The Sacrament of the Lord's Supper was dispensed in the Alexandria church on Sunday. Preparatory service was conducted in MacLaren Hall on the previous Friday evening by Rev. H. D. Leitch, of St. Elmo.

At the Thorah Sabbath School Annual Convention Rev. D. W. Best, M.A., of St. Andrew's, Beaverton, read an instructive paper on "The Teacher's Privilege"; and Rev. Mr. Hodges, of Oshawa, gave an excellent address on the "Relation between the home and the School."

A local paper says: "There is a strong probability of the Methodist church and Presbyterian church at Omemeo, a village of 800 population near Lindsay, uniting, as neither one is very strong. This will perhaps be one of the first places to take the initiative as regards church union." The minister of the Presbyterian church, Omemeo, is Rev. Mr. Whitelaw, formerly of Kinneer's Mills, Que. Should the churches unite, as hinted at above, the congregation, if Mr. Whitelaw's services can be secured, will have a strong and popular preacher.

Before leaving Pembroke to take up their residence in Ottawa the Misses Kennedy were made the recipients of handsome gifts by the congregation of Calvin church, along with an illuminated address. Mr. Andrew Johnston read the address, while Mrs. Irving made the presentation of a gold watch suitably engraved to Miss Kennedy, and a solitary pearl ring to Miss Margaret Kennedy. Calvin church loses by the removal of those ladies; while, on the other hand, some Ottawa congregation will be the gainer.

An interesting event in the history of Brockville Presbyterianism was the induction of Rev. Norman McLeod, B.D., as pastor of the First church. The service was well attended, not only by members of the congregation, but there were many present from sister churches.

Rev. John Chisholm, M.A., of Kemptville, moderator of Presbytery, presided, and the opening services were conducted by Rev. Mr. McFarlane, of Hyndman, who also preached. After singing the familiar Old Hundredth Psalm reading of scripture and prayer, Rev. Wm. Macdonald, preached a very appropriate sermon from John 14:9. The ceremony of induction was then proceeded with. The ministerial members of Presbytery took seats on a platform in front of the pulpit, Rev. Mr. MacLeod being seated next the moderator. Besides the moderator there were present Rev. George MacArthur, of Cardinal, clerk of Presbytery; Rev. C. H. Daly, Lyn; Rev. D. Strachan, Brockville; Rev. Mr. Hyndman, and Rev. Dr. Stuart, of Prescott, and Rev. A. Paton Begg, of Calcutta, India. Rev. Mr. Stewart, of British Columbia; and Rev. Dr. W. A. Mackenzie, of New York, a former pastor of First church, were invited to sit with the Presbytery and take part in the proceedings. Rev. D. Strachan, interim moderator of First church session during the vacancy, stated the steps that had been taken leading up to the unanimous call tendered Rev. Norman MacLeod. Rev. Mr. Chisholm, as moderator of Presbytery, put to Rev. Mr. MacLeod the prescribed questions. These being satisfactorily answered, Rev. Mr. Chisholm led in prayer, after which Mr. MacLeod was formally declared pastor of First church, Brockville, and given the right hand of fellowship by the members of Presbytery. Rev. Dr. Stuart, of Prescott, then addressed Mr. MacLeod, and Rev. Mr. Strachan the people, the former remarking that Mr. MacLeod was following a long succession of noble men and he felt sure he would uphold the best traditions of the past. The interesting proceedings then closed with the singing of a hymn and the benediction.

Western Ontario.

Rev. Mr. Wilson, of Rosemont, has been preaching at Nottawa.

Rev. E. F. McL. Smith, of Neilton, has been called to Lacon.

Last Sunday Rev. A. F. MacGillivray, of London, preached anniversary sermons in St. Andrew's, Guelph.

On Sabbath, 5th June, Rev. D. M. Buchanan, of Jarvis, has been asked to preach the annual sermon to the members of the A. O. U. W.

During the absence of Rev. E. R. Hutt, of Ingersoll, at the General Assembly, his pulpit will be filled by Rev. A. R. Gregory, of Toronto.

It is probable that Rev. D. H. Fletcher, D.D., the present Moderator, and Rev. Dr. Lyle, will be the commissioners present at the next General Assembly at St. John.

Rev. N. McPherson, B. D., the present Moderator of Hamilton Presbytery, advocates the wearing of a gown by the Moderator, saying that it would add to the dignity of the office.

Rev. E. W. Paton, M. A., minister of St. Andrew's church, Stratford, will spend two months at Moosomin, N.W.T., in the interests of Home Missions.

Rev. W. J. Clark conducted service preparatory to communion in King street church, London, last Friday when 24 new members were received.

Rev. J. B. Mullen, of Fergus, on 23rd inst., gave his popular lecture, "A Night with the Old Flag" in the new church, Kilsyth. The lecture was instructive as well as amusing.

The Rev. R. E. Knowles from the pulpit of Knox church, Galt, on a recent Sunday morning gave a condemnatory reference to late Saturday night work caused by those ladies who "must have their hats finished for Sunday."

Rev. P. E. Nicol, formerly of St. Mark's, Toronto, was formally inducted at Tilbury on Tuesday of last week, Rev. N. D. Keith, of Leamington, presiding.

Rev. A. MacWilliams, of St. Andrew's, Hamilton, has accepted the call to St. Mary's and will preach his farewell sermon on the 12th. prox. During the vacancy Rev. N. MacPherson of St. Paul's, Hamilton will be interim moderator of Session.

Rev. R. Martin conducted a memorial service in Erskine church last Sabbath morning in memory of his fifth pastor, the late Rev. Thomas Soular, for many years pastor of the New Westminster church, B.C., and lately chaplain of the Penitentiary.

Rev. Dr. Jamieson, of Blenheim, who recently tendered his resignation to Chatham Presbytery, has been asked to remain. At the meeting of Presbytery resolutions expressive of the good work he had accomplished were read, and the people were practically unanimous in asking for his continuance in the pastorate. Under the circumstances, the Presbytery very properly declined to accept Dr. Jamieson's resignation.

The entertainment held in the East Seneca Presbyterian church on the evening of Victoria Day was a splendid success in all of its features. The church was filled to overflowing and the programme, both musical and literary, was of a very high order. The principal addresses were given by the pastor, Rev. J. W. Mitchell, M.A., and Col. Thompson, M.P.

The Hamilton Times says: Rev. A. MacWilliams, who for eight years has ministered to St. Andrew's congregation, has accepted a call to an important charge in St. Mary's, and will leave at an early date for his new field of labor. There will be many besides the people of St. Andrew's congregation who will regret his decision to remove from this city, where his pastorate has been blessed with so much success and where he has been so helpful in all good works. Mrs. MacWilliams, too, has been indefatigable in the work of the church and the many organizations connected therewith, and has earned a warm place in popular regard. The good wishes of all will go with them.

Rev. R. J. M. Glassford, on his return from Palestine, was given a very hearty welcome home by the members of Chalmers church, and Guelph friends generally. The venerable Rev. Dr. Wardrope occupied the chair. There were speeches of welcome by the chairman, Rev. J. W. Guthrie, K.C., M.P., R. Melvin, Rev. J. W. Weeks—the latter representing the Guelph Ministerial Association—and Rev. Dr. Torrance, and a reply by Rev. Mr. Glassford. The choir supplied music, and at the close of the proceedings refreshments were served by the ladies. Mr. Glassford had a wonderfully interesting trip, and his people will doubtless benefit from the stimulus and inspiration received from the journey.

Winnipeg and West.

Rev. J. C. Madill, of Balmoral, Man., goes to the old country, accompanied by his wife and family. He will attend the general assembly at St. John, N.B., after which he will sail for England.

Rev. Prof. Robertson, of Knox college, Toronto, passed through Vegreville recently

with his two nephews. They were bound for Birch Lake.

Montreal.

At a meeting held at St. John's French Presbyterian church, Montreal, last Sabbath evening, the growth and power of French Protestantism was once more illustrated. The congregation had been invited to come and listen to an address by Principal Brandt, of Pointe-aux-Trembles on the work of our great mission schools and the pressing need for their enlargement. After a vigorous address, Dr. Amaron made an appeal to the congregation. He said he hoped St. John's church would respond liberally to this call. Already several had intimated their intention to contribute and no better opportunity than this one could offer itself to take action. Slips were distributed among the people and when these were gathered in, it was found that the handsome sum of \$1,200 had been pledged. With the exception of Erskine and Crescent churches, St. John's has so far contributed more than any other Presbyterian church in Montreal for the Pointe-aux-Trembles building fund.

The Scenes of the Conferences.

Winona Lake is 120 miles east of Chicago on the Pittsburg, Fort Wayne and Chicago Railroad, and the same distance north of Indianapolis on the Big Four. An electric line connects the grounds with the City of Warsaw, two miles distant. The directors of the Winona Assembly have spent more than half a million dollars in making the four hundred acres of forest and hill, valley and beach, an ideal place for gatherings of Christian workers.

The Silver Bay Conference will be held on Lake George, which is known as the Queen of American Lakes, situated in the Adirondack Mountains, 70 miles north of Albany, easily accessible, and popular as one of the most picturesque water-ways of the world. Silver Bay Hotel, in which the Conference will take place, is on the west side of the Lake, 22 miles from the southern, and 8 miles from the northern end. It is impossible to exhaust the recreation pleasures that are offered at Silver Bay.

Who Should Attend.

The Young People's Societies and Sunday School organizations should plan to send their strongest workers to the Conferences. Representation should not, however, be limited to those who are already at the head of missionary departments. It should include persons who may, and probably, with proper teaching, will become leaders in missionary work among young people. Young People's Societies which have come in contact with these Conferences in preceding years are this year emphasizing the importance of having their best workers attend and, in many instances, are arranging to pay a portion of all of the delegates' expenses rather than be deprived of the value of the Conferences in their work during the coming year.

Reduced rates have been secured for the Conferences on nearly all railroads. The Hotels have likewise been placed practically at the absolute disposal of the Conference Committee, thus enabling exceptionally low hotel rates to be made. These rates, however, are offered only to regularly accredited delegates and arrangements must be made with the Committee in advance, in order to secure credentials and accommodations. Additional information can be secured by addressing your denominational Secretary for Young People's Work, or, the Young People's Missionary Movement, 156 Fifth Avenue, New York City.

Liquor and Tobacco Habits.

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75 Young Street, Toronto.

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

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

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

Health and Home Hints

Never hang a mirror where the sun's rays will fall upon it. The sun acts upon the mercury and clouds the glass.

Scatter salt on a carpet when sweeping, and you will not only find it has a cleansing effect but that it also keeps away moths.

A child's toe-nail should never be cut like a finger nail. It must be trained to grow square, and never be pared away elegantly at the sides.

The Easiest way to Clean Water Bottles.—Put about two tablespoonsful of vinegar on one of salt and shake round for a few minutes; then rinse with clean water.

A porcelain saucenap that has become stained should be half filled with water, into which a tablespoonful of powdered borax has been put. Let the water boil briskly for a while. Should all the stain not come off, wet a cloth and dip in borax and scour the spots.

Nut Custard.—Rub four level tablespoonfuls of nut butter smooth with one cupful of water. Beat two eggs light, with eight level tablespoonfuls of sugar and add to the butter with a pinch of salt. Mix well with another cup of warm water and cook in a double boiler till creamy. Then bake as directed. To make this of different flavors, use different kinds of nut butter.

Orange Shortcake.—The fruit should be peeled and sliced fine at least an hour before serving, and sugar sprinkled over it. Great care should be used in removing all the skin. Make a short biscuit crust, and spread butter between the two layers, bake in a quick oven, butter, and fill with the oranges.

To drive moths from upholstered work, sprinkle the upholstered parts with benzine. The benzine should be put in a small watering-pot such as is used for house plants. It does not spot the most delicate silk, and the unpleasant odor passes off after an hour or two's exposure in the air.

Everybody Agrees

that **COD LIVER OIL** and **IRON** are beyond question the greatest medicines known. Then why does not everybody take Cod Liver Oil and Iron? Simply because most people cannot take the Oil and few can digest the Iron in any ordinary form. These difficulties have been entirely removed by the introduction of **FERROL** in which the Iron is scientifically combined with the Oil, rendering the Oil palatable and the Iron digestible. While

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is manufactured from Wm. A. Munn's celebrated Cod Liver Oil, and is richer in oil than any other emulsion, and while it contains just the right quantity of the best form of Iron and Phosphorus, it is so scientifically prepared that not one person in a thousand finds any trouble in taking it, and infants digest it without difficulty. Moreover the well-established value of the Oil and Iron is immensely enhanced by the process of manufacture, and as the formula is freely exposed it is not to be wondered at that physicians everywhere have fully endorsed **Ferrol** and use it largely in their practice. **Ferrol** is invaluable for the treatment of any kind of Lung or Bronchial troubles, and for wasting diseases it has no equal, and

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World of Missions.

A Missionary Departure.

Any one familiar with the working of foreign missions, particularly in India, will have often been surprised at the growing work done in the direction of teaching the children some industry. The missionary had not been long in the field when it became incumbent upon him to look after the bodies as well as the souls of the people, and so medical missions arose. Following hard upon them came the industrial work of the missions. Children snatched from the grip of starvation and converts to whom openings for employment were closed the moment they became Christians, made the starting of industrial schools in connection with missions a necessity. In furtherance of this work, there has just been established the Industrial Missions Association of America. The inception of this new organization is due to Mr. H.W. Fry, who has travelled extensively in India on business. This new association is not for the purpose of prosecuting general missionary work, but aims to co-operate with all missionary boards for the furtherance of their industrial work. The association expects in a large measure to be self-supporting. The establishment of factories and the development of home industries, with a supervision of the transportation and marketing of products, are among its worthy aims. A similar society in England has been operating on somewhat narrower lines for some time. This new effort deserves well of all friends of missions.—Episcopal Recorder.

A Spaniard's Estimate of Protestants.

An influential political paper in the north of Spain recently reported an interview with a monarchial member of the Cortes upon his opinion of the Protestant movement based upon his personal observations. He reported as follows:

"The influence of those missions has been declared at times to be political. This is a great mistake. Those who really know them can see clearly enough that their labor is one exclusively of religious propaganda. I have seen them in many places, and I can affirm that they do not ever mix themselves up in political questions, either national or local. They have followers because our clergy are inferior to theirs, and because both the pastors and evangelists and their wives devote themselves actively and intelligently to the teaching of the people, and with kindly hearts and ways are always ready to do what they can for the poor. It is lamentable to see the difference between the schools of the Protestants and the Catholic schools. Go into any of the villages where there is a Protestant center and you will notice how inevitably the country people who join the Protestant ranks acquire a certain degree of culture. I have attended their meetings for worship and have acquainted myself with their schools, and I have noticed their excellent manners and their intelligence. If they are insulted on the streets, they let it pass. If persons implore their help or advice, it is given in a kindly way, without asking whether they are Protestants or Catholics."—Missionary Herald.

One day, in Burmah, Dr. Judson met a native woman. He could not speak a word of her language, but, touching her with his hand, looked up and pointed toward heaven. She went home and told her friends that she had seen an angel of God. The radiant face and the reverent manner had impressed her as if it had been Christ himself.

Health for Girls.

Dr. Williams' Pink Pills Make Strong Healthy Rosy-Cheeked Lasses.

"I was attacked with appendicitis," says Miss Fabiola Grammont, daughter of Mr. Charles Grammont, a prosperous farmer of Champlain, Que., "and while the doctor who attended me cured me of this trouble, it left behind after affects from which it seemed almost impossible to recover. I grew weak and very pale; my appetite was poor; I suffered at times from severe headaches; and the least exertion left me completely worn out. I tried several remedies, but instead of getting better I was gradually growing worse. Any work about the house left me weak and dispirited, and I felt almost like giving up. At this time a friend who had used Dr. Williams' Pink Pills with much benefit, strongly urged me to give them a trial. I got a box, and as I did not feel any better when I had used them. I would have given them up but for the fact that my friend urged that one box was not a fair trial. I then decided to continue the use of the pills, and by the time I had taken three boxes I found my condition was improving. I used eight boxes in all, and by the time I had taken them all my old time health had returned. My appetite had improved, I had gained in weight and the glow of health had returned to my face. I cannot too strongly recommend Dr. Williams' Pink Pills to all pale and weak girls."

Good blood is an absolute necessity, and the only way to have a constant supply of rich, red health giving blood is to take Dr. Williams' Pink Pills. Every dose helps to make new blood, and to drive from the system such troubles as anaemia, languidness, neuralgia, dyspepsia, rheumatism, etc. You can get these pills from any medicine dealer, or by mail at 50 cents a box, or six boxes for \$2.50 by writing the Dr. Williams Medicine Co., Brockville, Ont.

A law has been "published" in Spain making Sunday a day of rest, and prohibiting manual labor on that day. Consul R. M. Bartleman, of Cadiz, who furnishes this information in The Daily Consular Reports (Washington, April 19) goes on to say: "Work on Sunday will be permitted only when absolutely necessary, the hours to conform with the regulations. On no account are women or persons under eighteen years of age to be employed on said day. The law will be put in force within six months."

Salad.—Cut a tart orange in half; remove the pulp and cut it into small pieces; notch the edges of the shells with scissors and join by a narrow ribbon run through slits in the side; add to the pulp six slices of banana, ten Malaga grapes, halved and seeded, six candied cherries, juice of half a lemon, one drop of almond extract and one spoonful sugar. Chill both fruit and shells. When ready to serve place fruit in shells, heaping a spoonful of meringue on each.

Bread Pudding.—Three ounces of fine bread crumbs, two ounces of butter, two ounces of powdered sugar, three eggs, the rind of a lemon cut fine, or better still, grated, a pint of cream or milk. Put the butter in a basin with sugar and lemon rind, pour the boiling milk or cream over; stir until mixed. When nearly cold, add bread crumbs, beaten eggs, and lemon or almond flavoring. Bake in a buttered dish, in a moderate oven.

Presbytery Meetings.

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

SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 8 March.
 Brandon, Brandon.
 Superior, Port Arthur, March.
 Winnipeg, Man. Coll. 31 mo.
 Rock Lake, Pilot M'd. 2 Tues. Feb.
 Glenboro, Trehearn, 3 Mar.
 Portage, P. La Prairie, 8th March
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Hartney 2nd week in July.
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, Hamilton 5 July 10 a.m.
 Paris, Knox church 15 Mar. 10.30
 London, St. Thomas, 5 July 10.30 a.m.
 Chatham, Chatham, 10 May 10 a.m.
 Stratford, Knox, Stratford May 10, 10.30

Huron, Clinton, May 10 10.30 a.m.
 Sarnia, Sarnia, July 13 11 a.m.
 Maitland, Brussels 17 May, 10 a.m.
 Bruce, Hanover 5 July 11 a.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville, 6th July 11 a.m.
 Peterboro, Port Hope 12 July 2 p.m.
 Whitby, Oshawa, July 19 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Woodville, 15 Mar. 11 a.m.
 Orangeville, Orangeville, May 3.
 Barrie, Barrie, Mar 1 10.30 p.m.
 Owen Sound, Owen Sound, Division St. 5 July 10 a.m.
 Algoma, Blind River, March.
 North Bay, Sprucedale July 19 10 a.m.
 Saugeen, Durham 5 July 10 a.m.
 Guelph, Chalmers Ch. Guelph, 21 June

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sherbrooke, 13 Sept. 2 p.m.
 Montreal, Montreal, Knox, 28 June 3.30 a.m.
 Glenary, Cornwall, 1st March 11 a.m.
 Lanark & Renfrew, Alnouth, 4th April 10.30 a.m.
 Ottawa, Rockland 7 June 10 a.m.
 Brockville, Kemptville, Feb. 22 5 p.m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, Sept. 2
 Inverness, Whycoombagh 10 May, 11 a.m.

P. E. I. Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Canada 5 July
 Lunenburg, Lunenburg July 2.30
 St. John, St. John, Oct. 21.
 Miramichi, Bathurst 30 June 10.30

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Drill Hall, St. Catharines, Ont.," will be received at this office until Monday, May 16, 1901, inclusively, for the construction of a Drill Shed at St. Catharines, Ont., according to plans and specifications to be sent at the Public Building at St. Catharines, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works equal to ten per cent. (10 p.c.) of the amount of the tender, 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 GELINAS,
 Secretary.

Department of Public Works,
 Ottawa, April 25, 1904.

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



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any seven numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 3 and 24, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the District in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead 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 countermanded in manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his household, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

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

APPLICATION FOR PATENT

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

INFORMATION

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the North-west Territories information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, soil and mineral, of the Department 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, which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from the Government and other corporations and private firms in Western Canada.

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Economical - Sanitary Efficient - Warming and ventilating.
Over 24,000 Pleased Kelsey Users.

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Gentlemen:—We have had installed in our new Church two of your Kelsey warm air Generators, and through last winter was so extremely cold we had the coldest day to keep the Church and School-room as warm as we wished. The fuel used was very much less in proportion than we used to use with the old furnace. The quality of air was very pure, and we had not any evidence of any gas or dust, there was comparatively no heat radiated in the basement and there seemed very little escaping by the way of the smokepipes. We consider the Kelsey Warm Air Generator very efficient, economical and in every way satisfactory. Yours sincerely,
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" " No. 2	" 45.00	" 50.00
Jewetts, No. 1	" 60.00	" 65.00
" " No. 2 & 3	" 40.00	" 45.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 70.00	" 75.00
" " No. 6	" 35.00	" 40.00
Yosts, No. 1	" 35.00	" 40.00
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Latest Oliviers	" 15.00	" 20.00
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We also manufacture the Neostyle Duplicating Machines and supplies, and will be pleased to forward catalogue at any time. Our Typewriter Ribbons and Carbon Papers are the best. Give us a trial.

United Typewriter Co., Limited,

Successors to CREELMAN BROS.,

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SEALED TENDERS addressed to the undersigned and endorsed "Tender for additions to Examining Warehouse, Toronto, Ont." will be received at this office until Thursday, May 19th, 1904, inclusively, for the additions to the Examining Warehouse, Toronto, Ont., according to plans and specifications to be seen at the office of H. E. Hamilton, Supt., Dominion Public Buildings, Examining Warehouse, Toronto, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signature of tenderers, bank, payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p. c.) of the amount of the tender, noted accompanied by each tender. This cheque will be forfeited if the party tendering decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender.

By order,
FRED GÉLINAS,
Secretary.

Department of Public Works,
Ottawa, May 4 1904.
Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

G. E. Kingsbury
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