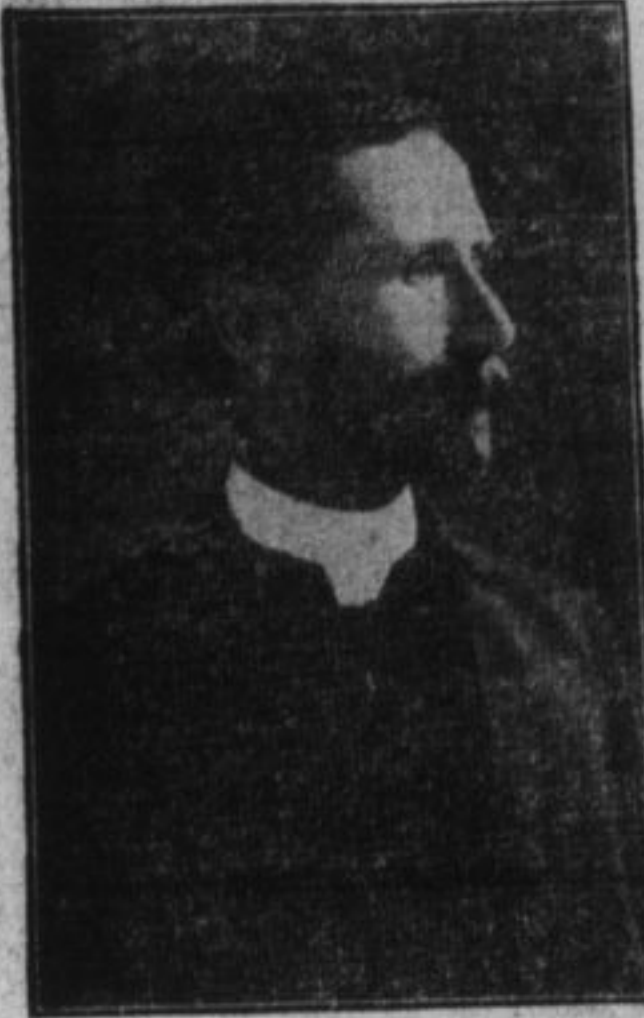


### LAYMEN'S MISSION CONGRESS

TO BE HELD IN TORONTO BEGINNING THE FIRST OF APRIL.

"Ralph Connor" Will Be One Of The Speakers—Bishop Thoburn, of India, and Silas McBee, of the New York Churchman, Will Also Give Addresses.

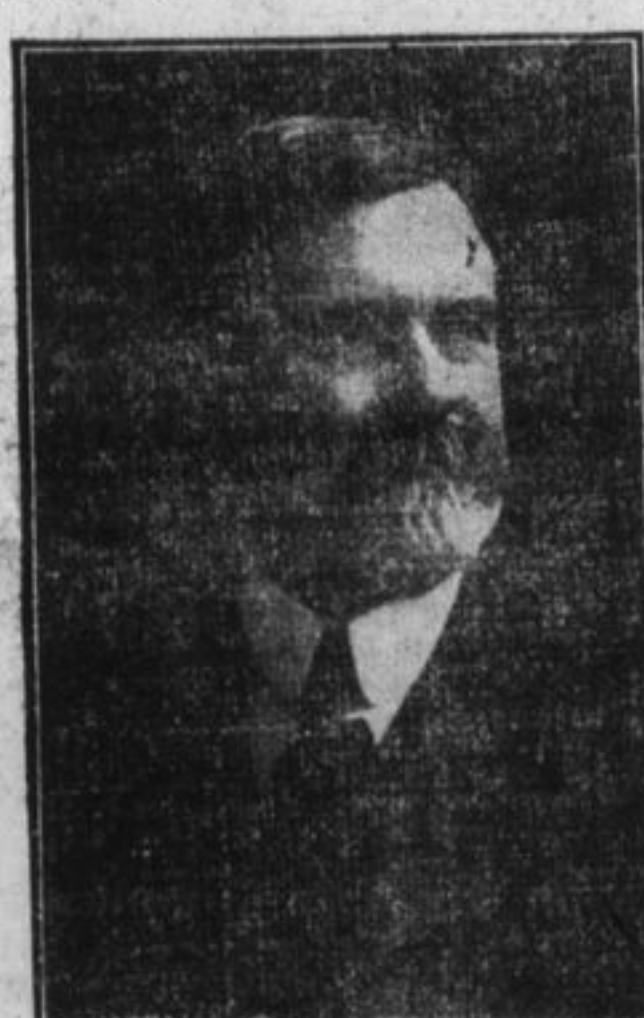


Rev. Charles W. Gordon, D.D., of Winnipeg, best known in the east as "Ralph Connor," is to be one of the speakers at the Laymen's Missionary Congress in Toronto, and will speak on "Our Duty to the English-speaking and European Settlers." It is interesting to note that he got his nom de plume while writing for a Toronto paper; the name was given him by Mr. Macdonald, of the Globe, through the misinterpretation of a telegram. The name was originally "Connor," to suggest Canadian Northwest. The plan is to give Thursday evening, April 1st, to the interests of the work in Canada alone, and the programme outlined besides Dr. Gordon's address is: Canada's Debt to the Missionary, Canon Tucker; Our Duty to the Indian, Hon. S. H. Blake; Our Duty to the Asiatic, Rev. Dr. Sutherland; The Christianization of Our Civilization, J. A. Macdonald.

The railroad companies have granted single fare for the round trip. More than five hundred clergymen are registered as honorary commissioners, and fifty prominent men of the United States are coming as visitors. The Executive Committee of Montreal expect to send a delegation of one hundred men. Hamilton, Ont., will send eighty. Ministers of churches throughout Canada have been asked for names of men in their congregations who would be interested in the Congress. These will be communicated with by the central committee. It is expected that there will be five hundred delegates from Toronto who will each pay a registration fee of \$5, and 2,000 men from outside of Toronto, their registration fee being \$3 each.



Bishop Thoburn, of India, is a veteran leader in the mission field. He will speak at the great Congress in Toronto upon "The Victorious Progress of Missions," and will be seen and heard with uncommon interest.



Silas McBee, editor of the New York Churchman, a paper of the greatest credit to religious purpose, will be one of the speakers at the Missionary Congress in Toronto. He has been a stirring leader in the Laymen's Movement and has been heard lately at General Synod, Ottawa, and in Toronto with great pleasure. He will speak on Sunday afternoon, April 4th, upon "Missions and Church Unity."

#### Not In Mingling Spirit.

The editor of "The Faith and the Flock" London, tells of a little travelling incident: In the spring I was in the neighborhood of Penrith, and while walking along the high road which unites the counties of Cumberland and Westmoreland, I met a large flock of sheep, lambs and ewes. After this flock, walking softly, and with its accompaniment of gentle and harmonious noises, had passed by, my attention was arrested by a man running towards me at top speed, waving his arms and shouting wildly. Thinking a wild bull was following him, I went forward. He tore past me, and joining the shepherd of the flock, they immediately opened the nearest gate and drove the whole flock of sheep and lambs into a field. I sought to render assistance, being alarmed at the evident urgency of the case. Now, gentle reader, what think you was the danger? Run-away horse? Or mad bull? Neither. Another company of sheep and lambs, travelling in the same direction, was coming, and the shepherds were afraid that they would join and walk together as ONE FLOCK until the end of the journey!

### JAPAN'S RELIGIOUS TREND.

Never Could Be World Power Until She Was Christianized.

Twenty years ago Bismarck told a Japanese representative that his country never could be rated as a great world power until she became a Christian nation. That ideal lodged in the Japanese official mind, and much of the early turning of Japan towards Christianity was purely from motives of national self-interest. Like other western ways, the new religion was widely adopted because it was 'foreign style.' Herein is the explanation of many lapses among the early converts; they never really knew vital religion.

Now Japan has come to believe that Bismarck was mistaken, and that she can get along without adopting the religion of the countries from which she has learned the secrets of twentieth century progress. One startling evidence of this is that it had been until recently the intention to make the crown prince a Christian, so that the next emperor could be counted among Christian rulers. Now, significantly, that intention has been abandoned. So the church in Japan has escaped the subtle perils of the church under Constantine. The informant expressed the belief that Japan would never become an avowedly Christian nation. She will maintain religious liberty, and there will be Christians among her people, just as there will continue to be Buddhists and Shintoists; but rationalism rather than religion will characterize the Japan of the future.

Christianity has a recognized place in the thought of the nation. There are 70,000 native converts. Christian literature is more virile than that of any other cause. The percentage of newspaper editors avowed Christians or friendly is extraordinary. The number of Christian editors in Tokyo alone is 100. A Christian member of parliament recently won his seat in a strong Buddhist district; four Christians are sitting in parliament. Numerous officers in both army and navy are outspoken Christians.

#### Examiner's Ecclesiastical Joke.

The name Cowley is one to conjure with in Church of England circles in the Canadian West. It is borne by clergymen and educationists, and comes down from Archbishop Cowley, who was for fifty years a leader in missionary work on the lower Red River, both among Indians and white men. In those days of laying the foundations he was the bishop's right-hand man. In particular he was the bishop's chaplain. It was his duty to examine candidates for the ministry and test their fitness intellectually, morally, and physically. Candidates say he never failed to put them through a rigorous examination, but when one was successful he used to wind up with an ecclesiastical joke. The doctrinal and historical questions would be closed with this one:

"Tell me, sir, how did David like his meat cooked?"

No student was ever known to answer. It took his breath away, and generally when he admitted he could not answer, he asked the examiner to tell him.

"He liked it well done."

"But where are we told that?"

"Why in the Psalms does he not say that certain conduct vexes his soul as a thing that is raw?"

And the way the austere examiner enjoyed this little joke showed the nervous candidate that his examination had been satisfactory.

#### Stop Negation and Construct.

The Advance. The church is too much chilled by doubt. We must get through doubting. There will be no forward movement through doubt. We have had criticism of everything that faith has ever held sacred. It is time to stop criticising and do constructive work. We have had negotiations until the atmosphere of theology is like a wind from a northern prairie. We must get through with negotiations. The farmer plants in the faith of a south wind, a returning sun and spring showers; and so must the church. That is its God-given privilege. The church has positive rights, a positive mission, a positive message, and a positive promise of the future. Let it refuse any longer to be held on the north side of the situation by speculative critics, doubters and destructive theorists, and let it march into the great field of the world and reap the harvests promised it by the Lord of the harvest.

#### Commandments In Verse.

In the old days the church used memory rhymes for the days in the months, the kings of England, and the ten commandments. This is perhaps the best of several forms that have been preserved:

"Thou no God shalt have but me; Before no idol bow the knee; Take not the name of God in vain; Nor dare the Seventh day profane; Give both thy parents honor due; Take heed that thou no murder do; Abstain from words and deeds unclean; Nor steal, though thou art poor and mean; Nor make a wilful lie, nor love it; What is thy neighbor's do not covet."

#### A Public Benefactor.

It is told of a Roman Catholic priest of noble family, who took a company of Italian immigrants from the stinging, mizzling, life-destroying conditions of New York's slums and a malarial camp in the South, and made them over into a model American village in Arkansas. There they have preserved and employed the best of the traditions and skills they brought from Italy, and at the same time have Americanized these. This is the type of home mission work in which every patriot must rejoice. It is good for the immigrant and good for the nation. The man who brought it about deserves honor at the country's hands.

#### Had Precedence and Weight.

"Move up, you Jew," said the American in the bus rather peremptorily, but the man next him merely shrugged his shoulders and said: "I don't move for an American."

"But one of my ancestors signed the Declaration of Independence," returned the American, loftily.

"One of mine signed the Ten Commandments," was the rejoinder.

#### Chicken in the Ministry.

A country minister in dining out on circuit came to a house where a roast chicken was served. He had previously encountered a series of rib corned beef dinners and the chicken looked good to him. "Well," he facetiously remarked, "here's where that chicken enters the ministry."

"Hope it does better there than in lay work," rejoined the small boy of the family.

### SECT OF EARLY CHRISTIANS

NESTORIANS DESCENDENTS OF THE EARLIEST CHURCHES.

They Are Probably the Oldest of Oriental Churches—Principal Settlements Are Near Persia.

Bruises resulting from falls or blows should be bathed in hot water and a cloth wrung out of very hot water applied. Earache may be relieved by the application of dry heat over the ear, such as a heated hop pillow, a hot water bag or a heated flannel cloth. The heart of a roasted onion put in the ear, or a drop or two of warmed sweet oil and arnica may be used for a certainty of ceasing the pain. Stings of bees and other insects may be healed with a number of simple remedies, the best being a piece of raw beef, a slice of onion, a solution of ammonia, vinegar and salt, or borax moistened with lemon juice. A cloth dipped in turpentine and applied will relieve cramps in the limbs. One teaspoonful of black cherries ground or broken, put into a pint of whiskey and given a tablespoonful twice a day is a sure cure for St. Vitus' Dance. The Nestorians are descendants of a sect of early Christians, named after Nestorius, theologian of the fifth century. They claim also to be descended from Abraham, and sometimes call themselves Chaldeans. They are probably the oldest of Oriental churches. They are found in Persia, in India, East Indies, Syria, Arabia, Asia Minor, and even in Cochinchina, the principal settlements, however, being in and near Persia. They believe Christ to be both divine and human—two persons, with only a moral and sympathetic union. They do not believe in any divine humiliation nor any exaltation of humanity in Christ. They acknowledge the supreme authority of the Scriptures and believe that they contain all that is essential to salvation. The main body of Nestorians is nominally Christian, but it is a lifeless Christianity.

Who framed the marriage ceremony as now used by the churches? No fixed or prescribed form existed in early Christian times, but witnesses were required and the dowry was stated in writing. Certain laws were enacted in the eighth century, prescribing ceremonial forms. Publishing banns, the exchange of pledges and a public betrothal were known as early as the twelfth century and at the wedding the ring was used and the bride crowned with garlands while the minister or priest held a simple service. Different forms were used in Scotland, England and on the Continent. Finally, in 1757, by the passage of Lord Hardwick's Act, a regular Anglican Church ceremony was established in Britain. In 1836 this was made general among other churches. It is the basis of the modern marriage ceremony.

The comet which will approach the earth next year is known as Halley's, one of the fifteen known to have a periodicity. Its orbit is parabolic, and so large as to require about seventy-six of our years to make a revolution. It doubles around our sun at one end of its orbit, and then plunges into space again at a fearful speed, to return only after more than two generations of men have gone to their dreamless sleep. The comet may at any time be lost to us, and pass from our sky into some other constellation, to return to us no more. Many of these celestial visitors have left our sky forever.

Nobody knows how long after the Nativity to date the visit of the Wise Men. Unless the appearance of the star to them was considerably in advance of the sacred Birth, their arrival at Bethlehem must have been several weeks after that event. Poetry and art have portrayed that visit as to the manger, but that, obviously, is improbable. The second verse of the hymn "As with gladness," etc., must therefore be construed with poetic license.

The British old age pension was paid to persons over seventy years who have lived for twenty years in the United Kingdom, and whose means do not exceed £31 10s. yearly. Amounts paid are from 1s. to 5s. per week, according to the means of the applicant. The pension is denied to persons who have been recipients of poor relief, or have failed to work according to ability, or to a pauper or lunatic in an institution.

The first recorded land transfer is queried. Well, Genesis records that for 400 shekels of silver (about \$250) Ephron sold to Abraham a burial field, with the cave and trees thereupon, passers through the city gate being witnesses.

The world's largest cities in which accurate censuses are taken are: London, 6,581,372; New York, about 4,000,000; Paris, 2,714,068; Berlin, 1,888,868; Vienna, 1,816,303; Chicago, 1,698,515.

#### Laughed At, Then Adopted.

Common sense has had a triumph in Great Britain in the passage of the "daylight bill," providing that each Saturday in April the clock shall be advanced twenty minutes, and each Saturday in October put back twenty minutes. Result, people in the first day of May getting their breakfast at seven by the clock will be getting it at what would be six o'clock if the time-pieces had been left alone. In other words, they will be up earlier at a time of year when the mornings are earlier and will be through their work or business at an hour earlier in the evening. In October, when the mornings grow later the community will have an hour more of daylight. The idea was laughed at to begin with. So have been many good things.

#### Prohibit Sale of Revolvers.

Toronto Telegram: If a man wishes to poison himself he has first to go to a drug store, sign a register and comply with other forms. If a man wishes to kill somebody else he goes to a hardware store, buys a revolver, has it loaded for him and out he goes on his errand of murder and no questions asked. Why does the law surround the sale of deadly drugs with all sorts of safeguards and impose no restraints upon the traffic in deadly weapons? The sale of revolvers ought to be prohibited, except under conditions that will permit every weapon to be traced.

Guelph Herald: It is a reflection upon our sense of reasonableness that we allow every Tom, Dick, and Harry to purchase at his own sweet will weapons which may blot the life from some often entirely innocent person.

Probably the oldest derricks still in use are the two built at Trier, in Germany, in 1413, and the one built in 1554 at Andernach, also in Germany.

### ARRAIGNING THE TRAFFIC.

The Evils Are Sadly Experienced On Every Side, Says Rev. Mr. Troop.

Rev. J. Osborne Troop, of Montreal, was unable to meet a request to address the Dominion Alliance, therefore expressed himself in a letter: "The evils connected with the traffic are appalling, and sadly experienced on every side. Are we to regard the traffic itself as hopelessly corrupt and self-condemned before God and man, and therefore to be destroyed root and branch, or is it possible, by legislation or by the Gospel, or by both united, to cast out the devil from the traffic, and to bring it into the service of the Lord Jesus Christ? If the traffic cannot be saved from its abuse it is doomed, and neither a righteous God nor righteous men can rest until it is utterly abolished. Because I am not quite convinced that the traffic is absolutely beyond redemption I am not a convinced prohibitionist—as yet. The Divine method of saving men is not the removal of temptation, but by the removal or control of desire. A man with the Spirit of Christ lives victoriously in spite of temptation, which only makes more manifest the triumphant power of the grace of God. If all men were true Christians, the drink traffic would be robbed of its terrors and its awful abuses would forever pass away.

"But, alas! all men are not true Christians. The policy of the liquor traffic, as voiced by its leader in Montreal, is bread and butter first, last and all the time, a policy of heartless selfishness. Therefore, while in theory not a prohibitionist, I am nevertheless ready to work heart and soul with prohibitionists and all other righteous men against the traffic as at present conducted. If I had the power, I should abolish the saloon and close up every drinking bar in hotels as well. Any government is the inconsiderate enemy of the people, which can, for the sake of its accursed revenue of blood-money, license saloons and bars to degrade our manhood and fill our jails and refuges, our hospitals and mad houses, with the wrecks of the traffic. But, alas! how many there are who blindly love to have it so. Our hope lies with the young, who must be trained in the sober and unselfish principles of true patriotism.

"As for drunkards, of high and low degree, why should we not agitate for authority to place them under government control in institutions where they would be cut off from their families, and only released on condition of sobriety? The liberty of the subject is fearfully abused when drunkards are allowed to torment their families night and day, until a death of horror or suicide closes the awful scene."



PLAN FOR NEW CHURCH FOR ST. MATTHIAS PARISH, MONTREAL.

#### The Great Labrador Mission.

The annual outlay on Labrador work under Dr. Grenfell is \$40,000, of which \$15,000 is raised by volunteer subscription in the United States, \$7,000 in similar fashion in Canada, \$15,000 in England, and about \$3,000 in Newfoundland, the Colonial government contributing \$5,000 to each of the hospitals on its territory, and the fisher-folk the remainder. He maintains the hospitals, orphanages, workshops and schools; operates the steamer and launches, and pays the salaries of all employees. He puts all his personal earnings—his salary above his living expenses and what he earns by lecturing and writing—into the subsidiary ventures, such as co-operative stores, etc., bearing the losses himself and handing over the profits to the institution. Last year he raised a special fund of \$15,000 and imported three hundred reindeer from Norway, to use them as substitutes for the dogs employed as beasts of burden on the coast, and also, as the herds increase, as food. His work has attracted much publicity on the outside that he is overstocked with volunteers in all his departments—doctors, nurses, engineers, etc.—and the mission's general plan is so firmly established that he has started this winter to raise \$100,000 to establish a fishermen's institute in St. John's, Nfld.

#### Canada Forging Ahead Rapidly.

It will be a surprise to most people to learn that \$40,000,000 has already been spent on that part of the National Transcontinental line between Winnipeg and Moncton. Forty-six millions is a lot of money and means a lot of work. The scene of operations is so far away that the spending of it attracts little notice relative to the amount spent. But that so much of the work has been done already means that every effort is being made to have the undertaking completed on time, in further earnest of which is the promise that the line from Winnipeg to Fort William will be ready for use by September. The capacity of the spout of the West will then be four times what it was when this era of railway expansion started less than ten years ago. At that time there was just one line of track from Winnipeg to the lakes, that of the Canadian Pacific. Since then the Canadian Pacific line has been doubled, tracked, the Canadian Northern line has been built, and now the Grand Trunk line is to be ready for the next harvest. Four lines for one, and all of them reaching inland to Edmonton. The significance is not to be mistaken.

#### When England Shook.

Throughout its long history England has known but few earthquake shocks. In the days of William Rufus one was felt throughout the country; in 1274 another destroyed Glastonbury among its other damage, while part of St. Paul's Cathedral fell in as a result of quake in the sixteenth century. The most recent general shock inflicted much damage in the Eastern counties in 1884, a Mansion House fund being opened for the sufferers.

To show the importance of the vowel 'e' in writings, refer to "psrvyprfctmvrkphspretstn," an inscription over the decalogue in a The Globe says this Jonah controversy is a battle of standpoints. Looks more like a battle of pen points.

# The EDISON PHONOGRAPH

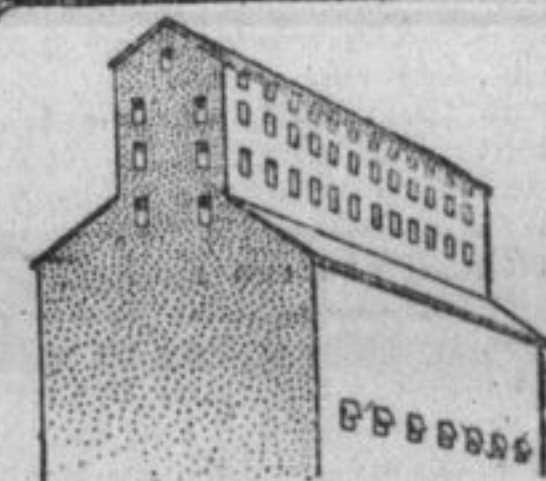


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