

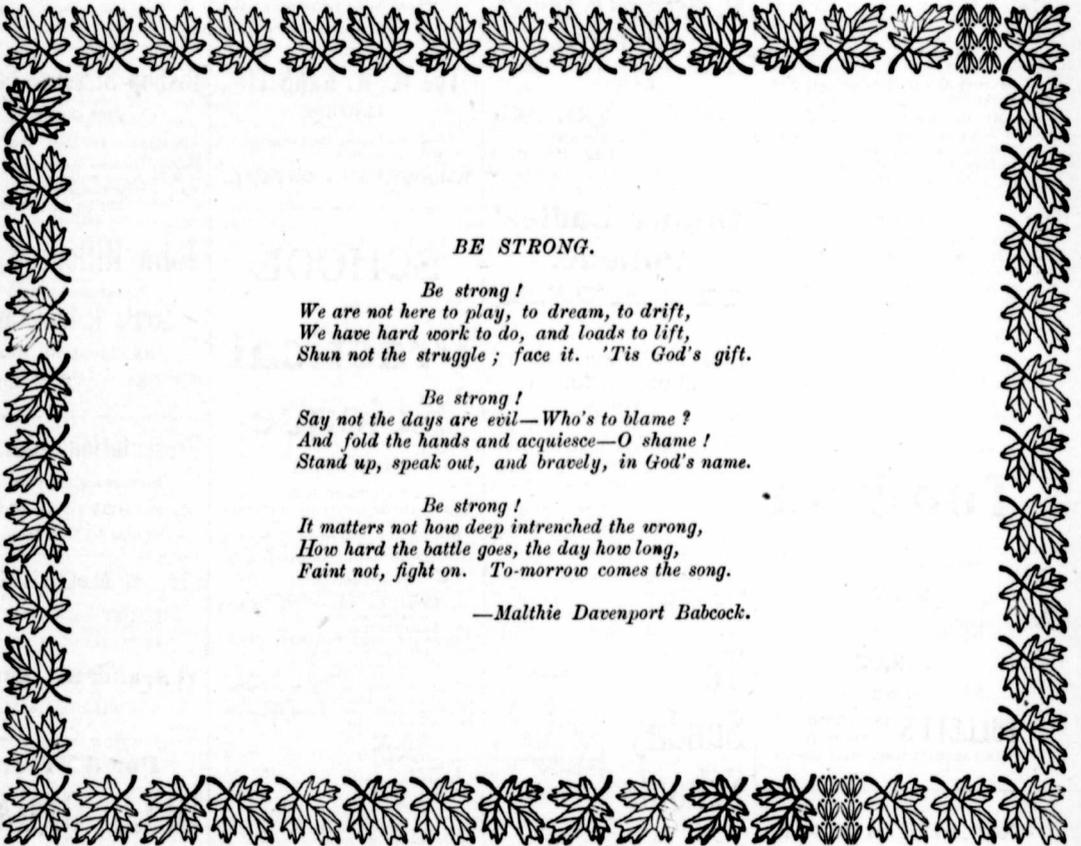
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*Be strong !
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Shun not the struggle ; face it. 'Tis God's gift.*

*Be strong !
Say not the days are evil—Who's to blame ?
And fold the hands and acquiesce—O shame !
Stand up, speak out, and bravely, in God's name.*

*Be strong !
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on. To-morrow comes the song.*

—*Matthie Davenport Babcock.*

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BIRTH.

At Kingston, on March 3, 1903, to Mr. and Mrs. E. A. Robinson, a daughter.
At the manse, Bayfield, Ont., on Tuesday, February 24, to Rev. John and Mrs. McNeil a daughter.

MARRIAGES.

On Wednesday, March 11th, by the Rev. W. G. Hanna, at the residence of the bride's father, Magdaline, daughter of Mr. Laban Gray, of Egremont Tp., to Mr. William C. Rowe, of Normanby.

On March 7, 1903, at 156 Dunn avenue, Toronto, the residence of the bride's parents, by the Rev. A. Logan Geggie, Lillian, daughter of Mr. and Mrs. H. E. Smallpiece, to Beverly Greig Marshall, of New York.

At the manse, Morewood, on March 4, 1903, by the Rev. J. M. Kellock, M. A., Joseph William Mallory, to Jessie McQueen, all of the Township of Winchester.

DEATHS.

At Braemar, on Tuesday, March 10th, 1903, Catherine Sutherland, beloved wife of Andrew Ross, aged 67 years. Deceased was a native of Rogart, Sutherlandshire, Scotland.

At the house of Dr. F. A. Stevenson, Montreal, on March 11, 1903, Henrietta Maud, beloved daughter of Edgar Stapleton and Winifred Maud Burton, of Toronto, aged 8 months.

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Note and Comment.

There are seventeen Protestant and twenty-two Catholic Churches in Manila, and the Catholics have been there as many centuries as the Protestants have been years.

Rev. R. A. Torrey, D.D., and Mr. Charles Alexander, who are described by the Glasgow Leader as "the Moody and Sankey of the present day" are holding impressive and successful revivals in the large cities of Scotland.

A Korean merchant is reported to be on a visit to the United States to make a contract for the manufacture of idols to be shipped to Korea and sold as objects of worship. The Christian Observer asks: "Is the maker of an idol free from the guilt of idolatry?"

"Is there any standard for the Sunday School library?" asks the Sunday School Times. If not, there ought to be. There is too much namby-pamby religious fiction—if such a phrase can be permitted—in many Sunday School libraries. The fiction is there all right, but the practical religion embodied in it can often hardly be discovered by the use of a fine-tooth comb.

Dr. Lorenz, the great Austrian surgeon, who recently attracted so much attention in the United States, was present at a banquet given in his honor, where wine was served. He pushed his wine aside untasted and called for a cup of tea. Asked if he were a teetotaler he said: "I cannot say that I am a temperance agitator, but I am a surgeon. My success depends upon my brain being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquor without blunting these physical powers which I must keep on edge. As a surgeon I must not drink." That is a capital temperance sermon.

There is much food for thought in the following paragraph, clipped from one of our exchanges. It calls attention to a truth too generally forgotten, yet of the highest importance: "The Church of the future is not a magnificent building; not the most perfect system of theology; not the grandest scheme of human betterment; not in the revival of that which has been, however good it was; the church of the future is the little child now in your Sunday school. You are building your church in your training of that child. How are you doing it? Are you shaping him into good church building material or is some one planting the seeds of decay in his heart? The church of the future is builded not of books and theories but of lives, and we are building or destroying it to-day in our Sunday schools." How tremendous are the responsibilities of Sunday school teachers! But where do professing Christian parents come in?

The San Jose, Costa Rica, correspondent of the Michigan Presbyterian tells of a little company of Presbyterians in San Jose who enjoy an English service every alternate Sabbath morning. "One of the number,"

says the writer, "is a lady in her 87th year, whose conversion dates back to the great revival movement in Scotland nearly 60 years ago, when the evangelistic services of the Revs. Murray McCheyne and James Burns were so mightily blessed, the latter of whom our aged sister speaks of her as her "spiritual father." How true that "the memory of the just is blessed," and that the influence of saintly lives never dies.

It is not the brewer or the saloon keeper who suffers from the traffic in human life, but the families of the drinkers. A man drinks and his wife suffers. A man drinks, and his children suffer and starve. A son drinks, and his parents suffer the disgrace. One of the worst features of the whole accursed thing is that the innocent suffer for the sins of the guilty. An American paper says it has been estimated that there were three thousand wives murdered last year by drunken husbands, and ten thousand little children rendered homeless because of the liquor traffic, which stole the money that should have procured them home and food and comfort. Thus we see everywhere that it is the women and the children that suffer most from this accursed traffic. What an awful agent of death and hell the liquor traffic must be!

Here is what the Universalist Leader says of the failure of popular education—that is, intellectual education and knowledge without the moulding influence of morality and religious education to produce moral character and religion: "Dr. Parkhurst is right in his contention that no modification of our educational systems can ever fill the place of 'life training' which belongs to the religious institution, and while the religious and educational can supplement each other they can never be combined. There is still a real difference between the 'tree of knowledge' and the 'tree of life.' Knowing more is not necessarily becoming more holy. 'Knowledge is not life.' The Church should give millions to education but more millions to its own work, for its work is primary; it is the fountain-head of those principles out of which all education grows." This question will not "down." It will have to be grappled with by the Christian people of this country at no distant day—and the sooner the better.

Sir George Stokes, the eminent man of science, recently died in England. What is his science record? asks the Belfast Witness. Greatest mathematician in England, Master of Pembroke College, Cambridge; first exponent of spectrum analysis, explained the cause of suspension of the clouds, and in other ways advanced human knowledge. What of his religious attitude? "The Times" says—"No account of his life would be complete without a reference to its religious side. To many he was one of the prominent instances of the possibility of combining scientific research with the maintenance of Christian convictions." What necessity, beyond the perversity of human nature, is there for any real antagonism between genuine religion and true science?

The Belfast, Ire., Witness says their hope of the union of the Congregational Presbyterian churches in Australia. It is so much in common between the Communions it should not be a difficult thing to unite. Some Presbyterians that it would necessitate their surrender-creed. But it appears the Congregational Churches of Australia have a creed which substantially the same as the "Brief Statement of Doctrine" of the American Presbyterian Church, or the Declaratory form of the Presbyterian Church of England. ecclesiastical polity the two Churches have been approximating to each other for 50 years. If the Australian proposal succeeds it will smooth the way for a union more less incorporate in the British Isles. And such a union can be effected in Australia and the British Isles, why not in Canada and the United States?

Some time ago J. J. Hill, one of the leading railroad financiers of the United States gave a forecast of the financial and commercial outlook in that country, in which he said: "It is, indeed, a grave crisis we are approaching, although few seem to appreciate it. A few years may see the closing many factories and the throwing of thousands of men out of work. We have been reaping the harvest and the reverse is coming. How far Mr. Hill is qualified to give utterance to such a grave prediction, no one on this side of the international boundary will care to say, but if his forecast should be borne out by facts, neither Canada nor Great Britain could escape the influence of the predicted disasters. In this country we have enjoyed a large degree of commercial and manufacturing expansion with its resultant prosperity. Our business men have been "clapping on all sail" in the race for wealth. Perhaps it might be well to take in some sail and do a little stock-taking. Good times cannot continue indefinitely.

There is a good deal of lively sparring at times between Northern and Southern denominational papers, indicating that the animosities created by the war of the rebellion have not yet wholly died out. For instance, the North Carolina Presbyterian Standard pays its compliments to New England in the following fashion—the reference being to the question of African slavery: "The New England record on the question is not one to be proud of. It was the original promoter of the slave trade voted against Virginia and other Southern States for the perpetuation of slavery at a time when it might have been peaceably abolished, and then sold its slaves to the South after they had proved unprofitable in New England. It then became oppressed with the iniquity of Southern Slavery, began the agitation that ended in a fratricidal war, and urged the suffrage policy which Secretary Root has just admitted to be a forty year failure. Since the foisting of a helpless people upon the whole nation it has been much more liberal with theories than with charities and has furnished more salaried reformers than dollars for reform." It will now be in order for some New England journal to retort that they don't lynch negroes in that section of the Union,

Our Contributors.

FOR DOMINION PRESBYTERIAN.

Historical Criticism, XII. *

Genesis xviii.

This chapter contains a remarkable narrative having an "independent unity," which reveals in the writer (the Jehovist) an epic ability not equalled even by that of Bunyan. We notice again the writer's fondness for telling of God's interest in man, and his frank anthropomorphism. These anthropomorphic conceptions belonged, not to the writer's own age, but to the childhood of the nation. We find similar stories about the gods appearing in the guise of men, in the early literature of other nations, of which the Homeric poems are the most familiar example. But mark the difference. The comparison is true up to a certain point, but the line of cleavage is most instructive. The gods in Homer are but larger men, the God of the Jehovist is a Spiritual Being, transcendent over all things. That is to say, along with the naive anthropomorphism of an earlier age we find interwoven into this narrative great prophetic truths which could only be clearly grasped and expressed and understood by men who stood with the writer far up the heights of history and looked back on a track every stage of which was marked by the providence of God.

Let us turn then to these prophetic truths which make the Bible a unique book, and which are therefore the marrow of inspiration.

1. God is plenteous in mercy, slow to anger but will by no means clear the guilty. This was a new idea, not found in any other literature. It is the prophetic idea of God as distinguished from the priestly idea. It adds to the conception of God as a Holy Being, high and lifted up, as in Isaiah's vision, the quality of interest in man. This was a great theological lesson given to Abraham and through him to all his posterity and to the world.

2. It is in the moral doings of man that God is interested, because in his moral faculty lies his greatness, his likeness to God. If we look at man's achievements in art, in literature, music, painting or sculpture, we see that it is a high achievement in proportion as it is based on a sound morality. Take away from the life of a community moral principles, and you create a vacuum in which man's higher nature cannot live.

3. God deals with men as individuals, not in the mass, as Abraham thought. He supposed that if the righteous were saved or destroyed, it must be along with the wicked. Individualism was foreign to the Jewish mind. Their self-consciousness was of a corporate kind. The clan or tribe was thought of as a whole and the life of the individual was merged in that of the tribe. But Abraham is taught that God deals with each one by himself. Men are not saved or condemned according as they belong to one nation or place or to another. At a later time, the Jews had to learn that descent from Abraham

would not gain them admission into the kingdom of Heaven.

4. Abraham proves his fitness to be a prophet of God, by becoming an intercessor for men. This attitude is characteristic of all the prophets, who in this foreshadowed the ministry of Christ. Abraham was full of that broad universal sympathy, in which lies the hope of man and the salvation of the world. G.

FOR DOMINION PRESBYTERIAN.

On the Union of the Churches.

BY PRESBYTER.

Travelling to Montreal a few weeks ago in company with a Methodist brother from that city, we fell into conversation about the great subject of the Union of the Churches and of course we both agreed as to its utility and desirability. He had been visiting in the country district, where I am temporarily at work for the Master, and in which there is a great waste of energy and resources, of men and money. Five men are labouring in that district, where two could do all the work and do it better too, as the traveling would be much curtailed. And alas! this is too common a thing in the older settlements of the country and the only cure is union of the denominations. Any attempt at apportioning fields to the various denominations will fail, as no one is willing to be coerced into connection with a different denomination. In one place the Methodists and Presbyterians lovingly worship together in the one church in the morning and in the other in the afternoon; but they must have the two churches and the two ministers, although totally unable to support them, and with no prospect of ever doing so.

My fellow traveller then remarked that he did not see much prospect of union between all the denominations, but he could see no difficulty to prevent Methodists, Presbyterians and Congregationalists uniting. We felt that the others had too many specific things to lay aside ere union could be even talked with them. The Apostolic Succession of the Episcopalians, and the water of the Baptists seem impassable barriers.

He then asked me what name I would suggest for the United Church; and in answer I said we might get a help from the Church of Wales, which called itself The Calvinistic Methodists. Could the church not be called The Methodist Presbyterian Church? The names of all three churches refer only to the form of government, and not to any distinctive feature of creed. Presbyterian has the advantage of age and of Biblical origin. The various courts are practically alike of the two larger churches, but the names Presbytery and Synod are decidedly more dignified and distinctive.

I asked the next question, What about Itineracy? He answered, How would it do to station every year, as we do, but remove all time limit? Capital! I said; that is a good plan, not only for such a union, but for the cure of many evils in the practices of the churches. It would abolish the very objectionable necessity of

preaching for a call; it would secure work for every man and exclude the evils of vacancies. Presbyteries adopt this plan of stationing men in the Mission Fields, and they have the power of veto against a man refusing or accepting a call. The Stationing Committee would have to consider calls given to certain men and could respect the wishes of him who was called and those of his own congregation as well as those of the congregation calling, while at the same time acting in the best interests of the Church at large. This yearly stationing would relieve unfortunate unions between pastors and people without the odium attached at present to the man who resigns. He may be no failure, although in the wrong place. This is worthy of very serious consideration as it provides both for change and permanency.

The next subject considered was the paying of salaries. We felt that the present system of each congregation paying directly to the minister and, where sufficient salaries were not paid, denominational aid being given, was most unsatisfactory. Few ministers in country charges are regularly paid, usually they are months in arrears; and the minister is helpless to mend matters; the treasurer will only pay as it comes to him. In the cities and larger towns this difficulty is not felt. There business men become the managers of the finances, and, when funds are short, enough is borrowed from the bank to give the minister his regular monthly cheque. Can we wonder that men in country charges are anxious to leave such? This state of things ought not to exist, and could easily be remedied by such a system as the Sustentation Fund, which was devised by the late Dr. Chalmers, when the Free Church was established in Scotland. Congregations are each required to contribute so much per member or per family in order that the various ministers receive an adequate salary; but the money has to be sent to the Treasurer of the Denomination who disburses it to the ministers. Any congregation may supplement this salary as they please. This fund would do away with the Augmentation, Home Mission, and French Evangelization Funds, and might be made to include the Aged and Infirm Ministers' and the Widows' and Orphans' Funds, thereby greatly simplifying the present complex machinery of the Church. Such a system would place a minister above the fear of offending and permit him boldly to preach the truth. It is too common a thing today that an offending minister is starved out by a not too godly congregation.

Such formed the subjects of a very pleasant conversation, and after arranging them in order and putting them as concisely as possible I feel constrained to give them publicity, with the hope that they may further this cause of union which is dear to every true Christian's heart. May it soon be accomplished is my earnest prayer.

Quebec.

Pittsburg, Pa., United Presbyterian:
If the joys of this world have deceived you and, like the autumn flowers, lie dead at your feet, give them an honorable burial and turn to him who is your chief joy and in whose hands no hopes ever wither.

* Notes of the twelfth of a series of sermons by Rev. G. M. Milligan, D.D., of Old St. Andrew's Church, Toronto.

For DOMINION PRESBYTERIAN.

Jubilee Services in Chalmers' Church, Quebec.

Services of more than ordinary interest were held in Chalmers' Church, Quebec, on Sunday the 8th March, and the Monday evening following. The occasion being the 50th anniversary of the dedication of the present commodious and churchly building.

The congregation itself is about one hundred years old—having been organized at the beginning of the last century. It was at first a union, if not a congregation at church, made up of Presbyterians and Congregationalists. For a time the congregation worshipped in a private house; and it was not till the 20th June, 1816 that the corner stone of the first church was laid. The church then (in allusion to the day) received the name, "St. John's," which name it retained till the present building was erected, when "Chalmers" was adopted. In 1830 it became formally connected with the Presbyterian Church in Canada, in connection with the Church of Scotland, in which year the Rev. Jno. Clugston came out from Scotland, and assumed the pastorate, and remained its pastor till 1848. In 1844 the congregation cast in its lot with the Free Church. From 1848 to 1853 the congregation was vacant, but was fortunate to secure good supply, among others the Rev. Geo. Paxton Young ministering to it. In 1853 the Rev. W. B. (afterwards Dr.) Clark became the pastor, and labored there for many years. On the 6th March, 1853 the present church, whose jubilee has just been celebrated, was opened for worship, and there the congregation continued to worship ever since. The late Dr. Clark was succeeded by Rev. Peter Wright (now Dr. Wright) who labored there from 1875 to 1877 when he was called to Montreal. Dr. Wright was succeeded by Dr. Mathews (now secretary of the great and world-wide Presbyterian Alliance) who ministered to the congregation for about nine years. In Sept., 1880 the present pastor was inducted.

The services of Sunday the 8th March were well attended, the large church being well filled; and all agree it was a "high day." The preacher morning and evening was Rev. Dr. Mowatt, of Erskine Church, Montreal. Dr. Mowatt, from a full heart, burdened with the responsibility and opportunity of the great occasion, brought warm gospel messages to expectant congregations—messages which found an answer in many hearts. His subject in the morning was, Jesus's great Invitation to the Thirsty, and in the evening, The True Priesthood. It was really a great day, and it is believed a day of blessing. Several who in earlier days were connected with the congregation, came long distances, and others sent kind messages.

On Monday evening the jubilee services were continued. A good audience of Presbyterians and others attended, and for an hour and half sweet music—vocal and instrumental—was interspersed with short, reminiscent and congratulatory addresses. The speakers were Revds. Sparling and Grant of the Methodist and Baptist churches, respectively, and Rev. J. R. MacLeod, of Three Rivers, Clerk of the Synod of Montreal and Ottawa.

At 9.30 the audience adjourned to Lecture Room which was most tastefully decorated with flowers and bunting, while there were scores of tables loaded with tempting refreshments.

Immediately on entering the Lecture room, Mr. W. C. Young, an elder, stepped forward and in the name of the congregation presented the pastor, Rev. D. Tait, with beautiful and costly pulpit robes, expressive of the congregation's good will and affection. Mr. Tait made a suitable reply.

The Rev. Donald Tait, B. A., the present pastor, is a native of Caithness, Scotland. He studied in Edinburgh, Toronto University and Knox College, His first charge was at Berlin, Ont., where he labored for nine years. For thirteen years he has occupied the present important position, during which time the church has made progress in good works. Mr. Tait stands high in the public esteem, and is deservedly esteemed by his people.

ONTARIO POLITICS.

With the details of politics we have nothing to do in these columns, a man may be an intelligent devout Christian and a loyal Presbyterian and hold either this or that view on the tariff question or on the best way of dealing with the liquor traffic. But every Christian must believe in righteousness and use his influence to cause it to prevail. Prophets have preached and Jesus died in vain unless we, their professed followers, really believe that "the kingdom of God" is supreme, or in other words that honesty and truth must be placed above personal political and social considerations. A clear test case has arisen in Ontario either the member for Manitoulin Island is a liar and a trickster, or Mr. Stratton a responsible minister is deeply involved in practices that all honest men must condemn. That is the first question to be settled. The Prohibition question and the Niagara power question are important in their own way but this must take precedence. One may regret that the leader of the Opposition did not display a more gentlemanly style and a more judicial spirit, but that does not alter the fact that the government is responsible for the action of its members and to a large extent for the political morality of the Province. Men may hold different views as to the best mode of procedure in the case, but there is likely to be a clear strong determination that the matter shall be sifted to the bottom and the truth openly proclaimed whatever the consequence may be. We feel sure that this is the desire of all the members of our Church, a very large number of them have been during the last thirty years staunch supporters of the Liberal party, and that gives them a strong claim to demand that justice shall be done and an opportunity to show that they place purity above party. We know that the Liberal party has during that period rendered great service to the province but neither a party nor a man can live upon its past. For the party as well as for the province it is important that there should be a clean clear record right through. The DOMINION PRESBYTERIAN while keeping free from the partizan spirit has not concealed its admiration for Mr. Ross as a leader and statesman and even now it can express sympathy with him in the present painful position. But we are compelled to admit that there are some recent events that cry aloud for explanation. The Centre Bruce incident, the North York compromise

and last but certainly not least the Gamey charge all point to something rotten in the state of Denmark. Even if the worst features in these cases can be explained or disproved it is evident that the whole system of conducting elections, arranging election trials and dispensing patronage needs to be reformed and purified. At present, we say it with sadness, the cloud hangs heavily over the Liberal party in Ontario. If the Conservatives shows that there supreme and only aim is to make political capital out of it the issue may be confused. We can only hope that fair-minded men of all shades of opinion will unite in demanding that the investigation should be sober, full and fair and that whatever the results may be to any party or persons concerned, measures shall be taken to make a real step forward in our political morality.

Sparks From Other Anvils.

Pittsburg, Pa., United Pre-byterian: It is the same old law: if you change and trim and seek to please in order to avoid unpopularity, you will lose the favor you seek. Be straightforward and honest. It may involve trouble, and, for the present, the loss of what you seek, but in the end you will come out right. The words of Jesus are sustained by ages of experience: "Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake and the gospel's shall save it."

Sunday School Times: A confession of wrong may be proof of a possession of superior ability. One who is making progress is likely to see truth in a new light to day, and to perceive that he was not right in the light which he had yesterday. Pope says truly, "A man should never be ashamed to say he has been in the wrong, which is but saying in other words that he is wiser to day than he was yesterday." Therefore it often requires more ability to admit having been in the wrong than to stand by the position which one maintained yesterday. Have you this power to grow?

Unpleasant!

**Boils,
Humors,
Eczema,
Salt Rheum**

**Weaver's
Syrup**

cures them permanently
by purifying the

Blood.

Davis & Lawrence Co., Ltd.,
MONTREAL, Proprietors, NEW YORK.

BY ANNA ROSS.

The Quiet Hour.

Review.

S. LESSON. March 29, 1903.

GOLDEN TEXT—Matt. 25: 20. Lo, I am with away, even unto the end of the world.

How to Illustrate Review.

Christ's Presence.

Lo, I AM with you always (Golden Text, Matt. 13.) A recent writer comments on difficulty one often finds in obtaining an view with an old neighbor with whom was once a barefoot comrade, after that labor has risen into prominent position. may find a butler at the door, or a guard in anteroom, or if one succeeds in carrying these outer works, there is the private study in the office next to his own. A mittee of the most eminent citizens of West not long since made a trip to New York to talk with a certain rich man upon a matter of vital importance to the public, do their best, they never got within sight of the face of the man they sought. traveler in Europe knows the moment the royal family has returned to any national city by the closed gate and the armed guard. How differently Christ deals with the sinner. The humblest saint,—yes, the humblest sinner who comes with repentance and may always come without question his presence, and know his loving presence.

The Highest Success.

rejoice in the Lord always (Golden Text, Matt. 25.) When Mr. Russell Sage was fifty years old, and still pushing his business interests as keenly as at any time in his last threescore years, he was asked in an interview why he continued in business at great age, when he already had more money than he could possibly use. He replied: "I do not care for money as money, but for its avocations. I enjoy my work and it is successful." It is very likely that this is true of a great many men of large wealth who continue in business, to enjoy its success. It brings to them a certain pleasure. The highest success in the world comes from doing with full devotion the work which God gives us to do, and from the consciousness that we are pleasing him in blessing our fellowmen. If we have this consciousness, we may "rejoice in the Lord always."

The Bible Lamp.

This word is a lamp unto my feet (Golden Text, Lesson 3). The late Rear Admiral Ripley was one of the most beloved heroes who gained added glory at the battle of Santiago. It was he who, when his men were cheering over the victory, said to them, "Don't cheer, boys; the poor fellows are dying." And immediately after the battle he called all the officers and men together on deck, and told them that he wanted to read his testimony to his faith in God, and to publicly thank God for his preservation of his lives. Seldom has the nation been so filled as it was by these two deeds of reverence and thanksgiving. Since the good admiral has gone home to heaven, a man who has seen his Bible, says of it: "I have never seen a Bible more marked and thumbed in his. The portions most marked are the fourteenth chapter of John and the eighth chapter of Romans. It was Admiral Ripley's custom to note on the margin the

dates when he began either the Old or the New Testament in his readings in course. I find twelve dates noted when he began to read the Old Testament, and thirty-four when he began to read the New. Many, many times he must have read the Bible from its beginning to its end. I find here the secret of his gentleness and power."

Getting the Worst of It.

Hold fast that which is good (Golden Text, Lesson 4). A boy came to the door of a lady's house, and asked if she did not wish some berries, for he had been out all day gathering them. "Yes," said the lady, "I will take them." So she took the basket, and stepped into the house, the boy remaining outside, whistling to some canary birds hanging in their cages on the porch. "Why don't you come in and see that I measure your berries right?" said the lady. "How do you know but that I may cheat you?" "I am not afraid," said the boy, "for you would get the worst of it." "Get the worst of it!" said the lady. "What do you mean by that?" "Why, ma'am," said the boy, "I should only lose my berries, but you would make yourself a thief. Don't you think that would be getting the worst of it?" It is only by holding fast to that which is good that we escape the worst and make sure of the best.

People who Abide.

Now abideth (Golden Text, Lesson 8). "What sort of a person is most helpful to you?" asked one clergyman of another. "I mean to you personally and individually." His friend looked puzzled, and the questioner went on: "Is it the man who agrees with all your views, and so helps you with his sympathy and comprehension, or the independent thinker, who argues with you, and stimulates you to write convincing, stirring sermons?" "If you really want to know," said the older man, with symptoms of a smile at the corners of his mouth, "it isn't either of those men who helps me most. It's the man who may or may not agree with my views, but who cares enough about my sermons to come on a stormy Sunday, when most people stay at home. He is my best helper." Faith, hope, and charity incarnate in boys and girls and men and women are the abiding forces in Sunday school and church, as these graces are the abiding factors in the holy life.

Mr. Spurgeon's Prayers.

How much more shall your heavenly Father give? (Golden Text, Lesson 9). Dr. Wayland Hoyt tells how he once asked Mr. Spurgeon, who had been telling him some of the wonders that prayer had wrought for him, how he prayed. The great preacher answered, "I take a promise and plead it." What infinite zest and enthusiasm it would add to the Bible reading of many if they would thus appropriate the promises of God as they read!—L. A. Banks, D.D. in S.S. Times.

The Lesson.

I did not know, till 'neath the rod
I passed, how sore I needed God;
In sorrow's night, lo! like a star
I saw His love shine from afar.

I did not know, until above
God called the idol of my love,
Beyond the reach of yearning eyes,
How beautiful is Paradise.

—S. M. Dost, in Harper's Magazine.

Patrick was a missionary of Paul's own type. He did not feed his Irishmen with mere sentimentalities, but with strong Theology. Impressing upon a stout chieftain one day the great doctrine of the Trinity, he was met by outspoken unbelief. "If there are three Persons," said the Irishman, "there must be three Gods. One cannot be three, and three cannot be one." The quick eyed and quick witted Scotchman stooped down, picked a little leaf of Shamrock growing close by, and held it up between his thumb and finger. "Look at this," he said to the objector, "here is one leaf, and yet three. Here are three leaves, and yet one."

So deep an impression did the illustration and the doctrine illustrated make upon the Irish church, that the Shamrock leaf has ever since been the emblem of the land for which Patrick prayed.

Here are two texts out of which, when taken together, even a child can learn the doctrine of the Trinity, mighty to save.

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him."

God the Father is in both. In the first He "so loved the world that He gave the Son" that we should not perish. In the second, He so loves that He will give the Holy Spirit that we may be put in possession of the everlasting life ours through the death and life of the Son.

Here is a rescuing Trinity, each Person of the Godhead at work in His own peculiar way to undo the terrible havoc wrought in us by sin.

Tremendous, as the undertaking is, the Rescuing Force is adequate. Where is discouragement then, to one who knows the Trinity?

Since writing the above, a letter has come in from a missionary in China. He calls his converts "babes" as to general intelligence. And yet he tells of one of these "babes" talking to him about the Trinity in a way that reminded me of Patrick and his Irishman. They were passing together through the heathen city, discussing as they went our Lord's parable about prayer, where the poor man went to his friend at mid-night to borrow three loaves for a hungry stranger. The Chinaman looked in the missionary's face and asked "Does the Lord mean that the three loaves stand for the three Persons, the Father, the Son, and the Holy Ghost? and does He mean that we should go to our Friend for these three loaves if we want to feed the hungry round us with the true knowledge?" Truly the word is again fulfilled, "Out of the mouth of babes and sucklings Thou hast ordained strength."

The missionary adds, "Will you pray for us, that our God will greatly add to the number of such converts?"

Worth Keeping.

These "keep texts" are all in the Bible. Find them and learn them, and so make them yours.

"Keep thy heart with all diligence, for out of it are the issues of life."

"Keep thy tongue from evil, and thy lips from speaking guile."

"Keep thee far from a false matter."

A True View of Service.

I was borne along by irresistible influences to take part in the ministry of the gospel. I have never had any occasion to find fault with my calling and election. I cannot say that I have done anything for Christ—that is to say. I have never laid Christ under any obligation to my poor abilities and services. I have received everything and given back very little in return. Jesus Christ has crowned me beyond all my deserts and claims, and whatever I am in the ministry of his gospel, I am by his grace and his continual sustaining energy. Once let a man get the notions that he is doing God a great honor by denying himself the delights and the profits of business and is making a sacrifice in order to propagate the kingdom of heaven, that man's influence is gone forever. Christ will have no man's patronage. The gospel invites no man to bestow upon it the delight of his smile. The gospel confers dignity; it receives none.—Rev. Joseph Parker, in "The Christian Commonwealth."

The Song of the Absent.

It singeth low in every heart,
We hear it each and all—
A song of those who answer not,
However we may call.
They throng the silence of the breast;
We see them as of yore—
The kind, the true, the brave, the sweet,
Who walk with us no more.

'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown.
But O! 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been
Although they are no more.

More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare.
They cannot be where God is not,
On any sea or shore,
Whate'er betides, Thy love abides,
Our God forevermore.

—John W. Chadwick.

Up or Down

Africa is now making a new start. Half a century ago it was still the Dark Continent, cut off from all civilizing influences. The Mohammedans held the north, the savages the south. The only white men known there were the slave trader and the hunter of wild beasts. A large part of it was marked "Desert" on the maps, because nothing could be learned about it. Nowadays it is explored, possessed, and known, from end to end. Instead of being desert it is rich and swarms with people.

This opening of Africa means either a great upward or a downward step in its history. If with civilization the gospel comes in its fulness, then Africa is saved. If rum and greed and war and driving out of the native before the trader, come instead, Africa will be more unhappy and more unchristian than even heathenism could make it. The need for missionaries is tremendous and vital.

In many places in Africa to-day that need is being filled. Consecrated workers are training the natives in industry, in temperance, in godly living, and wonderful results are reached. If the Church is willing to spend as much as the liquor interests do on their side, there will be no failure,—and the rum traffic, too, will perish. But if the Church withholds, Africa is doomed.

"He that keepeth his mouth keepeth his life."

Our Young People

A Mission Study of Africa

Sun., Mar. 29. Ps. 68: 29-31; Isa. 43: 3.

The Re-conquest of Africa

We must not think of Africa as an altogether new field for Christianity. In the first centuries of the Church's life, northern Africa was largely conquered for Christianity. Alexandria became a great Christian center, and there, it is claimed, the Septuagint was made—the Greek version of the Scriptures which was so universally used in the early days of the Church.

Augustine, one of the greatest of Christian bishops and theologians, was an African, and returning from Italy after his conversion, labored much for his native province of Numidia, now the land of Algeria. Abyssinia was Christianized in these early days, and there are still Abyssinian Christians. Ethiopia did "stretch out her hands unto God" in those missionary times. But afterwards the fierce followers of Mohammed poured over northern Africa, wiping out Christianity in blood and fire; and their power has continued down to our own day.

Now, however, Christian nations are once more supreme in Africa. England holds the key of Egypt, and Gordon's memory is enshrined in a Christian college at Khartoum. Not only northern, but central and southern Africa are open to the gospel. There is no longer any conquering heathen power in Africa. It is ready for Christianity. Are the Christians of America ready to meet this great opportunity?

For Daily Reading.

- Mon., Mar. 23.—God judging Ethiopia. Ezek. 29: 8-16
- Tues., " 24.—The sons of Ham. Gen. 10: 1, 6-19
- Wed., " 25.—A noble African. Matt. 27: 32, 33
- Thurs., " 26.—An early African convert. Acts 8: 26-40
- Fri., " 27.—Ethiopia shall know Christ. Ps. 87
- Sun., " 28.—A prophecy about Ethiopia. Isa. 18: 1-7
- Sun., " 29.—Topic. A mission study of Africa. Ps. 68: 29-31; Isa. 43: 3

The Century Fund.

The Editor of THE DOMINION PRESBYTERIAN: The Century Fund Committee met last week to take stock of the position at the end of the Century Fund period, and to wind up as far as possible the whole movement.

It was found that the total receipts up to the 28th Feb., for the Common Fund (including Specials which the General Assembly had permitted to rank on the Common Fund and also including any interest that had accrued) amounting to \$593,648.33, besides this amount there were certain securities on which interest is being paid amounting to nearly \$600.00. There is little doubt, therefore, that the full \$600,000.00 will yet come in. Any doubt that there is may be easily removed in these two ways. 1.—If Congregations which have some shortage (of which a list has been deposited with Dr. Warlen) will say this: "The Century Fund period may be over for others, but for us it will not be over until we have made out that shortage." I have no doubt from letters that I have had that

there are some, at least, who look at it in this way, and who before the Assembly meets will make up their amount. 2.—There are a very few who made the payment of their additional contributions, or of their original contributions, dependent on the whole \$600,000.00 being raised. These will now have the opportunity of implementing their intentions, and no doubt will send in the amount mentioned by them to Dr. Warden, who has their names.

Turning to the Debt Fund; the total amount reported as paid to Debt amounted to \$955,231.00, and of this amount \$24,874.00 had been contributed by stronger congregations to help to wipe off Debt in some weak congregations.

This latter amount very properly might have been looked upon as being in the same class with contributions to the Common Fund, for the object was the same—the strong were helping the weak.

Arrangements were made for the issuing of the Souvenir cards promised to the young people and to the S.S. children, and these will now be ready in a short time. A difficulty with regard to them is, that many congregations have not sent in the names, but a sufficient number will be produced to supply such cards to all who yet send in the number required by them, so that the Committee's promise of a card to each child contributing \$1.00 and to each young person contributing \$2.00 may be fulfilled.

As regards the Historic Volume; it was determined that it would be wasteful to publish at great cost a mere mass of names. These will be preserved in the Historic Roll; and a Committee was appointed to prepare a small Historic Volume in which the amounts contributed by congregations will be recorded, together with some short sketches, showing the work of the Church and of its schemes, past and present. This little Volume will be ready for distribution after a short time. So the great movement came to a close with some degree of credit to the Church on the financial side. There can be no doubt, either, that God will bless the work which will be done through the help of the gifts which so many have brought willingly. May we not hope, also, that He will stir up, and that He even has stirred up, the spiritual life of the Church and of her people as a result of this movement?

So may it be that the Century Fund movement, now closing, may mark a distinct stage in both the material and the Spiritual advancement of our beloved Zion. Perth, March 7th, 1903.

R. CAMPBELL.

Points for Study.

- What did Livingstone's work in Africa accomplish?
- What special missions has our church in Africa?
- What has been done to stop the African drink traffic?
- What nations now have possessions and protectorates in Africa?

"Take heed to thyself, and keep thy soul diligently"
"Little children, keep yourself from idols."
"My son, keep thy father's commandments."

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C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Mar. 18 1903.

HOME MISSION WORK.

The great event of the week in Presbyterian circles has been, the meeting of the Home Mission Committee, and its work. What a noble record this committee of our church has, and what a noble work it has wrought for the church and for the country. To look in even upon its meetings and see gathered there its veteran or its newer members, representing the church from Quebec to the farthest outlying presbytery of British Columbia, to note the earnestness and interest written on every face, is itself an inspiration. It is to our weak faith wonderful, and a cause for profound gratitude to Almighty God, and a loud and urgent call to go forward, to see how, year after year by comparatively small sums gathered up from all parts of the church, the means are provided for this greatest work of our church. Every year almost, for some time before the meeting of this committee, there have been more or less fear and trembling lest there might be a deficiency, and the great Home Mission work consequently be arrested or curtailed, and year after year, our fears have been rebuked. "Better than ever," is the report this year along the whole line. This is not the place for "detailed statements of the funds"; this we hope may reach every family and become known to every member of our church, and stimulate to greater effort. The prosperous state of the country has no doubt some share in providing this ample supply of means, but those most competent to judge, and we believe the opinion will be concurred in by all who give attention and thought to the matter, is, that it is still more due to the fact that, the rank and file of our ministers, office bearers and members are rising to a true appreciation of the magnitude and the vital importance to all the greatest interests of the Dominion, of the great work in our Church, in common with the other branches of the Christian church, is charged with in this great Home Missionary enterprise.

ON CORRUPTION IN POLITICS.

We hear loose talk about corruption in politics, and yet we cannot doubt that such a thing exists; seeing that every one is in some sense a politician, that politics touches everything, and that politics cannot rise higher than the people, who are its source. Nor is it worth while trying to estimate, among great parties, which is least perfect, seeing that other men are of like passions with ourselves.

At the same time, it is possible to take a jaundiced view of a whole people in relation to corruption in politics. If one were to judge the state of society in the United States from some of the yellow journals, he would imagine the bulk of the people busied night and day with murders, burglaries, and elopements; and the great mass of the inhabitants of the neighbour country are hard working, fair living, law abiding citizens. The DOMINION PRESBYTERIAN believes the truth to be that the great bulk of the electors in each party are politically upright, and incapable of being knowingly influenced to do what is not right. But there are black sheep in every flock, whose doings, likethose of the criminal classes generally, attract more attention than ten times the same number of the quiet, wholesome, orderly type of *genus homo*. These black sheep in politics, unfortunately, are apt to have a bad effect on the rest of the body politic, and the practical question is how to cut them out and isolate them into a class by themselves.

Mr. Gladstone, on one occasion, said the great aim of statesmen should be to make it as easy as possible for men to do right and as difficult as possible for them to do wrong. One way of making it difficult to do wrong in connection with the working of representative institutions, is the creation of a sound public opinion; this is the legitimate work of the pulpit, and it is a work not needing to be done in any spirit of partizanship.

Admonitions alone, however, are quite insufficient. "O cursed opportunity!" exclaims Shakespeare. Opportunity to do evil in connection with the conducting of elections should as far as possible be removed. In this connection there may be something to be said for obligatory voting, just as jury duty, for example, is made obligatory. Probably a good deal of venality at elections is caused by the belief, whether well or ill founded, that "the other side" intend to indulge in bribery or other wrong-doing; hence, human nature being what it is, grows up the pernicious theory of "fighting the devil with fire." The greater portion of the bribery and other ill-doing in any constituency centres about what is called getting out the vote. Why not lay upon each elector the legal duty of getting out his own vote? Surely that is no great burden to be laid upon any citizen in return for his being allowed to participate by the ballot in the government of his country! The ballot is a privilege, but also it is a duty, and such should it be made by the statutes of the land.

Make voting obligatory, and much of Othello's occupation would be gone; the occupation of those who have to beseech or bribe electors to their plain duty will be gone. The DOMINION PRESBYTERIAN is not foolish

enough to consider obligatory voting the cure-all for those varied evils in politics which grow out of the deceitful human heart; but obligatory voting would at least fall in with Mr. Gladstone's principle of by so much making evil more difficult.

GENERAL ASSEMBLY ARRANGEMENTS.

Although correspondence was opened many months ago with the Railway Companies regarding the ensuing meeting of the General Assembly, no definite arrangements have yet been made. The reason assigned for the delay is the fact that so many different lines in the United States, as well as in Canada, have to be consulted. As many commissioners are enquiring regarding the matter, in order to prevent unnecessary correspondence, I take this opportunity of stating that as soon as definite arrangements are completed, I will give information regarding these in the columns of the newspapers, and also by circulars to commissioners of Assembly.

ROBERT H. WARDEN,

Toronto, 16th March, 1903.

THE CENTURY FUND AGENT.

Editor DOM. PRESBYTERIAN:

Dear SIR,—The Century Fund is now practically closed, the final report will be presented to the General Assembly to meet in Vancouver. I write these few lines just by way of appreciation of the Agent, Rev. Dr. Campbell, whose work as such ceased on 28th ult. He is now a minister without charge or office, and surely as a church we owe him a debt of gratitude which it may be difficult to pay. His work was laborious, his health none too good, through sickness and health he kept it, and his work was surely fruitful. What it might have been had such honored and respected men as Rev. Drs. Laing, King, Robertson and Grant not been removed it is difficult to estimate, no doubt the fund suffered by their removal, as all of them had the confidence of the church, respect and esteem of the business men combined with a rare genius for finance and the results so far must be more than gratifying to our finance minister, Rev. Dr. Warden, whose child the Century Fund is and to whose untiring financial direction it is to be attributed its success in large measure, and who as head of our standing committee may be planning some future work for our Century Fund Agent. It has however, occurred to me that as the Aged and Infirm Ministers Fund is behind that Dr. Campbell might be profitably employed in placing the claims of this most worthy scheme before our wealthy people, for same reason as other ministers in charge find a difficulty (delicacy) in placing this fund before their congregations and at present if so worthy a man as Rev. Dr. Campbell were to be retired all that the fund could allow would be a paltry two hundred or two hundred and fifty dollars per annum. Surely not sufficient to offer a minister who has preached the gospel for over forty years. Our church is able and ought to put this fund in a such a position that is worthy of her, and I firmly believe that were the claims placed properly before the people they would generously respond to the same.

W. DRYSDALE.

Montreal, March 16, 1903.

THE CRITIC'S CORNER.

I am constrained by the course of events to defer the further consideration of the important subject, the Bible in the Colleges in order to face the question of the Bible in life and that from a present practical standpoint. Ontario is well supplied with churches, in many towns and villages we have buildings and organizations that would meet the needs of a far larger population. In our churches the Bible is placed in the pulpit and the preacher is supposed to base his utterances on its teachings. But what is the meaning and end of all this, it is surely not a mere Sunday exercise, it is meant to exert a living influence on both private and public life. Christianity has made many noble conquests in the past, but it is ever face to face with new problems, and if it cannot conquer, in the more complex life of to-day, both business and politics for Christ, we must confess with shame that for want of intelligence and loyalty on the part of its disciples it has failed. We are not yet prepared to make that final confession though some times the battle goes hard.

As I have often pointed out the great evil is "the double standard." Men will do things for a corporation or a party that they would not do for personal reasons and in private life. Great men do or allow things in foreign politics that they would not tolerate in home affairs. Hence without troubling ourselves at present about outsiders, we have to confess that the political record in Britain and Canada has been tarnished. What we advocate is not shallow sentiment or cruel kindness, it is simply justice in all departments and all circumstances. We repeat the old adage "Honesty is the best policy" but unfortunately we do not believe it. We glorify the Golden Rule but we delight in the more brazen form "Do to the other fellow what he would do to you, and do it first." The trouble with us is unbelief using that word not of the rejective of old traditions about the Bible, but to mean neglect of its real living principles. There is nothing that the Bible denounces more than civic corruption and political trickery. Sometimes we declare in a self-complacent mood that these things were rampant in Oriental States. But every now and then we are reminded that the old temptations have still tremendous force and that the old vices die hard. What we need is to realize more fully that "righteousness exalteth a nation and sin is a reproach to any people." Let us leave the question of "paying" to one side and try to believe that righteousness, that is honesty and cleanness, can be carried into all departments of our life. One could easily give illustrations from the life of cities and countries to show that righteousness is the only thing that does pay in a real broad sense. But that argument has not the noblest power to uplift and strengthen, we must believe in righteousness as the will of God and as the only thing that is worthy of a man. Because there is an intelligent righteous order behind all things and because manhood at its highest reflects the life of God, it is possible to bring "the city of God" from heaven down to earth, and for this the true saints will work and pray. VERAX.

WEEK OF PRAYER FOR FOREIGN MISSIONS.

At a Conference of Foreign Mission Boards held in New York on the 13th and 14th January at which from thirty to thirty-five boards were represented, it was unanimously agreed to fix upon Easter week April 5th to 12th as a prayer-week for Foreign Missions. Please note the following points in connection with the proposal:—

1. It has been discovered by experience that these calls for special prayer are fruitful. Both men and money came in response to such appeals.
2. All Christian people are asked to cooperate in this ministry of prayer for the evangelization of the world—especially during that week.
3. The open doors and increased hopefulness of Missions in all lands calls for special effort now.
4. In our own Canadian Presbyterian Foreign Missions there has been expansion in every department. In Formosa, Honan, Nanamio, India, and amongst the Chinese in Canada the work has grown. Whilst we are thankful that the revenue for the past year has been sufficient, a very much larger revenue will be necessary next year in order to meet increased obligations.

5. The General Assembly has appointed the second Sunday in March as the day for the collection for Foreign Missions. It is asked that a month later the 12th April, the close of the Week of Prayer, be substituted as the day for a foreign Mission collection.

6. As the Honan Mission is the one most urgently calling for more men, and increased expenditure, it is asked that the collection upon that day, the 12th April be devoted to Honan.

7. The General Assembly appoints a collection day specially for congregations that have no Missionary Association. Would it not be possible for all congregations to take on the 12th April an offering for Honan and thus provide the total estimate for that Mission of 1903, which amounts to \$23,000? The opening of two new important centres, the erection of necessary buildings, and the willingness of the people to hear the message the Missionaries bring with the consequent call for more men, makes the claims of Honan peculiarly urgent.

8. A Prayer Card has been issued that will give unity in prayer during that week in all the leading Protestant Churches in the United States and Canada.

R. P. MACKAY.

Toronto, March 7th, 1903.

The Table of Contents of the February Blackwood's is as varied as usual. Among the articles are: National Strategy, A Policy for Ireland and Our Food Supply in Time of War. The Dower-Chest of Ann Ponsford is a decidedly clever and unusual story, while Letters to a Literary Aspirant contain many good hits at the modern novelist. In A River of Cathay, Ernest Dawson describes the Irrawaddy, and in Musings Without Method we are shown too conclusively the sad fact that nowadays "nobody reads" in spite of the vast number of books and periodicals published, or perhaps because of them. Leonard Scott Publication Company, New York.

FOR DOMINION PRESBYTERIAN.
THE AWFULNESS OF KNOWING.

BY C. H. WETHERBE.

There is one aspect of human knowledge of certain momentous truths which is invested with awfulness. It is unspeakably awful for one to know that God so loves him that he does all that he possibly can to save him from eternal death, and yet that person continually refuses to let God's love save him. He who dies unsaved, having known in this life that he might have been saved, must necessarily be tormented by an awful memory of rejected salvation. It is a widely recognized fact that very many people experience the pangs of profound regret that they did not when they knew of a brief opportunity for securing a valuable business advantage, make prompt use of it. How severely they upbraided themselves for not having made use of their knowledge when it would have counted profitably in their favor! It is the memory of a past knowledge, now useless, which torments and tears them. So, I am sure that one of the elements of the punishment of a lost soul in the eternal world is a steady reflection on the fact that the person had known in this world that he might have obtained a glorious salvation of both spirit and body, yet refused it. This is the fire which burns the soul, yet never consumes the soul. The fire of hell is not material, but it is spiritual.

A remorseful memory of having spurned the most important knowledge that a human being could have in this life is an awful fire. The worst kind of suffering is mental. A memory which is fully awake to the loss of an opportunity that bore direct relation to a heaven of unending joy, is a hell of terrible endurance. The inspired Peter, referring to those who had lapsed from a favored condition to one of degradation, sadly says: "It were better for them not to have known the way of righteousness than, after knowing it, to turn back from the holy commandment delivered unto them." O, those words: Better not to have known! The awfulness of knowing the way of life, yet fatally refusing to walk in it!

Homiletic Year Book. By G. B. F. Hallock, D.D., Cloth 8vo. 285 pages. Price \$2.00. F. M. Barton, Cleveland, Ohio.

The progress of months and seasons of the year requires the preacher to select texts, and prepare discourses suited to special times. Anniversaries, memorial, rallying, decision and temperance Sabbaths, Easter, Christmas and communion services have also to be provided for. So the preacher often is glad of even a hint, that will start the right line of thought and save valuable time.

Such a repertory of texts, themes, analysis, brief discourses, suggestive thoughts, illustrations and literary references has been prepared, by an acknowledged expert in homiletic work.

Dr. Hallock has cultivated this gift with diligence, so he finds texts, suggestions and hints that would not be noticed by one without this training, and presents matter of interest in a telling way.

There is here ample evidence of accurate observation of men and things, as well as large acquaintance with general literature and keen discernment of that which is most suitable for the purposes of public address. The volume is richly freighted with material which the preacher may use with advantage to stir his own thought into active exercise.

FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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The
Inglenook

By Arthur Jenkinson
and
Emily J. Jenkinson

CHAPTER XIII.

(Continued.)

Yet her very gentleness and sympathy—awakened by the thought of his late bereavement—only threw a deeper shadow upon his mind. That she should so completely and manifestly believe in him as at least a man of honour and a gentleman, quickened his sense of moral degradation. He had entered on a course of treachery and meanness of which until lately he would have scorned the thought. Daily he felt himself sinking deeper into mental and moral confusion. An accusing conscience haunted him. It enveloped the present in deep gloom, and pointed still more ominously to the future. While resolved to marry Fiona—if not by fair means then by foul—he was appalled at the moral gulf that now divided them. What would happen when she found him out, as he instinctively knew she would some day? When he thought of these things he was puzzled and tortured by the contradictions of his own mind. And then as the inward torment became insupportable, he broke into a wild laugh that had something of a maniacal ring in it, and rose from his chair and walked to the window.

The prospect was not inviting or likely to draw a man away from miserable reflections. For the last ten days the rain had fallen incessantly, and though it had now ceased, the hills were wrapt in mist, and the land lay sodden beneath lowering clouds. Through an opening among the trees he could see a strip of the far distant road, and there were Lachlan M'Cuaig and Colin Grant wending their way into Sruthan.

He was still gazing in a self-absorbed manner on their slowly disappearing forms when a thought seized him that made his eyes kindle. Torquil M'Iver was from home, and was expected back that evening. If the bridge across Bronach Water was gone, he would be unexpectedly stopped. There would be no other way of reaching home that night, and he would be almost compelled to accept of his hospitality.

Here was a chance not to be lightly cast aside. Nial had learned that Torquil M'Iver was exceedingly disappointed and angry at Waldegrave's apparent silence, and was just in the right mood to look favourably on a renewal of his own attentions to Fiona. Here was an opportunity for a long quiet talk during which he could gain the old laird completely over to his side. It was worth trying, and in a few minutes he was on his way to see what could be done.

Bronach Water was a mountain stream which in the course of ages had won for itself a deep channel down a wild, rocky gorge. In very dry weather it shrank up, and its stony bed lay baking in the sun, with here and there dark pools overhung by a thick growth of vegetation. At most seasons it could be easily crossed on stepping stones, and horsemen, before the bridge was built, rode through at a place called the Old Ford. But when there were heavy rains, Bronach Water rose rapidly and roared and swirled with mighty violence among the huge boulders that obstructed its course. More than one story was told of horsemen who ventur-

ing to cross the ford when the stream was in flood, had been swept over a wild, rocky chasm and drowned in what was known as the Kelpie's Pool.

A brief examination of the bridge convinced Nial, in his present mood, that it was not worth while attempting to repair it. In any case, it had been up a good many years, was only a rough structure, and might now give place to something more substantial. Lachlan M'Cuaig had left a man to warn any chance passenger against attempting to cross it, and to him Nial turned and gave instructions that it was to be knocked down at once.

'But the pair bodies goin' to the Fas-Ghlaic, sir, what'll they dae?' asked the man. 'Lachlan was talkin' o' patchin' it up till the storm is by.'

'No, no,' answered Nial emphatically, 'that's not to be done. It must come down. We can't afford to patch things up for the Fas-Ghlaic men,' and he turned away.

'Umph!' said the man to himself, 'he's a sair man to anger, that Nial Duff. He'll no lift a finger for ony ane on M'Iver's estate, an' a' because the laird's dochter wouldna be his wife.'

A few hours later, as Colin Grant and two other men trudged back to Sruthan, the breaking down of the bridge started them, also, on a somewhat animated conversation.

'Yes, it iss strange,' said Colin, 'it iss fery strange that the young laird would break down the Bronach Bridge. We could hef mended it, and it could hef been used till the spate was by. Now there iss no brig, and it would be fery dangerous to try the ford.'

'No so fery strange, Colin, answered Duncan Black. 'The brig was done, and the spate will be past in the morn. It would not hef been so easy as ye think to patch it up. It might hef given way while we were on it, and then I'm thinkin' there would not hef been much chance for us Colin Grant.'

'Ay, gin it hadna kilt us oot richt, it might hae danged us into yon awfu' black pool,' said David Anderson, a Lowlander who had lately come into the district, 'an' we wad hae had oor wark set to hae gotten oot again.'

'Well, well,' replied Colin, 'I could hef mended it, but it iss down now. And I hef mind o' the puttin' up o' that bridge. It wass the year after Mr. Nial's mother wass found drowned in the Kelpie's Pool.'

'An' hoo cam' she to get drooned?' asked David. 'The auld wives hae mony tales to tell o' her guidness an' her beauty, but gin I spier o' her death they shake their heids, an' haena a word mair to say.'

For a moment or two there was silence, and then Colin answered:—

'It iss said she slipped on the rocks, and the burn carried her into the pool. Bronach Water wass rising at the time, and it wass thought she wass going over to see a poor sick body.'

'Ay,' said Duncan Black, 'that iss the common story, but I hef my doubts o' its truth.'

'Ye are aye havin' doubts o' somethin',' interjected David scornfully. 'Ye doubt mair, an' ye believe mair, nor ony ither body I ken.'

'And you, David Anderson,' retorted Duncan, 'doubt everything, and ye believe nothing at all. But the poor leddy had much sorrow, and I will be thinkin' she came to a sad end.'

'Whist!' cried Colin, 'they are not the things to talk about at all. The leddy lost her life in crossing the burn, and wass drowned.'

'Maybe, Colin, ye know best, for ye are older than me. I wass only a laddie at the time, but one night when I wass passing the Kelpie's Pool, I saw her on the side o' it, under a rowan tree. It wass a month or two afore Mr. Nial wass born, and she wass sittin' there all alone rockin' to and fro as if she wass in trouble. I went by quietly, thinkin' she would not hear me, but she started and looked up wi' a kind o' strange light in her eyes, and I wass so feared that I ran away. It wass the next year she wass found drowned.'

'She wass a good woman,' said Colin hotly, 'and ye hef no right to speak o' such things.'

But they were just the stories Duncan loved to tell, and he replied:—

'She wass a poor, unhappy leddy, and folks that know say she was like a body goin' out o' her mind—always wanderin' about her lone, and sighin'. And ye know that Mr. Nial's nurse, old Nancy Bell, saw her spirit the fery morn she wass drowned.'

'Ay,' laughed David, 'ye Hielan' folk ha' a wunnerfu' gitt o' seein' ghaists.'

'It iss God's truth,' answered Duncan in an awed voice. 'The nurse wakened out of her sleep, and she saw the ghost with a face as white as the snow and it bent over Master Nial and kissed him, and then melted away. An hour after that she wass found in the Kelpie's Pool.'

'Mair likely it wass the lady hersel,' said David. 'Ye are superstitious auld carles, Why, I hae seen mony a ghaist in ma time, but I aye found it wass a white coo or an auld cuddie transmogrified by the moon-light.'

'There iss one thing, whatever,' said Colin Grant, anxious to change the subject, 'that I could neffer forgive the old laird for doin. And that iss for turnin' o' Sruthan burying-ground into a sheep fank. Many a poor crofter lies buried there, and it wass a shameful thing.'

'Weel noo,' remarked David, 'I wadna hae thoct ony waur o' him for daem'that. I'm thinkin' the sheep will no disturb their banes. It maun be cauld wiles wi' naithin' but a pickle o' damp earth owre ye. Maybe they will be glad o' winter nights when the north wind blaws cauld an' keen to hae owre them a warm coverin' o' wool.'

'Whist, man,' cried Colin indignantly, 'ye gye speak like a profane Lowlander. It iss not a manlike thing to joke about the dead. No good will effer come to them that do the like o' that.'

'The old laird found out that, whatever,' threw in Duncan Black.

'The auld laird!' exclaimed David. 'Why, I thoct he wass an unco guid man, aye ready wi' his tracks an' his prayers. An' noo will ye daur say that ill cam' to him?'

'Hef ye no heard?' asked Duncan.

'Heard what?'

Colin turned and pointed to the sheep-fold. Then he said in a solemn voice:—

'It iss God's truth that when the old laird made you burial ground into a sheep fank, that Elspeth Fraser—who was Miss M'Iver's nurse and iss still livin'—told his doom. 'Fergus Duff,' she said, 'the day will come ween the table will be spread for ye; but ye will neffer again sit down to it.' And I hef been told that her curse came true.'

'Weel,' replied Davie, looking towards the M'Lean Arms, 'ye wad gie ane the cauld shivers wi' a' yer gruesome tales o' ghaists, an' graveyards, an' sic like awesome things; but gin ye wad come into the change-hoose, we micht hae a dram thegither.'

To this suggestion Duncan Black raised no objections, and Colin Grant was not sorry to enjoy another half-hour's respite from his wife's tongue.

The three men had not been long ensconced in the back parlour of the M'Lean Arms when Torquil M'Iver passed through South-an on his way to Fas Ghlae. He sat heavily in his saddle, like a weary man, while black care sat yet more heavily within his heart.

Poor man! his face had brightened with an almost youthful gladness when he saw Fiona happy with Waldegrave. The worst bitterness of life was past. The worries that had so overshadowed his own declining years would not fall on his daughter. Only let him live to see Geoffrey return, and his child's future reasonably secure, and he would be ready to sing his *Nunc Dimittis*.

And yet not unfrequently when alone he wondered how Nial Mor would receive the news about Fiona and Waldegrave. For though they had conducted themselves with much discretion before the servants and work people, the rumour had soon gone abroad that they were lovers, and would be married when Waldegrave returned. What was not definitely known was shrewdly conjectured. Besides, it was not exclusively feminine curiosity and love of gossip that kept Jessie Macdougall dodging their steps, listening at key-holes, and peeping beneath window-blinds, and then, with marvellous developments, de-

tailing all she had heard and seen to Lachlan M'Cuag. And what common rumour had spread, Torquil M'Iver, with his simplicity and truthfulness of character, made no attempt to explain away or deny, when Nial Mor returned home and put the question directly to him.

He had feared that the young fellow would be very angry and vindictive; but it was apparently otherwise. Nial was strangely calm though he declared that he was dreadfully cut up at the blighting of his own hopes. And when he turned away, Torquil M'Iver was genuinely sorry for him. He had always liked him, and if he could have lightened his disappointment he would. But Fiona had made her choice, and she was a girl who must decide her own destiny; and he was glad to think that the rejected lover harboured no revenge. So effectually were Nial's real feelings hid, that even Fiona was deceived, and thinking that his downcast and averted countenance was due to the grief of disappointment and bereavement, she was specially gracious and sympathetic whenever they met.

But now the sky was overcast again. As the weeks passed and no letters came from Waldegrave, Torquil M'Iver's surprise merged into perplexity, and then into bitter disappointment and anger. To him there was but one possible explanation—the young stranger was not the man they had taken him to be. Back among his old friends, and under his mother's influence, he had been persuaded to exercise the freedom Fiona had insisted should be his, and had quietly dropped all correspondence. It was, no doubt, hard to believe that they had been so deceived, and that Waldegrave was capable of such ingratitude and fickleness; but what other explanation was possible?

And the disappointment was all the greater that it came at a time when his own financial affairs had taken a less hopeful turn, and the suspicion had begun to dawn on his mind that the remarkable magnanimity of Nial Mor might pretend anything but quiet acquiescence in his disappointment. Might he not only be waiting until he could strike a blow that would be decisive and final?

Thus Torquil M'Iver saw the clouds gathering darker and thicker than ever over his own life. Nial Mor would not be likely to again renew his suit, and even if he did, Fiona would not listen to him, for with a woman's unreasoning tenacity she still believed in Waldegrave. There was nothing for it except prepare for the worst. Fortunately there was little that Nial Mor could do, so long as the interest on the bonds was paid. So M'Iver's first care was to be ready. With that object he had been away at a large sale of Highland cattle, etc., where he had disposed of a number of valuable horses and a quantity of prize stock, and was now returning home with a sum of money that would meet all present demands, and tide him over the next year.

Riding slowly along the deserted road, lost in his own painful meditations, he was within a few hundred yards of Bronach Water when he found himself confronted by Nial Mor. The latter briefly explained what had occurred, referred to the impossibility of reaching Fas Ghlae that night, and then cordially invited the old laird to become his guest.

'It is very kind of you,' replied M'Iver, touched with the heartiness of the offer, yet anxious to reach home; 'but I must try and push on; Fiona will be expecting me.'

Native Races Not Dying Out.

The rapid increase of the indigenous African races under British rule (the Zulus,

CROSS BABIES.

Some babies appear always ugly tempered. It can't be all original sin either, not in your baby anyway. Your baby is not a cross baby for nothing. He is cross because he is uncomfortable. A difference like magic is effected by Baby's Own Tablets. They do immediate and permanent good; they cannot possibly do any harm. No trouble; no spilling; no difficulty getting them into baby's mouth; for very young infants they can be crumbled to a powder or given in water. They are sweet and children like them. No mother has ever used Baby's Own Tablets without finding that they do good for children of all ages. Mrs. M. Watters, Sheenboro, Que., says:—"I have used many medicines for little ones but never found anything equal to Baby's Own Tablets, I simply would not be without them in the house, and I strongly recommend them to all other mothers."

Baby's Own Tablets cure all the minor ailments of little ones, and you have a positive guarantee that they contain no opiate or harmful drug. So by all druggists or mailed post paid at 25 cents a box by writing direct to the Dr. William Medicine Co., Brockville Ont.

for instance, having more than doubled in a quarter of a century, and the Basutos having quadrupled in the same time) affords theme for serious thought. In the light of this outlook, the question of the treatment of these and their neighboring races assumes an almost terrible interest, and it can not now be shelved, or inefficiently dealt with, without the deeper wrong of adding to the racial antipathies which also in the future will have to be grappled with. Any and all attempts to elevate these peoples without the everlasting foundation of the Gospel of Christ must necessarily fail, and it is for the Christian Church to day to emphasize this in every possible way, especially by the practical development of missionary work.

The Phonograph Discovered by Attention.

"I discovered the principle by the merest accident," says Edison, the great inventor. "I was singing to the mouth-piece of a telephone, when the vibration of the voice sent a fine steel point into my finger. That set me to thinking. If I could record the actions of the point over the same surface afterwards, I saw no reason why the thing would not talk. I tried the experiment first on a strip of telegraph paper, and found that the point made an alphabet, shouted the words 'Halloa! Halloa!' in the mouthpiece, ran the paper back over the steel point, and heard a faint 'Halloa! Halloa!' in return. I determined to make a machine that would work accurately. That's the whole story. The phonograph is the result of the pricking of a finger."—Thomas A. Edison

CONSUMPTION Prevented and Cured.

Four marvelous free remedies for all sufferers reading this paper. New cure for Tuberculosis, Consumption, Weak Lungs, Catarrh, and a rundown system.

FREE.

- Do you cough?
- Do your lungs pain you?
- Is your throat sore and inflamed?
- Do you spit up phlegm?
- Does your head ache?
- Is your appetite bad?
- Are your lungs delicate?
- Are you losing flesh?
- Are you pale and thin?
- Do you lack stamina?

These symptoms are proof that you have in your body the seeds of the most dangerous malady that has ever devastated the earth—consumption.

You are invited to test what this system will do for you, if you are sick, by writing for a

FREE TRIAL TREATMENT

and the Four Free Preparations will be forwarded you at once, with complete directions for use.

The Slocum System is a positive cure for Consumption, that most insidious disease, and for all Lung Troubles and Disorders, complicated by Loss of Flesh, Coughs, Catarrh, Asthma, Bronchitis and Heart Troubles.

Simply write to the T. A. Slocum Chemical Company, Limited, 179 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent.

Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. Mention this paper.

Sore Throat!

Don't delay; serious bronchial trouble or diphtheria may develop. The only safe way is to apply

Painkiller

a remedy you can depend upon. Wrap the throat with a cloth wet in it before retiring, and it will be well in the morning.

There is only one Painkiller,
"PERRY DAVIS."

Ministers and Churches.

Our Toronto Letter.

Advantage was taken of the meeting of the Home Mission Committee, and the presence at it of our three Home Mission superintendents, to hold a general missionary meeting representative of all the churches in the city, in Westminster church, Rev. John Neil's on Wednesday evening. It was well attended, but the church should have been packed to the doors. Rev. Dr. Warden, convener of the committee, was in the chair, and said that from 45 to 50 new mission stations would be opened during the summer. The speakers were, Rev. Dr. Herdman and Carmichael, and Rev. D. G. McQueen of Edmonton. It would be out of place here to attempt to give the briefest summary of their addresses, all good, but we may give the impression conveyed, and the thoughts regarding the work evidently uppermost in the minds of these men straight from the first. These were, its rapid expansion in the past, the prospect of still more rapid growth in the immediate future; the need of more men, the best that can be got, and more means; and the absolute necessity of this work keeping pace with the inrush of settlers from all quarters, if we are to keep our country safe and sound in its morals, and have a law-abiding, peaceable loyal population. Then respecting the speakers themselves, as I listened and looked on them, and weighed their words, I thought, what wide awake men these are; what a large outlook they take, what catholicity and hopefulness they have, laying hold of all kinds of material that can be used to help our church in its work, concerned and caring for all classes and nationalities, what loyalty to Christ and his church, what warmth of patriotism animates them.

The Augmentation Fund, for which the late Rev. D. J. Macdonnell laboured so long and arduously, and which very many of our people were so slow to appreciate the benefit and importance of as really another phase of Home Mission work, appears at last, to be becoming understood, and has a revenue this year of almost \$1000.00 over last. But so pressing are the claims that for next year grants have been made to the amount of \$6000.00 over last year. The committee is trusting the church and the church is proving itself worthy of being trusted. The completion of Century Fund practically, by the committee which met here a short time ago, marks another long and bold advance of our church. It is most gratifying to know that the committee believes that the \$600,000.00 Common Fund, which the church undertook to raise will be fully reached, and that well on to one million dollars have been contributed to pay off church debts, and that of this, almost \$25,000.00 has been given by strong churches to help weak ones. One cause of regret respecting this fund must be that, the demands it has made upon the agent. Rev. Dr. Campbell has been so great as to seriously impair his health and strength.

The opening of the Local Legislative does not necessarily lie very much in the way of your correspondent, but while it is a provincial event, it is also a local event of no small importance. The opening, except for the absence of His Excellency, the Lieutenant Governor, and the lamented cause of it, his being unwell, was unusually imposing and interesting in a spectacular sense. Unhappily the eclat of Tuesday afternoon, gave place to a very different kind of spectacular scene on the next afternoon when the House met, and Mr. Gagey, the member for Manitoulin, made a solemn, most specific and most damaging indictment against one member of the government, should his statements prove upon investigation to be true, and also in this case, besmirching the good name and reputation of at least two other members of the Cabinet. The interest in the proceedings was intense, and true or false the reading of the whole account must make every lover of this country, who is concerned for the good name of our public men sick at heart. This subject fills all our newspapers. It is a hopeful feature in the whole miserable business, that no one minimizes it, or professes to think lightly of it, that all are either grieved at or ashamed of it. It is to be hoped that both the fullest investigation, the best, most thorough method of investigation, and the speediest will be made, will put the blame where it belongs, and mete out the full measure of deserved punishment to the guilty whoever he be. In a case like this whether men be Liberals or

Conservatives, whether the party be in power or out of it, is a small matter; above all let us have men whose hands are clean and who are above suspicion.

The question of the location of the new library building to be erected with Mr. Carnegie's money gift, has been giving some difficulty to those entrusted with the selection of it by the City Council. It is now recommended that it be somewhere above St. Patrick and Elm streets, and between Spadina Avenue and Yonge street. The location of the two branch libraries will depend somewhat upon the precise situation of the main library.

At the Temperance League meeting in Massey Hall a week ago, Rev. Principal Caven was in the chair; Rev. Dr. Carman, General Superintendent of the Methodist church, and Mr. John A. Paterson K. C., were the principal speakers. Dr. Caven well pointed out that, wise legislation is invested with moral power. Dr. Carman counselled moderation, steadiness, and vigor in the ranks of the temperance hosts. Mr. Paterson summed up what the people wanted as (a) abate the abomination, (b) banish the bar, (c) close the clubs. In his closing remarks Dr. Caven said, not dreaming that events would so soon justify his advice: "Pray for the politicians, and pray for the editors too, they need your prayers."

Last Sunday was the twenty-fifth anniversary of the dedication of Old St. Andrew's church, Rev. Dr. Milligan's, and the doctor at the morning service preached a special sermon in connection with so interesting an event.

The Baptists in the city have just made a very significant forward movement. At a banquet given at McConkey's, by Mr. S. J. Moore to about fifty pastors and Sunday School superintendents, it was stated by Mr. Moore that, as the superintendents of their schools were, for the most part, business men, they could not give that time and attention to the work which its importance demanded. Consequently a committee which had the matter in charge, had resolved to appoint a general superintendent to have general supervision of the twenty three Baptist Sunday Schools of the city at a salary of \$1,800 and \$200 for expenses. Rev. Dr. Bates, who was pastor of the College street Baptist church, has resigned his charge to accept this appointment, which is a far seeing move in the right direction.

In the line also of advance in Sunday School work and indicating a growing sense of its importance, in itself, and of teachers being properly qualified for it, is the arrangement by a committee representing the Sunday School and missionary work of our church, for a summer school to be held in Knox College from July 6th to 16th. Prof. Ballantyne is convener of this committee, and will take it is expected an active part in the work of the School Bible study. Sunday School and missionary methods and history will be taken up during the day, and the evenings will be devoted to subjects of a generally interesting nature.

Wireless telegraphy is not to be monopolized by the Atlantic ocean; the other day it was established between this city and Hamilton.

Rev. R. J. Hutcheon formerly pastor of St. Andrew's, Almonte, now of Ottawa, preached in the Unitarian Church here last Sunday. His subjects were, "The Main Points of Our Faith" and "Why I became a Unitarian." Rev. E. D. McLaren D.D., Presbyterian Home Mission Secretary, gave an address last Sabbath evening in St. Enoch's Church, taking as his subject, "The Outlook in the West." The Methodist Missionary Secretaries lately appointed for the west are in the city, and last Sabbath addressed congregations of the Methodist church on their work in the west.

Ottawa

Rev. Dr. Moore has been asked to fill Bank street church pulpit until the induction of the new minister.

Rev. W. G. Jordan, D. D., of Queen's College, Kingston, preached very acceptably in Bank St. Church both morning and evening.

Rev. John Wood preached in St. Paul's church in the morning, while Rev. Dr. Armstrong took the communion service for Rev. A. E. Mitchell of Erskine church, who was indisposed.

On the 10th instant, St. Paul's Auxiliary of the Woman's Foreign Missionary Society met when Mrs. J. Thorburn read a paper on Caste, one of a series on India. Mrs. W.D. Armstrong occupied the chair.

At the meeting of St. Andrew's Auxiliary of the Woman's Foreign Missionary Society held on Tuesday of last week, Miss Isabel Gibson read a long and comprehensive paper on the need of missionaries in India. The paper was illustrated by photographs and was much enjoyed. Mrs. Gilbert Allan read the report of the recent Presbyterian Society. Mrs. Peter Larnmonth, president, was in the chair.

Bethany church, Hintonburg, has commenced arrangements for the Sunday School anniversary service, which will be held in May. Rev. Dr. Ross, of the Presbyterian College of Montreal, will assist. The church was founded 12 years ago and has grown so rapidly since that several building extensions have been necessary. The usual Sunday service and social on the following day will be carried out.

At the postponed meeting of the Presbyterian Ministers' Association held on Monday morning, Rev. Robt. Eadie of Bethany church, Hintonburg, read a paper on music, dealing in a comprehensive way with the subject. Mr. Eadie is himself a singer of considerable ability and is a strong advocate of good music as a part of divine service, as shown by his paper. An interesting discussion followed in which all present took part. The ministers at the meeting were Rev. Dr. Armstrong, Dr. Herridge, Dr. Moore, D. M. Ramsay, N. A. McLeod, J.W.H. Milne and Wm. McIntosh.

Rev. Dr. Moore has been chosen to undertake the duty of secretary, organizer and lecturer of the Canadian Tuberculosis Association. The appointment was made by the association executive on Monday at a meeting in the Governor-General's office. His chief duty will be to bring the work of the association more prominently before the public and to arouse Canadians generally to the wisdom of adopting such measures as will check the inroads of consumption. Dr. Moore will no doubt make a success of the office which is entrusted to him. The annual meeting of the Canadian Tuberculosis association will be held in Ottawa on the 16th of April.

The sixteenth annual meeting of the Ottawa Presbyterian Woman's Foreign Mission Society, held in St. Andrew's Sunday School hall was well attended. The officers for 1903 are: President, Mrs. D. B. Gardner; Secretary, Mrs. Hay; Treasurer, Miss E. H. Gibson. At the afternoon session the annual report was read and showed a very encouraging state of affairs. Three auxiliaries had been organized, namely at Buckingham, South Gloucester and Rockland. Four mission bands had also been formed. There are 29 auxiliaries and 16 mission bands in connection. The secretary's report showed 742 subscribers or an increase of 92 names. The secretary of supplies reported that \$680.69 worth of clothing had been sent out. In the evening an address was given by Rev. Mr. Mackenzie, of Honan, China.

Last Friday evening Rev. J. H. Turnbull of Bowmanville, was made the unanimous choice of the congregation of Bank St. Church to fill the pastorate made vacant through the resignation of the Rev. Dr. Moore. The new pastor will receive a salary of \$2,000 per year. The meeting was largely attended and enthusiastic throughout. Four names were placed in nomination. They were: Rev. J. H. Turnbull, Bowmanville; Rev. P. M. McDonald, Truro, N.S.; Rev. J. R. Dobson, Montreal; Rev. W. C. Clarke, Brampton. Ballots were distributed and only members allowed to vote. The result showed an overwhelming majority for Mr. Turnbull. It was then moved that the choice be made unanimous, and the motion was heartily endorsed by everyone at the meeting. A committee composed of two members from the management committee, two from the session and two from the congregation was then appointed to present the matter to the Presbytery for approval. The members of this committee are Messrs. Neil McKinnon, R. H. Cowley, B. D. Gardner, John Fraser, Jas. Dalglisli and J. D. McGregor. Mr. Turnbull is said to be a young man with the prospect of a brilliant future, and has given evidence of more than ordinary ability as a preacher and pastor. He was a gold medalist in philosophy at Queen's University, of which he is a graduate in both arts and theology. The late Principal Grant is said to have predicted great attainments for him, and the other professors, under whom he studied,

Speak of him as a man of promise. He has been occupying a pastoral charge at Bowmanville for about five years and has won for himself a high reputation as a preacher. He will probably enter his new appointment within a month or six weeks.

Eastern Ontario.

Rev. Mr. Williams, of Guelph, is supplying at St. Andrew's church, Lindsay, at present.

At the meeting of Kingston Presbytery held on the 10th instant the resignation of Rev. W. W. Peck was accepted, to take effect next Sabbath, and Rev. Alex. Macdonald was appointed moderator of the session during the vacancy.

On the 9th instant Knox Church, Perth, held a concert and social in the lecture rooms of the church, which was a decided success. The programme consisted of solos, instrumental, recitations, speeches, etc. Rev. Mr. Currie occupied the chair.

Next Sunday is to be set aside as a Sabbath Observance Day by several of the clergymen in Almonte, and sermons will be preached on the subject in the Presbyterian, Methodist and Baptist churches.

Anniversary services were held in connection with the White Lake church on the 8th instant. A feature of the ceremonies was the presentation of an address and purse of gold to Mr. D. J. McNab who for the past fifty years has acted as precursor for the choir.

The new manse at Vars, into which the minister's family recently moved, is most comfortable and convenient in every respect. The united efforts of architect, builder, minister and committee of managers have resulted most satisfactorily, leaving nothing to be desired on the part of the congregation. Mr. Wm. Johnston, treasurer of the congregation took a lively interest in the work as it progressed, and is to be congratulated on the result.

On Monday evening of last week, the Ladies' Aid of Vars Church were tendered an At Home at the residence of Mr. and Mrs. Wm. Johnston, which proved a most enjoyable affair. The attendance was good; and the pastor, Rev. A. G. Cameron, made a model master of ceremonies. An interesting programme was submitted, and it is scarcely necessary to add that the refreshments provided were abundant and of first-class quality. The proceeds amounted to \$10, and will go to the fund now being raised to build a stable on the manse property.

The March meeting of the Kingston Presbytery was held at Kingston on the 10th and 11th and twenty-eight ministers, and six elders were present, including Mr. Mackenzie, missionary from China. Napanee congregation becomes vacant by the accepted demission of Rev. W. W. Peck. MacDonald's Corners, etc., is to be supplied by the induction of Rev. Mr. Guy next month. Reports from a number of committees were received, and approved. They were on the whole favorable and encouraging. Commissioners to the General Assembly were chosen as follows, viz., Revs. Messrs. Binnie, McArthur and Leitch by rotation, and Principal Gordon, and Revs. M. McGillivray, Prof. Fowler, and Dr. MacTavish by ballot. Also seven elders, Dr. Dyde, W. G. Craig, Jno McIntyre, K. C. W. McKenzie, J. Reid, and Revs. Alex. McDonald and R. J. Craig. After discussion on the Temperance question, the following resolution was unanimously adopted, viz.: Having learned with satisfaction the voice of the people on the liquor traffic by the recent remarkable vote in favor of the Liquor Act of 1902, the Presbytery of Kingston resolves to request the representatives of the people now assembled to give expression to the voice of the people by passing such an advance of legislation as will abolish the bar-room, clubs and the treating system. The Women's F. M. Presbyterial society met the same day. It was addressed by the moderator of Presbytery Rev. Dr. MacTavish. The Presbytery was entertained to tea with the Society by the ladies of Chalmers church and afterwards listened to a very able address by Dr. McKenzie on China etc.

Western Ontario.

Rev. John Young, pastor of John Street Presbyterian church, Hamilton, has resigned.

Rev. A. McLaren, of Port Colborne preached at both services at Cayuga last Sunday.

Rev. L. Perrin of Georgetown, and Rev. H. A. Macpherson, of Acton, exchanged pulpits last Sunday.

Several Presbyterian families are leaving Annan, much to the regret of the congregation.

Rev. A. B. Winchester, Toronto lectured in the Central Presbyterian Church, Hamilton, on Friday night, the 13th instant, on "Our Chinese Relations."

Knox Church, Mr. D. J. Davidson, B. A., of Knox College, who is under appointment to India as a foreign missionary, preached at both services last Sunday in Knox church, Woodstock.

There has recently passed away in Toronto the widow of the late Rev. John Fraser, one of the most prominent Highland preachers of Ontario, who held the pastorate of Knox church, St. Thomas, Kincardine, and in Gienarry, and who later retired and lived in Montreal.

Anniversary services were conducted in the Culloden church on the 8th instant by Rev. E. R. Hutt of Ingersoll. Mr. Hutt gave excellent addresses. The anthems rendered by the choir were pleasing to everyone. The entertainment in connection with these services was held in the church on Friday evening, March 13th, when Rev. Mr. Rae of Aylmer gave an address on "The Sunny side of Life."

Rev. Chas. H. Vessot, a French Canadian minister of our church, spoke at the prayer meeting on the 11th instant at St. Andrew's church, Chatham. His father for 55 years ministered to the French Protestants in Joliet Que., and was beloved by the entire community, both Protestants and Catholic. He died in 1899. Mr. Vessot, under invitation of the French board, is delivering a series of lectures throughout Ontario on religious and educational subjects.

The annual Sabbath School entertainment of the Presbyterian Church, was held in the Cayuga church on the 2nd instant, and was a splendid success in every particular. An interesting programme of readings, recitations, and selections by the scholars was given and a series of lime light views on Scotland given by Rev. G. H. Lowry were very much enjoyed.

Northern Ontario.

At a special meeting of Barrie Presbytery the transference was granted of Rev. Jas. Rollins from Elmvale to King St. Presbyterian Church, London. Induction is to take place on the 19th. The stipend offered Mr. Rollins is \$1100, with an increase at the end of first year. It revenue permits. Barrie Presbytery sustains a great loss in the removal of Mr. Rollins, who tendered his resignation as clerk. Rev. J. Skene, of Hillsdale, was elected in his place.

The annual Thank-offering meeting of the Women's Home Missionary Society, Orillia took place on the afternoon of March 5th. Notwithstanding the disagreeable weather about one hundred ladies assembled in the lecture-room and listened with great pleasure to the programme rendered, which was full of interest. The chair was occupied by Mrs. McKinnell, President of the society, and after the usual devotional exercises, she gave a Bible reading on "Gimpies into the Coming Kingdom. Miss Ada Miller sang "I think when I read that sweet story of old, sweetly; Mrs. Koffend gave "Ruth a character sketch." Miss M. Stewart's Bible reading was on "Advice to Christian Workers." Miss Olive McKinnell gave a beautiful solo, entitled, "I'm a pilgrim," and Mrs. Alexander McNab closed this part of the meeting with prayer. Refreshments were served by the ladies of the committee, and a very pleasant social half-hour brought the proceedings to a close. The offering amounted to \$126.

Meetings of Presbyteries.

Chatham Presbytery met in First Church, Chatham, on the 3rd of March. Resolutions of condolence with the relatives of the late Dr. McVicar of Montreal and Mr. Uyella of Chatham were received and adopted. Dr. Battersy and Mr. Bartlett were appointed members of the Synod's Committee on bills and overtures. The report of Presbytery's Home Mission Committee were received and acting on it certain grants were asked for different mission fields. Messrs. McQuarrel, Neilly, Gilmore, and Knowles, ministers; and Wylier, Keith, Richardson and Bartlett, elders; were appointed commissioners to General Assembly. The Rev. Dr. Gandier of Toronto was unanimously nominated as moderator of next general assembly. The Harrow mission asked to be placed on the list of augmented charges on the expiration of the engagement of its present ordinary missionary and on motion it was agreed to make application accordingly to the augmentation committee.

Algoma.

Rev. Jno. Rennie of Blind River, retires from active work for the summer.

The spring meeting of the Presbytery of Algoma was held on March 3rd in the Presbyterian church, Copper Cliff. Copper Cliff is the centre of the nickel industries and the various processes were full of interest to the visiting delegates; examining the shafts, a few attempting to go down them, going to the large roasting beds where the sulphur is burned away, leaving about one-half of the former gross weight. This roasting process consists in piling the rock, which is in chunks about the size of a man's fist, in a long heap perhaps 100 feet long, 25 feet wide, and 8 or 10 feet deep; this is lighted by starting some dry pine placed as a foundation, and when lighted, starts the sulphur of the rocks to burn and this continues to smoulder from three to five months, giving off fumes which are unpleasant, and killing all vegetation for miles around. The roasted rock is taken to No. 1 smelter when it is rendered about 40 per cent nickel and copper. This process consists in putting the roasted rock in a coke furnace, and the slag runs off in a flume where the water granulates it and consequently facilitates the handling of this refuse. The combined nickel and copper 40 per cent is drawn off in a tub, allowed to cool so as to harden, then broken once more and goes to Ontario Smelting Works where the refining leaves it 80 per cent pure.

Mr. Brown the chemist for the company, did everything possible to enlighten the members of Presbytery upon the production of nickel. The company has erected a hospital which is a credit to the place and speaks of the humane feeling of the managers. This building is modern in every respect and there is not a finer building or equipment in any hospital outside of the largest cities.

The people of Copper Cliff shewed their interest in the work of Presbyterianism by turning out in large numbers to each sederunt. The ladies provided a tea on Wednesday evening for all members of Presbytery. After tea the young ladies of Copper Cliff congregation and the bachelor members of Presbytery washed the dishes and enjoyed the process.

Rev. Robert Drinnan opened Presbytery by preaching an eloquent discourse on "Love," pointing out that it is the greatest thing in the world, the greatest revelation of the God-head, the greatest power of humanity.

A motion was introduced, seconded and carried, that the writer of Algoma notes was not the exponent of the mind of Presbytery. Surely this was not necessary, the writer is simply a "chick" among them taking notes," giving notes of the doings and offering what criticism he thinks fit, which is undoubtedly the field of journalism. This is not Russia here, all correspondence must pass the censorship of the mover of any resolution in Presbytery.

The Presbytery of Algoma has suggested to the senate of the Presbyterian College, Halifax, the name of Rev. Dr. Armstrong of Ottawa, for the chair of theology in that institution.

Rev. Mr. E. D. Pelletier and Mr. MacIntosh, elder of Manitowaning, were elected as representatives at Synod.

Rev. Mr. Pelletier was given six weeks' leave of absence to collect in any part of the country in aid of the debt on Blind River church, which may happen to be in arrear.

The Presbytery is certainly too large, having 96 missions to care for, and the men on committee have to deal with missions which they have never seen and know but little about. By a division of Presbytery, the attendance could be increased and the interest deepened.

The reports were very encouraging from all points.

The representatives to the Assembly are Revs. E. D. Pelletier, Dr. Armstrong, Jas. Anderson and D. MacEachern; the elders are W. C. Boyd of Copper Cliff, Duncan MacKenzie of Soo, Robert Moore of St. Andrew's, Soo, and Wm. Sampson of Little Current.

James Sieveright was granted permission to apply to Assembly for leave to retire owing to age.

The men remain where they are except that M. W. Biron goes to Rock Lake, J. A. MacDonald to Osbratts, J. P. MacInnis to Richard's Landing. There will be several new fields opened up and a good army will be engaged here throughout the summer.

The older Ontario congregations are striving to prevail upon Mr. J. H. White of Copper Cliff to go and labor there, but the people do not want to let Mr. White go if sympathy and loyalty will prevent it.

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Try alum water for restoring the faded colors of wash goods.

Both turpentine and alcohol are excellent for brightening window glass.

Laces or delicate materials which are soaked in borax water, do not require rubbing.

Put half a nutmeg, besides the liquid flavoring into your next loaf of walnut cake.

The whites of eggs beaten up with an ounce of soda and used with a soft brush will freshen gilt frames.

To clean stone sinks with chloride of lime let the substance remain over night and next morning wash down with water.

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A London physician declares that a person in robust health walks with his toes pointed to the front, while one with his health on the wane gradually turns his toes to the side, and a bend is perceptible in his knees.

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World of Missions.

African Christians.

In regard to the African Christians Mr. H. M. Stanley has but lately made these ringing statements:

"I take this powerful body of native Christians in the heart of Africa—who prefer exile for the sake of their faith to serving a monarch indifferent or hostile to their faith—as more substantial evidence of the work of Mackay than any number of imposing structures clustered together and called a mission station would be. These native Africans have endured the most deadly persecutions—the stake and the fire, the cord and the club, the sharp knife and the rifle bullet, have all been tried to cause them to reject the teachings they have absorbed, Staunch in their beliefs, firm in their convictions, they have held together stoutly and resolutely, and Mackay and Ashe may point to these with a righteous pride, as the results of their labors, to the good, kindly people at home who trusted in them."

Indian Bravery.

One day an Indian came to our missionary and said, "I know this religion is true. The men who have walked in this new trail are better and happier. But I have always been a warrior, and my hands are full of blood. Could I be a Christian?"

The missionary repeated the story of God's love. To test the man, he said, "May I cut your hair?"

The Indian wears his scalp lock for his enemy. When it is cut it is a sign that he will never go on the warpath again. The man said, "Yes, you may cut it. I shall throw my old life away."

It was cut. He started for home, and met some wild Indians who shouted, "Yesterday you were a warrior, to-day you are a squaw."

It stung the man to madness, and he rushed to his home and threw himself on the floor and burst into tears. His wife was a Christian, and came and put her arms about his neck, and said: "Yesterday there was not a man in the world who dared call you a coward. Can't you be as brave for him who died for you, as you were to kill the Sioux?"

He sprang to his feet and said, "I can, and I will."

He has known many brave, fearless servants of Christ, but I never knew one braver than this chief.—Bishop Whipple.

The Missionary Review of the World says: Here is one illustration of what is accomplished by medical missions. A wealthy and influential man at Swatow became interested in the medical missionaries' labors and got in the habit of giving them rice tickets for the poor patients. Then his wife became very sick, and the missionaries treated her. The man said, "I should like other women to be treated as my wife has been," and he gave \$2,000 to start a women's hospital. Next he came to see the advantages of a Western education, and offered the missionaries \$10,000 to start a Chinese school where Western learning could be taught. His last step was to destroy his idols and apply for Christian baptism.

Old-fashioned Orange Gingerbread.—Mix with two and one-quarter pounds of flour one and one-quarter pound of molasses,

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The spring season affects the health of almost everyone—of course in different ways. With some it is a feeling of weariness after slight exertion; others are afflicted with pimples and skin eruptions. Fickle appetite, sallow cheeks and lack-lustre eyes are other signs that the blood is clogged with impurities and must have assistance to regain its health-giving properties.

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eight ounces of canned orange peel, three-quarters of a pound of moist sugar, one ounce of ground ginger and one ounce of allspice. Melt three quarters of a pound of butter in a saucepan until it is oiled then mix with the other materials. Cover, put in a cool place and let stand for ten or twelve hours. Roll out about half an inch thick and cut into pieces, rather longer than square. With a knife roughen the top of each cake, brush over with milk mixed with the yoke of an egg. Bake in a moderate oven and do not brown much.

Stuffed Dates.—Pick out clean, well-formed dates. Split open one side and remove the stone. Chop fine a few good English walnuts, and put them in place of the stone. Roll in powdered sugar.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary, Edmonton, Strathcona, 23 Feb. 8 p.m.
 Kamloops, Revelstoke, March, 4 1/2 a.m.
 Rootenay, Nelson, B.C., Feb. 17.
 Westminster, Chilliwack, 1 Sept. 8 p.m.
 Victoria, Victoria, 2 Sept. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, Superior, Port Arthur, March, Winnipeg, Man. Coll. bi-mo.
 Rock Lake, Crystal City, 17 Feb.
 Glenboro, Glenboro, Portage, Arden, 3 March 1.30 p.m.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, at call of Moderator.
 Regina, Moosejaw, Feb.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 3 March 10 a.m.
 Paris, Woodstock, 13 Jan. 11 a.m.
 London, London, Glencoe, 11 Nov. 11 a.m.
 Chatham, Chatham, 13 Jan. 10 a.m.
 Stratford, 11 Nov.

Huron, Goderich, 20 Jan 11 a.m.
 Sarnia, Sarnia, 9 Dec. 11 a.m.
 Maitland, Wingham, 16 Dec. 10 a.m.
 Bruce, Paisley, 3 March, 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 9th Dec. 11 a.m.
 Peterboro, Peterboro, 3 March 9 a.m.
 Whitby, Peikering, Jan. 29 10 a.m.
 Toronto, Toronto, Knox, 1st Tues. ev. mo.
 Lindsay, Lindsay, 16 Dec. 11 a.m.
 Orangeville, Orangeville, 13th Jan.
 Barrie, Dec. 9th 10 a.m.
 Owen Sound, Owen Sound, 3 March, 10 a.m.

Algoma, Copper Cliff, March, North Bay, Parry Sound, 30 Sept., 9 a.m.
 Saugeen, Palmerston, 9 Dec., 10 a.m.
 Guelph, Hespeler, 26th Jan. 10.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 3 March, Montreal, Montreal, Knox, 3 March, Glengarry, Cornwall, 3 March 8 p.m.
 Lanark & Renfrew, Arnprior, 20 Jan. 10.30 a.m.
 Ottawa, Ottawa, Bank St, 1st Tues Mar.
 Brockville, Iroquois, 23 Feb. 4 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
 Inverness, Whycoomagh, 3 Feb., 11 a.m.
 P. E. L. Charlottown, 3 Feb.
 Pictou, New Glasgow, 4th Nov. 1 p.m.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Truro, Jan. 29 10.30 a.m.
 Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.
 Lunenburg, Yarmouth 10 Feb.
 St. John, St. John, Oct. 21
 Miramichi, Chatham, 24th June.

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DAILY EXCEPT SUNDAY.

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

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Lv. 5:05 p.m., Ottawa Ar. 9:30 a.m.

Ar. 7:40 p.m., Gracefield Lv. 7 a.m.

WALTHAM SECTION.

Lv. 5:15 p.m., Ottawa Ar. 9:40 a.m.

Ar. 8:45 p.m., Waltham Lv. 6:25 a.m.

For tickets or further information apply City Ticket Office, 42 Sparks St., or Union Depot, C.P.R., H.B. SPENCER,

Gen'l Supt. **GEO. DUNCAN,**

Dis. Pass. Agent.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for supplying coal for the Public Buildings Ottawa," will be received at this office until Saturday 28th March instant, for the supply of coal for the Public Buildings, Ottawa.

Specification and form of tender can be obtained at this office, where all necessary information can be had on application.

Each tender must be accompanied by an accepted cheque on a chartered bank for the sum of \$2,000 made payable to the order of the Honorable the Minister of Public Works, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

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

Department of Public Works, Ottawa, 17th March 1903.

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

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4 Trains daily except Sunday
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Lv. Ottawa 8:30 a.m. and 4:15 p.m. daily except Sunday, and 8:30 a.m. daily. Stop at intermediate points, connect at Montreal with all lines for points east and south. Parlor cars attached. Trains lighted throughout with Pint-sox gas.

4:15 p.m. for New York, Boston and all New England and New York points through Buffalo sleeping car to New York; no change.
 Trains arrive 11:30 a.m. and 7:10 p.m. daily except Sundays, 7:10 p.m. daily.

MIDDLE AND WESTERN DIVISIONS.

Arnprior, Renfrew, Eganville, Fern broke, Madawaska, Rose Point, Parry Sound, and Depot Harbor.

8:25 a.m. Thro' Express to Pembroke, Rose Point, Parry Sound, and intermediate stations.

1:00 p.m. Mixed for Madawaska and intermediate stations.

4:40 p.m. Express for Pembroke, Madawaska and intermediate stations.

Trains arrive 11:15 a.m., 2:45 p.m., and 4:05 p.m. daily except Sunday.

Ocean Steamship passengers booked through by any Agency of this Company over all important Steamship lines.

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Between Ottawa and Almonte, Arnprior, Renfrew and Pembroke.

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City Ticket Agent, 42 Sparks St.
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