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By Thomas Bailey Aldrich.

*From out the blossomed cherry-tops  
Sing, blithesome, robin, chant and sing;  
With chirp, and trill, and magic stops  
Win thou the listening ear of spring!*

*For while thou lingerest to delight  
An idle poet, with thy rhyme,  
The summer hours will take their flight  
And leave thee in a barren clime.*

*Not all the autumn's rustling gold,  
Nor sun, nor moon, nor star shall bring  
The jocund spirit which of old  
Made it an easy joy to sing.*

*So said a poet—having lost  
The precious time when he was young—  
Now wandering by the wintry coast  
With empty heart and silent tongue.*

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**MARRIAGES.**

On Wednesday, April 20th, 1903, by Rev. H. J. McDermid of St Lambert, Mr. George Bale, to Miss Mary Morrison, both of Montreal.

At Moose Creek on July 1, 1902, by Rev. L. Reardon, Daniel Hugh Haggart of Martintown, to Christina Jessie, second daughter of John D. Grant of Moose Creek.

At the residence of the officiating minister, Rev. A. Mackay, Locknow, on April 22, 1903, Mr. Jas. Baker, Ashfield, to Rebecca Margaret, second daughter of Mr. Malcolm Buchanan, Wawanosh.

In Westminster Church, Montreal, on Thursday, April 23, 1903, by the Rev. W. Ralston, father of the groom, assisted by the Rev. Stewart M. Oxley, pastor of the church, Miss Gertrude S. Boon to Mr. A. Reamont Ralston, head book-keeper of the firm of Livingstone & Co.

At Montreal, on Tuesday, 28th April, at the residence of Mr. and Mrs. James Cleland, sen., by the Rev. S. H. Eastman, M. A., Edith Cooper to Mr. William Butchart.

In Westminster Church, Bloor street, Toronto, Wednesday, April 20th, by the Rev. John Neil, Islay Jean Coultis, daughter of Alex. Coultis of Durham, to Ferguson Giles of Toronto.

On April 28, 1903, at the residence of the bride's parents, 13 Nepean street, Ottawa, by the Rev. J. W. H. Milne, Sarah Sutherland (Sara) youngest daughter of James Robertson, to Karl Simpson, of Pittsburgh, Pa. U. S. A., formerly of Ottawa.

**BIRTHS.**

At the manse, Motherwell, on Monday, April 20th, 1903, to Rev. and Mrs. R. Stewart, a son.

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## Note and Comment.

A Rev. Dr. Steel in the United States has been insisting that education has made the Negro worse, and there are others who agree with him. They say that the South has spent a large sum of money in giving the Negro education; that the Negro race is "increasing in criminality"; therefore, education has made the Negro worse. The Richmond (Va.) Times-Despatch meets the charge by saying: "Let Dr. Steel make some inquiries concerning the Negroes that have been sent out of the high schools of Richmond and Lynchburg, or the Normal School at Hampton, and we think he will find that the great majority of them at least are not only not criminals, but that they are among the best and most useful of their race."

Several Presbyteries in the United States have overruled the General Assembly to take into consideration the methods of Sabbath-school instruction and to proceed to the preparation of some adequate method for advanced work under the conduct of the Church. While these differ, somewhat, they all have in view the fact that the important work of religious instruction must not lapse into the hands of irresponsible agencies. The Herald and Presbyter noting these facts says: "The Presbyterian church has a duty laid upon it, and it will have consecrated wisdom for its discharge under God's leading."

Aberdeen, the "Granite city" of Scotland, whose earlier traditions are described by the Glasgow Weekly Leader as hardly evangelical, gave a hearty welcome to the American evangelists, Dr. Tarvey and Mr. Alexander, as it did thirty years ago to Moody and Sankey. The Leader says: "It is a beautiful city, full of life and energy, and when God's spirit descends the work of grace will deepen and grow." The meetings held by the evangelists have been large, impressive and successful as to results. Mr. W. M. Oats, a British evangelist, whose visit to Ottawa some two years ago, will be pleasantly remembered by many of our Y.M.C.A. people, took an active part in some of the gatherings.

Abbe Loisy, described as a professor of history and "a pious, learned, selfless Catholic priest," has issued a book in answer to Harnack, which has had a "marvellous success." The title is "L'Évangile et l'Église" [The Gospel and the Church]. It is a remarkable evidence of the intellectual fermentation in the Roman Catholic Church, Defending the Roman or Papal organization, the learned professor abandons a very large part of the doctrines which Protestants oppose. The Presbyterian Banner gives quotations from the book which clearly show that primitive Christianity and Romanism are world-wide apart. A Catholic writer in the Contemporary Review says: "It is a work which marks an epoch in Catholic thought from which coming historians will date the recovery by the Church of her universal, her Catholic character, or else her lapse into the state of a religio paganorum, into which one-sided theologians have long been thrusting her."

The Chicago Interior remarks that it is

pleasant to welcome to Washington a new Chinese minister who has been educated at such institutions as those at Andover and Amherst. He has brought with him a whole trainload of young Chinamen to be educated at the same Christian schools where he received his own training; and on the whole, he pretty plainly exhibits the change that takes place in a man when Confucian stagnation gives place to Christian activity. The heaven is working in China, and it was received not from the business houses of Hong Kong but from the Christian schools and churches of the New England states—and from Great Britain and Canada, our contemporary might have added. Those people in Canada and the United States who are clamoring and working for the exclusion of the Chinese are really seeking to destroy one of the greatest opportunities Providence has placed in our hands for the Christianization and evangelization of that people.

The London Presbyterian tells a somewhat humorous story of a quaint illustration used by a newly instituted High Church vicar in a sermon in an important London suburb recently. Ritual, he said, was a means of conveying truth through the senses, especially the eyes. "We have experience of this," he went on, "in the teaching of children. Do we not all know the value of the kindergarten system? It has become indispensable." The Presbyterian improves on the incident by quoting a remark made in gentle irony by Dr. Monro Gibson in his address as president of the Free Church Council, some years ago, at the City Temple. "Ritualism," said the genial Dr., "is apt to appear to us somewhat childish, a sort of kindergarten of religion. But the zeal and devotion of these men often put us to shame, and we ought to remember that a thoroughly efficient kindergarten may do more good than an inefficient high school!" So ritualism is a sort of religious kindergarten system.

In one of his addresses in Aberdeen, Scotland, Dr. Torrey, the American evangelist, spoke vigorously against all forms of Sabbath desecration, and made reference to Scotland's Sabbath. The Glasgow Leader reports him as saying: "Scotland had been great, and a power for truth and goodness in the past; but if we lost the hold of our Sabbath, and degenerated to the level of other nations, we would go down and be weighed in the balance of God and found wanting. When Scotland revered God's Word and God's Sabbath and God's name, Scotland was truly great; but Scotland would be doomed if she allowed anything to disturb or desecrate her love for the Sabbath and for the Bible." We commend these words to the Christian people of Canada. If we are to enjoy a healthy and vigorous national life we must maintain a virile Christianity and stand by the Christian Sabbath, which is threatened on all sides by the sphy and indifference of professing Christians and by the greed and selfishness of mammon worshippers.

A correspondent of the Christian Guardian draws attention to the increasing profanity which prevails in Toronto, just as the DOMINION PRESBYTERIAN did some months ago to same sad condition of things prevalent

in Ottawa. He writes: "Not so very long ago, hardly any man who was sober and in his right mind would utter an oath in the hearing of a lady, no matter how profane he might be; but now a lady cannot walk along a busy street in Toronto without being offended by the vulgarity of those who pose as gentlemen. It is not from police court characters that the most of this comes, but from men, especially young men who hold respectable positions in business and society. I have observed well-dressed, apparently respectable young men, on the street, whose conversation was thickly interspersed with oaths, regardless of the feelings of those around them. It is a most senseless vice, no gain coming from it. Generally when men do wrong they expect to gain something from it, but how profanity aids the English language in expressing thought, I am at a loss to understand. Nothing is to be gained, but self respect is lost. Let an agitation be commenced against it, and let us persevere until some legislation is procured which will be a force in clearing our streets of this disgraceful form of expression which is not worthy of being called language." Yes, there is great need for the inauguration of a vigorous, moral crusade against the growing sin of profanity. "Because of swearing the land mourneth." There is great opportunity for the press as well as the pulpit to give direction to public opinion on this crying sin of our day.

"Senex," one of the most interesting contributors to the Herald and Presbyter, gives the following remarkable testimony to the influence of the Bible from the works of F. W. Faber, an eminent Roman Catholic writer. He sees in the English version the power that has made the English and American people so heretical—i. e., so free from the degrading superstitions of the papal nations. He says: "Who will say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the strongholds of heresy in this country. It lives on the ear, like music that can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego. Its felicities seem often to be almost things rather than mere words. It is part of the rational mind, and the anchor of rational seriousness. Nay, it is worshiped with a positive idolatry, in extension of whose gross fanaticism its intrinsic beauty pleads availingly with the men of letters and the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its phrases. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best movements; and all that there is about him of soft and gentle and pure and penitent and good speaks to him for ever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. It has been to him all along as the silent, but, oh, how intelligible voice of his guardian angel. In the length and breadth of the land there is not a Protestant with one spark of righteousness about him whose spiritual biography is not in his Saxon Bible." How the free people of free Christian countries should cherish and honor and make diligent use of this the greatest of a books.

## Our Contributors.

### Notes by Nemo

The following report from the Toronto News of a statement made by the Bishop of Saskatchewan is interesting and important. Many of us have read with mingled feelings the reports of the proceedings in connection with the "Barr Colony." Like the bishop we do not believe in placing settlers in great blocks whether they are British or foreign, that is not the way to build up a harmonious Canadian nation. It is a risky thing to place a great body of people who are quite new to the ways of the country all together in the distant prairie; even if they would all be successful settlers it would not be wise and in this case we fear that there will be many disappointed, heart broken people who will send their dismal stories to the old land.

### Bishop of Saskatchewan on the Barr Colonists.

"All Canadian' should be the name of the Barr Colony instead of 'All British,' the now so much cherished appellation now given to the settlement in the districts west of Saskatoon," said Lord Bishop Pinkham of Saskatchewan and Calgary, this morning when interviewed at the Queen's Hotel.

"I disapprove of the colony idea," continued his Lordship, when giving his views of the situation in his double diocese. "I believe the new comers should spread themselves, mingle with and settle among those who have experience and know how to make the land yield what is due to them for their labor. Though I am an ardent Britisher, I am a Canadian first. By remaining 'All British' the new comers will never, or, at least, not in one generation, become Canadians. The same customs, sentiments and business ideas will remain as in the Old Country, and the result will be that settlers will grasp the new ideas and advanced methods of the Canadians much slower than the other immigrants. The success they expect, the prosperity they could enjoy, is made impossible, or at least, slow of realization by their adherence to old-fashioned ideas, and they will be plodding as a tribe of their own living on a new soil with old sentiments and prejudices. By spreading as they would, if the Government took charge of the immigration, they would in a little or no time become Canadians and form a part of the nation. By associating only with the Britishers, people who know nothing more than they know themselves, there is nothing new for them to learn, and no change from the old life, and I am afraid no change will take place in their conditions and prosperity.

"Even such races as the Galicians and Doukhobors can teach a new comer something. There is always an even exchange of ideas when nations mingle, but when a colony is one sided it will remain so. For instance, the Galicians have a way of treating their dwellings which I consider the most effective and economical of all. The hints from such rustic people are invaluable to the colonist. He depends upon the natural means the land offers. These Galicians and Doukhobors know

how to utilize them, the newly arrived Britisher does not, and will never know, if he remains 'All British' I have no doubt that in a few years there will be millions of people between Winnipeg and the Pacific coast.

### Comity and Cooperation.

An open Letter to the Ministers and Members of the Presbyterian and Methodist Churches—Greeting.

Dear Brethren,—You are doubtless aware that within the past few months several joint meetings have been held by Committees representing the Home Mission Committee of the Presbyterian Church and the Board of Missions of the Methodist Church, to discuss the question of comity and co-operation in mission work, and to devise if possible such plans as will prevent even the appearance of unfriendly rivalry, and supersede the era of co-operation. At the last meeting at which were present not only the members of the Committee but all the Superintendents of both Churches, it was decided that the undersigned should prepare a letter on the subject, and publish the same in the denominational papers of the two churches. In obedience to that mandate we now address you.

For some time past it has been felt by not a few ministers and members in the Presbyterian and Methodist Churches that the circumstances surrounding the problem of Home Missions, especially in New Ontario, the North West and British Columbia, were such as to demand a policy of co-operation among the Churches if the religious needs of a rapidly increasing population were to be adequately met. There are some who think that the application of the principle should not be limited to those parts of the Dominion just mentioned, but should also include Home Missions in all parts of the Central and Maritime Provinces; and the joint committee are not without hope that this phase of the question may receive due attention from the local authorities of both churches in District Meetings and Presbyteries, Conferences and Synods; but at the present juncture attention is directed especially to New Ontario, the North West and British Columbia, where foundations are being laid, and where the increase of population is so phenomenally rapid that no one church can possibly keep pace with it.

It should be distinctly understood that the Joint Committee did not meet to discuss the question of organic union between the Presbyterian and Methodist Churches. No overtures on that subject have yet been presented to the courts of either Church, and while it is not for us to prophecy what Divine Providence may or may not bring about, in this respect, in the near or distant future, it may be confidently affirmed that present duty lies in the direction of strengthening the bonds of fraternity between these two churches, so that by mutual counsel waste of means and effort may be avoided, and by a wise distribution of available forces the kingdom of God may be extended more rapidly in the earth.

The conversations that took place in the Joint Committee (there were really no "debates") were conducted in the most fraternal spirit, and made clear the fact that the Methodist and Presbyterian Churches had so much in common that each might appropriately address the other in the words of Abraham to Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we are brethren." It was felt that differences of administration were incidental rather than fundamental, and that even differences of doctrinal statement affected the form rather than the substance of the truth. In these points of divergence the Committee saw nothing that need prevent cordial co-operation in carrying on the work of God.

But although Committees may see eye to eye, and plan never so wisely, yet will their efforts be all in vain unless the ministry and membership of the Church at large are animated with a similar spirit and direct their efforts to the same ends. Committees can act effectively only as they are sustained by a general consensus of opinion in the churches they represent. It is very desirable, therefore, that the subject of comity and co-operation should come before the various courts of the two Churches for friendly discussion, and that all whose hearts are in sympathy with the movement should help to cultivate fraternal relations between Methodist and Presbyterian congregations where these exist side by side. It is believed that there are many places where friendly consultation might result in readjustments of work that would be of mutual advantage to both denominations, strengthening weak congregations and raising to a position of self-support fields that are now dependent on aid from Church funds.

Beyond all question Missions constitute the most serious problem confronting the churches at the present day. Practically the whole world is open. Vast millions of the heathen are still unreached. The needs of our own country appeal to us with an urgency never known before. And He who has opened for us so wide a door has placed in the keeping of the Churches ample resources, provided there is no sinful waste. In the face of such grave responsibilities denominational Shibboleths should be no more heard, and the watchword of the hosts should be "Jesus only." We do not disparage Church organization. We do not undervalue those aspects of truth for which various bodies of Christians have contended. But in this crisis of the world's religious history the paramount duty of Christians is not to build up organizations, each after his own pattern, but to evangelize the world in obedience to the Master's Word. And if this can be done more effectively by united than by divided effort—if it can be brought about more quickly than by competition—the path of duty is conspicuously plain.

Commending this whole question to the prayerful sympathy of all who long to see the Kingdom of our God established in the earth, we are

Your fellow-servants in the Lord's work,  
A. SUTHERLAND, ROBT. H. WARDEN.

The thoughts that arise in us when we gaze at the far flying horizons, or vistas of the sea, what are they but intimations of immortality? "We are athirst for the infinite.



**Prince of Peace.**

GEO. W. ARMSTRONG.

Great Prince of Peace, hope of our race,  
Light of the world, by heaven's grace;  
By Him shall wars and tumults cease,  
Radiance Divine, great Prince of Peace.  
When Christ shall reign all swords and spears—  
Weapons that bathe the world in tears;  
To plowshares, pruning hooks shall be  
Transported to tools of husbandry.  
The patriarchs in ages past,  
And prophets who the future cast,  
Through mists of time saw from afar,  
Peace! antidote of strife and war.  
Wonderful, counsellor, mighty Lord,  
Whose power and wisdom do afford  
Fit guarantee that wars shall cease—  
Eternal Father, Prince of Peace.

When in times fullness Jesus came,  
Angels from heaven the news proclaim;  
They preach glad tidings of the birth,  
Of one who bringeth peace on earth.  
He who was human and divine,  
Made earth rejoice and heaven to shine,  
Spoke and the storms obey His will,  
Hushed into calmness:—Peace be still.  
The winds and raging waters cease,  
Elements own Him Prince of Peace;  
And storm-tossed sailors on the sea  
Find peace in Him on Galilee.

And just before He left this world,  
The ensign of His cross unfurled,  
And sent His gospel message free,  
To human kind o'er land and sea.  
He on apostles gently breathed—  
A legacy of peace bequeathed;  
Not as the world gives, give I you,  
Infinite, tender as the dew;  
And so through all the ages past,  
As rivers flow, broad, deep and vast,  
The peace of Christ, rich, boundless grace,  
Has flowed to millions of our race:  
The Prince of Peace all men shall own  
His sceptre, and before His throne  
Shall bow: then strife and war shall cease  
When Christ shall reign, great Prince of Peace.  
London, Ont.

**Dr. Wilkie's Statement.**

Toronto, 29th April, 1913.

My Dear Sir:

The Foreign Mission Committee met on the 23rd inst., and gave instructions that the following be sent out regarding Dr. Wilkie's statement circulated throughout the Church.

Yours sincerely,

R. P. MACKAY, WM MOORE,  
Sec. F.M.C. Convener, F.M.C.

The attention of the Foreign Mission Committee having been drawn to the fact that a document prepared by Dr. Wilkie, with an introductory statement by Mr. J. K. Macdonald and Rev. A. L. Geggie, has been widely circulated, it was agreed to make the following brief statement to the Church:

1. The Foreign Mission Committee have nothing to conceal and do not fear an investigation. Yet they feel that no good purpose can be served by an enquiry into past history.

2. Responsibility for the action of the General Assembly does not rest on the Foreign Mission Committee and they repudiate the insinuation that they kept the Assembly in ignorance of facts.

3. There was hesitation on the part of some members of the Committee as to receiving the deputation which desired to wait upon the Committee, chiefly because the action complained of was the General Assembly's action, which the Foreign Mission Committee had no right to review. Nevertheless the deputation was received, as an act of courtesy, with the hope that misapprehensions might be removed.

4. Dr. Wilkie's statement now published was submitted to the Foreign Mission Committee by the deputation on the 28th January, with the request that an answer or explanation be given as to the charges it contains. The Foreign Mission Committee declined to be drawn into a controversy, but appointed a special meeting on the 24th February for the purpose of conferring with the deputation. At that meeting they pointed out many instances of misquotation, misstatement of fact and incorrect inference.

5. The Committee declined to place in the hands of the deputation the written statement which formed the basis of conversation *re* Dr. Wilkie's document, but expressed their willingness to spend whatever time might be deemed necessary for a full discussion in order that a clear understanding of the situation might be arrived at. This offer was not accepted by the deputation.

The Committee then unanimously adopted a resolution directing that the deputation be informed: "That the Secretary of the Committee will at any time give all the information possible in regard to the Central India Mission to those interested in Missions of the Church, who may call for it," and further, that "It was agreed that Dr. Maclaren and Dr. McTavish be associated with the Secretary for conference regarding any matters that may arise about which uncertainty might exist in the mind of the Secretary."

A copy of this resolution was at once sent to Mr. Macdonald, the chairman of the deputation. Further information was not, however, asked for. Yet in face of the fact that so many inaccuracies had been pointed out, this document has been put in circulation without modification. This seems scarcely consistent with a desire to get the whole truth before the Church.

6. The Foreign Mission Committee reviewed Dr. Wilkie's document, to the extent indicated, out of deference to the deputation, but definitely refused to discuss the past history of the Mission. That has been done by former Committees and Assemblies and adjudicated upon. Many of the chief actors have passed away and a full investigation is not possible.

7. The statement that the action of the General Assembly in terminating Dr. Wilkie's connection with the Central India Mission, throws upon him the blame for all past disturbances in that Mission, is not correct. The resolution adopted by the Assembly makes no reference to past history and was based simply upon the statements of Dr. Wilkie and the members of the Mission staff that they could not work harmoniously together. Dr. Wilkie, of his own volition, withdrew from and declared that he would never return to the Inlore Presbytery and the committee decided that, under these circumstances, Dr. Wilkie's connection with that Mission would cease. The General Assembly simply confirmed that decision.

8. No charge is laid before the Committee or any other constituted authority against the Missionaries in India, or any of them, and it seems to the Committee that the course adopted of scattering this document throughout the Church, instead of seeking redress, if redress be needed, according to the procedure provided by the Church polity, is indefensible.

**The Busy Bees.**

BY GEO. W. ARMSTRONG.

The busy bees, the busy bees,  
That toil and sing;  
And fly among blossoms, flowers and trees  
On joyful wing.

They gather sweetness on their way,  
A precious store;  
And never tire the live long day,  
Seeking for more.

In sunshine bright and warm and clear,  
Gladsome and gay;  
By instinct led, their way they steer,  
Humming their lay.

Ah, little bee! though you may sing,  
Each happy hour;  
You also can annoy and sting,  
With dreadful power.

I would be like the busy bee,  
Useful and good;  
Cheerful and pleasant, lively, free;  
Unvarying mood.

Gracious to others, while I may,  
And making glad  
Those who sorrow all the day,  
Whose hearts are sad.

Extracting nectar from life's bower,  
And honey sweet;  
In time's brief span, with all my power,  
Evil defeat.

Unlike the bee, I would not sting  
Or act unkind;  
My tongue I'll curb; to love I'll cling,  
With heart and mind.

So shall my life like busy bee,  
In sunshine live;  
Working for immortality,  
Getting to give.

"Westwood," London, Ont.

Lord Kelvin, one of the world's most distinguished scientists, was approached by a pompous young would-be scientist, who asked him which one of all his discoveries he considered to be the most valuable. The unexpected reply was: "I think that to me the most valuable of all the discoveries I have ever made was when I discovered my Savior in Jesus Christ." Grandly true.

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permanently

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## The Quiet Hour.

### Paul Before Felix.

S. S. LESSON—Acts 24: 10-16; 24-26. May 17, 1903.

GOLDEN TEXT—Ps. 23: 4. I will fear no evil: for thou art with me.

BY REV. J. W. FALCONER, B. D., HALIFAX.

Answer for myself, v. 10. It is both a right and a duty to defend our character against attack—a right, because our good name is our most precious possession, and he who seeks to rob us of it injures us more than the thief who steals only our property;—a duty, because our influence for good over others depends chiefly upon our maintaining an unblemished reputation. The best defence of the innocent man is the record of his life.

This I confess unto thee, v. 14. Some are ashamed to belong to a small church which has little influence and wealth. Others are ashamed to confess their religion among those who make no profession of their faith; they desire to be as much like their worldly friends as it is possible to be. The confession of our faith in Christ is most to our honor when it is made in spite of great difficulties.

Hope toward God, v. 15. While hope lasts, we need not fear anything at all. Some hopes, however, are built upon a false foundation. The world is full of changes which may destroy our work and thwart our plans, and at last death will end all. But the Christian's hope is in God who has been the God of his fathers, and who has also raised up the Lord Jesus from the dead. This is the hope that can kindle a new steadfastness, that can nerve to fresh zeal. It is based upon God. This hope can labor on with the certainty that such "labor is not in vain in the Lord."

Conscience void of offence, v. 18. A good conscience is greater riches than the most extensive fortune, since it gives the peace that the world can never give; it is more powerful than the mightiest monarch, since it influences all people; it is more eloquent than the most skilful of advocates, since it has truth written on the heart.

Hear him concerning the faith in Christ, v. 24. They are planning to use Niagara Falls, to provide electricity which may be conveyed to distant cities and towns, and there drive the machinery of many factories. Before long it is likely that the energy of that mighty cataract will be carried to wherever it may be required. Jesus Christ is the source of all power in the spiritual world. Our faith in Him is like the wires which convey the electric power. It is He alone who is able to quicken our lives and strengthen us for holy activity. His grace and Spirit are offered freely to all.

Righteousness, temperance, v. 25. The religion of Christ is practical; for even as machinery is of value only if it turns out the product for which it was constructed, so our religious beliefs are mere useless lumber unless they bring forth the fruit of right living.

Judgment to come, v. 25. Those who see actual danger confronting them strain every nerve to make good their escape from it. When we realize that the judgment of which the Bible speaks is a reality which we shall one day be obliged to face, we shall exert ourselves to escape from the penalties which it will bring.

Convenient season, v. 25. Who has ever yet found a season altogether to his liking? Always some little inconvenience comes in to prevent it from being perfect. They who wait on seasons will never win. We must mould seasons to our will. It is within ourselves that the decision must be made, and if we look at things from within, every season is convenient.

### Pastor and People Addressed.

In connection with the induction of Rev. Mr. Turnbull on Tuesday evening last week into the charge of Bank street church, Ottawa, the Rev. Dr. Armstrong addressed the minister as follows:

"It is a delicate task for one minister to address another in public in regard to his ministerial duties. Even though I have the advantage of being your senior in years, I feel somewhat the delicacy of the situation. However, the Presbytery, which we both recognize as having authority, has laid upon me this duty. I shall not attempt to cover the whole ground but ask your attention to a few points I deem of importance for the preacher of this age.

1. You should know that you have been called to the ministry and that you have responded with your whole heart. What constitutes this call is not so easily determined by a young man, even though he be sincere and desirous to do his best for the Master. Inward prompting is not enough. We have known too many, who in early years felt they had an inward call to the ministry or to missionary work, and whom it was evident God did not call. I have never been convinced that the voluntary principle is safest. The volunteer may be the right man or he may be a vain weakling. The Church should select and lay her hands on those she judges fit, and say, "The Church of Christ needs you for this work." I am also sure that a college training, however good, is not in itself a call. God must make the preacher. The college helps to give freedom and strength to his powers. I once thought (I was so taught) that the call of the congregation was the call to the ministry. Our church holds this view, in giving ordination only to a man when so called. I have given this theory up—for congregations often call men for other than spiritual reasons, and men are called to charges and even important ones, who have not been called into the kingdom, let alone to preach the gospel of the kingdom. But, my brother, you have gone through all this thinking and searching. Your five years experience in the work of the ministry will have settled in your mind the deep conviction that you have been called, and the supreme consciousness that you have fully responded to the call.

2. The minister of this age should know his Bible—and a good deal more. I need not call your attention to the fact that it demands an enormous amount of study to keep pace with the Biblical literature of this age. It is not merely that the Bible is receiving an investigation in this age—such as it never received before. But for homiletical application, fresh study is needed, if we would be honest and intelligent preachers of the Word. I have said you must study much more than the Bible. Some say "we have time only for the Bible and nothing else." "We do not care for books about the Bible." Now,

I am firmly convinced from observation, that such tend to become very narrow and imperfect interpreters of God's Word, and will lack much in charity and comprehensiveness of character. The light that is reflected from the great variety of minds, other than our own, upon the Bible and its meaning is very valuable.

3. He should know himself and how to preserve and use his powers. God has not given all powers to any one man. Every true preacher will have his own gift. One preacher is an expositor and can clearly unfold the inner meaning of scripture. One has fine talent for adapting truth to everyday life. Another an aptitude to create ideals. One is plain and practical. Another carries his audience with a flow of eloquence. Each preacher should know himself, know what he can do best and without trying to be what God never meant him to be—be all that God did mean him to be.

4. He must know the spirit of the age in which he lives and how to preach to it. Some men are still preaching to audiences that sat in the pews 50 years ago. I need not tell you that a modern audience is vastly different from one of 50 years ago. The human heart is the same. Yes, but the mental and social atmosphere is different and method of expression different. The preacher must try to meet all classes of people and know what they are thinking about. The preacher should read current literature—some popular novels. I do not mean him to spend his time lying on a couch with the latest novel and call it hard study. But he should read sufficient to know what men and women and youths and maidens and boys and girls around him are reading. Literature reflects the spirit of the age. Read, to know the spirit of the age, read its poetry, its current literature, its popular science, and its popular philosophy. Then with this knowledge in his mind, he is not an anachronism but can present God's truth in an acceptable form to the people before him.

5. The preacher for the present day must know Christ and how to preach Christ. Doctrinal preaching, if we mean thereby the laying down and unfolding of theological propositions, is not acceptable to the age in which we live. There is a revolt against creeds and this revolt has a meaning. The preacher of to-day must present the living personal Saviour. Creeds are all right when they serve to unveil this Saviour. They are all wrong when they serve to entomb Him. The preacher will preach Christ—the heart of all the creeds. He has seen Christ—the vision has come into his own soul. He has seen the glory of God in the face of Jesus Christ and with the enthusiasm of love he will, he must tell what he has seen and known. His mental hunger will be to know the mind of Christ. He will think no study too serious to know what Christ taught, what Christ preached and he will teach and preach the same. He will preach what Christ preached in regard to "the Father," to "the Kingdom," to "the way of life." He will preach in the Spirit of Christ who came "not to be ministered unto but to minister." There is great meaning in that title "Minister of the Gospel"—a man chosen, educated and ordained that he may serve. For him there is to be no official arrogance or priestly assumption. In his congregation he ought to be able to use the words of Christ, "Behold I am among you as he that serveth." His one great aim summed up in the apostle's noble words wherein he sets forth the place of Christ in the preacher's message, "Whom we preach warning every man and teaching every man

that we may present every man perfect in Christ Jesus."

In addressing the congregation the Rev. D. M. Ramsay said in part:

Allow me to speak very plainly in regard to your relation to your new minister. It may be proper to call him your minister but you ought not to think of him as your servant. He is in truth a minister of Christ. As such he is a steward of divine mysteries. When he was first called to this work, God entrusted him with a message of his own. Since then he has had further experience of the power of God's word. He comes to you now with gifts which in your judgment are suitable to your needs. Do not then expect him simply to reproduce your notions of divine truth or those of any other man. Let your ears be open to receive the word which God will send to you through him. As he goes among you and gets more intimately acquainted with you, his preaching will probably fit you more closely and you will have no right to resent sermons that he could preach to no other congregation.

But do not imagine that your minister can be among you always for he must strive to enlarge his message till it comprehends all the truth revealed in Christ. He must not only prepare his sermons week by week but also make time to brood over the Word of God long and thoroughly, and therefore you must be very jealous of his precious hours of study. Only for very urgent reasons may you interrupt them. However you can lengthen them, do it by all means.

11. Again as Christ's servant, he is your leader in service. Every disciple of Christ should use his spiritual gifts in the Lord's service and it is your minister's part to guide you all. He is by no means an outcast; there are others e. g. the elders who also bear rule among you but not all are rulers. Generals and captains must carry out their plans through soldiers. Let your minister lead you not in the way to which you have become accustomed but in that which will give the freest scope to his powers. In all our organizations give great weight to his advice. Decline the part which he and your other leaders assign only after earnest consideration and with great reluctance. Remember that you are no more at liberty to leave your gifts unused than are they. There is more urgent need for division of labor in a large congregation.

Finally, let me urge you to pray for your minister. Christianity is a religion of faith. God waits to answer faithful prayer and accomplish His own work. Pray that his studies may be hallowed that God may reveal his word to him more and more fully, that wisdom may be conferred upon him, that the flame of his zeal may burn more and more brightly.

**Bible Study—The Trinity in the Lord's Prayer.**

No. 6. Luke 11: 1-13.

MRS. ANNA ROSS.

Two Highland ministers were walking along the street, talking together like the disciples on the road to Emmaus, about the things of God.

"Did you ever notice," said the younger of the two, "the Trinity in the Lord's Prayer?"

"No," was the answer, "I never looked for it."

The first speaker slowly went over the first three petitions, "Hallowed be Thy name—that is Christ's own prayer to His Father—Glorify Thy name. Thy kingdom come.

Our Young People

Prayer for the kingdom certainly means prayer for the King. That is the Son. Thy will be done in earth as it is in heaven. That asks that the will of Him who leads the sons of God may be done implicitly—and He is the Holy Ghost."

When John Duncan, in the desolation of his atheistical wanderings, caught sight again of the truth that there is a God, he "danced for joy on the brig 'o' Dee."

The effect upon the elder man was not unlike that, as he thus got from his young brother this fresh sight of the glory of the Lord's Prayer and of the glory of the glorious Trinity. He was glad as one who has suddenly fallen upon great spoil. And is it not the greatest spoil to get a fresh glimpse of the glory of God?

Together these two men went reverently over the remaining three petitions.

"Give us this day our daily bread," that is the child taking its place at the Father's table, and looking up for daily supply, expecting, not a stone, or a serpent or a scorpion, but the day's provision according to the day's need.

"Forgive us our debts as we forgive our debtors"—that is the sinner pressing close to the Savior.

"Lead us not into temptation, but deliver us from evil,"—that is the saint, who dreads sin, appealing to the Comforter, to lead him, not into the wilderness to be tempted of the devil, as He once led his Lord for him, but to make him more than conqueror over the world, the flesh and the devil, through Christ's finished and revealed work.

The Trinity in creation, the Trinity in redemption, the Trinity in sanctification, the Trinity in prayer—"which things the angels desire to look into."

**Sun May 17. The Lad with the Loaves and Fishes.**

JOHN 6: 9-13.

**Working With Christ.**

Christ often used human co-operation in working his miracles. In the feeding of the multitude he used not only the help of his chosen twelve, but the aid of a boy. Alone, the boy could not have satisfied the needs of one hungry man with the small provision he carried. Yet Jesus chose him out to help in the miracle.

All the little lad had to do was to come to Christ, bringing just what he had. Some boys think they must wait until they are older to do work for Christ. But Christ wants the boy just as he is, and where he is.

A boy's work for Christ can be done only by a boy. It is not a man's work—it is a boy's work. No boy can use the qualities he has in true, obedient service for Christ, and not make an impression upon every other boy that knows him.

A boy's work by itself may be valueless. But a boy's work with Christ has a value which he cannot measure. To wait for service till he is older is to miss opportunity and blessing. What we have is what Christ wants us to bring.

**What Our Scripture Suggests.**

Apart from Christ our little abilities are nothing.

In Christ's hands the smallest gifts may bless thousands.

God is always using children to carry good to others

**Failure Without God.**

BY C. H. WETHELBE.

It is difficult to convince some people of the truth that no great moral reform can be effected without the direct help of God. They have attempted to accomplish moral resolutions without dependence upon God, and of course they failed. Infidels have boasted that they could effect radical changes in society without recognizing a Supreme Being, but they failed. An instance of this kind is related by Rev. A. E. Thomson in the Union Gospel News, as follows: "In a certain town, a few years ago, the battle with the saloon was on. A company of irreligious men in the town hated liquor, but wanted nothing to do with churches or religion.

They would not work in the lines which the godly chose. They formed a temperance society which should fight liquor and yet not involve them in any way with godliness. It went by the name of 'The Godless Temperance Society.' When they completed their permanent organization they elected as their president a man who had been a drunkard for years, and had lately reformed by his own will. A judge introduced him with these words: 'I introduce as your permanent chairman a man who is a living example of what moral principle can do without God or religion.' That was in the spring. In the autumn I saw that president of 'The Godless Temperance Society' in a railway car drunk and making a spectacle of himself to all in the car. From that time, so far as I am aware, that temperance society never held a meeting. It could not stand the downfall of the man who was a living example of what moral principle could do without God or religion." The man who boasts that he can accomplish any conspicuous work without God is a fool. Such a one needs to realize that he cannot breathe another moment without God's permission. The great truth is, it has been by the gracious power of God that all important reforms have been effected. Reader you need God for every work and victory.

**For Daily Reading.**

- M., May 11.—Faithful in little. Luke 19: 12-19
- T., " 12.—"Whatsoever He saith." John 2: 1-10
- W., " 13.—The widow's cruse. Kings 17: 10-16
- T., " 14.—Everything possible. Mark 10: 23-27
- F., " 15.—Thankful for daily blessings. Ps. 103: 1-5
- S., " 16.—Wise economy. Prov. 19: 15, 16, 24
- Sun., May 17.—Topic—The lad with the loaves and fishes John 6: 9-13. (A meeting with the Juniors.)



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C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, May 6 1903.

The twenty-seventh annual meeting of the western division of the Woman's Foreign Missionary Society is being held this week, in Knox Church, Guelph.

Rev. J. Munro Gibson, the noted London divine, who is to preach at the fiftieth anniversary services in St. James' Square Presbyterian Church, Toronto, during the last week of this month, sails from Liverpool on the Allan liner Tunisian on Thursday next.

One of our ministers recently enforced strikingly the thought that the New Commandment of Christ, which enjoins the love of others (including enemies) as ourselves, was as much a direct commandment as any one of the Ten Commandments. If this be so, there must be many who sit down at the Lord's Table, who come far short of keeping the New Commandment. It may be difficult, but it cannot be impossible, otherwise it would not have been commanded.

## CORRUPTION IN MUNICIPAL ELECTIONS.

A correspondent who thinks more attention should be given to the causes of electoral corruption, names as one cause the corruption so often prevalent, at all events in cities, in connection with municipal elections. Our correspondent asserts municipal contests are often training schools for buying and selling votes at political elections. He says many money-by-laws are also carried by the use of money and the stuffing of ballot boxes. The most demoralizing thing, he thinks, is the fact that such dishonest practices in municipal elections are laughed at by many as smart rather than reprehensible, and are seldom followed by punishment. We fear our correspondent's strictures must be accepted as a true bill. The legislature should provide some automatic system of public protection of the purity of municipal elections, instead of leaving it, as now, to private initiative.

## THE DOMINION PRESBYTERIAN

### GOOD PREACHING AND HARD WORK.

It is a great mistake for a minister not to find and take time for the due preparation of his sermons. It is a good thing when members of session recognize this, and protect as far as may be the time of the minister. Different denominations get a name for different characteristics. With Methodism one somehow connects the idea of many meetings of one kind and another all the time. With Episcopalianism one is apt to connect what is spoken of as "parish work"; whereas, in Presbyterianism a strong emphasis is placed on preaching.

Strong, helpful preaching does not spring out of the ground. It comes, apart from the blessing of God, from hard work. One is reminded of the saying "that easy writing makes hard reading." A sermon that costs the minister nothing is not likely to make much impression on the people. Earnestness that comes from travail of mind and heart is contagious; but so also are inertia and mere routine of sermonizing. Without the hard work implied by thinking, reading, and thoroughness of revision, a minister's phrases and ideas are apt to get into ruts. A fresh mind will not be content with repeating illustrations; and how can a speaker keep himself supplied with fresh illustrations without the hard work of reading, watching, and constantly recording? Dr. Stalker says no illustration can come with freshness to an audience that is not fresh to the speaker himself. It is dangerous to repeat illustrations, however powerful—that is, to the same audience. The writer remembers being powerfully impressed with an illustration by his minister, drawn from a famous, New England novelist. It was that scene of expiation in the place of public shame to which the clergyman of the story was compelled by conscience to submit himself; but the effect was by no means the same, when the illustration was repeated by the able preacher almost verbatim at a later period.

### RECOGNITION OF FAITHFUL SERVICE.

At the recent convocation of Queen's University the degree of D. D. was conferred on the Rev. A. McLean of Blythe. Sometimes this degree is given for special scholarship, sometimes for distinguished services of the practical kind, at other times it is difficult to make out why it is given. In the case of Dr. McLean it is a recognition of long and valuable service rendered to the church and the community. Thirty-six years ago Dr. McLean was called to his present charge and he has maintained a fresh vigorous ministry, exercising a gracious influence over the people committed to his care. For almost the same length of time he has acted efficiently in the important office of Presbytery clerk. About twelve years ago the Synod of London and Hamilton elected him moderator. Mr. McLean has during all these years been respected by his brethren in the ministry and many will join the DOMINION PRESBYTERIAN in offering him hearty congratulations on the honour which he has received from the Senate of Queen's University.

### THE CRITIC'S CORNER.

#### Capital and Labour.

One of the most significant things in these days is the unrest among labouring men resulting in strikes, which cause great inconvenience and sometimes lead to tragic scenes. To discuss the cause or cure of such discontent would be a big subject. In this corner we have no space for elaborate essays on political economy, but we have sympathy for working men and would like to see their lot improved by sure and peaceful methods. In these conflicts the labourers themselves suffer severely and it is hardly likely that they would allow themselves to be led into them unless they thought they had a just cause. But the general public also suffers and when the troops have to be called out as in Montreal, we presume the public has to pay the bill, of course, order must be preserved, whatever price has to be paid. In many cases the leaders of the men evidently do all that they can, but when great crowds are gathered together and worked into a state of excitement awkward things happen for which it is difficult to fix the responsibility. Hence, we would gladly see some other way of settling disputes, which might restore a working agreement without this bitter strife.

Just one point may be dealt with here. We note that in many of these cases the corporations refuse to treat with the unions, even when they are willing to go a long way in yielding to the demands. That seems to be illogical and unreasonable. If wealthy employers can combine for mutual protection and advantage, why cannot working men do the same? Certainly, the union of men should only ask for what is fair, and they must go about their business in a quiet, legitimate manner. Any man who wishes to work should be allowed to do so; in fact, the community must protect the rights of each individual, whether he is an employer or a working man. But, is it not too late in the day to refuse to acknowledge the right of any class to combine in a lawful manner for the protection of their interests? It is said that these unions encourage violence and intimidation. If that can be proved, it ought to be possible to proceed against them. In England it has recently been proved that the law can reach them. But that is not the question. What have employers to gain in this democratic country by refusing to recognise facts? Men will combine, and must do so if they are not to be completely at the mercy of wealthy corporations, and hence, the union should be recognised in a reasonable manner. It ought, however, to be a Canadian union and not one whose policy is controlled by those who live in another country. We can understand that employers in this country resent foreign interference. When all is said, however, we cannot see that the policy of refusing to recognise and treat in a fair way with the unions is one that can be maintained.

VERAX.

When God's purpose with us here is ended our purpose with the world is ended.

As acid upon lime and an aching tooth at a feast, so is envy in the heart of man.



### THE ANNUAL MIRACLE.

The annual miracle of the returning verdure is now in progress; now is the time to observe and admire. There are the first flowers; the first greening trees, in which the folded leaf is wooed from out the bud; the first tender shades of color. With many persons there is an attitude of waiting until the wealth of foliage arrives at its consummation. To watch God's green things growing, to observe the unfolding panorama of verdure from the beginning, is more interesting and replete with variety and beauty.

### DIFFERING POINTS OF VIEW.

There are people who pride themselves on their candor. There are those whose criticism is three parts censoriousness. There are people who excuse the gross brutalities of speech they bestow on persons of perhaps shrinking temperament on the ground that blunt, honest folk always speak their mind. There is another view worthy of consideration, namely, that some measure of success and encouragement is a moral necessity to the timid, and that with many natures most can be done by a word of encouragement for those good qualities, few though they may seem to be, which are seldom entirely absent from any son or daughter of Adam.

A successor to the late Halliday Douglas as professor of apologetics and practical training in Knox College will probably be appointed on Thursday. A joint meeting has been called of the Board of Management and Senate to receive the report of a committee appointed to recommend an incumbent to the vacant chair. Their unanimous choice is Rev. J. D. Robertson, M.A., D.Sc., of the United Free Church, North Berwick, Scotland. No doubt is entertained that the recommendation will be approved, and it is understood that Mr. Robertson will accept.

### Literary Notes.

The April number of *The Studio* contains the first article of a series on Impressionist Painting; Its Genesis and Development, by Wyndford Dewhurst. The Art of Painted Enamels is the most beautifully illustrated article giving a comprehensive description of the subject. A third notice is given of The Arts and Crafts Exhibition at the New Gallery, and M. H. Baillie Scott describes Yellowsands, A Sea Side House. Studio Talk is of even more than usual interest. 44 Leicester Square, London, England.

Living for the Best, by James G. K. McLure. As the writer of this little book says, "Its purpose is to set forth great ideas, and so to set them forth, each one illustrated by a historic life already familiar, that these ideas shall be made luminous, and even vivid, to the reader." The characters chosen are from the Old Testament and include Daniel, David, Joseph, Elijah and other of the great heroes of olden times. The book is suggestive. Fleming H. Revell Company, Toronto.

The Creed of Presbyterians, by Rev. Egbert Watson Smith, D.D. This work has the following introductory note by Rev. Principal Caven: "The Creed of Presbyterians, by Dr. Egbert W. Smith, sets forth with great appreciation and in a glowing

style, but with perfect fairness and in a catholic spirit the testimony of history to the good fruit which Calvinism has borne in the countries mainly influenced by this system of doctrine. Calvinism has produced strong and pure character wherever it has been received. The tributes paid to this doctrine by historical writers are summarized by Dr. Smith in a very interesting manner." The book, which is clearly and concisely written, treats of The Creed Formulated, The Creed Tested by its Fruits, The Creed Illustrated and The Creed Catholic. Poole-Stewart, Limited, Publishers, Toronto.

David the Hero, by Sarah Dickson Lowrie. In her foreword the author tells us that this book was written to disarm the prejudices of a little girl who could see nothing heroic in David but who thought of him as a "tiresome, gold-crowned person, given over to the constant playing of a harp." The story is written simply and the main incidents are taken from the Bible, but it is woven together in a charming manner, and the writer's style will make even more attractive to children what is usually considered one of the most interesting of all the Bible stories. The Westminster Press, Philadelphia.

Medical Missions: Teaching and Healing, by Louise C. Perington, M.D. This little pamphlet gives a short sketch of the place women doctors have held from earliest times, and shows how great a work they are doing in all foreign mission fields. It is published by the Fleming H. Revell Company, Toronto, and costs only ten cents.

The Cosmopolitan for May opens with a most interesting article on Governmental Parcel-Post in Great Britain. Then follow articles on The Power and Beauty of Woman's Eyes, The Marvels of Corn Culture, Platonic Friendship, and other subjects of varied interest. Several short stories and an instalment of the serial go to make up an excellent number of this magazine.

The opening article in Harper's Monthly Magazine for May is on King John, Critical Comment by Joseph Knight and Pictures by Edwin A. Abbey, R. A. Other subjects discussed are A Strange People of the North, Constantinople; an Impression, Photographing the Nebulae, Ralph Waldo Emerson in 1903, The Mechanism of the Brain, and A Day in the Salt Meadows. This number is particularly strong in fiction, though we find no serial story to take the place of Miss Johnston's which was promised for this month but was delayed through her illness. Justus Miles Forman, Octave Thanet, Arthur Colton, Van Tassel Sutphen, Margaret Deland—these are some of the writers of the stories for this month. Harper and Brothers, New York.

The Workingman and Social Problems, by Charles Stelzle. This work is the outcome of first, several years as a workingman; second, a series of circular letters to labor leaders; third, practical work among workmen, settlement and city mission work. Some of the material used has appeared in the form of special articles in different periodicals, for instance, The Sunday School Times, The Outlook, The Interior, and The Independent. Among the subjects dealt with are the following: The Workingman and His Environment, The Workingman and the Saloon, The Workingman and Shop Ethics, and The Workingman and the Church. The book is written in a clear, vigorous style, and will appeal to all as a fair and judicious study of the question. Fleming H. Revell Company, Toronto.

Studies of Familiar Hymns, by Louis F. Benson, D.D. As the writer says, "This book grew out of a series of six papers (expanding, under encouragement, to twenty-five) written for Forward and The Well-spring." There is no connection between the hymns chosen, which include many old favourites and some which are not old but which have made a place for themselves in our modern hymnals. The first place is given to Phillips Brooks' O Little Town of Bethlehem, while Tennyson's Crossing the Bar is the last in the book. In each case Dr. Benson first gives the text of the hymn; then some account of the writer; and after that tells the circumstance under which the hymn was written. The book is beautifully printed and bound, while the large number of illustrations add to its value. There are portraits of the different hymn writers, facsimiles of title pages of hymnals and autograph verses of some of the hymns. The Westminster Press, Philadelphia.

THE BIBLET (T. B. Mosher, Portland, Maine) for May is entitled A Second Little Gland of Celtic Verse. The preface says, "Between the first poem and the last we have brought together such other lyrics by the 'Young Ireland' group as in our opinion are most 'touched by the wind of old romance.'" We give one specimen:

A little sun, a little rain,  
A soft wind blowing from the west  
And woods and fields are sweet again  
And warmth within the mountain's breast.

So simple is the earth we tread,  
So quick with love and life her frame,  
Ten thousand years have dawned and fled,  
And still her magic is the same.

A little love a little trust  
A soft impulse, a sudden dream  
And life as dry as desert dust  
Is fresher than a mountain stream.

So simple is the heart of man  
So ready for new hope and joy  
Ten thousand years since it began  
Have left it younger than a boy.

—Stafforde H. Brooke.

Lady Rose's Daughter, by Mrs. Humphrey Ward. From an intellectual standpoint Mrs. Ward is very satisfying, if from an emotional one she is somewhat lacking. She appeals always to the head, not to the heart. Lady Rose's Daughter is a magnificent psychological study, and it is with the strongest interest that one follows the workings of Julie's mind and heart, though the interest remains somewhat impersonal and is not the close sympathy we give some characters in fiction who seem to appeal to our affections as living beings. In this book, which has received so much attention as it ran its course as a serial in Harper's Magazine, Mrs. Ward reaches an even higher level than that attained in Eleanor, which was by all odds her finest work up to the time of the appearance of Lady Rose's Daughter. We have a splendid picture of the aristocracy of England; their ways and methods of thought, and if we feel no love for any of the characters created, we do feel admiration for the genius which has rendered them so lifelike. It seems unnecessary to give any resume of the plot of the novel; the book has been so much talked of that the majority of people are familiar with it. In any case the plot is not the important part of the book. The Poole-Stewart Company of Toronto have published a handsome Canadian copyright edition, well illustrated by H. C. Christy, and bound in red linen.

New disclosures of Christ's love give new glimpses of his power and Godhead.

The  
Inglebrook

## FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson  
and  
Emily J. Jenkinson

### CHAPTER XIX.

(Continued.)

It was understood before Mr. M'IVER left that such an arrangement would fall in with Ronald's own plans, as, in view of his approaching marriage, he wanted to visit Oban on his own account. But the young crofter's projects had been upset by Sybil's resolve that the marriage must be postponed until the following spring. Her lover was exceedingly disappointed. Several times his pretty sweetheart had thrown out vague hints of delay, and had made feeble protests against hurrying on things too fast; but Ronald, not judging them serious, had gone on with his preparations. He had built an addition to his cottage, and was furnishing it in a style which his mother thought extravagant and above their station, though she said nothing. Ronald probably shared her views, but he had not been allowed to court Sybil without many reminders from Mrs. Grant that in her opinion her daughter was making a sacrifice, and would not find the comfort at Fas-Ghlac she had been used to at Sruthan: Ronald thought otherwise, and freely spent a part of the money Mrs. Waldegrave had given him in providing Sybil with a home which would more than bear comparison with the one she would leave. It was now almost ready, and when Sybil passed from vague hints to the open and serious declaration that the marriage must be put off, and to suggest that, if he would not consent, then she would break off the engagement altogether, Ronald grew hot and angry, and all but said that he would accept the alternative.

That, however, did not exactly suit Sybil. So when Ronald went the next time for the letters, she was unusually gracious, and assured him that he had made her very unhappy by going away in such a temper. Yet, as she kept to her resolve about the marriage, he was not appeased, and still less so when, on reaching home, he found Nancy Bell there, and listened to her gossip while his mother was milking the cows. She said nothing against Sybil, yet she contrived very adroitly to confirm his suspicion that there was something behind his sweetheart's hesitation not altogether commendable, and that he ought to put up with no more trifling.

So Ronald resolved that he would call at the post-office while on his way to Oban, and come to an understanding with Sybil. He was very fond of her, and believed that she cared for him; and if she would keep her promise, well and good; but he would stand no more nonsense. Mrs. Grant was the cause of all the mischief and misunderstanding, and he had no doubt that it was to her Nancy's vague hints pointed. Sybil herself was a dear, sweet little thing, as clever as she was pretty. She might be rather too fond of dress and did not always speak so kindly about his mother as he would like; but she was true at heart, and when once she was away from her mother's influence all would go smoothly and happily. And then it was only natural for a young lass like Sybil to hesitate a bit, and to feel half afraid at the thought of marriage. He had not been nearly enough considerate. Now he

came to think of it, how often there had been an anxious, thoughtful look on her dear face, a wistfulness in her eyes like one pondering an important step. And had he not seen her start and change colour when he walked unsexedly into the post office? Had he not seen her eyes sometimes filled with tears. Yes, men did not think about these things as they ought. They were too hard and impulsive. But he would go and see her again, and he would convince her that there was nothing she had to fear no, nothing whatever, and he would win her round, and get her promise that she would keep to what had been arranged, and then he would go into Oban and buy the ring.

Thus, on the day appointed by Mr. M'IVER, he left home in the morning, and hurried toward so fast that he was within a mile of Sruthan Post Office long before Sybil was likely to be free from her duties. So he halted. It would be a pity to arrive too soon, for as the day was fine he hoped to entice her out for a walk. He would take her down to the shore, where they could sit in a sheltered corner among the rocks, and have a good long talk without any fear of being disturbed. As he would have to wait for half-an-hour or more, he stepped off the road, and walked a little way into the wood, and sat down amid a thick undergrowth of hazel bushes.

He had not, however, been seated long, before a light step in the wood caused him to raise his eyes, and turning half round he saw a lady hurrying along a bypath not twenty yards way. A second glance caused him to half rise to his feet, hardly believing his own eyes. But there could be no doubt about it. It was Sybil—dressed more like a lady than he had ever seen her before. Her name was on his lips to hail her, and then he checked himself with a sudden feeling of misgiving. What could this mean? Where could she be going dressed like that? To the Castle? Why then not by the open, direct path? He was so dumfounded and bewildered that, instead of calling or going after her, he sank back again and tried to put his thoughts and fears into shape. For some reason or other Nancy Bell's ambiguous words flashed back upon him with a new meaning. Could it be? Surely not! Somewhere in the depth of that wood there was a secret retreat or den to which Nial Mor Duff often resorted. He had never seen it, did not know where it was, but he had heard of it. Oh, it could not be that. Oh no, Sybil was not a girl of that sort. But now the idea was once started, other suspicious circumstances pressed upon his thoughts. There was that ring he had once seen, and the little gold locket.

He felt his brain begin to reel, and he trembled violently; still he sprang to his feet with something like an oath upon his lips, and hurried after Sybil. He could not, he would not, believe his suspicions, but he would know the truth. He had not gone very far before he came to a point with the path diverged. He took the one that seemed the most likely, and ran along, expecting at every turn to come upon his sweetheart. But it opened into a long, straight avenue leading direct to the Castle, and Sybil was

not there.

As fast as he could he hastened back and turned into the other path. It was more lonely; it led into a deeper and more secluded part of the wood. But he could not shake off the suspicion that Sybil had come that way, a suspicion which was fully confirmed when, on making a sudden turn, he saw her just disappearing at the extreme end.

He pulled himself up and walked more leisurely now, but with feelings such as he had never experienced before. There was a great sinking of heart: grief, disappointment, wounded love, and then the surging up of anger, wrath, and bitterness. He had little doubt as to where the path would lead to, and the question was now: what should he do?

It was as he expected. On reaching the end of the path he came upon the old ruin, of which he had heard as the place of Nial Mor's retreat, into which he had no doubt Sybil had passed. He walked round it reconnoitring, and found several entrances. Sybil, he felt sure, was somewhere within, but in what part of the building, or how to reach her, he could not tell. Also he experienced a certain shrinking from anything that looked like spying or trespassing. So he sat down to await her return. If she was alone, she would have to tell him what she had come there for, and if the young laird was with her—well so much the worse for him. He sat down in the open pathway, not attempting to hide himself or play the eavesdropper, but watching the ruin, and waiting for any sign that would reveal Sybil's whereabouts, or the purpose of her presence there. And so he sat on, until in the dead silence of the wood he heard the crash of falling timber, Sybil's loud shriek, and immediately after, the firing of a shot.

He leaped to his feet, and made for the first entrance into the ruins. All his love for Sybil returned. She had been inveigled into that lonely place for some bad purpose, and was now in trouble, was being murdered, for anything he could tell, and he sitting there within sound of her voice.

'I am coming, Sybil; where are you?' he shouted, plunging into dark passages which seemed to lead nowhere. But there was no response, and if any one heard his call it was not Nial Mor or Lachlan M'Cuair. In this way he way delayed, and only reached the right entrance as the old keeper was being hurled out.

Thinking only of Sybil, and that she was in trouble somewhere within, he sprang up the steps, and had almost passed into the tower when Nial Mor recovered from his surprise, and swinging the door to behind his back, seized Ronald by the collar and endeavoured to thrust him down again.

'Stop,' he cried fiercely; 'where are you going? What have you come here for?'

'Let go, sir,' answered Ronald; 'hold off, or I will be doin' you an injury.'

'You dare to speak to me like that, you dog,' raged Nial, striking out with his fist.

Ronald parried the blow and shook himself free. The next moment he had grasped Nial by the throat.

'You call me a dog!' he cried, shaking

him with his iron arm. 'You that hef robbed me of the lass I love, the lass I hef promised to marry. You that hef stolen her heart from me, for your own sinful pleasure, and now hef been doing her some injury.'

As he spoke, he struck a blow which sent his antagonist reeling down the steps, at the foot of which he fell senseless to the ground.

Then he rushed into the tower. The door of the den was open, but Sybil was gone. He saw the confusion of the room, the broken furniture and yawning gap through the ceiling, but was too intent on finding Sybil to consider what it all meant. He called her by name, and hurried through the building; she was, however, nowhere to be found. Evidently she had fled from the place by another door.

He retraced his steps. Nial Mor was sitting up barely conscious, and Lachlan M'Cuaig was bending over him.

'Where iss Sybil Grant?' demanded Ronald.

'She hass gone home,' replied the keeper with a grin, 'and you had better go away quickly, whatever. You can do no good here, none at all.'

Leaving the wood, it may now be well to peep into Mrs. Grant's kitchen, where she and her husband are engaged in animated conversation.

Since Lachlan M'Cuaig's visit the day before she had been passing through a variety of moods. She had professed to treat his hints about his master and Miss M'Iver with ridicule, but in reality they had troubled her. What if the young laird was only playing with her daughter after all? Sybil looked somewhat scared when she heard of the keeper's gossip, and then broke into hysterical laughter; and to convince her mother and herself that it was all nonsense, opened her drawers and displayed the presents he had received. Mrs. Grant was reassured. And when she watched the girl depart the next day, escaping by the side door so as to avoid her father's observation, she was convinced that no young lady in the land was better fitted, or had greater right, to become mistress of Sruthan Castle than her own daughter.

Still many times that afternoon she glanced up at the clock, and wished that the hands would move more quicker, and an hour before Sybil usually returned she had worried herself up into a pitch of nervous excitement which was bound to find vent in words. She had never spoken to Colin about the hopes which she and Sybil had begun to cherish; but now an irresistible desire to find out what he would think of them took possession of her. Nothing would so re-establish her confidence as to get him to share it.

The girdle was on the fire, and Mrs. Grant was baking scones. Colin after a hard day's work was resting by the fireside, his hands clasped before him, his head thrown back, while from his open mouth there came audible signs that he was sleeping the sleep of the just.

Mrs. Grant moved between the table and the fireplace, more than once treading on his toes, but when that did not awaken him, she contrived to drop a scone, just lifted from the girdle, upon his knees.

'Hoot, woman!' cried Colin, awakened by something burning him; 'hef ye no respect for your old man? Ye must no' play tricks on him, whatever.'

'Och, man!' answered Mrs. Grant in a softer tone than usual, for she did not want to make him angry. 'Accidents will happen; but noo ye're waukened ye micht gang an' ring a pickle o' peats frae the stack.'

Colin went off grumbling about some women folk who could 'neffer rest, no, not for a single minute.'

'Noo that's richt,' said his wife graciously when he returned. She dabbed her nose with the flour as she spoke. 'You can be a nice, ceevil man, Colin, when ye like. An' dae ye ken, I'm thinkin', it's noo muckle langer ye'll hae to carry peats intil this auld hoose.'

'Ah!' exclaimed Colin, turning towards her with a look of surprise and inquiry.

'Tur, man! ye needna look that daft. Dae ye no understand? I'm thinkin' we'll no 'bide here muckle langer.'

'And where will we be going?'

'Och, man, I dinna ken. Maybe we'll gae to Bunessan, or to Tobermory, or gin I hae ma way we'll gae to Glasca.'

'And why will we be flittin'?' asked Colin, looking yet more bewildered. This was something new.

'Losh, Colin, ye're a tryin' man, an' it's no many women wad pit up wi' ye, an' dae wi' ye as I hae dune mair nor twenty years. Ye're sair behint wi' takin' up things; an' as for seein' onything! Weel, yer een are aye shut wi' sleep.'

'And what hass that to do wi' flittin'?'

'Weel, bide a wee, an' ye'll see. Oor Sybil's a fine lassie, an' wha kens but afore lang she'll marry a gentleman wi' lots o' siller an' a braw estate, an' she'll gang to live in a gran' hoose, or maybe a castle. An' then, ye ken, we'll be expected to live like gentle fowks oorsels.'

'Why, woman, I am thinkin' it iss yoursel' that hass gone daft. Sybil will marry Ronald Campbell, and a fery good man she will be gettin'.'

'Na, na, no wi' my consent.'

'What do ye mean?' asked Colin angrily.

'The marriage iss fixed.'

'It's pit aff,' answered Mrs. Grant sentimentously.

'Pit off,' repeated Colin.

'Ay,' said his wife, beginning to wish that she had not roused him from his sleep, but feeling bound to go on with the conversation now. 'Dae ye no see wha's lookin' after her?'

'Why, Ronald Campbell, and sometimes I will be wondering if she iss worthy of him—though she iss my own dochter. I hef seen nobody else, except old Lachlan M'Cuaig. I hef seen him come sniffin' about her, and turning his one eye on her fery often. But he iss old enough to be her father, and ye do not mean him, whatever?'

'Ah, ah,' laughed Mrs. Grant, 'I see I maun open yer een far ye. An' is there naebody else ye can think on, Colin? Naebody wha invites her up to his braw castle, an' makes her presents o' gowd rings, an' gowd lockets wi' his hair inside?'

'Woman, ye do not mean the young laird?'

'An' why no the young laird? Wha's mair fit for him than oor Sybil?'

(To be Continued)

### Jack and the Chickens.

Jack was a beautiful Irish setter that was devoted to his little mistress, Mary. He had one very bad habit: he would kill chickens, says the Chicago Times-Herald. The ranchmen all around threatened to shoot Jack if they caught him, and Mary was much distressed.

One rainy day in the early spring a farm-hand brought into the house a number of dear little chickens, just out of the shell, and placed them on the hearth before the fire.

### BABY'S BEST FRIEND.

The best friend baby can have is a simple medicine that will relieve and cure the minor ailments that make his little life often very miserable. Such a friend is Baby's Own Tablets. They cure indigestion, sour stomach, constipation, simple fevers, diarrhoea, and allay the irritation accompanying the cutting of teeth. All mothers who have used these Tablets praise them. Mrs. F. L. Bourgeois, Eastern Harbor, N. S., says: "I have used Baby's Own Tablets and look upon them as baby's best friend. I have found them an excellent remedy for colic, and they have done our baby much good in many ways." Little ones take these Tablets as readily as candy, and the mother has a guarantee that they contain no opiate or other harmful drug. Once used always used where there are little ones in the home. Sold by druggists or sent by mail at 25 cents a box by writing direct to the Dr. William Medicine Co., Brockville, Ont.

The tiny fluffy waifs were chilled through and through, and their little legs were icy cold. Mary, like the good little housewife she was, suddenly conceived the brilliant idea of filling a basket with raw cotton, so as to make the small strangers a nice comfortable bed, and, without thought of leaving them alone, started briskly upstairs to the garret, and soon returned with a hamper padded with warm, white cotton. Imagine her horror, however, when, upon entering the room, she discovered Jack lying lazily in front of the fire, and not a chicken in sight.

The little girl was sick with fright, for she knew they had been hatched from very expensive eggs of a particular breed, and that her father would scold her for her carelessness.

"Jack," she cried, severely, "what have you done with those chickens?"

Jack merely wagged his tail and looked at her with one ear cocked. Mary slowly approached the culprit, with a deep frown on her face, and continued:

"If you have eaten those chickens your master will have to shoot you."

At this terrible threat the dog only wagged his tail all the harder and cocked both ears. Just then came a faint "Peep, peep!" from somewhere near the fire, and the dog looked knowing.

And where do you suppose those baby chickens were hiding? Between the setter's two great fore paws, and all up under his soft, silky hair. When his mistress had left the room Jack evidently thought they needed care, and considered it his duty to play nurse during her absence, so he had stretched himself in front of the fire and gathered the wee fluffy balls together under his warm fur, and now and again a tiny yellow head was thrust forth for a minute, to be withdrawn and tucked out of sight. Mary concluded that the basket was not needed just then, and put it aside.—The Southern Presbyterian.

### Every Mother

is called upon to cure  
**Cuts—Sprains—Bruises.**

## Painkiller

does it rapidly. Nothing like it for children. A few drops in hot sweetened water cures

**Cramps—Colic and Summer Complaint.**

There's only one Painkiller, PERRY DAVIS.

## Ministers and Churches.

### Our Toronto Letter.

It was a great disappointment when the steps taken to supply as speedily as possible after his lamented death, the place of the late Professor Halliday Douglas, were not successful. After much time and care spent by the Committee to which was entrusted the seeking out and deciding upon someone, to recommend to the Board of Management and Senate of Knox College, suitable for the Chair of Apologetics and Practical Training, the name of Rev. J. D. Robertson, M.A., D.Sc., has been fixed upon. Rev. Dr. Robertson is at present minister of the United Free church, of North Berwick, Scotland. His career as a student, his talents and attainments are all highly spoken of, and if he accepts of the appointment, which, since the Board of Management and Senate have agreed to the recommendation made by the Committee, it is hoped he may, a very valuable acquisition to the staff and strength of Knox College, will be made. Dr. Robertson is the author of "Conscience, a New Analysis" Vol. I, and "The Work of the Holy Spirit in Relation to Christian Service," and his culture and fitness for the chair are attested by some of the best known educationists and ecclesiastical leaders in England and Scotland.

The controversies raised on questions arising out of discussions on the Higher Criticism and other phases of revealed religion which have been appearing every now and then in the press here as elsewhere, have led a number of gentlemen interested in the matter, to arrange for a series of discourses on the Evidences of Christianity to be given in the city next autumn and winter. An effort, it is said, is to be made to secure one of the theatres in which they will be given. Such a course of lectures in suitable hands ought to be very helpful to many who are honestly troubled with difficulties concerning revealed religion.

Mr. Newell, who has been all winter conducting with such success immense classes in Massey Hall for Bible study, closed this week for the present season last Tuesday evening, but intends to resume his class next winter. Last Sunday afternoon, he conducted a mass meeting in the above named hall of an evangelistic character.

On Thursday evening last, the classes of the Bible Training School, the interdenominational School whose work is well known here, founded by Rev. Elmore Harris, D.D., and of which he is president, closed. A large audience was present, several addresses were given, diplomas were awarded and fourteen students graduated.

On the last Sunday evening of April, Rev. Dr. Burwash preached the baccalaureate sermon to the graduating class in theology in connection with Victoria College. One hundred and fifty students in addition to the faculty and a crowded attendance filled the church, St. Paul's Methodist church. His text was "He (Moses) had respect to the recompense of the reward," and his theme was "The Importance of Emphasizing Eternity in the Scheme of Religion, and the Necessity of Holding forth Heaven as a Reward of Christian Living." On the Tuesday evening following, the chapel of Victoria University was crowded when the Convocation was held, and degrees, certificates, medals and prizes were presented. Among them were three D. Div., of whom the only one of special interest to us as Canadians was that of Rev. John M. Dougall, Superintendent of Missions in Manitoba and the Northwest Territories.

Wycliffe College also held its closing Convocation on Thursday evening in the new hall of the College. Addresses were given by the Bishops of Huron and Toronto, and Rev. Principal Caven. On Friday an ordination service was held in the chapel by the Bishop of Toronto, Rev. Principal Sheraton, preaching the ordination sermon.

Another College event of more than usual importance and interest held during the week, was the golden jubilee of St. Michael's College. The occasion naturally brought together a large number of the dignitaries of the Church, among whom the most conspicuous was Monsignor Sbarretti, the special representative of his Holiness Pope Leo XIII.

This naturally is a season of more than ordinary activity in College circles of all kinds. Among other forms it has assumed is the formation at University College of an Alumnae Association intended to include alumnae of other Universities in the Dominion. Its objects are to direct the work and provide employment for women undergraduates, to promote intercourse among graduates and to further their interests, to raise the ideal of education for women in Canada and to take up more post-graduate work than they are at present doing.

The Synod of Hamilton and London has been holding its annual meeting, not in Toronto however, but in Hamilton. Rev. John Thompson of Ayr was elected moderator. The attention of the synod was chiefly directed to the committee for the distribution of probationers, which it recommended should be done away with, French evangelization, Home and Foreign Missions, Sabbath schools, the apathy shown by many ministers towards the interests of the Aged and Infirm Ministers Fund, and the appointment of committees for next year's work.

An important conference already referred to in a former letter, was held last week of clergy and other members of the Anglican Church for the purpose of discussing and promoting religious education in our public schools. No one will deny the importance of this subject, and we believe a large majority of our people would approve of and desire it, if only some method could be devised whereby it could be attained with justice to all denominations, and without any danger of breaking up our common school system. Our friends of the Church of England deserves credit for persistently keeping this matter before the public. The subject is beset with great difficulties, as all know. One plan proposed was voluntary schools, which means that, upon application of twenty heads of families, provided also that there will be thirty scholars, a school may have definite religious instruction given, and be placed on an equal footing as to state assistance with our common schools, and comply with all common school requirements as to buildings, text books, certificated teachers, and inspection. Another plan proposed was agreement among denominations upon a method of religious instruction in the common schools, that in undenominational instruction by the teacher in the Old and New Testaments. This, which seems as much as can be arrived at in this country, Rev. Dr. Langtry condemned as "monstrous" and not becoming a churchman. Rev. Dr. Pearson put in a word for the use of the "Ross Bible," which he thought a good selection of scripture passages for use in schools. Not much progress we fear was made, because the members of the conference were by no means agreed among themselves; but probably more will be heard of this matter, which is a really important one by and bye.

Through the good offices of the authorities of MacMaster University this city is to be favoured within the next four days, with a visit of President Harper of Chicago University. He is to give an address in connection with the above named university, and President Harper's fame as a scholar, as an educationist, and as the head of a great modern university is sure to bring together a very large and intelligent audience.

### Ottawa

It is proposed to erect a new church at the Glebe but the site has not been decided upon definitely.

In Knox Presbyterian church Rev. D. M. Ramsay preached in the morning on the Weariness of Life. In the evening Rev. Mr. McIntosh, of the First Congregational church exchanged pulpits with Mr. Ramsay.

Rev. J. W. H. Milne of the Glebe church preached in St. Andrew's in the morning. Rev. Dr. Herridge conducted the evening services, taking for his subject The Faults of Social Life.

At the meeting of Glebe Auxiliary to the W. F. M. S. Mrs. George Hay gave an interesting paper on the condition of women in India, in which she pictured their sad condition and told of the reforms which are just beginning for their amelioration.

Interesting papers were read at the monthly meeting of Stewarton auxiliary to the W. F. M. S. Home Life in Japan was the subject of Miss Mina Stewart's and the People of Tibet, was the title of one by Mrs. Ardley. Miss Stewart presided.

At the meeting of the Home Mission society of St. Andrew's church a letter was read from Rev. Mr. Johnston, formerly of Swan River, but now of Gilbert Plains, expressing his thanks for a recent gift of seventy five dollars towards building a church. A letter was received from Mrs. McKinnon of Swan River suggesting that St. Andrew's ladies send some hats and materials for trimming them, in this year's box. All the money that can be spared is placed towards the purchase of farm implements and machinery, and the women have none to spare on millinery. They thought, however, that if some materials could be sent them, an effort would be made to provide them with hats, so that the women could go to church. It is proposed that a bale of second-hand clothing be sent to Swan River about the first of June.

Last Thursday evening the Bank Street congregation tendered a reception to their newly inducted pastor, Rev. J. H. Turnbull. The Sunday School had been fitted up as a supper room and was profusely decorated with flags and bunting which together with the neatly spread tables, bright with pretty hyacinths and American beauty roses, made a scene of beauty. Over 500 of the congregation and their friends took tea which was served by the Ladies' Aid from 6 to 8 o'clock. An adjournment was then made to the church where Rev. James W. H. Milne presided, and began the evening's proceedings with an appropriate address of welcome. Rev. Dr. Wardrope, who laid the foundation of the church, then gave a brief sketch of its history and paid a fitting tribute to Rev. Dr. Moore by saying that the best sign of his good work is the large and prosperous congregation he had built up. Revs. Dr. Armstrong, Wm. McIntosh and S. G. Bland, Mr. McKinnon and others gave appropriate speeches. When near the conclusion Mr. D. B. Gardner relieved Rev. Mr. Milne of the chairmanship and on behalf of the congregation presented him with a purse containing \$100 in gold as a token of appreciation of his services as moderator since the resignation of Rev. Dr. Moore. He expressed his gratitude in a few well-chosen words. Rev. J. H. Turnbull made an able speech expressive of his sincere gratitude for the kindness of the reception he had been tendered.

### Eastern Ontario.

On the 27th of May the choir of First church, Brockville, rendered Gault's "Holy City" with full orchestral accompaniment.

Rev. S. W. Lochead, B. A., is addressing the congregations in the Lanark and Renfrew presbytery on the Student Volunteer Movement and its aims.

The Manse at Alexandria where Rev. D. McLaren lived, was burnt to the ground, last week, when the worst fire in the history of the town took place.

Rev. W. Hare, of St. Catharines, occupied the pulpit at Port Hope last Sunday. Rev. T. J. Robinson, of Knox College, Toronto, preached the week before.

Rev. Dr. Crombie, the venerable clerk of the Lanark and Renfrew Presbytery, left for Scotland about the end of April. We wish him God speed, a pleasant visit and a safe return.

Mr. W. G. Wilson, of Bond Head, and one of the Knox College graduating class has been unanimously called to St. Paul's Church, Smith's Falls, vacant by the resignation of Rev. T. Nixon.

Rev. Murdoch Mackenzie occupied the pulpit in St. Andrew's church, Almonte, on Sunday morning the 7th, and in St. John's in the evening. His earnest and deeply interesting missionary addresses were enjoyed by all.

The Rev. A. H. Scott last week concluded his fifteenth year as pastor of St. Andrew's Church, and the twenty-fifth as a Presbyterian minister. The elders of his church mindful of his zealous and powerful work, wished to make an acknowledgment, and at the close of the prayer meeting on Wednesday evening, April 22, read him an address accompanied by a purse of gold. The gift was acknowledged in a suitable manner by Mr. S.cott.

Rev. Thos. Nixon preached his farewell sermon in St. Paul's church Smith's Falls, on Sunday the 26th. At the conclusion of his discourse, he addressed a few remarks to the congregation, in which he stated that when he began preaching he made three resolutions to



which he had remained true. They were to preach Christ crucified, obey the call of God, and not to be a party to any church quarrel. The latter would explain why he had resigned. He thanked the congregation for their kindness to himself and family, and freely forgave any person who had attempted to harm him or his. During his sixteen years residence here many warm ties were made, and it would be strange if some enemies were not made also. He commended all to God, and trusted that all would meet in the Father's house above. He expected to return at times, and hoped to again preach in St. Paul's church.

#### Western Ontario.

Anniversary services will be held in Knox church, Embro, on Sunday, May 10th.

For the summer months, the Sunday School of the Wroxeter church will be held at 9:45 a.m. instead of as formerly in the afternoon.

Rev. R. A. Mitchell of Honan, China, preached in Knox church, Hamilton, last Sunday morning. In the evening Rev. Mr. Henry preached the first of a series of sermons to young men.

Last Sabbath the pulpit of Wentworth church, Hamilton, was occupied in the morning by the pastor, Rev. A. McWilliams and in the evening by Mr. Thos. Galloway who spoke on "Individualism."

The London Presbyterian Young People's Convention will be held in St. Andrew's church, London, on May 11th at 2 p. m., and the presbytery will meet in the same place for business next day at 9 a. m.

Rev. M. P. Talling, of Toronto, occupied the pulpit of the new St. James' London, last Sunday morning and evening. Dr. Talling was pastor of the church before Mr. McGillivray, and he was welcomed very heartily by the congregation.

Rev. David Wardrope, Teeswater, seems to be renewing his youth. On April 12th he preached in Lucknow to a large congregation from the words, "Ye are Christs," an excellent and impressive sermon which was much enjoyed.

There was an unusually large congregation at the Rockwood church on Sunday evening when the Rev. H. A. McPherson, of Acton, filled the pulpit. Mr. James Gordon, of Knox College, preached in Acton.

Rev. Mr. Thyne, until recently the publisher of the Arthur Enterprise, may return to the ministry. He preached in the Thornedale church for two Sundays.

The new pipe organ in Knox church, Elora, was opened on Friday last, by Dr. Davis, organist of Knox church, Galt. It is a very fine instrument and cost about \$1,200.

Rev. R. J. Wilson, M.A., a recent graduate of Knox College, has been called to St. Andrew's congregation, Vancouver, B.C., to fill the pulpit rendered vacant by the resignation of Dr. MacLaren, who was appointed superintendent of Home Missions.

Rev. J. S. Henderson, of Carmel church, Hensall, left last week for Manitoba and the Pacific coast, where he intends remaining for a couple of months, during which time supply has been provided.

The congregation of Knox church, Woodstock, presented the pastor, Rev. Dr. McMullen, who has just completed 43 years of service in Woodstock, with a purse containing \$230, to enable him to take a vacation. The presentation took place at a reception tendered the lately appointed assistant pastor, R. S. Laidlaw, B.A.

#### Northern Ontario.

Next meeting of Whitby presbytery at Oshawa July 21st at 10 a. m.

Whitby presbytery regular meeting is opened with an address by one of the members. At the last meeting Rev. John Abraham gave an admirable address on Pulpit Prayer.

The congregation of Dunbarth which has for some time been receiving stated supply has decided to call a minister at an early date.

Mr. Eddie has arranged to visit all the congregations of Whitby presbytery in the interests of the Students Volunteer Movement.

The following are the commissioners to the General Assembly: Rev. J. A. McKeen, Orono; and Rev. R. M. Phalen, Blackstock, ministers; and Mr. James Munro, Port Parry; and Mr. Colin Philip, Brougham, elders.

#### Kingston.

The following notes were received too late for our last week's issue:

Last Sunday, owing to the temporary illness of Rev. M. MacGillivray, the Rev. Prof. Jordan preached in Chalmier's church in the morning, and Rev. Alfred Gandier, of Toronto, in the evening.

Mr. D. M. Solandt, one of the graduating class in Queens, has been invited to take charge of the First Congregational church, Kingston, for the ensuing six months.

The "Whig" says of Queen's Gaelic Yell, formulated in October, 1901, that it was originated by the late Donald Cameron, whose native tongue was the language said to have been spoken in Eden. "The Yell has stood the test of time and will assuredly last forever."

At Queen's University annual Convocation five honorary degrees were conferred as follows: D.D. on Rev. Alex. McLean, of Blyth; Rev. Arch. Duff, of Bradford, England; and Rev. Dr. W. Morrison, of Ormstown, Que. LL.D. on Prof. B. E. Faram, of Cornell University, and Prof. J. Robertson, of Ottawa, Dominion Commissioner of Agriculture. All these degrees were most worthily conferred.

The baccalaureate sermon to the graduating class of Queen's this year was preached by Rev. Alfred Gandier, B.D., of St. James Square church, Toronto, himself a distinguished alumnus of the University. There was a large D.D. presiding, Rev. Principal Gordon D.D., presiding. The subject of Mr. Gandier's discourse was Christian Optimism, his text being Romans 15: 13; "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Ghost." There was nothing of mere value, he said, than a healthy optimism as to life. Without it, wealth and education were of little value; but with it all life service was worth while. The hopeful man sees untold possibilities in life. After dwelling upon Paul's hope which was based on God, on redemption and on the power of the Holy Ghost, the preacher concluded an able and forceful sermon by a few words to the graduates. He told them that their ambitions would be vain unless inspired by a love more than human; unless inspired not from without, but with the Holy Ghost from within. Let them be God-inspired men and women; then would they have a zeal that would not die, a hope imperishable, a vision that would not fade away; and forgetting the things that are behind they would press forward to the things that are before, to the prize of the high calling which is in Christ Jesus.

#### Synod of Hamilton and London.

The Synod of Hamilton and London held its opening session in Knox church, Woodstock, on the evening of April 28th. The retiring moderator, Rev. Alex. Henderson, of Appin, preached an admirable sermon on the subject of selfishness. Then Rev. John Thompson, of Knox Church, Ayr, was unanimously chosen as his successor.

On Tuesday morning the first hour was spent in devotional exercises. The first business was the report of the memorial committee, which gave short sketches of the lives of ministers who have died since the last meeting of the Synod.

The committees were chosen as follows: Committee on bills, Rev. W. J. Day and James George, of Hamilton Presbytery; J. J. Brown and Dr. A. MacKay, of Paris Presbytery; J. G. Stuart and H. Hopkirk, of London; Dr. Munro and D. McMullen, of Chatham; R. W. Carlyle and G. McJarrie, of Stratford; J. S. Hardie and Alex. Sutherland, of Stratford; F. H. Sawers and R. P. Bell, of Huron; J. D. Shery, of Bruce. Committee on elders—Dr. W. A. MacKay and S. G. Livingston. Obituary notices—Dr. McMullen, W. M. Fleming, H. Currie.

A discussion arose in regard to a committee on probationers, and a motion to request the assembly to discontinue a committee and allow the Presbyteries to appoint their own probationers was carried by a small majority.

In the afternoon a discussion took place on the topic of how to make the pulpit a more efficient force, Rev. A. A. Graham, of Petrolia, Rev. W. J. Clark of London, Rev. Dr. Lyle, of Hamilton, Mr. W. N. Hessler, of Brantford, Rev. Dr. McKay, of Woodstock, Rev. Dr. Munro, of Ridgeway, and Rev. Mr. Henderson of Appin, took part.

Rev. C. H. Vessot, of Montreal gave a stirring address on the work of French evangelization being prosecuted in the Province of Quebec, and

Rev. R. Aylward, of Parkhill, spoke briefly in reference to the good work being carried on by Mr. Vessot.

Admirable addresses on the subject of "Home and Foreign Missions were delivered at the evening session before a representative audience. The question for discussion was introduced by Rev. Alex. Henderson, who presented the report of the augmentation fund committee. In seconding the resolution for the adoption of the report Dr. Lyle discussed the several phases of the statement in detail. Rev. E. D. McLaren, superintendent of the N. W. T. Missions then spoke; also Rev. Dr. Johnston of London, and Rev. W. A. J. Martin, of Brantford.

The sessions were concluded on Wednesday afternoon.

The Sabbath school report, which was presented by Rev. Mr. Pettigrew, of Glen Morris, showed that this department had held its own. It was recommended that more attention be given to the home work, to school grading, and to the teachers' training course.

Rev. Dr. Mackay of Woodstock, after reciting a number of the evils which arise from cigarette smoking, moved a resolution warning parents to put the young on their guard against the habit, and expressing the sympathy of the synod with the work of the W. C. T. U.

Rev. J. S. Hardie read an overture in regard to the Aged Ministers' Fund. The report, among other things, said that there shall be two funds, the one supported by the ministers as a whole for the benefit of aged ministers, and the other to be supported by the entire congregational contributions and to be purely a beneficiary fund for the benefit of all ministers, whether connected with the fund or not.

Rev. E. B. Horne, of Watford, read a paper on "The Newspaper Press and Ethical Progress" in which he denounced modern newspaper methods and regretted the influence which capital exerted over the ordinary journal. A discussion of musical interest, the consensus of opinion appearing to support the conclusion that Mr. Horne's idea for a newspaper was a commendable one, sound in theory but difficult to attain in the present age. Its practicability was questioned, the majority of the debaters holding that the readers themselves were responsible for the methods employed by the newspaper managements of to-day.

The session closed at five o'clock after the adoption of the usual votes of thanks and the delegates left for their respective homes entirely satisfied that the gathering would be productive of the very best results.

It was decided to hold the next annual Synod in the Central Church, Hamilton, in April, 1904.

#### Silver Jubilee.

For several years past the members and adherents of St. Andrew's congregation Gananque, have been preparing for an occasion which has never before been celebrated in that church in this town, the silver jubilee of their esteemed pastor, Rev. N. Gracey. On Friday evening, which marked the completion of his 25th year in charge of this congregation a large audience assembled in the lecture room of the church to extend congratulations and best wishes, and for nearly an hour both Mr. and Mrs. Gracey were kept busy meeting the many who came in, both old and young wishing their reverend pastor and his most estimable wife continued health and hoping that the former may long be spared to minister to the spiritual wants of the Presbyterian people in this town. An adjournment was then made to the church where visiting clergymen and others occupied places on the platform and each in his remarks made kindly reference to Mr. Gracey's long and successful pastorate here. During the evening he was presented with an address couched in the most touching terms, expressive of the good will of the congregation, and accompanied by a purse of gold as a slight token of the appreciation of his services. On Sunday anniversary sermons were delivered by Rev. Mr. Turnbull, of the West End Presbyterian church, Toronto, a son of an elder in the church at Thames Road and Kirkton, which was Mr. Gracey's first charge. Large numbers turned out both morning and evening, and all were delighted with the stirring and appreciative remarks delivered. Mr. and Mrs. Gracey leave about June 1st for a trip to British Columbia, when the former will attend a meeting of the general assembly of the Presbyterian church of Canada. St. Andrew's people wish them a safe and pleasant journey.

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## Health and Home Hints

### Suggestions for School Lunches.

The greatest care should be taken in the feeding of children, and although "child study does not yet include a study of the influence of food upon the mental as well as the physical growth, it, nevertheless, may have more definite and direct bearing than anything else."

In childhood the body and mind are both developing rapidly, and a complete and liberal dietary should be supplied. It must not be forgotten that digestive processes go on quickly, and the school luncheon should not be overlooked.

Whatever else goes into the Inncheon basket, sandwiches must hold first place. If a greater variety was introduced and more pains were taken in their preparation, the little folks would look forward with as much interest to the sandwiches as the sweets which follow.

Sugar is demanded by the child, and the use of some sweetmeat is desirable, if it is indulged in after a sufficient quantity of more substantial food. Doughnuts, rich cake, and pastry should be avoided, but simple cake, both dried and fresh fruit, nuts, and sweet chocolate may be used to great advantage.

Above all, never allow children to go to school without a proper breakfast, of which some cereal, served with sugar and rich milk or cream, should form the principal dish. If cereals are properly cooked, they are almost always enjoyed. The reason for their ill repute in some households is usually due to the manner in which they are prepared.—The Modern Priscilla.

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**La Grippe, Anaemia,**  
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## World of Missions.

FOR DOMINION PRESBYTERIAN.

### Glimpses of Missionary Home Life in Allahabad.

Extract from a letter of Mrs. Grace.  
 "Such a quaint legend old Sulphri told me this afternoon. I noticed a very glossy black bird with a very long tail sitting on a shrub."

"Partly to exchange a word with the old man, I asked him what it was, I have forgotten the name he gave, but he added, 'Every morning about four o'clock, he calls God by name. He remembers that God made him, and he speaks to Him before the sun rises.' Then he added, 'All the birds and beasts know that God created them, and they call on Him every day.'"

"Ayah (the Hindu nurse) said to me today as she has said several times before, that every day she calls twenty times on God to take care of our wee boy. They do know God, in a sense, very dimly. They have both been in the service of mission people a good deal. They believe in Jesus Christ as a good Savior for us, as English, but they think their own stories of God are best for them.

"Both Ayah and Sulphri come from the Sikh race, in the north, and their peculiar caste forbids drinking of intoxicants and gambling. Ayah is a great comfort to us all. I am sure her experience and care help to keep dear baby well."

Japan is referred to in the *North China Herald* as the Chinese Literary Mecca. After reading the following condensed paragraph from the *Herald* of Feb. 18th, then read in connection with it *Facts from Japan*, page 11, who knows but indirectly these high officials in search of earthly knowledge, may be impressed for the first time too with the knowledge of Christianity. "Where before the average Chinese had nothing but an in-born hatred and contempt for the Japanese, the conduct of the latter in 1900, as contrasted with the ruthlessness and vandalism of certain sections of the other allied powers, has changed all the first feelings into one of the deepest respect and gratitude. Hence we find a continuous stream of China's best and most promising youths—not even excepting young married as well as unmarried ladies—visiting Japan to obtain an insight into that modern civilization which has done such marvellous things for a little country, which had succeeded by means of it in defeating its huge neighbor on the mainland, and placing the old civilization at the mercy of the new. Nearly every province of China has at the present day a number of its most talented young men studying modern arts and sciences in Japan and not a few graduates of the Chinese military academies and other young army officers are undergoing three year courses in the military institutions of the country of the Rising Sun to qualify themselves for high command in the re-organized armies that are being gradually prepared for them to replace the territorial forces of the old regime. At the present moment of writing there are no less than 1,166 Chinese students—many of high Chinese literary degree, who would have laughed the suggestion to scorn a short five or six years ago—in Japan, and by the end of 1903 this number it is stated will be doubled, at the least computation. A number of prominent officials, who voluntarily vacate lucrative posts for the sake of modern knowledge, start for Japan some time next

## The Poor Dyspeptic.

### Is the Most Miserable of Mortals—Only Similar Sufferers Can Understand His Hours of Agony.

There is no mortal more miserable than the poor dyspeptic. He is never healthy, never happy—always ailing, always out of sorts. Every mouthful of food brings hours of distress—every moment of the day is spoiled and soured.

If you are a dyspeptic, you know the signs; the coated tongue, the dull headaches, the heartburn, the biliousness, the persistent torment after meals, the hopeless despondency. Any one of these signs points to indigestion. The one sure cure for indigestion is Dr. Williams' Pink Pills. They make new blood—that's the whole secret. Through the blood they will brace up your strength, waken your liver and set your stomach right. If you ask your neighbors you will find proof of this right at your own home. Mr. Charles Wood, Mars, Ont., one of the thousands of dyspeptics cured by the use of these pills, says—"For upwards of twelve years I was a great sufferer from indigestion and nervousness. Everything I ate tortured me. I doctored almost continuously, and used almost everything recommended for this trouble, but never got more than temporary relief until I began the use of Dr. Williams' Pink Pills. Words cannot express the good these pills have done me. I am in better health than I have enjoyed in years before, and I have proved that Dr. Williams' Pink Pills cure when other medicines fail."

Bad blood is the mother of fifty diseases, and Dr. Williams' Pink Pills will cure them all, because they convert bad blood into good, rich, red blood, without which there can be neither health nor strength. Don't be persuaded to try something else—take nothing but the genuine Dr. Williams' Pink Pills. Sold by all medicine dealers or sent post paid at 50c, a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

month, and it is to be sincerely hoped that their good example may be followed soon by other substantive and expectant officials."

**Egg Sandwiches**—Chop the white of a hard boiled egg, and force the yoke through a strainer or potato ricer. Mix white and yoke, season with salt and pepper, and moisten with cream salad dressing. Spread mixture between thin slices of buttered white bread, remove crusts and cut in squares, oblongs or triangles. Bread for sandwiches cut better when a day old, and should be spread with the butter before cutting from the loaf.

**Date Bread Sandwiches**—First of all the recipe for date bread, which is delicious and something of a novelty: Mix one cup of warm wheat mush, one-fourth cup brown sugar, one half teaspoon salt, and one half tablespoon butter. Add one fourth yeast cake dissolved in one fourth cup luke warm water, flour to knead and one cup dates, stoned and cut in pieces. Cover and let rise over night. In the morning cut down, shape in a loaf, let rise in pan, and bake fifty minutes in a moderate oven. When the bread is one day old, make in sandwiches, and cut in finger shaped pieces.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary.  
Edmonton, Strathcona, 23 Feb. 8 p.m.  
Kamloops, Vernon, 26 Aug.  
Kootenay, Nelson, P.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, Balduf, 8 July.  
Glenboro, Glenboro,  
Portage, Arden, 3 Mar., 1:30 p.m.  
Minnedosa, Minnedosa, 17 Feb.  
Melita, at call of Moderator.  
Regina, Moosejaw, Feb.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox church: Catherines,  
May 5, 10 a.m.  
Paris, Paris, May 12, 10 a.m.  
London, Rodney, May 12, 9 a.m.  
Chatham, Windsor, 11 July, 10:30 a.m.  
Stratford, Stratford 12 May,

Euron, Clinton, 12 May 10:30 a.m.  
Sarnia, Sarnia, 9 Dec. 11 a.m.  
Maitland, Wingham, 19 May, 1:30 p.m.  
Bruce, Paisley, 7 July, 10 a.m.

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 9th Dec. 11 a.m.  
Peterboro, Port Hope, 14 July 2 p.m.  
Whitby, Whitby 21 April 10 a.m.  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Lindsay, Lindsay, 12 March, 11 a.m.  
Orangeville, Orangeville, 5 May.  
Barrie, Dec. 9th 10 a.m.  
Owen Sound, Owen Sound, 7 July.

Algoma, Copper Cliff, March,  
North Bay, Burks Falls, 14 July, 10 a.m.  
Saugeen, Holstein, 7 July, 10 a.m.  
Guelph, St. Andrew's, Guelph, May 19, 10:30 a.m.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 7 July, 2 p.m.  
Montreal, Montreal, Knox, June 30, 9:30 a.m.  
Glengarry, Alexandria, 11 July, 10:30 a.m.  
Lanark & Renfrew, Arnprior, 20 Jan 10:30 a.m.  
Ottawa, Ottawa, Bank St, 5 May 10 a.m.  
Brookville, Brookville, 7 July, 4 p.m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, Sydney, March 5  
Inverness, Orangevale 5 May 11 a.m.  
P. E. I. Charlottown, 3 Feb.  
Pictou, New Glasgow, 5 May 1 p.m.  
Wallace, Oxford, 6th May, 7:30 p.m.  
Truro, Truro, 10 May 10 a.m.  
Halifax, Chalmers' Hall, Halifax, 30th April 2:30 p.m.  
Lunenburg, Lunenburg 5 May 2:30  
St. John, St. John, Oct. 21  
Miramichi, Bathurst 30 June 10:30

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