

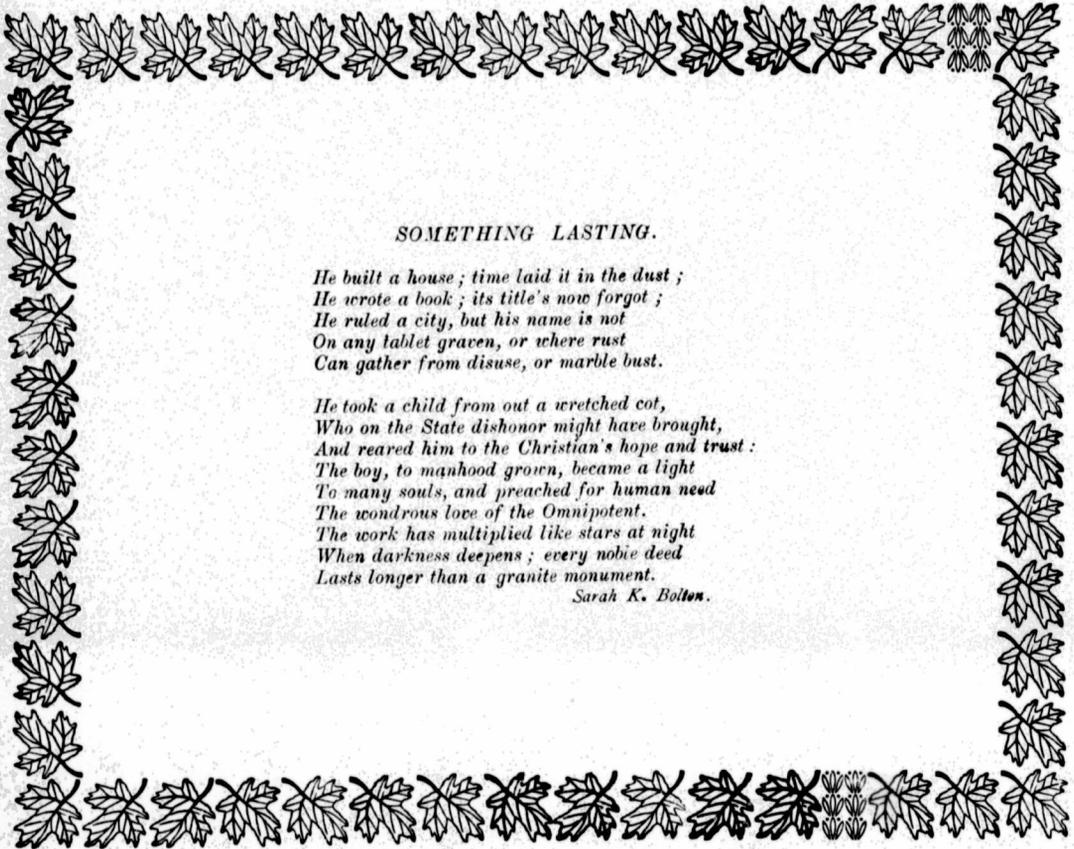
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*He built a house ; time laid it in the dust ;
He wrote a book ; its title's now forgot ;
He ruled a city, but his name is not
On any tablet graven, or where rust
Can gather from disuse, or marble bust.*

*He took a child from out a wretched cot,
Who on the State dishonor might have brought,
And reared him to the Christian's hope and trust :
The boy, to manhood grown, became a light
To many souls, and preached for human need
The wondrous love of the Omnipotent.
The work has multiplied like stars at night
When darkness deepens ; every noble deed
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MARRIAGES.

At St. Andrew's Church, on Wednesday, the 15th inst., by the Rev. Armstrong Black, Mr. D. W. Alexander, to Flora Jessie, daughter of the late Alexander Rowand, M.D., Quebec, and Mrs. Rowand, 30 St. Patrick Street, Toronto.

On Tuesday, 14th April, 1903, at St. Andrew's Church, Toronto, by the Rev. Armstrong Black, Gwyn Llewellyn Francis to Violet Langmuir, youngest daughter of Mr. John Woodburn Langmuir, of Toronto.

On Wednesday, April 15, 1903, at 620 Bathurst street, Toronto, by the Rev. Alexander Gilray, Emily, the daughter of Mr. and Mrs. R. H. Gilmore, to Howard H. Thompson of Brantford, Ont.

At the Manse, Balderson, Tuesday, April 14th, by the Rev. J. S. McIlraith, Mr. Donald Stewart, formerly of North Sherbrooke, but of Drummond, to Miss Violet Purdon, of Dalhousie Township.

At Knox church manse, Cornwall, on April 15, 1903, by Rev. Robert Harkness, Joseph E. Burns to Janet A., daughter of Joseph Adams, all of Glen Walter.

At the manse, Moose Creek, on April 15, 1903, by Rev. L. Beaton, Thomas Stewart of Dominionville, to Mary C. daughter of John McIntosh of Moose Creek.

At Quebec, on April 8, 1903, at the residence of the bride, by the Rev. T. Love, Christena Rowley, youngest daughter of the late Robt. Rowley, to Wm. Charles Smith. The happy couple left for Cedar Hall, where they intend to make their future home.

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Note and Comment.

Bibles are so largely sought for by the Japanese that they are now kept on sale in all the prominent bookstores in Japan.

The New York Sun says there is a great development of the butter industry in Russian Siberia, and already it has come into prominence in Northwestern Europe. In the not distant by and by it may compete with Danish and Canadian butter in Great Britain.

Speaking of the medicinal value of pineapple juice, a London G. B. doctor says the reputation of that fruit has suffered, among other reasons, from the facts that far too much is eaten at a time, and that the fibrous part is swallowed as well as the juice. To obtain its full digestive value, one quadrant of a slice half an inch thick is ample for one meal. It should be well masticated and the fibrous portion should be rejected. It must not be cooked, and should be just ripe. The preserved form has practically no digestive power.

A summer school for Sunday School teachers is to be held at the Presbyterian College, Halifax, N. S., July 14 to 24. Prof. Pease, of the Bible Normal College, Hartford, Conn., is to give addresses on topics connected with Sabbath School work. In addition lectures will be delivered covering the periods of the S. S. lessons for the next year—The Kingdom of Israel under Saul, David and Solomon, and the life of Christ. Also much attention will be devoted to missionary topics, work among boys, and other practical matters.

In connection with Sabbath school lessons and teaching the Christian Observer believes that it would be a good thing to provide for the memorizing of more of the Scriptures than is now usually required. Little more than the golden text is required, and the lesson text is very imperfectly mastered. Along with this the continuous reading of the Scriptures, in course, to get the connection and drift of its teaching is important. It is to be feared that a great deal of the memorizing of Scripture passages done in many Sabbath schools is of a very superficial character.

By the most overwhelming vote ever recorded in the State, Kansas has put herself on record as favoring the enforcement of the prohibition law, and that in spite of the strenuous efforts of the other side, who were hopeful of gaining a vote that would make a re-submission campaign possible. But they were so effectually "snowed under" that only six towns of any importance voted in favor of looser liquor laws. Kansas has long been a prohibition state and is so well satisfied with the experiment that she not only proposes to retain her prohibition law but also to enforce it.

In Ahmatoro, in Bulgaria, two young men, teachers in a school, obtained, some time ago, copies of the New Testament. They found it precious to them; then they told their neighbors about it. Recently on a visit of M. Popoff, pastor of the Evangelical

church in Sophia, he found seventy-five of the people of this village who had apparently experienced a change of heart. These two brothers then proposed to erect a chapel on the ground of one of them, when lo, the Ministry of Public Worship in Sophia forbade its erection on the ground that there were no Protestants in the village. Under such hindrances, how marvellous it is that the Gospel should make such progress!

The American Missionary Association, in its fifty-sixth annual meeting, reviewed a most encouraging year, and the enthusiasm there manifest betokened an intensifying interest in the work on the part of its supporters. For the fifth year consecutively the treasurer reported no debt incurred. The income from donations for the year increased \$17,000 over the year before, and amounted in all to \$369,000. Invested funds yielded \$95,000 additional. The association is now ministering to six different races within the bounds of the United States. Its schools and colleges are teaching 18,000 scholars. Its 254 churches have 14,000 members, ten per cent of them newly added within the year.

The Oxford Bible is widely known, but few are aware of the tremendous scale on which it is produced. From the Caxton Magazine, we glean the following data: The Bible publications of the Oxford University Press have been issued for three hundred years and can be published in 150 languages and dialects. Every year fully 600 tons of paper are used for this purpose alone. Orders for 100,000 Bibles are quite common, and the supply of printed sheets is so great that an order for half a million copies can be readily filled. On an average, from 30 to 40 Bibles are furnished every minute, and this number can readily be doubled. No book ever produced is in such demand as the Bible.

The New York Evening Post, a hightoned journal, declares that in the cities of the United States, men whose right hands are full of bribes sit in the high places of government, go about the streets with head erect, are in good repute in society and often in the church. Yet they are confessedly making the very pillars of public life rotten. Popular elections they are turning into merchandise, and rendering the so-called "will of the people," as expressed at the polls, a thing for corruptionists to sneer at even while they manipulate their purchased voters. The Presbyterian Witness noting these facts sarcastically remarks: "It is perhaps some little consolation to find that in Canada we are not much more corrupt than our neighbor." We hope things are not quite so bad as that in Canada.

Rev. John Lee, a Methodist minister living in the suburbs of Chicago, who has for several years been working in a quiet way through diplomatic channels to secure religious toleration in some of the ultra Romanist republics of South America, has just received word that the Congress of Ecuador has legalized marriages by Protestant ministers. Peru did this some time ago. But it still remains in Peru, Ecuador and Bolivia to obtain legal sanction for public Protestant wo-

ship, and Mr. Lee is patiently working away at this problem. He persuaded President McKinley to recommend toleration to Peru and hopes that President Roosevelt will soon renew the recommendation. The Chicago Interior says: "It would be a gracious thing if some Presbyterian congressman or senator would take it upon himself to help along this Methodist gentleman's efforts."

Yakutsk, in Russian Siberia, is said to be the coldest town on earth, the thermometer sometimes marking eighty degrees below zero. The Yakuts, however, seem to enjoy the cold. They are the only progressive aboriginal people in Siberia, Prof. A. H. Keane, in his "Man's Past, Present and Future" says of them: "In the Yakuts we have an extreme instance of the capacity of man to adapt himself to the milieu. They not merely exist, but thrive and display a considerable degree of energy and enterprise in the coldest region of the globe. Within the isothermal of -72 degrees Fahrenheit, Verhoyansk, in the heart of their territory, is alone included for the period from November to February, and in this temperature, at which quicksilver freezes, the Yakut children may be seen gamboling naked in the snow. In mid-winter Mr. R. Kennan met some of these 'men of iron,' as Wrangel calls them, arrayed in nothing but a shirt and a sheepskin, lounging about as if in enjoyment of the balmy zephyrs of some genial subtropical zone."

Statesmen, as well as philanthropists, are much alarmed in France over the alleged "inordinate, ever increasing consumption of drink." It is not a question of drunkenness; that is perhaps more rare than in some other countries; but it is the steady increase in the use of alcohol, "the screwing up of nerves and heating of blood, day and night, year in and year out." In the morning they "kill the worm" by the fortified glass of white wine, and through the day it is drink after drink of brandy, abanthe, coffee with brandy, and other compounds that fortunately are not yet well known in this country. French patriots and doctors have been for years proclaiming the danger to the race, and the Minister of Public Instruction has attempted to introduce anti-alcoholic teaching in the public schools, with, of course, the usual opposition. In connection with the foregoing appalling facts: "In Normandy cider brandy is given to a child almost as soon as it is born; it drinks to help it in school, and alcohol is the nostrum for all diseases. In one district there is drunk on an average ten small glasses of brandy each day for each man, woman and child. And what other villainous stuff is not mentioned. That district has a liquor shop for every 73 inhabitants. A well-paid workman usually spends about four times as much for drink as for food. The liquor seller has become the great elector; all licenses have been abolished; it is free trade in liquor. Physicians fortify their position by pointing to the increased death rate and the startling growth in the number of lunatics, insane and suicides. In some of these classes the increase within a few years has been four fold, at least in some districts. There are lessons and lessons in the condition of France.

Our Contributors.

FOR DOMINION PRESBYTERIAN.

An Extract from the Gallican Missal.

TRANSLATED BY T. F., WOODBRIDGE, ONT.

For a considerable time, "Le Chretien Francais" has given in every number an extract from the Missal, or Service Book, of the Gallican Church. I here give one, as it may be interesting to some readers of this paper. Comparatively few Protestants know much about that Church. I shall, therefore, use as a preface, the following extract from Buck's Theological Dictionary. He says:

"She was the *citevant* (former) church of France under the government of its respective bishops and pastors. This church always enjoyed certain franchises and immunities, not as grants from popes, but as derived to her from her first original, and which she took care never to relinquish. These liberties depended upon two maxims; the first, that the pope had no right to order any thing in which the temporalities and civil rights of the kingdom were concerned; the second, that notwithstanding the pope's supremacy was admitted in cases purely spiritual, yet in France his power was limited by the decrees of ancient councils received in that realm." But let us turn now to the extract from the Missal of that Church, of which I have spoken. It is as follows:

Beginning.—Let us prostrate ourselves before the Lord Almighty. Let the heavens and the earth and all that they contain, leap before His face, for He comes to judge the peoples, and to establish His kingdom which shall no more be moved.

Psalm.—Happy the man who shall be found blameless, and who has always walked in the law of the Lord. Glory...

Collect.—Holy God, before whom even the angels are not pure, who shall be able to stand before Thee? Deal not with us, Thy servants, according to Thy justice, but according to Thy great mercy, of which Thou hast given us the pledge in Jesus Christ, Thy Son our Saviour.

Epistle.—Coloss. 1, v. 9-13.

Gospel.—Mat. 24, v. 15-35

Offertory.—Let us not be weary in well-doing, for, if we lose not courage, we shall, in due time, reap the fruit thereof. Wherefore, while we have time for doing it, let us do good to all, but specially to those whom faith has made, like ourselves, servants of the Lord. Galat 6v. 9-10.

Postcommunion.—O Eternal God, our days will pass away, but Thy goodness endures forever. Teach us Thy wisdom, that we may do the works of God before that night come in which no one can work, and, at the day of judgment, be found faithful stewards. By Jesus Christ, Thy Son, our Lord.

Notes by Nemo.

The following letter by Mr. W. L. Grant, son of the late Principal Grant, is worthy of careful attention. I think Mr. Grant's statement is quite to the point. By all means take Dr. Seath's advice and make the matriculation examination real and thorough, so that the University may have a chance of doing its own work well. But let us at the same time remember what Mr. Grant states so clearly, that in Canada we cannot maintain the whole apparatus of the University for the few who can engage in special lines of

research, we have to give a broad culture to the great body of young men who are coming forward to do the varied forms of intellectual work in this growing country.

Research in University Work.

To the Editor of The News: Your editorial on "Universities and Research" in your issue of April 16th, puts The News on record as a particularly bellicose champion of the movement to give research a leading place in our university work. Against this movement I desire to enter a feeble protest. In Germany, where the research movement originated, it rests upon a foundation which we in Canada do not possess. Their magnificent system of *gymnasias* and *realschulen*, joined to a zeal for study in the youth of the country which in Canada only develops later in life, gives to their universities a body of thoroughly trained matriculants, who naturally, and, indeed, inevitably enter upon research work. Such a body of students we in Canada do not possess. The United States have in some of their more advanced universities instituted post graduate courses, which have won a certain measure of success, though even here Professor James has recently found it necessary to sound a very clear note of warning. A man is not necessarily a competent teacher, still less "a much greater force in the classroom and laboratory," least of all a well educated and cultured scholar, because he has exhaustively investigated the similes of Silius Italicus, gained his Ph. D. by a treatise on the oaths in Plautus and Terence, or made an elaborate computation of the number of blue, red and yellow tickets collected by the local street railway.

If even in the United States, with its vast resources and thousands of graduates, there is a danger that the craze for research may be pushed too far, still more is this the case in Canada. Research is a terribly expensive business; its tools are hard to obtain and very high in price. The resources of our universities are scanty enough already; are they to be still further diminished that we may enter upon an unequal competition with the United States and Germany, in the hope of turning out half-a-dozen stars of the second or third magnitude? "Stars imply night," as Thring long ago pointed out. Ours is the far nobler task of preparing not a few stars, but great numbers of well educated citizens, men with at least the rudiments of culture, and with a zeal for higher things infinitely in advance of their actual knowledge. Lushington, Tennyson's brother in law, the greatest classical scholar of his time, whom the poet described as

"Wearing all that weight
Of learning lightly as a flower"

could not be adequately styled one who knew "a little more or even considerably more than the members of a high school staff." Yet Lushington, as Professor of Greek at Glasgow University, had to begin by teaching his junior class the alphabet! Far better for him, certainly, could he have guided a chosen few into elysian fields of research; whether better for Scotland is a very different question.

Much remains to be done to improve our Canadian universities; but to exhaust our resources in endowing Research Fellowships, and to stint our Canadian lads—as fine raw material as exists anywhere in the world—in their search after that comparatively little learning which is yet so infinitely precious, is to take away our good roast beef and to offer us in return a few extra spoonfuls of mustard. That our universities are in part doing "advanced high school work," is—considering the present needs of Canada—not their shame, but their great glory.

Among The Churches.

The Unitarians.

[BY ARLEY LANE.]

It was with fear and trembling that I passed those Heretical portals. For that all Unitarians are Heretics is duly set forth in a certain dictionary compiled by a beneficed Church of England parson. At the door was a steward of episcopal look, so much so that he might have been butler to a duke. So calm, so dignified was he that only to look upon him was to be rested. He was talking with a little woman surmounted by such an enormous hat that I was reminded of a racing yacht with its small hull and great spread of canvas. When his benign eye fell upon me he waved me towards a tall young man of surprising spareness combined with dignity; a stately stripling, who gave point and elegance to the aisles. Him I followed to a convenient seat where, duly equipped with Heretical books I sat, remembering the definition of the clerical dictionary, and vaguely dreading the mortal contamination of my immortal part.

Roystering waifs in the street are singing Christmas carols; their untutored roar shocks the preliminary silence of the service; carols, forsooth, days before Christmas Eve. These Waifs believe in the supernatural birth of Jesus, at any rate; their carols are all about the Virgin; and here I sit in a church, a handsome church that cost many thousands, whose pastor teaches and preaches that Jesus Christ was a man like ourselves, and not the Son of God in any other sense than that which applies to other men. Then comes the remembrance that the carollers are out for money, and that they do not think too heavily upon the theology of their carols. The reflection depresses me. I contrast their conduct with that of the clergy of various denominations, who scorn the sight of lucre, and whose only thought is self-sacrifice and the spreading of the truth.

A sort of curate arranges the orthodox lectern with orthodox book-marks dangling therefrom. There is an orthodox pulpit, an orthodox organ and even what looks like an orthodox Communion table. Something rises behind it which may even be an orthodox reredos, though I discern no traces of an orthodox baldacchino. Why this external appearance of orthodoxy? Is it to deceive the unwary? Have the Nestors of Unitarianism discovered that men are led by externals; that despite the dawn of the twentieth century, they are still held and influenced by what is gross and material? A vestry door opens, and, as I live by bread, an orthodox procession of white-robed singers emerges. Two by two, some thirty men and boys walk slowly and devoutly to the chancel. Am I verily in the abode of he-

terodoxy? Or have I strayed into a ritualistic church? What is orthodoxy? What is heterodoxy? I remember Bishop Wordsworth's famous definition: "Orthodoxy is my doxy; heterodoxy is another man's doxy."

You might have heard a pin drop when the preacher stood up, and yet the congregation was unusually large. His text would be taken from the Twenty-second Chapter of Matthew: "What think ye of Christ?" In speaking to his own people he was spared the need of much explanation. There were two answers to the query. One declared that Christ was Almighty God, equal with the Father, the Creator of the Universe. The other, the one which we held, was that He was of like nature with ourselves. Unitarians said the birth of Christ was not supernatural, but natural. That though Christ differed from ordinary men and women He did not differ in kind. They believed that though far removed from the common type, Christ was yet a man of like passions with ourselves. Now he, the preacher, did not love controversy, but the Bishop of Worcester had been holding forth on certain disputed points, and it was well that they should give a reason for the faith that was in them. Bishop Gore had set before them a dilemma; either Christ was God, or He was not a good man. The Bishop had handled his subject with great ability and with admirable temper. He appeared to believe that the dilemma was sound. The popular mind would be with him. People liked decided views one way or the other. The middle course was never popular. Yet the middle course might be the true course.

The Bishop had said that if Christ were not God, then He must have been a wicked person. That He should be anything but God was an intolerable thought; for if not God His whole life was imposture. Here the preacher spoke of the Bishop's ability to get together a thousand men at noontide in the middle of the week as a very remarkable fact which certified to the immense interest men still took in religion. It was said that faith was failing, that the foundations of religion had been undermined. But was it so? Could the phenomenon have taken place a hundred years ago? Would the Bishop have come out of his palace to lecture in a great city on the historical reliability of the New Testament? And if he had done so, would a thousand men have left their work in the middle of the day to go and hear him? Certainly not. Returning to the argument, we were invited to examine one of the Bishop's statements, namely, that to believe in the Divine origin of Christ we needed a pre-conceived conviction of its truth. This was an extraordinary admission, urged the pastor. What of earthly matters, matters of business? What if we approached other enquiries with "pre-conceived convictions?" Surely enquiry would be vitiated from the first. A more unsound canon of New Testament criticism could not be imagined. It gave the whole case away.

I listened to the end, but no better point was made; nay, much of the speaker's sermon after this was rather rhetoric than logic, rather hypothetical proposition than marshalling of arguments. It was urged that the discriminating public was neither large nor popular, from which I gathered that the speaker regarded his own party

as the party of discrimination. Our opinions often take colour from our surroundings. Not long ago a preacher called attention to the "vast congregation" around him as a powerful testimony to the truth of his cause. On the evening of the same day I heard another preacher profess to glory in the smallness of his following. "Twas ever thus: the chosen of all ages have been few: the leaders must of necessity be select: look at Galilee!" At the close the choir trooped out to Beethoven's "Hallelujah" from the "Mount of Olives," played as a postlude; they had been played in to the noble Andante from Beethoven's 7th Symphony. Obviously the organist was a devotee of the Bonn master, and so far all was well. In fine, the sermon was polished, the singing was good, the church was handsome. But if I can credit my dictionary, the congregation was heretical, and this consideration spoilt everything. Still, I think it would have been possible to bear up if I had not at the same time been heartlessly deprived of my customary Confession and Absolution.—The Chronicle. (England.)

Notes Musical.

BY UNCLE WILL.

Rev. Dr. Pentecost writing of Hymns in Public Worship says: "It would be easy to fill many pages with interesting facts in connection with the use of hymns in the public worship in the house of God.

I have seen vast audiences melted and swayed by a simple hymn when they had been unmoved by a powerful presentation of the gospel from the pulpit.

From close and repeated observation I am persuaded that the late Rev. Mr. Spurgeon the great metropolitan preacher of England, placed great reliance on the use of his hymns in public worship. By them he prepared his vast audiences for the service that was to follow, and fastened his discourse with a hymn, which he always read with great power, and which was sung by that vast choir of 7500 people with an effect that is indescribable.

Indeed, the use of hymns in the service of the sanctuary when in the hands of a pastor or leader who understands and feels the inspiration of them cannot be too highly estimated.

It is a great pity that the power of "Psalms and hymns and spiritual songs" had been so sadly weakened, if not utterly destroyed by the introduction of "fancy quartettes," who sing neither with the "spirit nor with the understanding," and who practically forbid anyone else to sing. Lord, hasten the day when the service of song shall be restored to the people.

In Canada we are drifting fast to the condition lamented by Dr. Pentecost of the churches in the United States and it behooves all who are interested in the service of praise to help to stem the tide of professionalism that is taking hold of the service of praise in our churches.

Amongst the women hymn writers in the Book of Praise none stand higher than Mrs. C. F. Alexander, wife of Dr. Alexander, Archbishop of Armagh and primate of all Ireland. It is worthy of note that in a vote taken in 1887, of the readers of the Sunday at Home on the best hundred hymns two of Mrs. Alexander's were accorded a place, viz., "There is a Green Hill far away," and "Jesus calls us o'er the tumult." One good feature in The Book of Praise is that the hymns, both for old and young, are under one

cover. The same hymns can be sung both in Church and Sabbath School. And when one remembers that we are all children in the eyes of God, to whom one thousand years are but as a day, and that our sojourning here is but the school to fit us for the great hereafter, we can join heartily in even the simplest of the children's hymns, and as little children, learn therefrom. We can form some idea how Mrs. Alexander's poetry is esteemed, by the fact that her "Hymns for Little Children" of which the first edition appeared in 1848, is now in its 60th edition. John Keble, in the preface, expressed the opinion, that the hymns contained in it would "win a high place for themselves in the estimation of all who knew how to value true poetry and primitive devotion." The profits of the publication were applied to the support of an Irish school for maids.

Of these hymns The Book of Praise contains six. Hymn No. 46: "There is a green hill far away," for simplicity and purity of language cannot be excelled. It is beautiful Saxon in almost every word, and no less attractive is No. 512: "All things bright and beautiful." Hymn 527: "We are but little children weak" will rank with Mrs. Alexander's best works and for lessons plainly and directly put there is no better hymn than No. 529: "Do no sinful action." One of her most successful compositions and a great favorite is hymn 519: "Once in Royal David's City." Hymn 242 is one of the hundred best hymns already referred to, is a good hymn for congregational use.

Testimony is borne to the great usefulness in the mission field of Mrs. Alexander's hymns, as teaching in a form easily remembered, the elements of Christianity.

These hymns have exceptionally good musical settings. That of A. L. Peace, late organist in Glasgow Cathedral, "Green Hill," seems wedded to the words. "All things bright," by John Hallah, should be often sung. It looks more difficult than it really is, the modulations are easy, giving bright contrasts. Sung with animation; it should become a universal favorite.

Unpleasant!

Boils,
Humors,
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The Quiet Hour.

The Plot Against Paul.

S. S. LESSON.—Acts 23: 12-22. MAY 10, 1903

GOLDEN TEXT: Acts 23: 11. The Lord stood by him, and said, Be of good cheer.

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

When it was day, certain of the Jews banded together, v. 12. Evil as their plot was, there are two things in the conduct of these conspirators which we ought to imitate—their promptness and their unity. If there is something useful and helpful to be done, it cannot be commenced too soon. Then as travellers in the Alps bind themselves together by strong ropes so that each one helps to guide and protect the whole party, the companionship and sympathy of those who are seeking high and noble ends will strengthen us for every worthy endeavor.

Bound themselves under a curse, v. 12. There are regions in England and Wales where every green thing is blighted by the black smoke, laden with poison, which pours out of factory chimneys. If we engage in any occupation which grows and thrives upon the sufferings and misfortunes of others, or if we are seeking success by unrighteous and dishonorable means, we cannot escape the divine curse.

Neither eat nor drink, v. 12. Silly children in their anger say, "I will never speak to you again," "I will never go to your house any more." And people who would resent being called either children or silly make rash vows as to what they will or will not do, as if the future were all under their control, instead of being, as it is, absolutely in God's hands.

As though ye would enquire, v. 15. The person who hangs back from the act of open wrong-doing, and yet is anxious to eat the fruit that comes from another's evil deed, is guilty both of cowardice and crime: for he shows that he is willing to do the deed, if he were not afraid.

When Paul's sister's son heard, v. 16. What a contrast is here! Forty murderers, backed up by the sympathy and assistance of the great Jewish council, were seeking the life of Paul. His safety depended upon the fidelity and shrewdness of one young lad. But God can make a grain of sand divert the course of a world, and by the feeble hand of a child He can deliver His friends from their most powerful foes.

Went . . . and told Paul, v. 16. A single link is of little use by itself; but without that link the chain may be too short for its purpose. What great importance is given our little lives, and even the smallest acts of those little lives, and even the smallest acts of those little lives by the fact that they are, however obscure and humble, links in the great chain of God's purpose, which stretches from eternity to eternity!

Took him by the hand, v. 19. There are people who win our confidence at once by their kindness of speech and manner. Still more ready should we be to trust the Lord Jesus, whose kindness so far surpasses that of any earthly friend. He has come down and taken us by the hand and would lead us back to our home in heaven.

But do not thou yield, v. 21. The time to be unyielding is when we are tempted for the first time to do wrong. The boy who has uttered his first oath or taken his first glass of strong drink, will listen far more

readily to the temptation to do the same thing again. It is by withstanding the beginning of evil that we shall be safe.

See thou tell no man, v. 22. It is as wrong for us to reveal other people's secrets which have been confided to us, as to steal their money. The reliable man is the one who knows how to seal his hands off what does not belong to him. The loose tongue is to be shunned as well as the light finger.

Agnosticism. *

Professor Flint is by general acknowledgment, the soundest and ablest Christian apologist in Europe. His "Theism" and "Atheistic Theories," have been for twenty years, standard text-books in the Divinity halls of the English speaking world.

Since their issue he has been at work on the subject of agnosticism, and there is reason for gratitude that he has issued this volume. This is the first treatise on the subject and the foundation work has been done so thoroughly that it will not need to be done again. Whatever new phases agnosticism may assume apologetic reply for a long time will build on this foundation.

It combines the essential characteristics of a theological treatise and philosophical enquiry into the grounds of belief and unbelief, viz., strength, penetration, lucidity. The thorough and comprehensive character of the treatment will be seen from the chapter headings. 1. The Nature of Agnosticism. 11. Erroneous Views of Agnosticism. 111. History of Agnosticism. 1v. Agnosticism of Hume and Kant. v. Complete or Absolute Agnosticism. vi. On Mitigated and Partial Agnosticism and their Forms. vii. Partial or Limited Agnosticism as to Ultimate Objects of Knowledge. viii. Agnosticism as to God. ix. Agnosticism as to Religious Belief. x. Agnosticism as to Knowledge of God.

Never before has the doctrine of belief in God been treated with more profound penetration or the relations of faith and reason more satisfactorily stated. A field is here traversed, in which, because of the large number of new, variant or conflicting theories in science and philosophy, there has been the most urgent need of clear definitions and new terms to connote exactly, new ideas and new phases of old ideas. Here the author has given definitions and introduced terms that will be the current coin of expression for a long time.

He has done more, he has established Christian Apologetics upon a more unassailable philosophic basis and thrown the *onus probandi* upon the opponent of Christianity, most effectively. Such a work could be accomplished only by one with adequate philosophical knowledge, a clear view of the whole range of sceptical attack, and power of apologetic construction of high order.

From the closing chapter, we learn that this, with the two books previously mentioned are part of a contemplated series on Natural Theology. In order to obtain leisure for carrying out this purpose, Prof. Flint has resigned his chair in Edinburgh University. It is certain that there will be the keenest interest in forthcoming volumes, and good

*Agnosticism. By Robert Flint, D. D., Professor of Divinity in the University of Edinburgh. Cloth, 8vo, 664 pages. Price \$2.00. New York, Charles Scribner's Sons. Toronto, Upper Canada Tract Society.

hope may now be entertained of the completion of his masterly work on "The History of The Philosophy of History," so long delayed by the preparation of this unique volume.

A most notable event in the progress of Chinese missions has lately occurred in the publishing of Bishop Schereschewsky's translation of the Scriptures, which is regarded as the finest and most idiomatic translation that has ever been given to the Chinese people. We have culled the following facts from the "Christian Work": Bishop Schereschewsky was born a Jew and educated as a Rabbi. Familiar with Hebrew and the Hebrew Scriptures from his youth, he had the first requisite for a successful translator in a thorough knowledge of the spirit of the original text. After his conversion to Christianity and while a theological student he thoroughly mastered the Greek and then offered himself for mission work in China. A prolonged residence at the capital of the Chinese Empire, together with his student habits, made him master not only of the spoken language of China but of the language of the classics of that strange land. Made bishop of the American Episcopal missions, his work of translation was interfered with by other duties, but a fever through which he lost the use of his limbs, compelled his resignation, and the next ten years of his life were spent in unremitting labor, in which he was nobly assisted by his wife, son and daughter. The result of his work, fresh from the presses in Japan, is now given to the world. It is a triumph of devotion over weakness, faith over suffering, and shows what can be done when love is present. God's providence, though seemingly hard, has already worked out a far more exceeding and external weight of glory for his servant who trusted in the midst of what seemed the crushing of his hopes, through the helplessness that came to his body.—Lutheran Observer.

An Awful Record.

There are one billion heathen in the world.

They are dying at the rate of 100,000 a day.

At every breath we draw, four souls perish, never having heard of Christ.

Christians are giving at the rate of one-tenth of a cent a day.

We give one cent a year for each heathen soul.

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FOR DOMINION PRESBYTERIAN.

Bible Study: One Clause at a Time.

No. 5. Luke 11: 1-13.

MRS. ANNA ROSS.

"Thy will be done, as in heaven, so in earth."

One morning, a few years ago, I was standing at the railway station with nothing to do but to wait.

The train was on time. The mighty engine thundered up past the platform, slackened speed, and stood still. What eagerness of power there was in that breathing monster, manifest even while standing perfect y still.

The portly conductor, in his navy-blue uniform, walked up and down the platform alongside of his animated charge. He eyed the operations of the station men with the quick eye of understanding and decision. Then he turned. He lifted his hand—that was all. The monster snorted, moved, snorted louder, and was off, and, in a few minutes it was nothing but a moving smoke-cloud, speeding away in the distance.

It was such an exhibition of control. That engine did the will of its conductor promptly, eagerly, perfectly. As I looked at it, and watched it lessening in the distance, it became a parable, and I wished for Jesus Christ hands of men and women ready to do His will as that engine was doing the will of its conductor. What could not Christ do in the world if His people were like that?

Then for the first time the meaning of this petition shined out upon me. "Thy will be done in earth as it is in heaven." This is exactly what I am asking whenever I really pray our Lord's Prayer—that His will may be done in earth as the will of the conductor was done by that engine.

Unbelief staggers at such a prayer. It stands back and cries, "If the Lord would make windows in heaven might this thing be." But faith grasps at it, and takes it up with the courage of one who has gotten, in that God-given petition, a glimpse into the heart and purposes of God, and sends it up with the glowing confidence of one who knows he is asking what is according to that heart and that purpose. "Thy will be done in earth as it is in heaven," and faith adds, *Amen and Amen.*

That is the prayer, this is the promise. "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Surely these too "agree in one." With the eye on the promise, the prayer becomes easy. With the heart breathing up the prayer, the promise becomes the actual substance of the thing hoped for, the evidence or seeing of the thing not yet seen.

Truly we are not straightened in Him; we are straightened in our own selves. But these two united, the prayer and the promise, are strong to carry the very thought of God into the straightened human heart, and then the heart, with these "words abiding" in it, grows larger and larger, until there shall be no straightening at all, but liberty,—mounting up with wings as the eagle, running without weariness, walking without fainting.

"If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Dr. John Watson (Ian MacLaren) has taken ground against "over-education." In a recent address delivered before a teachers' association in England, he said that no one ought to be educated beyond his measure and thus rendered useless for his natural work. On the other hand, no one should fail to receive that education, however advanced or costly, which his talents deserve.

Our Young People

Sun May 10. What Does the story
of Zacchaeus Teach Us?

Luke 19: 1-10.

The Optimism of Christ.

Zacchaeus was a man in whom his fellow-townsmen saw no goodness, or hope of goodness. He was a publican, an outcast, and disliked. Not until Jesus, looking upon the despised publican, chose him for host and friend, and expected nobility from him, did the impulse to be noble rise in the breast of Zacchaeus. Because Christ loved him, and believed in him, Zacchaeus became worthy to be a disciple then and there.

What Christ did for Zacchaeus he stands ready to do for anyone to-day. No one is a hopeless case to him. Christ sees the best in every soul and calls to that best. What no one else expects from us he does. He expects us to be pure, loving, truthful, honest, unselfish, righteous; and his love gives us the power to become all this. He loves us even in our sins so much that he loves us out of our sins in the end. He is willing this day, to come and abide with us. Shall we not respond as Zacchaeus did?

Repentance and Restitution.

Zacchaeus showed his new-found faith by immediate works. He did not say anything to Christ about his feelings; he spoke at once of what he was going to do, instead. The West African natives have a proverb, "Do not repent like a wildcat; he repents with the fowl in his mouth, but does not put it down." Zacchaeus announced his purpose of restitution at once before Jesus crossed his threshold.

Many people would like to repent if restoring was not included. But the two are Siamese twins and cannot be separated. It may be that no one but ourselves knows where restitution ought to come in, but we know, and we must restore. Every year the state receives anonymous sums of "conscience money" from those who have secretly defrauded the Government. Is our conscience money paid up? There are things besides money, too—claims of many kinds upon us, caused by our sins and shortcomings. We must pay these to the full before Christ comes in to be our abiding guest.

Being in Earnest.

Christ met multitudes of men in Jericho that day. But so far as we know he picked out only two for special blessing. The reason was that these two were the most in earnest. Bartimaeus would be heard, though others tried to hush his voice; Zacchaeus would see, though the crowd overtopped him. So these two won the rewards of earnestness. A vague desire will never bring us close to Christ; we must be in earnest.

What Our Scripture Suggests.

The earnest seeker for Christ is baffled by no difficulties. Christ's love is balked by no sin or unworthiness.

True repentance gives up sins and makes restitution.

Points for Study.

Which of the apostles was also a publican? How did Christ treat the woman of Samaria?

What other man in Jericho received a blessing that day?

For Daily Reading.

Lessons From Zacchaeus.

M., May 4.—Seeking Christ earnestly.

Matt. 20: 29-34
T., " 5.—Graciously received. Ps. 63: 3-9
W., " 6.—Joy in obeying. Ps. 100: 1, 2, 4, 5.
T., " 7.—The chief of sinners. 1 Tim. 1: 15-17
F., " 8.—Sons of Abraham. John 8: 33-50
S., " 9.—Physician to the sick. Mark 2: 13-17
Sun., May 10. Topic—*What does the story of Zacchaeus teach us?* Luke 19: 1-10.

Prayer.

Heavenly Friend and Lover of our souls, who art risen from the dead that we might live to thee, so move our hearts to love and righteousness by the indwelling of thy Holy Spirit that we may grow continually more worthy of thy friendship. Make us strong against temptation, quick to discern the indications of thy will and ready to follow in the way of right. May we be happy in our service; patient in waiting, triumphant in assurance of thy loving purpose. Come as a friend to share our joys and sorrows, and make us partakers of thy thought and work. For thine is the call which we have heard and thine is our heart's love forevermore. Amen.—Selected.

Generous Giving by Young People.

Who would think that the Sunday schools connected with the Protestant Episcopal Church in the United States gives for foreign missions one-third as much as the older members of the various congregations? In seventy-nine out of 195 parishes and missions in New York, Sunday schools gave more than the congregations. Surely the administrators of Episcopalian foreign missions have succeeded in turning the stream of Sunday school benevolence in the direction of the foreign movement. They emphasize in particular Easter Sunday as the best and the most appropriate day of the year in which to appeal to the children and young people, and last year the Easter offering throughout the country aggregated no less than \$110,000. As a stimulant to the offering this year the April Spirit of Missions is devoted chiefly to show through pictures and texts what Christian missions are doing to brighten and better the lives of boys and girls the world over.—Congregationalist.

Good Sense and Grace.

I have peered into quiet "parlors," where the carpet is clean and not old, and the furniture polished and bright; into "rooms" where the chairs are neat and the floor carpetless; into "kitchens" where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead, and I see that it is not so much wealth and learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor station, as tone and temper, that render homes happy or wretched. And I see, too, that in town or country good sense and God's grace make life what no teachers or accomplishments or means or society can make it—the opening stave of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, wax old, or vanish away.—Dr. John Hall.

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Ottawa, Wednesday, April 29, 1903.

REPORTS FOR ASSEMBLY.

As intimated a month ago, by circular letter to the Conveners and Secretaries of committees, it is necessary that all reports intended to be printed and stitched in the volume to be presented to the General Assembly should be in the hands of The Murray Printing Company by the 1st of May. In accordance with the instruction of last Assembly, all papers intended for the Vancouver Assembly, should be in the hands of the Clerk of Assembly at least twenty one days before the date of said meeting. Quite a number of reports have not yet reached the Printing Company. Those not forwarded to them in time to be printed and stitched with the other Reports should be sent to Dr. Warden in manuscript on or before the 20th May.

The special attention of Presbytery Clerks and of Conveners and Secretaries of Committees is called to this.

RAILWAY RATES FOR ASSEMBLY.

As letters are almost daily received enquiring whether the reduced rates are available for certain parties, I think it well, to save unnecessary correspondence, again to state that the reduced rates are only good for commissioners to the Assembly, their wives or daughters, and also for ministers of the Church although not commissioners, provided they hold certificates from me that they are going to Vancouver to be present at the meeting. I endeavored to have the privilege extended but the Companies positively declined to do so. As commissioners are asking if additional certificates, are required in the case of wife or daughter the Railway Companies authorize me to state that one certificate only is required to be presented to the Ticket Agent at starting by commissioners accompanied by their wives or daughters, but the name of the wife or daughter should be shown on the certificate and certified to by the commissioner himself.

ROBT. H. WARDEN.

Toronto, 24th April, 1903.

THE DOMINION PRESBYTERIAN

A WELL MERITED HONOUR.

The Senate of Queen's University did a graceful thing at its last Convocation held on the 29th inst., in conferring the degree of D.D. *honoris causa* on the Rev. Archibald Duff, Professor of Hebrew and Old Testament Literature in the United College, Bradford, England. Professor Duff already possesses several degrees which he has earned by hard work, as he qualified for M.A. and L.L.D. at McGill, and for B.D. at Andover. He also had experience in teaching in Canada, both in science and literature, having taught mathematics, &c. in McGill, and lectured on Biblical Studies in the Congregational College, Montreal. Dr. Duff studied for three years in Germany and afterwards received the important appointment that he now holds. He is the author of several works on the Hebrew Language and Old Testament Theology. Professor Jordan, of Queen's, began his study of Hebrew under Dr. Duff, and Professor Craig of Ann Arbor, Michigan, is a former student. Professor Duff has relatives and friends in Canada, and there are many who, through his writings know him, as a fearless investigator who unites in his character both courage and faith.

THE CRITIC'S CORNER.

Claudius Clear and Bible Criticism.

The editor of the British Weekly is a remarkable man, and he shows his ability in many ways, in his sermons and editorials, and also in the letters he writes to himself. Claudius Clear discourses on "Swelled Head" and "Firing out Fools," while his other side defends the Church's One Foundation on the—front page. All this is very interesting and beautiful as a part of the great movement which is to give the final reconciliation of Christianity and culture. We have all admired it, at times, and have been struck with bewilderment that one head could carry such a variety of information and give forth oracles on all possible subjects. One cannot help sometimes being a little weary of the air of omniscience that reveals itself in such subtle forms. Speaking recently of the late Bishop Wescott, "Claudius Clear" says of him: "He learned to believe in words through the severest discipline of verbal criticism. This touched all his Biblical work, and gave it a peculiar distinction. Belief in words is the guide to the apprehension of the prophetic element in the works of genius. 'The deeper teachings of poetry are not disposed of by the superficial question, Did the writer mean all that? No, we boldly answer, and yet he said it because he saw the principle which he did not, and perhaps at that time could not consciously analyse.' This is a principle admitted by all critics except Biblical critics. It is only Biblical critics who say that the interpreter's task is done when he has found out what the writer consciously meant at the time, and how his contemporaries understood him. In all prophetic utterance there is an element beyond that, and it is that element which is signal and vital in prophecy. When Biblical critics receive this principle we shall have less trouble about the interpretation of the Old Testament."

Here we surely have a Daniel come to judgment, who in the name of Christianity

and culture can put all critics in their proper places. What stupid people these Biblical critics must be to reject a principle which is self evident to all other critics. According to this authority, they cannot even see that there is a prophetic element in prophecy. Poor creatures! One would like to have the names of those great critics who maintain that the interpreter's task is done when the original meaning of the great words is found. I do not know them, and I know some strong men who work in that line. But what these men do say, is that if we would understand the larger meanings of any great saying of the prophets and poets, we must approach that larger meaning through the original, personal and local application, whenever that is possible. They say further, that too often there has been a sad want of the historical sense in dealing with the Scriptures, so that it has been the subject of all kinds of wild allegorizing and arbitrary twisting. Some of them go still further and say that it seems strange for a journal that is supposed to be the embodiment of the highest union of evangelical zeal and literary culture to indulge so often in these unworthy flings at Old Testament scholars. All things may be clear to Claudius Clear but it is not plain to me that he is competent to be the instructor and guide of students in all departments. So long as Protestantism, that is, free living Christianity endures, we need liberty to pursue the truth, even in our own way, and, we shall prove that the *via media* is not a fixed line marked out by priest or editor, but a pathway of life in which loyal men find guidance through the presence of One who has promised to be always with His Church. VERAX.

FOREIGN MISSION NOTES.

The Foreign Mission Committee met on Thursday 23rd inst.

Reports from Honan were submitted, which are encouraging.

The Presbytery of Honan asks for four additional pastors and one medical missionary. The names of two candidates were submitted to the Committee, which were approved, but the Committee did not make appointments, owing to the fact that estimates have already gone beyond the receipts of last year, and it was feared further appointments might lead to deficits. It was agreed to delay, and enquire whether or not certain individual congregations might not undertake the support of these two candidates, over and above their ordinary contributions.

Miss Bella MacIntosh and Miss Minna A. Robertson, graduates of the Ewart Training Home were appointed to the Foreign Field, but the specific field to which they will be sent is not definitely fixed.

It was reported that Miss Hordman had arrived safely in India, and had entered upon her work. She is to be placed at Mhow in the meantime.

The orphan children in India earned during the past year \$3000 towards their own support. The expenditure however was so great in maintenance, erection of buildings &c. that the famine fund is becoming rapidly exhausted. It will be necessary to secure further supplies in order to maintain the children already undertaken.

The Rev. Donald MacGillivray reports that the sale of christian literature in

China during the past year, was double that of any previous year. There are seven translators at work, and had they the means and men, they could increase the number from seven to seventy. The fact that in eleven of the eighteen provinces of China, colleges for Western education have been established, suggests the large demand that will necessarily exist for Western literature.

In Honan there is a boarding school and two day schools although that Mission has not given much emphasis to education. They simply provide schools for the children of children of Christians. In other Missions education has a very much broader aim, and seeks to gather in as many children as possible in the hope that they may be influenced.

The Rev. W. R. MacKay of Macai is engaged in the study of the language, and is giving a portion of his time to teaching in a college, where work is done in the English language for the better class of the Chinese students.

The work amongst the Chinese in Canada is increasingly interesting. Congregations in B. C. are more and more rising to the occasion, and giving attention to the Chinese colonies amongst them.

The Rev. Neil Gilmour who served with remarkable success in Crowstand School for a number of years, has withdrawn from the Indian work.

Mr. McWhinney who was Principal of the Birtle School has been appointed as Mr. Gilmour's successor. Mr. E. H. Crawford succeeds Mr. McWhinney as Principal of the Birtle school.

R. P. MacKAY.

"ACCURACY" IN EDUCATION.

Thoroughness implies accuracy. Glittering generalities may have their place, but it is not in the class room. Dean Briggs thinks it "next to impossible to find a youth who can copy a list of printed names without misspelling," a result which might be expected when "we leave the strait and narrow way and wobble ail over the flowery meadows." There is no more valuable result of training than the habit of absolute exactness, and no greater menace to life in any phase than its lack. Failure to grasp the exact thought of the speaker, to report *exactly* what has been heard, is a fruitful source of trouble wherever it occurs, and the world has a right to train their students to be accurate, if nothing else! Examination papers and unexpected tests often bring discomfiture in their train. "Mount Carmel is the place where Elijah sat when he was fed by a crow." "Galilee received its name from Galilee, who once wrote a history of Palestine," were the results of one student's reading of Hebrew history. A chance remark of a teacher that the desert life of the Semites gave time for reflection and bred seers and prophets, men of religious and philosophic thought, came back to her, at the next written test, in the somewhat startling declaration that "in the desert men had nothing to do, and so became philosophers." In this era of the eye and ear specialist, may we not hope for some discovery which shall lead to keenness of vision and clearness of hearing, that we may catch, not the mere words, but the thought underneath?—President Woolley, in Harper's Bazar.

FROM WITCHCRAFT TO SCIENCE.

A century ago remarks Harper's Weekly the work of the modern surgeon would have been denounced by the theologians, who then ruled mankind, as audacious intrusions into the exclusive jurisdiction of God. Two centuries ago, or, at the furthest, three, the man of science who would take out the viscera of a man, cut out their disease, and put them back, would have been fortunate to escape the stake or the block. But the audacious invader of the secrets of the body, the beneficent healer who, with his phial or his knife, lessens the miseries of humanity, diminishes or destroys pain, prolongs life and smoothes its pathway to the grave—this is now the man who appeals most strongly to his fellow-beings. For him and his training the captains of industry are pouring out their millions, building him colleges and laboratories, endowing professorships, while the world at large hails him as the man of power and influence at a time when wealth is accumulating and when men are not decaying. More and more, very likely, we shall see the strong men of the college classes choosing medicine, although the time has not yet come for domination over the lawyer who is now engaged in settling the direction and the form in which the captains of industry shall carry on their development of the world's wealth. The time seems to be coming, however, when the indefinite prolongation of human life, and the destruction of the enemies of human health,—a work which almost suggests the creative power,—will be the task that will call for and will receive the service of the best training of our colleges and universities—that is, when the appeal of medicine and surgery will be addressed inevitably to the best in every college class, just as once the call came from the ministry, and then from the bench and bar and senate house.

REVERSING THE DIVINE ORDER.

There can be no doubt that in the divine order of things presented in the Bible, the chief work of a Christian people lies, not in the furnishing of means for self-indulgence, but in advancing the higher interests of humanity, and especially of the kingdom of God. That this order was reversed in the United States last year appears from an estimate of the money raised and spent for various objects, as shown by this significant table:—

Foreign missions,	\$5,000,000
Home church work,	100,000,000
Public schools,	195,000,000
Amusements,	400,000,000
Bread,	600,000,000
Tobacco,	800,000,000
Intoxicating liquors,	1,250,000,000

Almost three times as much *thrown away* as was spent for all the worthy objects, including bread for the whole nation!

"Uncle Will" will be glad to reply to any of our readers desirous of getting special information about choir work, congregational singing, or any of the hymns. The replies will be made through the DOMINION PRESBYTERIAN to any question relating to "Uncle Will's" column with which he is conversant.

INDUCTION OF REV. MR. TURNBULL.

Rev. J. H. Turnbull, late of Bowmanville, was inducted into the pastorate of Bank street church, Ottawa on Tuesday evening last. The occasion was one of more than usual significance from the fact that the induction was the first ever held in this particular church, the retiring pastor, Rev. Dr. Moore, having been in charge since its erection. Amongst the ministers present were: Revs. J. R. Gamble, Chelsea, clerk of the presbytery of Ottawa; J. W. H. Milne, acting moderator; D. M. MacLeod, Billings' Bridge; S. A. Woods, Richmond; G. S. Ross, Westboro; J. MacLaren, Plantagenet; M. H. Scott, Hull; D. M. Ramsay, Dr. Herridge, Dr. Armstrong, Ottawa; Rev. W. Back, Maple, Toronto presbytery; and Rev. Dr. R. P. McKay. The ministers of other denominations present were: Revs. A. A. Cameron, G. McRitchie, W. McIntosh and Dr. Douglas.

Previous to the induction services the presbytery met and reviewed the proceedings in connection with the charge, and were found to have been satisfactory. Rev. Dr. Herridge preached the sermon from the text; "I saw no temple therein." He urged upon the congregation the necessity of making religion an every day affair, not something to be reserved for Sundays and other special occasions. There is one temple he said, where the sacred fire should be always burning, one temple which will stand when others fall, and that temple is the human body. "We're not nearer heaven in church necessarily, than in the marts of commerce or amidst the exacting duties of the household," said Dr. Herridge. "The steady, constant illustration of Christian principles should be found in the affairs of every day life. Religion is not something to be acted like a dramatic play or reasoned out like a mathematical problem: religion is something to be lived in an impulse of joyous love.

Rev. Dr. Armstrong delivered the charge to the minister and Rev. D. M. Ramsay delivered the charge to the congregation. These addresses we hope to give in our issue of next week. Rev. J. W. H. Milne examined the new pastor on the evidences of faith, and conducted the formal induction proceedings, and pronounced the benediction. Rev. Dr. Moore, the ex-pastor, invoked a prayer for his successor in which the congregation joined. At the close Rev. Mr. Turnbull was conducted through the church to the vestibule by Messrs. R. McGiffin and Wm. Hutchison, and then the members of the congregation were introduced to him.

SIGNIFICANT CHANGES IN JAPAN.

A correspondent in that country writes by way of showing the rapid changes taking place in Japan, that one of the leading daily native newspapers in Tokyo publishes each week, free of charge, church notices of the leading churches. As this is done to please its constituency, it will be seen what an ever-growing interest there is in Christianity. There is an awakening, also, in the schools in different parts of the country, both teachers and pupils attending meetings without fear of ridicule.

The
Inglenook

FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson
and
Emily J. Jenkinson

CHAPTER XVIII.

(Continued.)

'It is fery ill you are looking,' she was saying as they entered. 'Is your head bad again? Is there something troubling you very much?'

'Sybil iss a real leddy, whatever,' thought the keeper, 'and what good English she will be speakin'.' The thought seized him that after all she was more suitable to be his master's wife than his own.

'Oh, it is nothing—nothing. I shall be better soon,' answered Nial gloomily, as he led her to the sofa and sat down by her side.

'But will you not tell me what is the matter?' Will you not trust me?' she pleaded.

The tears gathered in her eyes, and her voice sank into an unaccustomed sweetness of appeal. Either there must be some genuine feeling prompting her, or Sybil was a consummate actress. She looked like one of those sweet, innocent, loving creatures sent expressly to soothe away pain,—one a man was bound to take into his arms and draw to his heart. And then when Nial made no reply, but sat with downcast eyes and bent brow, she went on:—

'There iss nothing I would not do to help you, sir, if I only knew how. And if you will not speak to me and be kind to me, I will be breaking my heart.'

As she spoke the lines deepened about his face. In the early days of their intrigue, he had assumed that he could easily satisfy Sybil, and recompense her for all that she had done. Some gold trinkets, a fine dress or two, a handsome present when she married, and she would be more than rewarded. But he had slowly learned how deeply he was entangled. This pretty lass, whom he occasionally kissed and chuckled under the chin, had come to love him very much, or to persuade herself that she had, and was not going to be set aside and disappointed without a serious struggle. And yet he could not move another step without arranging matters with her. All his plans were laid. Every support to which Fiona could cling was swept away. There were the only alternatives of marriage with himself, or crushing and overwhelming disaster. But Sybil had his fate in her hands, and he could do nothing more until he had put matters right with her.

'Ah!' he exclaimed, at last rousing himself, 'you are a dear, good lassie, Sybil, and you have been my friend. But you take things too seriously. You must drink a glass of wine with me, and then we will talk over our affairs like two practical sensible people.'

He poured out the wine, but Sybil did not touch it. She turned pale, very pale, and Lachlan, looking down with his one eye, thought what a fool she was not to drink the good sherry wine.

'Come,' said Nial, raising the glass to her lips, 'you are as pale as a ghost. I declare I shall be afraid to say another word unless you look brighter.'

'I am waiting to hear what you hef to tell me,' she replied in a faltering voice.

'Well,' he went on, attempting to speak in

an easy, matter-of-fact tone, 'it is just this, my dear Sybil: it will never do for us to continue meeting in this way. I have sent away Nancy Bell, though she was not to be feared; but others will be taking notice of it, and then there would be trouble. In two months time you will be the wife of Ronald Campbell, and what do you think he would say if he were to hear of your coming to my den in this manner? Would he not be very angry? Might he not believe that you were a bad lass and refuse to marry you? And what would all the folks say when they heard of it? Your character would be gone and so would mine. And what is the life of a Highland laird worth if his people do not respect him? And who would marry a Highland lassie, however beautiful, if her good name was gone? I ought never to have brought you here. We have met too often, Sybil, but this must be the last time—the very last—here all alone.'

Sybil started to her feet, speechless, and the glass of wine—emblem of all her hopes—dropped from her hand and fell to the floor, the wine spilt, and the glass shattered. Then she sank back again with a subdued cry.

Lachlan's yellow parchment face puckered up into a fearful grim of satisfaction, and he bent down and strained his ears to catch every word.

Nial Mor went on:—

'Do not think, dear Sybil, that I shall forget you. I intend to do much to make you happy. You shall go to Glasgow and choose whatever beautiful dresses for your marriage you would like. But you belong to Ronald, not to me. I must guard your good name.'

'I hef no love for Ronald Campbell,' said Sybil, so quietly as to suggest a coming storm.

'Oh, but you must not say that. You are engaged to be married to him, and Ronald is such a good fellow—I wish I were half as good—and he is a fine, handsome man, hard-working and courageous. When you are his wife you can come to the Castle, and I shall often see you, and no one will think anything of that.'

'But I do not want to marry Ronald, and the marriage iss put off.'

Certainly Sybil was very quiet. Nial began to anticipate an easy victory.

'Now, my dear Sybil, you will show yourself the reasonable little woman you are. Do you not see how much more I can do for you when you are Ronald's wife? Why, there is the Home Farm. Donald MacLaine's lease will be out in two years. I could put you and Ronald into it, and lend you all the money to stock it.'

Lachlan M'Cuag, lying flat upon his stomach, forgot all about his cramped limbs as he heard this suggestion. After all there might be something better in store for him than keeping a public-house. He crouched lower down upon the rotten trap door, and in his amazement applied his blind eye to the hole.

As to Sybil, whatever she may have thought of the offer in the event of higher ambitions failing, she only shook her head and said in a quavering voice:—

'I hef no mind to be mistress of the Home

Farm. I will do anything you wish, Mr. Nial; but I will not marry Ronald Campbell.'

'Not marry Ronald Campbell!' exclaimed Nial in feigned astonishment. 'Then whom will you marry, Sybil? What will you do? You must see that we cannot go on meeting here. We shall be discovered, and your character will be lost; who would marry you then?'

Sybil burst into tears.

'I thought you loved me,' she sobbed. 'You hef often told me you did, and I believed you.'

'Silly child!' he replied, still endeavouring to control his vexation. 'I know that I've often said I was very fond of you, and so I am. You have been my dear little friend, and have I not told you that I shall never forget you?'

'I thought,' sobbed Sybil—'I thought that as you loved me—you would marry me.'

'Why, Sybil, a man very often cannot marry the lass he loves.'

'But you hef made me love you,' she continued, nestling closer to him, 'and now you tell me to marry a man that I do not care for at all. And what will be the good of the rings, and the bracelets, and the fine dresses, and the Home Farm if you are not there? Are you not everything to me? And if you would marry me, I would be a good wife to you, and I would soon learn your ways, and I would never disgrace you, no, not by a single word.'

And then she broke down and wept bitterly.

Nial pushed her from him rudely. There came a wild look into his eyes. The situation was fast becoming unbearable. But through all his baffled rage one idea remained, one resolve, that nothing should hinder him from carrying out his purpose. It was now less an intelligent resolve than a blind, unreasoning passion.

'It is impossible, you little fool,' he blurted out. 'I've never promised to marry you. Why don't you be reasonable, and accept what it is in my power to give?'

Now, but for that rude push and cruel little speech, it is just possible that Nial Mor would have achieved his wish. Sybil, with her shrewd, calculating, diplomatic nature, failing in her highest ambitions, might have made an uncommonly good bargain. But now the latent Celtic fire broke out, and casting prudence to the winds, she sprang to her feet and confronted Nial like a young tigress.

'I see, I see,' she cried; 'I understand what you mean: you are ashamed to marry me. I am only a poor crofter's lass; but you are no ashamed to use me for your own bad purposes. What right, sir, hef you to talk about your honour and character and good name? Who would respect you and love you as I do, if they knew the secrets I know? You hef gone too far, whatever. I hef you in my power. You hef deceived me; you hef made me your tool. But I can tell what will spoil all your plans. You told me that you hated Miss M'Iver, and now you are seeking to marry her. But I will go to Miss M'Iver and tell her all I know.'

'And then you will go to prison,' said Nial fiercely; 'and you will be transported over the seas. You will convict yourself and ruin your father and mother. Take care, Sybil, I shall be a dangerous man if you anger me any more.'

'I will not be caring; I will hef my revenge,' she replied. 'I hef another letter from Lieutenant Waldegrave. I came to bring it to you, as you asked me to bring them; but now I will take it to Miss M'Iver.'

She turned from him, and stooped to pick up her gloves.

A look of uncontrollable frenzy and hate passed into Nial's face.

'Give me the letter,' he cried, seizing her by the arm.

'I will not,' she answered, shaking herself free. 'I will take it to Fas Ghlac.'

'Give up that letter or I'll—'

'I hef said no, and I mean it,' she answered, crying bitterly. 'I hef done with you, sir; you hef deceived me.'

'But I'll have it, or I'll—'

He laid his hand on the mantelpiece and seized a loaded revolver. Whether he did it merely as a threat, or because for the moment his reason was gone, remains unknown. For Lachlan, who witnessed the act, gave a cry of alarm, and sprang to his feet. But the violence of the moment caused the trap-door to break away with a crash. Down came part of the ceiling, together with a thick, stifling cloud of dust and lime; and simultaneously down came planks of rotten wood, and among them a dark form in a velvet jacket, kicking, spluttering, choking, and swearing in Gaelic. A large vase was toppled off a book-shelf, and fell to the floor, shattered into a hundred pieces. The table on which the glasses and wine stood was overturned; Sybil gave a loud shriek and fell back on the sofa, and before Nial Mor could see through the cloud of dust, or take any proper aim, or think of what he was doing, he had fired into the midst of the heap of confusion, and wounded the keeper in the leg.

Lachlan M'Cuaig yelled out in terror.

'Step, sir, for Kott's sake, stop.'

The old fellow lay in the midst of the debris, a pitiable object, too terrified to move. His face and hands were streaming with blood, the only eye he had was half-blinded with lime, his rusty old jacket was ripped from tail to collar, his feet were bare, and his red head was smothered with dust and dirt.

The sudden and unexpected irruption had, however, done good so far that it had for the moment turned Nial Mor's fit of mad fury upon another object.

'You! Lachlan M'Cuaig! you beggarly spy! you dirty scoundrel! you damned devil's son! get up or I'll put a shot through you.'

'Me a spy!' cried Lachlan, cutting his hands all the more as he slowly extricated himself. He was in fact afraid to get up. 'Me a spy! Oh, no, sir. I was watching for poachers.'

'You liar,' cried Nial, giving him a contemptuous kick; 'get up.'

'I will be getting up, sir; but see how this tanned glass hass cut my hands, and you hef shot me in the leg. And it iss the truth, Mr. Nial, Kott's truth, I was watchin' for a poacher all night, and then I came into the tower for a bit sleep, when crack goes yon tanned thing, and I cam' flying down like a shootin' star. And what the telfie will I do now?'

The old fellow looked at his torn garments, and began hopping on one leg.

'I don't believe a word of it,' cried Nial, seizing him by the neck, and thrusting him

towards the door.

'Oh, but you are choking me, sir; and I would fery much wish to explain, and if you will come with me I will show you the snares the poacher hef set.'

'Out with you, you confounded black-guard; and before you speak a word to any living soul meet me at the Castle.'

He hurried the keeper out of his den, and along the passage to the entrance door of the tower, and then, with a parting kick sent him flying down the stairs.

But hardly had he done so than a more formidable person rushed round the tower, and springing up the steps with a bound, endeavoured to pass.

It was Ronald Campbell.

CHAPTER XIX.

TEARS, IDLE TEARS.

What brought Ronald Campbell to Nial Mor's den at that moment, a few sentences will explain.

The reader will remember that Torquill M'Iver had been summoned to Edinburgh in connection with the unfortunate affairs of his estate, and was expecting to return to Fas Ghlac about the middle of the following week. As there were certain purchases of Highland cattle he would be compelled to make if he would keep up his stock, he proposed to attend a sale at Oban on his wae home, and had asked Ronald to meet him there, so that he might take charge of thy animals.

(To be Continued)

The Chivalry of Animals.

By far the most effective means of bringing little birds about you for the purpose of cultivating their acquaintance, after you have settled yourself, field glass in hand, with your back against a tree trunk, is to place your lips to the back of your hand in the kissing position, and suck in the air vigorously, while keeping them firmly pressed, this giving rise to a half squeaking, half whistling sound that closely resembles the cry of a young bird in distress. It is astonishing, writes Woods Hutchinson in the Contemporary Review, how quickly this will sometimes cause an apparently deserted thickset to become fairly alive with birds, all in a state of anxious excitement.

The attitude of dogs and other domestic animals toward the babies or children of the family to which they belong, and which they probably regard as adopted into their own family circle, is a familiar illustration of this same feeling. Nor is this simply a matter of affection for the particular individual; on the contrary, its purely personal and, if we might use the term, abstract character, is something most curiously shown.

One of my brethren, when a young man, owned a handsome Newfoundland, answering to the name of Skukku, the same being Chinook Indian for "good," and amply deserved. When my brother married, Skukku was graciously pleased to approve of his choice and extended a courteous but distinctly condescending friendship to the new member of his family, evidently thinking that perhaps, after all, three might be company, in spite of the proverb. But he drew the line at four, and when the first baby came his courtesy gave way. He not only absolutely refused to come and look at the little tot, and be introduced to the new member of the family, but if it was brought into the room would instantly leave it or march off to the farthest corner and lie down with an air of offended dignity.

A BLESSING TO CHILDREN.

Strong words, but truthful, and the experience of a mother who has thoroughly tested the value of Baby's Own Tablets. Giving her experience with the use of this medicine. Mrs. Geo. Hardy, of Fourchu, N. S., writes. "I have used Baby's Own Tablets and find them a blessing to children, and I am not satisfied without a box in the house at all times." These Tablets cure all the minor troubles of babyhood and childhood. They are prompt and effective in their action, and are guaranteed to contain no opiate or harmful drug. They always do good—they cannot possibly do harm. Good-natured, healthy children are found in all homes where Baby's Own Tablets are used. You can get these Tablets from any druggist, or by mail at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

Our Baby.

The folks at our house all agree
He's just as cute as he can be,
Yet, strange to tell they also say
He's growing cuter every day.
You say this breaks the grammar's rule
They taught us when we went to school.
What's cute as can be "can't" be cuter;
So much the worse for rule and tutor;
Their grammar rules they must retract
Or bump their heads against a fact.
You don't believe it? Well, then, maybe
You don't know our wondrous baby;
For 'tis a fact which all may see
He's just as cute as he can be,
And 'tis a fact none dare gainsay
He's growing cuter every day.

—W. M. Newton.

The Helper.

She is a woman—one in whom
The springtime of her childish years
Hath never lost its fresh perfume,
Though knowing well that life hath room
For many blights and many tears.

Great feelings hath she of her own,
Which lesser souls may never know;
God giveth them to her alone,
And sweet they are as any tone
Wherewith the wind may choose to blow.

Yet in herself she dwelleth not
Although no home were half so fair;
No simplest duty is forgot,
Life has no dim and lonely spot
That doth not in her sunshine share.

She doeth little kindnesses
Which most leave undone, or despise;
For naught that sets one heart at ease,
And giveth happiness or peace,
Is low esteemed in her eyes.

Blessing she is; God made her so,
And deeds of week-day holiness
Fall from her noiseless as the snow,
For has she ever chanced to know
That aught were easier than to bless.
James Russell Lowell.

When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. USE

Painkiller

Ministers and Churches.

Our Toronto Letter.

The departure from this life of the late Sir Oliver Mowat, and his funeral obsequies have largely absorbed public interest in the city since the sad event took place. It was made known throughout the city immediately, and as there was time for the news to be conveyed to the city churches either before, or immediately after divine service began, appropriate and sympathetic reference was made to the life-long services, the eminent character and ability of the deceased, especially to the fact of his being pronouncedly a Christian, and his life being throughout from beginning to end worthy of that high profession. It is very rare indeed, that in the public estimates of a public man's career, there has been such a universal chorus of unstinted praise and admiration. It is worth a great deal to any country, but especially a new one, comparatively speaking, like ours, to have such an example of long, upright, wise and strenuous service for the public good, based upon and regulated by avowed Christian character and principle. In every reference to him in private conversation and on the street, and among people of all classes, creeds and professions, this was very often the first, and always the unchallenged testimony that, "he was a good man." Surely for many a generation to come, the example left by Sir Oliver Mowat of sterling Christian character, of patriotism, and honourable public service, will be felt as an inspiration and stimulus to high endeavour. The funeral services were conducted by Rev. Alfred Gaudier B.D., pastor of St. James Square congregation, of which the late Lieutenant-Governor had for many years been an honoured member, Rev. Principal Caven D.D., Rev. Prof. MacLaren D.D., and Rev. Armstrong Black D.D. The whole service was such as we could well believe the departed would have desired, simple, appropriate, reverent, devout. A great multitude gathered in the neighbourhood of Government House, or found places inside, where at the foot of the coffin stood Sir Wilfrid Laurier, Sir William Mulock, Hon. G. W. Ross, Senator Cox, and other well-known men in every department of public life. The streets along which the cortege proceeded were deeply lined with subdued, quiet, orderly onlookers and the procession and numbers who accompanied or followed the remains to their last resting place, were probably greater than any that has ever been seen in the city. It was a worthy tribute to a life well spent for his country's good, where noblest, most enduring record and fame will after all, and above all ever be, character based and built upon the fear of God. It is a coincidence which cannot but be noticed, that the gentleman chosen to succeed Sir Oliver as Lieutenant-Governor is one who possesses some, at least, of the features of character which marked the departed, and lay at the foundation of his whole life work. The appointment to the high office of Mr. Mortimer Clark K.C., is well received in this city by those who know him, and confidence is expressed that he will worthily fill the eminent place which death has made vacant.

Not a nine days', but at least a wonder of some hours duration, was the sudden and at the time inexplicable disappearance at a very inopportune time, of the redoubtable Mr. Gamey. He has of course turned up again, and the trial in which he is figuring so prominently and unenviably is being pushed on to what appears, as yet to be a somewhat distant termination.

The Foreign Mission Committee of the Church has been in session here lately, and some new appointments have been made, two out of four new missionaries asked for Honan, and two more, are we understand, under consideration. The work and prospects there are reported to be in the most hopeful state.

An association has been formed of Presbyterians in the city to be called "The Presbyterian Union of Toronto." It has been felt that the interests and labors of the Presbytery of Toronto cover a sphere, very much wider than the city, something should be done to concentrate effort needed within the city distinct from, yet within the jurisdiction of the Presbytery. The object of the Union is described to be, "to unite Presbyterians in strengthening and extending the work of our Church in the city of Toronto and suburbs, and shall include (1) The better equipment of congregations in populous districts;

(2) The planting of new Churches as these may be needed; (3) Aggressive mission and evangelistic work, and such other effort as may seem necessary from time to time." "The Union shall work under the authority of the Presbytery, and shall report annually to that Court. Membership is to consist of all members and adherents of our Church within the Presbytery who are willing to unite with the Union, and contribute not less than fifty cents per annum to its funds." It is hoped that this new association may in future become most useful in extending and building up not only Presbyterianism, but evangelical religion in the city.

Chalmers' church in the north-western part of the city which has been vacant some months, has united in calling Rev. H. A. Macpherson of Acton, to be its minister, in succession to Rev. R. G. Davey who removed to Union Congregational church, Montclair, N.J., in the United States. The pastor-elect is a graduate both of Toronto University and Knox College, and has been in Acton, his first pastorate, since 1896. He is also a brother of the member of the House of Commons for Burrard, B.C.

The Christian Endeavour Union of the city held its last monthly rally in Dovercourt church, at which the chief feature was an able address by Rev. S. J. Duncan Clark.

The choir of St. James Square church, last Thursday evening, under the leadership of the organist, Mr. T. A. Davies, Musc. D., gave an impressive rendering of "Stainer's Crucifixion, A Meditation on the Sacred Passion of the Holy Redeemer." The choir numbered twenty-eight voices, the rendering of the whole was good in a musical sense, and its spirit religiously considered was both devout and uplifting. In the necessary absence of the pastor, Rev. Alex. MacMillan presided, and gave a brief but interesting account of Stainer's career and work.

Hon. Mr. Harcourt has introduced a bill to amend the Education Act so far as affects this city which will amount to quite a revolution in school management. In brief it is to consolidate the Public, High and Technical School Boards which now together consist of 65 members, into one Board to number 13 members, to be elected by the electors of the city, each elector to have only one vote, and one to be elected by the Separate School Board. The members are to be elected for two years, six to retire each year. This course is in a line with that of many large cities in the United States, is new to this country, and no doubt if found to work successfully here will be adopted in other cities as simplifying our educational machinery.

Ottawa.

The Ladies' Aid society of Stewarton church gave a pleasant social on Thursday evening of last week.

At the Glebe church Rev. W. Back conducted the services while the pastor, Rev. J. W. H. Milne preached in Bank street church.

The last of three congregational socials, in St. Paul's church, was held last Thursday evening, under the auspices of the Westminster Guild, and was very enjoyable and successful in every way.

Rev. Dr. Wardrope, of Guelph, former pastor of Knox church, preached at the morning service in McKay church. The pastor, Rev. Norman McLeod, preached in the evening. Mr. W. Wilfrid Campbell delivered a lecture before the Young People's society on Monday night.

Rev. A. H. Scott of Perth gave a very interesting lecture, to the students of the Ladies College on "The Land of the Midnight Sun" on Friday evening. He and Dr. Jordan were delegates to the V. M. C. A. conference, which was held in Stockholm, Sweden. It was thoroughly enjoyed by all.

At St. Andrew's church in the evening Rev. Dr. Herridge continued his subject of the previous Sunday, "Social Life." He pointed out that people could not live entirely to themselves. We are so bound up in our fellowmen that we cannot stand alone. Speaking of some of the particular faults, Dr. Herridge specified extravagance, artificiality, insincerity and tale-bearing. He referred only to the first two and said he would continue on the others next Sunday.

Last week Rev. D. M. Ramsay completed six years of service as pastor of Knox Presbyterian church. During those years he has done faithful work and enjoys the knowledge and satisfaction that he ministers to a loyal, devout

and growing congregation. In order to commemorate the close of these six years of service he and Mrs. Ramsay stepped out of the beaten path and marked a "new departure" by inviting the congregation to a social in the school room of the church. The people responded in generous fashion and attended in large numbers at the church where they were received by the pastor and his estimable wife. The social was unique in that there was no elaborate programme to render it stiff and formal. It was a free and easy affair. The people sat around in little groups and had a good old fashioned talk, or moved to and fro renewing old acquaintanceships or making new acquaintances, and the pleasure of the occasion was enhanced by excellent music furnished by the Berry orchestra. There were no formal speeches and no votes of thanks, but there were refreshments and ice cream in abundance, served by the young people of the church, who discharged the pleasant duty in a very satisfactory manner. It was an exceedingly sociable social and the people not only enjoyed it immensely, but voted it a "howling success"—if the scribe may be permitted to characterise it by a rather old-fashioned journalistic phrase. Socials without programmes may now be expected to come into vogue, and Mr. and Mrs. Ramsay will be entitled to the credit of having popularized the new departure. That dear old Scotchman whose name need not be mentioned declared that "the meenister's party was a bonnie affair." And so it was. Among those present from outside the congregation were Rev. Dr. Wardrope, the first pastor of the congregation, Rev. Joseph White, Rev. Mr. Milne of the Glebe church, Rev. Mr. McLeod of McKay church, New Edinburgh, Rev. Mr. Scott of Hull, Rev. Mr. McIntosh of the Congregational church, Rev. Mr. Wood, and Mr. John Charlton M.P. The numerous guests without formal resolution, voted Mr. and Mrs. Ramsay excellent entertainers, and wish them many years of faithful and appreciated service in Knox church, where they are surrounded and supported by a loyal and devoted people.

Northern Ontario.

Rev. Jas. Borland of Collingwood preached in Elmvalde, on Sunday.

The Rev. Mr. Davidson, of Knox College, Toronto, occupied the pulpit of Knox church, Canmington, the 19th.

The sacrament of the Lord's Supper was dispensed in the Orillia church last Sunday. The preparatory sermon was preached by the Rev. Dr. Campbell, of Penetanguishene, on Friday evening.

The 25th Anniversary services will be held on May 24th in Knox church, Beaverton. They will be conducted by Rev. Prof. Ballantyne of Knox College, who will preach morning and evening.

Eastern Ontario.

Rev. Dr. Crombie, of Smith's Falls, will leave for a visit to Scotland about the end of the month.

In St. John's Church, Cornwall, on Sunday morning the Rev. Dr. MacNish preached a sermon especially for the children.

St. Andrew's church, Arnprior, is to have a pipe-organ which will cost \$8,000. It will be in place early in October next.

Anniversary services were held on Sunday last in the church at Braeside, and many from Arnprior attended. Rev. D. J. McLean of Arnprior, preached in the evening.

Rev. Murdoch Mackenzie returned missionary from China gave an interesting and profitable address on mission work in the province of Honan in China, at Sundridge last week.

Much sympathy is felt for Rev. James Rattray, pastor of Melville church, Eggleston, in the death of his beloved wife, who died early Sunday morning, the 19th instant. During the ten years of Mr. Rattray's pastorate, she always took an active part in all work connected with the congregation, and will be sadly missed by all.

The annual convention of the Young People and Sunday School Workers, in connection with the Lanark and Renfrew Presbytery, was held this year in Carleton Place, meeting on Monday in St. Andrew's church. The chair was occupied by the president, Rev. G. A. Woodside. Miss B. V. McEwen read an interesting paper on "How to Improve the Teaching in our Sunday Schools." It was a practical paper, and was given a half hour's discussion. Rev. J. A. MacFarlane, of the Canadian Bible Institution, spoke on the necessity of graded lessons. Miss Beattie

of Pembroke, presented the next paper, on "The Place of the Young People's Society in the Organization of the Church." In the absence of Mr. J. A. Allan, of Perth, Rev. D. Currie presented his paper on "How to Gather the Careless into the Sunday School." The answer to this question was largely in the hands of each teacher. The evening was given over to Foreign Missions, when Mr. A. W. Lockhead, B. A., addressed the convention on the work of the "Student Volunteer Movement." The Rev. H. D. Menzies, B. A., of Beachburg, was elected president for the coming year.

The April meeting of Lanark-Renfrew Presbytery was held in St. Andrew's church, Carleton Place on the 20th and 21st inst. After the formal opening on Monday evening, it was agreed to adjourn until the morning of the following day, and the evening hours from 7.30 until 10 were given to the representatives of the Sabbath Schools of the Presbytery who were meeting in conference in connection with the Presbytery. Mr. Menzies, formerly of Perth, is the newly appointed president of the Presbytery's Sabbath School organization. The next convention will probably be held in Perth in April of next year, and Rev. A. H. Scott, of Perth, with Senator Frost, of Smith's Falls, were appointed on the Executive Committee of the association. On Tuesday forenoon in proceeding to business, Rev. J. S. McIlraith being in the chair, the first consideration, after routine proceedings was given to a special matter bearing on congregational conditions in the Castledore charge. The documents were given for examination by a special committee consisting of Rev. A. H. Scott, of Perth; Rev. C. H. Cooke, of Smith's Falls, and Mr. A. M. Greig, barrister, of Almonte. The committee reported to the court that by reason of irregular items in the transmission of papers, and the likelihood of the adjustment of differences ere long, no action should be taken meanwhile upon the petition presented and the counter documents. Dr. Macgregor, of Almonte, presented a statistical report on the Sabbath School work within the bounds for the year, supplemented by recommendations which the Presbytery sanctioned. The Presbytery nominated Rev. Dr. Fletcher, of Hamilton, as Moderator of the General Assembly, convened for the 9th of June in Vancouver, B.C., and appointed the Rev. A. H. Scott, Perth its representative on the Business Committee of the Assembly. Dr. Bayne, of Pembroke, was nominated as Moderator of the Synod of Montreal and Ottawa, convened for the 12th of May in Smith's Falls, and Rev. Mr. Hay, of Renfrew, was appointed a member of the Synod Business Committee. The Home Mission work of the Presbytery was reported on by Rev. A. A. Scott, Carleton Place, and a gratifying presentation was accepted by the court. Rev. Mr. Woodside reported on behalf of the young people's societies work and his report met with like acceptance. The next meeting of Presbytery is fixed for the 3rd Tuesday in July.

Western Ontario.

Rev. Mr. Wallwin and Rev. Mr. Larkin of Seaford, exchanged pulpits on Sunday evening last.

At the meeting of the board of managers of Duff's church, Walton, it was decided to erect a verandah at the manse, put down a cement walk and otherwise improve the manse property.

Rev. D. Dick of the Disciples church preached in Knox church, Acton, last Sabbath, and his sermons were much appreciated. Rev. H. A. MacPherson preached in Chalmers' church, Toronto.

Rev. R. J. and Mrs. McAlpine, of Owen Sound, are in Hamilton the guests of Mrs. McAlpine's parents, Ald. and Mrs. T. J. Stewart. Rev. Mr. McAlpine preached in Erskine church on Sunday morning, and in Knox church in the evening. His many friends were delighted to hear him.

Rev. H. A. Macpherson, of Acton, who spent three summers in this city, in charge of the work of Knox church Mission, Hamilton, has received the call to the pastorate of Chalmers' Church, Toronto, to succeed Rev. R. G. Davey, who a couple of months ago resigned to accept a call to the Union Congregational church at Mont Clair, N. J. The stipend offered is \$1,800.

Graduates of Queen's University to the number of over fifty took advantage of the presence of the new principal, Rev. D. M. Gordon, in Toronto in connection with educational matters, to tender him a dinner at Webb's. The object was partly to enable the principal to

meet some of the "old boys," and partly to congratulate him on the new and great work he has undertaken. The chair was occupied by Rev. G. M. Milligan. Principal Gordon, having made an eloquent reference to the beauties and advantages of the country, said that while it was something to recognize that in a material way, they of Queen's had a higher mission, the moral and intellectual enlightenment of the public. In order to accomplish this there must be strong and hearty co-operation among the universities of the province.

Manitoba.

Rapid City, has extended a very unanimous call to Rev. J. L. King of Hilton. Mr. King is a graduate of Manitoba College.

The Rev. R. A. and Mrs. King took tickets last week for New York, on the Canadian Northern railway, en route for Scotland and India and finally Judon College.

Last week was a busy one for seeding among the farmers, and the reports from the country are of the most satisfactory character, the land being in excellent shape this spring.

Rev. Dr. Kilpatrick preached in Winnipeg last Sabbath evening on the Parables, which is to be continued as a series. Rev. C. W. Gordon spoke on the World's Famine and Rev. Mr. McMillan on the Second Advent.

The congregation of the Presbyterian church at Forest Lake, Minn., has extended a call to the Rev. Donald McRae, of Manitoba to fill the new vacant pulpit. The congregation has voted money to enlarge the church.

For the first time, THE DOMINION PRESBYTERIAN from OTTAWA came to hand the same day as the Toronto papers. It is generally two or three days behind in arriving at your correspondents who lives just west of the city of Winnipeg.

The death of Miss Ethel M. Hart is reported from Redlands, California. Miss Hart is the only daughter of Rev. Dr. Hart the esteemed classical professor in Manitoba College and she herself was a graduate of the college. Her early death is a deep sorrow to her many friends.

At the largest congregational meeting in the history of Knox church, Calgary held on the 16th inst., a call was presented to the Rev. James Skinner Scott of St. Andrew's church, Brantford. The call was practically unanimous, and was made after very careful and extensive consideration. The Rev. T. Wardlaw Taylor, Ph. D., interim moderator, presided.

The Barr Colony has come and passed through to Saskatoon and now we are going to have a Scandinavia colony. We are not in favor of this kind of hiving, let the people mix, let them get acquainted with each other's ways and if they have any good let it leaven the multitude. But it is indeed an innovation to begin a colonization with church and S. School, and one well worthy of imitation.

The death of Mr. John LaPointe, sr., occurred on Sunday afternoon last, at the ripe old age of 85. The deceased was one of the earliest settlers of Roland district, having been here for over twenty years. Upright and honest, a good neighbor, he was held in high esteem by all who knew him. Mr. LaPointe was a member of the Lutheran church, but ever since the Presbyterians began service in the Roland district he has supported and assisted that denomination.

It is becoming a feature of the Presbyterian church in Manitoba to hold special services on Easter Sabbath. We must not forget while we draw attention to this particular day, that it is not a scriptural injunction, it is like singing hymns for the "Hallel," like the sitting attitude in prayer etc., an invention of man. Let us then not forget to keep the Scripture ever to the fore if we specialize the day, not the music but the worship, not the decoration but the religion, not the Easter sermon but the sermon on Christ.

Dr. Kilpatrick said in an address to the Musical club at Winnipeg that the club was doing a great work in encouraging the ideal in life and were proving the saying that is true of all people: "Man does not live by bread alone." In this progressive west in the mad rush in the pursuit of money there was danger of the higher things in life being overlooked and the club was doing its share in preventing such a state of affairs. Art has two missions, providing pleasure and education. Music has a great deal to do with the building up of character and only the artistically educated get the very best out of life. In concluding Dr. Kilpatrick said that on behalf of the outsiders he expressed gratitude to the club for the great work it was doing.

Roland, can boast of an up-to-date Chinaman in the person of Mr. George Lee. He has discarded his cue, parts his hair in the middle, skates, plays hockey and lacrosse, rides a bicycle, boards at the hotel, is a telegraph operator, and attends Church and Sunday School. The above news item has been going the rounds of the press. It seems plain that the work of our church with regard to the Chinaman is not known generally. In Montreal there are 800 Chinese, and we conduct 16 Sabbath Schools. In Toronto 300, we have 7 Sunday Schools. Ottawa has 200 and we have 3 schools. At Calgary about 100 Chinese, nine were baptized last year. At Winnipeg we have 200 Chinese and 2 schools, and nearly every little town in the west has a Chinaman or two who are being taught English in the S. Schools.

Sunday was a great day for driving in Winnipeg and it is probable that there was not an able livery horse in the whole city that had a quiet day. One liveryman questioned, who has about thirty-five horses, said that every one of them was out twice and he was compelled to refuse fully one hundred applicants for rigs. A good many went out to Silver Heights and the road out there was said to be in good condition. Were these drivers all belonging to other denominations than the "seven Presbyterian churches of Winnipeg," or were these drives all on works of necessity and mercy, if so God bless the merciful of Winnipeg, if not why were no voices of prophet or priest raised against the desecration of the Sabbath. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day etc., then shalt thou delight thyself in the Lord and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father." Ish. 58: 13-14.

Synod of Montreal and Ottawa.

The Synod of Montreal and Ottawa will meet (D. V.) in Smith's Falls, and within St. Paul's church there, on Tuesday, 12th May, next, at 8 p. m.

Arrangements have been made with the C. P. R. and G. T. R. for reduced fares. Members are directed to secure, at the starting point, (over each line used), a Standard Certificate. These when signed by the Clerk, at Synod, will entitle members holding them to return for one-third fare, providing the necessary number of certificates be presented.

Members who desire accommodation are requested to communicate at once, with the Rev. C. H. Cooke, B. A., Smith's Falls. The Committee on Arrangements do not undertake to provide for any who fail to report by the 1st May.

All papers intended for the Synod should be in the Clerk's hands at least eight days before the meeting.

The Business Committee (Moderator of Synod and Clerks of Presbyteries) will meet in the Church, at 7:25 p. m.

J. R. MacLEOD,
Synod Clerk.

Three Rivers, 20th, April, 1903.

Algoma.

A Young People's Guild has recently been organized in connection with Melville church at Richard's Landing, St. Joseph Island. The meetings are held on Wednesday nights after the regular weekly prayer-meeting, and are bright and interesting. The membership is about forty and is steadily increasing. The work is encouraging and the outlook bright.

SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will (D. V.) meet in Knox church, Toronto on Tuesday, 12th May, 1903, at 8 o'clock p. m., for business and for conference.

The Business Committee will meet at three o'clock p. m., in Knox church building, on 12th May 1903.

All papers to be brought before Synod, should be sent to the undersigned, on or before the 1st day of May, 1903.

All members, attending Synod are requested to procure Standard Certificates from the railway agents, from whom they buy their tickets.

The Standard Certificate is absolutely necessary to enable members to return home at reduced fares, and also to enable those members who reside outside of a radius of fifty miles of Toronto, to have their railway fares paid out of the Synod Fund.

JOHN GRAY,
Ottawa, 13th April, 1903. Synod Clerk

After Work or Exercise

POND'S EXTRACT

Softens tired muscles, removes soreness and stiffness and gives the body a feeling of comfort and strength.

Don't take the weak, watery witch hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

Health and Home Hints

Strawberries in Several Styles.

Fruit is never more acceptable than in the spring, and strawberries are never as delicious as when we first have them from the gardens, and are not obliged to depend upon cold storage for supply.

Many consider that the delicate flavor of the berry is lost unless it is eaten as it grows, with only sugar added. Such serve the berries with the hulls on, and never wash the sugar sprinkled over them, for this draws out the juices. The sugar can be served in a mound in the centre of the individual dish, or at one side.

Strawberry Bavarian Cream.—Whip three cups of cream, $\frac{1}{2}$ cup sugar, $\frac{1}{2}$ box gelatine, 2 tablespoonfuls lemon juice, $\frac{1}{4}$ cup boiling water, $\frac{1}{2}$ cup cold water. Soak the gelatine in the cold water. Add lemon juice and sugar to boiling water and dissolve it in the gelatine. Cool, stirring constantly, and when it begins to thicken, add the whipped cream. Place a third of this in a quart mold, and chill, keeping the remainder in a warm room. To a second third, add strawberries, mashed, and a little more sugar, if they are quite tart. Put this in a mould for the second layer and when it is stiff, add the remainder of the cream. The mould can be first lined with large berries. The mould must be wet in cold water just before it is filled. With strawberries or any other acid fruit the porcelain moulds are preferable, as there is danger that the acid will attack tin.

Preserved Strawberries.—The best preserved strawberries are those which are cooked by the sun; but the process is a slow one, and requires much patience. Remove the hulls from the berries and place equal weights of sugar and fruit in the preserving kettle. Cook for ten minutes, and put in the sun for as much of the day as possible. Usually

two or three days are required. They must be covered with netting to protect them from flies and gnats. When the fruit is of a jelly-like consistency, it is placed in jelly glasses, and covered with paraffin. Strawberries preserved in this way are delicious served with ice cream. The shape of the fruit can also be preserved by placing it in glass jars, allowing a pint of sugar to a quart of berries. Fill the jars as full as possible, cover, and place in a kettle of cold water. Bring the water to a boil, and cook until the juice starts.

Strawberry Cups.—A dainty dessert is made by hollowing out the centre of cakes baked in small tins, thus forming a cup in which to serve strawberries. The shell may be iced or not as desired. If the cutting is carefully done, the centre can be used to make the small cakes mentioned above. To separate them at the bottom a small knife is run through the shell as carefully as possible. Whipped cream can be added.

Strawberry Sauce.—One half cup strawberry juice, $\frac{1}{2}$ cup sugar, two eggs, grated rind and juice of $\frac{1}{2}$ lemon. Mix the lemon juice, strawberry juice, and sugar, and add yolks of eggs well beaten; heat, beating constantly; when it thickens pour over the whites of eggs beaten stiff. With the strawberry cream can be served small cakes frosted on each side, and with a strawberry placed on top. The icing is placed in a cup, and the cakes are held with two forks, and turned until they are evenly coated.

—(THE PILGRIM.)

World of Missions.

Results of Missionary Labor.

When the patriot Kang Yuwei, who was the chief adviser to the Emperor of China in the reform measures promulgated in 1898, was interviewed in Hong Kong by the editor of the China Mail, he said, "I owe my conversion to reform and my knowledge of reform chiefly to the writings of two missionaries, Rev. Timothy Richards, agent of the English Baptist Society, and Rev. Dr. Y. J. Allen, a missionary of the Southern Methodist Episcopal Church of America."

Tan-sz Tong, a companion of Kang-Yuwei, and one of the most superb young men China ever produced, said, just before his execution by order of the Empress Dowager: "I know that no great reform movement has ever been carried out without its martyrs, and I am willing to die for China; but be sure of this: that for every head which falls to-day a thousand will rise to take its place and carry on this great work of reform."

These men and many like them never openly professed Christianity, but were in a large measure products of mission work, and drank their inspiration from the fountain opened up by Jesus Christ.—Ex.

Pray for The Pennies.

It was a bright spring evening when little Polly stole softly into her father's room with shoeless feet, her golden hair falling lightly over her white nightgown; for it was bedtime, and she had come to say "good night."

"Father," said the little one, raising her blue eyes to his kind face, "Father, may I say my prayers beside you, for mother is too ill for me to go to her to night."

"Yes, pet," he answered tenderly.

And reverently the child knelt down beside him and prayed her evening prayer, adding, at the close, with a special earnestness, "God bless my two pennies."

Heart Disease.

A Trouble Much More Common Than is Generally Supposed.

A healthy person does not feel the heart at all. It the heart makes itself felt it is a sure sign of some one of the many phases of heart trouble. Some of the symptoms of heart trouble are shortness of breath, trembling of the hands, violent throbbing or fluttering of the heart, sharp spasms of pain, oppression on the chest, dizziness and clammy sweating, irregular pulse, and the alarming palpitation that is often felt most in the head or at the wrists. Of course people suffering from heart trouble haven't all these symptoms, but if you have any of them it is a sign of heart trouble and should not be neglected for a moment.

Most of the troubles affecting the heart are caused by anaemia, indigestion or nervousness, and when any of these causes lie at the root of the trouble it can be surely cured by the use of Dr. Williams' Pink Pills. You mustn't trifle with common medicines, and above all you shouldn't further weaken your heart by using purgatives. You must cure your heart disease through the blood with Dr. Williams' Pink Pills. You can easily see why this is the only way to save yourself. The heart drives your blood to all parts of the body. Every drop of your blood flows through your heart. If your blood is thin or impure your heart is bound to be weak and diseased; if your blood is pure, rich and healthy, it will naturally make your heart sound and strong. Dr. Williams' Pink Pills actually make new, rich, red blood strengthens your stomach, stimulates your liver, soothes your nerves and drives out of your system all the disorders that helped to disturb your heart. This has been proved in thousands of cases. Here is a case in point. Mr. Adelaar Lavoie, St. Pacome, Que., says: "For nearly three years I was greatly troubled with a weak heart, and in constant fear that my end would come at any time; the least exertion would overcome me; my heart would palpitate violently and I would sometimes have a feeling of suffocation. I was under the care of a doctor, but did not get relief, and eventually my condition became so bad that I had to discontinue work. While at my worst a neighbor advised me to try Dr. Williams' Pink Pills. I did so, and they simply worked wonders in my case. I used only half a dozen boxes when I was able to return to my work, strong and healthy, and I have not since had any sign of the old trouble."

We would again impress upon those who are ailing that they must get the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all dealers or by mail 50 cents a box or six boxes for \$2.50 by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

"What can the child mean?" thought the father in surprise.

When the little white-robed figure was gone, he went and asked her mother if she knew what their little daughter meant.

"Oh, yes," said the lady. "Polly has prayed that prayer every night since she put her two pennies into the plate at the last missionary meeting."

Have you ever prayed to God for a blessing on the pennies you have put in the missionary box?—Evangelist.

The Doctor's ORDERS:

**Fresh Air
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The D.D. Emulsion

Trade-mark.

For all those threatened
with **Consumption.**

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Strathcona, 23 Feb. 8 p.m.
Kamloops, Vernon, 26 Aug.
Kootenay, Nelson, B.C., Feb. 17.
Westminster, Chilliwack, 1 Sept. 8 p.m.
Victoria, Victoria, 2 Sept. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, Superior, Port Arthur, March.
Winnipeg, Man. Coll., 11 a.m.
Rock Lake, Baldus, 8 July.
Glenboro, Glenboro.
Portage, Arden, 3 March 1.30 p.m.
Minnedosa, Minnedosa, 17 Feb.
Melita, at call of Moderator.
Regina, Moosejaw, Feb.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, church: Catherine's, May 3, 10 a.m.
Paris, Paris May 12, 10 a.m.
London, Rodney, May 12, 9 a.m.
Chatham, Winsloe, 11 July, 10.30 a.m.
Stratford, Stratford 12 May.

Huron, 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, Uxbridge, 17 March, 11 a.m.
Orangeville, Orangeville, 5 May.
Barrie, Dec. 9th 10 a.m.
Owen Sound, Owen Sound, 1 July.

Algoma, Copper Cliff, March.
North Bay, Burks Falls, 11 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, 1st Tues Mar.
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, Yarmouth 10 Feb.
St. John, St. John, Oct. 21.
Miramichi, Chatham, 24th June.

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We press, clean and re-pair all the clothing contained in a gentleman's wardrobe for \$1.00 per month. EXTRA care taken with black goods. 79 Bank Street, OTTAWA Ring us up. Phone 2999

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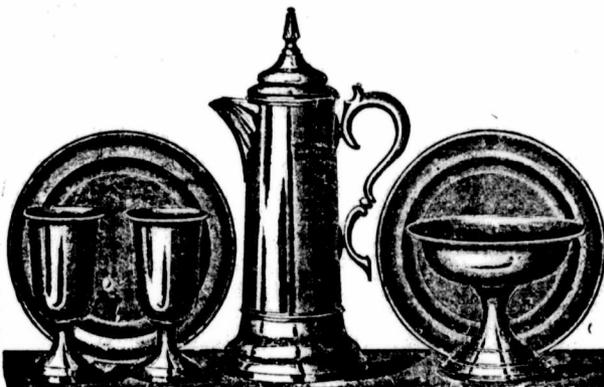
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For a Few Hours' Work

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The quality of this Set is guaranteed by one of the largest and best known manufacturers of electro silverware in Canada, and is sure to give entire satisfaction. The trade price is \$28.00 for six pieces, as follows: One Flagon, two Plates, two Cups and one Baptismal Bowl.

Look at These Splendid Offers!

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