

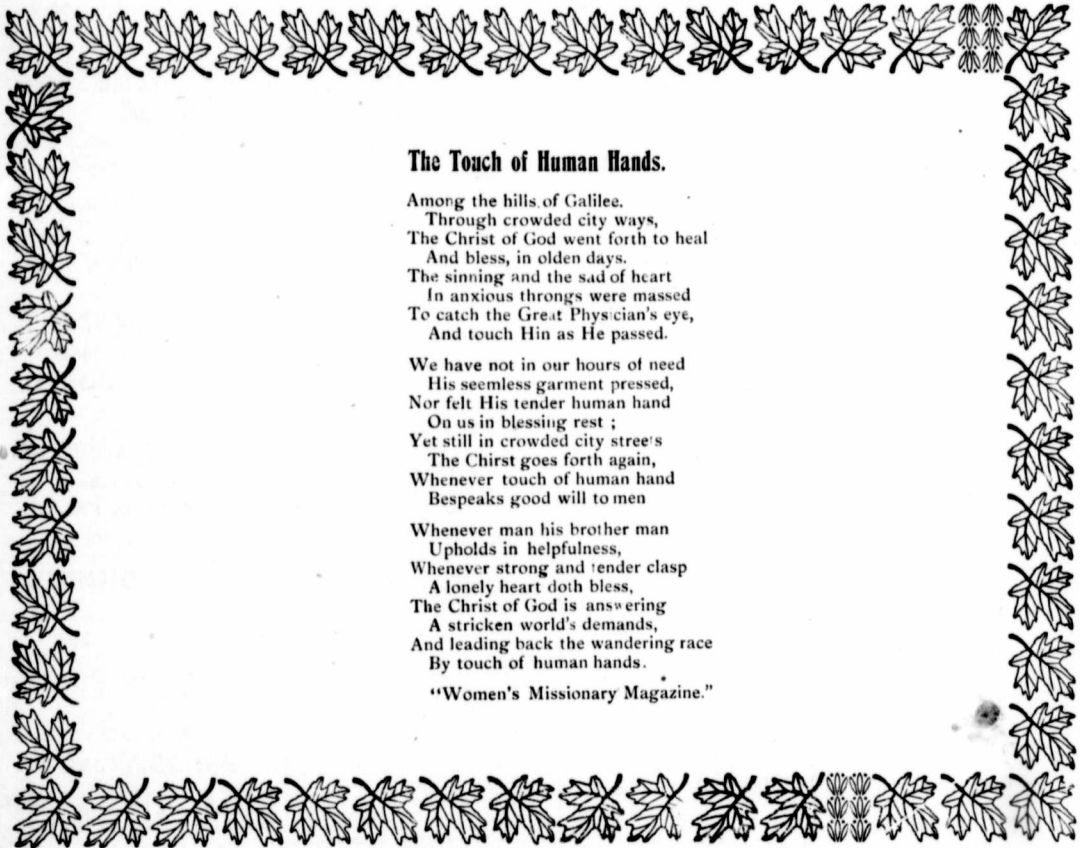
Dominion Presbyterian

Devoted to the interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 CENTS



The Touch of Human Hands.

Among the hills of Galilee,
Through crowded city ways,
The Christ of God went forth to heal
And bless, in olden days.
The sinning and the sad of heart
In anxious throngs were massed
To catch the Great Physician's eye,
And touch Him as He passed.

We have not in our hours of need
His seamless garment pressed,
Nor felt His tender human hand
On us in blessing rest ;
Yet still in crowded city stree's
The Christ goes forth again,
Whenever touch of human hand
Bespeaks good will to men

Whenever man his brother man
Upholds in helpfulness,
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands,
And leading back the wandering race
By touch of human hands.

"Women's Missionary Magazine."

The Creed of Presbyterian's

By Rev. E.W.Smith D.D. **50c.**

SEVEN CARDINAL VIRTUES
By Rev. Prof. Jas. Stalker D.D. **50.**

ERROANGA. THE MARTYR ISLAND
Rev. H. A. Robertson **\$1.50**

THE REPRESENTATIVE MEN OF THE
BIBLE.
Rev. Geo. Matheson D.D. **\$1.75**

THE DEATH OF CHRIST
Its place and Interpretation in the
Testament
Rev. Jas. Denney D.D. **\$1.50**

PELOUBET'S Notes on S. S. Lesson **\$1.25**

UPPER CANADA TRACT SOCIETY,
102 YONGE ST. TORONTO.

OTTAWA LADIES' COLLEGE. OTTAWA.

Re-opens January 6th, 1903.

HIGH CLASS COLLEGIATE SCHOOL FOR YOUNG LADIES.

This College in the Capital of the Dominion, is unsurpassed in situation, engages only teachers of approved qualification, furnishes genial and refining home influence, and careful superintendence.

Academic : General Matriculation and Finishing Courses.
Music : "The Canadian Conservatory of Music"
Art : Oils, Water Colors, Painting in China, etc
Elocution, Physical Culture, Stenography, etc.
For Calendar address,
MRS. ANNA ROSS, Principal.

The Dowd Milling Co.

(LIMITED)

Quyong Que.

Manufacturers of the following
brands of Flour:

Patent Hungarian, Strong
Bakers, Lilly and High
Loaf, Matchless Buck-
wheat Flour.

Royal Seal Rolled Oats and
Oatmeal Bran, Shorts,
Provender. Always the
best try them.

Ottawa Warehouse, 319 Sparks St.
PHONE 1568.

MARRIAGES.

In Morris, on February 18th, by Rev. John Ross, B. A., of Brussels, Mr. Walter Sharp, of Goderich, to Miss Mary A. Shurrie, of Morris.

At the manse, Exeter, on February 18th, by Rev. W. M. Martin, B. D., Mr. James Wright, of Point Edward, to Miss Barbara Horn, of Exeter.

On Feb. 25, 1903, by the Rev. J. W. McLeod, Mr. John Mahon, St. Louis de Gonzague, to Miss Christina McKell, eldest daughter of Mr. Robert McKell, English River, Que.

At the residence of the bride's father, on Feb. 25, 1903, by the Rev. A. Mackay, Lucknow, Mr. Henry Johnston Farnell, to Mary Elizabeth, second daughter of Mr. David McGill, Ashfield.

At St. Andrew's manse, Lancaster, on Feb. 21, 1903, by Rev. J. U. Tanner, Geo. Snyder, son of J. B. Snyder to Miss Elizabeth Haney, daughter of the late James Haney, all of Lancaster.

At Picton, Feb. 25th, by Rev. R. H. Leitch, Rose M., youngest daughter of Wm. Gordon, to Clarence T. Lapp, son of Mr. C. A. Lapp, editor, Brighton Ensign.

In King Township, on March 4, 1903, by Rev. A. H. McGillivray, M. A., of Newmarket, Elizabeth, daughter of the late Wm. Hall, Esq., concession H, King Township, to Joseph O'Brien of Laskey.

At the residence of the bride's father, Tuckersmith, by Rev. M. C. McLennan, on February 24th, Walter Fairbairn, to Mary, daughter of Mr. Thomas Robertson, all of Tuckersmith.

At the residence of the bride's father, Tuckersmith, by Rev. M. C. McLennan, Wm. McDonald, of the Thames Road, Usborne, to Isabella, daughter of James C. McLean.

BIRTH.

At the manse, Cote des Neiges, on Feb. 22, 1903, to the Rev. Thos. A. and Mrs. Mitchell, a daughter.

W. H. THICKE
EMBOSSER & ENGRAVER
42 BANK ST. OTTAWA.
VISITING CARDS PROMPTLY PRINTED

Jas Hope & Sons,
Stationers, Booksellers, Bookbinders
and Job Printers,
35, 35, 45, 47, Sparks St., 22, 24,
26, Elgin St., Ottawa.

St Andrew's College
TORONTO.

Residential & Day School for Boys
Upper and Lower School.
Separate Residence for Juniors.
Reopens for AUTUMN TERM on
SEPT. 9th, 1903.
For information address
REV D BRUCE MACDONALD M.A.
Principal.

Good Cooking
Ensures Good Temper.

Cook's Friend

**BAKING
POWDER**

The favorite in all well managed homes.
Sold everywhere

St. Margaret's College.
TORONTO.

**A Residential and Day School
for Girls.**
Only teachers of the highest Academic and Professional standing employed
MRS. GEO. DICKSON,
Lady Principal
GEO DICKSON, M.A., Director.

Ottawa Ladies' College.
OTTAWA.

**HIGH CLASS COLLEGIATE
SCHOOL FOR YOUNG
LADIES.**

This College in the Capital of the Dominion, is unsurpassed in situation, engages only teachers of approved qualification, furnishes genial and refining home influence, and careful superintendence.
Academic: General Matriculation and finishing courses.
Music: "The Canadian Conservatory of Music."
Art: Oils, Water Colors, Painting in China, etc.
Education, Physical Culture, Stenography, etc.
For calendar address,
MRS. ANNA ROSS, Principal.

**To
Sunday
Schools**

We have just opened up a fresh supply of Sunday School Books from best English publishers.

Books sent on approval. Lowest prices guaranteed.

The William Drysdale & Co.
Publishers, Bookbinders,
Stationers, Etc.
74-78 ST. CATHERINE ST. MONTREAL.

Leitch, Pringle & Cameron
Barristers, Solicitors, and
Superior Court Notaries.
Solicitors for Ontario Bank,

Cornwall, Ont
JAMES LEITCH Q.C., - R. A. PRINGLE
A. C. CAMERON, LL.B.

**CLUB FORT WILLIAM ...
HOTEL Strictly First-Class.**

SAMPLE ROOMS FOR
COMMERCIAL MEN . . .
JOE MANION & CO.
Livery in Connection,
Rates: \$1.50 per day; single meals

The Karn

IF you are looking for a piano you want the best—the piano with the finest tone, easiest action, most artistic appearance, and greatest durability. In these points the

Karn is King

Nothing will please us more than to have you make enquiries about the prices, the reliability, and the superiority of our instruments. We can satisfy you on every point.
Write for our Catalogue.

The D. W. KARN CO.
LIMITED.

Manufs. Pianos, Reed Organs and Pipe Organs.
WOODSTOCK - ONTARIO.

**SCHOOL
...OF...
Practical
Science**
TORONTO

ESTABLISHED 1878
Affiliated to the University of Toronto

This School is equipped and supported entirely by the Province of Ontario, and gives instructions in the following departments:
1.—CIVIL ENGINEERING.
2.—MINING ENGINEERING.
3.—MECHANICAL AND ELECTRICAL ENGINEERING.
4.—ARCHITECTURE.
5.—ANALYTICAL AND APPLIED CHEMISTRY.
Special attention is directed to the facilities possessed by the School for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories:
1. CHEMICAL.
2. ASSAYING.
3. MILLING.
4. STEAM.
5. METROLOGICAL.
6. ELECTRICAL.
7. TESTING.
The School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses.
For full information see Calendar.

L. B. STEWART, Secy

Opportunities

Calls for office help are received daily at the office of the

NIMMO & HARRISON,
COLLEGE
Corner of Young and College Sts
TORONTO.

The sound training given by this school assures success to the student.
Bear in Mind our teachers are experienced and capable. Individual instruction, best results. Circular mailed free, to any address. Send for it

**The Ottawa
Business College.**
Ottawa, Ont.

Has held the confidence of the public for thirty-seven years. Its graduates are legion and their success unexampled. Write to-day for catalogue and attend a school with a reputation. Students are admitted any time.

W. E. GOWLING, Principal.
Orme Hall, 174 Wellington St.

Bishop Strachan School
FOR GIRLS.

President—The Lord Bishop of Toronto.
Preparation for the Universities and all Elementary work.
Apply for Calendar to
MISS ACRES, Lady Prince.

John Hillcock & Co.
Manufacturers of the
Arctic Refrigerator
165 Queen St. East
Tel 478 **TORONTO**

Presentation Addresses

Designed and Engraved by
A. H. HOWARD, R.C.A.,
52 King St., East, Toronto.

R. A. McCORMICK
CHEMIST AND DRUGGIST.
ACCURACY AND PURITY
71 Sparks St., Ottawa
PHONE 159.

**For 35 Years
BELL ORGANS**

Have been Favorites for
School, Church & Home Use

We make only high-class Organs and invite investigation as to their merits.

BELL PIANOS

Are chosen and recommended by the Musical Profession as being strictly High Grade.

Send for Descriptive Booklet No. 54.
The Bell Organ & Piano Co. Ltd.,
QUELPH, ONT.

J. YOUNG LIMITED.
The Leading Undertaker
350 Yonge St., Toronto
telephone 679

Dominion Presbyterian

\$1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

Note and Comment.

The Canadian Baptist quotes the *Liquor Journal of Toronto* as saying: "Our interests lie in constantly raising the standard of the business, in license laws that make the trade both respectable and profitable: and by thus offering an incentive to honorable men to go into the retail trade, we can alone hope to keep the industry profitable for the manufacturers. The liquor trade has become so disreputable that it cannot be made respectable. The best thing to be done is to bury it as quickly as possible out of sight."

The people living on the Northern coast of Norway have for some time suffered severely from the ravages of seals, which destroyed or scattered the fish on which they mainly subsisted. Now it is proposed to send warships to the waters where the seals are most numerous to destroy as many as possible and break up the herds. When the Alaskan seals begin to destroy the fisheries of that country—that is when the fisheries become valuable—the American government may be willing that Canadians should take a hand in the work of killing the seals.

Last year 31,000,000 gallons of alcohol were used in Germany for technical purposes and for fuel. For motor wagons and light running machines and small railroads it is said to be cheaper and more practical than coal, and for lighting purposes more economical than petroleum. The *Journal of Inebriety* says: "The evolution of alcohol from a beverage to a fuel is not more startling than other changes seem every day." Using alcohol for light and fuel purposes will certainly be more sensible and humane than using it to addle men's brains, destroy their stomachs and degrade them to the level of beasts.

As substantial evidence of the fact many Jews are adopting Christianity, a German pastor states from 1800 to 1899, 74,500 baptised into the Greek church, 72,000 into the Protestant churches of Europe and America, and 53,000 into the Roman Catholic church in all 224,000. Taking the year 1898, the same winter found that 1,450 Jews were admitted by baptism into Protestant churches, 1,250 into the Catholic church, and 1,100 into the Great Orthodox church. Nowhere have conversions been so numerous as in Great Britain, where in the nineteenth century 30,000 Jews have been admitted into the Christian church. In Germany at the present time there are 125 Jews preaching the Gospel.

Bishop Philips Brooks was asked, "Suppose, Dr. Brooks, you were called to take charge of a parish burdened with debt, needing many things for the development of its own work, and almost in despair of ever getting the best of its difficulties, what would you do first to remedy the situation?" Quick as a flash came the reply, "The first thing I would do would be to ask that congregation to make an offering for foreign missions." The Central Presbyterian endorses the bishop's method in the following terms: "Does that seem strange to you?"

It is both good philosophy and good theology. It is both common sense and Bible truth. It is belittling, narrowing and weakening to keep the people's attention on the small things immediately around them. It is elevating and inspiring to keep their eyes and their hearts on the great things of the kingdom of God. The people who are heartily interested in missions in China and Africa will find it easy to take care of the small things at home." Let pastors of weakened discouraged charges make a note of this.

There seems to be a good deal of distrust of Germany "down South." Her action in Venezuela has aroused the suspicion that she was testing the Monroe doctrine with a view to ulterior designs upon a more Southern republic Brazil. The *Southwestern Presbyterian of New Orleans* says: "To the number of several hundred thousand Germans have entered Brazil and by their well known thrifty habits secured a commercial prominence far beyond their numbers. While they impart life to the South American sluggishness, they do not assimilate with the country, but retain interest and citizenship in the Fatherland. This has excited the alarm of Brazilian statesmen and resulted in discouragement of Latin immigration." If Brazil, as well as the United States, is suspicious of Germany the immigrants from the latter will be well watched.

British papers indicate that a very hopeful temperance reform movement is being promoted in the United Kingdom. Many public men as well as ministers of the gospel and Christian men generally are realizing that a vigorous and united campaign against the tide of intemperance which is sweeping over the land must be prosecuted if the British nation is to be saved from national decay and moral ruin. The new license act passed for England is being enforced with good results. It makes the drunkard as well as the illicit liquor vendor a criminal, and it also treats as a criminal the licensed liquor vendor who sells to a man who has been proclaimed by the magistrate a habitual drunkard. The act is certainly a great advance on previous enactments, and the report is that already the effect is marked by a great decrease in the number of "drunks." The man who gets drunk is certainly an offender against the public, and as he acts on his own free will, it is legitimate that his offence subject him to offence."

The officials of the Methodist church away down in Texas, having tired of the minister who had served them for a year, is reported to have sent the following unique request to the presiding elder or bishop or president of the district: "Send us a young man who can convert our church members, revive our official members, save the sinners, enthuse our young people and gather members into our church, increase our finances, popularize our Sunday night service, spiritualize our midweek prayer meeting and draw men to our church. We wish him to be a man of grace and person, sweetness of disposition, gentleness of speech, social ability, political inactivity, pastoral care and pre-eminent

preaching ability. He should have a gentle gracious, hard-working helpmeet, without children, who will assist but not run either the church or the pastor. We can pay him \$475. We have no parsonage. We hope you can find just the kind of a man we want." These people wanted their minister to do so much that they did not leave anything for themselves to do, except pay the pittance they proposed to give him. But why did they object to children in the parson's family? It is pretty certain they won't be able to get such a pair of angels on such terms. Probably there are more congregations than Methodists who are oppressed with a similar "long felt want."

Under the caption of "Homes for the Poor," the *Pittsburg, Pa., United Presbyterian* says: "Money by the millions is pouring into the treasuries of educational institutions, it is founding public libraries in magnificent buildings, it is establishing hospitals and homes for the old and enfeebled, but the home itself is neglected. The working man, however industrious, toils hard at wearing work, but at the end of the week, or month, when he has paid his rent, he has nothing left. Here is the opportunity. Let men of capital buy land and build homes on the most approved models and with good surroundings, and sell them to people of small means, or without means, on terms that would be no more than reasonable rent." The paper quoted explains that it uses the word "poor" in a very wide sense; not restricting it to those who are in need of direct charitable aid, but to those without means or small means; the industrious and self helping, who are not in circumstances to secure for themselves homes, and are, consequently, living at a disadvantage and suffering loss. And it suggests "sell," not give, because "that is not the best help which comes in the form of a gift" and because "the normal human development is by personal effort" the result which would flow from such a practical form of benevolence are thus described: "Self respect is essential to manhood. Let it be made possible for industrious men to secure homes by their own effort. Make it possible for them to look forward to the time when they will be able to call their place of living their own. Make it possible for the father to be able to say to his family: 'This week's payment brings us by so much nearer to having our own home.' Then we would see a wonderful change about our industrial plants and in our cities; the hovel will give place to the home, the spiritless children will take the air of the well-to-do, the downward drift will be checked, and intelligent, industrious men will take the place of the discouraged. The 'industrial' war would cease, for a home owner is not a striker, and the employers will seek the good of their employees and deal fairly with them, when they find their work backed by men of common interests. The money invested will return to the capital account and be reinvested in other homes. Better than libraries, better than charity to thousands, will this home getting be. Make it possible." If we are not mistaken the Dominion coal and steel company, operating at Sydney, N. S.; has provided houses for its workmen on a plan somewhat akin to the one above suggested.

Our Contributors.

FOR DOMINION PRESBYTERIAN.

Historical Criticism, XI. *

Genesis xvii, xxii.

If the task of criticism were to raise difficulties and perplex men's minds with involved discussions it would find scope for such exercise in connection with some incidents in the life of Abraham. There has been much discussion about the three very similar stories which relate how Abraham twice, and Isaac once, passed of his wife as his sister, and some difficulty has been found in explaining Abraham's alliance with Keturah. But these questions need not detain us; they sink into insignificance when we allow our minds to dwell on the greatness of Abraham's personality and on the spiritual lessons which his life contains. We do not mean to say that these difficulties are not proper subjects of investigation by the critic. But we must keep in mind the relative importance of things and make sure first of the fundamental ideas.

We have already spoken of the work which God called Abraham to do, viz., to inaugurate His redemptive purposes toward man; and we have remarked the sublime faith with which he responded to God's promise. We now go on to speak of the special covenant between God and Abraham, and the means used to commemorate it, which are narrated in ch. xvii, a chapter from the Priestly Code as its style at once proclaims.

By the revelation of God as El Shaddai, which means the one who causes all things to exist, Abraham is taught that all the events of man's life find their source in God; that the religious conception of history is the true one; that God is not merely indwelling or immanent in all His works (though that is true) but that He is also transcendent over all things—a distinct personality with whom communion is possible. That Abraham had this belief is evidenced by his raising altars everywhere as he moved up and down the land, thus taking possession of the land for God.

To impress on Abraham, and on his descendants that they had a special destiny, God changed his name, and appointed the rite of circumcision. Rites, institutions, though they are apt to be a snare to man as we lately pointed out, have their use. Children need to be brought up under definite rules. When they can understand the principle behind the rule they will not need the rules. So at this stage a mark was necessary to emphasize the fact that they as a nation were set apart to do a special work. This was the significance of this rite which they alone among the peoples of that country observed.

We must now pass on to the offering up of Isaac (ch. xxii). We must remember that Abraham lived among people who sacrificed their children to their gods in the belief that it was the highest form of religious duty. The Ammonites offered their children to Chemosh, and the Moabites theirs to Moloch. We see then that Abraham had the limitations of his time. But God proposes to give him a higher

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

revelation of Himself, and He allows him to go on in the performance of this sacrifice, which Abraham wrongly supposes to be the most acceptable worship he could offer to God, until the intensity and sincerity of the man's religious aspirations are evidenced by a complete surrender of his only son, in whom were centered not only his fatherly affections but all his hopes for the future of the race and the fulfilment of God's promise. Finally God vouchsafes the revelation of Himself as a humane Being, not delighting in man's self-imposed pains, but only in the homage of the heart.

From the history of Abraham, we may draw valuable lessons on the subject of national life. We see (1) that the fundamental thing in the nation is character. That the founder of the race died landless is a standing proof that land is not the first thing, that not material resources, not mines or forests, but character is to make a nation great. "Seek first the kingdom of Heaven, and all these things will be added unto you" came true in Abraham's life, and so it will in ours.

(2) The importance of race. The promise was to Abraham and to his seed after him. The race must be kept pure, and just because Esau would not conform to this requirement because he placed little importance on race, he was rejected. The investigations of modern science of the laws of heredity have made this question familiar to every one. It remains for us to make the application in national and in individual life. Endeavour to keep the family name untarnished; let there be no blot on the scutcheon.

(3) That religion is indispensable to the well-being of a nation. Not until we regard ourselves as stewards of God, entrusted with certain talents for the use of others, and for the accomplishment of God's high purposes, can our private or our public affairs be properly administered. The fate of a nation is bound up in its attitude to these three things, righteousness, race, religion.

FOR DOMINION PRESBYTERIAN.

Concerning Juvenile Crime

BY KAWARTHA.

The Inspector's report of Crime in Toronto for year just past, disclosed the fact, that *juvenile crime* is on the increase. The Globe, in an editorial discussing the cause of this increase, is inclined to lay the blame at the door of the lady school-teachers, and amongst other things says, "that there is a period in a boy's life when he holds all women, even his mother, in a sort of contempt." It is a question that deserves careful consideration. What is the foundation of national life? Is it the school? Is a nation the aggregate of public schools? To come back to the beginning must we not say that the *home* is the foundation upon which national life is built.

Home is the child's first school, its true educator of character. Here the child receives his first impressions. And these have very important consequences. At the fountain of a river, a very gentle application of the hand will send the flowing waters into channels which lead into

quite contrary directions. So the little attentions and directions given to a child at first, when its thoughts and affections are unfolding, will help it to form those principles which shall rule its after life. What the child learns in early years becomes, very especially, a part of it, and forms the grain of its character.

It is said that the Church is losing its hold upon the young, but in nine cases out of ten where the young do wrong, it is the fault, neither of the Church nor the Public School, but of the home. Where the children hear in the home nothing but talk of gaieties and pleasure and dress, the conduct and demeanor and failings of neighbors, you cannot expect the stream to rise higher than its source.

But where they have evidence that there is sincere love to God and man, as shown by self sacrifice, and a spirit of helpfulness among the members of the family, then in the words of the college song, "As the old ones crow the little ones learn." Reformatism must begin at home. Could the complete history of the most pious and eminent of every age be exposed to view, there can be no doubt but that to the instrumentality of home influence the world is indebted for her greatest benefactors, her most illustrious statesmen, and the Church her most faithful ministers.

It was the Spartan MOTHER and her influence that gave character to the Spartan nation. Her training nerved her sons in the wild tumult of battle, either to bring home their shields or be brought home upon them.

That young man Pearson, who was hanged in Hamilton in Dec of 1901, in his statement given to the public said, "I attribute my evil career to this, that when I was young my home training was sadly neglected. I never had either good example or advice. I was allowed to run the streets at all hours and with all kinds of companions, where I formed the habits that have ruined me."

Naturally he was not a criminal nor bad hearted, but neglect of home-training was responsible for his death on the gallows.

In one of the numbers of the Popular Science monthly for 1897, there was a notable article entitled, "Parental Neglect The Cause of Hoodlumism." And the point that weighed most strongly with the writer was, that hoodlumism was not confined to the Southern States, which the Civil War had demoralized, nor to the Western States, where the rudeness of frontier life was no stimulant to virtue, but the New England States, the home of Puritan order and virtue suffers from it.

He claimed, and proved his contention, that this deplorable state of affairs was due to a weakening of home discipline.

Look at the streets of our villages and towns swarming after nightfall with rude unmannerly boys taking their first lesson in hoodlumism. Is this laid to the charge of the school teacher? When we call in the curfew bell and the policeman to send our children home at nine o'clock, it is a confession of failure our part. Parents must be kings and priests in their home, if young people are to learn reverence for God.

This is a subject not to be settled in a half hour, but the conclusion to which thinking minds are driven, is, that the *home*, not the *lady teacher* is responsible for the increase in juvenile crime.

Bobcaygeon, Feb. 4, 1903.

A Faithful Servant of the Church.

BY PROF. W. G. JORDAN, D. D.

The Rev. George Cuthbertson who passed away on the 15th of last month, was a man who had served the Presbyterian Church in Canada faithfully for almost half a century. Since he began his ministry many changes and enlargements have taken place in the country and the Church, with the result that the man whose labours have been confined to one district, is known to a relatively smaller circle. But there is no disparagement to those whose work carries them over a large field, in saying that the men who do a good work in a noble area also belong to the whole Church. It is the glory and strength of our Church that there are so many strong, thoughtful men bearing her standard and seeking the glory of her Lord in difficult positions and quiet places. During the last twenty years of his ministry, Mr. Cuthbertson had charge of a comparatively small country parish but like many of the incumbents of such parishes, he was in his own way a strong influential man; and we do well sometimes to remember how much of the best blood of our city charges and how much of the best material of our Colleges comes from such parishes.

It is not my intention to attempt a sketch of Mr. Cuthbertson's career but simply to pay a tribute to his character; appreciation, rather than narration or criticism, is my chief concern. If I were in danger of running into shallow flattery, the memory of the man would be the best restraint. His hatred of insincerity was so strong that it sometimes led him to the extreme of brusqueness; but behind his sharp question or caustic comment there was no malice or unkindness. From the time that I first met Mr. Cuthbertson, I found a real charm in his strong individuality, and in what some would call his angularity. He had many sharp corners; forty years of contact with men had not worn them smooth, but had rather given them a keener edge. We are in danger of too much uniformity. We put our young people through the same system, it is, of course, in our opinion the best system in the world; but there is a possibility of having too much system and too little life. A man of Mr. Cuthbertson's style of thought and manner of life is a living protest against the tyranny of conventionality. He was not a typical parson nor a typical Presbyterian clerk; he was simply a man, and that is surely the highest and broadest type. Had there been more ministers like him, the satirist would never have invented these three-fold classification of men, women and ministers. The professional minister, the ecclesiastical official did not in his case overshadow the man, he had a fitting sense of the dignity of the Church, and was hurt by anything that was disloyal and unworthy; but his view of human life was broad, and he would not allow that there should be any narrowing influence in the service of the Church.

The main explanation of this was, of course, the man's realization of the fact that the Gospel brings a free, positive, inspiring life. The man who is really regenerate receives such insight that he can see the great things and fight for them, thus a owing small things to fall into their proper place. But as a help in

this direction, it may be mentioned that Mr. Cuthbertson was endowed with a keen sense of the ridiculous and possessed a fund of native humour. This too is one of God's gifts, even if we are compelled to regard it as one that almost more than any other needs the guidance of good judgment and the restraint of reverence. When we think of some of the things said by men so endowed we need, as Spurgeon used to remind us, to exercise our imagination and remember what they did not say. A quick perception of the ridiculous is in one sense a saving grace, and many able men have at times fared miserably for the want of it. A man may be a poet or philosopher but if he cannot see the humorous side of things, we must count it a grave limitation. Our friend had his limitations, but it was not in that direction.

Mr. Cuthbertson's life was marked by a simple, whole-hearted piety which gave the tone to his speech and conduct. He belonged to the last generation, and was a fine specimen of the best type of man produced by its theological forms and social ideals. He had not faced the problems of "criticism" which are now such a perplexity to many. His courage and originality did not display itself in the sphere of theology. He looked back with reverence to those who had influenced the thought of his more youthful days; but the Bible was more to him than any system of theology and from its pages he drew in his own way, inspiration towards a life that is pure and sane, strong and sweet. We can then truly describe him as a good soldier of Jesus Christ, and a faithful servant of the Church.

The old friends pass away, and each departure that touches our life closely deepens the sense of loneliness; but God is still with us and He is giving to His Church young men who hear the voice and see the vision, men who will prove to the world that the noble succession of prophets and teachers is still a living force.

A Note Worthwhile Book *

It is one of the remarkable facts of literary history that the reading public have such slight acquaintance with John Wesley's Journal. This may in some measure be owing to its length of two thousand pages quarto, which is calculated to deter other than diligent readers. Yet that it is one of the English classics must be acknowledged, and as a picture of the life of the English people of the eighteenth century it is of the highest authority. Hence the value of this abridgement, which Mr. Parker has made with excellent judgment.

Here we find all the leading events and characteristic incidents of Wesley's life recorded by his own hand from Oct. 14th, 1735 to Feb. 14th, 1790, a period during which he influenced the English people more than any other man. Here we find an account of the unique discipline with which Mrs. Susanna Wesley brought up her family. A graphic description of John Wesley's preaching tours, the advancement of his work from stage to stage

*John Wesley's Journal, abridged by Percy Livingston Parker, with introduction by Hugh Price Hughes, M.A., and an appreciation of the Journal by Augustine Birrell, K.C. Cloth, 12 mo, 512 pages. Price 3s. 6d. Isbester & Co., London, England.

HOW TO MAKE BABY SLEEP.

You can make baby sleep by giving him laudanum or the "soothing" stuffs which invariably contain opiates. But no sensible mother will do that. The way to make baby sleep happily and in comfort is to take away the cause of his wakefulness. This cause is located in his little inside—nowhere else. Babies seldom have anything the matter with them but their stomachs, and it is safe to say that the baby who cries unreasonably is complaining of his stomach. There is no ailment of a baby's stomach that Baby's Own Tablets will not cure right away. They make baby cheerful and happy and give him sound natural sleep—not the drugged sleep produced by soothing stuffs. Mrs. Wm. Smidt, Listowell, Ont., says:—"My baby used to be very restless and sleepless, but since giving him Baby's Own Tablets, he is better natured, sleeps better and is better in every way." These Tablets cure all the minor ailments of little ones, and can be given to the very youngest baby. You can get them from any druggist, or they will be sent post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

often in the face of strenuous opposition and better prosecution to the complete organization of the church that bears his name.

A more than usual interest attaches to the record of his dealing with individuals on the subject of religion, the mode of his life and the pictures that he gives of his contemporaries. In his appreciation Mr. Birrell shows that this is a book of very distinct value and in the introduction by the late Mr. Hughes its religious worth is justly estimated as very high. In our day, when so much attention is properly given to the history of religious life and experience this will be found an authority of the foremost order.

The publishers have conferred a boon upon the reading public by issuing this work for popular use.

Reasonable Treatment for

**Eczema
Salt Rheum
Boils
Scrofula**

TAKE

**WEAVER'S
SYRUP**

which

By Purifying the
Blood destroys the
origin of these af-
fections.

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

The Quiet Hour.

Paul's Message to the Ephesians.

S. S. LESSON—Mar. 22; Ephesians 2: 1-10.

GOLDEN TEXT—Eph. 2: 8. By grace are ye saved through faith.

BY GEORGE B. MCLEOD, HALIFAX.

Who were dead, v. 1. Sin has as its result, not merely sorrow and ultimate punishment, but also the destruction of the soul. Evil kills out goodness, wars against the spiritual life and destroys all desire after God. If we cling to any known habit of wickedness, or love the world apart from God, we might as well expect a bitter fountain to send forth sweet waters as expect the fruits of righteousness to follow in our lives.

Ye walked, v. 2. Paul thinks of the former sinful life of the Gentiles as heathen, and we cannot read the accounts of the heathen lands to-day, or hear missionaries, without knowing that the iniquity of these places is very deep. The state of such benighted lands is beyond description. It would seem as if some "active, animating principle prompting disobedience to God," were seeking to take captive the world for the wicked one. The motive to missionary labors lies in remembering the lost estate of those who are without the true God.

Also we, v. 3. Sin carries on its evil work in Christian as well as in heathen lands. And the sins of those who have the light of the gospel are of deeper dye than the sins of men who are still groping in the darkness of ignorance and superstition. The clearer and fuller our knowledge is, the heavier is the condemnation which our transgressions deserve.

The children of wrath, v. 3. While God is angry with the sin, He loves the sinner. Indeed His wrath against sin is just the measure of His desire to save men, as the physician fights disease with an earnestness corresponding to the value which he sets on human life. There could be no love in God towards men without intense wrath against the sin that destroys them. We should be thankful that God hates sin. For it is our worst enemy and the divine wrath against it is partner with the divine love towards us, in the great task of our deliverance.

But God, v. 4. Our lives will be restored if only we place our reliance on God. The greatness of a religion depends upon its God, and Paul came with a God who was able to save unto the uttermost all those that call upon Him. So many people look upon things without God and therefore fail. He is the sole confidence of the world.

Raised us up with him (Rev. Ver.), v. 6. In the experience of the believer, the power of Satan, which once dragged him down towards sorrow and death, is replaced by the energy which uplifts into a life of joy and victory, as his Lord was raised from the tomb to the throne.

Heavenly places, v. 6. God has shown us in Christ what He has designed us to be. In Him we find the true measurement of our lives. It is like climbing a mountain in order to see the land more clearly. As we rise, we see the plains and the sea coast and the hills. So, as we rise to the height of Jesus, we behold the plains which we may cultivate, and the sea which we can cross and the mountains that touch heaven. This magnificent view of life ought to stimulate

us, so that we shall take new courage and form new resolves.

Gift of God, v. 8. As children, we have a long apprenticeship in accepting gifts from our earthly parents. Are we not too slow in taking advantage of the free offers of our heavenly Father? Life becomes renewed and elevated when we accept the new childlike attitude. (See Luke 11: 9-13)

For good works (Rev. Ver.), v. 10. The divine generosity induces activity on our part. The Christian becomes a new creature, made over by God with a view to a larger life of service. We cannot work for God until we are prepared by Himself. He gives the fitness for every task He sets.

FOR DOMINION PRESBYTERIAN.

Prophetic Photographs.

No. 2. Isaiah 11: 1-10.

BY ANNA ROSS.

Here is another beautiful specimen of God's photography. But if any one wants to see its distinctness and beauty, he must get the Bible and look at the verses, and their connection with each other throughout. You can see a picture only by looking at it, not by merely reading about it. These ten verses form a picture: this little paper is only pointing out its main features. You must look at the picture itself if you want to see it as a whole. The four features in each of these photographs are the King, the weapon, the army and the results.

The first five verses are full of the King, the Rod out of the royal stem of Jesse, equipped with the spirit of counsel and might; girded with righteousness and faithfulness.

The second verse gives His weapon, "He shall smite the earth with the rod of His mouth and with the breath of His lip shall He slay the wicked." The word of God is again the weapon whereby His power makes itself felt on earth.

The army is very slightly in evidence in this photograph. The King and His one weapon occupy the whole forefront of the picture. The results fill the rest with an amplitude that leaves only one small corner for the army. In the tenth verse the Royal Root of the royal line is spoken of as "an ensign of the people." Now an ensign implies an army, and that is about all we have in this picture of the human helpers of our great King in this victorious campaign.

Verses 6-9 give the results, and truly the statement of these as herein set forth is well worth the study of those interested in the tremendous social problems of the twentieth century.

"The wolf also shall dwell with the lamb." Does this mean that under the conquering power of this King labor and capital shall be brought to dwell together in mutual helpfulness?

"The lion shall eat straw like the ox." Does this mean that the social carnivora, accustomed to live upon the blood and muscle of those poorer than themselves, shall be taught to work for their own living, and not eat more than they have worked for?

"The weaned child shall put his hand on the cockatrice' den." Does this mean that the caterer to appetite and pleasure shall have lost, not their life nor their work, but

their sting, so that the youngest child shall be safe from temptation even when entering into the haunts of conviviality or amusement?

"How can these things be?" We are not left in ignorance. Through the conquering energy of "the rod of His mouth, and the breath of His lip." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." In presence of that knowledge selfishness dies and love blossoms and bears fruit, and the wilderness and the solitary place shall be glad.

"When the Son of man cometh, shall He find faith in the earth?" Day by day we are praying, "Thy kingdom come, Thy will be done in earth as it is in heaven," but are we looking for an answer to match the prayer? But the answer is coming, perhaps sooner than we think.

"The zeal of the Lord of hosts shall perform this."

Ottawa Ladies' College.

FOR DOMINION PRESBYTERIAN.

Sermon by a Roman Catholic Priest.

Rev. T. Fenwick, of Woodbridge, has translated this "Petit Sermon" and in forwarding it to us expresses the opinion that our readers will be pleased with a Roman Catholic sermon in which Christ is so highly exalted.—Ed. DOM. PRES.

"Mihī vivere Christus est," "Christ is my life"

1. Have you the Christian life? Do you live by the life of Christ? Can you, like Saint Paul, say in all sincerity: *Christ is my life*?

Saint Paul said to the Philippians: *Christ is my life*, because Christ was the moving spring of his thoughts and actions. It was for Christ he suffered. He laboured for His glory. He desired death in order to be able to see Him unveiled in the glory of the heavens. He despised the present life because it kept him removed from his Saviour.

My brethren, is your conduct conformed to the conduct of Paul? Examine yourselves. Go down to the bottom of your conscience. Do you not hear a mysterious and avenging voice which condemns you? It repeats to you with the tenacity of remorse: "No! No! Thy life is not conformed to that of Saint Paul! No! No! thou dost not live wholly for Christ. Christ is not thy life."

I know it. To stifle that voice and to give you the illusion of a Christian life, you sometimes give yourselves up to devotions, often as whimsical as ridiculous. To persuade yourself that the piety which you have is the fruit of the Christian life, you ask from senseless books, inspired by lucre, sentimental emotions which you take for the love of Christ!

You do not live by the life of Christ. Are you separated from the things of this world? Are you willing, if circumstances should call for it, to sacrifice all for Christ? Soldiers, are you ready to maintain always, and even, to fight for the glory of God and the triumph of His Son? Travellers, are you ready to cast aside the thousand pleasing things which only distract you from the end of your journey to eternity? To so many questions you and I must give a negative answer. And this answer condemns us by showing us that Christ is not our life.

Represent to yourselves, says Saint John Chrysostom, a man made of diamond. It is vain to strike him; he feels no blow. Such should we be. The things of this world should leave us indifferent, persecutions in-

sensible, and death seem to us gain, because it brings us nearer to Christ for whom we labour, for whom we suffer, and for whom we live.

The Christian who can say: "*Christ is my life*," should love to shed abroad his life. The sap of the tree shades itself abroad everywhere. It appears in the budding of the young branches, in the bloom of flowers and of fruits. So should be the Christian life in us. It should be seen in all our acts, in all our conduct. If Christ be our life, we ought to show Him everywhere, and always, by shedding abroad His sweet odour. This life must produce in us abundant fruits for eternity, and these fruits seen by our brethren, move them to desire to possess Christ. Oh! then, like Paul, we shall be able to say: "*Christ is my life*."

2. That Christ may become our life, we must know Him. We love well only what we know well.

How shall we know Christ? I spoke to you a short time ago, of those silly books, real poisons, inspired by the love of lucre, which, unfortunately, become the daily reading of Catholics. These books which, under pretext of nourishing the piety of the faithful, invent lives more or less lived, health more or less problematical, we should cast away with disgust because they dwarfed Jesus, they make known to us only a dwarfed Christ who is not the Christ of the Gospel. The piety which they propagate is not the piety which has for its base the true faith, that faith of which the Master Himself spoke when He said to the leper: "*Arise, go, thy faith hath saved thee*"

Do not seek to know Jesus Christ in these books, but love to read the holy Gospels. There, watering those sacred pages with your tears, there, guided by the inspiration of the Holy Spirit, you will learn to know Jesus Christ, His moral greatness, His incomparable loveliness, His sweetness, His goodness, His love for souls. This great model will rise up before you in all the splendour of His beauty and majesty. You will hear the different teachings fall lovingly from His lips, you will see the brightness of His virtues, grace will abound in your soul, and, strengthened by it, you will seek to reproduce Christ in your life, and, like Saint Paul, you shall be able to say: "*I live, but it is no more I. It is Christ, for Christ is my life*."

Be also, my brethren, men of prayer. Pray, and the divine Spirit will give you holy inspirations. He will increase your faith, and Jesus Christ to whom you address your requests, will uphold you in all your struggles for Him, waiting for the hour when He will give you the crown in heaven. Amen.

The Looking-glass.

The hoier a soul becomes, the less it is irritated by the faults of others. One of the surest signs of saintliness is pity and love for sinners. This does not mean toleration for sin, but only a deep sympathy with sinners, born of much struggle with personal sin for those who are his slaves.

We judge others because we think ourselves better than they are—which is distinctly sinful; or because their sins conflict with our convenience and our plans—which is distinctly selfish. The only true feeling toward a sinner is sympathy, compassion, and a desire to help him out of his sin. Thus the sins of others are like a mirror, in which we see only the reflection of our own.

The highest Voice ever heard on this earth said withal: "Consider the lilies."—Thomas Carlyle.

Our Young People

What Christ Teaches About Judging Others.

Sun. Mar. 22. Matt. 7: 1-5.

An Important Command.

As a matter of fact, judging others puts our souls at once in a wrong position toward God and man. We take a forbidden attitude toward our brother when we judge his case, which we have neither the ability, the knowledge, nor the right to do. We take a wrong attitude toward God when we usurp his prerogative of judgment. God has not given us either the ability or the responsibility of judging.

So, when we judge others, we hurt our own souls, and become culprits ourselves. The habit of condemning others ruins Christian character. It hurts the church, it hurts the cause of religion. When the world says sincerely, "See how these Christians love one another," the world is drawn to the church; but when the world can fairly use these same words as a sneer instead, things are in a bad way for religious progress.

What our Scripture Suggests.

As we treat others so will we be treated.

We are too prone to magnify the blemishes in others and make our own look very small.

We have enough to do to look after our own faults without vexing ourselves about our neighbor's.

Points for Study.

What mistaken judgment did Eli make upon Hannah?

What was the Pharisee's attitude toward the publican?

Why did the disciples wish to call down fire upon a village?

Sifting Character.

Weakness turned into power! His failure made an eternally helpful thing to his brethren in all ages. His fall and rising again made the doctrine of divine forgiveness a vital energy in his sermons and letters. After this experience, what gospel had he to preach? He knew by experience the unforgetting, rescuing love of the Christ—the grace of God. Oh, what a reality it was to him! Pentecost rings yet with the eloquence of that once broken heart. Hope in Christ; oh, what a certainty did it have to him. His first letter is called "the epistle of hope." Jacob, the Supplanter, had been made Israel, prince of God. And now Peter was sifted out of Simon—sifted out with an experience which made him a ceaseless strengthener of men. O Simon! are you being sifted? Tried by your wealth, tried by your poverty, tried by joys, tried by sorrows, stand up to God's purpose. There is a Peter in you and God is overruling everything that he may be brought out. Do not faithfully resist the divine purposes. Do not throw aside every possibility of your nobler self by declining the sifting processes of life. It is not a hopeless, but a most hopeful process. "Simon, I have prayed for thee, that thy faith fail not." "Help, my brethren," you say. Yes, but first you must be helped—like Peter turned again to the

all-helping goodness. Shall we resist being made strong and true by the sifting of life? No; by God's help let us say: "Permit anything, Lord God, any trial, any sifting, only sift me out of my weakness, only bring out the Peter out of the Simon, and then let me by my sorrows and my sifted power strengthen my brethren."

"In St. Luke's gospel we are told
How Peter in the days of old
Was sifted.

And now though ages intervene,
Sin is the same, while time and scene
Are shifted.

—F. W. Gunsaulus.

For Daily Reading.

Mon.,	Mar 16.—	God our Judge.	Rom. 2: 1-11
Tue.,	" 17.—	Reproving a scorner.	Prov. 24: 7-9
Wed.,	" 18.—	Charity that suffereth long.	1 Cor. 13: 4-8
Thurs.,	" 19.—	Our unfitness to judge.	John 8: 3-11
Fri.,	" 20.—	The Golden Rule.	Matt. 7: 12
Sat.,	" 21.—	Doers, not judges.	Jas. 4: 11, 12
Sun.,	" 22.—	Topic. Lessons from the Sermon on the Mount: What Christ teaches about judging others.	Matt. 7: 1-5.

What Think Ye of Christ?

They (his words) shine as peerless as ever, the sweetest, calmest, simplest, wisest words ever spoken by man to men.—Fairbairn.

I have never read in Plato and Cicero a sentence like this: "Come unto me all ye that labor and are heavy laden."—St. Augustine.

I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the merits of Jesus Christ, my Saviour, to be made partaker of life everlasting.—Shakespeare.

Tear out of the New Testament faith in the veracity of Christ as to the supernatural, and there is not enough left to build upon in regard to any other particular.—Goethe. O who shall paint him? Let the sweetest tone That ever trembled on the harps of heaven

Be discord; let the chanting seraphim Whose anthem is eternity be dumb; For praise and wonder, adoration, all Melt into muteness ere they soar to Thee, Thou sole perfection! Theme of countless worlds! —Montgomery.

The Real Issue.

One great reason we should not judge others is that our real business is to judge ourselves. Christ made no objection to this. We are at liberty to try our most hidden motives, to inquire into our most trivial acts.

But this is just what we do not want to do. We distract our own attention from ourselves by turning it on the faults of others. Then we feel better. Conscience is switched off on the track of our neighbor, and we escape—or we think we do. The real issue is evaded, and another one substituted for it.

Christ commands us to let the mote in our brother's eye alone, and attend, instead, to the beam in our own. He calls us "hypocrites," which on his lips was always a more condemning name than "sinners." He teaches us to pray daily for divine forgiveness only so far as we ourselves forgive. Our own sin is the real issue we must meet, and meet squarely.

The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50
Six months..... 75CLUBS of Five, at same time..... 5.00
The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mis take on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages. When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application. Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 14 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Mar. 11 1903.

WHAT IS DEMANDED.

On the Temperance situation our Toronto correspondent writes:

As the day for the opening of the Legislature of Ontario approaches, earnest temperance men grow more anxious as to what may be the extent of the temperance legislation it may see fit, or be able to enact. An able letter from Rev. Dr. Courtice, late editor of the Christian Guardian, appears in one of our dailies of the 6th inst, in which he reduces the possible legislation asked and which can be enacted, to four heads. The first, prohibition; and the last, let things alone, he dismisses as out of the question. The second, calls for a policy of license reform under stringent regulations. This last he considers, will in no wise meet what the large vote in the referendum demands, the last is in substance the abolition of the bar room throughout Ontario, and all sale of intoxicating liquors for scientific, mechanical, domestic and other uses to be through a limited number of shops, conducted either under a special license, or under government control. Such sale ought to be in unbroken packages, and not to be consumed on the premises. If this were done under Government control, the liquors would be guaranteed against adulteration and the element of personal gain from the business would be removed. If this can be accomplished by proper machinery and under sufficient safeguards, it will be a long step in advance of the present state of things. Dr. Courtice's proposals are reasonable, we should hope attainable, and less we think will not satisfy those who voted intelligently and honestly in the referendum.

By the death of Mrs. Maclean, wife of Chief Justice Maclean, christian society and work, and especially in Presbyterian circles in Toronto and throughout Ontario, lose one well known and highly esteemed. She was a woman of the most unobtrusive excellence and usefulness, closely identified with St. Andrew's Church, King street, and was for some years treasurer of the W.F.M.S. of our Church. She was a niece of the late Mrs. Ewart, so long its able president, as also of Sir Oliver Mowat, from whose house she was married.

MAKING PROGRESS.

There seems to be a world-wide temperance revival in progress—not only in Canada and the United States, but also in Great Britain, France, Russia and other continental countries. The rulers and best people of all these countries are beginning to realise how dreadful a curse the traffic in strong drink has become, how widely and steadily it is spreading with moral and material ruin in its train; with the result that earnest efforts, along different lines in different countries, are being made to check its progress and minimise the disastrous results which everywhere flow from it. In this country and in the United States there is a revival of earnestness and energy on the part of Christian and temperance people which indicate that public opinion is being thoroughly aroused; and though temperance reformers are not everywhere agreed as to methods of work, they are fully agreed as to the importance and necessity of everywhere presenting a strong and determined front to the promoters of the drink traffic. Temperance sentiment is developing and Christian men and women are doing their best to save our homes and our young people from the power of the great destroyer. In the United States, and notably in the Southern States, local option rather than direct prohibition, is the legal instrument which is being brought to bear in defence of sobriety, purity and morality. Wherever the people by their votes say that they do not want the drink traffic licensed, it will not be licensed; and when saloon keepers undertake to carry on illicit traffic, they will find that they have run against a pretty hard rock. Wherever public sentiment is thoroughly alive, local option will furnish a most effective means of fighting the traffic—it will be practical prohibition on a limited scale.

One feature of the trend of public opinion is the vigorous and adverse sentiment manifested towards the liquor saloon, which is regarded as the citadel of the liquor traffic. Everywhere the cry is "down with the saloon." If the saloons can be wiped out and open bars in hotels closed, the battle for prohibition will be considerably more than half won. So strong is the sentiment against the saloon that the more reputable representatives of the liquor business have taken the alarm—they are willing that the saloon shall go and in some places, through their press organs, are admitting the necessity for reform of the traffic and suggest efforts to make it more reputable. When the representatives of the liquor traffic take this ground it may be assumed that in the widespread arousal of temperance sentiment they see the hand writing on the wall as distinctly as did Belshazzar in his drunken revel in old Babylon. The fact that the leaders of the liquor traffic are becoming alarmed should nerve temperance people to redoubled energy in their campaign against this greatest of all devilish engines of moral evil.

The British American Assurance Company has been a noted landmark among the fire insurance companies of Canada for more than half a century. The name stands for stability and safety. We ask our readers to take a look at the 56th annual statement of the "British America" as published in this issue. It cannot but be satisfactory reading, alike for shareholders and policy holders.

IMPORTANT TO PRESBYTERY CLERKS.

Rev. R. G. MacBeth, of Vancouver, B.C., writes us as follows:

As Secretary of the Committee on Arrangements for the General Assembly, I sent out cards some time ago asking that, wherever possible, Presbytery Clerks should send us the list of commissioners before March 20th. Very few have responded and perhaps you would allow me space in which to mention the fact as a gentle reminder. The billeting system cannot work smoothly unless Clerks and Commissioners respond promptly and definitely to communications from the Committee.

[It is to be hoped that Presbytery Clerks will co-operate with Mr. MacBeth, so as to make it as easy as possible to arrange for the entertainment of commissioners to the approaching meeting of Assembly on the Pacific coast. Our old time friend knows how to properly do the business if he is only given a fair chance; that was abundantly evidenced at Winnipeg in 1897]—Ed. D. P.

THE LATE PRINCIPAL MacVICAR, D. D.

The following resolution regarding the late Principal MacVicar was unanimously adopted by the Presbytery of Ottawa at its last meeting:

This Presbytery desires to place on record its sense of the great loss sustained by the Presbyterian Church in Canada in the death of Principal MacVicar.

Though his call was a sudden one, it came to him as he would have wished it, with his hand upon his work. Possessed of untiring industry, high intelligence, and strong loyalty to religious conviction, he has impressed himself upon all with whom he was brought into contact; and, in spite of what may have seemed to strangers a stern exterior, is loved best by those who were best acquainted with him. In the pulpit, in the Courts of the Church, in every social and moral reform he was always a conspicuous figure. But his most outstanding work is in the college which was founded by him, which he lived to raise to a position of the highest efficiency, and which will always remain as his noble monument.

The Presbytery desires to express its deep sympathy with the widow and members of the bereaved family, and to commend them to the infinite consolation of God.

In the Globe of a recent date appears a long extract from what may justly be expected to be a work of considerable importance as a record of the political history of Canada in our own day. It is taken from "Laurier's Life and Place in the History of Canada" by Mr. J. S. Willison, late editor of the Globe. But one volume has yet appeared, and so far the work in all respects is highly spoken of.

The subject of religious instruction in our common schools is an irrepresible one. No one will question its importance, and apparently, if ecclesiastical jealousy could be evercome it ought to be possible to get it given to such an extent as would be most beneficial. Anglicans, apparently, are much interested in this question. The Synod of Toronto has a committee especially charged with this matter, and it has sent out invitations to the Bishops and Synod representatives of Ontario, to meet in conference in Toronto on this subject on April 27th and 28th.

NOTES BY NEMO.

One more extract I give from Mr. McCarthy's interesting book on the present state of Ireland. This time the subject is the education of the young, a burning question just now in England, France and some other countries. If we wish to know what clerical education leads to, we do well to consider this statement. Fortunately for the Catholic youth of Ontario, they are surrounded by a large population of Protestants and even the "Separate School" cannot shut them off completely from the free atmosphere that surrounds them.

Baneful Effects in Education.

All the Catholic youth in Ireland, then today are brought up under clerical direction. That is not so with the Protestant youth. Some of the best schools in Ireland are kept by laymen; or, even if the head master be a cleric, he is only incidentally so. The Protestant schools are not kept by Protestant monks, or bands of Protestant regular clergy divorced from the world, bound down by rules which are out of keeping with every day life. The clerical Protestant head master—my own respected head-master, for instance, the late Dr. Moore, of Middleton, who died I regret to record, while the first edition of this book was being printed—is a man of the world as a rule, a gentleman who has enjoyed the advantages of domestic and outdoor experiences unknown to the Catholic clergymen. There are clergymen amongst the Fellows of Trinity, but they are not there as or because they are clergymen. They have to pass the examination as every other man—one of the most difficult examinations in the world, and open to the world. Dr. Alexander, Archbishop of Armagh, has no more authority inside the gate of Trinity than, say, to put a very extreme case, Mr. T. W. Russell or Mr. T. M. Healey would, if either of them held a degree. Dr. Salmon is a clergyman, but nobody looks upon him in that light. He is looked up to as a distinguished mathematical and divinity scholar and one of the most clear headed, sensible, and able men to be found in any walk of life in this country.

Bear in mind the contrast between the education of the Catholics and that of the Protestants, and then consider what follows. There is no more generally voiced complaint in the press of the rest of Ireland than that which alleges that an unfair preference is given to Protestants, as against Catholics in the bestowal of salaried public appointments. For instance it was only the other day, after the death of Judge O'Brien, that we were told that his death left only three Catholics amongst the eighteen judges of the superior courts. Now, in the Catholic country, it would be idiotic on the part of any administration—and certainly the Irish government for the past five years cannot be called idiotic—to keep Catholics off the bench just because they are Catholics, and to put Protestants on just because they are Protestants. Mr. Justice Berton, who succeeded Judge O'Brien, was certainly not appointed on the score of his religion. He had been Solicitor General for some years before his appointment. He is a man full of common sense, whom every one found it a pleasure to know when he was professor at King's Inns, and who will do his duty like a man on the bench. Neither were Mr. Justice Ross, Mr. Justice Meredith, and Mr. Justice Kenny—the three other satisfactory appointments to the bench made by the present government appointed because of their religion. But the fact remains, that out of the eighteen judges only three are Catholics.

Those who complain about the matter would stop there. But I shall go further and ask: Out of, say the twenty best men at the bar, how many are Catholics? I doubt if the percentage would be higher. Out of the twenty best doctors in Ireland—the doctors in best and most lucrative practice—how many are Catholics? I doubt if the percentage is much higher. Out of the twenty best business firms in Ireland—the richest and most profitably conducted—how many are Catholics? I doubt if the percentage is at all higher. Every one who thinks on the question knows, alas, that it is not higher. There are no laws whatever specially favoring Protestants in these matters. I do not mention names, and there is no canon to go by in all these instances of the Bar, Medicine, and Business. There is definite ground to work on in the case of the bench, for when a man is elevated to that eminence he is more or less public property. Furthermore, when Mr. Morley was chief Secretary here, his Lord Chancellor and Solicitor-General were non-Catholics. It fell to his lot to appoint an Under-Secretary, yet both appointments were given to non-Catholics, very suitable men.

Why, then, is there this preponderance of Protestants? I say it is because there is more general ability and business capacity amongst them; and it is easier to pick out good practical men on that side than on our side. Why is there more general ability and worldly capacity amongst them? I have before remarked how the leaven of "superior" education is three times as great in proportion to the mass amongst the Protestants as amongst the Catholics. Not only is it three times as great; but its quality is three times as good. All our Catholic youth receive a clerical education, as I have shown. They are brought up under the guidance of men whose own life "is a warfare with the world," as Bishop Clancy says; who know nothing about the practical struggles of life, and therefore cannot impart the necessary knowledge. The lay element in Catholic Ireland is thus, at the outset of its career, completely submerged by the clerical. We suffer for it in the every day affairs of life afterwards. Let us hope that we shall get our reward in the world to come. But it appears we cannot, under the present system, hope for our reward in this world. Yet it is for the reward in this world—the unattainable under our present system that we are eternally hankering; for the lack of which we are eternally blaming everything but the right thing, censuring everyone but the real culprits, who are ourselves. The Catholic receives his education at the hands of men who claim a "right divine" to act as agents between the pupil and his conscience, between the pupil and his God, in every affair of life, yet men who are themselves quite inexperienced in the affairs of life.

These remarks apply with quintupled force to the education of Catholic girls by the nuns. I have a great sympathy for nuns. One must pity the frailty which drives them into organized bands for self-protection against the hideous and wicked world. But why, in God's name, are they selected to teach all the Catholic girls who are destined to be the wives and mothers of coming generations? The answer is; just because they are the female clerical element; and their appointed mission like that of the male clerical element, seems to crush the Catholic lay element under surface. It was for this that the many really good girls' school, kept by Catholic ladies in Ireland, have been all crushed out of existence. I have known

elderly Catholic ladies in the south of Ireland who were educated at those lay schools; and they were immeasurably superior in taste, in culture, in common sense, in conversational power, to the generation educated in convents. Why, those old ladies actually knew something, actually spoke rationally on such topics, as let us say, Milton, Irish history, the American commonwealth, the public events of the moment, and what not, and at the same time knew how to manage a house. They, too, recognised the change which had taken place in the Catholic women of their standing, and always deplored it. They could, for instance, never approve of entrusting to a nun the education of a girl destined to live in the world. But they had to do it, or send their children to Protestant schools. These ladies were women of the calibre, say, of Miss Mulvany, head-mistress of the Alexandra School, Dublin, on the Protestant side to day.

Thus, and because of these things, we find the Protestant minority besetting us in every walk of life, not alone where the patronage of the State comes in, but in the free, open walks of everyday life, in business, and in the professions; because the lay element in Catholicity is a weakly plant, growing as it were, by suzerainty, under the shadow of the rankly nurtured clerical element. The clerical element in Protestantism is kept within proper bounds, and arrogates to itself comparatively little. The clerical element with us passeth all bounds, and its presumption is intolerable. I write this in a friendly spirit, and because I desire the "permanent" good of the Catholic clerical class as well as the Catholic laity in Ireland.

Things cannot proceed "much" further on the present lines without an outbreak or revolt of some kind.

STATE OF THE FUND.

Dr. Warden sends the following comparative statement of the receipts for the Schemes of the Church for the year just ended, and for the preceding year:—

	1902	1903
Home Mission Fund..	\$ 94,404.19	\$ 107,721.72
Augmentation Fund..	22,976.48	23,891.97
Foreign Mission Fund.	51,297.47	58,392.69
French Evangelization	18,049.88	21,145.57
Pointe-Aux-Trembles.	6,874.34	9,572.86
Widows & Orphans Fund	7,727.30	11,648.74
Aged & Infirm Ministers Fund.....	7,560.44	9,926.53
Assembly Fund.....	6,387.83	6,463.12
Knox College.....	6,065.68	5,944.92
Queen's College.....	3,178.52	3,108.83
Montreal College.....	2,404.72	2,725.02
Manitoba College.....	3,911.57	4,164.80

With the exception of the Aged and Infirm Ministers' Fund, all of the funds of which Dr. Warden is Treasurer, end the year without debt. This is a matter for profound gratitude to the great Head of the Church. The receipts from congregations etc. for the Schemes of the Church are \$33,000 in excess of the preceding year and are much the largest in the history of the Church. The Aged and Infirm Ministers' Fund, as will be seen from the above statement, is \$2,400 ahead of last year. The Assembly, however, instructed the committee to credit the annual rates of ministers—some \$2,700—to capital account instead of to ordinary revenue. It is hoped that from congregations and individual friends sufficient may be received within the month of March to wipe out the shortage of a little over \$4,000.

*The receipts of the W.F.M.S. are not included.

†This includes \$1,000 of legacies.

The
Inglenook

FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

Published by Permission: All Rights Reserved.

By Arthur Jenkinson
and
Emily J. Jenkinson

CHAPTER XIII.

(Continued.)

He had resumed, as we have seen, his old habit of calling for his letters; and one day Sybil being in a mischievous mood, and only too ready to tease any one, who, she thought, had slighted her, contrived to place a letter from Waldegrave to Fiona, where it could hardly escape his observation. It was the first letter from Canada—just a brief note announcing his arrival, and stating that a longer letter would follow by the next mail. As she expected, Nial's eye fell upon it as soon as he entered the back parlour. For a moment he hesitated, and then, in a fit of white passion, seized and flung it into the fire.

'There,' he said, thrusting it with his stick into the very heart of the flame, 'burn, burn.'

'Oh,' exclaimed Sybil with a subdued scream, 'what hast thou done, sir?'

She ran forward and vainly tried to rescue some of the burning scraps.

'Let it be; let it be,' he said, holding her back, and glaring with a mad look in which all his pent-up wrath and bitterness flashed forth. 'What right has a jilt to love letters?'

Sybil began to whimper.

'Oh, what will Miss M'Iver say? What will the authorities do? Father will be put out of the post-office, and they will send me to prison. You have ruined us, Mr. Nial. Oh! oh! I never thought you would hie thee that, whateffer, or I would not hie thee you see the letter.'

She sat down and hid her face in her hands.

Her words brought Nial Mor to himself. How quickly the deed had been done! But it was the outcome of months of evil brooding and of rapid moral deterioration.

'Ah,' he said, with a cunning glance at the girl. 'I thought you were my friend, Sybil; I fear Ronald Campbell has won you over to the other side. You ought to hate Lieutenant Waldegrave and Miss M'Iver; have they not done me a great wrong?'

'Ronald Campbell will hie thee nothing of the sort whateffer,' retorted Sybil, with an angry pout, 'and I hate Miss M'Iver. But what will I do about the letter?'

'That is right, Sybil,' he replied, slipping his arm round her waist, and bending over her confidentially. 'You be my friend and help me to my revenge, and you shall come to no harm. No one will know what has become of the letter. No one will be any the wiser if you keep silent. It is a secret between you and me. Promise me,' he said coaxingly, and bending lower down.

Sybil looked irresolute. She had not always been careful to speak the exact truth, and had often enough practised little deceptions; but she had never been guilty of conduct such as was now proposed.

'Pretty Sybil will not refuse me.'

He drew her closer and kissed her.

'Yes,' whispered Sybil, blushing and frightened, yet not so alarmed as to prevent her stealing a shy, coquettish glance. 'Yes, I will do whateffer you wish me, sir.'

As Nial Mor sat in his den, it was a sign that he was not quite dead to all sense of

right and goodness that he could not recall this scene without some sense of shame. Sybil's ripe, cherry lips, it was true, had almost invited the kiss, and it was not likely the girl would take it seriously. She was soon to be married, and he would make her a present which would set matters right.

Still he was not satisfied. He was vexed that he had not been able to carry out his purpose without an entanglement with a crofter's daughter, and somewhat conscience-stricken that he had been deliberately sapping her truthfulness and honesty. It might lead to the girl's ruin.

But her co-operation was necessary, and he was now too blinded by passion to stand on moral scruples. Though the burning of the letter had been done in a momentary fit of madness, his mind had really been working towards just such a deed. Since then he had intercepted all correspondence between Fiona and Waldegrave by going to the post-office himself. That arrangement, however, was too precarious. He must get Sybil more fully into his power, or some day she would let letters pass either purposely or in carelessness. It was with this object he had arranged for her to be invited to the castle, and now, as the time for her return home was drawing near, he left his den to meet her.

The path through the wood emerged into a long, deeply-shaded avenue, which again joined the regular carriage drive not far from the castle. At this point Nial Mor waited, so that he could intercept Sybil by whichever way she might be intending to return. He had not been long on the watch before he saw her coming towards him.

She had been more than gratified with her visit. Not only had she taken tea with the housekeeper—whom she deemed a very superior person—but she had been shown over the Castle, and had found it a far more beautiful place than she had ever imagined.

Such an introduction to wealth and splendour had quite unsettled her, and she was telling herself that she could never be satisfied with a poor fisherman's cottage now. Mr. Nial Mor must be very fond of her, or he would not cut his arm round her waist and kiss her, and invite her to the castle. All her golden dreams were returning with greater definiteness and persistency.

But there is always some discordant note in the song of life, always some rude touch to rub the bloom from the peach; and the circumstance which just now marred Sybil's pleasure and disturbed her dreams, was that she had seen nothing of him who was the hero of all her romances. She was on her way home, and would be meeting her mother very soon, and then it would not matter if the young laird did appear. So foolish little Sybil's feelings began to overcome her; tears trembled on her long, dark eyelashes—tears which to her mortification would persist in rolling down her cheeks, even when she caught sight of Nial Duff at the end of the avenue.

'And what do you think of the Castle?' he asked, taking her hand. Then he noticed her tears.

'Why, Sybil,' he said in astonishment, 'are you crying? What's the matter? Surely

your pretty face was never intended for tears! You must tell me what it's all about. I wouldn't have my little friend unhappy for the world.'

Still clasping her hand, he turned back into the avenue. But Sybil not merely remembered her promise to go back the other way; she was also, as we know, a born coquette, quite able to play her part, even with a fine gentleman like Nial Mor; so she drew back demurely.

'I will be going home by the carriage drive, sir,' she said, with drooping eyelids, and gave as her reason—not that her mother was coming to meet her—but that it would be getting dark in the wood.

That, however, did not suit Nial at all. There was no saying whom they might meet in the drive. His interviews with the young post-mistress must be private.

'Now, my Sybil,' he said in soft, compelling tones, 'I see that something has vexed you. I can read it in your pretty face. You're not afraid to walk with me through my own woods? We shall be undisturbed there, and you must tell me all about your little troubles.'

And then noticing that she was still half inclined to hang back, he went a step further than he had intended, and added an inducement she was not likely to resist.

'Besides,' he said, 'I want to show you my den; very few have seen it, I show it to none but my special friends.'

Ah! she could not resist that. She knew that she was doing wrong, that it was the last thing which she, a crofter's daughter, engaged to be married, should consent to do. What would the neighbours say if she were found in the late evening walking with the laird through his private grounds, and entering alone with him his secret haunts? But these scruples were quickly suppressed; the prospect was too delightful. And who should know better than the young laird what it was right to do, or not to do?

'Now,' said Nial, when they were lost amid the seclusion of the avenue, 'I hope no one has been unkind to you at the Castle. If they have they shall suffer for it—whoever they may be. What was the meaning of those tears? April weather is nice, but June is better, and your pretty blue eyes should always smile like the summer sky.'

Sybil drank in the honeyed words, but blushed and remained silent.

What, have you a secret I must not share?' he asked.

'I was afraid,' whispered Sybil, 'that I should have to go home without seeing you.'

She gave him a sly, beseeching glance, that he could not help thinking was wonderfully pretty.

'And do you suppose I would have allowed that?' he asked, with a bland smile. 'Why, I was too late to meet you on your way to the Castle; but I've been waiting for you in my den. And now I'm rewa ded, and shall be doubly rewarded when you look up again and smile as you did a moment ago.'

Sybil was happy. All this flattery, in which she detected no insincerity, gratified her vanity. She was sure now that the

young laird was in love with her, and she was more than half willing to grant anything he might ask.

Nial Mor, however, was ill at ease. He read her thoughts, and in the act of gaining power over her, realised with increasing clearness how base and dangerous was the game he would have to play. He did not love the girl; he only wanted her co-operation; and he was annoyed to find that at every step he was compelled to go further than he had intended.

'It's getting dark, Sybil; perhaps you're frightened a little and would rather not go to my den this evening. I can show it to you another day.'

'Oh, I'm not afraid,' she replied; and then she added in an undertone, 'I am sure you will take care of me, sir.'

'That's right,' he answered with a forced laugh, and they turned into an obscure path that led to the ruin.

They had not, however, proceeded far before the shadows deepened, and a mournful wind rose and passed with a chilly shudder through the wood. Even Nial thought the trees looked strangely weird and spectral. And when they drew near to the crumbling walls of the old castle, and Sybil saw the lonely tower rising up gloomy and forbidding from amid dim, uncertain mists, and she reflected that she was being led to some secret haunt, where she had no right to go, then, indeed, a nameless fear fell upon her—a fear which deepened into absolute horror when a fierce screeching and hooting began, and something white and dreadful flapped past her, and smote her in the face. What it was Sybil was too much excited to perceive, but as Nial pushed open the entrance door to the old tower, something ghostlike flew out of the darkness, and the girl in mortal terror fell half-fainting into her companion's arms.

'Strange,' muttered Nial, who saw at a glance that the cause of all the commotion was nothing more than a pair of grey owls that seemed terribly frightened. 'I thought I heard footsteps inside; but it could only have been those confounded birds.'

He helped Sybil into his den, and poured her out a glass of wine. His feeling of doubt and self-questioning returned. Again he wished that he had not brought the girl to this place. He seemed to be entangling himself in the meshes of his own plot. The thought of footsteps again crossed his mind, and while Sybil reclined on the sofa, sipping the wine, and recovering from her fright, he walked round the ruin. But nothing was to be seen; so he returned and dispelled all further scruples with a glass or two of wine. Sybil had quite recovered and was too much charmed with all she saw, and flattered by the young laird's attentions, to consider well the plot into which she was being drawn. It was some time before they left, and then she was clinging fondly to his arm, and had promised to carry out all his instructions. As to Nial Duff the higher nature—never strong in him—was now well-nigh destroyed, and there was little left that could resist any nefarious or dishonourable temptation should it arise.

CHAPTER XIV.

BY BRONACH WATER.

'Will ye come down to Bronach Water, sir?' asked Lachlan M'Cuag, as, cap in hand, he entered the room where Nial Mor was finishing a late breakfast. 'The spate has nearly washed away the brig.'

'Confound the bridge,' answered Nial testily. 'Then let it be washed away, only

don't bother me.'

'But, sir, something will hef to be done, or it will not be safe crossing Bronach Water.'

'I told you, Lachlan, I was not to be disturbed, I shall be busy all the morning, and I'm not coming.'

'Fery well, sir,' replied the keeper imperturbably; 'but it was Colin Grant that was saying that you hef been made a road manager in your father's place, and the men can do nothin' without your orders.'

'Well, do what you and Colin think best,' answered Nial carelessly: 'those are my orders.'

'We were lookin' at the damage, and we hef the notion that it could be patched up with a few fir-trees till the floods are by; then it must be well seen to. Maybe it will all hef to come down, and be built again. But it will not do to rde or drive over it as it is, whatever. Will ye come and look at it, sir? And Colin Grant and myself will be goin' into Struthan for some more men, and it will be done at once.'

'Oh, well,' replied Nial Mor, partly mollified, 'I may walk down later on; but in any case, you find the men and do what you think is necessary.'

Lachlan departed, swearing inwardly that he would not put up with his master's bad temper much longer.

'One might as well be tied to a tiger's tail,' he growled to Colin Grant, 'as be the young laird's keeper. He iss for effer showing his claws and his teeth, but it will not be for long.'

Nial Mor left the breakfast table, and dropped into a chair by the fire, for the morning was chilly. His frenzy of wrath and hate had subsided. Merely to gratify a spirit of jealousy and wounded pride would not bring him the satisfaction he desired. Several times he and Fiona had met. He detected signs of perplexity and suffering in her face, but she seemed to him more beautiful than ever, and he told himself that he still loved her, and would win her in spite of all obstacles.

(To be Continued.)

Hints to Girls.

Some brides in bestowing favours upon their bridesmaids depart from the conventional list of brooches, rings, and bracelets, and give presents that are useful as well as decorative. Summer brides often give beautiful parasols or fans, and one winter bride bestowed on each of her attendants a set of fans.

A simple gift to a traveller or to a stay-at-home whose life is cast in boarding-houses is a napkin envelope. This is a narrow case of gray linen, made to receive the napkin in an oblong fold. An initial or monogram in color is worked on the outside, the edges are bound with a braid to match, and the flap is secured by buttons and cord loops.

A clever arrangement in a big roomy hall puts two old-fashioned mahogany sofas back to back in its centre. Each is covered and well supplied with cushions, and the scheme is attractive and inviting. In a girl's snugery or den the plan could be adapted with shorter benches or seats.—Harper's Basar.

Teacher—"And what is meant by keeping the Sabbath holy?"

Ethel—"It means—it means to think of something you would like to do, oh, ever so much, and then not doing it, 'cause it's Sunday."

CONSUMPTION

Prevented and Cured.

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

FREE.

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

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

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

FREE TRIAL TREATMENT

and the Four Free Preparations will be forwarded you at once, with complete directions for use. The Slocum System is a positive cure for Consumption, that most insidious disease, and for all Lung Troubles and Disorders, complicated by Loss of Flesh, Coughs, Catarrh, Asthma, Bronchitis and Heart Troubles.

Simply write to the T. A. Slocum Chemical Company, Limited, 175 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent.

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

Little Mary was very fond of the minister, Mr. Johnson, who was to leave town for a larger parish. When her mother invited Mr. Johnson to dinner, Mary determined to say something particularly polite to the minister, as it was her last chance to distinguish herself before him. At the table she waited patiently for a pause in the conversation, then remarked in her usually distinct voice: "Mr. Johnson, I hear we are going to have the pleasure of losing you."

Compensation.

The truest words we ever speak
Are words of cheer.
Life has its shade, its valleys deep;
But round our feet the shadows creep,
To prove the sunlight near.
Between the hills, those valleys sleep—
The sun-crowned hills,
And down their sides will those who seek
With hopeful spirit, brave though meek,
Find gently flowing rills.

For every cloud a silvery light;
God wills it so.
For every vale a shining height;
A glorious morn for every night;
And birth for labor's throes.
For snow's white wing, a verdant field;
A gain for loss.
For buried seed, the harvest yield;
For pain, a strength, a joy revealed,
A crown for every cross.

HEAD BACK LEGS

ACHE

Ache all over. Throat sore, Eyes and Nose running, slight cough with chills; this is La Grippe.

Painkiller

taken in hot water, sweetened, before going to bed, will break it up if taken in time.

There is only one Painkiller. "FERRY DAVIS"

Ministers and Churches.

Our Toronto Letter.

At a meeting of Erskine church held lately, it was unanimously agreed to add \$200 per annum to the salary of their pastor, Rev. James Murray.

Midday services are being held and addresses given as in former years at this season, in St. James' Cathedral from 12.30 to 12.50. "Christ the Good Shepherd" is the subject of these addresses this week.

For many years the Missionary Societies of our Colleges have done excellent pioneer work in many of the newest, hardest mission fields in all parts of the Dominion. For the coming summer months Knox College has appointed thirty of its students to labor in different parts of Ontario, the Northwest and British Columbia.

A despatch from Halifax to one of our daily papers, makes the announcement, which will be very welcome to many in St. James Square church, that its pastor, Rev. Alfred Gandier, B.D., has declined to have his name presented to the General Assembly for the chair made vacant by the transference of Rev. Dr. Gordon to the Principality of Queen's University, Kingston.

Rev. Dr. Geisweil, editor of the Baptist Union, and pastor of a Baptist church in Chicago, has sent a friendly reply to the call extended to him by the Jarvis street Baptist church of this city, but declines accepting, until he can make a personal visit to Toronto, which he hopes to do soon. It is expected he will preach in the Jarvis street Baptist church next Sunday. In the meantime, Rev. Dr. Thomas will do his utmost to minister to the church until a successor is found.

The Toronto branch of the Lord's Day Alliance is showing commendable diligence in doing its part in preserving to our city and Ontario, the priceless blessings of the Sabbath. A committee appointed to meet with labor organizations to secure their co-operation in the preservation of the Sabbath, reports being most cordially received by labor societies, and that they shew an earnest inclination to assist in this most important object. In addition to efforts being made for Sabbath keeping by other churches, the Toronto Synod of the Anglican church has agreed to urge all its churches to observe April 10th as Lord's Day Sunday, and the Bishop will issue a pastoral on the subject. Other churches are also to be asked to pursue the same course.

The strongly deprecatory remarks, made by Mr. Newell lately at his Bible class meeting respecting the Higher Criticism have called forth replies from some of the city pulpits, and from some other quarters, condemnatory of the sweeping character of Mr. Newell's statements. Fortunately, all this noise about Higher Criticism does not affect the attendance at his Bible class, which, at the meeting following his attack, filled Massey Hall to its utmost capacity, and many even were content to stand during the service. Higher Criticism or no Higher Criticism, it cannot but be attended with good, to have thousands meet together weekly for the earnest study of the Word of God.

An adjourned meeting, and larger than a former one of ministers and elders of city churches, was held last week in St. James Square church to consider the best way to help weak churches in thickly settled parts of the city, inhabited chiefly by an artisan population, therefore not wealthy. Much interest was shown in the object of the meeting, the result of which was to be reported at the regular meeting of Presbytery held last week. It resulted in a recommendation to raise the sum of \$5,000, to be applied in aiding the weak, struggling churches in such districts as have been referred to; next, that some permanent organization be formed which shall be specially charged with the helping of such congregations, and with church extension in the city; and lastly, that in the meantime, work being done by Bible-women in needy districts, be continued. Street preaching was strongly recommended as a means of reaching those who have drifted away from, or who never have had any church connection. The importance of this subject, and of guarding against the growing up unnoticed of a slum

population in the city, is incidentally illustrated in a report made to the Board of Health by Dr. Sheard, respecting the condition of lodging and tenement houses, and of the laundries, largely in the hands of Chinamen, in the city. It is yet within reach to prevent amongst us the growing up of such a state of things as to crowding together of people, in such circumstances as make virtue and decency all but impossible, if only churches, Christian and philanthropic men and women will work earnestly together to secure this end. The Presbyterian church in every part of the Dominion should be on the alert to do its part, and even stimulate other denominations to do theirs, to secure so worthy an end.

Ottawa

The annual report, in neat pamphlet form, of Stewart church, recently published, is a carefully prepared digest of the work of the congregation for the past year; and the experienced hand of Mr. J. B. Halkett, Session Clerk, may easily be discerned in its preparation.

An exhaustive and carefully prepared report on Church Life and Work was presented to Ottawa Presbytery by Rev. A. S. Ross of Westboro', and adopted in its entirety. Rev. R. Herbison's report on Young People's Societies showed this department to be in a prosperous condition.

At the last meeting of Ottawa Presbytery the moderator, Rev. Wm. Patterson, of Buckingham, submitted an encouraging report on French evangelization in which he dealt with the work being done in the various fields, and made a number of recommendations. An extra grant of \$50 was made for Desert. A student supply for the mission at Montebello was arranged for.

Rev. Dr. Herridge, of St. Andrew's, has been lecturing in Toronto on "Mrs. Browning;" and on Sunday he preached twice in the new church at Midland. Rev. Principal Gordon, of Queen's University, a former pastor, and still greatly beloved, was the preacher in St. Andrew's the large building being filled to its utmost capacity at both diets of worship.

At Ottawa Presbytery the following were elected Commissioners to the General Assembly which meets at Vancouver in June. **Ministers**—Dr. Armstrong, D. M. Ramsay, Dr. Herridge, N. A. MacLeod, Wm. Patterson, Joseph White, N. H. Scott, J. W. H. Milne. **Elders**—Jas. Hope, G. L. Orme, Thos. Scott, Geo. Hav, J. G. Clark, J. J. Byrnes, W. R. Upton, Thos. Wilson. The resignation of Rev. J. T. Scrimger of East Gloucester was received, and his Session and congregation cited to appear at next regular meeting of Presbytery.

The report on Home Missions within the bounds, presented by Rev. Dr. Armstrong to the last meeting of Presbytery, was most encouraging, showing that excellent work is being done in the various fields under presbyterial oversight. Grants were arranged as follows: Aylwin, Bearbrooke, Bell's Corners, Casselman, Desert, East Templeton, Onslow, Plantaganet, are to receive \$5.77 each per Sabbath and Portland \$4 per Sabbath. Rev. W. Akitt, submitted his resignation as ordained missionary at Pottimore, Que., he having decided to go west. It has been found too, that the population in the district is being depleted and Mr. Akitt is of the opinion that he can be of greater service in the growing western country. The resignation of Rev. D. Scott, ordained missionary at East Templeton, was also received and accepted. He also intends going to the western mission fields.

The annual meeting of St. Andrew's church, held last week revealed a prosperous state of affairs. The membership now stands 4,595. Mr. P. Larmonth, from the Kirk session, reported receipts of \$3,058; expenditure \$3,040; leaving a balance on hand of \$18.00. The annual statement of the Temporal committee, presented by Mr. Geo. S. May showed receipts of \$16,308, being \$4,625 greater than in the previous year. The report of the Sunday School also showed a considerable increase in membership and attendance. The number of scholars on the roll is 251, as compared with 235 for last year, an increase of 16. The assembly's diplomas were given to Frederick Hasley and Mary McFarlane for reciting the scriptures; and diplomas and bibles were given Pearl Arkley for reciting the shorter catechism. The officers and teachers for the ensuing year are:—Superintendent, James Gibson; Asst. Superintendent, Geo. S. May; Secretary, William Strachan; Treasurer, Gilbert Allan. The report of the Women's

Foreign Missionary Society showed that the ladies of the church had done excellent work. A thank-offering was taken in October, at which \$130 was raised. Sixteen parcels of clothing valued at \$55.82 were sent to the missions, while \$3 was donated for the same purpose. The meetings of the Home Missionary Society throughout the year were well attended, the average being 30. At the thank-offering held \$104 was raised, and a box of goods valued at \$104 was sent to Swan River mission. The total receipts were \$296, as follows: Members fees, \$35; thank-offering, \$104; two at homes, \$66; collections, \$57. Mr. Geo. Stockand was again elected one of the Globe trustees. Hon. E. H. Bronson and F. H. Chrysler, K.C. are the other two.

Eastern Ontario.

Revs. Dr. Fraser Smith of Bradford, and A. McVicar, B. A., of Huntsville, have been preaching very acceptably at Woodville.

The congregation of Hickson and South Mountain, it is stated, will call Mr. McLeod, a third year student of Montreal College.

Rev. W. M. Kinnavin, M. A., of Omeme, is called to Woodville, salary \$1,000, payable quarterly, and four weeks holidays.

Old St. Andrew's, Lanark, asks that Mr. McKee, a student of Queen's, take charge of the services during the summer months.

The Rev. Geo. A. Woodside, of St. Andrew's church, Carleton Place, preached in St. Paul's church, Smith's Fall, last Sunday week.

Rev. R. Young, of Pakenham, has been preaching anniversary sermons at White Lake. Rev. Mr. Shaw took the pulpit at Pakenham.

Rev. Orr Bennett, of Almonte has been lecturing at Appleton to a large and appreciative audience. His subject was "Rome."

Brockville Presbytery has agreed to the holding three regular meetings in the year, instead of four as formerly. The Moderator's term will now be twelve months instead of six.

Last Sabbath morning the following were ordained to the eldership in the Cardinal church. Messrs. W. A. Logan, Thomas Allison, Nathaniel Hunter, Thomas Campbell and David Scott.

Rev. Dr. Johnston, of London, is nominated by Brockville Presbytery for the chair of Systematic Theology in Montreal College, vacant by the death of the late Principal MacVicar.

Rev. James McCaul, of Toronto, was the preacher in St. John's church, Cornwall, last Sabbath; on the 15th Rev. James Cormack of Maxville, and on the 22nd Rev. N. McLeod, of Mackay street church, Ottawa, will be the preachers.

The Home Mission report presented to Brockville Presbytery by Dr. Stuart, showed that the only home mission station—North Augusta, Stone's Corners and Fairfield was anxious to have an ordained missionary placed over them this summer.

Rev. Dr. Bayne, of Pembroke, has been nominated by the Presbytery of Brockville for the moderatorship of the synod of Montreal and Ottawa. He will, if elected, be the youngest moderator in the history of that august body.

The social under the auspices of the Ladies' Aid of Alexandria church, in MacLaren Hall on Friday evening was a decided success. The attendance was good. During the early part of the evening an attractive programme was successfully carried out, Mr. T. W. Munro officiating as chairman.

Brockville Presbytery has appointed the following commissioners to the General Assembly: Ministers—G. MacArthur, Cardinal; William Macdonald, Hallville; John Mc. Kellock, Merowood; Robert Laird, moderator of presbytery. Elders—S. Ross, Cardinal; Hugh Montgomery, Morrisburgh; James Cumming, Lyn; John MacLaren, Brockville.

The report to Brockville Presbytery on Young People's Societies was presented by Mr. Legie, of Winchester, and showed that young people's societies were not so numerous now as formerly, but that at several places good organizations exist, and were doing good work. It was decided to confer with the young people, and if practicable to form a Y. P. S. Presbyterial; that a conference be held at Spencerville in October next, and that the pastor with his Y. P. S. be a committee on arrangement for conference.

Knox church, Beaverton and Gamebridge, (Rev. A. C. Wishart, B.A., pastor. The reports presented at the annual meeting by the Treasurer, and the various organizations in connection with the congregation, are most encouraging, all showing an increase over last year. The session reports an addition of 18 to the membership. For the schemes the sum of \$371 was given by both congregations, also \$318 from the two Auxiliaries of the W. F. M. S. The total contribution for all purposes from Knox church, Beaverton was \$1,004, and from Gamebridge \$1,297, with a good balance in both congregations.

The Augmentation report was presented at last meeting of Brockville Presbytery a record of splendid work. The ministers who occupy these charges are among our best, every one of whom could with credit occupy any of our city pulpits. It was shown that in these struggling charges the best work was done. Note, for example, that in five augmented charges, during the past three years, there had been no arrearages for stipend; that communicants had increased 13 per cent, and that contributions to the schemes of the church had increased 83 per cent; while in the self-sustaining charges communicants had increased 6 per cent, and contributions to the schemes 21 per cent. The grants given these charges for the year just closed were \$875, while the presbytery will contribute to the fund \$800, being the largest amount ever given. The church at Athens is now practically free of debt.

At the last meeting of Glengarry Presbytery on the 2nd inst., a hearty call from Dalhousie Mills and Cote St. George in favor of Rev. W. A. Morrison of Granite, Vt., was sustained, in the full expectation of an early settlement. It was agreed to pay forty dollars out of our Presbytery Fund to each commissioner going to the next General Assembly. The reports of Standing Committees were given in and were found on the whole to be encouraging. It is much to be regretted however that quite a few sessions are very neglectful in returning the schedules or reports asked from them. Such conduct indicates a lack of conscientiousness. Rev. Dr. Bayne was nominated as Moderator of the Synod of Montreal and Ottawa, and Dr. Fletcher of Hamilton, as Moderator of the General Assembly. Next regular meeting will be in Alexandria on 14th July at 10:30 a. m.

A live discussion took place in Brockville Presbytery on Mr. Bryan's brimful yet concise report on Church Life and Work. The elders took a hand in the discussion: one of them—Mr. Cumming—provoking an earnest discussion by the remark: "You must go a step farther back of the cultivation of religion in the family. We must interest ourselves in what is causing great anxiety in the United States—how to cultivate families." It was pointed out that there are 42 Sabbath schools, with 337 teachers and officers, 2,664 scholars, and an average attendance of 1,770—an increase of 68 over the previous year—while 105 scholars became members of the church. Total contributions of the schools, \$2,138, being an increase of \$267; but the number of schools not contributing was disappointing. It was agreed to urge scholars to contribute more generously to the schemes of the church, to memorize more of the Scriptures, that the committee on Sunday school visitation for 1901 be retained, and that sessions be advised to give Decision Day their favorable consideration.

A unique celebration was held in White Lake church on Monday evening, March 2nd, in the anniversary social, the Rev. R. Young of Pakenham, having preached anniversary sermons on the previous Sabbath. But it was also the jubilee of Mr. J. Duncan McNab, who for fifty years has led the singing of the congregation under six successive ministers and in three successive churches. Although Mr. McNab is eighty-one years of age, his voice is yet yellow and true, and he still leads very well indeed, but he has now resigned to make way for a younger man. Revs. Messrs. McLean and Millar of Arnprior, Taylor of Lochwinnoch and Young of Pakenham were present to offer congratulations. St. Andrew's choir and Mr. Jeffrey of Lochwinnoch furnished an excellent musical programme. The congregation presented Mr. McNab with a purse of money. Only four of those who were members of the church when Mr. McNab became precentor are now living, Mr. and Mrs. McNab being two of them. Mr. McNab recalled many interesting events in the church of earlier days; for his singing was not then confined to White Lake, and he led upon

different occasions for some of the ministers who hold a very prominent place in the history of the church. It is doubtful if there is another such record as his in Canada.

Western Ontario.

Rev. Mr. Bankholder has been called to Sandaunin.

The next meeting of Huron Presbytery will be held at Clinton on May 12th at 10:30 a. m.

Rev. Robert W. Leitch, of Delaware, has been elected Moderator of London Presbytery.

Rev. Thomas Wilson, of London, accepts the call to Walkerton; and his induction will take place in third week of March.

Rev. A. Grant, of St. Mary's, conducted largely attended anniversary services at Egmondville. The annual tea meeting was a marked success. Receipts from both services, \$120.

The Presbytery ladies of Guelph are already making arrangements for the reception of the delegates to the annual meeting of the W. F. M. society which meets in the Royal city in May.

The Rev. Geo. Gilmore, of the Blenheim church has issued a neat card, having a list of sermons on it in which he will discuss the great questions of the day respecting "the church and its relations to humanity."

Rev. James Rollins, of Elmvale, has signified his acceptance of the call to London, Ont. His induction will take place on 19th inst. Rev. R. W. Leitch, moderator of London Presbytery will preside; Rev. Dr. McCrae, to address the minister; and Rev. D. R. Drummond the people.

At Huron Presbytery the following were appointed commissioners to Assembly, to meet in Vancouver, in June next: Messrs. McEwen, Reid and McManus, elders. Messrs. Sawers and Bell were appointed members of the Synod's committee of bills and overtures, and Mr. Fletcher of the Assembly's committee.

The list of London Presbytery commissioners to the Assembly does not contain the name of one Londoner. The commissioners go by rotation, and it so happens this year that the portion of the presbytery roll included does not include any of the representatives of the London churches.

London Presbytery nominated the following as commissioners to the Assembly: Ministers, Rev. Messrs. W. A. Wiley, Hyde Park; William Kay, Dorchester; R. W. Leitch, Delaware; R. C. McDiarmid, Fingal; Rev. Jas. Stevens, Dutton; E. I. Henderson, Dunwich; and Dr. Isaac McDonald of Mosa. Elders, Messrs. Archie Carmichael, of West Lorne; John McKay, of Thamesville; E. E. McKellar, of Wallacestown; J. P. Fisher, of Hyde Park; John Strathcree, of Mossley; Jas. I. Sutherland, of Mount Brydges.

Northern Ontario.

Rev. Mr. Grabam, of Latona, has tendered his resignation.

Rev. L. McLean, Nottawa, and Rev. Mr. Grant, Baptist, Collingwood, exchanged on a recent Sabbath.

Rev. T. Nelson, moderator of Owen Sound Presbytery, has been re-appointed to the charge of Desboro for two years.

Rev. W. W. McCuaig, Port Hope, conducted services in St. Andrew's church, Peterborough, Sunday in the absence of the pastor, Rev. J. G. Potter.

The recent tea meeting in the Sprucedale church was a decided success. The presence of the Bark's Falls choir added much to the evening's enjoyment.

The Witness, of Bradford, referring to the special services held in that village, says: Rev. Mr. Farquharson, of Durham, ably assisted the most of both weeks giving a number of excellent, helpful and evangelistic addresses.

Owen Sound Presbytery has agreed to apply to the Assembly for leave to receive Mr. Manthorne, who is an applicant for admission into the Presbyterian church; and should his application be granted he is to be appointed to Lion's Head for two years.

Owen Sound Presbytery makes the following nominations: For Moderator of Assembly, Rev. Dr. Fletcher, Hamilton; for Professor of Theology in Presbyterian College, Halifax, Rev. W. Armstrong, Ottawa; for vacancy in Montreal College, Rev. Dr. McLaren, Ricklyn.

The following commissioners to the General Assembly were appointed by Owen Sound Presbytery: Messrs. Black, Simpson, Somerville and Thompson, ministers, and Messrs. D. A. Ferguson, G. Ptolemy, D. Smith and L. Spragge, elders.

The Home Mission Committee of Owen Sound Presbytery was instructed to consult with the authorities of the Methodist church with the view of exchanging Caven station for one of theirs contiguous to Johnston, should such an arrangement be practicable.

Owen Sound Presbytery has an overture to the general assembly, proposing that such changes be made in the regulations governing the administration of the Aged and Infirm Ministers' Fund as that all ministers permitted to retire shall participate in its benefits, and a committee was appointed to prepare an overture on similar lines regarding the Widows and Orphans' Fund, with Mr. Eastman convener.

Notes From Brockville Presbyterial.

The Brockville W. F. M. Presbytery held its annual meeting at Iroquois on February 23rd and 24th. Officers re-elected: Hon President, Mrs. Blair, Prescott; President, Mrs. John Dowsley, Prescott; Vice-Pres., Mrs. Macalister, Iroquois; Mrs. MacArthur, Cardinal; Mrs. McLennan, Brockville, Mrs. Purvis Lyn, Mrs. Chisholm, Kemptville; Mrs. Colquhoun, Colquhoun; and Mrs. Meekey, North Williamsburg. Rec.-Sec., Mrs. Gow, Cardinal; Cor.-Sec., Mrs. Becksteadt, Prescott; Treas., Mrs. Gibson, Morrisburg; Tidings Sec., Mrs. Moore, Brockville; Auditors, Mrs. R. Gibson and Mrs. Stewart, Morrisburg.

The delegates agreed to clothe 15 children at Crowstand reserve. The handsome sum of \$1,625.00 was sent the Parent society. Visiting Vice-Presidents reported good and profitable meetings. The vote on adopting a uniform badge resulted in the negative. It was agreed to hold the next annual meeting at Kemptville.

Reports of Auxiliaries and Mission bands showed a marked interest in the work, larger contributions and greater spiritual life. Greetings from sister societies were cordial; and although working under different names were united in obtaining the same results.

The ladies of Iroquois were not wanting in a generous hospitality.

Extracts from Addresses.

Let us resolve to render better service and honor our Lord and Master by making true in our lives what we so often sing "The fellowship of kindred minds." Let us take courage in the thought that our sojourn here is but a preparation for an endless life of perfect fellowship above.

Take time to be holy
Speak oft with thy Lord.

Imprisoned talents do not improve, they degenerate.

Blessing only comes to those who make a free will offering.

The only real service is sacrifice. Who gives himself—he serves.

The pulse of our work is the report of the Auxiliary and bands.

We are giving back to carry the fire of enthusiasm with us.

Every woman should lift up her hand in the cause of the Great Liberator.

It has been traced back to the very beginning that woman had a place in the early church.

Family religion is hopeless unless mother and daughter have the purity and sweetness of Jesus Christ.

Before parting let us resolve to be true to our Master, and to join heart and hand in the prosecution of the great work entrusted to us.

Hold fast to that citadel, the home, given you by God himself; and remember it rests upon the sanctity of motherhood and the purity of womanhood.

Rudyard Kipling who knows India tells us that no advance can be made in India until the day comes when the unnatural treatment of women has ceased.

Montreal.

At the meeting of Montreal Presbytery it was agreed to place the name of Rev. C. E. Gordon-Smith on the roll, as a minister in the bounds without charge.

The TOILET IS INCOMPLETE WITHOUT POND'S EXTRACT

RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.

Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily sours and often contain "wood alcohol," a deadly poison.

Health and Home Hints

Camphor put in drawers or trunks will keep away mice.

Rub hinges with a feather dipped in oil, and they will not creak.

When a person faints place in a flat position and apply camphor or ammonia to nos trils; loosen clothing.

A heavy broom should always be selected in preference to a light one for thorough sweeping, as the weight aids in the process.

If the baby shows fear or repugnance when put in the bath tub, line the tub with a large square of soft, white cotton flannel before the dip.

FITS Liebig's Fit cure for Epilepsy and kindred affections is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is confidentially recommended to the afflicted. If you suffer from

EPILEPSY, FITS, ST. VITUS' DANCE, or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle and try it. It will be sent by mail prepaid. It has cured where everything else has failed.

CURED

When writing mention this paper, and give full address to THE LIEBIG CO., 179 King street west, Toronto.

Accident with Lamps.—If a lamp should be overturned, don't attempt to put out the flame with water, for it will simply spread it. Instead, throw down flour, sand, garden earth, or salt, either of which will have the desired effect.

Breakfast Cakes.—One cupful of sugar, two of milk, two-thirds of a cup of melted butter, three eggs, one quart of flour, one teaspoonful of baking powder; roll into small cakes, and bake twenty minutes in a nice hot oven.

Knitting is declared by specialists in the treatment of rheumatism to be a most helpful exercise for hands liable to become stiff from the complaint, and it is being prescribed by physicians because of its efficacy in limbering up the hands of such sufferers.

ARE YOU RUN DOWN?

The D&L Emulsion

Trade-mark.

Puts new life into you.

Builds up Nerve and Muscle.

Adds pounds of solid flesh to your weight.

Positively cures Anemia, General Debility, Lung Troubles, including Consumption if taken in time.

Be sure you get "The D & L."

World of Missions.

For your next missionary meeting prepare by praying and pray by preparing.

A Chinese man in recommending a certain heathen girl as a suitable wife for his son, who was a professing Christian, said: "Oh, she's a smart girl, and her feet are almost as big as a Christian's!"

Dr. Charles Cuthbert Hall's lectures in India, on Christian belief, are making a profound impression. The pundit, Madan Mohan Maulyiya, voiced the thanks of a large audience in Allahabad, saying that, while not accepting all the arguments and conclusions, he reciprocated in behalf of his fellow countrymen the spirit of love which breathed through the lectures.

Referring to the recent Coronation Durbar, a missionary of the United Presbyterian Church in the United States makes the following significant remark: If these demonstrations are any true indication of the power and permanence of the British empire, we who are missionaries cannot be too thankful that our work may be carried on under a reign so just and benign. If they are only the outward manifestations of "the pride which cometh before destruction, and the haughty spirit which precedes a fall," well may we call upon one another to work diligently while it is day, knowing that the night cometh, in which no man can work.

Two Little Indian Boys.

Two little Indian boys were once talking of what they would like to do. They had been impressed with the good work of a missionary, going back and forth across the plains on his errands of love. Thinking of him, one exclaimed:

"I wish to be a preacher. Then I'd go and tell everybody all the good things I know."

The other hesitated for a while. It seemed to him the very best wish had been made. But suddenly his face brightened, and his shrill little voice rang out with a note of triumph:

"I wish I could be a horse and buggy; I'd carry the preacher to tell the good things."

Those who heard it didn't laugh. They knew the earnestness of the heart from which it had come—a heart willing to be anything or to do anything so that the "good things" might "go" to others. Willing to be even the preacher's horse and buggy if he couldn't be the preacher.

Whenever the heart is running over with earnest desire the one to whom the heart belongs is not only wishing all the time to show the love, but is willing, like the little Indian boy, to do anything, however humble, to prove its sincerity.—Selected.

Two small sisters, whose ages were respectively five and seven, were overheard gravely discussing the pronunciation of a certain disputed word. One maiden insisted on her way, and proudly quoted as authority "Webster on the Bridge." Maiden number two turned upon her sister with utmost compassion and scorn in her voice as she exclaimed: "On the bridge I Hm! It's Webster under the bridge."—Harper's Magazine.

JESSOP BELL'S GURCH

SWEET TONED, FAR SOUNDING, DURABLE

AMERICAN BELL & FOUNDRY CO. MONTREAL

Weak Lungs.

Made Sound and Strong by the Use of Dr. Williams' Pink Pills.

Weak lungs mean weak health, continual coughs and colds—touches of grip and bronchitis, then deadly pneumonia or lingering, hopeless consumption. Weak lungs are due to weak blood. The one sure way to strengthen weak lungs is to build up your blood with Dr. Williams' Pink Pills. Every dose makes rich, red blood, and every drop of rich, red blood adds strength, vigor and disease-resisting power to weak lungs. Thousands of weak lunged, narrow chested men and women have been made sound, healthy and happy by the use of Dr. Williams' Pink Pills—and they will do the same for you. Mrs. J. D. Naismith, Winnipeg, Man., says: "I contracted a severe cold which developed into bronchitis and lung trouble. The best of doctors and many different kinds of medicine failed to help me, and my trends all thought I was going into rapid consumption. I had no appetite, was forced to take to bed, and felt that only death would release me. My brother urged me to try Dr. Williams' Pink Pills, and to please him I began them. A few boxes proved they were helping me, and I began to get real strength. I continued the use of the pills and was soon able to leave my bed and sit up. I grew stronger day by day. The cough that had racked me almost beyond endurance disappeared, my appetite returned, and I am again strong and healthy, much to the surprise of all who saw me while I was ill. Dr. Williams' Pink Pills cured me after other medicines failed and I shall always praise them."

Bear in mind that substitutes and ordinary medicines will not cure. See that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50c. a box or six boxes for \$2.50 by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

The best pieces of old tablecloths, if cut into squares and carefully hemstitched, do excellently to spread over the cloth where the meat dish usually stands. The carver is very apt to soil the part round the dish, and this plan often gives a clean cloth a longer lease of life.

Cheese Straws—Rub a quarter of a pound of cold butter into half a pound of flour; and a saltspoonful of salt and a quarter of a pound of grated cheese; beat the whites of two eggs into two cupfuls of cold water, and make a paste. Roll thin and cut into strips. Bake in a hot oven.

Use the genuine

MURRAY & LANMAN'S FLORIDA WATER

"The Universal Perfume." For the Handkerchief, Toilet and Bath. Refuse all substitutes.

BRITISH AMERICA ASSURANCE COMPANY

Sixty-Ninth Annual Report

The Annual Meeting of the Shareholders was held at the Company's Office, Toronto, on Monday, February 23rd, 1903. The President, Hon. Geo. A. Cox, occupied the chair; and Mr. P. H. Sims, who was appointed to act as Secretary, read the following:

ANNUAL REPORT

In presenting the Sixty-Ninth Annual Financial Statement of the Company, the Directors have pleasure in calling attention to the following most prominent features shown in the year's accounts:—

The Balance of Income over Expenditure is.....	\$173,713 63
There has been written off securities to bring them to actual Market Value at December 31st.....	\$ 7,894 42
And written off the Company's Premises and Furniture.....	15,000 00
Two Half-yearly Dividends have been provided for at the rate of 6 per cent, per Annum, being.....	69,000 00
	\$2,894 42

The Balance, being the amount by which the Reserved Fund is increased, is..... \$90,519 81

Compared with the business of the preceding year, the Premium Income shows an increase of \$104,791.00, while losses show an increase of \$18,171.00.

The estimated Liability on Policies Current at the close of the year is \$662,312.77, an amount ample, according to the Company's past experience, to run off existing risks.

Financial Statement for Year Ending December 31st, 1902

REVENUE ACCOUNT

Fire losses, including losses under adjustment at December 31st, 1902.....	\$945,817 29
Marine losses, including losses under adjustment at December 31st, 1902.....	338,299 50
Commissions and other charges.....	527,164 72
Government and local taxes.....	51,236 49
Balance.....	173,713 63
	\$2,206,331 61

Fire premiums.....	\$2,056,194 44
Marine premiums.....	454,363 52
	\$2,510,557 96
Less reinsurance.....	346,368 91
	\$2,164,189 05
Interest and rest account.....	42,130 56
	\$2,206,331 61

PROFIT AND LOSS ACCOUNT

Dividend No. 117.....	\$ 20,000 00
Dividend No. 118.....	30,000 00
Written off securities.....	7,894 42
Written off company's premises and office furniture.....	15,000 00
Reserve at December 31st, 1902.....	702,821 17
	\$785,715 59

Reserve at December 31st, 1901.....	\$612,001 96
Balance of revenue account.....	173,713 63
	\$785,715 59

ASSETS AND LIABILITIES

Government and State Bonds.....	\$261,075 00
Municipal bonds.....	559,876 21
Railway bonds.....	136,335 00
Loan and Savings Co.'s bonds and stocks.....	96,095 50
Toronto Electric Light Co.'s bonds.....	29,000 00
Other stocks and bonds.....	79,000 00
Mortgages.....	10,000 00
Real estate (company's building).....	140,000 00
Office furniture, business maps, etc.....	33,774 73
Agents' balances and other accounts.....	392,021 18
Cash on hand and on deposit.....	115,191 30
Bills receivable.....	7,001 01
Interest due and accrued.....	13,850 21
	\$1,864,730 13

Capital stock.....	\$1,000,000 00
Losses under adjustment—	
Fire.....	\$109,585 13
Marine.....	22,323 83
	131,908 96
Dividend No. 118, payable January 5th, 1903.....	30,000 00
Reserve fund.....	702,821 17
	\$1,864,730 13

REINSURANCE RESERVE

Reserve to cover estimated liability on outstanding risks.....	\$662,312 77
--	--------------

J. J. KENNY, Vice-President.

P. H. SIMS, Secretary.

We hereby certify that the books of the Company have been audited and the vouchers and securities relating thereto have been examined for the year ending December 31st, 1902, and the same are carefully kept, correct and properly set forth in the above statements.

Toronto, February 14th, 1903.

JOHN M. MARTIN, F. C. A. } Auditors.
R. M. WALTON

In moving the adoption of the Report, which was seconded by the Vice-President, the President said:

In presenting our Annual Report at the Shareholders' Meeting a year ago, I spoke of the more encouraging outlook in our business at that time as compared with the conditions that had prevailed during the preceding two or three years, and I ventured to give expression to the hope we then entertained that the advances in fire insurance rates which were being adopted by companies generally, as a result of the adverse experience on this Continent during the preceding three years, would place the business on a footing that would yield a fair margin of profit to underwriters. The figure mentioned in the report that you have just heard read bore evidence that these expectations have, as far as at least as the business of this Company for the past year is concerned, been realized. The Report sets forth the results of the year's transactions so clearly, that I need not enlarge upon it to any extent; but I may point out that while the year's earnings, which include some \$4,000 derived from interest on investments, may be regarded as satisfactory, the profit upon underwriting is a moderate one, being equal to about seven per cent. on the business transacted. This profit, I may say, has been realized entirely upon the business of the last six or eight months; the serious conflagrations at Waterbury, Conn., and Paterson, N. J., in February last, to which I referred at our last meeting—having made the loss ratio unduly heavy for the earlier months of the year. These heavy losses, affecting, as they did, most of the fire insurance Companies doing business on this Continent, and following closely upon similar disasters in the previous two years at Ottawa, Montreal and Jacksonville, Pa., emphasized the necessity for an advance in rates, and brought about a general movement on the part of the Companies to secure this. The conditions of all branches of trade, and of manufacturing industries, both in Canada and the United States have fortunately been prosperous of late, and insurers have, speaking generally, recognized the fact that rates of premium which would afford a fair return upon insurance capital, are a legitimate charge upon their business.

In regard to the items written off in Profit and Loss Account, I am sure I think, be regarded as the most satisfactory feature in the Report, from a Policyholder's point of view, as well as from that of a Shareholder, even though this increase is to a certain extent brought about by keeping the dividend down to 6 per cent.—the rate paid in 1901. The profits on the business of the past year might have warranted a return to a somewhat higher rate, but the Directors feel that the strengthening of the Company's Reserves must be regarded as of primary importance.

I take this opportunity of expressing the appreciation of the Directors of the manner in which the Officers and Agents of the Company have performed their respective duties during the past year, and of saying that I feel that the general outlook is sufficiently encouraging to warrant our anticipating at least equally favorable results from the business, on the lines on which it is now running, to those shown in the report under consideration, the adoption of which I have much pleasure in moving.

The following gentlemen were re-elected to serve as Directors during the ensuing year: Hon. Geo. A. Cox, J. J. Kenny, Augustus Myers, Thomas Long, John Hoskin, K.C., LL.D., Hon. S. C. Wood, Robert Jeffrey, Lieut.-Col. H. M. Pellatt, E. W. Cox.

At a meeting of the Board, held subsequently, the Hon. Geo. A. Cox was re-elected President, and Mr. J. J. Kenny, Vice-President.

The Literary Digest

"All the Periodicals in One."
An illustrated weekly magazine with interesting information adequately covering all the chief subjects of human interest, as selected, translated, and digested from the world's choicest periodical literature.

WHY

Should you become one of its regular readers?

BECAUSE when your time is precious it enables you to make the most of every reading moment, providing you with the cream of 1,000 valuable periodicals.

BECAUSE it selects, translates, digests, or reprints the best literature to be found in the numberless periodicals printed in all lands, giving its subscribers the benefit of expert editorial skill and discrimination.

BECAUSE it enables you to greatly economize your expenditure for periodicals, making it possible to get the best in a greater number than you could ever subscribe for—this for a single subscription.

BECAUSE regular readers of THE LITERARY DIGEST become versatile on all sides of topics of current interest and discussion in politics, science, literature, art, religion, etc.

The Literary Digest

\$3.00 a Year
Single Copies 10 cts.
FUNK & WAGNALL Co., New York.

High-Grade Stationery

is the surest test of refinement. The smartest and most correct social stationery of today is

"Crown Vellum"

show white-vellum finished—put up in the two most fashionable sizes—small and large—envelopes to match—at your stationers.

THE BARBER & ELLIS CO.

LIMITED

Manufacturing & Wholesale Stationers 43-49 Bay Street

TORONTO.

OTTAWA, NORTHERN & WESTERN RAILWAY.

DAILY EXCEPT SUNDAY.

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

GRACEFIELD STATION.
Lv. 5:05 p.m., Ottawa Ar. 9:30 a.m.
Ar. 7:40 p.m., Gracefield. Lv. 7 a.m.

WALTHAM SECTION.
Lv. 5:15 p.m. Ottawa Ar. 9:40 a.m.
Ar. 8:45 p.m. Waltham Lv. 6:25 a.m.

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

H.B. SPENCER,
Gen'l Supt.
GEO. DUNCAN,
Dis. Pass. Agent.

HOME MISSIONS COMMITTEE.

The General Assembly's Home Mission Committee will (D.V.) meet in the Lecture room of Knox Church, Toronto, on Tuesday, 10th March, 1933 at 9.30 a.m. All applications for mission work, and the half-yearly and yearly schedules of Presbyteries should be sent to the Rev. Dr. Somerville Owen Sound, a week in advance of the meeting.

ROBT. H. WARDEN, Con.

AUGMENTATION COMMITTEE.

The Augmentation Committee (Western Section) will meet in Knox Church, Toronto, on Thursday, 12th March at 2.30 p.m.

SAMUEL LYLE, Con.

Page & Storey

347 Wellington St., Ottawa
Groceries, Flour and Feed

RING UP PHONE 1472

ESTABLISHED 1873

CONSIGN YOUR

Dressed Hogs
Dressed Poultry
Butter to

D. GUNN, BROS & CO.

Pork Packers and Commis. Merchants
67-80 Front St., East
TORONTO

Up With the Times

Progressive cheese and butter-makers use

WINDSOR SALT

because they know it produces a better article, which brings the highest prices

THE WINDSOR SALT CO.

LIMITED

CANADA ATLANTIC RY.

New Train Service BETWEEN

OTTAWA & MONTREAL

4 Trains daily except Sunday
2 Trains Daily

Lv. Ottawa 8.30 a.m. and 1.15 p.m. daily except Sunday, and 8.30 a.m. daily. Stop at intermediate points, connect at Montreal with all lines for points east and south. Parlor cars attached. Trains lighted throughout with Pintsch gas.

4.15 p.m. for New York, Boston and all New England and New York points through Buffet sleeping car to New York; no change.

Trains arrive 11.30 a.m. and 7.10 p.m. daily except Sundays, 7.10 p.m. daily.

MIDDLE AND WESTERN DIVISIONS.

Amprior, Renfrew, Eganville, Pembroke, Madawaska, Rose Point, Parry Sound, and Depot Harbor.

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

1.00 p.m. Mixed for Madawaska and intermediate stations.

4.40 p.m. Express for Pembroke, Madawaska and intermediate stations. Trains arrive 11.15 a.m., 2.45 p.m., and 4.05 p.m. daily except Sunday.

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

OTTAWA TICKET OFFICES:
Central Depot, Russell House Block
Cor. Elgin and Sparks Sts.

New York & Ottawa Line

Has two trains daily to

NEW YORK CITY.

The Morning Train

Leaves Ottawa 7.40 a.m.
Arrives New York City 10.00 p.m.

The Evening Train

Leaves Ottawa 5.30 p.m.
Arrives New York City 8.55 a.m.

and is an excellent way to
TORONTO, BUFFALO, CHICAGO

Ticket Office 85 Sparks St.

Phone 18 or 118.

CANADIAN PACIFIC

TWELVE TRAINS DAILY (except Sunday)

BETWEEN

OTTAWA AND MONTREAL

FROM UNION STATION

Leave Ottawa 4.13 a.m. daily.
8.15 a.m. daily except Sunday.
3.10 p.m. daily.
6.29 p.m. daily except Sunday.

FROM CENTRAL STATION (Short line.)

Leave Ottawa 8.45 a.m. daily except Sunday.
3.30 p.m. daily.
4 p.m. daily except Sun.
6.25 p.m. Sunday only.

EIGHT TRAINS DAILY (except Sun.)
Between Ottawa and Almonte, Amprior, Renfrew and Pembroke.

Leave Ottawa (Union)
1.30 a.m. daily
8.30 a.m. daily except Sunday.
1.15 p.m. daily.
5.09 p.m. daily except Sunday.

Through connections to all New England and Western points.
GEO. DUNCAN,
City Ticket Agent, 42 Sparks St
Steamship Agency, Canadian and New York Lines

THE NEW COVENANT A LOST SECRET.

BY ANNA ROSS.

Author of "Bell's Story" and "The Man with the Book; or
Memoirs of John Ross, of Brucefield."

What people are saying about this book.

FROM NORTH DAKOTA

"I read the volume through at one sitting, and was greatly pleased with it."

Cloth, Gilt Top—One Copy, Postpaid, \$1.00. - - Cloth, Gilt Top—Three Copies, Postpaid \$3.00.
Address Mr. David Ross, College, Cor. Bay and Albert Sts., Ottawa, Canada.

Canvassers Wanted.

In every town in Canada to push the circulation of

THE DOMINION PRESBYTERIAN

at one DOLLAR per year. Would give district to reliable energetic man.

Write immediately. Address:—THE DOMINION PRESBYTERIAN, Ottawa, Canada, P. O. Box 1070.