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THE SEA'S VOICE.

William Prescott Foster, in Century Magazine.

*Around the rocky headlands far and near,
The awakened ocean murmured with dull tongue,
Till all the coast's mysterious caverns rung
With the wave's voice, barbaric, hoarse and drear,
Within this sheltered calley with rapt ear
I listened, thrilled as though a spirit sung,
Or some gray god, as when the world was young,
Moaned to his fellow, mad with rage or fear.
Thus, in the dark, ere the first dawn, methought
The sea's deep roar and sullen surge and shock
Awoke the silence of eternity,
And echoed from the summits where God wrought,
Building the world and ploughing the steep rock
With ploughs of ice-hills harnessed to the sea.*

*The sea is never quiet, East and West
The nations hear it, like the voice of fate,
Within east shores its strife makes desolate
Still murmuring, 'mid storms that to its breast
Return as eagles screaming to their nest.
Is it some monster calling to its mate,
Or the hoarse voice of words and isles that wait
While old earth crumbles to eternal rest?
O ye that hear it moan about the shore,
Be still and listen! That loud voice hath sung
Where mountains rise, where desert sands are blown;
And when man's voice is dumb, forevermore
'Twill murmur on, its craggy shores among,
Singing of gods and nations overthrown.*

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MARRIAGES.

On Monday, April 13th, 1903, at St. Andrew's Church, by the Rev. Armstrong Black, Elizabeth Oram Woods, daughter of Mrs. Alexander Woods, Toronto, to Charles Dickinson White, son of Hon. Mr. Justice White of Sherbrooke, P. Q.

At the residence of the bride's mother, Grey, on April 8th, by Rev. John Ross, B. A., Mr. Peter McDougall, to Miss Maggie J. Youill, all of Grey.

At the manse, 468 Church street, Toronto, by the Rev. A. B. Winchester, of Knox Presbyterian Church, Roland Edgerton Wilson of St. Catharines, to Ethel Mildred Gillespie of Peterborough.

At Knox Presbyterian Church, Montreal, on April 9, 1903, by the Rev. James Fleck, Frederick Cooper, to Marie Louise Souler, daughter of Mr. and Mrs. S. S. Underwood. Philadelphia papers please copy.

At St. Luke's manse, Finch, on March 25, 1903, by Rev. D. MacVicar, John Forsyth of Finch, to Catherine McMaster of Roxborough.

On April 8, 1903, at 1176 Sherbrooke street, Montreal, by the Rev. A. J. Mowatt, D. D., Margaret Constance, daughter of the late Archibald McIntyre, to George W. Fairbanks.

DEATH.

In Blyth, on March 31st, Hannah Baird Dick, widow of the late James Dick, of Morris, aged 73 years and 9 months.

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## Note and Comment.

The Presbyterian church in the United States mourns the loss of one of its missionaries in Korea, Rev. W. V. Johnson. Mr. Johnson and his wife left the United States in Dec., 1902. Mrs. Johnson died in Japan just after landing. After the burial of the body of his wife he proceeded to Korea. After entering upon his duties he was stricken with small-pox, and succumbed to the disease though vaccinated at 30 years of age.

Settlers from the United States, Great Britain and Continental Europe, are pouring into Canada by the thousand. They are represented as a very desirable class of immigrants, particularly those from the mother country and the neighbouring republic. Our people will give them a warm welcome. Are the people connected with the Christian churches of Canada prepared to meet and follow them up with the gospel, thus laying broad and deep the foundations of our young Canadian nationality?

In the United Kingdom of Great Britain and Ireland there are at the present time four members of the great Presbyterian family, viz., the Established Church of Scotland, the United Free Church of Scotland, the Presbyterian church in Ireland, and the Presbyterian Church of England. The essential oneness of the family is manifested by the simple fact that congregations in England may choose their ministers from any of the above churches; and on the other hand, a minister of the English branch of the church may be chosen to any Presbyterian pulpit in the Empire.

A judge of the Supreme Court of Nova Scotia has created something of a sensation by laying before the grand jury of Halifax the evils of stock gambling as carried on in many broker's offices. The result was that the grand jury enquired into a number of cases and brought in bills of indictment in seven or eight. Some of those indicted are prominent and reputable men in the Nova Scotian capital. The indictments will come up for trial shortly in the Supreme Court. Other cities as well as Halifax seem to require investigation into the stock gambling business.

A story comes from India that a seat in that country have a "Promised Messiah." They have also what they call "the tomb of Jesus Christ." They are saying that after Jesus was taken down from the cross, he revived, and traveled eastward to the Indian Panjad, and there, at a good old age died and was buried. They show the tomb, and if you don't believe it, there is a whole lot of people who are ready to testify that it is all true. Then still more, they have "the true Messiah," of whom Jesus was only a forerunner, as Elias was the antecedent of John. They have it all figured out mathematically, and can tell you just how the prophecy and its fulfillment correspond with each other. These people, whoever they may be, feel that they must in some way or other meet the gospel of the Messiah of the Bible by a story which will help to arrest the disintegration

which is everywhere honeycombing Brahminism and Hinduism. The leaven of Christianity is slowly but steadily working among the people of India.

Since October, 1902, there have occurred in Canada 143 railway accidents, causing the loss of 183 lives. It is a terrible record. The loss of life was confined largely to railway employes. There can be no doubt that some classes of railway men, notably those connected with the running of trains, have often to work long hours, and it is possible that some of the accidents may be traced to overwork. But whatever the causes, it is surely high time that the government of Canada should inaugurate a drastic system of inspection and investigation with a view to, if possible, tracing all accidents to the real causes.

Speaking of the appalling growth of political bribery in some of the states of the American union, and with particular reference to Rhode Island, the United Presbyterian of Pittsburg says: "The State is in the hands of a few, and the people sell their votes as they sell their wheat or corn. The very foundations of popular government are sapped. A revival of the sense of right must be had, or our great institutions will go down in ruin." While the crime of political bribery has not reached such a pitch in Canada as is thus pictured of Rhode Island, we have enough of it in some places to warrant the Christian citizens of our country combining to throttle and crush the evil before it gets beyond control.

Vermont seems to have abandoned—temporarily only, it is hoped—the position it so long held as a staunch prohibition state. "The fault," says a Presbyterian journal has been in the failure to keep the subject of temperance before the people during all the years. There is a strong tendency to rely on legislation for the suppression of evils and wrongs. The only safety is in continual agitation, not so much of the legal phase of the question as of the subject of temperance itself. No law can be enforced without public sentiment. We need a revival of temperance, pure and simple." This will apply with great force to the temperance (or prohibition) situation in Canada.

The status of Christianity in Japan is thus described in a report of the church Missionary Society: "The Christian community has already given to Japan one Cabinet Minister, two judges of the Court of Cassation, two Speakers of the House of Commons (one elected twice), two or three assistant Cabinet Ministers, besides a number of chairmen of legislative committee, judges of the Appellate Courts, etc. In the present Parliament the Speaker and thirteen members are Christians; one of them was elected by a majority of five to one, to represent a strongly Buddhist district. In the navy the captains of the two largest men-of-war are Christians. Three of the great daily papers of Tokio are in the hands of Christians, and in several others Christians are at the head of the various editorial departments. The best charitable institutions are under Christian directors."

Bunyan's immortal book has been translated into the language of the Matabele by Mr. Carnegie, missionary to this tribe. The illustrations are a new departure. It has a purely local coloring, but, as the artist says: "The Puritan classic bears the necessary change of local coloring without loss of any kind." In this new dress we see Christian starting from a "kraal." The mud-nole of the "veldt" is the "slough of despond." Evangelist is a missionary. Apollyon appears as a creature with a wolf's head, owl's eyes and crocodile's scales and tail. A wardance festival takes the place of Vanity Fair. This will help the Matabele to understand the great book better than any Western pictures could have done, without taking away any of its great heart lessons that have been so beneficial to those of other lands and tongues.

The South is evidently outstripping the North in prohibitive liquor legislation. In some of the New England States prohibition is being abandoned and the cause of temperance is suffering retrogression, while in the South rapid strides are being made in overcoming the evils of the liquor traffic by legislation. On this subject Leslie's Weekly says: "Local option by counties has been progressing all through the South for many years until the larger parts of the States of Kentucky, Alabama, Georgia, Mississippi, and Louisiana have been brought practically under prohibition. One may travel entirely across some of these States, it is said, without passing through a single saloon district. Even Texas, which, in years gone by, very unjustly gained the reputation of being loose and lawless, has been almost captured by the prohibitionists. Three-fourths of the State is now said to be under the local option law excluding all liquor."

Sir Oliver Mowat has passed away, old and full of days, enjoying the highest preferment possible in his native province, entrenched in the confidence and affections of the people when he so long and so faithfully served in the sphere of human statesmanship. He was a Christian statesman and in his life work he left his impress for good in the records of our young nation. No scandal, political, social or moral, smirches his escutcheon. His strongest political opponent, no matter how strenuously he may have differed with him on the public and political issues that divide men, will refuse to bear testimony to his worth as a Canadian citizen, to his true greatness as a public man, and to the unswerving faithfulness and integrity which characterised him in his relations to the moral and religious life of his country. The example he set is worthy of imitation by the thoughtful and aspiring young men of Canada, as well as by her public men. There is something of the tragic in the closing days of his life, in that death came to him as the result of an accident, the pain of which was bravely and patiently borne. And yet it seems fitting that in the calm of a beautiful Sabbath morning his busy and well spent life on earth should exchange the things of time for the brightness and happiness of eternal day.

## Our Contributors.

### A Man of Character.

BY REV. PROF. JORDAN, D.D.

For a few days before the end it was known that there could only be one termination to Sir Oliver's last illness; when a man has passed four score years he cannot, as a rule, contend long with pain and weakness. The people of this Province in the closing days of last week knew that they were watching by the death bed of one of their most faithful servants and the manifestation of interest and sympathy was deep and widespread. On the first day of the week about the time that many people were wending their way to their place of worship the news went forth that the end had come. Sir Oliver Mowat after a long and varied career had entered its rest.

Those who wish to read elaborate sketches of his career and appreciations of his character may find them elsewhere, but we feel that in our pages there should be, at least, a brief word of respectful recognition. It is always appropriate to express appreciation of the life of able, good men who have given their lives to the service of society. We may be reminded that in so far as they are successful, they all receive a certain amount of reward in the recognition of their services by the country, in the admiration of friends and respect of opponents. That is quite true, but we do well to remember, that in the case of the really great men, the reward is not the chief thing that stimulates and sustains them. Those who seek mainly the reward never reach the highest greatness and usefulness.

Sir Oliver Mowat was a scholarly able man, who guided the affairs of this Province during many years, his qualities and virtues were of the solid rather than of the showy kind. It is true that he had strong intellectual powers but he owed his success quite as much to his patient perseverance and honourable diligence. He was regarded as the embodiment of accuracy, carefulness and reliability. If he lacked the smartness, the cleverness, the plausible power of some public men, he made up for it, in the possession of those qualities that wear well and prove their usefulness by constant loyal service.

It is saying very much the same thing to declare that Sir Oliver Mowat's power was largely, the power of moral character. The use that was made of his name when he was retiring from active service, showed the common belief that character and the reputation that comes from it, is a great influence. We are glad to pay this tribute to the character of a man who had lived his life and rounded his career as a member of the Presbyterian Church. As a citizen, as a leader of men he was consistent and faithful. The best tribute we can pay to the memory of such men is to show that we are not attempting to live in any shallow way upon what they have done, but that we are loyal to the same principles and cultivate the same virtues of truth and honour.

### Notes by Nemo.

December 21st 1838.—Of Rome itself, as a whole there are infinite things to be said, well worth saying; but I shall confine myself to two remarks; first, that while the Monuments and works of Art gain wondrousness and significance by familiarity with them, the actual life of Rome, the Papacy and its pride,

lose; and though one gets accustomed to Cardinals and Friars and Swiss Guards, and ragged beggars and the finery of London and Paris, all rolling on together, and sees how it is that they submit in a sort of spurious unity, one loses all tendency to idealise the Metropolis and System of Hierarchy into anything higher than a piece of showy stage declamation, at bottom, in our day, thoroughly prosaic. My other remark is, that Rome, seen from the tower of the Capitol, from the Pincian or the Janiculum, is at this day one of the most beautiful spectacles which eyes ever beheld. The company of great domes rising from a mass of large and solid buildings, with a few stone-piles and scattered edifices on the outskirts; the broken bare Campagna all round; the Alban Hills not far, and the purple range of Sabine Mountains in the distance with a cope of snow;—this seen in the clear air, and the whole spiritualised by endless recollections, and a sense of the grave and lofty reality of human existence which has had this place for a main theatre, fills at once the eyes and heart more forcibly, and to me delightfully, than I can find words to say.

"January 22nd, 1839.—The Modern Rome, Pope and all inclusive, are a shabby attempt at something adequate to fill the place of the old Commonwealth. It is easy enough to live among them, and there is much to amuse and even interest a spectator; but the native existence of the place is now thin and hollow, and there is a stamp of littleness and childish poverty of taste, upon all the great Christian buildings I have seen here,—not excepting St. Peter's; which is crammed with bits of colored marble and gilding, and Gog-and-Magog colossal statues of saints (looking prodigiously small), and mosaics from the worst pictures in Rome; and has altogether, with most imposing size and lavish splendor, a tang of Guildhall finery about it that contrasts oddly with the melancholy vastness and simplicity of the ancient Monuments, though these have not the Athenian elegance. I recur perpetually to the galleries of sculpture in the Vatican, and to the Frescoes of Raffael and Michael Angelo, in inexhaustible beauty and greatness, and to the general aspect of the city and the country round it, as the most impressive scene on earth, but the Modern City, with its churches, palaces, priests and beggars, is far from sublime."

"I have seen the Pope in all his pomp at St. Peter's; and he looked to me a mere lie in livery. The Romish Controversy is doubtless a much more difficult one than the managers of the Religious Tract Society fancy, because it is a theoretical dispute; and in dealing with nations and authorities, I quite understand how a mere student in a library, with no eye for facts, should take either one side or either. But how any man with clear head and honest heart, and capable of seeing realities, and distinguishing them from scenic falsehoods, should, after living in a Romanist country, and

especially at Rome, be inclined to side with Leo against Luther, I cannot understand."

Recently I was reading once more Carlyle's interesting biography of John Sterling, and the passages quoted above, dealing with life in Rome, seemed to me to be worth reproducing. They show how a man of pure life, high intelligence and keen perception looked upon the centre of Romanism seventy years ago. He was not bewildered by the glitter but saw that with all the external splendour, there was much spiritual poverty.

### Preparing for the Golden Age.

BY REV. JOSEPH HAMILTON, MIMICO.

I presume it would generally be agreed that the world has just now reached a higher level of material prosperity than at any former period of its history. As to the moral level of the world to-day, I have no doubt there would be some difference of opinion; yet I believe the consensus of mature judgment would award the palm to the present age.

Are we, therefore, approaching that happy condition of society forecasted by Bellamy a few years ago? Bellamy had just two factors for the production of the golden age. The first was abounding material prosperity; the second was an equitable distribution of that prosperity. The first factor we certainly have now in a large enough degree to show a marked improvement in the condition of society—if Bellamy's estimate is right. How far are we in possession of Bellamy's second factor—the equitable distribution of wealth? I think it will hardly be questioned that there is a marked advance along this line as well. It will not do, however, to make any very sweeping claims here. They would be sadly discounted by the sharp antagonisms of man with man almost at every point. Especially in the relations of capital and labor it is too plain that we need almost a revolution yet. Witness two extreme conditions that are very pronounced at the present moment. Witness on the one hand the United States Steel Trust. By its own confession the profits of that trust for the past year amounted to \$140,000,000. Then witness on the other hand the thousands of coal miners on strike for a few cents more of wages, and the consequent semi-starvation of a multitude of innocent wives and children. No; we need not boast much yet of our approach to the golden age.

There is no doubt that Bellamy's two factors would right immense and innumerable wrongs. There are thousands of lives soured by discontent; there are thousands of homes kept on the scramble for a bare subsistence; and there are thousands of men and boys and girls launched on a course of crime—because of the unequal and unfair distribution of wealth. It is no wonder that Bellamy lays so much stress on the righting of this wrong.

But Bellamy's great mistake lies in not going deep enough. He makes no provision for a change of heart. Without this there can never be a thoroughly regenerated society. For everyone merely to have plenty will never heal the woes and sorrows of the world. We see too many instances, every day, of mere plenty only fostering discontent and crime.

At the same time, while we must recog-

nize this radical defect in Bellamy's scheme the world is under great obligation to the man who has set before us such an alluring ideal; and not only that, but who has indicated several wise methods by which the ideal, in whole or in part, may be attained. The ideal is not to be despised, if it does seem far away; we need the ideal to inspire ambition and enthusiasm; and the ideal of one generation may be the realization of the next.

There is one part of Bellamy's scheme which I presume would generally be rejected as impractical and unfair; and yet I think it deserves patient consideration. We may be far off the practical application of the measure in question; but the spirit of it in my view is not so impractical or unjust as might at first appear.

I mean the equal distribution of wealth. And I mean this on Bellamy's own plan. A simple dividing up of profits to day, without any proper safeguards, would require another dividing up a week hence. But Bellamy's plan is to give each adult at the beginning of each year an equal credit for the current year. This credit is to be drawn upon throughout the year is surrendered. Thus there is a constant appeal to thrift and good management, without the possibility of ever getting very rich or very poor.

But I imagine this equally divided system would at once meet with two objections. It would be considered most unfair to remunerate all kinds of service alike; and it would be considered that such a system would furnish no adequate incentive to good work. I confess I was disposed to these views myself; but further reflection has considerably modified them. Let us try to see what such objections really amount to.

The distinctions of wealth are those that most constantly environ us, and are most persistent and audacious, so that it has come almost to be a second nature with us to look for them as the legitimate rewards of success. But certainly, we take very low ground if we assume that money is the highest or the main reward of work. We are in fact constantly—though it may be unconsciously—repudiating any such idea. Does a physician tax his utmost skill to save the life of a patient merely or chiefly for his fee? Does a preacher deliver a sermon mainly for the money there is in it? If either of these men were known to work from no higher motive, they would soon, and deservedly, have no employment. Thus there is a tacit understanding that money is a poor reward for service.

But then, might not other and lower grades of service be well paid for in money? Well, suppose a man makes a table, or weaves a web, or steers a ship; does he render such service for money alone? If he did, he would be unworthy of employment, and would certainly never excel in his profession. But the fact is, he is working for other rewards, and has higher incentives, all the time. And I care not how low you go down in the scale of industry, there is still some incentive and reward that redeems the work from the sordidness of being done simply and wholly for wages.

Come into the family, and see how the principle works there? Does the father work for so much money only? Is that his sole reward? Does he not find his reward rather in providing for his family? And who pays the mother for her ceaseless anxieties and toils? She gets no

wages. You could not offer her a greater humiliation than to offer her wages. Where does she find any incentive for work? She finds it in promoting the comfort and well-being of her family. And if a child is frail, and unable to contribute anything to the family's support it is not less cared for, but more. So we see how little wages count for as an incentive in the family. Love is the incentive in the family, and when by and by we begin to realize that we are all one family the same principle will rule. Just how far we have fallen may be measured by the loss of the family ideal of society.

If wages, then, were entirely eliminated as an incentive to good work, the highest and strongest incentives would still remain.

We need not fear, therefore, that the era of unity and peace, which we trust is coming, will rob men of due incentives to the noblest service. The lower incentives that rule now will give place to higher ones—Treasury of Religious Thought.

#### Notes Musical and Otherwise.

BY UNCLE "WILL"

For work in the National Free Church Council re Education Bill, the British Weekly says: "That the Free Church Council should more largely enlist the direct aid of women in their work . . ."

In particular, The National Passion Resistance Committee ought to have a fair representation of women upon its board. What could be wiser and more helpful to the cause than to enroll the religious and self-sacrificing hearts of women in the great crusade.

How different was the action of the Toronto Presbytery at a late meeting, when a prominent lawyer suggested that the women should be united to help in forwarding the aims and work to be taken up by the new association—The Presbyterian Church Union—a Rev. Doctor thought the women had better be left out, which unfortunately was concurred in. The Doctor is some years behind the times.

Here and there in sacred history the helpful sunshine of women's presence is revealed not only in the tented field but in the realm of prophecy and song. When one considers women's position in ancient times we are amazed at the strength and force of character demonstrated in forging ahead in spite of all obstacles. Miriam comes to mind, not only as a leader, but as a singer. There is the chant of Deborah, the prophetess, and the hymn of Hannah.

The first christian hymn was sung by Mary the mother of Jesus, and one wonders why it has not found a place in the Book of Praise, in which twenty per cent of the writers are women, giving us one-sixth of the hymns. We will from time to time give short notices of these writers and will take them up more or less in alphabetical order.

The writer of the hymns, "Nearer my God to Thee" No. 223 and "Part in Peace" No. 620 is "Sarah Flower Adams," daughter of Benjamin Flower, editor and proprietor of the Cambridge (England) Intelligencer, born February 6th 1805, nearly one hundred years ago married Wm. Bridge Adams in 1831. He was a person of scientific and literary attainment, quite extensively known as a civil

engineer, and with some repute as a writer.

Leigh Hunt called her, "rare mistress of thought and tears." Robert Browning refers to her as "a very remarkable person," while his biographer declares "that if any woman inspired 'Pauline' it was she."

Mrs. Adams was a Unitarian—but few of the millions who love and sing her hymns would imagine it. It is through her hymn "Nearer my God to Thee" that she is best known. Based on Jacob's vision at Bethel it sets forth with happy emphasis the purest and loftiest of all aspirations—but wisely recognises, that what sometimes seems to hinder, may be made to help.

The other hymn, "Part in Peace" is founded on the story of a Christian martyr "Vivia Perpetua" who was put to death in the beginning of the third century in Carthage.

It is sung first by Perpetua and a little band of Christians meeting in a cave sepulchre just after they have heard that the edict had been issued for their arrest and then again in prison after partaking the Lord's Supper on the night before their martyrdom.

Mrs. Adams always found great happiness in sacred music and that with almost her last breath she burst into unconscious song, dying on the 14th August 1848.

The tune in which the hymn "Nearer my God to Thee" is best known is Excelsior, by Dr. Lowell Mason. It is seldom, if ever sung correctly. The tempo usually is wretched. The dotted half notes and quarter notes which when sung properly, throw special emphasis on certain words, are almost invariably sung as two half notes. The setting of Dr. Dyke's in the tune Horbury has been wisely put first as it is much the better tune and should be gradually introduced.

It would never fall into the dreamy, irresoluteness to which the rendering of the second tune Excelsior is prone. It should be sung in strict time except the bar in the middle of each verse where a rallentando is marked. The last line in each verse must be sung in strict time to properly emphasize the words "Nearer to Thee."

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## The Quiet Hour.

### Paul Arrested.

S. S. LESSON—Acts 21: 30-39. May 3, 1903.

GOLDEN TEXT. 1 Pet. 4: 16. If any man suffer as a Christian, let him not be ashamed.

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

All the city was moved, v. 30. We should be moved, but in a very different way than these Jews, when we see those outside the church seeking admission to it. None should find any barrier in our lack of interest in them, or any failure on our part to give them a warm and brotherly welcome. Our hearts too, should be touched with compassion for the vast multitudes in heathen lands who have not yet heard the gospel invitation, and we should rejoice when tidings come to us that some of them have heard and responded to the message.

To kill him, v. 31. To what extremes will anger go! It is the path that leads to murder. Temper is a dangerous fire to play with, and ought to be restrained in the first stages. Unless the spark of passion be extinguished in the heart, there is always danger that the breath of a favorable opportunity will fan it into the blaze of actual crime.

Took soldiers, v. 32. The gospel is more powerful in preserving order than soldiers or policeman. It makes it certain that men will do right by teaching them to love that which is right. The surest cure for dishonesty, impurity and cruelty is to bring men's hearts under the influence of Jesus Christ. He purifies all the streams of life by cleansing its springs. As people come to be more completely under His sway there will be less and less need of compelling them to do right. They will do it from an inward impulse. It will be the outworking of the divine life within.

Took him, v. 33. Each one of us is daily being taken into court, and our words and actions taken account of. Our profession of religion is being tried by our neighbor, and others are watching us to see whether or not we are consistent. We are also being tried by our own conscience, which is a most severe judge. How mindful ought we to be, since we know that God will bring everything into judgment!

Bound with two chains, v. 33. By every act we are strengthening the links in the chain of habit, which will at last become so strong that only with difficulty can it be broken. The knowledge, that right actions form good, and wrong actions evil habits, should be one of our greatest encouragements in doing right and one of our strongest deterrents from doing wrong.

Some cried one thing, some another, v. 34. The weakest reasons appear very strong when they are in the line of our own inclination. We are easily persuaded to do the things we like to do. Our desires are very apt to bias our judgment. We do wrong because we like it more frequently than because we do not know it to be wrong. It is when we are willing to do the right that we see most clearly what the right is. Jesus said, "If any man willeth to do His will, he shall know of the teaching." John 7: 17 (Rev.-Ver.).

The violence of the people, v. 35. The opposition of a crowd is no proof that those against whom it is directed are the wrong. It is not the reformer who is to be blamed

for the excitement which follows upon his activity, but the evils which he attacks.

As Paul was to be led into the castle, v. 37. Men are tested by times of crisis. It is when some perplexing situation arises, that we discover whether or not we have thoroughly mastered the details of our business. It is the ship captain who maintains his calmness and self-control during the storm which throws the passengers into terror and confusion, who possesses real presence of mind. If we would be prepared for the great emergencies of life, we must be diligent and faithful in its common duties and cultivate a mastery of ourselves at all times.

A citizen of no mean city, v. 39. Proper pride in our place of birth and residence goes far to make us good citizens, for citizenship in these days exacts much in the way of service, and service is more willingly rendered when the heart is in it. We all have our part in making the place we live in beautiful and good. A city should be healthy, happy and holy.

Suffer me to speak, v. 39. We should be slow to give up hope regarding even those who seem to be most completely under the power of evil, and most bitterly opposed to that which is good. Many a time patient and intelligent effort has restored one apparently drowned, after all signs of life have vanished. The true physician never gives up any case so long as any method or remedy remains untried. All that we have learned concerning the grace of God from His word, from the history of His people, and from our own experience, assures us that there is no sinner so hardened or degraded that he cannot be saved by divine power; and God's love is as great as His power.

### Explorations in Bible Lands.\*

The stir created by Professor Deitzsch's lecture "Bibel und Babel," wherein he sought to show that the religion of the Israelites was derived from Babylonian mythology, has not yet passed away, but the destructive power of the Professor's theory has been completely broken by the reply of Prof. Hilprecht, who affirms that, "The polytheism of Babylon has absolutely nothing in common with the monotheism of Israel. And with the aid of comparative quotation taken from the writings of the two religions, he has triumphantly proved that no part of that which forms the essence of the faith of Israel has been borrowed from the religion of Babylon."

Prof. Hilprecht was a favorite and conspicuous pupil of the late Prof. Franz Delitzsch, of Leipzig, under whose direction he placed his son and on whose advice that son was appointed to the professorship in Berlin which he now occupies. Prof. Hilprecht to whom it was first offered preferred to remain in the University of Pen-

\* Explorations in Bible Lands. During the Nineteenth Century, by Professor H. V. Hilprecht, Ph. D., D.D., L.L.D., Clark Research Professor of Assyriology and Scientific Director of the Babylonian Expedition of the University of Pennsylvania, with the co-operation of Lic. Dr. Benzinger, formerly of University of Berlin. Prof. Dr. Hommel, University of Munich, Prof. Dr. Jensen, University of Marburg and Prof. Dr. Steindorff, University of Leipzig. 8 va Buckram Gilt top, 1-xxiv, 810 pages, with nearly 200 illustrations and 4 maps. Price \$3.00 net, postage 40 cts. Philadelphia, A. J. Holman & Co.

sylvania where he enjoys opportunities for research, unequalled elsewhere. By his connection with the Babylonian expeditions of the University, as Assyriologist, and Scientific director, he has gradually risen to be acknowledged as the foremost explorer and interpreter of old Babylonian and Assyrian language and antiquities, of our day. His discoveries in the Mesopotamian Valley, have been most surprising, and the amount of new information about the oldest nations in the world, that he has brought to view is without any parallel.

When it became known that he was preparing a record of explorations in Bible lands, during the nineteenth century, unusual interest was awakened. Nor will any one regret delay of the volume for two years, seeing that it includes a report and explanation of the famous temple library and priest school of Nippur, "one of the most far reaching archaeological discoveries of the whole last century."

The contents of the volume are of special value as presenting to us the most recent information, at first hand.

The first two hundred and eighty-eight pages give an excellent account of the work of exploration in the Mesopotamian Valley from the beginning of the century till the first expedition of the University of Pennsylvania. Then two hundred and eighty-nine pages are occupied with the account of the four American expeditions, giving special attention to the last, because of the surprising riches of its discoveries. The narrative is packed with information, written in attractive style and invested with a kindling interest throughout.

Through the discoveries at Nuffar, long buried civilizations have been brought to light, the history of milleniums preceding the birth of Abraham, has been made real, and gaps in that of earlier date, filled up, so that we can get an idea of the times almost as exact as that of Israel during the sieges of some of the kings.

While three fourths of the space is occupied by Babylonia and Assyria, Prof. Hilprecht has sought to make his work complete by enlisting the aid of acknowledged experts, to write the chapters on explorations in other Bible lands. Dr. J. Benzinger the foremost authority on the Archaeology of Palestine, writes of that land. Prof. Steindorff, the famous Coptologist and Egyptologist, has prepared the chapter on Egypt.

Prof. Hommel treats of Arabia a land of large expectations, and Prof. Jensen who has done more than any other living man, to make the Hittite Sphinx deliver up her long hidden secret, has furnished a chapter on the remains of that people.

The excavations and decipherments of which this is the record, have necessitated the re-writing of pre-Christian oriental history. They have added greatly to our literary sociological knowledge. But above all, they have afforded remarkable confirmation of the truth of old Testament history and have reflected a flood of light upon it, especially that relating to the Jewish people.

This volume, beautifully printed on enameled paper, and finely illustrated is beyond question, one of the most important contributions to Biblical literature, for a long time, and a genuine treasure that every Bible student should own and read diligently.

The devil is the first to reach a fight and last to leave a revival.

There is not a fig tree where Christ's eye cannot seek out a Nathaniel.

FOR DOMINION PRESBYTERIAN.

**Bible Study: One Clause at a Time.**

No. 4. Luke 11: 1-13.

MRS. ANNA ROSS

"Thy kingdom come." What strong ground we are on before God when the burden of our prayer is for the advancement of the kingdom and glory of His Son. Jesus Christ!

"Prayer also shall be made for Him continually." I remember once asking a friend if this was not a mistranslation. Should it not be, "Prayer also shall be made to Him continually."

"How you people would spoil the word of God!" was the reply, with a peculiar smile that meant volumes. "No, it means what it says, 'Prayer also shall be made for Him continually, and daily shall He be praised.'" But he did not enter into any explanation.

At a missionary convention a few years ago a returned missionary spoke words that have lingered in memory somewhat as follows. I have not a verbal report.

"When I gave myself to foreign missions, it was from a yearning pity to the poor heathen multitudes, perishing daily, 'having no hope and without God in the world.' But it has been the grief and disappointment of my missionary life that I have been so feebly able to reach those for whose uplifting I was ready to spend and be spent, to die if need be.

"Since coming to this convention my eyes have been opened to see a higher motive for missionary effort, and a more inevitable inspiration for missionary courage. I have seen a little of the real glory of Jesus Christ and the meaning of His kingdom.

"Loyalty to Jesus Christ, my Divine King' shall henceforth be my inspiring motive, and 'Thy kingdom come,' my uppermost prayer. With my eye upon Him, and His surely triumphant cause, I can pray the triumphant prayer of faith no matter what my own prospects or surroundings. But with my eye filled with the miseries of the multitudes and my own powerlessness to minister to their appalling needs, faith has staggered and prayer has often been a despairing cry, and effort has been accompanied with a hopelessness which itself insures failure.

"Now I know that the way to reach these perishing multitudes is to be yourself filled with the glory of Jesus Christ our King."

The wilderness shall blossom as the rose when it shall be written of those who work in it, "They have seen the glory of the Lord, and the excellency of our God." The coming of Christ's kingdom waits upon the manifesting of His glory to His own people. "Nations that knew not Thee shall run unto Thee, because of the Lord thy God, and for the Holy One of Israel, for He hath glorified Thee." The nations shall run to Jesus Christ as soon as Christ's own people shall see His real glory, for then they shall know how to lift Him up. "I, if I be lifted up, will draw all men unto me."

These two petitions are linked indissolubly together: Hallowed be Thy name, Thy kingdom come. As the Holy One of Israel causes "the light of the knowledge of the glory of God in the face of Jesus Christ to shine into the hearts" of God's people. His kingdom shall come with power. The rod of His strength shall go forth out of Zion, and He shall rule in the midst of His enemies.

'Be still, and know that I am God, I will be exalted among the heathen. I will be exalted in the earth.' Here are the steps: 1st, Be still; 2nd, Know the glory of God; 3rd, I will be exalted in the earth—My kingdom shall come.

Our Young People

**Topic—What Does the Parable of the Prodigal Son Teach Us?**

FOR DOMINION PRESBYTERIAN.

**An Outgoing Faith.**

BY C. H. WETHEFBE.

Sunday, May 3.

Luke 15: 11-32.

**The Prodigal's Free Will.**

The father of the prodigal knew the sin and the danger that lay before his wilful son. Yet he gave him his portion and let him go, freely to work out his own desires. Only thus could the prodigal learn his lesson, and find out his own ingratitude and ill desert. The time had come when he must work things out for himself.

A forced filial obedience is no filial relation at all. Our Father in heaven will have true sons and daughters or none. So he leaves the souls of men free. He does not want us ever to leave him; but if we turn from him and go into sin, we go freely. He does not compel us to love him.

We are responsible for the spending of our own spiritual portion. God gives each of us the full portion. If we love the Father of our spirits we will strive to use our portion with and for him and dwell always near him. To go away from God is to waste our portion and find misery and shame instead in the far country of sin.

**In the Far Country.**

A great thinker has said that in the last analysis "there are but two things in the whole universe—our own soul, and God who made it." Other things must stand aside until these two greatest of realities are harmonized. Until the soul and God are in right relation to each other life is out of joint.

Willfulness—the preference of our own will to God's—is the atmosphere of the far country. The prodigal wanted his own way. He wanted to choose his own companions and his own amusements. He went far away from his father's house, and tried to forget him. But his experience in the far country made him wretched; a slave, and not free. Liberty and happiness were in his father's house, and not in willful wandering. "The mistakes which we mortals make when we have our own way," says George Eliot, "might fairly arouse some wonder that we are so fond of it." God's way is best for us because God's fatherly love and wisdom are better than our willful and ignorant desires. The far country is no place to stay in. When we are broken, unhappy, lonely, the repentant journey to the Father's house is the only way to peace and joy.

**For Daily Reading.**

- M., Apr. 27.—The far country. Rom. 1: 21-25
- T., Apr. 28.—A sensible decision. Lam. 3: 39-41
- W., Apr. 29.—A penitent prayer. Luke 18: 13, 14
- T., Apr. 30.—Our Father's remembrance. Isa. 49: 14-16
- F., May 1.—His promise to receive. Jas. 4: 7-10
- S., May 2.—Rejoicing over the found. Luke 15: 4-7
- S., May 3.—Topic—What does the parable of the Prodigal Son teach us? Luke 15: 11-32.

In Paul's letter to the Colossian church he says: "Having heard of your faith in Christ Jesus." Several times, in recent years I have somewhat reflected on those words, for they particularly impressed me. It occurs to me that Christian people do not in these days use such an expression. They do not speak of "hearing" of the faith of others. We are in the habit of regarding faith as being an invisible exercise of the power of one's believing. How can I tell how much or how little another person has of genuine faith? When one exercises faith in the gospel, how can I hear of it? Paul wrote that he 'heard' of the faith of the Colossian believers. I have been wondering how he could hear of it, or in what sense he did hear of it, and I have concluded that it must have been an outgoing faith. It must have cropped out in visible forms. The faith of those Christians issued in appropriate works, in deeds which corresponded with their profession of love to Christ; and, as Paul had been informed of their works, their deeds of righteousness, he could properly say that he had "heard" of their faith. This is very different from hearing professed Christians talk about their having strong faith in God. There are very many professors of religion who often say that their faith in God is strong and steadfast; they very confidently declare that they are holding right on to God by faith and that they intend to never give up; but the chief question is, Do they give proof of their faith in any other way than talk? I doubt that Paul had any confidence in a mere talking faith. He had heard many people talk of their having clear and abiding faith, yet I think that he paid but very little attention to such talk. What he looked for was an outgoing faith, a faith which bore a visible crop of spiritual fruit. This is a true test of a true faith. Genuine faith in Christ issues in brotherly kindness, in a strict regard for one's promises, in deeds of straight honesty, right industry and pure benevolence. There are far too many professors of religion who seem to think that because they have great faith in the soundness of their church creed their faith saves them, and is also very pleasing to God, but they are much mistaken, if such be the boundary and quality of their faith. Some of the very worst, meanest people that I ever dealt with are exceeding strong in their faith in behalf of the doctrines which their church holds to. They are untruthful, stingy, hard hearted, and too despicable to be endured by decent folks.

Paul's heart was gladdened by hearing of the faith of the Colossians, because its outgoings were in harmony with the truth which they professed to believe in. Is the outgoing of your faith of this kind? If so, then you are not ashamed to have even unconverted people hear of your faith.

**What Our Scripture Suggests.**

- Sin is going away from God, our home.
- Sin wastes the inheritance and leads to want.
- The love of God waits to be merciful.

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Ottawa, Wednesday, April 22, 1903.

## A NEW ERA FOR IRELAND.

Since our last issue a great convention of representatives of Ireland has endorsed the Irish Land Bill now before the Imperial Parliament. Such a love-feast between all classes of Ireland, landlord and tenant, Protestant and Catholic, has not been paralleled in the Green Isle for centuries. With the passage of this measure will come much good to Ireland, if through nothing else than the substitution of new lines of thought and cleavage for those with which we have been long unhappily familiar. There are those who imagine the passage of the Land Bill will allay all desire for a Local Legislature for Ireland. That is not our view. Let us hope the era of present peace is but the presage of greater happiness for Erin.

## CANADA SPEAKING AS A NATION.

Hon. Mr. Fielding gave an interesting budget speech last week at Ottawa. He was able to show a prosperous condition of affairs, as indicated by overflowing public revenues and a surplus beyond precedent. The most interesting feature of the speech was the announcement of a surtax (or additional tax) of one-third over and above the general tariff which is to be imposed on dutiable goods from countries which exclude Canada from the favor of their minimum tariffs. This is aimed, for the present, especially, at Germany.

It is unnecessary for us to discuss the wisdom of this policy. What we have to do with at present is Canada's assertion of her position of practically a nation among nations. Canada no longer regards herself as a colony, or a mere collection of colonies, but as a Nation speaking to Nations. A parliament for the whole Dominion assembling once a year, inevitably helps forward this tendency to unity of purpose and assertion of Canada's right to construct her tariffs and transact her general business according to her own good pleasure. Apart from the Dominion Parliament, perhaps we may not be regarded as immodest in thinking one of the most important influences in unifying and broadening this new Nation of the North is the annual Presbyterian legislature representatively constituted from every part of British North America.

## THE DOMINION PRESBYTERIAN

### THE LATE SIR OLIVER MOWAT.

Amiel, in his journal somewhere, says: "praise is a moral stimulus, and admiration a strengthening elixir." It is doubtful if any public man in Canada has ever enjoyed a larger share of sincere praise and admiration than the late Sir Oliver Mowat. No doubt it proved to him a moral stimulus and a strengthening elixir. It is something to be solemnly thankful for that praise and admiration were in his case completely justifiable.

When more than eighty years ago, the little Mowat was christened Oliver, the fondest friend could hardly have predicted a future so illustrious. Oliver Mowat seems to have been providentially favored throughout his career. His life was one long success, commanding the respect even of those who in some things were unable to see eye to eye with him. He was an alderman of early Toronto; a faithful and astute practising barrister; a father and framer of Confederation; a member of the old parliament of Upper and Lower Canada; as Vice-Chancellor, a high-minded judge; for twenty-five years Premier of the Chief Province of Canada; Dominion Senator, and Minister of Justice in the Federal Government; dying in harness as Lieutenant Governor of his native Province. An unusual and extraordinary career, every part of which has been marked by unbounding integrity and unmistakable ability.

Than Sir Oliver Mowat, no public man in the history of Canada has better exemplified the fruitage of Christian principles. The writer recalls his constant attendance during many years at St. James Square Church, Toronto, and often noted the humble and reverent men with which he listened to the enunciation of those high doctrines which were the animating and steadying forces of Sir Oliver's life—a noble life exceptional in usefulness, sweetness and light.

### THE CONSTANT NEED.

What we need all the time is living faith in our ever-present Lord. Machinery of the Church we have in plenty, and there is no need to despise it or speak of it in cynical terms. Institutions are the visible embodiment of the inward life and there are some things that Committees can do. Creeds we have, or if we have them not, we can make them, for the mind of man is active and the truth of God is always coming near. Parliaments also have their place and function, though some keen critics tell us, that they are dead or dying. As a matter of fact, all things will die if faith languishes. Faith in the large sense, we speak of now. Faith, that God rules the world and that he will cause righteousness to prevail and bring to confusion those, who reject it. Faith, that it is noblest and best to cling to righteousness even when it seems not to prevail. Faith, that a divine purpose runs through the life of the individual man, the family and the nation. The man who professes to have accepted Jesus Christ, as Saviour and teacher, ought to have this life in rich measure. If his profession is a real confession of experience he will have it, and will seek to keep it, fresh and strong.

Can we wonder that this faith is dull, when so many people in our time, read only the lightest gossip and seek their entertainment

in foolish shows; when so many young people think that life is for the purpose of having "a good time," and so many older people make the getting of money the whole end and aim of life; when there is so much in political and social life that is crooked and impure.

Faith is nourished by the truth, it cannot live on lies and shams. It is strong where men seek first the Kingdom of God and are prepared to suffer in the search. We are speaking now in glowing terms of the "growing time" in our country; we do well to ask, is our faith in numbers, in money, or money making commodities? Have we faith also in science, literature and art, not simply as means of profit and enjoyment, but as manifestation of truth and beauty. Have we faith in religion not simply as a power to build churches and provide Sunday entertainment, but as an influence to cleanse the life of men and societies? In any age, we may say "When the Son of Man cometh shall he find faith on the earth?" and even in our hopeful moods, we need to cry, "Lord increase our faith!"

### RELIGIOUS CONDITIONS IN SWITZERLAND.

The religious conditions which prevail in Switzerland, says the Interior, are but little understood in our country. Just at this time church problems are exciting considerable commotion in Switzerland; and it seems worth while to get the situation clearly fixed in mind. The country is divided into twenty-four civil cantons, of which twelve are mainly Protestant while twelve are chiefly Catholic. But judged by the population and the location of the chief cities, Protestantism is the far greater force. The last census of Switzerland gave us 1,918,191 Protestants, and 1,383,135 Catholics; while the principal cities, such as Geneva and Berne, are predominantly Protestant. The capital and enterprise of the country as represented in the towns are Protestant, while the rural and agricultural districts are Catholic. The Protestant cantons are as a rule the French-speaking ones, while most of the German and Italian peoples are Catholic. Each canton has the right to choose, and, if it will, establish its own form of religion; and it is also permitted to exercise certain repressive measures to restrain citizens from such public acts in the name of religion as tend to endanger the public peace. This is what has rendered the propagandism of the Salvation Army peculiarly difficult. The chosen church of each canton is supported either from the ecclesiastical revenues of the state or by special tax; but no one is compelled to pay any tax for the support of a church if not a member of it. A Protestant living in a Catholic canton is not required to pay for the support of the church established in that canton. The Catholic in a Protestant canton enjoys the same immunity. Special federal laws exclude the Jesuits from the republic and blockade the absolute exercise of papal authority in any of the cantons; indeed the property of the Catholic churches is held, not as elsewhere by the bishops of the church, but by local trustees resident in the parishes. The Protestant churches of Switzerland are divided into three classes:



the Calvinistic, the Zwinglian and the Ecolampadian,—the latter chiefly confined to the district of Basle. One singular thing about the Protestants of Switzerland is that those who are strictest in their adherence to the oldest types of Reformation theology are, from an Anglo-Saxon point of view, the most lax in their observance of conventional codes. The morning sermon is always, in pleasant weather, discussed over the beer-tables of a trink-halle Sunday afternoon; and Sunday evening is by universal consent given up to musical entertainments. The life of the Swiss churches just now is not one of unbroken serenity, because modern questions press upon them for settlement. There is a large immigration from Catholic districts of France into the neighboring cantons of Switzerland, which are distinctly Protestant. The Russian and Slavic students at their universities have introduced a radical element hostile to all churches; and women, who have been in all affairs of the state churches a negligible quantity, are beginning to assert something of Anglo-Saxon claims, although in a most tentative way. It is hardly possible that Switzerland can remain as isolated from the general movements of the world in the future as hitherto.

### THE CRITIC'S CORNER.

#### Philosophy and the Church.

That is rather a large title to place at the head of a few brief sentences but as we are only concerned with one point, there is no need to be alarmed. Dr. Royce makes the following statement: "I myself am glad when under the conditions as they exist to-day, the philosophical teacher's convictions are such that he sees his way to avoid all connection with any sect or form of the visible church. I say, I am glad of this result, when it occurs, because, first, I am persuaded, that a personal relation to the visible church has to-day a value which concerns chiefly the man engaged in certain practical philanthropic tasks." I am sorry when this is the case, both for the sake of the philosopher and the church. I desire to see the philosopher link himself as far as possible with his fellow-men, so that we may see that it is possible for a man to wrestle with hard intellectual problems without cutting himself off from his brethren. I want also to see the church include within the large area of its life all interests, emotional, intellectual and practical. I am further surprised that a gentleman whose philosophy emphasises will and purpose in his form of idealism should make this sharp distinction between thought and action. I do not believe that the reason given is correct and sufficient. The church is not merely an institution for practical philanthropy; it represents noble ideas and ideals. Its practical philanthropy would soon become thin and bare, if it was not stimulated by a great faith.

There are a great many philanthropic societies, not connected with particular communions which really belong to the church, using that word in a large sense. But the church itself is an attempt to express in visible form our highest knowledge and our loftiest faith in God. The teacher of philosophy can surely show his sympathy with this attempt, without binding himself to every

shade of a particular theology, or approving of all that had been said and done even by prominent representatives of the church. It is not the preacher's business to teach either philosophy or science from the pulpit but to appeal to the whole man in the name of Jesus, who has brought to us the knowledge of God and the ideal of manhood. The teacher of philosophy in advocating this course, is claiming for himself a special position; for if all acted in that way there would be no visible church, and then the invisible church would become very shadowy and unreal, a thing which he certainly does not desire. What is good for the teacher will also be good for the student, as "the philosopher, by holding aloof from the visible church, helps to maintain in himself and to display to his students that judicial spirit which I have insisted upon as his especial possession." The student will surely desire to imitate the master and "display a judicial spirit." Besides the Protestant ideal is that we should all be thoughtful men facing the problems of life boldly, even if we cannot devote our days and nights to the study of schemes of thought. I think we all need something of the teachable as well as of the judicial spirit. We need moments when we forget that we are philosophers, scientists or theologians, and bow before God simply as men, in communion with our fellow-men. Our young men who are engaged in intellectual pursuits will do their work all the better if they keep their spirits fresh and strong by fellowship with those who, in spite of their imperfections, are seeking to keep alive in their own hearts and in the community the memory and the power of Him who went about doing good. His tasks were philanthropic but they were none the less a revelation of truth and the manifestation of love.

VERAX.

### Literary Notes.

The April number of The Contemporary Review contains articles on The Army Problem: The Macedonian Claimants: Our Relations with Germany: Deutsche Chansons: The Native Labour Question in South Africa: and other equally timely and interesting questions, Leonard Scott Publication Company, New York.

The opening article in the May number of Harper's Bazar is by Mary E. Woolley, the President of Mount Holyoke College, on Preparation for College. Instalments of the two serials, The Ultimate Moment and Memoirs of a Baby, are most interesting, while Mrs. Van Nostrand's Perfect Treasure by Elizabeth G. Jordan is delightful. Many pages in this issue are devoted to the fashions, and there are several articles of a helpful nature in regard to house-keeping. Harper & Brothers, New York.

The April number of Blackwood's Edinburgh Magazine opens with one of Ernest Dawson's clever stories, and we find also several chapters of the serial, Children of Tempest. Chas. Hanbury-Williams writes an interesting Canadian article entitled "In the Kootenays." Other articles of interest are those on Roman Catholic Albania, Joseph Henry Shorthouse and the Indian Mutiny. In Musings Without Method, Mr. Chamberlain's return is discussed, also the secret of his popularity. Leonard Scott Publication Company, New York.

In the March number of The Literary Collector we find a most interesting article

on The Earlier Work of Gutenberg with illustrations from the Missale Abbreviatum. The frontispiece is also of great interest, being a facsimile of wood cut from the Missale Abbreviatum. This little magazine, an Illustrated Magazine of Book Lore Bibliography as it is called, will appeal to all book lovers. The subscription price is \$1.50 a year in advance. The Literary Collector Press, Greenwich, Conn.

The opening article in the April Fortnightly is on The Policy of the German Emperor. Sidney Low writes of Old Age Pensions and Military Service, and Edward Salmon of Mr. Chamberlain's New Chapter. The War Office—Past, Present, and to Come; the Liberal Eclipse; and The Irish Land Question; A Suggested Solution, are all subjects treated in this number. In the way of literary subjects we have an article by J. Churton Collins asking "Had Shakespeare Read the Greek Tragedies?" and an interesting little critique on Madame Maintenon by the Hon. Mrs. Chapman. Leonard Scott Publication Company, New York.

The opening article in the Studio for March is on Frederic Houbron: A Painter of Paris. A large number of illustrations are given of the work of this artist who "prefers to represent the features of his well-loved town." The writer says: "The squares, the boulevards, the working quarters, have all been sources of infinite joy to M. Houbron, who has with wonderful success depicted the block of vehicles and the crowd of passers-by jostling one another in their feverish hurry." Another interesting article is that on Auguste Rodin's Dry-Point Engravings. In the way of architecture we have a long and profusely illustrated article called Some Notes on a Suburban House and Garden, by Hugh P. G. Maule. An article on Emile Galle and the Decorative Artists of Nancy a notice of The Arts and Crafts Exhibition at the New Gallery, a short sketch on Some Modern Weather Vanes and Studio Talk complete an excellent number of this magazine. 44 Leicester Square, London.

The late Charles H. Spurgeon was mighty in the Scriptures, but there was one text which perhaps earlier than any other he had drilled into him, and that was the exhortation, "Owe no man anything." The Rev. John Spurgeon (whose own father James Spurgeon, minister of the Independent Church at Stambourne, Essex, who died at the age of eighty-six, in 1864, was known as "the last of the Puritans") had stern ideas as to how children should be brought up. Charles Spurgeon, in his autobiography tells how, as a very small boy in pinafores, he got into debt at a little shop to the extent of a farthing for a slate pencil. His father (who recently died in England at the age of ninety-one) heard of it, and the son thus described what happened: "He gave me a very powerful lecture upon getting into debt, and how like it was to stealing; and how a boy who would owe a farthing might one day owe a hundred pounds and get into prison, and bring his family into disgrace. Then I was marched off to the shop, like a deserter marched into barracks, crying bitterly all down the street, because I thought everybody knew I was in debt. The farthing was paid amid many solemn warnings, and the poor debtor was set free, like a bird let out of a cage." Not all parents at the present day would have the courage or would take the pains to give a similar exhortation to their offspring who should happen to go into debt to the extent of a cent or so. Nevertheless the anti-debt teaching is a form of instruction much needed by the young.

# FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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The  
Inglenook

By Arthur Jenkinson  
and  
Emily J. Jenkinson

## CHAPTER XVII.

(Continued.)

'He was so restless and unsettled, I told him to go; but there was no letter from Grace Armstrong again, and none at all from Canada. There was nothing to mak' the heart glad and the eyes shine bright. There has been plenty of time for Miss Armstrong to hef answered the letter Ronald wrote for me. She promised to write; and if effer there was a woman to keep her word I thought it was Gracc Armstrong.'

'But, Morag, I gather hope from this; every one cannot have forgotten us so quickly.'

'Why then hef they not written?'

Fiona shook her head.

'Ye will pardon the boldness of an old woman; but I will be thinkin' it iss all Mrs. Waldegrave's doin'.' She was a fery grand leddy, and aye free with her money; but fery high-minded and proud. She will hef persuaded every one to forget us Highland folk.'

'No, no,' answered Fiona eagerly; 'it cannot be that.'

'Well, mem, ye will know best; but I will be fearing that the saying of the old wise folk iss true. Ye saved Lieutenant Waldegrave from the sea, but he has brought you more sorrow than joy whateffer.'

'Ye must not say that, Morag; if necessary, I would do it again gladly,' replied Fiona proudly. 'But I must go. Did Ronald bring any letters?'

'Yes, mem; he left them on his way home. And he has got one himself from the laird—your father. Ronald iss to meet him at Oban next Tuesday.'

'Oh, then there will be a letter from my father for me also.'

She walked home with a sad heart, occupied with many thoughts, from none of which comfort was to be drawn.

First of all, Nancy Bell's strange story regarding the movements of Nial Mor came back to her mind.

'What mistakes men make,' she thought. 'He wants me to be his wife, though I could never make him happy, and because I've refused him he is going to brood over his disappointment in a lonely island. If he would only leave these solitary places, and go into society, he would soon meet with some one far better suited to become mistress of Sruthan Castle than I could ever be.'

Then her thoughts turned to her father. He had been suddenly called away to Edinburgh in connection with his affairs. There was something inexplicable astir, but whether it would turn out for their benefit remained for the present unknown. Fiona had almost lost hope. But her father would be in Oban in less than a week—she had learned that from Morag; so she would have him with her again before long.

But very soon it was Geoffrey Waldegrave that occupied her whole soul. Was there any way of explaining his silence save that which her father and Morag had accepted? She had asked that question many thousands of times, but arrived at no answer. She had racked her brains with every possible suggestion; but nothing satisfactory had been

evolved. Since Waldegrave left Liverpool in May she had not heard a word. Her father had written both to Geoffrey and Mrs. Waldegrave. She herself had written; Morag Campbell had written to Grace Armstrong, but there was an absolute silence. What could it mean? She had thought of possible loss of letters, illness, sudden calls of duty away in the far west, but none could satisfy her. Against the explanation which all others had accepted, Fiona had nothing to urge but her own instinctive faith in Geoffrey.

And now that faith was to receive its rudest shock—he submitted to the severest test. Ronald had brought from the post-office a copy of a Glasgow newspaper addressed to herself. She picked it up, and glanced down its columns to discover, if possible, why it was sent. Presently she saw something which transfixed her gaze. It was a short paragraph stating that Lieutenant Waldegrave, a military attaché to Lord Perceval, was about to be married to a lady of high social rank in Canada.

She gave a stifled sob, and sank, barely conscious to the floor.

## CHAPTER XVIII.

### THE BURSTING OF THE BUBBLE.

'Ye were askin' aboot Nancy Bell, Mistress Grant,' said Lachlan M'Cuag, as that worthy dame returned to the back parlour after serving a customer.

'Really noo!' she replied with a semi-incredulous air, 'weel, it had gane clean out o' ma heid; but maybe I was jist spierin' at ye whaur she's gane awa to, for naebody has seen her since her auld uncle was put awa.'

'I hef no notion, whateffer, Mistress Grant. I was speakin' to the laird aboot her to-day, and he does not know either.'

'Does he noo? Weel, I was thinkin' maybe he couldna ony longer be fash't wi' the auld crow aye spyin' an' keekin' aboot. I believe he couldna turn over in his bed at night, but Nancy wad ken a' aboot it. An ye yersel' ken wha sets snares in the wood. Sae I jist thoct he had sent her whaur she'll fin' anither occupation.'

'Oh no; not at all. Nancy can keep a still tongue in her head aboot whateffer she sees. She is a fery deep woman, and the laird trusted her.'

'Ah, weel,' said Mrs. Grant, with a toss of her head, 'I'm no carin'. Maybe the sly auld carlin found a guid wee bit o' siller in a stockin fit whilk her uncle had put by agin a rainy day, an' she's gane off to Glasca wi'. For a' ye can say, Lachlan M'Cuag, she had an ill tongue in her head, an' I'm no' mindin' gin I never set een on her agin.'

Mrs. Grant was not quite so gracious to the keeper as she had been. She still preferred him to Ronald Campbell for her daughter; but during the last few weeks her hopes had taken an ambitious flight, and now went for higher game. Sybil had remained discreetly silent about her visits to Nial Mor's den until Nancy had let out the secret. But those private assignations did not alarm Mrs. Grant. Sybil must be prudent, but if she would win so great a prize she must not be too scrupulous. And

when Sybil returned home, and having secured a pledge of absolute secrecy, showed her mother Nial Mor's presents, Mrs. Grant's dreams naturally began to take very definite shape. Her daughter had only to play her cards with skill, and she would be mistress of Sruthan Castle.

'Ye say ye were speakin' to the laird,' remarked Mrs. Grant, ever ready to talk about Nial Mor. 'I haena seen him for twa or three days. Sybil will be meetin' him tomorrow at the Castle. Hoo is he? Is he weel?'

'It iss no ill that I will speak of the laird,' drawled Lachlan, 'and yet I'm no altogether pleased with him.'

'An' what hae ye to find fault wi?' asked Mrs. Grant in rising tones.

'Och, woman! there iss no need to speak that sharply. I am puttin' no fault upon him, but I'm thinkin' it iss a pity for him to tak' no pleasure in the fishin' nor the shootin', a fery great pity whateffer. What is the good o' the game if a shentleman will no go after it?'

'An' what does he dae wi' himsel', then?' asked Mrs. Grant, with a seeming indifference that covered more than natural curiosity.

'Do wi' himsel'?' echoed Lachlan in a sly whisper—Mrs. Grant had now given him the opportunity for which he had been watching. 'Do wi' himsel'? I will tell ye that, for I can depend on ye to keep it quiet, whateffer.' He bent towards her, and spoke beneath his breath. 'He spends all his days an' nights thinkin' aboot a proud lass whose father will not hef a shillin' to gif to her.'

The colour rushed to Mrs. Grant's face. She hardly knew whether to be the more pleased or angry. So she answered diplomatically with a series of questions.

'Man, wha pit that notion intil yer heid? Wha could the laird be that mad on? An' hoo ken ye her father hasna a shillin' to gie her? Ye're jist haverin', Mr. M'Cuag.'

'Indeed, I'm no haverin', whateffer,' answered the keeper, feigning offence. 'In fac', I was thinkin' ye would hef got a hint of it from Sybil, now that she iss so often at the Castle. But why will the laird leave the deer, and the salmon, and the pheasants effer day, and walk about all alone in the woods if it is no a woman he iss thinkin' aboot? And why will he go off in his boat wheneffer it is fine all alone? And I will ask you, Mrs. Grant, where he iss going to but to Fas Ghlac? And I will also ask you this: iss it the old laird he will be going to see or his proud daughter?'

Mrs. Grant gave a loud guffaw. 'Ye contradic' yersel' fine, Mr. M'Cuag. It's just a month or twa syne ye ca'd him a woman hater, an' said he wad hae naethin' t' dae wi' ony o' them. An' noo ye say he's gane clean daft owre auld M'Iver's dochter. I dinna believe a word o't.'

'It iss the truth I hef spoken, and I'm thinkin' the young lieutenant will hef to mak' haste back, or he will be losin' her.'

Mrs. Grant was quite reassured. 'Hoots, man, 'tis weel seen ye ken naethin' aboot it. Nae doubt sic a bauld creature wad be glad to get haud o' the coat tails o' either ane or the other o' them, gin she had the

chance. But yon sodger chap—gin he ever had a thocht o' her, whilk is doubtu'—has lang since drapp'd wi' her; an' I ken richt weel the young laird hates the very sight o' her. Ye are wrang, Lachlan, far, far wrang; an' wha pit sic like notions int' yer heid, I canna think. Losh, man! it's maist astoundin' an' ridic'ulous!

'Ah, well,' replied M'Cuag, with an air of indifference, which implied that he knew a great deal more than he cared to tell; 'we will be seein' who iss wrang soon, whateffer. The young laird may hef his bit o' play wi' the other bonnie lassies—young men will sow their wild oats—but it iss only play. I ken what I ken. But, Mistress Grant, ye must on no account speak to any living soul about what I hef told ye—no, not to Sybil herself'. For Mr. Nial iss a fery angry man now, whateffer may be the reason, and a fery little will put him into a trefle of a temper.'

The keeper's parchment features crumpled up into a smile of unusual satisfaction as he left the post-office. He had accomplished his mission. He had learned that Sybil was going to the Castle on the morrow—which he knew meant the den—but he was especially well pleased with how he had contrived to drop the hints regarding Nial and Fiona. Mrs. Grant had professed to treat them with contempt, but he knew that they would be communicated to Sybil without delay, and he was now eager to find out what effect they would have on her relations with his master.

So far he had been content to merely watch their movements. Sybil was a shrewd lass who could be trusted to take care of herself, and meanwhile this flirtation would loosen the tie that bound her to Ronald Campbell. It was already rumoured that something of a crisis has arisen in their relations. Sybil wanted to put off their marriage till the next year, and Ronald would not consent to the delay.

The keeper knew quite well that whatever Mrs. Grant might wish, Sybil would never give up her sweetheart for him. Money could do many things, but it could not make him twenty years younger, nor remove his physical deformities. But he saw that the girl was trifling with Ronald, under the foolish delusion—which her mother now shared—that she might win the laird. Lachlan laughed at that idea. The day could not be far off when Sybil would find that she had lost Ronald, and also that her hope of becoming mistress of the Castle was an idle dream. Then his chance would come. Not that he made any pretences to affection, or supposed that Sybil would fall in love with him; but he had money, was tired of his situation, and meant to buy or rent a public-house in Glasgow or Greenock. When he did that he must also secure a wife, and Sybil, with her personal charms and coquetry, would be the very one to preside at the bar. Still, though not an over-scrupulous man, Lachlan had sufficient curiosity to wish to know what these private assignations between the young post-mistress and his master signified. There must be something more in them than a little foolish flirtation; the girl must have some secret hold over the young laird, and he was determined to find out what it was.

Now it has been already explained that Nial Mor's den was an apartment of an ancient ruin situated on a rocky knoll in the depths of a thick pine forest. Above the den there was another room, dark and dilapidated, which in former times communicated with the one below by means of a trap door and ladder. Long before Nial's day the ladder had been removed, and the door

nailed down and covered with plaster and wall paper. Lachlan had often been in this upper room. Many a time he had hidden there when he was watching for poachers. On the first occasion that Sybil had gone to the den with Nial he had tried to reach it so as to observe their movements. He had been frustrated in that attempt through disturbing the grey owls, and had been glad to hide beneath the stairs to escape detection. Since then he had never been able to summon up courage to repeat the attempt. Now, however, his curiosity triumphed over his fears.

An hour or so before the time when Sybil and Nial usually met he hid himself in this room and made his preparations. He took off his boots so as to insure greater silence in the event of any chance movement. Then he made a small hole in the rotten wood of the trap-door, and a slight incision in the plaster and wall paper. He would now be able not merely to hear, but to see all that was going on in the apartment below. These arrangements completed, he waited until he heard approaching steps along the path. Then he quietly stretched himself on the floor, and applied the one eye with which he could see to the hole.

Nial Mor entered, looking unusually disturbed and excited. Lachlan saw him fling himself into a chair, and then almost immediately start from it again and pace to and fro. He looked the picture of a man suffering from some inward torture. 'I cannot bear it,' he murmured, wiping heavy beads of sweat from his brow. But after drinking off two or three glasses of wine and lighting a cigar, his mood seemed to change. The fit of depression passed off, he laughed a careless laugh, and left the den.

In a few minutes he returned with Sybil clinging to him. Lachlan saw that she was beautifully dressed. Fiona M'Iver could not afford to wear such clothes, still less could Colin Grant buy them for his daughter. There was no doubt in the mind of the keeper as to who had provided them. And he saw that the girl was very fond of his master. She gazed up into his face with her wide-open blue eyes, in which there was a look of affectionate pleading and anxiety that would have touched a much stronger-minded man than Nial Mor.

(To be Continued)

## April.

BY VALENTINE MARCH.

April is a silly lassie,  
April laughs and cries,  
While with many sunny smiles she woos you  
Tears stand in her eyes.

Clad in sunshine she will greet you—  
Laughing, happy, gay,  
And you almost think you love her,  
When she comes your way.

Yet you cannot trust this lassie,  
Though she friendly be;  
And she smiles upon me sweetly,  
For—she's fooling thee.

Still, we'll love her just a little  
E'er she goes away,  
For the tears of April always  
Bring the flowers of May.

## Wild Animals in New York.

The greatest surprise I ever experienced in the unexpected appearance of a wild creature in the heart of the metropolis, was one day in the spring of 1901, when I saw a 'possum crossing Broadway near Chambers Street.

## SAVE THE BABY.

I can truly say that had it not been for Baby's Own Tablets, I do not believe my baby would have been alive to day." So writes Mrs. Albert Luddington, of St. Mary's River, N.S., and she adds:—"He is now growing nicely; is good natured and is getting fat." It is gratifying to know that in all parts of Canada, Baby's Own Tablets are proving a real blessing to children and a boon to mothers. These Tablets are a speedy relief and prompt cure for constipation, sour stomach, wind colic, diarrhoea, worms, and simple fevers. They break up cold, prevent croup and allay the irritation accompanying the cutting of teeth. Baby's Own Tablets are good for children of all ages from birth upwards, and are guaranteed to contain no opiate or harmful drug. Sold by medicine dealers or sent by mail, post paid, at 25 cents a box, by writing direct to the Dr. Williams Medicine Co., Brockville, Ont.

The creature had no chance; I think it was a truck that killed it; and a great crowd gathered, stopping traffic, excitedly discussing the tragedy. The majority declared the animal to be a rat, the minority maintained that it was a guinea-pig. Then, as the police interrupted discussion by clearing the car tracks, a large negro dropped from the back of a truck, seized the animal, and mounting the cart-tail once more, held his prize aloft, grinning from ear to ear. 'Dasser 'possum,' he said, and pocketed the future *piece de resistance*. I have never learned where that 'possum came from; but there's no doubt where he went. Wild creatures in New York are sometimes seen. Ducks, geese, snipe, and gulls pass over in their migrations, and it is not uncommon to catch a glimpse of hawks hanging high above the city smoke.

## He Remembered His Promise.

A twelve year old boy was invited on a camping trip, says an exchange. His timid mother gave permission on the condition that he would not get into a canoe while away, as she was afraid of its upsetting.

The boy promised, though reluctantly. At the end of ten days came the following letter:

Dear Mother,—I'm having the best kind of a time; and I don't mind a bit about the canoe. Yesterday was the only day I've really wanted to try one, for we were going across a little lake to another camp. But they've been teaching me how to swim and Ned said he and I could swim across, and let the other four take to two canoes; and so we did and swam back again, too. Wasn't that great? And I knew you'd be pleased to think I remembered my promise. Your affectionate son.

GEORGE.

**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, be-  
fore going to bed, will break it up  
if taken in time.

There is only one Painkiller, "PENNY DAVIS"

## Ministers and Churches.

### Our Toronto Letter.

The atmosphere of this city for the past week has had a very decidedly Gamey odour, and truth to say, the Gamey odour is malodorous enough to be felt by those, whose sense of smell is of the dullest kind. Whatever else may come out of this Gamey business, the Honourable member for Manitoulin, has at least written his own character in large letters, to be read all over the land, and a very unenviable character one would hope, most people would take it to be. Life with the majority of people is too short to spend in reading all this voluminous and tortuous examination of witnesses, and most people, we fancy, while taking a taste of it, will be content to wait for the decision of the judges, men in every way competent and trustworthy.

The city was startled, and a feeling of depression came over people here, as no doubt has been the case throughout the country, when the announcement was made that the condition of Sir Oliver Mowat had taken a sudden, unexpected and very serious change for the worse. Almost his whole life has been so closely identified with the public life of the city and country, his face and figure have been so familiar for a generation or more, and he has won deservedly so great a measure of public respect and esteem, deepening in later years into veneration, that the news caused a feeling of sadness in almost every heart and home. I need not say, what is not confined to this city by any means, that reports of his condition from day to day and from hour to hour are waited for and read with the deepest interest. The end cannot be long delayed, and before it comes everyone will admit, and mourn that, in his death, not Toronto only but Canada is losing, not only a distinctly patriotic citizen, a man who has guided his country long and well, but also one of whom the universal testimony will be that he was a good man. One shrinks from putting the two names side by side in the same sentence, but what a contrast, Gamey and Mowat!

The Ontario Educational Association has been holding its 42nd annual Convention, the largest meeting it has ever had during its history, nearly 700 being present. University College was thrown open for its accommodation. The influence of so large a body of educationists, the foremost in the country in some respects, coming together, and discussing intelligently and earnestly, questions that vitally affect the nation's very life, cannot but be of great profit to the educationists themselves, and be deeply felt over the whole province, and eventually over into Dominion. The Association is divided up into sections charged with different subjects, and many important and interesting papers were read, in each followed by discussions. On Wednesday evening, Rev. Principal Gordon gave an address on "The Goodly Fellowship of Teachers." In his address, he justly dwelt upon the moral quality and result of the teacher's work as being the most important. "In work as being the most important," he said, "we had been inclined to put Canada," he said, "we had been inclined to put Canada too much stress upon the results of the development, and far too little upon the development of the higher nature of our pupils." Very important changes in our educational machinery and methods are proposed by the Minister of Education, and on Wednesday evening he, in a general way, explained these to the Association. It will be gratifying, we should suppose, to every intelligent friend of true education, that changes are being called for, and generally there is a growing belief that, our system has been too cast-iron, too mechanical, and freedom both for teacher and pupil. Mr. Harcourt's explanations were eagerly and appreciatively listened to and followed from beginning to end. Principal Gordon was the guest of honour at the dinner on Wednesday evening of the Ontario Classical Association, and on Thursday evening of the graduates of Queen's University in the city. Over fifty were present and in his address there, he emphasized that "the higher mission of Queen's was the moral and intellectual enlightenment of the people." This indeed is the higher mission, or ought to be, of every university. In order to accomplish this, there must be, he said, hearty co-operation amongst the Universities. To the materialism of commercial life, university life is a powerful counteractive.

At the July Summer School to be held in Knox

College, already referred to, it is expected that Revs. Prof. Beattie of Louisville, Kentucky, Falconer of Halifax, and McFadyen of Knox College will take a principal part. With such leading and that of others like them, this school ought to be most profitable to all who can attend it. The preparations for the celebration are it is believed, well advanced. Sabbath, May 24th the communion is to be observed, at which Rev. Principal Caven, as having been for so long connected with the congregation will take a chief part and old and scattered members of the congregation are to be invited. Next Sabbath the Rev. Dr. Gibson of St. John's Wood, London, England, will preach and take a leading part. He will also, it is expected, occupy the pulpit on the first Sabbath of June, on the Rev. Mr. Gandier will be on his way to the Assembly meeting at Vancouver. In connection with his being honoured with the degree of D. D., Rev. Dr. Gilray's congregation has taken occasion to present him with a handsome leather chair. It was done at a public reception held in his honour in the church, at which many were present and many brief congratulatory speeches were made, all highly gratifying to Dr. Gilray, who has so long been their pastor, and to all of which he happily replied.

The Ontario Library Association has also been holding its third annual meeting here. It was well attended, and its meetings and the subjects discussed give hopeful promise for the future greater usefulness of public libraries in the province. Mr. H. H. Langton, Librarian of the University of Toronto, President presided. Travelling Libraries were reported on by Prof. Macallum, who defined their object as being "a missionary agency in localities without libraries, but able to support them, to provide a service for poor communities, villages and hamlets and to promote the organization of study clubs." A benefit of this kind cannot but be brought with the service of the whole province. A site for the Carnegie Library has not yet been selected, but the present indications are that it will be somewhere up town, rather than in the locality of the present library.

Music lovers have been having a great treat in musical festivals which have lately been held in Massey Hall. Those here belong to a series conducted by Sir Alexander Mackenzie, which began at Halifax, and end at Victoria, B. C. The first was held on Thursday evening, and if I may be allowed to use the word, was a very "swell" affair, being honoured by the presence of Lord and Lady Minto and all the elite of fashion and wealth. It was followed by a second on Friday evening, another was held on Saturday afternoon, and they closed a successful series on the evening of that day.

It gives a most curious indication of the tendency in these days to form of others associations, that, among others, "The which have just been held here, was, "The National Horseshoers Protective Association." The last meeting for the season of the Temperance League has been held. This is the fourteenth year of its operations, and the outlook for the future is hopeful. We quote a single sentence from the address of Mrs. Hitchcox at the last meeting. "No greater mistake could be made than for a young woman to marry a man to reform him."

The Episcopal churches of the city have been holding their annual vestry, or as we call them, congregational meetings, and like our own, held at the beginning of the year, the reports generally record progress, and a successful year's work.

Is one to infer that the Bible is getting worn threadbare, or the preacher, when it is announced, that the subjects for sermon will be in the morning, "The Story of the Crusades," and in the evening, "Some striking features of the Great Trial."

### Ottawa.

Rev. Prof. Jordan, D. D., of Queen's University, preached in Bank street church last Sabbath. In the evening he paid an eloquent and sympathetic tribute to the late Sir Oliver Mowat.

In response to the request of the Lord's Day Alliance, Rev. Mr. Ramsay, on Sabbath morning, preached a sermon on Sabbath Observance, taking for his text Luke 6: 9-10. "Then said Jesus unto them I will ask you one thing; is it lawful on the Sabbath day, to do good or to do evil, to

save life or to destroy it." The central thought of the text is that well doing—works of kindness, charity and mercy—is a proper embodiment of the observance of the Christian Sabbath. The Jewish Sabbath, like circumcision, was a sign of the national covenant made by God with His chosen people. Embodied in the decalogue it indicates that the Sabbath was intended for all mankind and for all time. Man's body needs the periodical rest. The Creator established the period at creation as one day in seven—not only for physical rest but to be followed by worship of God. The Jewish law extended the rest of the Sabbath, not only to the family, but also to the employees of the household—the servants—the employees of the household. This period and even to the beasts of burden. This period of rest was also intended to afford time for the cultivation of man's opportunity for worship—the uplifting of his whole spiritual nature and the uplifting of his whole life. How necessary is this time for rest and worship to the well-being of man in the rush and toil so marked by a characteristic of the present age. It is of especial value to the toiling masses when the pleasure and greed of individuals and great corporations are combined to compel those dependent upon them to minister to their heartless selfishness. The Lord's Day comes to us less conferred by the Christian religion—as a boon conferred by the Christian religion—the Sabbath was made for man. It should be maintained in its integrity with unceasing vigilance by the people of our country, as one of the chief safe-guards of our national well-being and of our political and religious liberties.

### Eastern Ontario.

Rev. Alex. Laird, Kingston, has returned home much benefited by the change and rest.

The Young Ladies' Auxiliary of the Avonmore church gave a tea on Monday evening the proceeds to help furnish the Avonmore ward in the hospital, Cornwall.

Owing to the severe attack of lumbago, Rev. Mr. McBreath, of Balderson was unable to perform his duties last Sunday week. Elders conducted the services.

Rev. D. Currie was in Smith's Falls on Monday of last week in his capacity as moderator with the congregation of St. Paul's church in the matter of securing a pastor.

Service in St. Andrew's church, Appleton, was held in the afternoon instead of in the morning last Sabbath. Rev. Murdoch Mackenzie, who has recently returned from China, conducted the service.

Rev. Geo. Edmison, B. A., Rothsay, has received a call to Claude and Mayfield, salary \$500 and manse. He has also received an unanimous call to Russell, Manitoba, salary \$1100 and manse. The latter call has been accepted.

The congregation of St. Paul's church, Smith's Falls have decided to call W. G. Wilson, B. A. of Bondhead O., a recent graduate of Knox College, and it is understood that he will accept the vacancy caused by the resignation of Rev. Thos. Nixon.

The ladies of St. Paul's church, Bowmanville gave a very enjoyable and successful tea on Monday of last week. Rev. J. H. Turnbull, M. A., the pastor presided. A short musical programme was rendered and the Rev. J. S. McMillen of Tyrone closed the meeting.

Rev. Thos. Nixon, of Smith's Falls has attained by examination the degree of Doctor of Philosophy from the Central University, Indianapolis. Dr. Nixon has spent several years in preparation for the degree which he now wears. Besides he has taken special work, in Queen's University Kingston.

Rev. W. A. Guy was inducted pastor of the stations of Snow Road, McDonald's Corners and Elphin on Tuesday the 14th. The representatives of the Presbytery were Rev. M. Macgillivray, Rev. James Binnie and Mr. Wm. Miller. Rev. Mr. Macgillivray acted as moderator, preached the sermon and addressed the people. Rev. James Binnie of Tweed, the former pastor, addressed the minister. The new pastor was received with much cordiality.

Rev. J. R. Conn, Blakney, preached two excellent sermons in the Napanee church and made a favorable impression on his hearers. The service on Sunday last were conducted by Rev. G. McKay, of Caledon. The Sacrament of the Lord's Supper was observed at the close of the morning service. The sale and tea held by ladies on Monday afternoon and evening was very successful and netted the fund of the Society \$25.00.

Rev. D. Currie of Perth was in Smith's Falls on Monday of last week in his capacity as moderator of St. Paul's left vacant by the resignation of Rev. Mr. Nixon. The congregation decided to invite W. G. Wilson, B.A., a recent graduate of Knox College, to become their minister, and it is understood that he will accept.

The induction of Rev. J. R. Mann, late of Scotchtown, New York, into the pastorate of Sturgeon Falls and Cache Bay took place at Sturgeon Falls on Friday evening, April 3rd. Rev. G. L. Johnston presided, Rev. R. McNabb preached the sermon. Dr. Findlay addressed the minister, and Rev. John Garrioch addressed the people.

The Sunday schools and Young People's Societies of the Lanard and Renfrew presbytery held a convention in St. Andrew's church, Carleton Place, on Monday. The following papers were read and discussed: "How to improve our teachings in the Sunday School," by Mr. J. Allan, Perth; "The relation of the young people to the church," by Miss N. Beattie, Pembroke. The evening was given up to the Student Volunteer Movement, when Mr. S. W. Lochead, B. A., a representative of that movement, addressed the meeting.

A special meeting of the congregation of the First Church, Port Hope, was held in the church on the 9th instant to consider the calling of a pastor to fill the place of Rev. A. G. Sinclair, who will leave the congregation next June. There was large attendance of members and adherents, Rev. A. G. Sinclair presided. It was unanimously resolved to call Rev. H. Abraham, a recent graduate of Knox College. The invitation is being largely signed by the members and adherents of the church and will be forwarded to Mr. Abraham at once. The regular call will be re-signed and presented when the church has been declared vacant. Messrs. J. F. Clark and R. A. Mulholland were appointed a committee to wait on Mr. Abraham. It is understood that he will accept the call when it is formally presented to him.

At the request of the Presbytery of Glengarry, Rev. A. P. Ledingham of Central India, will give a series of missionary addresses as follows:

- April 22—Aultsville.
- 23—Woodlands.
- 24—Wales.
- 26—11 a. m., St. John's, Cornwall.
- 26, 7 p. m.—Knox, Cornwall.
- 27—Lunenburg.
- 28—Newington.
- 29—Summerstown.
- 30—St. Andrew's, Lancaster.
- May 1—Knox, Lancaster.
- 3, 11 a. m.—St. Andrew's, Williams-town.
- 3, 7 p. m.—St. Andrew's, Martintown.
- 4—Apple Hill.
- 5—Aronmore.
- 6—Finch.
- 7—Alexandria.
- 8—Dalhousie Mills.
- 10, 11 a. m.—Moose Creek.
- 10, 3 p. m.—St. Elmo.
- 10, 7 p. m.—Maxville.
- 11—Dunvegan.
- 12—Kirk Hill.
- 13—Vankleek Hill.
- 14—Glen Sandfield.

Good Friday was a red-letter day in the annals of Knox church, Cornwall. In the evening the congregation held a social to celebrate the first anniversary of Mr. Robert Harkness' pastorate. There was a large attendance. Dr. Algire presided and spoke in a congratulatory strain of the pastor's work. Addresses were delivered by Hill Campbell, P. E. Campbell, J. P. Watson, J. F. Smart and A. McNaughton. Mr. P. E. Campbell chairman of board of managers stated that the mortgage which had been on the property since the building of the church 18 years ago has been paid, leaving the church free from debt. The pastor spoke at some length thanking the congregation for the kind expressions of good will voiced by the speakers and for cheerful support and co-operation he had received from them all during the year of his pastorate. Mrs. Binnie on behalf of the ladies of the congregation, then presented Mrs. Harkness with a purse of \$120, and in a few words expressed appreciation of the active interest she had taken in the various societies connected with the church. After spending some time in social intercourse a very pleasant evening closed.

Western Ontario.

Rev. H. A. Macpherson, of Acton preached in Chalmers' church, Toronto, last Sunday.

A public meeting in the interest of French evangelization was held at Bridgen last week.

The Toronto Presbytery has nominated Rev. Dr. Fletcher for Moderator of the next General Assembly.

Rev. N. Lindsay, of Dresden, conducted the services in First church, Chatham, last Sabbath.

The Ladies' Aid of Westminster church, Mount Forest, gave a pleasant social in the church on Monday evening.

Rev. L. McLean, of Duntroon, preached at the re-opening services in the Singhampton church last Sunday. The sermons were much appreciated.

Rev. A. J. McGillivray, of New St. James', London, left last week for a visit to the Pacific Coast. He is to supply for several weeks in St. Andrew's Church, Vancouver, and also pay a visit to a brother who is settled in the State of Oregon. He expects to occupy his own pulpit again on the 24th of May.

The spring meeting of the Presbyterian Foreign Mission Committee will be held on Thursday, when reports for the General Assembly will be passed. It is probable that two additional appointments will be made to Honan, China. Reports from the mission fields are very encouraging.

A large number of the friends of Wentworth church, Hamilton, gathered in the Sunday School building to celebrate the seventh anniversary of the induction of their beloved pastor, Rev. A. MacWilliams. The school-room was decorated with ferns, palms and flowers. Addresses were presented to the pastor and his wife, and the evening passed very pleasantly.

On March 15th and 22nd Rev. A. Mackay, Lucknow, preached in Philadelphia. In his absence his pulpit was supplied on the 15th by Mr. William MacKay, Knox College, who preached with much acceptance to the people. On March 22nd Rev. John Wilkie, M.A., D.D., had a great day in Lucknow when, besides addressing a mass meeting of the Sabbath School and friends at 3 o'clock, he conducted services morning and evening, each lasting two hours, which seemed short to the people.

On Monday evening, the elders of the church and their wives gathered at the First church Manse, Westminster, where Rev. Dr. McCrae, on behalf of the session, presented Mr. John V. Beattie with a beautiful Bible, handsomely engraved. Mr. Beattie is leaving for Moose-jaw, Assa., after having resided for a number of years in Westminster. For many years he has been an elder in the church. Addresses, showing the esteem in which Mr. Beattie is held by the community and the regret at losing so valuable a citizen and church member, were made by the pastor, by Rev. R. Laidlaw, B.A., of Knox College, Toronto, and by members of the congregation.

There was a fair attendance at Knox church Guelph, on Friday evening, when Rev. Alfred Fitzpatrick gave an address on the work of the reading camps in the lumbering districts. The lecture was illustrated by a number of stereoscopic views of scenes in the different camps. Mr. Fitzpatrick told how he had been led to the work by a search for a brother, who had been at length found in a mining camp, and from that time he had taken a deep interest in the work. He outlined his scheme, which is to have a separate building in the camp, in which are kept books and magazines and games such as checkers, crokinole, etc. There must be a separate room, as the building in which the men live is smoky and cheerless, and in fact does not afford space for the reading room. Some one must take charge of the room in each camp, and give instruction in different elementary school subjects. He pointed also to the good that had been accomplished by the more sanitary arrangements of the camps which had been introduced of late. At the conclusion of the lecture the thanks of the meeting were, on motion, tendered to Mr. Fitzpatrick by the chairman, Rev. R. W. Ross.

The New Lieutenant-Governor.

The newly-appointed lieutenant-governor of Ontario, Mr. W. Mortimer Clark, K.C., is a

native of Aberdeen, Scotland, and was born May 24th, 1836, receiving also his early training in the land of his birth. His father was John Clark, founder of the Caledonian Bank, and for 28 years manager of the Scottish Provincial Insurance company. He studied law at Edinburgh University and came to Canada in 1859. Two years later he was admitted to the Canadian bar and was credited a K. C. by Sir Oliver Mowat's government in 1887. Mr. Clark has been a life-long Presbyterian and since 1880 has been chairman of the board of managers of Knox College, Toronto. He is also a senator of Toronto University, a member of the board of management of the Home for Incurables, and has also taken a prominent part in the Canadian Institute, the St. Andrew's Society and other local bodies. The appointment has come as a surprise to all who looked to see a man chosen from the active arena of politics. It is nevertheless regarded as a wise step on the part of the administration and will leave little room for fault finding among either Liberals or Conservatives, as under Mr. Clark's regime the constitution is certain of a fair and moderate interpretation.

Montreal.

At St. Mary's church on Friday evening Mr. J. Burt Sutherland delivered an interesting lecture on the catacombs and chief sights of Rome.

Manitoba Notes.

Easter has come and gone. Special services were held in the many churches of the west and great rejoicing is heard throughout the land, because the spring has opened so beautifully and bright.

The thousands are crowding each other in their mad rush westward. Lots of rooms for all. But we cannot give you the best accommodation if you all come here at once.

Cards are out for the Assembly and preparations are being made by the commissioners to get the most out of this meeting of Assembly.

We write it not; Rev. Prof. Boyce, D.D., and Rev. Prof. Baird, D.D. Both are abundantly well deserving of the honor conferred on them by Knox College.

Dr. Wilkie's pamphlet has given us much instruction. We are glad to know of some things that are published and it throws light on many difficult situations and apt to be misinterpreted. As to it harming the Foreign finances, our church and our Foreign Mission Committee are all desirous of doing right and if mistakes have occurred are only anxious to right them, so the church will loyally support them.

Questions are being sent out by the S. S. Superintendent of Manitoba asking about "Child Conversion"—It is evident that the word Conversion is being mis-applied every day more and more. We do not want to convert children from praying, honoring their father and mother, regular attendance on the Sabbath School and regular services of the church. We do not want to convert them from scripture memorizing, learning the shorter catechism. A child who does these things and has been baptized in our church is a member of the church and we think the question of conversion of children at early age should be discontinued as harmful and tending to depress the morals of the child.

SYNOD OF TORONTO AND KINGSTON.

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

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

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

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

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

JOHN GRAY,  
Synod Clerk,

Orillia, 13th April, 1903.

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## Health and Home Hints

### The Same Vegetables in Different Ways

In these days of very high prices for many vegetables one's list of them is apt to become very short, which results in constant repetition and much lack of variety.

To begin with the most common of all, potatoes. The number of ways in which they can be prepared is almost infinite. If the way they are cooked is constantly varied, it does not seem monotonous to have potatoes every day, but if they appear on the table in just the same way each day, many people will not eat them at all. With a roast meat one should generally have the potatoes either mashed, stuffed, or *au gratin*. With broiled meat the various kinds of fried potatoes are always good; but a good housekeeper will be sure to change the method of frying very often.

Tomatoes are popular with most people, but the raw ones are now so expensive that one must have plenty of money to use them often. So the general thing is to use canned tomatoes, and if they are set before one stewed in the plain way day after day, they too, grow tiresome.

But there is no necessity for this monotony. A great deal can be done with a can of tomatoes. They can, for instance, be scalloped, or a delicious dish can be made by cooking them with fine breadcrumbs and grated cheese. To do this they should be stewed first, then put in a deep round dish, first a layer of tomatoes, then one of breadcrumbs and cheese, until the top is reached, and there one must have a thick covering of the grated cheese. Then it is put in the oven and cooked until brown.

Cheese is a great help in making many of these variations in the cooking of vegetables. Another one with which it can be used to great advantage is spinach. Spinach is always a cheap vegetable, but most people

think it can only be cooked in the one way. A really delicious way to prepare spinach is with milk and grated cheese, serving it with small pieces of toast and a thin sauce made of the yolks of eggs, the whites being used on the spinach.

Macaroni can also be cooked in several different ways. The best known is with cheese; but it is also good with tomatoes, with a brown sauce or a plain cream sauce.

Then there is celery. One can buy a stock of celery, serve the small pieces in the center plain one day, and use the outer pieces the next day, either creamed or cold with a French dressing.

The only thing necessary to make all these changes is a little thought and planning on the part of the housekeeper, and also remembering how a certain vegetable was last served on her table.—The Examiner.

## World of Missions.

### The Situation in Cuba.

A Presbyterian missionary from the United States, who is located in Puerto Principe, Cuba, gives the following description of the situation in that island: "The situation in Cuba is unique in the religious as in the political sphere. Here is a people who have long been kept almost in seclusion, though at the very doors of the greatest republic, now suddenly put in possession of the fullest political and religious liberty. Here is peculiarly an open field. Not only is there the fullest religious freedom, legally, but there has been a sudden breaking off of the bonds which, in all exclusively Roman Catholic countries, restrain the people from hearing the truth. Since the war many large towns, and practically the whole rural population, are left without priests or any religious care. In many places there stands an unused church, or the ruins of one, while the people are left without a shepherd. Many of the priests returned to Spain with the army. Of course, in all the larger cities there are plenty of churches, and when there is some special attraction there is large attendance. But among the more thinking people Rome has lost its hold. The Catholic Church in Cuba was distinctly a Spanish institution. And those who have escaped the political yoke of Spain are not eager to retain her ecclesiastical bondage. While confidently expecting and already partly enjoying a new era of prosperity, they are prepared to believe there is something better for them in a religious way than they have ever known. I am told that many call themselves Protestants, though they have very little idea of evangelical religion, and do not even attend mission services. But they are done with Spanish Catholicism; and they believe that the religion which has made our country such a power for good will be better for them."

Once I saw a woodcock lying dead on the sidewalk of Fifth Avenue, N. Y., curiously enough, in front of Delmonico's. In this nocturnal migration he had collided with that famous restaurant and had broken his neck. There may be a land of Cockayne, after all. I have seen owls in Madison Square—one a screech owl, the other a fine specimen of barred owl.—Robert W. Chambers, in Harper's Magazine.

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If you could buy back your health on the instalment plan—say 50 cents a week, for a limited number of weeks until cured—would you do it? Here is a plan worth trying:— Taking into account their power to cure, Dr. Williams' Pink Pills, are the most economical medicine, without exception. These pills have effected cures in cases of rheumatism, partial paralysis, St. Vitus dance, indigestion, kidney trouble, anaemia, and other serious diseases of the blood and nerves. They have cured hundreds of cases where ordinary medicine had been tried and failed. They have restored helpless invalids to full use of limbs that had long been powerless. That is the best guarantee that these pills will not disappoint when used for simpler ailments. Taking one pill after each meal, (as required for minor troubles) a fifty-cent box of pills gives nearly two weeks' treatment. For chronic diseases, when the larger dose is required, the cost of treatment does not usually exceed fifty cents a week. If you are sick or ailing, is it not worth your while to give so effective a medicine as Dr. Williams' Pink Pills a trial? What the pills have done for other people they can do for you. Every dose makes the new rich red blood that brings robust health and strength. They are the best tonic medicine to take at this time of the year when the blood is sluggish and impoverished.

Do not waste money on ordinary medicines, or substitutes; 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 postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

### Her Vacant Chair.

Though twain, our lives for years ran on as one;  
But now I sit beside her vacant chair  
And wonder if it's true that she is gone,  
Or if I'm dreaming in some stifling air.

I might persuade myself it is a dream;  
But, when I look across the table there  
To ask her thought on some engaging theme  
My eyes fall on her lonely vacant chair.

But as I sit composed and think of her,  
And try to pray, "Thy will, O God, be done,"  
The air so still about me seems to stir,  
And something tells me I am not alone.

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**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

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

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon.  
Superior, Port Arthur, March.  
Winnipeg, Man. Coll., bi-mo.  
Rock Lake, Baldpate, 8 July.  
Glenboro, Glenboro.  
Portage, Arden, 3 March 1.30 p.m.  
Minnedosa, Minnedosa, 17 Feb.  
Melfia, at call of Moderator.  
Regina, Moosejaw, Feb.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, church: Catharines, May 3, 10 a.m.  
Paris, Paris May 12, 10 a.m.  
London, Rodney, May 12, 9 a.m.  
Chatham, Windsor, 11 July, 10.30 a.m.  
Stratford, Stratford 12 May.

Huron, Clinton, 12 May 10.30 a.m.  
Sarnia, Sarnia, 9 Dec. 11 a.m.  
Maitland, Wingham, 19 May, 1.30 p.m.  
Bruce, Paisley, 7 July, 19 a.m.

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 9th Dec. 11 a.m.  
Peterboro, Port Hope, 14 July 2 p.m.  
Whitby, Whitby, 21 April, 10 a.m.  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Lindsay, Uxbridge, 17 March 11 a.m.  
Orangeville, Orangeville, 5 May.  
Barrie, Dec. 8th 10 a.m.  
Owen Sound, Owen Sound, 1 July.

Algoma, Copper Cliff, March.  
North Bay, Barks Falls, 11 July, 10 a.m.  
Saugoon, Holstein, 7 July., 10 a.m.  
Guelph, St. Andrew's, Guelph, May 19, 10.30 a.m.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 7 July, 2 p.m.  
Montreal, Montreal, Knox, June 30, 9.30 a.m.  
Glenarry, Alexandria, 11 July, 10.30 a.m.  
Lanark & Renfrew, Arnprior, 20 Jan 10.30 a.m.  
Ottawa, Ottawa, Bank St, 1st Tues Mar.  
Brookville, Brookville, 7 July, 4 p.m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, Sydney, March 5  
Inverness, Orangedale 5 May 11 a.m.

P. E. I., Charlottown, 3 Feb.  
Pictou, New Glasgow, 5 May 1 p.m.  
Wallace, Oxford, 6th May, 7.30 p.m.  
Truro, Truro, 10 May 10 a.m.  
Halifax, Chalmers Hall, Halifax, 30th April 12.30 p.m.  
Lunenburg, Yarmouth 10 Feb.  
St. John, St. John, Oct. 21.  
Miramichi, Chatham, 24th June.

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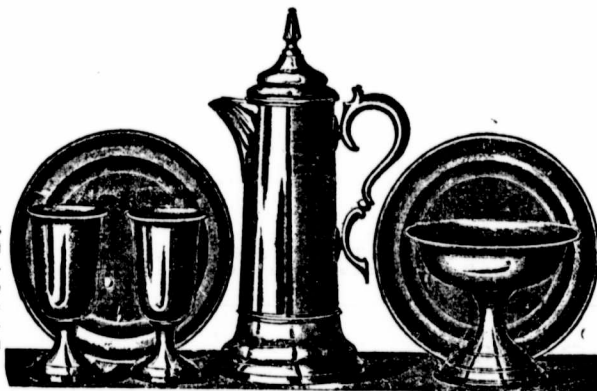
**Communion Set and Baptismal Bowl**

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