

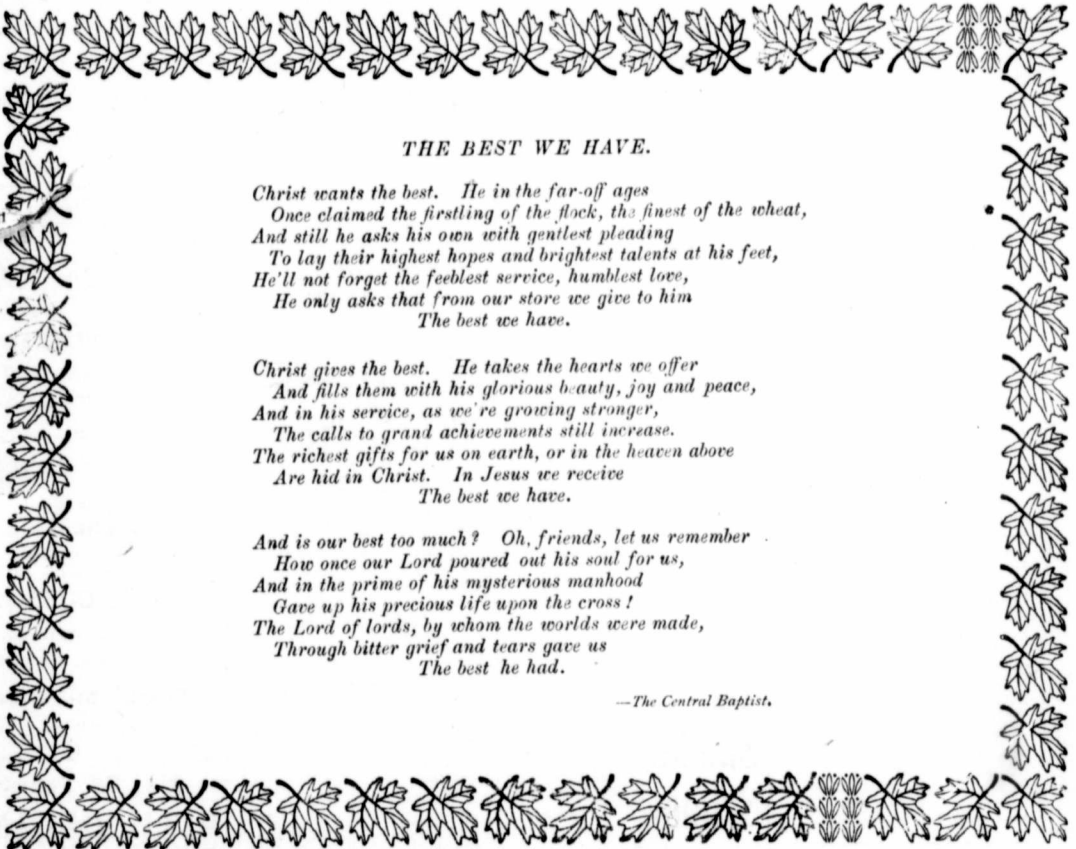
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To lay their highest hopes and brightest talents at his feet,  
He'll not forget the feeblest service, humblest love,  
He only asks that from our store we give to him  
The best we have.*

*Christ gives the best. He takes the hearts we offer  
And fills them with his glorious beauty, joy and peace,  
And in his service, as we're growing stronger,  
The calls to grand achievements still increase.  
The richest gifts for us on earth, or in the heaven above  
Are hid in Christ. In Jesus we receive  
The best we have.*

*And is our best too much? Oh, friends, let us remember  
How once our Lord poured out his soul for us,  
And in the prime of his mysterious manhood  
Gave up his precious life upon the cross!  
The Lord of lords, by whom the worlds were made,  
Through bitter grief and tears gave us  
The best he had.*

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**BIRTH.**

On Sunday, Feb. 15, 1903, at 318 Cote St. Antoine Road, the wife of A. F. C. Ross, of a son.

**MARRIAGES.**

At the manse of the First Presbyterian Church, Vancouver, B.C., by Rev. R. G. McBeth, Neil Stuart, formerly of Prince Edward Island, to Maggie Belle, only daughter of the late John Alex. Grant South Branch, Glengarry.

At the residence of G. Templeton, Calgary, on the 11th inst., by Rev. Dr. Heriman, C. F. Nelson, of New Denver, B. C., and Isabel Cuddie, of Calgary, Alta.

On Feb. 18, 1903, at the residence of the bride's father, by the Rev. D. M. McLeod, B. A. of Billing's Bridge, Ont., Henry Peden Woodburn, to Mary Christie Blair, eldest daughter of Mr. Angus Blair, all of the Township of Gouvescer.

At St. Andrew's manse, Stirling, Wednesday evening, Feb. 11th, 1903, by the Rev. S. S. Burns, B.A., Wellesley H. Patterson to Ella M. Haycock, both of Switzerville, Ont.

On Wednesday, February 25, 1903, at the residence of the bride's mother, Owen Sound, by the Rev. J. R. McAlpine, Sarah B., eldest daughter of Mrs. F. A. McKay, to Robert L. Wheldon, merchant, Galt.

At Picton, Wednesday, Feb. 25th, 1903, by Rev. R. H. Leitch, Rose M., youngest daughter of Mr. and Mrs. Wm. Gordon, to Clarence T. Lapp, son of Editor C. A. Lapp, Brighton.

**DIED.**

At Yeovil on the 18th inst., Agnes Forsyth, relict of the late Malcolm McInnes, in her 87th year.

At Kingston, on Feb. 18, 1903, Miss Florence Grant, of Laggan, Glengarry, student at Queen's College.

At McClimmon, Glengarry, on Feb. 3, 1903, Mrs. John Morrison, a native of Gleneg, Scotland, aged 92 years.

Near Finch, on Feb. 14, 1903, Duncan A. Cameron, aged 25 years. In Orillia, on Monday, February 23rd, 1903, Isabel Redpath, relict of the late Robert Redpath, aged 76.

At No. 10 Murray street, Toronto, on Feb. 19, 1903, Elizabeth McGill Strange, wife of the Hon. James MacLennan, Justice of Appeal.

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## Note and Comment.

Railroads in the United States are enforcing stringent rules against the use of intoxicants by their employees. Among these roads may be mentioned the Wabash, the Burlington, the Alton and Rock Island, the Memphis, the Santa Fe and the Nickel Plate roads. Experience warns the owners and managers of railroads that men who drink at all are not trustworthy employees. Thus the toils close more and more tightly around the American saloon.

The New York Sun states that such poor butter is exported to Porto Rico from the United States, that the Porto Ricans prefer the crudely made and unpleasantly odored butter produced in their own so-called dairies. Judging from the description given of some of the butter exported from New York, and which retails in Porto Rico, at 25 cents per pound, it must be pretty rank stuff. Why cannot Canadian dairymen have a "try" for the Porto Rico butter market, which is so badly served.

Sir A. H. Leth Fraser, says the London Presbyterian, one of the new Knight Commanders of the Star of India, is the late Commissioner for the Central Provinces, and the recently appointed Lieut.-Governor of Bengal, a post which is the premier prize of the Indian Civil Service. He was a distinguished graduate of Edinburgh University, and himself the son of a missionary, he is an elder of the native Presbyterian Church, worshipping with the natives, preaching in Hindustani and dispensing the Communion like one of themselves.

As a memorial of the martyred missionaries of the American Board of foreign missions, who were murdered in China during the Boxer rising, a monument is being erected at the entrance of the campus grounds of Oberlin College in Ohio. When completed it will be an arched gateway along whose semi-circular sides, in tablets of bronze will be memorialised the names of the fifteen consecrated men and women who perished—who gave their lives for China—in that bloody insurrection. The monument, it is anticipated, will be a reminder and an inspiration to all who see it of the Master's commission: "Go ye into all the world," &c.

Intellectually the Protestants of France seem to be wide awake. Here are a people numbering only one-sixtieth of the population of France yet they have obtained such prominence in both the intellectual and political leadership of the country as to demonstrate the superiority of Protestant over Catholic training. The Ultramontan journal *Croix*, of Paris, makes the following confession: "This audacious minority, a mere one-sixtieth, is now dominant in the land of Charente and St. Louis; there are Protestants everywhere in all the branches of government, in the Cabinet, in the highest law courts in the chief university offices.

One recently became President of the Senate; another was close upon becoming President of the Republic itself." The Protestants of France, too, are becoming wide-awake in matters of religion and their ranks are being reinforced by many who are abandoning the Roman Catholic church.

An official of a western (U.S.) railway, which runs through the Rocky Mountains, is convinced that the mountains are always on the move. "We find from actual experience," he says, "in maintaining tunnels, bridges, and tracks in the mountains, that the mountains are moving. It costs a railway passing through the mountains a great deal of money in the course of ten years to keep the tracks in line, and maintenance of tunnels is even more expensive. Drive a stake on the side of a mountain, take the location with the greatest care, and return after a few months, the stake is not in the same location. The whole side of the mountain has moved. This experiment has often been tried, and in all cases the result proves that the mountains are moving. The mountains are gradually seeking the level the sea." Here is something that may well attract the attention of scientific men.

Preaching recently in Baltimore on "Christ the only Enduring Name in History and the only True Rest-Place of Society," Cardinal Gibbons sounds a note of warning on the divorce question. He declared divorce to be the social scourge of the nation and likened the country's temporal wealth to that of pagan Rome with its moral and physical decay. He said: "There is a barbarism more dense than the barbarism of the savage tribes of the forest. For the children of the forest, taught by the God of Nature, adore the Great Spirit. I speak of a barbarism which eliminates God and an overturning Providence from the moral government of the world. There is a social scourge more blighting and more destructive of family life than Mormonism. It is the fearfully increasing number of divorce suits throughout the United States. These suits, like the mists of God, are slowly but surely grinding the domestic altars of the nation. I can conceive no sadder more pathetic that appears more touchingly to our sympathies than the contemplation of a child emerging into the years of discretion, seeing its father and mother estranged from each other. Her little heart is yearning for love. She longs to embrace both of her parents. But she finds that she cannot give her affection to one without exciting the resentment of displeasure of the other. A lady prominent in social life said to me the last year: 'I do not recognize any law, human or divine, that can deprive a husband or wife of the right to separate and to enter fresh espousals when they cannot live in harmony together.' "You speak of your rights and your privileges. But you have not a word to say of your duties and obligations. There can be no rights where there are no corresponding obligations. There are no rights against the laws of God." True and earnest words, worthy of being pondered by Protestants as well as Catholics.

## The Aged and Infirm Minister's Fund.

Editor DOMINION PRESBYTERIAN:—If the collections and distributions of the liberality of the Church for the necessities of the saints is a fair statement of the grand object of this Scheme, it apparently does not contemplate assisting able and prosperous ministers to provide for themselves against future contingencies.

The strong are to bear the infirmities of the weak and the Church is to charge herself with the duty of seeing this carried out; but we have not been able to discover that it is any part of the Church's duty to conduct business along the lines of an ordinary Insurance society.

Of course it will be understood that we are not raising the question here as to the propriety of ministers insuring themselves. It is well known, however, that many of our spiritual leaders find principles of insurance incompatible with the higher attainments of the spiritual life and shun them accordingly. Our only contention here is that surely it is no part of the Church's duty to insist upon her ministers insuring themselves and in any case the Church is not the proper agent to transact the business. If ministers desire to insure themselves; let them take their business to some reputable, straight, Life Insurance Society, and not bring it into the Courts of the Church of God. Let the dead bury their dead, said Christ, but go thou and preach the Kingdom of God. How is a Church with divided interests of this kind to accomplish her grand work, the evangelization of the world?

But the Commercial Feature of this Scheme with its elaborate system of Rates and Regulations, not only cripples the success of the purely benevolent department of the Scheme but tends to degrade its general character. All that is Spiritual and distinctively Christian about this Scheme is to be seen at the beginning and in connection with the lay contributions to the fund. The good soon turns to dust and the fine gold to ashes.

Observe the marvellous transformations through which this fund passes in the course of its journey from giver to receiver.

As it leaves the hands of the members of the Church it is simply a free-will offering for aged and infirm ministers; in the offices of the Church it receives certain additions in the shape of interest, donations and minister's rates, becoming now the capital of an Insurance Society; finally it gets into the hands of some one of our aged and infirm ministers, and into the hands of these as pensions of annuities.

And so it comes to pass that whilst it is freely offered by the one party, it is cheerfully claimed by the other; whilst it is given on the score of "necessity" by the one party, it is taken on the score of "rates" by the other. How deplorable is this misunderstanding.

If then, as we take it, the Insurance Feature of this scheme is the author of all this confusion, how would it be in remodeling the scheme to throw overboard this mischievous element and adopt some less cumbersome and more spiritual means for transferring these free-will offerings from the one party to the other.

Manawa, Ontario, Wm. A. STEWART

## Our Contributors.

FOR DOMINION PRESBYTERIAN.

Notes by Nemo.

### A Timely Quotation.

I extract the following quotation from an article by Sir Oliver Lodge, D. Sc. F. R. S., on "The Reconciliation between Science and Faith," and I do so because it shows very clearly that a change has come over the spirit of representative "men of science" in their handling of this great subject. They are ready to admit that their own work, important as it is, is not all; and they cheerfully recognise that there are more things in heaven and earth than are dreamt of in their philosophy. After speaking of the slow painful processes through which the human race have been led, he says, "Let us be thankful we have got thus far, and struggle on a little further. It is our destiny, and whether here or elsewhere it will be accomplished. We are God's agents, visible and tangible agents, and we can help; we ourselves can answer some kinds of prayer, so it be articulate; we ourselves can interfere with the course of inanimate nature, can make waste places habitable and habitable places waste. Not by breaking laws do we ever influence nature—we cannot break a law of nature, it is not brittle we can break ourselves if we try—but by obeying them. In accordance with law we have to act, but act we can and do and through us acts the Deity.

And perhaps not alone through us. We are the highest bodily organism on this material planet, and the material control of it belongs to us. It is subject to the laws of physics and to the laws of our minds operating through our bodies. If there are other beings near us they do not trespass. It is our sphere, so far as Physics are concerned. If there are exceptions to this statement, stringent proof must be forthcoming.

Assertions are made that under certain strange conditions "physical" interference does occur; but there is always a person present in an unusual state when these things happen, and until we know more of the power of the unconscious human personality, it is simplest to assume that these physical acts are due, whether consciously or unconsciously, to that person.

But what about our mental acts? We can operate on other ways, but we can do more; it appears that we can operate at a distance, by no apparent physical organ or medium; if by mechanism at all, then by mechanism at any rate unknown to us.

If we are open to influence from each other by non corporeal methods, may we not be open to influence from being in another region or in another order? And if so, may we not be aided, inspired, guided, by a cloud of witnessess,—not witnesses only, but helpers, agents like ourselves of the immanent God?

How do we know that in the mental sphere these cannot answer prayer, as we in the physical? It is not a speculation only, it is a question for experience to

decide. Are we conscious of guidance? do we feel that prayers are answered? that power to do, and to will, and to think is given us? Many there are who with devout thankfulness will say yes.

They attribute it to the Deity; so can we attribute everything to the Deity, from thunder and lightning down to daily bread? but is it direct action? Does He work without agents? That is what our feelings tell us, but it is difficult to discriminate; and fortunately it is not necessary; the chain is linked together.

"Bound by gold chains about the feet of God," and through it all His energising Spirit runs. On any hypothesis it must be to the Lord that we pray—to the highest we know or can conceive; but the answer shall come in ways we do not know, and there must always be a far Higher than ever we can conceive.

Religious people seem to be losing some of their faith in prayer; they think it scientific not to pray in the sense of simple petition. They may be right; it may be the highest attitude never to ask for anything specific, only for acquiescence. If saints feel it so, they are doubtless right, but, so far as ordinary science has anything to say to the contrary, a more child like attitude may turn out truer, more in accordance with the total scheme. Prayer for a fancied good that might really be an injury, would be foolish; prayer for breach of law would not be foolish only but profane; but who are we to dogmatise too positively concerning law? A martyr may have prayed that he should not feel the fire. Can it be doubted that, whether through what we call hypnotic suggestion or by some other name, the granting of it was at least possible? Prayer, we have been told, is a mighty engine of achievement, but we have ceased to believe it.

Why should we be so incredulous? Even in medicine, for instance, it is not really absurd to suggest that drugs and no prayer may be almost as foolish as prayer and no drugs. Mental and physical are interlocked. The crudities of "faith-healing" have a germ of truth, perhaps as much as can be claimed by those who condemn them. How do we know that each is not ignoring one side, that each is but half educated, each only adopting half measures? The whole truth may be completer and saner than the sectaries dream; and more things may be

"Wrought by prayer

Than this world dreams of!

We are not bodies alone, nor spirits alone, but both; our bodies isolate us, our spirits unite us; if I may venture on two lines, we are like

Floating lonely icebergs, our crests above the ocean,  
With deeply submerged portions united by the sea.

The conscious part is knowing, the subconscious part is ignorant; yet the subconscious can achieve results the conscious can by no means either understand or perform. Witness the physical operations of "suggestion" and the occasional lucidity of trance.

Each one of us has a great region of the subconscious, to which we do not and need not attend; only let us not deny it, let us not cut ourselves off from its sustaining power; if we have instinct for worship, for prayer, for communion with saints or with Deity, let us trust that instinct, for there lies the true realm of religion. We may try to raise the subconscious region into the light of day, and study with our intellect also; but let us not assume that our present conscious intelligence is already so well informed that its knowledge exhausts or determines or bounds the region of the true and the possible.

As to what is scientifically possible or impossible, anything not self contradictory or inconsistent with other truth is possible. Speaking from our present scientific ignorance, and in spite of the extract from Professor Tyndall quoted in Part I of this article, this statement must be accepted as literally true, for all we know to the contrary. There may be reasons why certain things do not occur; our experience tells us that they do not, and we may judge that there is some reason why they do not; there may be an adaption, an arrangement among the forces of nature—the forces of nature in their widest sense—which enchains them and screens us from their desructive action, after the same sort of fashion as the atmosphere screens the earth from the furious meteoric buffeting it would otherwise encounter on its portentous journey through ever new untried depths of space.

We may indeed be well protected; we must, else we should not be here; but as to what is possible—think of any lower creature, low enough in the scale to ignore us, and to treat us too, as among the forces of nature, and then let us bethink ourselves of how we may appear, not to God or to any infinite being, but to some personified influence high above us in the scale of existence. Consider a colony of ants, and conceive them conscious at their level; what know they of fate and of future? Much what we know. They may think themselves governed by uniform law—uniform, that is, even to their understanding—the march of the seasons, the struggle for existence, the weight of the soil, the properties of matter as they encounter it no more. For centuries they may have continued thus; when one day, quite unexpectedly, a shipwrecked sailor strolling round kicks their ant-hill over. To and fro they run, overwhelmed with the catastrophe. What shall hinder his crushing them under his heel? *Laborare est orare* in their case. Let him watch them and see, or fancy he sees in their movements the sign of industry, of system, of struggle against the untoward circumstance; let him note the moving of eggs, the trying to save and repair—the act of destruction may by that means be averted.

Just as our earth is midway among the lumps of matter, neither small like a meteoric stone, nor gigantic like a sun, so may the place we, the human race, occupy in the scale of existence. All our ordinary views are based on the notion that we are highest in the scale; upset that notion and anything is possible. Possible, but we have to ascertain the

facts, not what might, but what does occur. Into the lives of the lower creatures caprice assuredly seems to enter; the treatment of a fly by a child is capricious, and may be regarded as puzzling to the fly. As we rise in the scale of existence we hope that things get better we have experience that they do. It may be said that up to a point in the scale of life vice and caprice increase; that the lower organisms and the plant world know nothing of them, and that man has been most wicked of all; but they reach a maximum at a certain stage—a stage the best of the human race have already passed, and we need not postulate either vice or caprice in our superiors. Men have thought themselves the sport of the gods before now, but let us hope they were mistaken. Such thoughts would lead to madness and despair. We do not know the laws which govern the interaction of different orders of intelligence, nor do we know how much may depend on our attitude and conduct. It may be that prayer is an instrument which can control or influence higher agencies, and by its neglect we may be losing the use of a mighty engine to help on our lives and those of others.

The universe is huge and awful; every day we might so easily be crushed by it. We need the help of every agency available, and if we had no helpers we should stand a poor chance. The loneliness of it when we leave the planet would be appalling; sometimes even here the loneliness is great.

What the "protecting atmosphere" for our disembodied souls may be, I know not. Some may liken the protection to the care of a man for a dog, of a woman for a child, of a far seeing minister for a race of bewildered slaves; while others may dash aside the contemplation of all intermediaries and agencies, and feel themselves safe and enfolded in the protecting love of God Himself.

The region of Religion and the region of a completer science are one.

For DOMINION PRESBYTERIAN.

Historical Criticism, X \*

Genesis xii, xiii.

Hitherto we have been studying a brief sketch of the primeval history of all nations, a prelude, as it were, to the writer's main theme. Now, still under the guidance of the Jehovist, we take up the single thread of the history of the chosen race.

We have said that this writer lived in the ninth century, B. C., and have spoken of his re-writing the early history of his people in the light of later events. Every history is coloured to a greater or less extent by the special genius of the writer and by the general temper of his age. But we cannot agree with those who say that in these chapters the Jehovist is recording religious experiences possible in his own time, but impossible in Abraham's. That is going too far. The answer to that is, that you cannot account for the spiritual ideals of the Jehovist except by previous experiences, the same in kind though perhaps less in degree. You cannot explain the history of the Jews without great personalities like Abraham. For this reason we feel certain that Abraham was a real historical person, and

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

that his character was not an ideal creation of a later time.

The life story of Abraham is told in chapters xii—xxv: 7. To-night we wish to speak of some of its greater features before we examine it in detail.

(1) God enters into a covenant with Abraham. This means that he enters into special and intense relations for the accomplishment of a certain purpose. That purpose was to give to the world at large through the Jews true religious conceptions, and the first step towards this end was to make specific disclosures to Abraham. It is important to notice that the promise is repeated seven or eight times, to impress the lesson that religion is not a matter of evolution but of Divine impartation, that it begins in grace, and ends in works.

(2) Abraham's receives the promise with childlike trustfulness. He makes a worthy response to divine disclosures, and that is faith. The work of Abraham was to begin a redemptive dispensation for the children of men. God does not work in history in any haphazard way but according to definite laws, which in their collective aspect we call the philosophy of history. One of these laws is that development must proceed along special lines before universality can be attained. This is true of the nation as it is of the individual. We do not expect a boy to be cosmopolitan. He begins by leaving his father, mother, brothers and sisters, his home, his school, then his city, his province, his own country and last of all he grows up into the idea of the brotherhood of man. So God took one branch of the human race, and one family of that branch to place His name in them, that through them the whole race might get certain conceptions which would liberate and purify their lives. "God so loved the world that He gave His only begotten son."

(3) Abraham was a man of genius, one of the great men of the world's history. He had the spirit of all great pioneers, a confidence in a power higher than himself, an ability to walk by faith not by sight. "He went out not knowing whither he went" but he believed in the omnipotence of God (cp ch xvii: 1.) and this regenerated his life. He could be calm and free on any shore for God was there. And his faith was severely tested. For the fulfilment of the promise two things of an external kind were necessary, first, a land, and second, a people. But neither of these was realized in his day; yet he never wavered because he was fully persuaded that God was the ruler of all things. He had revealed Himself as God Almighty. Because Abraham's life was dominated by a sublime motive, he was able to relate himself properly to material things. They were never made the chief end of his life. He was not in a hurry to become rich and powerful, or to enter into complete possession of the Promised Land. He could bide God's time and was content to let Lot take his choice of territory.

May such a faith be ours, a trust in an all-wise Providence, that shall dethrone the winter of despair and bring the spring time of hope and joy into our lives so that they shall be "like the light of dawn that shineth more and more unto the perfect day."

An open fire on a winter's evening and a cheerful heart are alike.

TAKE A MOTHER'S WORD.

Thousands of mothers in all parts of Canada have written to say that Baby's Own Tablets are the best medicine they have ever used for the cure of the little ills that afflict all children. It is impossible to publish all these letters, for they would more than fill a newspaper, but the following extracts are a fair sample of what all mothers say about this medicine:

Mrs Jas Hopkins, Tobermory, Ont.—"The Tablets are a blessing to both mother and child."

Mrs. John Dobbie, St Andrew's East, Que.—"I consider it my duty to recommend Baby's Own Tablets to all my friends who have children."

Mrs A. Burns, Mintonas, Man.—"I have found Baby's Own Tablets to do all you claim for them."

Mrs F. J. Como, New Brandon, N. B.—"The Tablets are just the thing for children, they make them well, cheerful and happy."

Mrs H. H. Pitts, Ashnola, B. C.—"I have found the Tablets a most satisfactory medicine for children. I always keep them in the house."

Mrs. A. W. Higgins, North River, N.S.—"I cannot praise the Tablets too much. They are the best medicine for children I have ever used."

You can take the words of these mothers with every confidence, and you have a positive guarantee that the Tablets contain no opiate or harmful drug. No other medicine gives a similar guarantee. Sold by druggists or sent by mail at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

According to the Glasgow Weekly Leader, King Edward and Queen Alexandra are giving grave offence to many of their loyal subjects by their attitude on Sabbath observance. Reporting on Sabbath observance to Kintyre United Free Presbytery in Campbeltown, the Rev. John Stuart, Killearn, "deplored the action of King Edward and Queen Alexandra in visiting the New Gallery and inspecting the portraits of British monarchs, and also attending a concert in Queen's Hall on Sunday. The action of royalty in giving patronage to Sunday amusements could not but be far reaching and injurious to Sabbath observance. Such action in high places must mean a lamentable increase in the difficulties with which the Church will have to cope in this land to get a fair hearing for the Gospel." Everywhere, it seems, the fight is being forced by the secularisers of the Sabbath. Christian people will have to close up their ranks and present a united front to this incoming flood of national and moral retrogression.

**Allen's Lung Balsam**

The Best Cough Medicines.

**ABSOLUTE SAFETY**

should be rigorously insisted upon when buying medicine, for upon that depends one's life. ALLEN'S LUNG BALSAM contains NO OPIUM in any form and is safe, sure, and prompt in cases of CROUP, COLDS, deep-seated COUGHS.

Try it now, and be convinced.

## The Quiet Hour.

### The Riot at Ephesus.

S. S. Lesson, 15 March; Acts 19: 29-40.

Golden Text—The Lord preserveth the faithful. Ps. 31: 23.

BY REV. GEO. B. MCLEOD, B.D. HALIFAX.

The whole city was filled with confusion, v. 29. It had all started from the slander of a greedy busbybody. A spiteful word is like a firebrand in a field of over-ripe grain. It spreads desolation far and wide; whilst a kind, loving word is like the sweetness of a fragrant flower, that perfumes a whole house. Let us keep the fountain of our speech sweet and pure, that the streams may carry blessing and not blight.

When Paul would have entered in, v. 30. Bravery is one of the virtues which existed before Christ, but was not lessened by His teaching. The book of golden deeds is larger since Christ and His servants came. He teaches them not to count their life dear to themselves when higher duties arise. What a thrilling tale is that of the "noble army of the martyrs!" It is a brave deed to try and calm a storm, to restore peace; and multitudes of occasions arise when we may show real courage.

His friends, v. 31. Our truest friends are not these who flatter us and encourage us in doing the things we like to do, whether these be wise or unwise. It is a mark of genuine friendship to point out our mistakes and to warn us against a foolish course. We should welcome rather than repel the kindly counsel of a loving friend who seeks to put a barrier before us in some path, which he sees, though we do not, to have a hurtful end.

That he would not adventure himself, v. 31. Courage is not foolhardiness; zeal is not always bravery. We must control our emotions by thought, and guide our actions by insight and judgment. To throw away life without a necessary cause is suicide.

Great is Diana, v. 34. When we give anything a place higher than that which is given to God, we are guilty of idolatry. We build up an idol altar in the home, when we set higher value upon wealth or the good opinion of society than upon the favor of God; in the church, when we depend upon anything save divine power for carrying on its work; in the state, when we set more store by material resources than righteousness and justice; in our individual life, when we seek the advantage of self rather than the glory of God.

The town-clerk, v. 35. It is a great safeguard against evil to be placed in a position of responsibility. Men much given to drink have been known to keep perfectly sober for a long period, when entrusted with some public duty. It is a thing to be thankful for when the trust that others put in us makes us in turn strong and steady in guiding them.

Ought to be quiet, v. 36. A crowd is always made up of individuals, and if the crowd itself does foolish and wicked things, it is because the individuals have lost their self-control. It is necessary, in order to the safety and peace of any community, that the persons making it up should learn to govern their passions by reason and conscience. Only thus can public order be maintained.

The law is open, v. 38. In every free country the laws are made by men who are

electd for that purpose by the people themselves. The laws of the land thus practically express the united will of the community. If we break the law of the land, therefore, we are practically saying that our will should be carried out rather than the will of the whole nation. Of course, it is possible that everybody else may be wrong, and we may be right, but it is not very likely and we ought to be very careful to see that we have some good reason on our side before we disobey any human law.

FOR DOMINION PRESBYTERIAN.

### Bible Study : One Verse at a Time.

BY ANNA ROSS.

The Christian Benediction: "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen."

These words fall on heedless ears like an old song or less.

But what do they mean?

Let the human words be filled out with some of their unmistakable divine meaning, and see if hungry souls will not find in them a feast of fat things.

The blood-bought amplitude of the grace of our Lord Jesus Christ; the consequent unhindered outflow of the love of God be ministered to you through the all-conquering contact of the communion of the Holy Ghost.

No dictionary can reveal to human mind the fulness of significance that dwells in these terms as here used. But sitting down at His feet we shall "receive of His word," taught by His own Divine teaching as to their "breadth and length and depth and height." But it takes time and quietness of spirit with Him, or the still small voice will be lost in the confusion of worldly cares and voices.

When will Christians learn that there is too much activity in Christian work and too little entering into the closet and shutting the door behind, praying to our Father who is in secret, that our Father who seeth in secret may openly reward us with results that shall prove that God Himself is perfecting His strength in our weakness.

The second paper on The Prophetic Photographs must wait till next week.

FOR DOMINION PRESBYTERIAN.

### Mr. Newell's Toronto Bible Class.

BY REV. JOSEPH HAMILTON.

One of the most remarkable events in Toronto of late years is the Bible class now being conducted in Massey Hall by Mr. Newell of Chicago. For those who have not the opportunity of attending this class, a few points regarding it may be interesting.

The first thing that will strike a visitor is the immense audience. Every Tuesday evening the hall is packed—in some cases many standing in the aisles; that means 4,000 to 5,000 people. And this has continued since the opening of the class in the fall. When Mr. Newell commenced the class he announced that he would continue it until spring. It seemed to some a bold announcement, but the event so far has justified it. Mr. Newell is a man of intense, unswerving faith in his mission; hence his confidence. But besides faith, he has experience. This Bible class work on a

large scale is no new experience for Mr. Newell. It is some years since he commenced it; and at the present time, on different evenings of the week, he conducts a class in Chicago, St. Louis, and Detroit, as well as Toronto.

Such a work must involve an immense bodily and mental strain. Every week Mr. Newell has to sleep five nights on the train. The marvel is that he stands it. He is rather a small man, and not of a robust build; yet he stated at the last meeting that he was physically better than when he commenced in the fall. I believe there are spiritual sources of recuperation of which in this life we are but dimly conscious.

Mr. Newell is a young man, perhaps forty or a little over. He is somewhat pale, with an intense, eager, yet self-possessed, and highly spiritual expression. He has a splendid style of speech, especially for a large hall, his calm, clear cut words, spoken with the utmost ease, penetrating to every corner of the building. He is free from all affectation of manner or language. His words are terse, plain, strong, and clear. It is the truth he is after, ignoring all conventionality of style. But he has the gift of words in abundance to express his meaning. He has evidently thought out very earnestly the various ideas he presented, and in all that he does present, he is supremely positive. He has no shade of doubt or peradventure in anything he teaches, though sometimes he touches profound depths where most other men are not sure. But this positiveness of conviction and expression is surely an immense power in dealing, as Mr. Newell usually does, with the leading truths of the Gospel.

His manner of teaching the class is unique. He announced a week in advance, the chapters for the next lesson, insisting on the chapters being read over three to five times in the interval. He seems to take for granted that the mass of people do not know what is in the Bible; but if he can get them to acquaint themselves with the facts, then they will be ready to receive instruction on those facts. Surely this method is wise. And the effect is seen in that hundreds bring their Bibles to the meeting, and turn up and read the passages which the teacher calls for. I doubt if such a widespread interest in the Bible has ever been aroused here before.

It is spiritual, saving truth on which Mr. Newell lays constant and supreme emphasis, and the Old Testament—for he began with Genesis—he uses to this end with marvellous power. Underneath the history he discerns the spiritual principles illustrated, and he presents them with tremendous directness and force. I venture to say that many experienced students of the Old Testament have had new revelations of what it contains, through Mr. Newell's treatment of it.

These expositions of truth are not only instructive, but intensely evangelical. I believe there has been a great religious quickening, intense conviction of sin, and many conversions by means of this Bible class. Mr. Newell is a man of the Moody type in an evangelistic sense; but he is very different from Moody in method and manner. He tells no anecdotes, and makes no appeal to the emotions except what the truth itself makes by its own force and the power of the spirit that goes with it.

I have said that Mr. Newell is positive, even on certain points which to others may be doubtful. It might be said, perhaps, that Mr. Newell is too much of a liberalist. But I believe that this age crieth for a return in a large degree to liberalism if we are to be

saved from the vain conceits of men. But Mr. Newell may be doing a great service to truth even if he goes too far. He is positive, for instance, that there was a real garden, and a real tree, and a real serpent. He is positive that the world was made in six days. He is positive that Sheol is located in the bowels of the earth. He is positive that Satan was once the highest located being. He is positive that the Higher Criticism is of the devil. He is positive that the Jews will be reinstated in their own land. He is positive that Christ will reign personally on the earth. He is positive that Jerusalem will be the capital of the world. He is positive that because of sin God's judgments are impending on the nations, especially on the United States. Yes, he is positive about these and many such things. But these matters come up only incidentally. The main, urgent, saving truths of the Gospel constitute his supreme message; and on these he is tremendously positive. When he is so right and true and strong on these essential things, it would be a small and captious spirit that would emphasise minor points of difference.

**Anxious and Troubled.**

BY ARCHBISHOP TRENCH.

Lord, what a change within us one short hour Spent in Thy presence can prevail to make, What heavy burdens from our bosom take, What parched ground refresh us with a shower!

We kneel, and all around us seems to lower"; We rise and all the distant and the near Stands forth in sunny outline, brave and clear, We kneel, how weak! we rise, how full of power!

How is it that we do ourselves this wrong, And others, that we are not always strong, That we should ever weak and heartless be, Anxious and troubled, when with us in prayer, And strength, and hope, and courage are with Thee?

**The Kind of Religion We Want.**

We want religion that softens the step and turns the voice to melody and fills the eye with sunshine and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when the dinner is late and keeps the wife from fretting when the husband tracks the newly-washed floor with his boots and makes the husband mindful of the scraper and door-mat; keeps the mother patient when the baby is cross and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvest-moon and makes the happy home like the eastern fig tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are traveling over them.—Helpful Thoughts.

**Grateful For Discipline.**

A good man said to his wife, who was complaining that she was tried beyond bearing by some persons with whom she had relations in her daily life: "My dear, you are not taking the right view of this matter. You are forgetting that these people are giving you a great deal of help in developing the finer qualities of your character. You are sweeter, more self-restrained and nobler through the exercise of tact, tenderness and unselfishness to them. You ought to thank God that He has given you just this discipline."—Margaret E. Sangster.

**Our Young People**

**What Christ Teaches about Trust.**

Topic, March 15; Matt. 6: 19-34.

**Thoughts on Topic.**

It is interesting to watch the difference between an experienced traveller and the inexperienced one. An inexperienced traveller will sit erect, hardly touching the back of the seat, muscles and nerves all tense, as if ready for any emergency. He will watch every station, for fear of being carried beyond his destination. He will carry with questions the other passengers and the conductor. He wants to know about the signals, and worries for fear some terrible mistake will be made and some fearful accident happen.

But the experienced traveller settles back in his seat and lets the conductor and the engineer and the signal men along the road attend to the matter of getting him to where he wants to go. He knows that they know their business far better than he does, and he trusts them. So he gets to his journey's end fairly fresh, and perhaps even rested, while the other is all worn out with running the train.

A great many people make the mistake of the first traveller. They say they trust the infinite Engineer of the universe, but their actions show they do not.

Now, worry is forbidden by commands as emphatic as any in the Bible, and trust is enjoined on us by commands equally binding. Therefore, worry, which most people hardly consider a fault, is indeed a sin. There is only one way out of this sin, that is to come to know the Engineer. In travelling on earthly trains, experience comes with time, and ease and trust come with experience; but if we start out distrustfully on the journey of life, the habit grows rather than disappears. But, "your heavenly Father knoweth."

If you only knew Him!

**Suggestions on Topic.**

*Be not anxious for the morrow.* The way we look at the future is the best sign whether we are trusting God or not. Are we all the time dreading lest some evil should come? Or are constantly and happily anticipating some good?

*Be content with such things as ye have.* Often our lack of trust is inspired not by what we lack, but by what others have that we have not.

*What shall we eat.* Have you ever really been hungry? Have you ever really suffered for lack of anything? Has your faith in God ever really been tried by any great test? And if you stand so poorly the slight inconveniences of your life, how will you stand some really difficult test?

*We shall trust and not be afraid.* That is what trust accomplishes. Not relief from any trouble, necessarily, but always relief from the fear. The famine may not turn to plenty, but we shall trust God in the famine. The doors may not open, but we shall sing with them shut.

It is not by what you try to get out of the world, that your life will be enriched; it is by what you give to the world.—Rev. Washington Gladden, D. D.

For, after all, patience is very strong! Making a mistake in the outset of life is like beginning to wind a skein of silk at the wrong end. It gives infinite trouble, and perhaps is in a tangle half through; but it often gets smooth and straight before the close. Thus many a man has so conquered himself, for duty's sake, that the work he originally hated and therefore did ill, he gets, in time, to do well and consequently to like.—D. M. Craik.

Many and many of these men whom we see plodding on in their dusty ways are travelling with visions in their souls. Nobody knows it but themselves and God. Once, years ago, they saw a light. They knew, if only for a moment, what companionships, what attainments, they were made for. That light has never faded. It is the soul of good things which they are doing in the world to-day. It makes them sure when other men think their faith is gone. It will be with them till the end, until they come to all it prophesies.—Phillips Brooks.

**For Daily Reading.**

- Mon., Mar. 9.—Uncertainty of earthly riches. Prov. 23: 1-5
- Tues., " 10.—Treasure in Heaven. Matt. 19: 16-21
- Wed., " 11.—Unrighteous mammon. Luke 16: 9-3
- Thurs., " 12.—An antidote for worry. Phil 4: 6-7
- Fri., " 13.—God's care for us. Job 38: 39-41
- Sat., " 14.—God's unailing grace. Phil. 4: 18 20
- Sun., " 15.—Topic. *Lessons from the sermon on the mount; what Christ teaches about trust.* Matt. 6: 19-54.

A missionary in Japan, tells of a little heathen girl who went to Sunday-school twice, and, going home, said to her heathen grandmother: "The God in Sunday-school is very different from my god. I have to go to the temple to pray to my god, but this God they have in Sunday school you can pray to when you are all warm in bed, or most any time, and he can hear you just as well. But there is one thing I don't like: He can see you all the time everywhere, and sometimes I should think that would be quite inconvenient."—Missionary Review of the World.

If the chief end of man is to glorify God and enjoy him forever, it is just as much of a Christian's duty to be happy and cheerful, as it is for him to keep his hand out of other people's pockets. There are men who call themselves Christians who live and act as if enjoyment were the very last thing they were capable of, and as if they had not a friend in the world, to say nothing of the next. These come far short of glorifying God, and are not doing their duty as followers of him whose coming into the world was the signal for universal rejoicing.

He is a poor trustee who cannot make another happy with the blessings God has given him.

It is not my hand reaching up to Christ that saves, but Christ's hand reaching down to me.

# The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance ..... \$1.50

Six months ..... 75

CLUBS of Five, at same time ..... 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mis- take on label.

Paper is continued until an order is sent for discon- tinuance, and with it, payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.  
Send all remittances by check, money order or regis- tered letter, made payable to THE DOMINION PRESBY- TERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 11½ inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Mar. 4 1903.

## THE COMING INRUSH.

The recent prediction of THE DOMINION PRESBYTERIAN, that the rush of settlers into Canada would, this year, exceed all previous records, seems now more certain of realization than ever. The inrush from the United States does not promise abatement, while the interest in the Canadian Northwest in England has reached a phenomenal stage. What is best of all, this influx of people is composed of the right stuff—from the north- western parts of the United States, not the mere "raw material" of citizenship, but the "manufactured article"; while from Great Britain—mother of free institutions, rightly so called—are coming this year—thousands on thousands of people of the very sort to prove foundation stones of political stability and material and social prosperity. Nineteen hundred and three is going to be a great year for Canada! In our Great Northwest, and in degree not less in New Ontario, lies before the Church a field of opportunity and of duty almost illimitable in extent and importance. For many reasons, the psychical moment—or year—in which the General Assembly should meet in the Canadian Great West, is 1903.

Senator Wark, of Fredericton, N. B., entered his hundredth year a few days ago. He is in good health, is the oldest legislator in the British Dominions, and will doubtless be at his post when parliament meets next week. The fact may also be noted that he is a staunch Presbyterian and supports liberally the mission and other schemes of his Church.

It is worthy of note that George E. Mc- Neil, the New England labor leader, is a friend of Sabbath observance. As the Presbyterian Standard says: "When organ- ized labor takes up the fight for the Sabbath, the cause will be won. 'Six days shalt thou labor' also means, six days only needest thou labor. In their own material as well as moral interests the workmen of Canada should stand unitedly in favor of Sabbath observance."

## THE DOMINION PRESBYTERIAN THE MODERATOR.

In June the Assembly will meet in the far West, and its first duty will be to choose a new presiding officer. This is important not simply because of the Moderator's position in the chair during the actual meeting; but also because the president of our Supreme Court represents the Church throughout the whole year succeeding the time of his election. We can not tell who will be elected; but some general idea may be formed from present circumstances. The gentleman who now holds this high position belongs to the West and although the matter is not settled by mere geography, it seems natural to suppose that when the Assembly meets in the West, an act of courtesy will be shown to one of the wise men who come from the East. Further, the present Moderator is a college man and the one who preceded him was a general officer; so it seems likely that the office will this year fall to a pastor. The pastoral office is as important as any other; and the men who through long years have faithfully ministered to important congregations and made their influence felt within and outside their own Church, are worthy of all honour. That such names as those of Dr. Thompson, of Sarnia, Dr. Milligan, of Toronto, Dr. Armstrong, of Ottawa, and Dr. Fletcher, of Hamilton, have been mentioned in various quarters, shows that there is no lack of good men even for this position. When there is room at the top there will be a suitable man to rise to the position, and to do credit to the Church in that which will be to him a new situation.

## A MISTAKE.

The Globe of Wednesday, Feb. 18th., informs us that Mr. W. R. Newell, who has been conducting a popular Bible class, in Toronto, made on the previous evening, a slashing attack on the Higher Criticism. We are glad to hear of a large Bible class anywhere, as it shows some real popular interest in the Sacred Scriptures; but we are convinced that a mistake is made when the leader departs from a method that is positive and constructive to one that is violently controversial. THE DOMINION PRESBYTERIAN, by its reports of Dr. Milligan's Sunday evening lectures, has enabled its readers to see how a man of faith and real insight handles the ancient records in the light of results gained by the historical method. These results are not final or infallible; but in the meantime we can see how they are appropriated and appreciated by a man whose faith is as real and living as that of Mr. Newell's. We are not called upon to champion the opinions of any particular school of interpretation but we question whether extreme statements, such as those recorded in the Globe, can do much good to the cause advocated by the speaker: certainly the Bible does not need that kind of defence.

"Incidentally he declared that President W. R. Harper, of Chicago University, is doing more in the service of infidelity than any other man in America—more than ever Ingersoll did." Incidentally or directly to slander a Christian scholar is not, we submit,

a good way to defend the Bible. At an early date we hope to point out what President Harper and his colleagues are doing to lift the teaching of the Bible to a higher plane.

Mr. Newell speaks patronisingly of "the lower criticism," which was itself at one time the object of suspicion, but the "higher criticism" he cannot bear. "This whole higher criticism business is of the devil" he exclaimed, and the large Toronto audience was certainly either very ignorant or very tolerant for "the people sat quietly thinking about some venerable ministers and theological professors in Toronto who say that unquestionably the method of the higher criticism is right." It is not likely, however, that the great body of intelligent people will accept Mr. Newell as an infallible judge; they will either be stimulated to study the matter for themselves or will quietly hope that the case is not quite so bad. "He warned his hearers that the churches and colleges and pulpits are being honeycombed with infidelity; that infidelity has taken its seat on the throne of Christendom and that only the second coming of Christ or a great revival will save the Churches." It ought not to need another coming of Christ to teach us a more tolerant spirit in dealing with legitimate diversities of opinion; and any revival worth having must come through devout study and earnest prayer, and not by will declamation and denunciation.

## "PROPHETIC IDEAS AND IDEALS."

Dr. Jordan's recent work, with the above title, has been well received on both sides of the Atlantic. From a long review in the Glasgow Herald, we make the following extracts: "The book is evidently the ripe fruit of long and loving study of the Hebrew Prophets. What strikes us as the strong point of these 'popular expositions' is the success with which the eternal truth, the message for our time and all times, is found by considering faithfully how the Prophets met the needs of their own age. 'Instead of this discovery limiting the prophecy and making it appear antiquated, it frees it for larger service, and reveals its permanent power. The thing that is antiquated is the thing that is utterly unintelligible, that has no known relations to your life, or to any life that you know. The prophet, therefore, resembles other great poets and teachers in this, that we may enter into the large field of his thought through the narrow gateway of his local circumstances. Because he spoke so appropriately to his own age, we must study that age if we are to understand him; because he spoke so powerfully to his own time he may really minister to us" (pp. 235-6). These words describe the method of the book. The writer is not only a careful student, but a man of keen sympathies and imaginative insight. In his pages the past comes to life again, we feel the throb of passion, of love, of hope, of righteous indignation. It is a real, living world of men and women of like passions with ourselves. And to that world the Hebrew Prophets declared "a truth so vital that when we pierce behind the drapery and find its real meaning we gain an eternal principle applicable to all time." The book contains twenty-nine separate studies, and each one while it lights up the past, has also a direct application to the problems and needs of to-day."



## THE DANGERS OF CANT PHRASES.

From an Elder's Standpoint.

We have nothing to say against Mr. Newall, the gentleman from the United States, who is conducting numerous attended Bible classes in Toronto. We have no doubt he is a worthy and excellent man, according to his lights. We observe, according to reports of a recent address, that he has been denouncing what he calls the "Higher Criticism" as the work of Satan. What strikes one in a remark of that sort is its generality and inconsequence. The phrase, "Higher Criticism"—(who originated it?)—has the disadvantage of lack of definiteness. It has become a glittering generality, and is employed so miscellaneously as to imply anything or everything. Let us clear our minds of cant. All criticism, or exposition, is wholesome and useful, provided it be based on truth, common sense, and uttered in honesty; and whether wholesome or useful, it is at least lawful, intellectually and morally. In that case, what does it matter whether the criticism, or exposition, is Higher, Lower, or Intermediate? What does matter is whether the criticism or exposition is sound and helpful, or the opposite. Perhaps Mr. Newall is a little over-anxious; perhaps a little lacking in the sense of humor, if he thinks those who do not see with him eye to eye are therefore necessarily and intentionally doing the work of Satan. Let Mr. Newall be reassured; Christ and His salvation are not to be easily upset by critics of any altitude whatever. If Mr. Newall means that criticism should not be rash, irreverent and iconoclastic, we are with him; but if he means that no new light can be thrown on the Scriptures by the men of illumination in each generation, including our own, we must record a respectful dissent.

The religious situation in France is decidedly interesting. There is unrest among the Roman Catholics, and a steady exodus from their ranks, many going over to Protestantism. But quite as important as this is the movement for reform within the Church. At a "Congress of the Gospel" held last year with the approval of the Cardinal Archbishop of Paris, the following resolutions were adopted: "1st, That Catholics, who consider the Gospel a means of realizing every progress, even from the social and national point of view, form the habit of reading every day a portion of the New Testament to all people living in their house, children and servants included. 2nd, That every opportunity of studying the Gospel at home, at school, at catechism, at meetings, etc., be taken hold of. 3rd, That Catholics adopt the custom of giving the Gospel as a wedding and first Communion gift. 4th, That every Sunday the Gospel be read in the vernacular at every mass in every parish." In the meantime Protestants are carrying on a very active evangelistic work, which is meeting with great encouragement.

The meeting of the Ottawa W. F. M. Presbyterian, in the lecture room of St. Andrew's Church on Tuesday, was a great success. We hope to give a synopsis of the proceedings next week; as well as the principal items of business before the Ottawa Presbytery, which met the same day.

## THE CRITIC'S CORNER.

## The Bible and the University.

The Rev. Principal Gordon has expressed the opinion that it is a pity that more attention is not paid to the Scriptures in our Universities. That while so much time is given to the study of Greek and Roman History and Literature so many of our college students are very ignorant of the contents and meaning of those writings which we count sacred; and which, as a matter of fact, have exercised such a tremendous influence on our national and personal life. On this statement Dr. Courtice comments with approval and suggests that a beginning should be made, at once, in Toronto, Professor Hutton taking the New Testament and Dr. McCurdy the Old Testament. The newspapers point out that it is a fair subject for discussion, and it is likely that we may hear something interesting on this important question.

President Loudon is reported to have said that: "although the study of the Bible was undoubtedly a necessary study to any adequate educational course, yet the difficulties in the way were such as to make the introduction of the Bible into the general curriculum at least a matter of grave deliberation. He rather dreaded the introduction of sectional strife into university matters."

Professor Goldwin Smith expressed the same fear in his own way. At the present stage of the higher criticism it would be unwise to introduce the study of the Bible into the course of a secular and undenominational college. He would keep it to the denominational colleges. "Think," he said, "what a strife it would raise among certain sections of the community if professors of the Provincial University in teaching the history of the Bible referred to some of the doctrines of the people of Israel as being below the plane of the morality held by the veriest savages." We think it hardly likely that any thorough student of the Old Testament would handle it in the crude style suggested by Professor Goldwin Smith. But it is evident that there are difficulties in the way.

The Bible is, of course, studied in Theological colleges as a necessary part of the minister's education; and we believe that in colleges that are alive and abreast of the age, such study is as fruitful and stimulating as ever. The Bible is the subject of exposition from the pulpits of our land every Sunday. It is also read and studied in some manner in the Sunday School. The reading of it in our Public and High Schools does not, we are afraid, exercise a very powerful influence. It is possible also that owing to the competition of the Sunday School Library with its light literature, that the Bible is not read as patiently and lovingly by the young people as was formerly the case. We must admit that many of our most conscientious young people read the Bible as a task or a sacred duty. Sometime ago I made a suggestion on the line of what the Church should demand in this matter from the young men who have the ministry in view. I may return to that; but now it is a question of the University as distinct from the Church or the Theological Seminary.

As a matter of fact, in this country, any kind of literature or philosophy has to face the fierce struggle for existence in the University curriculum. Prof. Goldwin Smith has other fears besides those mentioned above. He informed the reporter of the Toronto News that "he feared the wild scramble for a bread and butter education

was influencing too largely the ideals of college men." The great Book tells us that man cannot live by bread alone; and never did that truth need to be more clearly set forth and firmly emphasised. If we saw that truth more clearly the discussion of this question of the higher study of the Bible would be seen in a larger light.

What can the Universities do for us in this matter? Much will depend upon the spirit in which this discussion is carried on. It calls for a union of the scientific method with Christian culture. We may perhaps distinguish between the present state of the higher criticism and the present state of public opinion about it. The University must lead and follow public opinion. The man who treats Biblical literature in a University ought to be able to use the broad results of scientific research which have been secured by centuries of patient toil. We ought not to expect the University to do work which can just as well be done in the home or in the most elementary school; everything done in a University should aim at the highest standard and be done in a living spirit. The Old Testament, especially because it is a varied literature spreading its origin over a thousand years and linked to a still more distant past, needs to be handled according to a real historical method, and when so handled can be made available for the intelligent student under the basis of the English Translation. The history and literature can be set forth according to its place in human life, without entering deeply into technical theological discussion. This calls for learning, skill, reverence and sympathy; but we are justified in expecting these qualities in any man who undertakes to deal with any literature from the university point of view. Space does not allow me to say more now, but I will return to the charge next week.

VERAX.

The March number of Harper's Bazar opens with a bright article by Marion Foster Washburne, on The Day When Everything is Wrong, amusingly illustrated by Miss Cory, who also illustrated a dear little story by Juliet Wilbor Tompkins. Sara Jeanette Duncan writes of the "Home Life of Lady Curzon"; and Lilian Bell in her Talks to Spinsters deals with the subject, "Making the Best of it." Several pages are devoted to the Early Spring Fashions. Harper and Brothers, New York.

The membership of the evangelical free churches in England, taken together, is, 1,982,801. The Wesleyans lead with 573,899; The Primitive Methodists, Calvinistic Methodists, United Methodist Free churches, Methodist, New Connexion and Bible Christians, aggregate 497,104; Baptists 357,066; Congregationalists 414,218; Presbyterians 78,024; Society of Friends 17,115; seven smaller bodies 37,398. The Anglican church is stated to have a membership of 2,004,493, only 21,692 more than the evangelical free churches.

The February number of the Fortnightly Review opens with an article on Lord Kitchener and the Indian Army. Then follows The Education Bill for London: a Forecast, by Cloudesley Breton. The question of our food supply in time of war appears to be a live one, for this magazine too contains an article on the subject. A most interesting article is that by Fiona Macleod on The Four Winds of Eibirr. We are able to mention only a few of the excellent features of this number. Leonard Scott Publication Company, New York.

The  
Inglenook

## FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson  
and  
Emily J. Jenkinson

### CHAPTER XII.

(Continued.)

'Ay, I dinna ken that. Maybe the housekeeper, or maybe the young laird hissel,' telt her to tak' them.'

'Which way did she go?'

'As ye didna meet her, she maun hae gane by the shore and through the wood. But I telt her to return by the drive, an' the road, as I would gae an' meet her. An' gin ye gang hame that way, Mr. M'Cuaig, an' meet the lass, ye nicht telt her I shall hae to 'bide the house, an' clear awa' a' that mess the auld sow has made in the kitchen. An' gin ye would no consider it too much trouble to see her a bit on the road yersel', it would be a muckle obligement.'

The keeper departed only partially mollified by the prospect of meeting Sybil and walking home with her. The intimacy with the new housekeeper at the Castle did not seem to him very natural; it was an unexpected development, and he was keenly interested in finding out what it might portend.

He had not long left the post-office when Ronald entered.

'Mercy me! an' it is yersel', Mr. Campbell?' exclaimed Mrs. Grant with feigned surprise. 'Wha would hae thoct o' 'sein' ye the nicht?'

They had never got beyond the stage of cold civility. Ronald was not invited into the back parlour; and Mrs. Grant stood stiffly behind the counter, waiting for him to tell his business. He would have been much better pleased to see Sybil, and was hoping that she would appear at the sound of his name. There was an awkward pause.

'Av, it iss myself, Mrs. Grant, and it iss a fery fine evening, and are you all fery well?'

Mrs. Grant replied in the affirmative, and then hinted that her presence was much needed in the kitchen.

The young crofter gave her a glance that made her feel decidedly uncomfortable; but she speedily recovered herself.

'Where iss Sybil?' he asked, after another unpleasant pause.

'She's oot,' replied her mother sententiously.

'And will she be back soon?'

'Na, na; ye'll no see her the nicht. She's awa' at the Castle drinkin' tea wi' the new housekeeper, an' I'm thinkin' that's owre guid company to hurry awa' frae.'

Ronald was disappointed. He loved Sybil very much, and had persuaded himself that the girl was equally fond of him. If she sometimes appeared cold and indifferent, it was all her mother's doing. Colin Grant was all right, and Sybil was a dear, affectionate lassie when she was alone with him. Mrs. Grant did not like him, he knew that; but he was not going to marry her, so that did not matter much. Very soon Sybil would be all his own, and he must, for the present, put up with her mother's rudeness.

Still he was disappointed and annoyed. He had counted on seeing his sweetheart that evening, and had even honed to persuade her to return to Fàs Ghlac with him in the moonlight. He would have brought

her back in good time the next day. But if that was impossible, he had quite expected to spend a pleasant hour with her before he left. And yet though he was sorry that he could not see Sybil, he was still more angry with Mrs. Grant. She was treating him with scant courtesy, and he felt it, but had too much self-respect and spirit to show it.

'Neffar mind, Mrs. Grant, Sybil did not expect me to-night; but I am fery glad she iss out enjoying herself—it must often be fery dull here—and I am thinkin' that there iss no company in the world too good for Sybil. And I will not keep you any longer, Mrs. Grant. Ye will be fery busy in the kitchen gettin' the supper ready for Mr. Grant. I saw him still workin' hard wi' the hay. Give him my best respects; and now if ye will give me the letters I will be goin'.'

'Oh, it's letters ye're after!' said Mrs. Grant, nettled with Ronald's quiet dignity, as well as by what was implied in some of his remarks. 'Weel, ye dinna let them bide here lang noo. I hae kent the time when they would be stickin' here half the week, an' naeboddy would tak' the trouble to ca' for them. But nae doubt the young leddy is mair carefu' noo. Weel, here they are. There's ane for yersel', an' four for yersel', an' four for Mr. M'Iver, an' naethin' for his gran' dochter.'

'None for Miss M'Iver,' said Ronald, with a puzzled look, 'that iss fery strange.'

'Deil's in the man,' said Mrs. Grant in a temper; 'ye needna turn up yer een like that. She'll hae to bide anither week. She canna aye hae what she wad like ony mair nor ither folk.'

'And iss it quite sure ye are Mrs. Grant, that there iss not a letter for Miss Fiona? See if ye hef not got one slipped away among the others.'

'Man, dae ye think I'm haverin'? Thae letters hae been a' sorted by Sybil, an' she kens her wark richt weel, I can assure ye.'

'But it iss fery strange, whateffer, that there iss no letter from Canada.'

'No strange at a', replied Mrs. Grant, with a toss of her head. 'Ye ken the proverb, "out o' sicht, out o' min"; an' I doot the braw Englishman has got better fish to fry in Canada, gin that is where he is.'

Ronald departed, now thinking less about his own disappointment than about Miss Fiona's.

### CHAPTER XIII.

#### NIAL MOR'S DEN.

Sybil uttered an exclamation of annoyance and stopped.

She was proceeding to Sruthan Castle by a path that led along the shore and through lonely woods, and was too occupied with her own thoughts to bestow more than a vacant glance around her.

There were lively bells overhung by the silver birch and mountain ash; there were bubbling springs, hidden among rocks and ferns, that sang a murmurous song; there were open glades disclosing views of the

distant mountains, and of the winding loch, resplendent in the glory of the afternoon sun.

But what were these scenes of natural beauty compared to the vague visions that dazzled and bewildered her inner eye? She saw nothing, as yet, very tangible or definite—only a formless golden haze, something very wonderful and delightful, of which she dared hardly ask herself the meaning, though it filled her vain little heart with a thousand foolish dreams.

And so she had gone on until she had reached a secluded part of the woods, when she was startled out of her reverie by a movement among the undergrowth of scrub. A turn in the path disclosed a female figure bending beneath the trees.

'It iss Nancy Bell,' she said to herself with a frown, 'and I hef no mind to hear her croaking tongue whateffer. But what iss she doin'?'

The old woman's movements were suspicious, and Sybil—well pleased to discover something evil of one whom she cordially disliked—slipped behind a tree.

'Ah!' she mused after a few moments' observation, 'I thought so—setting snares for the game. Now I hae somethin' to telt Lachlan M'Cuaig, if the ill tempered old hag should say any more nas'y things about me.'

Sybil had been often stung by the old dame's bitter words, and would have liked to have charged her there and then with poaching. That, however, she was afraid to do. Nancy Bell was a gaunt, strong woman, fierce and dangerous when roused. So after taking particular notice of the spot, she endeavoured to slip past unobserved. But she was unsuccessful. She set her foot on a dry stick; it snapped, and old Nancy springing to her feet with surprising alacrity, caught sight of her as she was hurrying down the path. Too shrewd to let the girl pass without a word, she cried out in a tone of unusual conciliation:—

'Noo, Sybil, ye'll no' pass a pair auld body woot sae much as a "Guid'e'en to ye, Nancy!"'

'Lord preserve us!' she answered, borrowing one of her mother's expressions. 'And what will ye be doin' here, Nancy?'

A keen angry glance shot from beneath the old woman's shaggy eyebrows, as she responded in true Scotch fashion by a question of her own.

'An' whaur will ye be gaen to in yer braw Sabbath claes?'

'Ye will please to mind your own business,' retorted Sybil hotly, and trying to air her finest English accent. 'Hef I not as good a right to walk in the woods as other folk?'

'That's richt,' hissed Nancy, 'spit, spit, an' stretch oot yer claws like yer minnie's tam cat. You'll be a nice ceevil woman in yer auld days,' Sybil.'

'Like you, then,' she answered, with a toss of her head.

'Ha, ha, ha,' croaked the old dame, 'like me! I love them that love me, and hate them that hate me. D'ye hear that?' she asked, giving a poke with her stick at the

's foot. 'An' trouble eye comes to them  
t speak ill o' me.'

'Keen your dirty stick off my shoes,' said  
girl, drawing back.

'Av, new shoon, new hat, new goon,'  
ered Nancy, pointing with her stick, and

Sybil's dismay, bringing its dirty end  
ilously near each article. 'An' whaur

ye the money to buy a' this fine gear?  
es yer puir auld faither—guid honest

n—sweat an' wear his life out to pay for  
m, or does yer gran' minnie com siller

her tongue? Faith it's ave waggin'?'  
And who are ye, to pry into other folks

airs?' replied Sybil, tears of vexation and  
anger trembling in her eyes. 'You that

wander in the woods setting snares and  
wies. I will be droppin' a word to Mr.

M'Cuaig, unless ye keen a mair civil tongue  
in your head, Nancy Bell.'

Having fired this darting shot, Sybil turned  
away; but a black look darted from the

old woman's eyes, she gripped Sybil by the  
arm and gave her a rude shake.

'Ye siller little fule, I care naught for  
M'Cuaig; but gin ye gang tellin' lies about

me, I'll put a curse on ye; an' a wastin  
sickness will tak' awa' a' your nae looks, an'

neither Ronald Campbell nor any other man  
will cast ee on ye again. An' moreover, gin

ye dinna behave better I'll say a word or  
two to yon crofter lad in ony case. He's

owre guid a lad to be trifled wi' by you; an'  
I could open his een fine. Ye play wi' the

lads an' break their hearts noo, but when ye  
get an auld woman ye'll be no mair lo'd

than I am, an' no mair guidlookin' either.'

And then she released her hold, and the  
girl fled away.

In the depth of this same wood, not far  
from where Sybil met Nancy Bell, there

stood on a rocky knoll the remains of an  
old roofless castle—once the abode of a

Highland chieftain. Little remained be-  
yond crumbling walls, profusely covered

with ivy, and haunted with bats and owls.

At the south corner, however, a tower—  
erected later—remained in better preser-  
vation, and in one of its apartments an old

keeper had lived for many years. When he  
died no one else could be persuaded to oc-  
cupy so solitary a habitation, and for a genera-

tion it remained empty, fast falling into  
delapidation like the rest of the building.

But one day Nial Duff took shelter in  
this ruin from a storm, and conceiving a

liking for the place, he often returned thir-  
ther. Its aspect of loneliness and gloom

impressed him, and it became his favourite  
place of retreat—his den—and when he

grew older he had the room, in which the  
keeper had lived and died, repaired and re-

furnished in a style that pleased his bizarre  
fancy. No one was permitted to enter in

except when he was present, and the duty of  
keeping it in order was entrusted to Nancy

Bell, who had won his confidence through  
shielding him from the consequences of a

foolish escapade in childhood. She had  
been his nurse, and now lived not far off on

the shore.

Here, some two hours after Sybil had  
passed on her way to the Castle, Nial Mor

was reclining in an easy chair. He was lost  
in thought.

The shadows of evening had begun al-  
ready to fill the room; but his face was to-

ward the window, and any shrewd observer,  
intimately acquainted with him, would have

recognised that a subtle change had passed  
over his features during the last half year,

for which the anxieties in connection with  
his father's illness and death could not

account.

a man when he begins to sink back on his  
lower self and to make no effectual fight  
against it. Something was gone which he  
would find it hard to recover, and in its

place had fallen a vague, sinister shadow as  
from the hovering wings of spirits of evil.

There are periods in a man's life when he  
is thrust, as it were, into a hot bed of cir-

cumstances that forces into rapid growth  
the latent possibilities of his character.

Through such a crisis Nial Mor had been  
passing.

When we last caught a glimpse of him, he  
was bending over the prostrate form of his

father. At first it was thought that the old  
man was dead. Such, however, was not the

case. He lived on many weeks, but his  
intellect was gone and he was speechless.

What had happened during Nial's absence  
no one could tell. The doctor was con-

fident that the shock had been brought on  
by some serious excitement. All the ser-

vants knew was that a Mr. Black had called,  
but when and how he had departed was a

mystery. It was not for a day or two that  
Nial—in seeking for Lachlan M'Cuaig's

letters—missed his coat and cap, and dis-

covered that a large sum of money had dis-

appeared. Then the conclusion was drawn  
that his father had been robbed, and that the

thief had effected his escape by changing his  
clothes.

Meanwhile Fergus Duff was just conscious  
enough to make his son's presence absolu-

tely necessary. Once or twice, in brief  
flashes of the intellect, it was evident that

he wanted to say something; but these  
moments passed without a sign that could

be interpreted.

Nial was unspesakably wretched. He had  
gone away from the Highlands in an exalted

mood, resolved to make himself worthy of  
Fiona, and for a time it seemed as though

he had found his true self. But then came  
the news about Waldegrave, and immediately

his passionate and unsteady mind was  
afame with apprehension and jealousy. His

noble emotions perished, and he became a  
prey to a thousand evil thoughts. He

curled the unhappy fate that bound him to  
his diving father when he wanted to be back

among the wild mountains of Mull. Lach-

lan M'Cuaig's letters, detailing more and  
more of the gossip about Fiona and Walde-

grave, fed the flames of passion. His pride  
was wounded that another had been pre-

ferred to himself. He hardly knew  
whether he did not hate Fiona rather than

love her. Against Torquil M'Iver his  
anger raged fiercely, because he had not ex-

ercised his parental authority on his behalf.  
As to Waldegrave there was no measure to

the bitterness with which he was regarded.

At last the end came; Fergus Duff died  
and was buried, and Nial hastened home.

He was speedily able to learn exactly how  
matters stood, more particularly that his

rival had gone away for a considerable time,  
and that there was no formal or acknowl-

ed engagement.

Then Nial swore a great oath that Walde-

grave and Fiona should never be man and  
wife, and he had already laid some of his

plans, when a circumstance, not wholly ac-

cidental, put them in operation.

(To be Continued.)

A little "fresh air child" at Elkland, who  
had never seen a cow before, was watching  
the milking process with eyes full of astonish-  
ment. After looking on in silence for some  
time, she drew near, and, placing her hand  
on the cow's side, exclaimed, "Why, she's  
chuck full of it, ain't she?"—Selected.

## CONSUMPTION

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and a rundown system.

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Do your lungs pain you?  
Is your throat sore and inflamed?  
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Is your appetite bad?  
Are your lungs delicate?  
Are you losing flesh?  
Are you pale and thin?  
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These symptoms are proof that you  
have in your body the seeds of the most  
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You are invited to test what this system will do for  
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Simply write to the T. A. Slocum Chemical  
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American papers, will please send for samples to  
Toronto. Mention this paper.

#### Questions for Boys and Girls to Think About.

If you are good at guessing or answering,  
here are a few questions you can wrestle  
with: You can see any day a white horse,  
but did you ever see a white colt? How  
many different kinds of trees grow in your  
neighborhood and what are they good for?  
Why does a horse eat grass backwards and a  
cow forward? Why does a hop vine wind  
one way and a bean vine the other? Where  
should a chimney be the larger, at the top or  
bottom, and why? Can you tell why a  
horse when tethered with a rope always un-  
ravels it, while a cow always twists it into a  
kinky knot? How old must a grape vine  
be before it begins to bear? Can you tell  
why leaves turn upside down just before a  
rain? What wood will bear the greatest  
weight before breaking? Why are all com-  
pacts crooked and none straight?—  
Exchange.

Don't get discouraged. It is often the  
last key on the bunch that opens the lock.—  
Puck.

"What though shadows rise to obscure life's  
skies,

And hide for a time the sun;  
They sooner will lift and reveal the rift,  
If you let the melody run."

#### When Your Joints Are Stiff

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

### Painkiller

## Ministers and Churches.

### Our Toronto Letter.

Rev. C. W. Gordon (Ralph Connor), of Winnipeg, has been in the city for some days, and has been considerably to the front in some, indeed, in not a few ways. His chief business is to advance the interests of the theological chair, which it is proposed to establish in Manitoba College in memory of the late Rev. Principal King. In furtherance of this scheme he preached a week ago last Sunday in St. James Square, Dr. King's old charge, and at the close of his discourse, explained the matter to the congregation, and more fully after to the office-bearers of the church who were invited to remain. The amount needed is \$60,000.00 of which it is expected the west will provide very much the largest portion, but friends of the College out there, felt it right and desirable to give the right and desirable to give the many friends of the late Dr. King in this city and in Ontario, an opportunity to show their respect for his memory and interest in the College which he saved to the church, by taking some part in his work. Mr. Gordon preached in Bloor street church in the evening. On Saturday afternoon he gave the usual popular afternoon University lecture; in the evening a free talk at the Y. M. C. A. on "The Land of the Sky Pilot," and in addition to these engagements, has been giving his opinions on the great need of increased railway facilities for the rapidly growing business of the west, with two or three other things besides just by the way.

Judge MacCrimmon of Whitby, has been in the city investigating the charges of personation brought by temperance people, against certain parties who voted against the Liquor Act in the referendum vote on December 4th. In the two cases which have been adjudicated upon, the persons charged were both found guilty, and have been sentenced to one year in the common jail, and a fine of \$400, in default of payment of which within 30 days, three months more are to be added to their term in jail. A few sentences like this when guilt is proved, will have a very wholesome effect in diminishing and altogether stamping out eventually this flagrant crime. Personation at such a price won't pay.

Notwithstanding the unreasoning opposition of many against accepting the offer of Mr. Carnegie of \$350,000.00 for library purposes in Toronto, and all the nasty things said, his offer, as we anticipated, is now as good as accepted, and the question is being discussed, where should the new library building be erected. A most attractive site for it, in some respects, though probably not in all ways most suitable, is the proposal to build it where stood the pavilion in the Allan Gardens.

Sunday before last, Rev. John Mackay of Crescent Street church, Montreal, occupied the pulpit of Old St. Andrew's church, Rev. Dr. Milligan's, who was in Montreal. His text in the morning was the familiar words in Matt. 5: 16: "Let your light so shine," etc. Mr. Mackay is a distinguished graduate in Arts of University College, Toronto, and in Theology of the United Free Church College, Glasgow. After graduating he visited the Holy Land with Prof. George Adam Smith and Rev. John Kelman of Edinburgh, who was lately offered, but declined the chair held at the time of his death by the late Prof. Douglas.

It is pleasant to note that at the recent annual meeting of St. John's church, Toronto, the worthy pastor was unanimously voted \$200 addition to his salary. Rev. J. McP. Scott has been minister of the congregation ever since its organization, and well deserves this mark of appreciation on the part of his people, who, in addition to making liberal provision for their pastor, are likewise generous givers to the various Schemes of the Church.

### Ottawa

The recent annual festival of St. Andrew's church was characterized by a pleasing and memorable feature in which the superintendent, Mr. James Gibson, was presented with a beautifully engrossed address accompanied by a gold watch and chain and a handsomely bound two version Bible. Mr. Gibson, has served continuously as superintendent for 25 years; and, it is needless to say, has won the affection and esteem of those under him in the good work,

### THE DOMINION PRESBYTERIAN

The address is a beautifully bound volume illumined by Mr. R. P. King, of Ottawa. It was read by Miss Mary McKay Scott and the gold watch and chain was presented by Rev. Dr. Herridge who spoke in highly eulogistic terms of the recipient. Little Miss Gibson was completely surprised as he had not an inkling of what was in store for him, but made an appropriate and feeling reply in thanking his associates and the school and church for their appreciation. The address was signed on behalf of the session by Rev. Dr. Herridge, moderator; F. P. Bronson, session clerk, and on behalf of the Sunday School by Geo. S. May, assistant superintendent; W. Strachan, secretary; Gilbert Allan, treasurer, and the following teachers and librarians: Messrs. Robt. A. A. Johnson, P. W. Currie, Norman D. McLeod, W. Lyle Reid, R. W. Breadner, Dr. H. M. Ami, Geo. E. N. Hunter, R. S. McPherson, Geo. Peacock and Misses Mary Scott, Catherine McDonald, Marguerite Strachan, Edith L. Crannell, Annie J. Hurlbert, Isabelle Gilchrist, Katie McLeod, Jennie E. Crannell, Jessie C. McDonald, Flossie M. Allan, E. Muriel Wright, Ella Pittaway, Mary S. Durie, Jean B. Rochester, Florence M. Price.

### Northern Ontario.

Rev. J. A. McConnell, of Creemore, spent Sabbath last at the Banks, and lucidly laid before the congregations the Augmentation scheme of the church.

On the evening of the 12th inst, the Nottawa congregation held a tea and entertainment which proved a success and a very enjoyable evening for all who attended.

Eugenia and Preston Station have both held their annual meetings and notwithstanding some heavy losses by removals have both come out with a clear sheet and otherwise satisfactory showing for the past year.

Erskine Church, Meaford, has had installed a fine new organ at a cost of \$900. On Sabbath last very successful anniversary services were held, when able sermons were preached by Rev. J. A. Cranston, of Collingwood.

The Creemore church—Rev. J. A. McConnell, pastor—has had a successful year. Twenty-four new members were added to the roll. The receipts were \$2,000; expenditure \$1,700. Given to missions \$150; and pastor's salary increased \$50.00.

The De-born and Williamsford congregations are so pleased with the pastoral work done by Rev. T. Nelson that they have unanimously invited him to remain for another term of two years, which he has consented to do, subject to approval of Presbytery.

Annan congregation held an enjoyable tea-meeting on the evening of the 11th inst. The speakers were Rev. Dr. McRobbie of Kemble, Rev. E. W. McBrien, of Owen Sound, and Mr. F. R. Sutherland, M. P., of Windsor, an old friend of the pastor, Rev. Dr. Fraser.

Five weeks of union evangelistic meetings were recently held in the Presbyterian and Methodist churches at Derby, and were conducted by the respective pastors, Revs. P. McNabb and W. J. Brandon, without any outside help. The services resulted in much good and increased membership in both churches.

Rev. and Mrs. I. A. Cranston, of Collingwood, found a beautiful leather rocking chair, a four-piece silver service, a parlor clock, and a handsome biscuit bowl occupying places in their home on their return from the Wednesday evening prayer meeting. The donors are unknown; but Mr. and Mrs. Cranston, although not long in Collingwood, have already greatly endeared themselves to the whole congregation.

At the annual meeting of Burk's Falls, congregation all branches of the work were found in a very satisfactory condition financially and otherwise. After the reports and the chairman's address had been disposed of, the Rev. Mr. Sturgeon asked Mr. and Mrs. A. A. Agar to come forward when Miss Katie Macdonald, after reading a very appropriate address, presented to Mrs. Agar, on behalf of the congregation, a very handsome silver tea service as a small token of their appreciation of her services in connection with the church, but particularly as organist—a position which she had filled in a very acceptable manner for the past three years. Mrs. Agar replied very feelingly.

What proved to be one of the most enjoyable annual business meetings in the history of the Durham congregation was that held on the evening of the 12th inst. At the conclusion of

business a reunion of the members and adherents was held when a reception and special welcome was given to the strangers who had recently identified themselves with the congregation. After refreshments and a very pleasing social time had been spent an interesting programme was rendered consisting of musical selections and speeches, the latter being indulged in by Messrs. Allan, young and Campbell, Mr. Ramage on behalf of the Board of Managers, reported the debt incurred three years ago for enlarging and re-seating the church to be now reduced to the small sum of fifty dollars. That which was, perhaps, the most interesting part of the evenings proceedings was the presentation to the pastor of a bank cheque for \$100, accompanied by an address which expressed the congregations appreciation of Mr. Farquharson's labors in their midst for three years. Mr. Farquharson warmly thanked the congregation for the gift and words of appreciation both of himself and of Mrs. Farquharson.

### Eastern Ontario.

Rev. R. McNabb, who laboured so successfully for 18 years at Beachburg, is called to Powasson.

Rev. J. A. McKeen, Orono, Clerk of Whitby Presbytery, was appointed Commissioner to the General Assembly.

The choir of St. Andrew's church, Williams-town, is practicing for a sacred concert to be held on 24th March.

Conn church raised \$1,100 during the year, and each section of the congregation was reported in a flourishing condition.

Rev. Dr. Macdonald, Napanee, is interim moderator of Session, and will take charge of pastoral work during the vacancy.

At the annual meeting of the Waubausene church Mr. Robert G. Nesbitt, sec.-treas., was presented with a case of sterling silver spoons.

Rev. D. Currie, M.A., of Knox church, Perth, is interim moderator of Session in St. Paul's, Smith's Falls, vacant by the resignation of Rev. Mr. Nixon.

The Perth Herald writes in high terms of the sermons preached in Knox church on a recent Sunday by Rev. D. Strachan, of St. John's, Brockville.

The congregation of St. Paul's church, Smith's Falls, have decided not to hear candidates. A committee has been appointed to select a minister.

The annual missionary meeting of the Frank-ton church, held on the 19th inst., was addressed by Rev. G. A. Woodside, of Carleton Place, and Rev. G. T. Bayne, of Ashton.

Rev. W. E. Wallace, the lately inducted minister of Middleville and Darling has been warmly welcomed by the people, and enters on his work with encouraging prospects of success.

Family worship in homes, thanksgiving at meal times, and clean living, were some of the questions touched upon in a very practical and earnest manner in a recent sermon by Rev. Dr. Smith, of Bradford.

Messrs. J. A. and W. F. Ferguson, Divinity students of Queen's, preached very aptly on two successive Sundays in the Napanee church, the pulpit of which was vacant since the resignation of Rev. W. W. Peck.

Brief reference was made last week to the resignation of Rev. Thos. Nixon, of St. Paul's, Smith's Falls. It appears he deems it his duty to resign on account of lack of harmony between certain members of Session and himself.

Rev. W. A. Guy, Bath, will be inducted at Macdonald's Corners, on 10th April: Rev. H. Gracey to preach; Rev. James Binnie will address the minister and Rev. M. McGillivray the people. The salary offered is \$900 and a manse.

At the congregation meeting of St. Andrew's church, Annapolis, the board of management were in a position to report that the congregation was entirely free of debt. A vote taken at the meeting on the question of individual communion cups was largely in favor of that idea.

St. John's church, Cornwall, had a good year. The reports of all branches of church work and the various funds were very satisfactory. The gathering was saddened by the fact that one of the pillars of the church, C. J. Mattice, had passed suddenly away a few hours previous to the annual meeting.

At the annual meeting of Knox church, Cornwall, the reports were most encouraging, especially to the new pastor, Rev. Mrs. Markham.

A resolution of condolence with the sister congregation on the loss sustained in the death of Mr. C. J. Mattice, Elder and Sabbath School superintendent, was passed unanimously.

At the Banks annual meeting, Mr. Thomas Graham, for many years the efficient treasurer of the congregation, was presented with a writing desk and a kindly worded address, which was signed by Andrew Shaw and T. H. Wright on behalf of the congregation. There is talk of a new church edifice here.

At the recent opening of the new church at Franktown, the following presentations were made: Mrs. James King, of Smith's Falls, a communion set, in memory of her father, the late Dugald Ferguson, who labored so earnestly for Christ's kingdom in connection with the church; Mrs. Jas. L. McArthur a Bible, and Mrs. Allan Cameron three plush chairs for the pulpit platform.

In the Orillia church lecture room on Feb. 10th, the united classes of young women and young men, conducted by Mrs. Needham and Miss M. E. Miller, respectively, gave a large and successful "At Home." The proceeds were applied to the maintenance of a Famine Orphan child in India and towards the purchase of an organ for a mission station in Northern Ontario.

St. Andrew's church, Carleton Place, (Rev. B. A. Woodside, M.A., pastor) is in a flourishing condition. Forty-three new members were added to the roll, and the membership at present is 460. The total receipts in the general fund were \$2,000.80. The Ladies' Aid contributed \$1,557.71; the W.F.M.S. \$415.51, while over \$1,600 was raised for the missions of the church. Mr. J. B. Waddell and Mr. Madge were elected to the Board of Management.

At the 81st annual meeting of the Prescott congregation the attendance was unusually good and all the reports presented were of an encouraging character. The greatly esteemed pastor—Rev. Dr. Stewart—presided, and by his happy remarks made the evening pass very pleasantly. The report of session showed practically little or no net change in church membership, and only one of the elders, Mr. Ferguson, who was a member of session when Dr. Stewart came, 24 years ago. The ladies as usual provided refreshments in the dining-room. The financial condition was somewhat ahead of last year.

The congregation of St. Elmo have shown their appreciation of their pastor, the Rev. H.D. Leitch, by granting him three months' leave of absence. Mr. Leitch has started for Vancouver, B.C., and during his tour will visit several places in British Columbia, the North-West Territories and Manitoba. Previous to his departure, the congregation assembled at the manse and literally filled the house and barn with many good things. They also presented Mr. and Mrs. Leitch with a purse as a token of their appreciation of their services among them for the last five years.

All departments of church work in St. John's, Brockville, (Rev. D. Strachan, pastor) are in good shape. The membership is now 322, a net gain of 34 during the past year. The schemes of the Church have been more liberally supported than ever before; and it is expected that \$1,500 will be paid on debt in March, reducing it to \$3,000, where it was before the fire. During the evening Mrs. J. F. Roberts sang very acceptably a Scotch song, and Mr. Strachan read most interesting letters from Mrs. Blair, of Prescott; Mr. Gordon Hutchison, of Denver; Mrs. Cranston, of New York; Rev. W. A. McLean, of Oak Lake, and Mr. R. McLennahan, of Carleton Place, all sending greetings and giving their recollections of early days in St. John's. Mrs. Blair recalled the ministers whom she heard in St. John's pulpit: Dr. Cook, of Quebec; Dr. George, of Queen's; Dr. Williamson, Dr. Bayne, Perth; Dr. Mann, Pakenham; Dr. Spence, Ottawa, and many others. Mr. Hutchison's letter told of the old church with its bird nest pulpit when Mr. John Wright, father of Mr. Robert Wright, was precursor, which was most interesting and much enjoyed by all present.

### Winnipeg.

St. John's congregation has decided to build. A frame structure, to be used for worship and Sunday School work is to be at once erected on rear of the lot corner of Broughton and Comox streets.

### Western Ontario.

Anniversary services were conducted in St. Paul's, Hamilton, by Rev. Principal Caven, D.D.

The next regular meeting of Guelph Presbytery will be held at Rockwood on 17th March, at 11 a. m.

Rev. W. Moffat has been lecturing at Thedford on "A Tour Through the Highlands of Scotland."

The Rev. R. T. Cockburn, of Grand Valley, Ont., was the preacher in the Cayuga Church on a recent Sunday.

The Presbyterians of Hillsburg and Price's Corners have extended a call to Rev. S. B. Russell, of Bradford, Pa.

The call from King Street Church, London, to Rev. Mr. Rollans, of Elmvale, has been sustained by Presbytery of London.

Rev. J. J. Hastie, of Belgrave, has been lecturing on "My Neighbor's Chair and Mine;" and a very good lecture it was.

The proceeds of the recent anniversary services and tea-meeting at Avonbank amounted to \$290. Rev. M. L. Lietch, of Knox church, Stratford, was the preacher.

Rev. Thomas Wilson, recently called to Walkerton, has been invited to Thorold. Since resigning Mr. Wilson has only preached in two vacancies, and has been called to both.

During a recent Sunday evening service Rev. Dr. McMullen, of Knox Church, Woodstock, administered a telling rebuke to two young men who for some time had persisted in laughing and talking. There was no further interruption.

St. Andrew's, Stratford, has been treating itself to a thanksgiving social in celebration of its freedom from debt. The pastor, Rev. E. W. Panton, presided over a very happy meeting, and speeches were delivered by Revs. McKay, Hahn, Leitch and Dr. Hamilton.

Knox church, Goderich, held a successful annual meeting recently. During the year fifty-six names have been added to the church roll. The ordinary contributions exceeded those of last year by \$222. Total receipts were \$5,309.93 of which \$929 goes to missions. The congregation has undertaken the support of a missionary in the Northwest.

The fifth anniversary of Rev. D. H. Hodges pastorate at Ancaster, was celebrated last week by a pleasant social, the most interesting feature of which was a patriotic address by Rev. J. B. Mullen, of Fergus. Rev. Ratcliff, of St. Catharines, a former pastor and others tendered hearty congratulations to pastor and people.

Duff Church, Walton, is in a flourishing condition. Energetic work had been carried on during the past year, freedom from debt is one of the results. A surplus of \$91 was reported after all liabilities were met. Rev. A. McNab has labored most assiduously for the advancement of the congregation, and has been very cordially seconded by many of his flock.

Addressing the members of the Chatham C. I. Literary Society recently, Rev. Dr. Battersby, of St. Andrew's church, on the art of public speaking, gave as some of the essentials of success: 1. Clearness and distinctness of articulation; 2. Sincerity on the part of the speaker; 3. self-control; 4. determination to succeed; 5. passion or emotion; 6. simplicity.

Rev. W. G. Hanna, M.A., presided at the annual meeting of Westminster Church, Mount Forest, and after devotional exercises referred briefly to the work and growth of the congregation during the five years in which he has been pastor. In spite of removals there has been an increase of over forty members, and he was grateful for the spirit of work and harmony that had prevailed. The total receipts amounted to \$3,252.42.

Newmarket Congregation is in a healthy condition. Last year the plate offerings amounted to \$1296.07, and besides this \$150 was raised toward the church debt. The Sunday School raised \$161.68, the Willing Workers \$136.76, the W. F. M. S. and Mission Band, \$127.60, and for all purposes nearly \$1800. Number added to the communion roll during the year 23. Total membership 150.

Rev. Dr. McMullen, of Knox church, Woodstock, has been granted an assistant, and Mr. R. S. Laidlaw, a bright graduate of Toronto University, and a student of Knox College has been offered the position. Knox is a large and wealthy charge, with fine new church buildings, well able to give their long-time pastor every needed assistance and to pay for it; although

in the present case Dr. McMullen has offered to contribute \$400 a year towards an assistant's salary.

The reports presented at the annual meeting of St. Andrew's church, Brantford,—Rev. J. S. Scott, pastor,—were all of a gratifying nature. Two promising features were the large number who had joined the membership in profession and the increased sum contributed to missions during the year. The managers had been enabled to reduce the mortgage debt by \$200.00, and to carry forward a balance of \$125 with which to begin the new year. At the close of a very pleasant meeting the ladies of the congregation served light refreshments, and an opportunity was given for an hour's social intercourse.

### Victoria, B.C.

It was arranged to change the time and place of the next meeting of Synod.

Rev. D. MacRae, St. Paul's church, Victoria, was nominated for Moderator of next General Assembly.

The Rev. Alfred Gandier was nominated for successor to the Rev. Principal Gordon in the Presbyterian College, Halifax.

Steps were taken to cooperate with other active religions in securing the introduction of religious instruction in Public schools.

The resignation of Rev. T. S. Glassford, St. George's church, Cumberland, was accepted. Cumberland is an important coal-mining town on the East Coast, mid-way between the North and South end of the Island and is the only vacancy now in the Presbytery. It offers an inviting field, especially to a minister familiar with work among miners.

The Presbytery of Victoria held its usual spring meeting in St. Andrew's church, Nanaimo, on the 17th Feb. The work for the past six months in the nine Home Mission fields under the Presbytery's care was carefully reviewed, all having had constant and efficient supply, and the necessary provision made for the ensuing six months. The work among the Chinese and Indians on the West Coast, carried on under the direction of the Foreign Mission Committee, was also found to be in a satisfactory condition. The Chinese work, both on the Island and Mainland is now thoroughly organized, as a result of Mr. Eroing's efforts since his appointment.

### Lindsay Notes.

The next regular meeting of Lindsay Presbytery will be held in Uxbridge, on Tuesday, 17th March, at 11 a. m.

The call from Sunderland and Cresswell in favor of Mr. F. C. Harper, was sustained at a recent meeting of Presbytery. An early settlement in the case of this congregation is very desirable.

At a meeting of the congregation of St. Andrew's church, Lindsay, last Monday evening, it was unanimously decided to extend a call to Mr. James Wallace, M.A., B.D., to fill the vacancy caused by the translation of Rev. J. W. MacMillan to St. Andrew's, Winnipeg. It is expected that Mr. Wallace will accept the call. He is at present assistant to Prof. Jordan in Hebrew and Old Testament Exegesis at Queen's University, Kingston, and those who know him well, say that he will be found worthy the good traditions of St. Andrew's, Lindsay.

### Quebec.

Previous to his departure from English River and Howick, the Rev. J. W. MacLeod was presented with a purse of \$140 by the congregations.

At the annual meeting of the congregations of English River and Howick, encouraging reports were presented. The amount raised during the year for Missions was \$540; for all religious and benevolent purposes, \$640; improvements and current expenses, \$460. Number of families, 97; number of communicants added during the year, 13; removed, 7.

The annual meeting of the Georgetown and English River W. M. Society was held recently, when the following officers were elected: President, Mrs. Whillans; vice-Presidents, Mrs. C. M. MacKeracher and Mrs. W. Ogilvie; Rec.-Sec., Miss C. A. MacKeracher; Cor.-Sec., Mrs. Jas. McKell; Treasurer, Mrs. J. C. Shanks. The treasurer's report showed the contributions to be \$223; besides this two bales of new clothing and one barrel of comfort bags and literature was sent to needy districts.



## Health and Home Hints

If before taking butter out of the paper in which it is wrapped it is immersed in cold water for one or two minutes the paper will come off perfectly clean, thus avoiding waste of butter.

The reason why sausages burst while cooking is that they contain too great an allowance of breadcrumbs. Boil them for a minute or two before you fry them, and you will find the annoyance avoided.

Baked Indian Pudding.—Scald one quart of sweet milk and into it stir five level tablespoonsful of yellow corn meal, one cupful brown sugar, one teaspoonful ginger, and a little salt. Put in moderate oven. In half an hour stir in one cupful of cold milk, add raisins at the same time if desired. Cook two or three hours.

**FITS** Hobbs's Fit Cure for Epilepsy and kindred afflictions is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is conditionally recommended to the afflicted. If you suffer from  
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or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle and try it. It will be sent by mail prepaid. It has cured wherever. Nothing else has failed.  
**CURED**  
When writing mention this paper, and give full address to  
**THE LIEBIG CO., 179 King street west, Toronto.**

Johnny Cake.—One-half cupful of corn meal, one cupful of flour, one half cupful of sugar, one egg, two tablespoonsful of melted shortening, one heaping teaspoonful of melted shortening, one heaping teaspoonful of baking powder. Add sweet milk until a batter is formed that will pour and spread slowly.

Chocolate Caramels.—Three-fourths cup grated chocolate, two cups brown sugar, three quarters cup cold water, one half teaspoonful butter, one teaspoon sharp vinegar; boil till it hardens in water. Shake the vessel while boiling, add one teaspoon vanilla when done. Pour on buttered pans, mark in squares.

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 General Debility,  
 La Grippe, Anæmia,  
 Consumption.

## [THE DOMINION PRESBYTERIAN]

### World of Missions.

#### Glimpses of Missionary Life in India.

(From a letter of Mrs. Grace, Alahabad.)

"This evening we went to hear Mrs. Annie Besant lecture on "The Relation of Theosophy to the Uprising of India."

"The hall was packed as I have never seen it. Standing room in the galleries was not easy to find. Such a fine assembly of keen, intellectual Indians! On the platform were the chief leaders of Hinduism and Theosophy. Several missionaries and some civilians were given seats in front.

"Mrs. Besant was received with a tremendous applause as she appeared on the platform; she was dressed in white, with the Indian veil, worn only draped, leaving exposed a forceful, almost masculine face, surrounded by beautiful silvered hair, short and rapping. She wore a string of beads, and on the right index finger a ring with a very large, dark stone. This seemed to attract one's attention in a mesmeric way, as the hand was pointed toward you."

"We are divided in our estimate of the influence of her words. Some are inclined to think there is a large proportion of good in it. Others are wholly out of sympathy. My own feeling is that her influence on any one seriously facing toward Christianity would be to undo much that has been done. To my mind it is an awful force against Christ.

"Much that she says is excellent. She opposes the non-moral influence of present education in India, and has founded a Hindu college at Benares that trains the boys in true Hinduism. She urges the need of wider sympathy, that Indians should forget whether they are Bengali or Pungabi, Patsee of Malabar, and rejoice in being Indian, and in sacrificing selfishness for the mother country. She urges the development of the arts and sciences in truly modern fashion, learning from the best of the West while avoiding its evils. She had a mastery eloquence in much of her lecture.

"But—! With me a very weighty but. The very fact that she said so much that was good made more subtle the influence against Christianity. In so many ways these Theosophists follow Christian methods and adopt Christian measures, but they exclude Christ.

"The Theosophical Society is carrying on a very active propaganda here just now, aroused, I believe, by Dr. Han's lectures. Next week Miss Laman Eagar, another Theosophist, gives a series of six lectures on 'The Religions of the World. I would like to hear them. It is important for Mr. Grace to keep in touch with the movement. He has men constantly asking his opinion of these addresses. It does not do to antagonize, and yet one must be true to what is right."

#### The Little Girl's Prayer.

A little girl was visiting a friend of her mother's; at nightfall, just before retiring, as had been her custom at home, she knelt beside this friend's knee to repeat her evening prayer. She waited to be prompted as she had been by her mother, but, receiving no response from this lady, she looked up and said: "Dear God, please excuse me, for I have forgotten my prayer, and this lady don't know any."

A sound body lies at the fountain of all that goes to make life a success. Exercise will help to give it.

## LIFE'S LITTLE ILLS

### Are the Ones Which Cause the Greatest Amount of Suffering.

It is every day ills that distress most—those which seize you suddenly and make you irritable, impatient and fault-finding. The root of these troubles lies in the blood and nerves, and you cannot get rid of them until the blood has been made rich and pure, and the nerves strengthened and soothed. Dr. Williams' Pink Pills will do this, and will do it more speedily and with more lasting results than any other medicine. In proof of this Mrs. James Patterson, Chillwack, B. C., says:—"My daughter was in poor health, and her system badly run down. She was pale, suffered from severe headaches, and very nervous. We decided to give her Dr. Williams' Pink Pills, and after using six boxes, she is a strong, healthy girl. I gladly recommend the pills in similar cases."

These pills cure all blood and nerve troubles, such as anæmia, neuralgia, indigestion, heart trouble, rheumatism, St. Vitus' dance, partial paralysis, kidney troubles and the weakness which afflict women. Be sure you get the genuine pill with the full name "Dr. Williams' Pink Pills for Pale People," printed on the wrapper around the box. If in doubt, send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed, post paid, at 50c. per box, or six boxes for \$2.50.

Nuts as Food.—Nuts are not only exceedingly nutritious, but easy of digestion if the skins, or inner linings, are discarded. They possess little, if any starch, and, therefore, are a valuable substitute for other food in cases of obesity. They compel an amount of mastication which is given to nothing else. They perform a junction of pepticization in the stomach, assist in preventing the formation of an excess of bile, and act as a gentle laxative. Persons suffering from dyspepsia will find great relief by making nuts a part of their daily diet.—Popular Science News.

A potato omelet is a rather new combination of the two standbys of a breakfast, eggs and potatoes. A cooking school recipe requires that the potato should be baked for this omelet, but a housekeeper who has experimented says that it is quite as well to boil the potato to the meal stage, and press them through sieve while hot. Mix two potatoes (well prepared with the beaten yolks of five eggs, season with salt and pepper and a few drops of lemon juice. Fold in the beaten whites of the eggs, and make the omelet in the usual way, adding a little chopped parsley just before the omelet is folded over.

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 "THE UNIVERSAL PERFUME"  
 For the Handkerchief,  
 Toilet and Bath.  
 ... REFUSE ALL SUBSTITUTES!

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary.  
Edmonton, Strathcona, 23 Feb. 8 p.m.  
Kamloops, Revelstoke, March, 4 10 a.m.  
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, Crystal City, 17 Feb.  
Glenboro, Glenboro, Portage, Ardon, 3 March 1.30 p. m.  
Minnedosa, Minnedosa, 17 Feb. Melita, at call of Moderator.  
Rogina, Moosejaw, Feb.

**SYNOD OF HAMILTON AND LONDON.**

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

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

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 9th Dec. 11 a.m.  
Peterboro, Peterboro, 3 March 9 a.m.  
Whitby, Whitby, Jan. 22 10 a.m.  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Lindsay, Lindsay, 16 Dec. 11 a.m.  
Orangeville, Orangeville, 13th Jan.  
Barric, Dec. 9th 10 a.m.  
Owen Sound, Owen Sound, 3 March, 10 a.m.

Algoma, Copper Cliff, March.  
North Bay, Parry Sound, 3 Sept. 9 a.m.  
Sauguen, Palmerston, 9 Dec., 10 a.m.  
Guelph, Hespeler, 20th Jan. 10.30 a. m.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 3 March.  
Montreal, Montreal, Knox, 3 March.  
Glengarry, Cornwall, 7 March 8 p.m.  
Lanark & Renfrew, Aruprior, 30 Jan 10.30 a.m.  
Ottawa, Ottawa, Bank St. 1st Tues Mar.  
Brockville, Iroquois, 23 Feb. 4 p. m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, Sydney, March 5  
Inverness, Whycoomagh, 3 Feb., 11 a.m.

P. E. I., Charlottown, 3 Feb.  
Pictou, New Glasgow, 4th Nov. 1 p.m.  
Wallace, Oxford, 6th May 7.30 p.m.  
Turro, Thuro, Jan, 20 10.30 a.m.  
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.  
Lunenburg, Yarmouth 10 Feb.  
St. John, St. John, Oct. 21.  
Miramichi, Chatham, 24th June.

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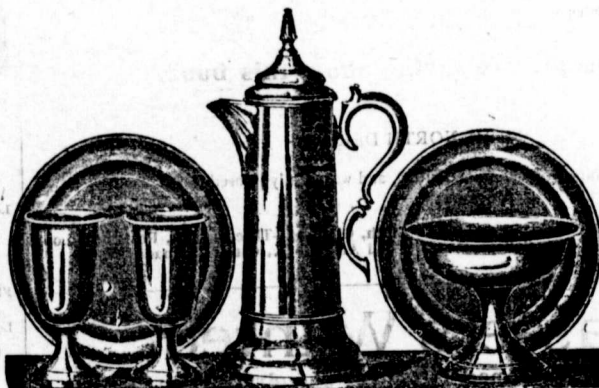
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**HOME MISSION COMMITTEE.**  
The General Assembly Home Mission Committee will (D.V.) meet in the Lecture room of Knox Church, Toronto, on Tuesday, 19th March, 1923, at 9:30 a.m. All applications for mission work, and the half-yearly and yearly schedules of Presbyteries should be sent to the Rev. Dr. Somerville (between 9 and 11 a.m.) a week in advance of the meeting.

ROBT. H. WARDEN, Con.

## AUGMENTATION COMMITTEE.

The Augmentation Committee (Western section) will meet in Knox Church, Toronto, on Thursday, 12th March at 2:30 p.m.

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