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THE DAFFODILS.

*I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host of golden daffodils,
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.*

*Continuous as the stars that shine
And twinkle on the Milky Way,
They stretched in never-ending line
Along the margin of the bay;
Ten thousand saw I at a glance
Tossing their heads in sprightly dance.*

*The waves beside them danced, but they
Outdid the sparkling waves in glee;—
A poet could not but be gay
In such a jocund company;
I gazed and gazed, but little thought
What wealth the show to me has brought.*

*For oft when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude,
And then my heart with pleasure fills
And dances with the daffodils.*

—William Wordsworth.

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BIRTHS.

At Calgary, Alberta, on March 24th, 1903, the wife of the Rev. Mr. Ball, of Trail, B.C., a daughter.

At Knox church manse, Slocan, B.C., on the 26th March, the wife of the Rev. William Simons, of a daughter.

MARRIAGES.

At the manse, Harrington, on March 25, 1903, Mr. John McMillan and Miss Mary McInnes, both of East Nisour.

On March 24, 1903, at the residence of the bride's mother, Billing's Bridge, Ont., by the Rev. Dr. Moore, Ottawa, assisted by the Rev. D. M. McLeod, Billing's Bridge, Miss Mary Mathieson Baillie, to Charles W. Moffat, of Maple Creek, Assiniboia, formerly of Nepean, Carleton County, Ont.

On Thursday, April 2, 1903, at the Matowatchan church, by the Rev. Hugh McLean, Thomas Edward Jackson, of Denbigh, Ont., to Mary Ann Drader, daughter of Mr. Jacob Drader, of Miller, Ont.

On April 2nd, at Knox church manse, by the Rev. D. Currie, B.D., William H. Purdon, of McDonald's Corners, to Minnie Gilchrist, of Palmerston.

In Erskine church, Montreal, on April 9, 1903, by the Rev. A. J. Mowatt, D.D., Edith Florence, daughter of the late A. B. Stewart, Esq., to Frederick H. A. Baxter, D.D.S., formerly of London, Ont.

At the residence of the Rev. A. Mackay, Lucknow, on April 7, 1903, Mr. James Henry McCullough, Kincardine township, to Charlotte Sophia, third daughter of Mr. James Crowston, Kinloss.

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Note and Comment.

It is a hopeful sign of the times that a number of American railway corporations have placed a veto on liquor drinking and card playing on their passenger trains. Why cannot such a wholesome innovation be enforced by Canadian railway managers?

The Chinese have many excellent traits of character. Those who labor among them declare their worth. The heroism of the Chinese Christians in the late uprising of the Boxers shows of what stuff they are made. The old slander that the converts were "rice-Christians" will never dare to lift its head again.

The Rev. Dr. Jamieson, the senior minister of the Cathedral Church of Old Machar, Aberdeen, Scotland has passed away full of years and honour. He was one of the two surviving ministers of the Church of Scotland whose ordination dated from the Disruption, and now the Rev. Robert Ross, of Cruden, is the only one, and the father of the Church. Dr. Jamieson worked to the last.

Christianity is before the Japanese nation as never before in these modern days. The year 1901 witnessed a wonderful awakening and the present year is continuing the active campaign against the evil one. The work of 1900 added only about 650 to Protestant church membership; that of 1901 added more than 4,000. "Not by might nor power, but by my spirit," was the motto, and God wonderfully blessed the Japanese Christians as they rallied under this banner.

The untold treasures at the bottom of the sea may be revealed and recovered before long. A great steel egg, with steel hands and arms capable of holding two men and carrying them to the ocean bed, has been invented by an Italian, Cavaliere Pino, and bids fair to revolutionize modern diving. Through heavy crystal windows the occupants of the egg can observe their strange surroundings. The egg moves by electricity on a single wheel, and can be guided at will. An account of the invention and a picture of it when in action appeared in Harper's Weekly.

The postponement of the publication of Miss Mary Johnston's promised novel, *Sir Mortimer*, has been announced and received with regret. The delay has been caused by the condition of the author's health, impaired by too close application to work, and has unavoidably prevented the completion of her work. The romance was destined to follow Mrs. Ward's "Lady Rose's Daughter" in Harper's Magazine. It will appear in the Magazine in due course and will afterwards be issued in book form. Miss Johnston has been passing some time in the South, and is very much improved in health.

The marked decline in drunkenness and in the consumption of liquor in Switzerland and Russia, since these governments took entire control of the liquor business has brought the French house of deputies to re-

commend that France adopt the same system. This causes the Presbyterian Standard to remark: "The time is coming when the man who putteth a bottle to his neighbor's lips to make him drunken will find not only the Divine curse resting on him, but the additional damnation of being put out of his job all over the world. That may also be his salvation." The time is not far distant it is steadily coming—when even moderate drinkers will find themselves barred from all positions of trust and responsibility. They will have to take the "small jobs" given up by sober men who have been promoted.

It will be remembered that when the Scottish curlers visited Canada last winter, they paid a Sunday visit to Niagara Falls, for which they were severely taken to task by several Toronto ministers, including Dr. Milligan of St. Andrew's church. The Glasgow Leader, noting Dr. Milligan's censure of the party, points out that at an entertainment in Edinburgh, after their return to Scotland, Rev. John Kerr, one of the party, in speaking of their reception and doings in Canada, "made no reference to what was undoubtedly the most painful incident of the whole town;" and adds: "Scotland has always been famed for its regard of the Sabbath. Our good name is leaving us, and if all our ministers follow the example of Mr. Kerr, this good name will soon be but a memory."

Dr. Griffith John, speaking recently at the annual meeting of the Central China Religious Tract Society in Hankow, stated that last year's circulation was "a record," being 1,700,521. He could remember a time when it was only 9,000. At that time—1876, the year when the society was established—their ambition was to reach the million. To realize the extent of book distribution in China they must add the number sent by the Bible Society of Scotland, 471 Bibles, 13,037 Testaments, and 457,072 portions. Even the high Chinese officials were beginning to read them. The Church in China, of about 300 members when he arrived in that country, had grown to a church of 100,000 communicants at least, and two or three hundred thousand adherents besides.

Mr. Chas. Cook, F.R.G.S., who recently returned to England from a tour in Spain and Morocco, made for the express purpose of visiting the prisons, stands high in favour both with the Howard Association at home and Royal potentates abroad. He, therefore, gained entrance to all the prisons, even to those hitherto regarded as sealed to Englishmen, and was able to distribute Bibles and Testaments to all the inmates. In Morocco, too, he made arrangements whereby the prisoners shall have at least bread and water daily. Speaking at a Y. M. C. A. meeting in London Mr. Cook referred to the moral condition of Spanish priests, and told how, when speaking to a Spaniard regarding a Romanist bishop newly arrived in the district, he was met with the reply, "Well this one is not as bad as the last; the other maintained five 'establishments,' this one has only two."

As an evidence of the strength of the revolt in Austria against Rome, the municipal authorities in Teplitz, Bohemia, recently gave the nuns in their hospital six months notice, and passed a resolution to employ Protestant deaconesses instead of them. The members of the Board are nearly all Roman Catholics, and the few Protestant members took no part in the matter lest it should be said the vote was caused by religious jealousy. The ground of decision was that the nuns were incompetent, neglected the instructions of the physicians, adopted remedies of their own instead of those prescribed, such as the use of relics and insisting on patients going to chapel whom the doctors had forbidden to leave their beds, and that they were tampering with the religious beliefs of the patients. The same difficulty is experienced in hospitals in other places, but the limited number of Protestant deaconesses in many Austrian cities prevents such a radical departure being taken at present as has occurred in Teplitz.

The state attorney of Illinois has made the announcement that fifty six cases of murder are now pending in the Chicago courts. There has been discussion between the police authorities and some of the Chicago pastors as to the responsibility for this state of things. The Louisville Observer claims that the police officials of Chicago are very largely to blame, because they allow drinking saloons to continue business all night and on Sundays. This is one view of the case. On the other hand, (as the American Weekly puts it) "there are elements of weakness in the preaching of to-day. The lawside of religion is kept in abeyance; the fact of divine Fatherhood has been allowed to overshadow that of divine sovereignty, and the restraining influence which comes from the certainty of punishment has ceased to be strongly felt." Very true; but close up the saloons and four-fifths of the crime in great cities will disappear.

The whirligig of time compels people to unlearn a good many things cherished by their ancestors. It is now pretty definitely established that Saint Patrick, the patron saint of Ireland, was not an Irishman but a Scotchman. And now we are on the verge of the discovery that he was a Presbyterian. The Presbyterian Standard of North Carolina makes the statement that St. Patrick went from Scotland to Ireland as a missionary, being already the son of a deacon and the grandson of a presbyter, and that he ordained a large number of bishops or pastors and of presbyters or elders for the 365 churches which he is said to have founded. This proves that there was already an existing form of Christianity among the ancient Scots. It would be natural to suppose that Patrick reduplicated in Ireland what he already knew in Britain." Following up the historical argument the same paper demonstrates to its own satisfaction at least—that the Anglican church was originally Presbyterian. The cause of its declension is not stated.

Our Contributors.

The Statement Issued by Dr. J. Wilkie

That something was wrong in the mission in India we have been aware, but what, it was difficult to ascertain. The statement of Dr. Wilkie we welcome, notwithstanding the fact that it has caused him personal regret to issue it. In that statement ministers of the Presbyterian Church find something at least which they are entitled to know. It is Dr. Wilkie's side of the question, it is true. But assuredly Dr. Wilkie must have solid ground before he could undertake the issuance of such a statement to the whole ministry of the Church. Moreover, Dr. Wilkie is supported by influential friends which gives his cause a stronger claim to the consideration of every just thinker.

The strength of the statement does, in our opinion, not so much lie in what he gives as comment upon the situation, but in what it is possible for him to quote from existing records of Church courts, committees and councils. If the quotations of this kind are correct, (and we presume they are perfectly so) then we consider that a minister and missionary of our Church has been hounded, slandered, abused, persecuted and finally, overthrown by the most despicable piece of personal spite and jealousy and hood-winked ignorance on record.

That the Presbyterian Church should allow its ecclesiastical history to be made with such a foul injustice and plot upon its escutcheon is a thing to be deplored. Just investigation, apparently has been suppressed, when the reputation and character of a faithful missionary has been at stake. Investigations in a corner and by a few and sometimes prejudiced individuals, is unworthy of such a Church and is a gross violation of one of its fundamental principles—the parity of the ministry.

A close scrutiny of this statement seems to reveal the fact that the Foreign Mission Committee was prepared to uphold Dr. Wilkie in his difficult situation—difficult from the very time of his arrival on the mission field, because of previous unhappy conditions—until the slanderous tongue and pen of woman commenced to accentuate the so called grievances that some others, unfriendly to him, were inclined to harp upon.

This seems to have brought matters to a head at once, and the Committee would appear, though not all, to have fallen a prey to a few women missionaries who were apparently swayed by unhallowed suspicions, aroused by the influence of other members of the mission staff.

We are convinced that it had been much more to the point to have relieved the staff of some of its female missionaries, than to have cut adrift a missionary like Dr. Wilkie. And why some members of the Committee should have swooned under the statement of a prejudiced and to all appearance, unscrupulous woman, is hard to understand. It seems to be a tragic repetition of Edenic guilt—"and the woman deceived the man." A whimpering withdrawal of an unfounded and slanderous statement secured for the woman restored confidence, while the missionary

goes on to the cross. Surely a strange infatuation confronts us here. How men that prize a manly thing should allow themselves to be so badly nose-ringed is passing strange. Had Paul's injunction, "Let your women keep silence in the Church," been more strictly adhered to by the female missionary on the one hand, and remembered by the Committee on the other, a better state of affairs would have obtained to day, and Dr. Wilkie, in all likelihood, would be proceeding with his life's work. A MINISTER.

The Call To Christian Steadfastness.

Phil. IV—1.

AN EXPOSITION BY PROF. W.G. JORDAN D.D.

This exuberance of expression is not common with Paul, we do not find it, to the same extent, in any other epistle, and yet under the circumstances it seems to be quite in accord with what we know concerning a man who was rich in emotional endowment as in intellectual equipment. This "beloved" occurring twice in one verse, and the striking word "longed for" are not common courtesies or conventional forms of politeness, but the strong words of a strong man who meant all that he said, they breathe tender affection and intense desire. We are often compelled to admire in these writings the splendid combination of intellectual breath with deep feeling and practical wisdom.

His logic always leaps into life, his exhortation gains weight and force from the magnificent presentation of truth that lies behind it (cf. Rom. xii, 1; I Cor. xv, 5, 8). "Wherefore," "so that," connects the tender exhortation with the passionate polemic and lofty teaching that has gone before; this is logic but logic throbbing with the pulse of life and warmed by the fire of love. Here head and heart are not war; piety receives its true enlightenment and reason its real persuasive power. The call to steadfastness is not a new thing it is a constant need that will bear repeated appeal and varied illustration. The classic passage on this subject is a parable of real beauty and undying power, it has steadied many a wavering soldier and heped him to turn defeat into victory (Eph. vi, 13-17). Paul knew well enough the downward pull and the backward strain, he never for one moment suggests that the Christian life is an easy experience, all his illustrations speak of steady toil, severe conflict and unceasing movement. Hence "stand fast" does not simply maintain your present position it may express the thought of rest, stand so as not to fall, stand so as not to be driven back, but the position held must be made a stepping stone to something higher; when the severe strain s'ackens, we march forward towards the goal that is kept continually in view. We may regard this Christian steadfastness then as the disciple's constant and the teacher's supreme satisfaction.

The Disciple's Need.

Of these disciples of the new faith it

was true that they needed to listen devoutly and intelligently to this call to "Stand fast in the Lord," to remain close to Jesus, to continue in communion with Him. The healthy body breathing a pure air has great power of resistance, it is constantly throwing off the impurities and resisting insidious attacks. Thus the faithful disciple, moving in the atmosphere that Jesus creates around the soul, has power to resist the forces that make for the lower standard of life. 'Standing' then in this sense means living. The phrase "in the Lord," Paul's own peculiar form of speech, gives meaning and hope to the exhortation. Nothing but this living, personal influence could strengthen men to resist the force of old habits, the customs of an alien society, the sharp criticism, and fierce persecution of bitter opponents.

We are all inclined, at times, to cherish a longing for an easier way, to live with the tide, to yield to the subtle influence of the common atmosphere, to bow to the power of the past. The strenuous movement, the unresting energy of a man like Paul startles the ordinary man into almost hopeless admiration and surprise. With him "the expulsive power of a new affection" seems to be so real and vehement that the temptations to sensuous pleasure or religious routine seem to be left far behind. He was torn by an overmastering vision, a revolutionary revelation from the "beggarly elements" that had enthralled but never satisfied his soul. But he knew all that the struggle of life meant for the disciples, and he yearned over them with a father's thoughtful, tender care. Hence he says, be true to your principles, loyal to your Lord, cultivate your peculiar, positive life.

The seductions of worldly pleasure were as real then as now, the false glitter and bewitching allurements seemed sometimes well suited to distract the jaded mind. "The earthly things" assumed a form behind which the coarseness and corruptness was hidden. To be peculiar, to despise things that won the applause and approval of the crowd, this called for clear conviction and strength of character. The heavenly citizenship, beautiful as an ideal, was a thing requiring delicate discrimination and resolute determination in daily life. It would be a poor thing to call upon weak, untrained men to play the heroic part unless they could be brought to see that "in the Lord" there was a rich power that could hold, inspire and satisfy them when once they made the venture of faith.

Outworn systems may have their day and cease to be, but they are not dethroned without a struggle. Great systems that have been deeply rooted and for which men have given their lives do not easily lose their place or pass away. The dogmas they have created and the institutions they have built possess great power by their very definiteness and visibility. The new, higher life seems sometimes so thin, hazy, and unreal. The ideas, which when once they were firmly held, show power to change society and to turn into the new channels the currents of the world's life, were at first far off visions of glory to men just rescued from the doomed religions and dying creeds. The first need was to continue steadfast in the Lord, to recognize in darkest days and testing times, that in Jesus all that was true and eternal in the

old was lifted up to larger forms and filled with a new, radiant life.

The Teacher's Supreme Satisfaction.

What could be a nobler task for any teacher than to lead men thus from trembling childhood to strong manhood? The teacher sees the disciples in the early light, as the enthusiastic gardener sees the perfect flower in the struggling plant. There is no effective teaching without this living interest in men. Paul's "joy and crown" was not in prizes gained on account of his learning, not in splendid churches built, not in brilliant sermons published but in men and women scattered throughout the world who had been brought from heathen darkness to the light of the glorious gospel. In quiet days we are in danger of finding our supreme interest in ideas, schemes of thought, systems of theology rather than in men and women who are fighting the everlasting battle against scepticism, materialism and conventional routine. It is a sign of true greatness to find one's joys outside the narrow circle of self in the life of common apparently uninteresting people. It is possible to utter great swelling words about "the service of humanity" and yet to be destitute of this quick, tender sympathy. It is a proof of a noble nature to contend for a worthy crown, an un fading wreath. This is the crown of the victor, not the diadem of the king; on His head are many crowns but to each faithful follower, each true teacher there is given an appropriate crown. God grant us grace to choose and make our own crown. Because these disciples are Paul's joy and crown they will be such, the love that sees the vision helps to make it real (John 1: 42). This brooding love is prophetic and creative. Words which when unreal, form the most repellent kind of cant are when fresh and living full of encouragement and inspiration. How many drift away towards feebleness and failure because they have no assurance that to some one they are "beloved." God seems to be silent and they cry "No man cares for my soul." It is Paul's joy and crown that he helped men to cherish a lofty thought of God that he brought near to them the tenderness of the Christ, that he made the Cross stand for all that is true and worth striving for, and in doing this he helped forward the higher life of the world. He has taught us that through the lowly service we advance the kingdom of truth more than by large pretentious claims. The epistles remain and we find the key to their deepest meaning in our effort to come into touch with the lives of simple people who like ourselves have suffered pain, shed tears and poured out prayers as they struggled amid sordid surroundings to respond to the quickening, bracing call "Be steadfast in the Lord."

FOR DOMINION PRESBYTERIAN.

Notes Musical.

BY UNCLE "WILL."

On September 4th, 1582, John Durie, one of the Presbyterian ministers of Edinburgh, on his return from banishment was met at the Netherbow port—one of the gates of the city—"by the hail toun." The vast multitude forming in no possession, marched up the High street with heads uncovered, singing in four parts the 124th Psalm.

Now Israel may say and that truly
If that the Lord had not our cause maintained,
&c.

Reading such an account as this, one is forcibly impressed with the conviction that over 300 years ago a knowledge of sacred music was much more prevalent than it is to day.

Knowledge of music was not confined to Scotland, for we read during the reign of Elizabeth, in England it was customary in promiscuous gatherings to hand round "parts" (not scores) amongst the company, that the pleasure of concerted music might be enjoyed. Each one took it as a matter of course that he or she should bear his or her part.

These were the days when the "Sang Maister" was held in esteem and "Sang Schules" were warmly supported and patronized and when the practice of singing formed a chief element in ordinary education.

All great religious awakenings have been accompanied by sacred song, and the revival of congregational praise dates from Luther, Calvin and Knox, with a distinct retrograde movement in the time of the Commonwealth and again a revival in the days of the Wesleys.

There is a tendency at the present time to depart from congregational praise, special effort being made to secure high class choir and solo singing. This is to be deplored, as the tendency is more towards the sacred concert than praise, and adoration to and of the Great Triune God. One has only to read the newspaper notices to see that elaborate musical services occupy a much too prominent place in the present day. Waldo Selden Pratt says, page 81 in Musical Ministries in the Church: "It is far better to spend money for a skillful player of tunes for the Church services, the prayer meetings and the Sunday School, and limit the music to hymn singing, than to sacrifice the latter in favor of the most exquisite choir music or the most popular organ recitals," and he further adds: "Instead of imagining that congregational singing is hard to secure and maintain, let us be very sure that in the majority of cases it is simply waiting to be given a fair chance.

"It will fail, of course, in congregations where there is no spiritual earnestness, and religious life that craves expression.

"It cannot assert itself in the face of ministerial neglect or shameful musical blundering. But it responds gloriously when ever the requisite ground is provided for its growth, and whenever it is cultivated with affectionate common sense."

Mr. Pratt lays special stress that all the Church services should have good musical leadership: the Church, the prayer meeting, the Sabbath School. The last should be specially emphasised for is it not the nursery of the Church?

Where will we find a Church in which these three essentials are carried out? Is it that those in charge of this department care not for prayer meeting or Sabbath School? or is it that they think it would be somewhat out of place (where the real heart and soul service of the church is) to introduce the high priced organist and professional soloists?

The man who never makes any mistakes never makes any progress.

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George MacDonald.

True Refinement.

The truest test of refinement is a uniform regard for the welfare and interests and feelings of others. There is a refinement which is by education, but in each case the sure indications of refinement are the same. You can recognize the difference between those who have and those who lack refinement, by their bearing in a crowd. Indeed this difference is easier perceived in a street car, or in a market, or on a thronged highway, than in a drawing room. A person of true refinement takes up the less room, and claims less concession, and is readier to yield position than an unrefined person. The way in which a man carries a cane or an umbrella in a crowd settles the question in his case. And again the keeping of one's market-basket in the way, or out of it, at the busiest market hour, is an infallible test of the bearer's inner grain. And so in many other minor matters.

It is worth one's while to desire refinement, and to know and crave its evidences; for, after all, true refinement is but the expression of the spirit of the Christian life. An unselfish thoughtfulness of others is an outgrowth of the religion of Christ. Each esteeming others better than himself, each seeking not his own but another's good, marks the indwelling and the outgoing of the spirit of the servant of Christ, intent on exemplifying his Master's spirit.—Parish Visitor.

Peter Newell contributes the frontispiece cartoon of Harper's Weekly for March 28, which is a caricature drawing of Signor Marconi in the act of listening for wireless messages. Under the picture is a Peter Newell rhyme:

"A zephyr scarcely stirs the air but that,
unconsciously,
He looks for wireless telegrams from
hands across the sea!"

Sir Gilbert Parker, whose novel The Right of Way has had sensational sales in America, is now at Monte Carlo, where he and Mrs. Parker have been entertaining friends from England and America. Sir Gilbert is still at work collaborating on the dramatization of The Right of Way.

Unpleasant!

Boils,
Humors,
Eczema,
Salt Rheum

Weaver's Syrup

cures them permanently
by purifying the

Blood.

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The Quiet Hour.

Paul's Journey to Jerusalem.

S. S. LESSON—ACTS 21: 3-12. April 26, 1903.

GOLDEN TEXT—ACTS 21: 14. The will of the Lord be done.

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

And finding disciples, v. 4. The Christians of Tyre were obscure people, and it was not easy to find them in the great city, but they were members of a kingdom which still remains and grows, while the many splendid buildings of their city have fallen into ruin and its commercial greatness has passed away. These humble believers were doing their part in the building of that enduring kingdom, and the apostle searched them out to give them encouragement and stimulus. The eye of One greater than Paul rests upon those who, however unknown and unnoticed by men, are faithfully serving Him. No effort of theirs will be overlooked by Him or fail to receive its reward.

He should not go up to Jerusalem, v. 4. It is wrong and foolish for us to run into danger, unless it lies in the path of duty. The example of Paul himself escaping from the city of Damascus by night, when his life was in peril in that city, shows that it is not right for us to run risks when they can be avoided without disobedience to the commands of God and the voice of conscience. But when the voice of duty calls us clearly into any course, we are bound to follow in spite of every threatening calamity, and we may be sure that when our great Leader calls us, He will give to us the needed courage.

They all brought us on our way, v. 5. We may be sure that Paul was heartened for what lay before Him, by the loving interest and tender concern of his friends. Our Lord Himself was cheered in prospect of the cross by the love of the woman who broke the alabaster box and anointed Him with its precious perfume. And there is no disciple, however humble, who cannot, by kindly word or deed, win the commendation, "She hath done what she could."

Kneeling down on the shore, v. 5. The yellow sands heard earnest petitions, we may be sure, that day at Tyre. When fear fronts us we pray with real purpose. It is need that drives us to God, and then the dumb lips become unsealed, and we pour out our longings into His ear. Our prayers are often formal and meaningless because the sense of need is dim and faint in the heart.

We took ship; and they returned home again, v. 6. All our religious privileges fall of their real purpose if they do not result in the faithful discharge of every day duty. A Sabbath service should not be considered as ended when we leave the church. Its influence for good is only begun and should continue to be felt by us in all the work and intercourse of the week.

One day, v. 7. A very little, or a great deal, may be accomplished in a day. It depends upon our will. We may make the day historic for good or for evil. We may begin the day with the holy resolve that God will be in our thoughts, or we may neglect all our religious duties and suffer its precious hours to slip by without any blessing. And then, our life history is only a combination of days. Let us not refuse to do things because we have only one day.

Some people with a single day accomplish more than others with a whole year.

Four daughters, v. 9. It is a great privilege to have godly parents and to be brought up in a Christian home. But great responsibilities rest upon those children who enjoy this privilege. More is properly expected of them than of others not so highly favored, and their condemnation will be all the greater, if they fail to follow the good example which has been set before them.

Besought him not to go, v. 12. Obstacles in the path of duty are intended to strengthen our character. Just as severe exercise and hard work increase muscular strength, so the difficulties of life, if they are faced bravely and manfully, will impart to us increased moral vigor.

What mean ye to weep, v. 13. We ought not to hinder others in doing what they regard as their duty. Each one has to decide much of this for himself, and it is unwise to be too anxious to give advice to others. Let each man be fully persuaded in his own mind. There often comes a time when even personal affection has to give place to a higher call.

I am ready... to die... for the name of the Lord Jesus, v. 13. This verse must be added to the lesson. In it Paul teaches us the secret of Christian endurance. His own life of Christian service began with his vision of the risen Lord, on the road to Damascus and the vision never faded from his mind. From that moment he was bound to the Saviour with the chains of a devotion which no power on earth could break or weaken. Whatever path his great Leader pointed out to him, he entered without question and without hesitation. He lived and served under the constraining influence of Christ's love to him. The same power should be supreme in our lives. Truly to see Christ as our Saviour, will make us, as it made Paul, ready to follow wherever He leads, and to undertake any task He assigns us.

Bible Study: One Clause at a Time.

No. 3. Luke 1-13.

MRS. ANNA ROSS.

"Hallowed be Thy name."

When a child I used to wonder why the Lord Jesus, in His own prayer, had told us to ask for so many things that I did not want. I could enter intelligently into it only when it came to "Give us this day our daily bread." But now I thank Him with all my heart for such mighty petitions put into our mouth by His own direct command. He has thus stamped each one with a seven fold seal. "This is emphatically according to my will." John has told us how we may present such petitions. "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us. And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." Surely then, in testimony of our desire and assurance to the heart, we can add the double Amen, so be it, and so it shall be.

"Hallowed be Thy name." Back of this petition is another, "Father, glorify Thy name," for God's name must be glorified—it must be so manifested as to be known—before it can be hallowed. Are not these two prayers really identical? As surely as

our Father's name is known, so surely will it be hallowed. It is only because we do not know the glory of that name, or because so very little of its glory has shined out upon us, that we so feebly hallow it.

What the Church needs is to know God. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Every promise becomes easy to believe as we know the God who has spoken them. The simplest promise staggers the faith if we know God but by the hearing of the ear. It is possible to pass a theological examination with the greatest credit and carry the badge of perfect orthodoxy, and yet not know God—not see one ray of His Divine glory.

It is this inner knowledge of the name of God that leads the heart of man to watch for His simplest word and find delight in fulfilling His smallest command. Honouring His word and doing His will—this is hallowing His name. "They that know Thy name will put their trust in Thee." They that do not know Thy name will not—can not—put their trust in Thee—cannot hallow Thy name.

"Hallowed be Thy name." In this petition we take our place at Christ's side and send up with Him the prayer that expresses His whole heart—"Father glorify Thy name." "Father, the hour is come, glorify Thy Son, that Thy Son also may glorify Thee." His highest, dearest object in the answer of every prayer is given in these words, "I will do it, that the Father may be glorified (manifested, known, trusted, loved, honoured) in the Son."

What are the decrees of God?

The decrees of God are His eternal purpose, according to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass.

Long after childhood had passed, this statement of the great purpose in all God's proceedings puzzled me. I knew it was scriptural, and never thought of disbelieving it. But it puzzled me. It is not morally excellent in me, full well I knew, to make my own glory the prominent object in life. But I am made in the image of God. How then can that be morally excellent in Him which is morally detestible in me? It was a complete puzzle, but I waited.

It was while seeking to teach the Shorter Catechism to a class of students that the light came.

Man has been made in the image of God. That is the key to the whole mystery. Man, as created, was a tiny counterpart of God Himself in every essential attribute. How is this tiny counterpart to be nourished up into an ever-enriching approximation to the infinite Original? It is only the inflowing of the knowledge of God that will do it. "Man shall not live (and develop) by bread alone, but by every word that proceedeth out of the mouth of God"—but by every revealer that God has given of Himself.

Faith grows according to our apprehension of God's faithfulness; if we fail to see that faithfulness, there will be no faith. Courage springs up as we are enabled to see His power, and that power becomes ours as by faith in the written promise, we lay hold upon it. Calmness of confidence comes as we apprehend the unerringness of His wisdom, and that wisdom becomes ours for practical purposes as faith sees its way clear to appropriate it. Man is nourished up toward "the measure of the stature of the fulness of Christ, by apprehending more and more what God has revealed of Himself, by simply "seeing the glory of God."

Letting the light of this great truth fall upon the definition of the decrees of God, what glorious grace shines out of this statement, that He has, "for His own glory, foreordained whatsoever comes to pass." It is for the express purpose of feeding the souls of His creatures with that which alone can regulate and nourish and satisfy them that God has planned His whole procedure in this world. Instead of consummate selfishness as it would be in any created being, it is benevolence beyond expression.

"Father, glorify thy name." "Hallowed be thy name." So be it. So it shall be.

Training in Giving.

Giving is living ; it is a law of growth and order. It prevails in the physical universe, and in the social world is the open sesame which is establishing universal reciprocity and brotherhood. In giving, man's capacity for receiving and being enlarges. The miser's greatest sin is against himself. Avarice atrophies, but generosity is twice blessed. Happiness, activity, self hood, and purpose are bound up in giving—giving freely.

As a lamentable result of failing to preach the scriptural doctrine of the tithes, it has been computed that while the Church owns one fifth of the wealth of the country, one sixteenth per cent is given for evangelizing the heathen world.

O, let us train our young people into exact business-like methods of caring for the kingdom ! Christianity needs the youth with their boundless faith and hope and their fiery enthusiasm. In training the youth into scriptural habits of giving we are teaching them that they are called to the service of a living Christ. If we urge the earnest habits of giving, our youth shall belong to a knight-hood which shall never perish, and as incarnations of the King shall press the battle for righteousness to the end of the earth and hold the citadels of truth.—Dr. Charles E. Locke.

Half-Done Work is always Wasteful.

The extravagance and waste of doing work badly are most lamentable. We can never over-estimate the value, in a successful life, of an early formed habit of doing everything to a finish, and thus relieving ourselves of the necessity of doing things more than once. Oh, the waste in half done, careless, patched work !

The extravagance and loss resulting from a slipshod education is almost beyond computation. To be under the necessity, all through one's life, of patching up, or having to do over again, half done and botched work, is not only a source of terrible waste, but the subsequent loss of self respect and life is also very great.

There is great economy in putting the highest possible personal investment in everything we do. Any thoroughness of effort which raises personal power to a higher value is a judicious expenditure of individual effort. Do not be afraid to show thoroughness in whatever you undertake. Thoroughness is a great quality when once mastered. It makes all work easier, and brings to lite more sunshine.—"Success."

Give me the lowest place ; not that I dare
Ask for that lowest place, but thou hast died
That I might live and share
Thy glory by thy side.

Give me the lowest place ; or if for me
That lowest place too high, make one more low
Where I may sit and see
My God and love thee so.

—Christina Rossetti.

Our Young People

Topic.—An Evening with Arctic Missions.

Sunday, Apr. 20.

Job 38 : 22, 23, 29, 30.

An Alaskan Martyr.

Within the last year Alaska has given a young native martyr to the cause of the gospel—a boy of sixteen, who, having accepted Christ, went home to his tribe and told them of the Saviour. The *angekok*, or medicine man of the tribe, became afraid that his power would be lost if the tribe were converted, and determined to get rid of the Christian lad, as he could not silence his teachings. Arousing the superstitions of his followers, he finally succeeded in burying the boy alive.

The young martyr's death for his faith was not in vain, for the wicked *angekok* has been taken from the tribe, and the gospel will henceforth be free to do its work among them. The heroic witness of this young disciple, faithful unto death, should stir Christian hearts to fresh efforts for his people.

The Example of Greenland.

Hans Egede, the Danish missionary, began his work in Greenland in 1721. He found the Eskimos stolid and stupid dwarfs, entirely indifferent to what he preached. Yet he labored on unceasingly for ten years and more, and when he was obliged to give up the work two Eskimo converts, meeting Count Zinzendorf at the court of Saxony, told him the need of their nation, and the Moravian brethren took up Egede's work and carried it forward.

For five years, however, the natives of Greenland refused to listen to the new missionaries, as they had refused to listen to Egede. Dirty, stupid, depraved, they seemed beneath the lifting power even of the gospel. But in 1738 a change came and one more convert, Kayarnak, was made. In 1747 a church of three hundred members had been established. To-day every settlement in Greenland is Christian, and the Greenland Eskimos are a transformed race.

For the Master's Use.

Danger and temptation to let the hands move at other impulses are every bit as great to those who have nothing else to do but to render direct service and who think they are doing nothing else. Take one practical instance—our letter-writing. Have we not been tempted (and fallen before the temptation), according to our various dispositions, to let the hand that holds the pen move at the impulse to write an unkind thought of another ; or to say a clever and sarcastic thing, or a slightly colored and exaggerated thing, which will make our point more telling ; or let out a grumble or a suspicion ; or to let the pen run away with us into flippant and trifling words, unworthy of our high and noble calling ? Have we not drifted away from the golden reminder, "Should he reason with unprofitable talk and with speeches wherewith he can do no good ? Why has this been, perhaps again and again ? Is it not for want of putting our hands into our dear Master's hand and asking and trusting him to keep them ? He could have kept ; he would have kept !

Whatever our work or our special temptations may be, the principle remains the

same, only let us apply it for ourselves.

Perhaps one hardly needs to say that the kept hands will be very gentle hands. Quick angry motions of the heart will sometimes force themselves into expression by the hand, though the tongue may be restrained. The very way in which we close a door or lay down a book may be a victory or a defeat a witness to Christ's keeping or a witness that we are not truly being kept. How can we expect that God will use this member as an instrument of righteousness unto him, if we yield it thus as an instrument of unrighteousness unto sin ? Therefore let us see to it that it is at once yielded to him whose right it is ; and let our sorrow that it should have been even for an instant desecrated to Satan's use, lead us to entrust it henceforth to our Lord, to be kept by the power of God through faith for the Master's use.

For when the gentleness of Christ dwells in us, he can use the merest touch of a finger. Have we not heard of one gentle touch on a wayward shoulder being the turning point of a life ? I have known a case in which the Master made use of less than that—only the quiver of a little finger being made the means of touching a wayward heart.

What must the touch of the Master's own hand have been ? One imagines it very gentle, though so full of power. Can he not communicate both the power and the gentleness ? When he touched the hand of Peter's wife's mother, she arose and ministered unto them. Do you think the hand which Jesus had just touched must have ministered very excellently ? As we ask him to touch our lips with living fire, so that they may speak effectively for him, may we not ask him to touch our hands that they may minister effectively and excel in all that they find to do for him ? Then our hands shall be made strong by the hands of the mighty God of Jacob.—Frances Ridley Havergal.

For Daily Reading.

- M., Apr. 20.—God in the Northland. Ps. 147 : 16, 17
- T., Apr. 21.—The snow obeys his will. Job 37 : 6-10
- W., Apr. 22.—The North people his. Ps. 95 : 7, 8 ; 100 : 3
- T., Apr. 23.—God King of the earth. Ps. 103 : 18-22
- F., Apr. 24.—Sun of the sunless. Ps. 84 : 11, 12
- S., Apr. 25.—Salvation for all. Rom. 10 : 11-15
- S., Apr. 26.—Topic.—An evening with Arctic missions. Job 38 : 22, 23, 29, 30.

Stars Shining in Darkness.

When darkness shuts in, lights are the more vivid and the more valued. This is true in the moral world as in the world of nature. While the sun shines we have little need of minor lights. In the gloom of night we appreciate, and are grateful for, the stars that guide our course. In the glare of prosperity we think little of the aid of personal friends, but when adversity presses on every side we realize that "a friend in need is a friend indeed."

"Night brings out stars, as sorrow shows us truths."—S. S. Times.

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JEWIS AND OFFICE.

"The Jewish Times" asks if the time has not arrived for our governments to recognise the worth and importance of the Jewish colony by entrusting official positions to some of its eminent members. Our contemporary says that the Israelites are not place-hunters but that the hour has come for them to assert themselves and for the governments to show sympathy towards them." This statement is made by the special correspondent of *La Patrie* who writes the notes under the heading "At the Quebec Legislature." The statement is printed without comment. It is we think worth this much comment: We are glad that the Jews in Canada are not place hunters because there are already too many of that kind. And in a free country we do not see any reason why a suitable place should not now and then find a suitable Jew.

We like the new departure in Provincial education allowing the Teachers' Representative Convention a considerable voice in approval or amendment of educational legislation. The trend at present seems to be in favor of fewer examinations; less home work; less Latin; the extension of nature studies and manual training; larger liberty to local boards in relation to optional studies.

We have long regarded the antagonism between England and France as senseless, playing as it does into the hands of Russia and Germany. We are therefore glad to see King Edward of England visiting France and receiving so cordial a welcome. A King can be a menace of international concord; this is also true of a President or Temporary King, as witness President Cleveland a few years ago re Venezuela and Great Britain; but a King possessed of intelligence, good will and tact can earn his royal allowance by using his personality in helping to keep sweet the relations between rival powers.

POLITICAL PURITY.

Very much is said just now about the need of elevating the standard of political morality, and we sincerely hope that the movement will not end in talk. The Dominion Parliament has discussed the matter and we learn that both parties are eager for improvement. But this eagerness must also be manifested outside of Parliament and in action as well as speeches. The Brunet case has provoked strong comment by journals of various shades and that was a case in which both parties were clearly to blame. As a matter of fact there never will be any real improvement until politicians believe that it is better to lose a seat, better even to lose an election, than to do a wicked thing. Men will take risks so long as they know there are influential people in both parties ready to move heaven and earth to save them from the consequences of their guilt. At the present time there is some uneasiness, some stirring of the public conscience, and unless some real improvement comes out of it matters must grow worse. There is no standing still, here as elsewhere, the only path of safety is to go forward in cleaner paths and nobler ways.

THE DOMESTIC PROBLEM.

From every part of Canada and the United States the story is the same, a famine of domestic help. The main reasons are the openings for women in stores, factories and workshops of various kinds, combined with the lack of social appreciation of the calling of a domestic servant. A quarter of a century ago women servants occupied a somewhat fendal position; they were expected to be at beck and call from early morning till late at night, and one evening a week out was considered liberal allowance. Now, a domestic help can bargain like any other employee as to the amount of work and leisure to be expected. The old state of things will not return. Wise people will not rail against a change that was meritable, but adjust themselves to the new conditions. Some forms of co-operation in necessary household work would give considerable relief. But the greatest relief will come from simplification of houses and household work, so that need for outside domestic help may be reduced to a minimum. Better a house compactly built, so as to save steps, and not too large. Avoid, as far as may be, dust-collecting belongings. Cultivate simplicity in regard to food and meals. Housewives yield too readily to modern complexity and conventionality. Very likely it may be difficult to get down to the simplicity of Abraham of olden time, or Thoreau of more modern date, but where there's a will there's a way to much, if not to all.

The April Ladies' Magazine is the Easter Number as is shown by the pretty cover decorated with lilies. The opening story, *When Hearts Were Brave*, is an excellent one, and there are two other complete tales, as well as numerous interesting articles. Very timely is that on *The Flower Garden*, which gives direction as to preparation of the garden and sowing the seed. The different departments are full of helpful suggestions. The Dyas Publishing Co., Toronto.

THE CRITIC'S CORNER.

In the International Journal of Ethics for April Dr. Josiah Royce, of Harvard University, asks, and in his own way answers the question, "What should be the attitude of Teachers of Philosophy towards Religion?" As Dr. Royce has been a Gifford Lecturer and has published books on "The World and the Individual" which according to some critics contain important contributions towards the philosophy of religion, one may expect some light upon this critical question as one interested both in philosophy and religion, I read the article with eager interest. There is much in it that is helpful but for any one interested in the life of the Christian Church it has a sting in its tail. Next week I hope to examine a statement which seems to me to be likely to do harm, in so far as it has any real influence. The statement I refer to is to the effect that it is a good thing if the teacher of philosophy "sees his ways to avoid all connection with any sect or form of the visible church." Being a philosopher of course Dr. Royce gives a reason for his statement but the reason does not seem to me to be sufficient and satisfactory. This week however I confine myself to reproducing his statement of principles which guide the teacher of philosophy in his action in relation to religion.

"The first principle is that Religion, in its higher sense, constitutes the most important business of the human being, and by Religion in its higher sense, I mean the consciousness of practical relations of a real but at present unseen spiritual order, whose authority as furnishing the rule for our conduct is concerned as absolute, and whose worth and dignity we recognize as above every other worth and dignity known to us."

That is very true and good and will not be disputed by reasonable believing men.

"But now, as my second principle, I have to add, that in human history, Religion in proportion to its importance, characteristically appears as amongst the worst managed of all of humanity's undertakings. I call this characteristic. I need not pause to explain it. Humanity's important business has generally been mismanaged in proportion to its significance." This seems to me to be rather a fact than a principle, if it is a fact, and if fact it is then human history is a sorry business, and humanity is in a poor plight. Our hope is that religion is something more than an undertaking of humanity.

From these two principles the conclusion is drawn that to improve matters division of labour is needed. "Reformer and prophet, man of common sense and philosopher, the worker and the thinker, the devout soul and the critic—all such are needed for the task." That also is a true saying but we do not see that it really follows from any or all of these principles that the teacher of philosophy ought to stay outside of the visible church.

Dr. Royce is an able thinker, a philosophical leader in the United States, he has a perfect right to his opinion but there are some of us who are pained when we note the conclusion to which these principles lead him. However that is a matter that demands careful consideration. VERAM

PASSIVE RESISTANCE LEAGUES IN BRITAIN.

We have been asked what all this fuss over the Education Act in England is about? To us in Canada under circumstances so different from England it is not easy to put in a few words the objections of Non-Conformists. But briefly it may be said the new Act places the control of the public schools, their management, the appointment of teachers, and the general run of secular and religious teaching authorized or encouraged, into the hands of one denomination, namely the Episcopalian, while making the taxpayers as a whole stand the shot in the way of payment. What would be analogous would be handing over the public schools of Ontario to the Episcopalian Church of this Province, Presbyterians, Methodists, Baptists and Congregationalists obliged to be content with providing a large proportion of the money; taxation without representation.

What do the Non-Conformists—i. e., the non-Episcopalians—propose to do about it? A very large number of them, clergymen, laymen, and earnest women, propose to meet what they consider an invasion of conscience by Passive Resistance. They will refuse to pay the school taxes levied under the new Act. The processes of the law will no doubt be then set in motion, and the goods and chattels of those refusing to pay seized and sold. This will be submitted to rather than the violation of conscientious conviction involved in paying the obnoxious rates. As showing the extent to which this movement has grown, it may be mentioned the British Weekly each week publishes about a column of news items relating to the formation of Passive Resistance leagues in various parts of England. Dr. Robertson Nichall, editor of the important Journal named, is one of those who has signed the new league and covenant.

An incidental effect of this agitation against the Education Act will be the revival in formidable shape of a movement to disestablish the Episcopalian church in England; as it is felt the Establishment is the hedge from behind which the rights and consciences of Non-Conformists are being shot at.

The results should be salutary in another way. To find a large number of ministers and members of Christian churches willing to have their goods despoiled rather than violate their consciences, will be a wholesome spectacle, a moral tonic.

It is impossible to predict whereunto the Education Act and the corollary of Passive Resistance Clubs may lead. Already the result in British politics has been considerable, constituency after constituency in which Non-Conformists are numerous having treated the administration responsible for the Education Act to unwonted adverse majorities.

The movement has been confined to England thus far, but we observe it is likely to make organized sympathetic co-operation from the people of Scotland, who have historic recollections of their own of ecclesiastical oppressions, and whose intellectual strength and religious fervor make them powerful allies in any fight against injustice.

Edward Bellamy's dream of a Sunday sermon carried by telephone into the homes of

subscribers, was realized not long ago in Madison, Missouri. A Presbyterian preacher, who found the roads to his evening appointment impassable, remembered that almost all of the families who attended the church had telephones in their homes, and could be reached from the central office in Madison. He saw the manager of the telephone system, who at once extended an invitation to the 326 families on his lines to join in a long-distance church service. An organ was moved into the telephone office, and a choir sang anthems and hymns, so that the entire service was conducted precisely as though in a church, while fervent "amens" were heard from half a county away. Two counties and forty-eight school districts furnished the widely scattered congregation, and the innovation proved so popular that the manager of the telephone line has been urged to make it a regular feature of his business. All of this may be very interesting as a novelty, and very practical when it is the alternative to no service at all, remarks the Lutheran Observer, but as a regular thing it would be demoralizing to all spiritual life and activity. We need the assembling of ourselves together, the benefit of worshipping with God's people, the influence which comes from such public association, as much as we need the counsel and wisdom of the sermon. People are too ready now to make excuse for absence from the house of God, and such a scheme, were it to be put into general practice, would be such a salve to conscience as would be most baneful in its results.

Literary Notes.

The April *Cosmopolitan* gives the leading place to an article which should be of great interest to all Canadians on The Americanization of the Canadian Northwest. Other articles are The Prophet Poet of Norway, Famous Cures and Humpbugs of Europe, The Young Napoleon, and How To Administer a Household. There are also four complete stories and an instalment of the serial, *Barlasch of the Guard*. Irvington, New York.

The Special Summer Number of *The Studio*, 1903, entitled "Masters of English Landscape-Painting," will deal with the art of John Sell Cotman, David Cox, and Peter Dewint. The volume will contain more than one hundred and eighty illustrations, including a large number of coloured supplements. The April number will complete the tenth year of the Magazine's existence.

The *International Journal of Ethics* for April is again to hand and contains many interesting discussions such as "Christianity and the Natural Virtues" "The Domain of Utilitarian Ethics" "The Political Babel" etc. In a striking article Mrs. Francis Darwin of Cambridge, England, deals with the question of "The Religious Training of Children there is much to stimulate thought in this contribution even to those who occupy a very different standpoint. It shows the importance and difficulty of quickening the minds of children by the power of great religious ideas at a time when they are utterly unable to deal with theological doctrines. 1305 Arch Street, Philadelphia, 63 cents.

John MacKenzie, South African Missionary and Statesman, By W. Douglas MacKenzie, M. A., Professor of Systematic Theology in Chicago Theological Seminary, cloth 8vo., 654 pages. Postpaid \$2.16, New York. A. C. Armstrong & Son. Recent events have gained for South Africa a large share of public attention. In Canada it will not be forgotten readily, that, two hundred and sixty of our young men slumber on the veldt, victims of the recent war. Now that the war is over, much enquiry is directed to the ascertainment of the causes that led up to so tragic an issue. Amid so much that is misty and conflicting, it is highly satisfactory to find so illuminating and trustworthy a volume as the present. It is the life story of a great South African Missionary written by his gifted and scholarly son, in a way befitting the theme. It has the advantage of an inside view and first-hand information, without the disadvantage of the want of perspective and partiality sometimes associated with a son's biography of his father. The opening chapters give an interesting account of the early life of MacKenzie and the chain of providential events that led him to the South African mission field. The interest deepens as we follow the course of his operations at Shoshong and later the new centre, Kuruman, whether carrying on itinerating evangelistic work among savage tribes or training them at the "Moffatt Institution," he proved himself a man of deep consecration and unusual ability. Hence he won the confidence of the black races and had deep sympathy with them. Because of this sympathy, he sought to lessen their terrible sufferings at the hands of the Boers, by seeking British protection for them. His full and exact information and sound judgment on the affairs of the country proved to be of such value to the British that they ultimately appointed him Deputy Commissioner, a post which his interest in the black man led him to accept with the consent of the London Missionary Society under whose auspices he set out. In this new position he displayed in a high degree the powers of a statesman. It was by his advice that Bechuanaland was saved from occupation by the Boers, and he gave the home government advice, which, if followed, would have prevented the great war. His letters of that time show that he clearly foresaw the course of events that have issued in it. When the home government took the opposite course, he went to England and by a series of public meetings prevented the government from making complete surrender of the Transvaal. Then he returned to South Africa and labored at Hankey under the Congregational Church till his death. The volume deserves wide reading as a fine contribution to missionary literature, a key to the solution of the South African riddle and a biography of rare excellence.

There is probably no more superstitious and ignorant country than the Tyrol, though its beauties are the wonder of the traveler. On Easter eve bands of musicians in quaint garments still traverse the country, guitar in hand, singing Easter hymns, somewhat in the fashion of our carol singers at Christmas. Even more curious, however, is the custom, still surviving in the remoter districts, of the "Easter riding." With cross-bearers and priests leading in full canonicals on horseback, and the people devoutly following on foot, a procession starts from a village, and passes round the fields, imploring the blessing of heaven upon the harvests.

FIONA M'IVER.

The
Inglenook



A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson
and
Emily J. Jenkinson

CHAPTER XVI.

(Continued.)

'She is very grateful for all that you've done and offered; I'm sure she will have told you so.'

'Yes. The truth is, Mr. M'Iver, I'm not so generous as you imagine. Fiona is your most precious jewel, and I am going to ask you for her. That is why I take such an interest in your affairs; your burdens will soon be my own, and I will quickly throw them all away. Lieutenant Waldegrave has already forgotten Fiona; but I haven't. I have loved her all along, and have never given up the hope of winning her.'

'Ah, I had begun to guess as much,' replied the old laird with much gentleness. 'And if Fiona would only consent, you know, Nial, that you would have my heartiest good wishes.'

'Oh, Fiona will consent, when once she sees things in the right light; I'm sure she will.'

'Do you think so? I would not like you to be disappointed again.'

'No fear,' answered Nial confidently. 'Waldegrave's bad conduct will help me. She will find him out, and learn how much better the old friend is than the new acquaintance. Why, see, Mr. M'Iver, she has given me this rose—given it to me as a token that all our old differences are buried and forgotten. Is not that a happy omen?'

'I hope it is. I shall be glad, fery glad, Nial, if you're not mistaken. But I would not have you too confident. I fear—'

'Fear! fear what?' asked Nial angrily. He was losing patience.

'I'm afraid you've mistaken a mere token of friendship for something more,' answered Torquil M'Iver with quiet dignity, as he scanned Nial's face more narrowly.

'Oh, but I've claims now which Fiona cannot and will not ignore. You will speak to her, reason with her, and tell her that I shall accept of no dismissal now.'

'Fiona is thankful for all that you have done, Nial; but she is a proud and high-spirited girl.'

But the coarser side of Nial's nature had broken out, and he went on recklessly.

'You must bring her to reason.'

'Fiona will be mainly guided by the light of her own reason and her own heart,' answered Mr. M'Iver quietly.

He was highly displeased with Nial; but yet inclined to think the things he disliked due to the bitterness of disappointment. Nial must mean well, and had suffered a good deal. So he proceeded with much gentleness:

'I think if you would be patient, Nial, you would gain your wish. Don't be hasty. Give Fiona time to recover herself. She is in great perplexity, and she is much too unhappy and pre-occupied with other thoughts to weigh anything I might say to her.'

Nial knew that his case was too desperate for him to wait long, but he also saw that unless he controlled himself he would frustrate his own ends.

'Well, Mr. M'Iver,' he replied, 'the more you allow me to do for you, the more reason Fiona will have for thinking well of me. She

is a noble girl; but she is romantic. The situation may change sooner than we think, and in the meantime, I hope you'll do all you can for me.'

They parted: Nial Mor occupied with dark schemes for attaining his end quickly; while Mr. M'Iver bowed himself down beneath a heavy load of care.'

CHAPTER XVII.

A CRUEL BLOW.

'Ye clarty callant, stap yer ill wark,' cried Nancy Bell, 'or I'll gie ye the like ye never had afore.'

Another tuft of grass, followed by a shout of laughter as it struck her on the shoulder, indicated how little her threat was feared.

Nancy's grotesque appearance had stirred the curiosity and then the mischievous humour of some half-dozen boys and girls let loose from school. She had a short black pipe in her mouth, and was sitting mounted on the lid of a rough deal coffin bound transversely upon a cart. The horse moved along with weary gait and drooping head, and Nancy herself looked a picture of abject discomfort. She wore an old black bonnet blown awry by the wind, and soaked through and through with the rain, and a shabby black gown. A sack from whose corners the wet still dripped was thrown across her shoulders.

The rain had ceased, and the children, gathering blackberries on their way home, glanced with some awe at the strange figure, until one boy, named like his father—who has already appeared in our story—Davie Anderson, a boy bigger and bolder than the others, impressed with the absurdity of Nancy's mien, pulled up a tuft of grass when see was well by, and flung it at her.

'Shame on ye!' cried Nancy, turning round and shaking her stick at the boy. 'Ye ill-mannered coof, ye chiel o' the deil, hoo daud ye dae the like o' that? Hae ye no respect for the deid? Wad ye hae the corp' rise up, an' grip haud o' ye? Faith, I ken ye. Ye are the son o' yon touzled-headed, unbelievin', dram-drinkin' Davie Anderson, ad' gin ye dinna tak' tent an' min', ye'll come to a bad end.'

This silenced the giggling of the girls for a moment, but the boy, undaunted, flung another clod, and cried out:—

'Hoot woman! I wonder ye're no feared yersel' to sit on the coffin smokin' yer dirty auld pipe. The corp' will no be thankin' ye. Will ye no get up, an' let it hae a breath o' fresh air?'

'I'll be gettin' doon, gin ye dinna stap yer ill wark,' replied Nancy, pulling up the horse, 'an' gin I lay haun' on ye, I'll mak' yer lugs burn, that I will, ye lazy loon.'

'What is the matter?' asked a clear voice, as turning a corner of the road, Fiona appeared on the scene.

There was a dead silence for a moment, and then the children took to their heels. But Fiona saw at a glance what had occurred, and commanding Davie Anderson to return, she severely reprimanded him for his conduct, and, made him beg Nancy Bell's pardon, and then dismissed him.

'Well, Nancy,' she said, after expressing her regret at the rudeness of the boy, 'I

heard that the poor old man, your uncle, was dead, but I thought he would have been buried at the clachan yonder. This is a long way for you to bring him all alone by yourself. I suppose, however, you wish to lay him beside his friends?'

'That's just it,' replied Nancy, laying her hand gently on the coffin. 'Ye ken, Miss M'Iver, he was a guid man, an' a' his fowk are sleepin' under the shadow o' Ben Ruadh. He wadna rest weel gin he werena beside them. He's ma mither's ain brither, and she was aye fond o' him when she was leevin'; an' I ken richt weel that when the arch angel blows his horn at the resurrection they wad be sair troubled gin they didna wake up side by side. Sae as I was the only ane o' his kin fowk left, I got the loan o' this auld horse an' cart, an' I hae brocht him awa mysel'. An' faith! he was a' there wad be bring awa'. They fowk in yon glen hae cleared aff a' the bits o' things he had left.'

'That's a shame, Nancy; they belonged to you. It is very good of you to put yourself to so much trouble to carry out his wishes. But you will not be able to reach home to-night. This has been a wretched day for you to 'travel in, and you look quite wet through and worn-out already.'

'Ay, that's true enugh, Miss M'Iver. Thae roads are that cut up an' heavy wi' the rain, an' this auld horse is gay stiff in the banes. It's bin hard wark gettin' owre thae last three or four miles, an' I was just thinkin' I wad gie to auld Morag Campbell's an' beg a night's lodgings wi' her.'

'That is the best thing you can do,' answered Fiona. 'My father is from home, but I could find a warm corner for you where you would be comfortable. Only that would be further for you to go. Come along; it's nearly a mile to Morag's. I'm sure she won't turn you away.'

'Ye're as kind as ye're bonnie, Miss M'Iver,' answered Nancy gratefully, 'an' I maun thank ye. Bu ye needna gang oot o' yer way. Auld Morag kens me weel enugh, though we haena met for mony a lang day.'

'Oh, but I was on my way to see her,' answered Fiona, as they moved on together.

'Ye see,' said Nancy, 'things might hae bin far waur. The young laird is fu' o' queer notions, an' gay unreasonable-like noo. The fowk say it's a' yer fault, Miss M'Iver. I dinna ken, an' ye'll pardon my speakin' o't. Weel, he has taken it until his heid that h'll gang awa for a week's shootin' in yon island o' Eilean Dubh, o' a' places in the world—ye can ca' sic a far-awa oot-landish place in the world at a'. It's maist ridic'ulous, an' naethin' else will suit him but I maun gang wi' him an' mak' yon auld shieldin' fit for him to bid in. I never heard o' ony ane daein' the like o' that afore at this time o' the year. But a wilfu' man maun gang his ain gait. An' gin we had bin awa, as we sud hae bin afore noon, they would hae buried the auld man awa yonder, an' then I ken richt weel he wadna hae rested in his grave.'

'Going to Eilean Dubh' exclaimed Fiona, thinking less at the moment of the extraordinary conduct of Nial Mor than of the happy day she had spent there in May with Geoffrey Waldegrave.

'Ay, an' it's as weel I sud bide the nicht wi' widow Campbell. Ronald is a guid-hearted lad, an' I wad like to hae a word wi' him afore I gae. An', mair'over, I can spier him about the place, for there's no sayin' when I'll win hame again gin the weather sud break up. I hae kent times when folk, wha hae ventured there in the late fall, hae had to bide there a' the winter.'

'That would be terribly lonely for you, Nancy.'

'Ay, it wad; but ane place is aboot as guid as anither to an auld body like me; it's gay lonesome in ma auld cottage by the loch. No, but I wad suner bide at hame. I'm no a'hegither satisfied aboot gaen. I hae a queer, restless feelin' that a' is no just richt; an' last nicht I had awesome dreams. But Maister Nial says I maun gae to luik after him, an' I ken there's naebodie else understand's him as weel as I dae myself. He's aften queer, an' gay hard to live wi', but ae can be led, Miss Fiona, he can be led, an' gin he had a guid wife he wad be a' richt. Maybe he's gaen awa' to Eilean Dubh to be oot o' the way o' temptation or to forget his trouble, an' the change may dae him guid.'

Fiona paced slowly along by the side of the cart, listening to Nancy with a pre-occupied mind; the mention of the lonely islands had carried her thoughts far away.

It was all the old horse could do to reach Morag's croft, where, however, Nancy might not have found so ready a welcome with her dead uncle as she anticipated, had not Fiona been there to plead for her.

But as they drew near, Fiona went forward to prepare the way.

'There is an old friend coming to see you, Morag,' she said, as she entered the cottage; 'an old friend in trouble—wet and worn-out with a long journey—and she will be very thankful for a night's lodging.'

'And who may she be?' asked Morag, glancing out of the window in the direction of the approaching cart.

'Nancy Bell. Her old uncle is dead, and she is bringing him to the burial place at the foot of Ben Kuadh, where all his people are interred. She cannot get any further tonight.'

'And has she the corp' with her?' asked Morag, in an awed voice.

'Yes,' answered Fiona, a little amused by the half-scared look on the widow's face. She knew that a coffin or a corpse in the Highlands was an object of almost superstitious terror, and that Morag, though a sensible woman, was not wholly free from the general weakness.

'Any one you bring, Miss Fiona, iss welcome to my house, and I hef not seen Nancy Bell for many years; but what will she do with the corp'? I could not hef that in the house, whateffer.'

But the difficulty was now overcome by Ronald, who now appeared on the scene. The cart with the coffin remaining in it could be backed into the barn, and there was a spare stall in the byre for the horse. His mother consented, and while he went to assist Nancy with the horse and cart, Morag hurried forward the supper. Fiona lingered that she might speak to her when she was less occupied.

In a short time Nancy had removed her wet things and was sitting by the fireside.

'If ye hadna been a hospitable woman,' she said, as she spread out her hands in the warmth, 'an' sensible aboon ordinar, I wadna hae come to ye, Morag. No that any one aye need fear. No ill will come frae the corp'. The kye will gie their milk, an' the butter will come no the less, that ye hae bin

guid to an auld neebor. He was aye a guid man, an' will rest weel among his friends.'

'Ye are welcome; ye are welcome, Nancy,' replied Morag heartily, now that the feeling of awe and dread at the proximity of a corpse had passed away. 'And when ye and Ronald hef had your suppers, we will hef a talk about bygone times, if ye will not be too tired. When did the old man, your uncle, win awa'?'

'Three days since, an' no a friend wi' him.'

'He was a good man, I hef heard,' answered Morag, 'and the best of friends will hef been with him, whateffer.'

'Ay, ay,' replied Nancy, nodding her head.

Morag had now set out the supper, and called to Ronald, who was in the byre feeding the horse, to make haste. Fiona said a few more kind words to Nancy, and promised that in the morning she would send another horse to assist the old one over the roughest and steepest part of the road. Then she rose to leave.

'May the Almighty bless ye,' said Nancy warmly, 'an' gin I could ever dae ye a guid turn I wad wi' a' ma heart.'

Morag walked with her to the gate.

'Ronald will not hef told you that he has been to Sruthan this afternoon?'

'There was a tone of mingled sadness and sympathy in her voice.'

'No,' answered Fiona, holding her breath. 'I thought he was not going till the morning.'

(To be Continued)

Housekeeping in a Tree.

It was a queer place for a home but these little ones had never known any other. Anyhow, all that they wanted was someone to take care of them and give them a warm place to sleep and plenty to eat. Their mother was a wood mouse who prepared this little house before they opened their tiny eyes in their soft bed.

What a cosy home it was? Mother mouse had lined it with soft white cotton from the fields near by.

In one corner, she had stored away cotton seeds to chew on when she could not go out for food.

The house had but one door and it was but a small one. Only three quarters of an inch wide and one and a half inches high. This was a wise thing for two reasons. It did not let in much cold and it was not easily seen.

No doubt the mother mouse and her little babies were very happy in their mouse fashion. But alas, it was not to be for long.

There is a saying of the older folks that the best laid plans of mice and men often go wrong.

That isn't exactly the way they say it but that is what it means. One cold day some men went into the woods to cut down some trees. They began to saw the tree in which the mice lived. Soon the saw caught in something and they pulled it out to look at it. Pieces of cotton were caught in its teeth.

After awhile they sawed through to the little house and found the warm bed and the full pantry but no mice. The mother mouse, realizing their danger had carried her little ones to a place of safety. This proved to be a crevice under a loose piece of bark in the stump from which the tree was cut. This was not so warm nor so secure a place for a home but it would shelter them until the mother mouse could prepare a better one. Let us hope that they are cuddled up good and warm these cold nights.—M. J. C. in Presbyterian Standard.

REST FOR TIRED MOTHERS.

How many babies wake up just about the mothers bedtime and keep her busy for a good part of the night. The mother may not see anything apparently the matter with the child, but she may depend upon it that when baby is cross and sleepless there is something wrong, and the little one is taking the only means he has of telling it. Baby's Own Tablets will make him well and cheerful right away. There are no opiates in this medicine—they send baby to sleep simply because they remove the cause of his sleeplessness and make him feel good and comfortable. The Tablets are good for children of all ages, and they cure all the minor troubles of children. If you know a neighbor who is using the Tablets for her children, ask what she thinks of them, and we are sure she will tell you they are the best medicine in the world for little ones. Mrs. James Levere, Spencerville, Ont., says: 'I believe Baby's Own Tablets saved my baby's life, and I would not be without them.'

Sold by druggists at 25 cents a box or sent by mail post paid on receipt of price by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

Prayer.

O God, thou hast planted us by rivers of water; help us to grow as trees of righteousness and bring forth fruit in our season. The streams of thy providence and grace flow all around us and they are full of water for our nourishment and enrichment. May we be planted on their banks so that we shall have some stability in our growth and develop solidity of character and settled habits; and may we have the roots of our life ever bathed in the water of thy grace that we may keep green and fruitful. Forbid that we should be barren trees. May every branch of our nature, hand and brain and heart, blossom and bear its appropriate fruit: the hand be full of useful service, the brain be clear with intelligence and truth, and the heart be warm with sympathy and love, kindness and courtesy. So may we be abundant in fruit that shall feed men and glorify thee. May Christ dwell in our hearts by faith, and then we shall ever be nourished and shall be richly laden with the fruit of the Holy Spirit. And this we ask in his name. Amen.

The Lillies.

"They have no care;
They bend their heads before the storm,
And rise to meet the sunshine warm.

God cares for them;

His love is over every one;

He wills them good;

His will be done.

He does neglect no single flower.

He makes them rich with sun and shower,

Their song of trust is sweet and clear,

And he that hath an ear may hear.

When Your Joints Are Stiff

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

Painkiller

Ministers and Churches.

Our Toronto Letter.

At the regular meeting of the Toronto Presbytery on the first Tuesday of this month, some very interesting statistics were presented by the Clerk, Rev. R. C. Tibb. The Presbytery is made up of 61 pastoral charges; congregations, 86; self-supporting, 51; augmented 7; mission charges, 3. Of ministerial members of Presbytery there are 68, of lay members, 60. The number of sittings in churches is 37,226, the total ordinary running expenses amount to \$184,304; total payments for all purposes \$247,380, and contributions for schemes, \$50,523. Preparations are being made for worthily celebrating the ministerial jubilee of Rev. Dr. MacLaren on the evening of Monday, June 1st. No doubt, Knox church, Ottawa, where a part of his ministerial life was spent, will be represented on that occasion. An important step was taken in the organization of a Presbyterial Union for the assistance, in any way deemed advisable, of weak congregations, and seeing to Church extension as the growth of the city may call for it. Along with the officers always needed for such a body, the minister, one elder and one manager or other layman from each congregation are to form an Advisory Council, which, for specific purposes may be sub-divided into special committees for different kinds of work.

Last week also an important conference, with Rev. John Neil in the chair, of Sabbath School workers was held in Knox church. Those taking a chief part in it were Rev. A. MacGillivray, Judge Winchester, who has been appointed to the Judgeship made vacant by the death of the late Judge MacDougall; Messrs. A. L. Humphries and Frank Yeigh, the teacher of a large class of young men in Bloor street congregation, and Rev. A. L. Geggie, of Parkdale. Within the week also has been held the semi-annual meeting of the General Executive of the Sabbath School Association of Ontario, of which one of our active Christian laymen is the Associate Secretary, Mr. Thomas Yellowlees. The General Secretary, Mr. J. A. Jackson, B.A. stated that the Association was endeavouring to bring about the adoption of the International Lesson system for Scripture readings in the Public schools of the Province. With the co-operation of the theological Colleges of the city, a Pastor's Sunday School Institute will be held in the city from November 10th next to 12th, and the annual Convention will be held at Smith's Falls from October 27th to 29th next, at which if possible, the attendance will be secured of Prof. Newell. The question of publishing an official organ of the Association will be decided at the meeting of the Convention.

The vice or crime, as it may be, has been coming a good deal to the front in the city newspapers lately, at least markedly so in one of the most influential of them, and Police Magistrate Colonel Dennison and Inspectors Stark and Archibald, and the County Crown Attorney have all been led to give deliverances on the matter. It is a very sad fact, and there is too much reason to think it is, that the source of this evil is traceable in a large measure to the home life. Men gambling there, lacking or losing sufficient stimulus and excitement for idle or empty minds, and people who have too little to do, recourse is had to clubs where the passion is fed, and many are led to their ruin. Inspector Stark complains strongly of the indifference of parents to their families, who, in too many cases satisfy themselves with handing over the moral training of their children to day and Sunday School teachers. The law also, Colonel Dennison complains, does not give sufficient power to police-officers and magistrates to deal effectively with this vice. The General Ministerial Association, among other things, had this subject incidentally before it at its last meeting. In Britain, according to all accounts, the vice of betting has attained to gigantic proportions, and is awakening general anxiety. If the law, as it at present stands, is insufficient to reach and grapple with or strangle the evil, those responsible should be stirred up to remedy it immediately. Col. Dennison, whose experience on the bench gives his opinion great weight, would prohibit book-making at races and take very strong measures to stamp out this evil.

Within the last few days several hundreds of Baptist young people have collected in the city

to attend the annual meeting of the Baptist Young People's Union of Ontario and Quebec. The sessions were held on Thursday and Friday, closing on the evening of Friday. "The young people as an element in the evangelical work of the Church," was the key-note of the Convention. The Rev. Dr. Lowery, of London, who gave the principal address on Friday evening, spoke on "Mission and Motive," in which he extolled the splendid advantages of youth. The first duty of the young people should be the development of their spiritual nature. He criticized mildly the International hop-skip-and-jump method of Scripture study, also the character of the reading provided for the young in many cases by Sunday School libraries as ministering to a taste for low class fiction. The Foreign and Home Mission Boards of the Baptist church met at the same time, and encouraging reports of their work were given in both cases.

I have already referred to the proposal made by the Synod Committee of the Anglican Diocese of Toronto to observe some Sunday specially for setting forth the claims and proper observance of the Sabbath for rest from toil and worship. Accordingly, the Bishop of Toronto has appointed the first Sunday after Easter—the 10th inst.—to be observed as Lord's Day Sunday, and he asks the clergy on that day to urge upon their people the duty and obligation of maintaining the sanctity of the Lord's Day, and the right of all classes to the enjoyment of rest from work on that day. Sunday social entertainments, are, it is said, greatly on the increase, with the result that, often the Sunday is the hardest day of toil of the seven for the domestics who must prepare entertainment for and wait upon Sunday guests. Well would it be, if all would heed and act upon the Bishop's recommendation. Mr. A. E. O'Meara is to represent the Ontario Lord's Day Alliance before the Imperial Privy Council in the special appeal case, the decision on which will settle whether or not the Province has jurisdiction over the observance of the Lord's Day.

The Ontario Educational Association is holding its sessions here this week. Very considerable changes are proposed by the Minister of Education in the Public and High school courses of study which will cause, without doubt, much very earnest discussion. President Seath gives the opening address, and Principal Gordon of Queen's University, on one evening gives an address on "The Godly Fellowship of Teachers." The Hon. Mr. Harcourt will present and explain the changes proposed in the courses of study referred to.

Four meetings were held last week in connection with the Central Y.M.C.A., which were well attended, though not so largely by young men, for whom they were specially intended, as they should have been, to hear four addresses by Rev. Dr. Johnston, of London. Dr. Johnston is a very fluent and forcible speaker, and those who were present could not but get much to set them thinking in the addresses he gave.

Rev. Prof. Baird of Manitoba College, who has been in the city for some days, preached in West church Sabbath before last. His visits are always very welcome to his old friends here.

Good Friday was a beautiful day here for the season, and large numbers attended the religious services usually held on that day in Roman Catholic and Anglican churches. Services were also held in many Methodist churches and Love Feasts observed.

Some interesting figures have just been published in a report of the work of Toronto University and its affiliated Colleges for 1901 and 1902. In Arts, the faculty numbered 70, in medicine 56, in applied science 20. In the Arts course in University College there were 432 students, at Victoria 221. The total number of students was 1,646, and 1885 candidates were examined. The total number of degrees conferred was 350. The Arts revenue was \$149,089.28, expenditure \$158,650.56, revenue and expenditure in medicine, each \$37,094.21, and in applied science and engineering revenue and expenditure were each \$35,422.13.

Eastern Ontario.

Rev. L. McLean of Duntroon gave a very interesting and humorous address at the young people's meeting at the Stayner church on the subject "Habits."

As a result of a visit from Rev. J. G. Shearer, a strong branch of the Lord's Day Alliance has been organized at Brighton.

Rev. J. A. McKeen of Arono has been appointed interim moderator of session for the Bowmanville church, during the vacancy caused by Rev. J. H. Turnbull's acceptance of the call to Bank Street, Ottawa. The charge will be declared vacant on the first of May.

Rev. W. G. Wilson, M. A., of Bradford, an honor graduate of Knox College, Toronto, preached two strong sermons in Zion church, Carleton Place on Sunday the 5th inst., in the absence of Mr. Scott who was in Smith's Falls. Mr. Wilson is a candidate for the vacancy in St. John's Smith's, Smith's Falls, and was heard by a committee from St. John's on Sunday, who came out for that purpose.

The Church of the Redeemer, Deseronto, has been recently tastefully re-decorated. It was always a beautiful church, but it is now if possible more attractive than ever. Under the pastorate of Rev. Dr. MacTavish for the past seven years, or more, the congregation has been continuously prosperous. The state of the Sunday School and Society of Christian Endeavor is most encouraging.

The Presbytery of Halifax when passing the report of the committee on Y. P. Societies strongly recommended to every Society the use of the Presbyterial Y. P. S. Manual published by the Assembly's Committee.

Rev. Professor Scriver, D.D. of the Presbyterian College, Montreal has very kindly consented to give a course of lectures at the summer school which is to be held in Edmonton. A rich treat is doubtless in store for those who may have the good fortune to attend the school.

During the past winter Rev. Dr. MacTavish of Deseronto has conducted a Mission Study Class, using as a text book "The Evangelization of the World in this Generation" by John R. Mott. The attendance was very encouraging and the interest was sustained till the book was finished. It is the intention to take up next "An Introduction to the Study of Foreign Missions," by Lawrence.

Western Ontario.

Rev. W. M. Kamawin, of Omemee, gave good practical sermons in the Bowmanville church on the 5th instant.

Rev. Eschu, a medical missionary from Persia, preached on Sunday afternoon, April 5th at Culloden.

Rev. Dr. Milligan of Toronto, lectured in the First Church, Brockville on the 9th instant on "Sermons in Sunbeams."

Rev. A. MacMillan, of St. Enoch's, Toronto, gave an interesting lecture in Macab street church, Hamilton, last week on the subject of "Rab and His Friends."

The ladies of the senior and junior Ladies Aid, at the Seaforth church, are busily engaged preparing for the holding of a bazaar and entertainment on the 24th and 25th of this month.

Rev. E. W. Panton had sufficiently recovered from his recent illness to preach at the morning service in St. Andrew's, Stratford, on the 5th inst. In the evening Rev. R. F. Cameron of North Easthope occupied the pulpit.

Rev. R. Martin, of Erskine church, Hamilton gave an illustrated lecture on the 8th inst., in the school room. About 60 fine views were thrown upon the canvas representing the re-opening of mission work in Honan, Northern China, since the Boxer uprising.

The Hamilton Presbytery came to the decision that Rev. Mr. Young, of St. John's church had no ground for resigning, since his congregation showed that they wished him to withdraw his resignation. Mr. Young has consented to abide by the decision of the Presbytery.

On the 7th instant Knox church, Elora gave a unique entertainment in the form of a Scotch social. The pastor, Rev. W. R. McIntosh, greeted the audience in the Scotch dialect, and a varied program of Scotch readings, songs, etc., was provided. Last, but by no means least, came a series of Scotch refreshments, including even haggis, which most people looked upon at first with considerable misgiving, but when once served, like Oliver Twist, they asked for more. The meeting concluded with a stanza of Auld Lang Syne, at a seasonable hour.

Northern Ontario.

Singhamton church is being painted inside and out and should look very fresh and pretty for the spring.

The will of Mrs. Bolton, who died on Sunday in Halifax, bequeaths \$23,000 to the Presbyterian church, and the Halifax Ladies College gets \$17,000.

An illustrated anniversary number of the Copper Cliff Courier contains views of the Presbyterian Church and manse in that interesting town. The Editor remarks that the church was erected about four years ago; that the congregation fills it every Sunday to its utmost capacity; and that the pastor, Rev. J. H. White, M. A., looks vigorously after all the details of congregational work, including a flourishing Sunday School and Christian Endeavor Society. Mr. White is doing a useful work and doing it well.

At the regular monthly meeting of the Collingwood Ministerial Association held on the 6th inst., Rev. J. A. Crauston read a paper on Mormonism which was greatly appreciated. A lengthy discussion followed in which all the members took part. During the meeting the action of the council in opposing the suggestion to reduce the license fees for billiard and pool rooms was considered for some time, the outcome of the discussion being a resolution endorsing their action and praying that there should be no reversal of the same. It was decided also to call the attention of the council to the open violation of the liquor license law as it relates to selling on Saturday nights and on Sundays. A copy of the memorial was forwarded to the council.

Montreal.

The annual report of Crescent street church, Montreal, has reached us. It contains an excellent portrait of the late Principal MacVicar, minister of the congregation from 1861 to 1868 as well as much valuable information respecting the various organizations connected with the church. From it we learn that the total receipts for the past year amounted to \$23,751.87. Of this sum \$8,573.88 went for current expenses, and for Missionary and Benevolent purposes \$14,687.99. Commencing as the Free church, Cote street, but worshipping for a time in a temporary wooden building on LaGauchetiere street, for several years the congregation was ministered to by a number of young men who in after years became famous, either as preachers or missionaries. Among these may be mentioned, Rev. Robert Burns, afterwards pastor of Knox church, Toronto and Professor in Knox College; Rev. W. Anott and Rev. A. N. Somerville, of Glasgow, both of them well known in Scotland, and the latter a visitor to Canada in the seventies, when he conducted evangelistic services in Toronto and other places; Rev. W. C. Burns who was twice called, but declined, and subsequently went to China where he died; Rev. Mr. McNaughton, of Paisley, for many years minister of Rosemary street Presbyterian church, Belfast, Ireland. In 1847 Rev. J. B. Duncan, then a student, but who still survives—minister of Knox church, Perth, for many years—conducted the services for several weeks. It was not until 1851 that a settlement was effected, when Rev. Donald Fraser, a graduate of Knox college, Toronto, was inducted into the pastorate which he filled with great acceptance until translated to Inverness in 1859. Rev. D. H. MacVicar was minister from January 1861 till his appointment as Professor in the Montreal College in 1868. In 1870 Rev. R. F. Burns was inducted and after a brief pastorate he was succeeded by Rev. A. B. MacKay, of Brighton, England, whose ministry continued up till the time of his death in 1901. Under the present young minister, Rev. John MacKay, who was inducted in September last, the congregation continues to grow in numbers and usefulness. This church has a strong staff of elders, the oldest in office being Mr. David Morrice and Mr. James Ross, both of whom were inducted in May 1866. For many years Mr. David Morrice was Superintendent of the Sabbath School; he was sometime ago succeeded by Mr. R. Munro.

Manitoba.

What a revelation to honest men is Dr. Wiklie's pamphlet! If the heathen knew of these dealings with Christian men, would they desire to be Christian?

Rev. John Hogg, pastor of St. Giles church, Winnipeg, fell in getting off a street car one day last week and broke his arm at the shoulder.

Rev. D. A. Volume, who has left Rosebank has been appointed by the Home Mission committee to a field with centre Elm Creek, in the Elberoro Presbytery.

One of the best Sabbath Schools outside the city is Morden Presbyterian, with Mr. Neil Fox as Superintendent. Last Sabbath the Review was conducted by the pastor, Rev. M. C. Ruentell and special music was provided by the choir. Parents and all those interested in the Sabbath School are visited by special visitation. Review Sunday dead has been revived by Mr. Fox and his 30 or more teachers.

The sudden death of Dr. Gilbert Gordon, brother of Ralph Connor, at Toronto was a sudden shock to his friends in Winnipeg. His wife, nee Miss Jennie Taylor, daughter of Sir Thomas Taylor, is a graduate of Manitoba University and Manitoba College. The DOMINION PRESBYTERIAN and its readers extend its sympathy.

The Rev. Dr. DuVal has returned from a visit to Virden, where he was successful in raising the sum of \$800 in subscription to the King memorial chair fund. Mr. Munro of Point Douglas, has also just completed a canvas of Melita and Napinka in the interests of the same fund and returned with subscriptions amounting to \$700.

Dr. Schaff in his Church History says: Greece applied all her arts and philosophy to confute the doctrine of the Cross and make it ridiculous in the eyes of the cultivated world. But her wisdom was turned into foolishness, or made a bridge to Christianity. Rome, proud mistress of the world, devined the most inhuman torments to torture Christians to death and root out their name from the earth. But tender virgins faced eternity more firmly than tried soldiers or stoic philosophers; and after two centuries of the most bloody persecution, lo, the Roman Emperor himself, casts his crown at the feet of the despised Nazarene and receives baptism in his name. The crescent of Islam thought to outshine the sun of Christianity and moved, blood red, along the horizon of the Eastern churches, but his kingdom is now a mouldering corpse. Deists, materialists and atheists in the 17th and 18th centuries poured contempt upon the Bible; nay, the heroes of the French Revolution in their mad fanaticism, even set aside the God of Christians and in the midst of scenes of the most frightful cruelty, placed the Goddess of Reason on the throne of the world. But they had soon to undo their folly. The Lord in heaven laughed and had them in derision. Napoleon, the greatest potentate and captain of modern times, proposed to substitute for the universal dominion of Christianity, the universal dominion of the sword and to degrade the Church into an instrument for his own political ends. But the Lord of the Church hurled him from his throne and the giant who had thrown all Europe out of joint must die of a broken heart—a prisoner on a lone rock of the ocean. The mightiest empires, the most perfect systems of human wisdom have perished; while the simple faith of the Galilean fishermen shows itself today as powerful as ever; regenerating the most hardened sinners, imparting strength to do good, joy in affliction and triumph in death. This is the Church we are striving to establish in Manitoba and the Northwest and we pray for grace to lay the foundation well and pray for men to man its walls.

The Rev. A. L. Birch, assistant pastor of Knox church, delivered an address in the Y.M.C.A. hall last Sabbath afternoon, his subject being, "The Other Side of It." Special music was arranged by O. H. Day.

James T. Stott gave an address on "The Liquor Problem and its Solution," last Sabbath afternoon before the Socialist party at its weekly meeting in Forester's hall. The speaker said prohibitionists always claim that they only are temperance reformers, whereas this is far from being the case and goes to prove the narrow view of the case taken by the prohibitionists. He then proceeded to read extracts from a work on the liquor problem by Joseph Rowntree and Arthur Sherwell, the latter of whom had spent five years and \$25,000 in investigating this question.

The first of a series of meetings, under the auspices of the Union committee, initiated by the W.C.F.U., was held last Sabbath at the Y.M.C.A., when W. W. Buchanan delivered an address. The chair was taken by the Rev. Dr. Stewart, and Dr. Amelia Yeomans presided at the piano. In his address Mr. Buchanan congratulated the union on having started the weekly meetings, and said the movement had been attended with success in Toronto. He pointed out the necessity for communication

between temperance people so that they should understand each other better.

These three above meetings were all held last Sabbath afternoon, to which two objections may be urged. First, the multiplying of meetings hinders people from meditation, which is such wholesome exercise for the Sabbath and second, if we allow Socialist and Prohibition meetings on the Sabbath, why not have sacred concerts in the theatre and band concerts in the park. Let Christian people beware of breaking the fourth commandment. The first of their meetings is by a Presbyterian minister and was likely a Bible talk. The last named personage, Mr. W. W. Buchanan is the man, whom ex-Premier Greenway says is going to elect the Roblin Government. We would be very sorry to see that Government returned to power, not that your correspondent is a politician, but they promised us Prohibition. They broke their word and deserve defeat. The Greenways refuse to put a prohibition plank in their new platform and should be supported by no Prohibitionist for that reason. The Prohibitionists have men in every field, where we hope to win and then will be a tremendous shaking up of old parties in Manitoba this year.

Quebec.

The convocation of the Presbyterian College, Montreal was held April 1st. There was a large attendance of the public. Prof. Campbell presided as acting principal. On the platform besides the professors were Dr. R. Campbell, Dr. Mowatt, the Rev. Messrs. Dobson, MacKay, Reid, Mackenzie, A. B. Ross, Dr. Amaron, Mr. David Morrice and others. After the devotional exercises, conducted by the Rev. John MacKay, B. A., the prizes were distributed. Rev. Prof. Ross presented Rev. D. N. Coburn, M. A., to receive the degree of Bachelor of Divinity; also Mr. C. A. Hardy, B. A., and Mr. A. B. McLeod, B. A., to receive the same degree of B. D. Rev. John MacNair was presented by Rev. Prof. Scribner, D.D., for the degree of Doctor of Divinity. The valedictory was delivered by Mr. A. B. McLeod, B. D., B. A. The graduates were addressed by Rev. C. B. Ross, B. D., of Lacbute after which Rev. J. R. Dobson, B. D., presented on behalf of the Alumni, the portrait of the late Principal of the College. Rev. Prof. Campbell, D.D., L.L.D., as acting principal, then addressed the assembly. Throughout the evening repeated reference was made to the loss sustained by the College and the Church through the death of Principal MacVicar. The proceedings were brought to a close by Rev. Robert Campbell, D.D. pronouncing the benediction.

GENERAL ASSEMBLY RATES.

Notwithstanding the official statement given last week, quite a number of parties are enquiring whether it is not possible for other than members of Assembly, their wives or daughters, and ministers, to get advantage of the reduced rates. The agreement with the Railway Companies is quite specific and definite on this point. I endeavored to have the privilege extended to others, more particularly to those having business with the Assembly, but the Companies were inexorable. To prevent unnecessary correspondence, I think it well again to state this fact.

R.H.W.

SYNOD OF TORONTO AND KINGSTON.

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

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

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

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

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

JOHN GRAY,

Orillia, 13th April, 1903.

Synod Clerk,

After Work or Exercise

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

Health and Home Hints

You Must Relax to Rest.

It is strange how few people really know how to relax, to let the body hold them instead of vainly trying to hold up the bed. Give way, let the nerves and muscles rest. Do not anticipate your journey's end or waste nerve force by mentally going ahead and fussing because of delay. Do not mentally get out and push the train along because you do not reach your destination in a moment. Relax, drop the subject from your mind, and you will reach your objective point far less worn in mind and body than if you fussed and fumed.

You can add years to your life by simply breathing. It is want of thought, want of time, want of knowledge, that is at fault.

Learn to breathe properly and you will always be self possessed. Learn to relax and you will never be nervous and fussy and make others around you nervous. Relax and gain that repose of manner that places you and those around you at ease. Few people can "let go." Yawning may not be polite, but it is healthful. Why? Because if given full expression it stretches and vitalizes all the muscles of the body, and then relaxes them, quickening the blood supply, and then giving it free play.

The value of a slight rest before meals is, according to a physician, very great. Indigestion more often arises from eating when tired or excited than is understood. In his dietary for a consumptive patient, a very well-known specialist insists upon a full twenty minutes' rest before all meals, except breakfast. Five minutes' complete rest of mind as well as body, is none too much for the person of average health, and it should be taken regularly.

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THE DOMINION PRESBYTERIAN

World of Missions.

London's Charities and Missions.

W. T. Stead, writing in the Christian Endeavor World upon "London's Ten Greatest Things," puts its charities eighth and its missions ninth. These are a few of his specifications under charities:

For the administration of Poor Law Relief in London there was raised last year from the rates the sum of more than £3,000,000. In the workhouses of London, where board and lodging are provided for the utterly abject and homeless poor, there were at the beginning of the century about 67,000 persons. In addition to these "indoor paupers," as they are called, there were about 37,000 in receipt of outdoor relief, making a total of 104,000 so called "legal poor" supported either wholly or in part by the public rates. At the beginning of the century no fewer than 24,000 lunatics were chargeable to the London Unions. Of these, 16,000 are maintained by the London County Council. The number increases at the rate of 700 a year. Londoners are taxed one way and another for their local administration the sum of £12,000,000. But in addition to this sum, Londoners subject themselves to a voluntary tax in the shape of subscriptions for charities amounting to several millions a year. The hospitals, for instance, which are maintained solely by public subscriptions, represent an annual expenditure of at least £1,000,000. They receive at their hospitable portals more than 100,000 sick persons every year, while dispensing relief to 1,500,000 poor persons free of charge.

Censorship of the Press in Turkey.

The story is hard to believe, and yet it appears to be true, that a year-book with Scriptural quotations for each day in the year has met with disaster at Constantinople at the hands of the censors. Quotations considered so dangerous and detrimental to the peace of the empire as

Resist the devil and he will flee from you;

Little children, let us love one another;

Be not weary in well doing;

For we have not an high priest which can not be touched with the feeling of our infirmities;

were the cause of this drastic action. The phrase, "I, therefore, the prisoner in the Lord, beseech you to walk worthily," etc., was regarded as rebellious, and the "old man" whom Christians were exhorted to put off was interpreted as referring to the sultan himself, and to contain, therefore, the seeds of rank revolution.

How to Have a Fine Complexion.

"My dear, don't you know that the foundation-stone of beauty is laid in the stomach? It is. And hot water, either plain or with lemon or with salt, is the chief preservative of a healthy digestion."

"It's medicine," pouted Melissa. But she took up her cup, poured half the contents of her pitcher into it, salted it, and began to sip the mixture.

"Take it—a pint of it—an hour before breakfast every day in the year, and the chances are that you'll need no other medicine," declared Hortense, finishing her cup.

She watched her cousin drink the pint to the last drop, then she assumed her sibylline manner, and said: "Melissa, you have the making of a first-rate cream-and-peachy complexion, but you're inclined to that most

IN THE SPRING.

Nature Teaches a Lesson That Tired, Exhausted Men and Women Should Follow.

The spring is the season when nature prepares for summer. All the trees and plants are filled with new sap to build and brace them up to withstand the coming hot season. Without new sap in the spring a plant would wither and die beneath the midsummer sun. It is the same with men and women. All physicians are agreed that everyone needs a fresh supply of new blood in the spring. Without the new blood you would be as helpless in the summer as a tree without new sap.

What you need at this season is a tonic to give you new blood, and the very best tonic medical science has discovered is Dr. Williams' Pink Pills. Every pill makes new, rich, red blood, braces the nerves and overcomes all weakness, headaches, backaches, indigestion, loss of appetite, skin eruptions and other troubles so common in spring. This is an established fact, proved by thousands in every part of the world.

Miss A. M. Tuckey, Oxdrift, Ont., says: "I do not know what would have become of me had it not been for Dr. Williams' Pink Pills. My blood seemed to have turned to water and I was troubled with dizziness, headaches and nervous prostration. I got so weak that I could hardly go about, and notwithstanding that I was constantly doctoring I got no relief until I began using Dr. Williams' Pink Pills. They completely cured me and have given me back all my old-time health and strength."

What these pills have done for Miss Tuckey and thousands of others they will do for you. They will make you bright, vigorous and strong. Don't take a substitute nor any of the "just as good as" medicines which some dealers push because of a larger profit. See that the full name "Dr. Williams' Pink Pills for Pale People" is found on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed at 50 cents a box or six boxes for \$2.50

prosaic complaint in the list—biliousness. Aren't you?"

Melissa blushed. "Yes, I dare say I am. How did you know?"

"Dull skin," said the beauty expert, sententiously. "Well, hot water an hour before breakfast every day, with occasional doses of the same remedy midway between meals two or three times a month, will cure biliousness. And your eyes and skin will show it at once. It's a cheap remedy, my dear."—Woman's Home Companion.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Strathcona, 23 Feb. 8 p.m.
Kamloops, Vernon, May 19 3 p.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, Balduis, 8 July.
Glenboro, Glenboro.
Portage, Arden, 3 March 1.30 p.m.
Minnedosa, Minnedosa, 17 Feb.
Melita, at call of Moderator.
Regina, Moosejaw, Feb.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, church : Catherine's, May 3, 10 a.m.
Paris, Paris May 12, 10 a.m.
London, May 12 9 a.m.
Chatham, Windsor, 11 July, 10 30 a.m.
Stratford, Stratford 12 May.
Huron, Clinton, 12 May 10 30 a.m.
Sarnia, Sarnia, 9 Dec. 11 a.m.
Maitland, Wingham, 19 May, 1 30 p.m.
Bruce, Paisley, 7 July, 10 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 9th Dec. 11 a.m.
Peterboro, Fort Hope, 19 July 2 p.m.
Whitby, Whitby 21 April 10 a.m.
Toronto, Toronto, Knox, 1st Tues, ev. mo.
Lindsay, Lindsay, 17 March, 11 a.m.
Orangeville, Orangeville, 5 May.
Barrie, Dec. 9th 10 a.m.
Owen Sound, Owen Sound, 1 July.
Algoma, Copper Cliff, March.
North Bay, Burks Falls, 14 July 19 a.m.
Saugeen, Holstein, 7 July., 10 a.m.
Guelph, St. Andrew's, Guelph, May 19, 10.30 a. m.

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
Inverness, Orangedale 5 May 11 a.m.
P. E. I., Charlottown, 3 Feb.
Pictou, New Glasgow, 5 May 1 p.m.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 19 May 10 a.m.
Halifax, Chamber's Hall, Halifax, 30th April 2.30 p.m.
Lunenburg, Yarmouth 19 Feb.
St. John, St. John, Oct. 21.
Miramichi, Chatham, 24th June.

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