

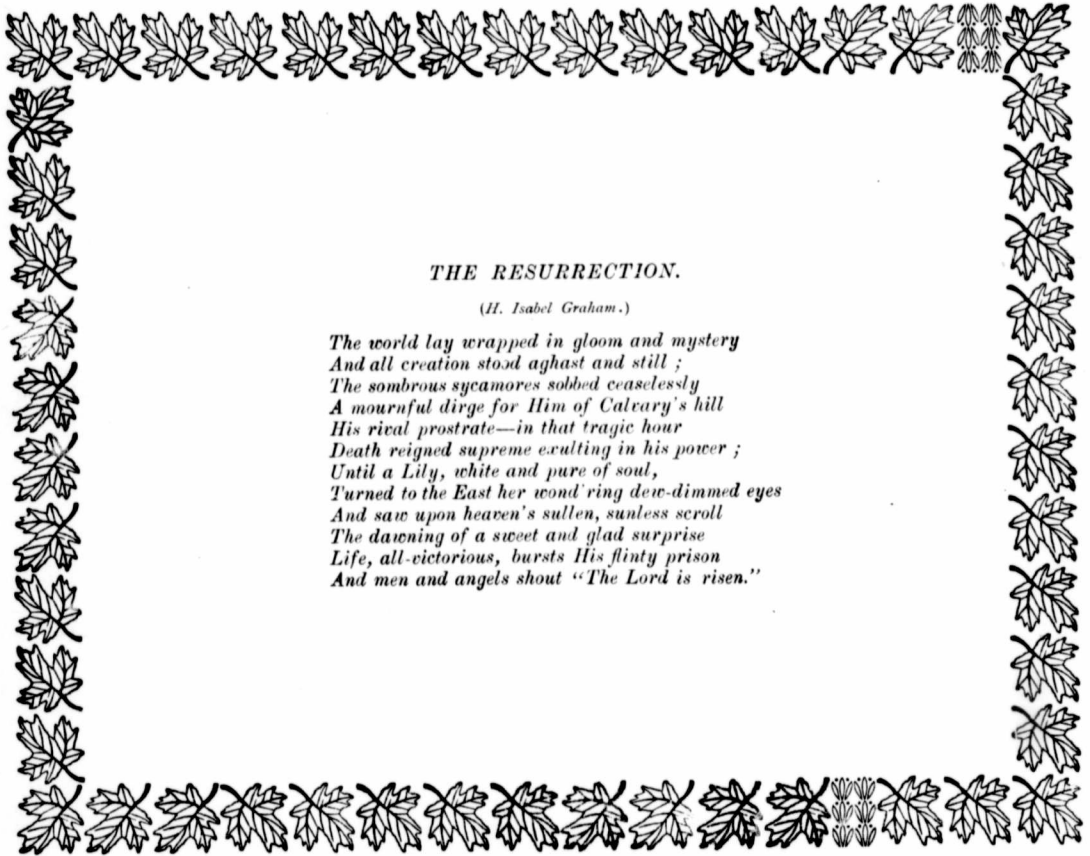
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(H. Isabel Graham.)

*The world lay wrapped in gloom and mystery
And all creation stood aghast and still ;
The sombre sycamores sobbed ceaselessly
A mournful dirge for Him of Calvary's hill
His rival prostrate—in that tragic hour
Death reigned supreme exulting in his power ;
Until a Lily, white and pure of soul,
Turned to the East her wond'ring dew-dimmed eyes
And saw upon heaven's sullen, sunless scroll
The dawning of a sweet and glad surprise
Life, all-victorious, bursts His flinty prison
And men and angels shout "The Lord is risen."*

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BIRTH.

On Sunday, March 26, 1903, the wife of Rev. W. J. McKay, B.D., of Stratford, of a daughter.

DEATHS.

On Tuesday, March 31, 1903, by the Rev. A. L. Goggin, at the residence of the bride's parents, 194 Cowan avenue, Fred Arthur Kirby to Laura Louise, eldest daughter of R. J. Day of the G. T. Road at Toronto.

By the Rev. Dr. Armstrong, on March 27, 1903, W. I. Mason, of Ottawa, to Josephine, eldest daughter of Mrs. M. L. Mouchie, of the Marine D. apartment, Ottawa.

In Tucker's death, on March 25th, at the home of the bride's brother, Mr. Duncan McTavish, by Rev. E. H. Sawyers, Jessie, eldest daughter of the late Peter McTavish, to Fred Bush, of Stanley.

At the Eastern parlour, Napinee, March 25th by the Rev. C. E. McElyre, Thos. S. Smith, of Cambridge, to Susan M. Connel, of Roblin.

In Winnipeg, Man., on Wednesday, March 25th 1903, at the manse by the Rev. J. W. McMillan, Thomas A. Gray, of Morden Manitoba, to Minnie Maud, third daughter of Mr. and Mrs. S. J. McElroy, Hope Township, Ont.

DEATHS.

On March 28, 1903, at Baltimore, Maryland, Dr. D. Gilbert Gordon, of Toronto, aged 44 years.

At 8 Simpson avenue, Toronto, on Tuesday, March 31, 1903, Elizabeth Young, dearly beloved wife of the Rev. J. M. P. Scott, minister of St. John's church, Toronto.

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Note and Comment.

A statue of Mr. Gladstone which Parliament authorized to be placed in Westminster Abbey, has just been erected in the north transept. It occupies a prominent position between the statues of Robert Peel and Lord Beaconsfield, and fills the last remaining space available for a standing statue in the transept. It is of white marble. The sculptor was Thos. Brock, R. A.

The "British Weekly," says—Perhaps absence has not made the heart of the Commons grow fonder, but it has made the house prouder of Mr. Chamberlain. It has made all parties conscious of his personal supremacy. All have felt that the most interesting man, the most piquant personage, has been out of it while he was away. The feeling is not in every case agreeable, but it forces itself into the Parliamentary consciousness.

Fifty years ago seven shoemakers in a shop in the city of Hamburg said: "By the grace of God we will help to send the Gospel to our destitute fellow men." In 25 years they had established 50 self-supporting churches, had gathered 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts, and had carried the Gospel to 50,000 of the race. It would take only 150 such men to carry the Gospel to the world in 25 years.

Mr. Campbell's sermon on "Personal Immortality" was by general agreement the best he has preached at the City Temple. To listeners who looked down on the pulpit from the side galleries, perhaps the most wonderful fact about the sermon is that Mr. Campbell delivered it without a single note. Standing before the audience of 3,000 people, he pursued from first to last a closely knit argument. Never for a moment did he lose the thread or permit his hearers to lose it. The address was a masterpiece of luminous and brilliant exposition.

Every now and again Canadians are treated to sensational stories in connection with provincial and municipal politics. Where there is so much smoke there must be some fire, but somehow or other, of late years, nothing very startling actually materializes. It seems to be different among our neighbors to the South. They are having almost a surfeit of exposures of state and municipal rascality. A few months ago all eyes were turned to St. Louis, where a number of municipal boodlers found their way to the penitentiary. Now Seattle is the centre of exposures of the boodling ring. Minneapolis, too, has been enjoying exposures along the same line. There have also been some revelations in state politics in Delaware, formerly a Democratic state, but for some years past in the control of the Republican party. And last but not least we have the following in the Scottish American Journal about "little Rhody": "Rhode Island is in quite as bad a case. There the Republicans buy their way in the Legislature regularly, and the people are so accustomed to being paid for their votes that

they would regard it almost as a wrong if they were deprived of this source of revenue." If there are many states in the Union in such a plight, the American Republic stands in danger of being honeycombed with state and municipal corruption. The outlook is not a pleasant one and the people of Canada would do well to take care that boodling of any kind is throttled in its beginning.

The Presbyterian Standard of Charlotte, N.C., makes the following trite comment: "The pressure of missionary enterprise upon the churches constantly forces them together. The other day there was a meeting of Presbyterians and Methodists in Toronto to see if some *modus vivendi* could not be adopted for the prosecution of mission work in the great Northwest field. When Wesleyans and Calvinists can get together on such a proposition the union of kindred churches cannot be far off. Corporate union of evangelical churches may not be so new as many suppose, but there are many points at which they can unite to promote the welfare of the Redeemer's kingdom. It is a good sign of the times to note that such co-operation is steadily increasing.

The editor of the *Standard*, N.J., Herald, who has lately been doing some travelling in the Southern States, says: "From my own personal observation, the negroes are treated far better here than in the North." He also says that "there is too much politics and not enough commonsense employed" in solving the race question. He concludes an article by saying: "The Southern people are much kinder to the Negroes than the Northern people; this is the honest testimony of every Northern man who comes South. But the Southerner will not admit that a race he knows to be inferior to him in many ways is his equal in all respects." All this, however, does not explain away the lynching of negroes in the South.

Although Mr. Carnegie and others, says the Scottish American Journal, boom America as destined to be the dominating Power of the future, it should not be forgotten that British capital and European vital force have been, and are, two of the most important factors in the rise of the American Republic as a great Power. "The United States," says the *Greenock Telegraph*, "will never cease to be in fact a colony of Britain until British emigrants and British capital are diverted to the development of the British Empire. Moreover, the great men of the United States have not been American, but American and British. Most of Washington's generals were born on this side of the water, and in the Civil War there were at least three hundred thousand Britons in the Federal and Confederate armies. This country is always represented in an American Administration, and the present Secretary for Agriculture at Washington, Mr. James Wilson, was born in Scotland. In fact, an enormous proportion of the great men in politics, law, war and literature who were counted among the most distinguished men of the United States were either born in this country or were the sons of British parents. Notable men whose grandparents were born

across the water are, comparatively speaking, very few indeed." The Britisher, and particularly the Scotch type of him, seem to be ubiquitous in the world of commerce and politics. He is found in all countries.

The Christian Guardian quotes the Bishop of London as saying that he considered temperance work most delightful because it was most hopeful. He said that oftentimes people did not look far enough back to note the progress that had been made, and get the encouragement such a retrospect would give. He could personally look back twenty years, and speak of the difference. At one of his first temperance meetings, a brick-bat came within a quarter of an inch of his head, and nearly spoiled his chance of being made Bishop of London, or of coming to London at all. The Bishop spoke strongly for more personal work. "See your erring friend home from the warehouse; see him past the public-houses; give him compassion, help, sympathy; stay him against temptation, and if you save one soul from the drink, it will be a soul saved from death, and will cover a multitude of sins." There is too little personal work done both in moral and religious movements.

To those who would hurry themselves, or others, into the ministry, we commend the following opinions expressed by Rev. G. C. Richmond, of Syracuse, N. Y.: "A man is not ready to preach before he is twenty-five. People do not value what he has to say before that period. . . . The mind of a man is hardly open and prepared to grapple with the problems of the universe before that time. . . . The first question to be settled today is not 'Do the women like the young minister?' but this, 'How do the young men like him? Has he qualities which a man admires?' . . . Social qualities are not sufficient. Some men think they can sing the gospel as well as preach it. Churches are not built on song. A parish grows to-day because the man who leads it is known to be a man of deep learning in the arts of life, and whose ability is unquestioned by the men of the world."

The Roman Catholic hierarchy in Ireland have long been demanding the establishment and endowment of a Catholic University for Ireland. The demand is based on the plea that the consciences of Catholics forbid them to study in a mixed university. A singular commentary on this plea is, that Roman Catholics now possess at Cambridge two establishments for the training of priests, named respectively, St. Edmond's House and St. Benedict's House. There are, in all, about forty lay undergraduates, who are Catholics, belonging to the ordinary colleges. A special chapel for the use of the latter has just been constructed in St. Andrew's Street, with accommodation for a congregation of sixty. All this, effected under the full sanction of the Romanist bishops. This anomaly leads the Christian World to remark that "the Irish Catholic conscience must differ profoundly from the English."

Our Contributors.

Meeting of General Assembly

in St. Andrew's Church, Vancouver.
6th June, 1903.

DEAR SIR,—According to arrangements just completed with the Railway Companies it is necessary that each Commissioner receive a certificate from me. This certificate I now enclose. On presentation of this to the Railway Ticket Agent at your point of departure, you will receive a return ticket to Vancouver or Victoria, at the special rates agreed upon.

Commissioners from points in Ontario, from Peterborough and west to Detroit and Niagara Rivers, can start either on the C.P.R. or the G.T.R. via Toronto and North Bay, and from points on the C.P.R. east of Peterborough, can go via Smith's Falls and Carleton Junction, and, from east of Smith's Falls, Montreal, Quebec and points in the Province of Quebec east of Montreal, New Brunswick, Prince Edward Island and points in Nova Scotia east of Moncton, can travel by the C.P.R. joining the main line train at Montreal. Those who are located on the Grand Trunk east of Toronto can travel by that road to North Bay, and those located on the Intercolonial west of Moncton can travel by that line to Montreal. Tickets will be on sale commencing May 20th to June 5th inclusive, return limit good until July 27th inclusive. Stop over privileges will be granted at Winnipeg and points west thereof, both going and coming.

Tickets are only good to go and return by the same Railway Company's lines.

Commissioners taking tickets by the Canadian Pacific Railway can go out by the main line via North Bay (or by Lake Superior steamer to Fort William) to Vancouver. They may return by the same route or via the Kootenay and Crow's Nest Pass, or via Portial and Sault Ste. Marie by the Soo Pacific Line, enabling them to visit St. Paul, Minneapolis and Sault Ste. Marie. Those desiring to do so, must intimate this when in Vancouver, to Mr. C. J. Coyle, Canadian Pacific Railway Assistant General Passenger Agent in that city.

Commissioners taking tickets by the Grand Trunk Railway can either go via North Bay, or via Chicago and by the Northern Pacific and Great Northern to Vancouver.

Please note that all Commissioners must select their route, before starting, and return by the same Company's lines.

The reduced rates are only good for Commissioners to the Assembly, their wives or daughters, and also for ministers of the Church, although not Commissioners, provided they hold certificates from me that they are going to Vancouver to be present at the meeting. I have endeavored to have the privilege extended, but the Companies positively decline.

The following are the rates agreed upon:—

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" Peterborough	64 70
" Kingston	67 80
" Ottawa	68 00
" Montreal	68 00
" Quebec	71 00
" St. John, New Brunswick.....	75 00
" Halifax	81 00

And from all other points in proportion. These rates are for all rail. If the C.P.R. Lake Superior steamers are used an extra charge of \$4.25 for meals and berth is made each way. From Port Arthur, Fort William and as far west as Griswold, on the main line, the return rate will be \$50.00; from points west of Griswold single fare.

Yours very truly,
ROBT. H. WARDEN,

Toronto, April, 6th, 1903.

P.S.—The Canadian Pacific Railway will provide first-class and tourist sleeping cars at the following rates to Vancouver: *First Class Sleepers*, from Halifax, \$22.00; St. John, N.B., \$20.50; Montreal, \$18.00; Toronto, \$17.00; and Fort William, \$15. *Tourist Sleepers*, from St. John, N.B., \$9.50; Montreal, \$8.00; Toronto, \$7.50; and Fort William, \$5.00.

NOTES BY NEMO.

One satisfactory feature of Church life at the present day is the living interest in religious teaching and the study of the Bible. There has been much discussion as to the best means and methods; that cannot be avoided and is a healthy sign. If our young people do not know their Bible as well as they ought to do, and if religious training does not receive its fair share of attention, we are not content that this should continue. The great Convention recently held at Chicago University is significant as showing the determination on the part of a great many intelligent men to do something to improve matters in this respect in all our colleges and schools. We believe that something will come out of this, the progress may be slow as is the case with all steady enduring movements, but the attempt is significant and hopeful. The following extract will shew the spirit of the new Association:

The Association, through its departments, will propose to make new contributions to the cause of religious and moral education. Through the conduct of *scientific investigations* some of them will attempt to define more closely the true relation of religious and moral instruction to other branches of instruction and to indicate the part which religion should perform in the development of the individual and of society. Others will undertake to correlate religious and moral instruction with the instruction in literature, history, and science now provided in the public schools. Others will seek to determine the place of the Bible in religious and moral instruction and set forth the best methods of using the Bible for this purpose. Still others will endeavor to point out the application of the established results of modern psychology, modern pedagogy, and modern Bible study, as these stand related to religious and moral instruction.

Practical experiments will also be carried on, some of which shall have to do with the adaptation of religious and moral instruction to different stages of physical, mental, moral,

and spiritual development; others with the adjustment of the material employed for purposes of religious and moral instruction to the needs of the special sociological groups included in Christian Associations, Young People's Societies, Bible clubs, and the like; still others, with the working out of an approximately ideal curriculum for the Bible school—a curriculum which will embody the larger substance and the better methods of a religious and moral education that is in accordance with the present status of biblical, theological, ethical, psychological, pedagogical, and scientific knowledge.

From time to time *constructive propositions* will be presented, which shall be intended to serve as the basis for lesson-helms and textbooks on various portions of such curricula; to secure the more adequate training of teachers; and to place the work of religious and moral instruction on as high a plane as that on which secular educational work has come to rest.

The Association will do its work with the *scientific spirit*, and will consequently proceed carefully and cautiously upon the basis of fundamental principles, seeking to observe accurately the facts and from these to make deductions, and aiming to co-ordinate and systemize the material presented for consideration.

It will be controlled also by the *universal spirit*, and this will forbid the placing of emphasis upon the distinctive views of any one denomination or school of opinion to the exclusion of others; for it may be confidently asserted that those who hold different theories of biblical history may be able to unite upon a constructive teaching of the Bible from a practical religious and moral point of view. It will, likewise, forbid the limitation of the work to any single phase of religious instruction, inasmuch as the time has now come for the existence of an organization which shall not aim to supersede any of the existing agencies dealing with special phases of religious instruction, but will undertake to study and develop the subject in its entirety; this spirit will also forbid the restriction of the control to any one section of the country, or to those interested in any one division of the work, or to those representing any one school of thought.

And above all, the Association will cultivate the *cooperative spirit*, thus manifesting clearly its purpose to assist all organizations working in the same field; it will refuse to enter into rivalry with institutions or associations of any class; and it will perform that general service which will promote the efficiency of all institutions.

Some four months ago a French writer, Clondesley Brereton, gave an address before the Society of Arts of France, dwelling upon the decline and condition of the rural population of that country. The attractions of town life, higher wages and conscription are among the most obvious explanations of the depopulation of the rural districts. There are, however, other causes, notably the low birth rate and the spread of intemperance. In connection with this latter subject Mr. Brereton casts a lurid light on the present condition of what was once the most temperate country in Europe, if not the world. The phylloxera

was even a more terrible curse to France than was imagined when a Pasteur endeavored to stay its ravages. It made good wine dear. The poor were driven to beet root spirit, absinthe, and to other horrors for their stimulant. We are told that a workman's breakfast consists of slices of bread floating in spirit. Even children are brought up on this soup. The inevitable results are already showing themselves. The number of recruits unfit for service in the Northern Departments has increased sixfold; in some cantons recruiting of conscripts is practically impossible. Sixty per cent. of the males and 70 per cent. of the females of the lunatic asylum at Alençon are alcoholics." This is a terrible picture of the ravages of intemperance, leading the New York Medical Record to say that it is agreed on all hands that the French are among the largest consumers of alcoholic beverages. The death rate of young children in France is appalling, and can be attributed to a large extent to the alcohol habit of the parents. It would seem now as if a vehement crusade against strong drink may be waged throughout the world.

Pastoral Visitation.

Under the caption of "The Weakest Point," the Belfast Witness notes an article on the neglect by Evangelical ministers of pastoral visitation as the main cause of weakness, and non church-going. Very rightly it admits that some good would be done even by the ordinary call and conversation, because it is better the minister come into touch with his people somehow than no how. But the visiting recommended is of course that which is distinctly religious and pastoral. In another paper appears a communication from a lay man on the same subject. He states regarding a former minister, an able minister too—"During the years he was here I do not suppose he once had close spiritual conversation with a single soul in our congregation." Here, sir, is the very weakest spot in our armour. The warning of the one is "Visit the people, else you cannot know the people, nor get them to attend church. The other is visit spiritually dealing with the souls of the people so as to influence them for good. It is noticeable also that an Episcopalian minister has published a book on the subject, in which he refers to the drudgery of daily visiting, but also to the delight experienced by the true pastor through coming into close touch with the people's religious feelings.

Academic Freedom.

The fact seems to be that the form of corporate control chosen makes far less difference with the degree of freedom of the teacher than does the general habit or standard of the community concerning toleration. A locality in which theological universities turn away professors for their views on points of doctrine is apt to be one where State universities turn them away for their views on matters of party politics; and it is not infrequently one where private benefactors are disposed to reserve rights of making their personal views dominant in deciding how their foundations shall be administered. On the other hand, a locality where the *odium theologum* is kept within its proper limits is pretty sure to be one where

people see the necessity of making tenure of office depend upon something besides partisan affiliations and where donors are ready to allow a large degree of freedom in the use of their gifts. The worship of the creed as a fetish and the worship of the platform as a fetish are both survivals of an earlier stage of civilization where the necessity of securing coherence of public sentiment was paramount to the necessity of securing free and progressive thought, or businesslike execution of that thought. The more fully developed community tends to regard the creed not as an essential to salvation, but as a working hypothesis to secure an efficient basis of action—and it regards the platform in the same way. Under such circumstances, it is generally possible to secure enlightened admiration, even of a pretty rigid deed of trust; and to secure proper regard for the future, even among those legislators and administrators who in politics are strong party men. If by changes of organization we can do away with the unnecessary questions and issues concerning academic freedom, we may well trust the public sentiment of our progressive communities to prevent most of the others from arising at all.—Arthur Twinning Hadley, in the March Atlantic.

The Bible and Children.

We have found in the Bible the highest standard of life and character and the truest model for us to follow in our contact with daily affairs. In every department of human activity its ideals are supreme and from its pages we may safely take all our rules of conduct. Questions of right and wrong must in the ultimate be settled by appeal to its decisions while its inflexible demands for right living go crashing like chain shot through the self-indulgent codes of common men.

Magistrates and ministers have been speaking to us recently about the peril that beset the lives of children in our own city. They are walking on a bridge whose hidden trap-doors honeycomb the roadway—or they are going through defiles along whose steep sides wild beasts lie in wait to spring out upon them. The cry of a child in distress will stir even a coward to run to the rescue, but the sobs of the mother over a child in the way of danger shake heaven itself till an avenging answer comes from the Lord God of Sabbaoth.

For we cannot read the Bible without seeing how large a place the child holds in the mind and heart of God. He never left the children out of any covenant into which He entered with men. The promises of the Almighty always embraced the children and special emphasis was laid upon the tremendous responsibility of parents for the physical, mental and moral well-being of the coming generation. When Christ came to reveal the fulness of God He came as a little child honoring motherhood and childhood as the greatest event of human history. There must have been special charm about His splendid boyhood and where the curtain lifts once we see that noble example of obedience as the Child went down to Nazareth with His parents and was subject unto them. Every disobedient child and every over-indulgent parent must stand forever ashamed in the beautiful light of the carpenter's home.

When Christ went out in His public

ministry He made much of the children. He set a child in the midst of enquiring people and said that the child life of purity and innocence and faith was the form of the kingdom of heaven. He uttered a terrific malediction against any one who causes children to stumble and said it would have been better for that one to have had a mill stone around his neck and he drowned in the midst of the sea. That curse of Christ stands today against every one who lures to ruin those who ought to be turning their feet early towards the kingdom. Verily, it were better for such people if they had never been born.

Near the close of Christ's life some scenes of surpassing and pathetic interest come athwart the stage upon which Roman militarism and Jewish hate were playing their part. Children strew flowers before the gentle King and He to the chagrin of the trained choirs refuses to check the discordant notes of the children's hallelujahs. The children were singing from the heart and we have Christ's word for it that heart music is the only perfect praise of God. And on that post-resurrection morning when Christ would send the rock like apostle out on a great crusade He gave him the supreme commission, "Feed my lambs." It is because of these things that to this day we shrink with an indescribable distrust from those who dislike children while our hearts go out to those whose caressing love takes hold upon child-life with a warmth which colder natures cannot understand.

The Widows.

The last obtainable census of India gives the total of widows in India as reaching the enormous number of 25,000,000. Classified according to the ages they are as follows:

Total widows in India	25,000,000
Widows under 4 years of age	13,878
Widows under 9 years of age	64,040
Widows under 14 years of age	174,532
Widows between 15 and 34	4,160,548
Widows between 35 and 49	6,990,592
Widows over 50 years of age	11,224,933

For every Simon there is an Andrew to bring him to the Savior.

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Boils Erysipelas Scrofula Eczema

which arise from it's derangement.

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The Quiet Hour.

The Law of Love. Temperance Lesson.

S. S. LESSON. Rom. 13: 17-14. Commit to memory vs. 9, 10.

April 19, 1903

GOLDEN TEXT.—Rom. 13: 10. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.

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

Owe no man anything, but to love one another, v. 8. It is a common thing in cities and towns to have a reservoir built on some elevation, into which water is forced from lake or stream. From the reservoir the water is distributed through pipes in every direction. God has freely poured his love into our hearts, and it is His purpose that we should dispense it to others. When we pay our daily debt of love to those around us, we are simply sharing with them what God has given to us.

Fulfilled the law, v. 8. Love cannot injure anyone, since it always desires the well-being of those who are loved. There may be lack of wisdom, but there can be no intentional injury where there is sincere affection. Love finds its greatest pleasure in the pleasure of another. If the drunkard were to yield himself to the influence of love, he would no longer bring wretchedness and misery upon others through his selfish indulgence. If all men were controlled by love the rich would no longer oppress the poor, nor the poor envy the rich. Love is the only true and enduring bond of a universal brotherhood, in which each member will seek not his own good alone, but also the good of his fellow men.

Thou shalt love thy neighbor as thyself, v. 9. Love is the controlling principle in all Christian conduct. Three things are worth being noted regarding this great requirement (1) Love is a universal duty. It overleaps all barriers of race and color and country. It crosses oceans and climbs mountains to bring its blessings to those whom it has never seen. (2) A principle replaces a law. When the Christian man asks how he is to act in given circumstances, he is not pointed to a code containing many thousands of rules like those prescribed to his followers by Mohammed, but he is required simply to act towards him. (3) It is Christ who makes this spirit of love possible. From Him the love of God shines into the hearts of men, and they become reflectors, to direct these blessed rays into the lives of those around. And then Christ teaches us to see in every man, even the worst and most degraded, something that is worthy of love.

Knowing the time, v. 11. How many never stop to remember that the time is going by and the end of all things is drawing near! Jesus does not ask us to think all the time about death and the judgment, for such an attitude would render us unfit for our work, but He does teach us that we should live under the influence of the certain facts, that we must die and that after death comes the judgment.

The day is at hand, v. 12. No religion gives so bright a prospect as the religion of Jesus. Day, and not night, is coming. The future of the Christian is irrigated with the promises of God.

Let us therefore cast off the works of darkness, v. 13. It will be necessary for this

Christian to do this as long as he lives in this world. His own sinful nature retains much of its power and he is surrounded by an atmosphere of evil. He must expect to meet temptations. But in the grace of his Lord he can prevent these clinging to him and dragging him into sin.

Let us walk honestly, as in the day, v. 13. Strange it is, and yet true, that the religion which deals most with the other world is the one most concerned about this present world. Though Christ teaches us about heaven, He yet never fails to insist upon it that we must live right in this earth below. The duties of common life are never trivial; they may become part of heaven.

Not in drunkenness, v. 13. The teaching of this lesson as regards temperance, may be summed up as follows: (1) Intemperance makes bad citizens. It does more to fill our jails and prisons than any other cause. It leads men to waste money on drink that ought to be spent in paying their honest debts and supporting in comfort their wives and children. (2) Intemperance makes bad neighbors. The man who is under the influence of drink is ready for folly or crime which may bring great and lasting injury upon those around him. (3) Intemperance imperils a man's future. The gates of the holy city are shut against the drunkard. Drunkards shall not "inherit the kingdom of God," 1 Cor. 6: 10.

Put ye on the Lord Jesus Christ, v. 14. The great Dr. Chalmers was once sitting beside a driver, when one of his horses took fright in a dangerous place. The driver struck the horse a smart blow with the whip. The pain made the animal lose its fear. Dr. Chalmers afterwards wrote a sermon on "The Expulsive Power of a New Affection," the idea of which was suggested to him by the action of the driver. Love to the Lord Jesus Christ in our hearts will drive out the love of everything that is holy and impure. It is the only unailing specific against the evil that is within us.

Bible Study: One Clause at a Time.

No. 2, Luke 11: 1-13.

MRS. ANNA ROSS.

"Lord, teach us to pray."

"And He said unto them, "When ye pray, say, Our Father which art in heaven.

"He had opened His mouth and taught them" the same prayer more than a year earlier, just after spending a whole night in prayer Himself. He had chosen His twelve apostles in the early morning, and later in the day, yet having His disciples round Him on the mountain side, He had taught them as never man taught before in His sermon on the Mount. Then He had given them this prayer. Why did He repeat it now? Had it fallen upon heedless ears the first time?

He gives it now with a stronger emphasis than at the first. Then He had said, "After this manner pray ye." Now He says, "When ye pray, say 'Our Father which art in heaven.'"

Our Lord has told us plainly, "No man cometh unto the Father, but by me." But here He takes His praying people by the hand, and Himself leads us into His Father's presence. Thus led by Him we can look up into the face of the eternal God and say,

"Our Father," and become little children before Him—His little children, with Christ's own right, (speak it reverently but seriously) with Christ's own right to a warm acceptance and an unstinted supply. Apart from Jesus Christ the sweet place of a little child before God is unattainable. Apart from Him we cannot get out of the place of the condemned criminal. Even when taking the sacred name of "Our Father" into our lips, it consciously lacks reality.

There is often some dimness of vision as to the ground on which we stand in drawing near to God as "Our Father." But the truth is very simple. We must come either in our own name and character, or in the name and character of the Son of God. If we come in our own name, we can get from Him nothing but what our own character warrants, and the quicker we get out of His presence the better. But if we come in the name of the Son of God, as he has expressly told us to do, we can press upon Our Father for exactly what His character warrants, counting all our own deservings already laid upon the head of the dying Christ. Then we come with boldness in deed, both for mercy to pardon, and for grace—grace sufficient—to help in time of need.

A further study of this teaching of Jesus Christ about prayer will make it plain that He is encouraging us to come with the same glad boldness when seeking mercy and grace for others as when we come for ourselves.

The Called of God.

In Mr. Taylor Innes' biography of the late Professor A. B. Davidson is given his sermon on Saul from which we quote the following characteristic sentences:

"There are characters incapable of being deeply religious. You have seen them many times. You have seen them even in your own families. Have you not felt when you were striving to inculcate truth upon your child, that the boy's mind was strangely unimpressible; that there seemed no affinity between the religious truth and his heart; that it took no hold of a mind, keen and retentive of all other truth? He was not a bad child, not wild, not disobedient, a boy of fine feeling, high-minded, truthful, honourable; but to make him markedly religious seemed beyond you; and you were content, at last, to wait and hope that there was some good thing in him toward God.

"This was precisely the character of Saul. He was, in the highest sense, what we term a man of honour. All the qualities that go to make up a chivalrous character were united in him. He was gallant, brave liberal, right royal. He was a goodly man in his person, and his qualities of mind and heart corresponded to his outward appearance. Consider his modesty when destined to the throne, how on his return he told his relative about finding the asses, but said not a word about the kingdom; and, when the day of election came, he hid himself away and could not be found. Consider his soldierly courage and chivalry, and how even on the field of Gilboa, his last act of self destruction was done at the bidding of a fastidious honour, lest the unclean hands of the uncircumcised Philistines should abuse him. Consider his almost immaculate moral life, so singular in an Oriental ruler, and in such contrast with the life even of his successor; and yet so ruthlessly did fate pursue him, and so sure is any breach, even the least, of the law of God and nature to avenge itself, that the one concubine whom he had, became on his death the centre of a most tragic history."

The Angel in Man.

BY THE REV. JOHN THOMAS, M.A., LIVERPOOL.

There is an interesting thought suggested by the description, 'as it had been the face of an angel,' namely, the question of the affinity between man and the angels. But without entering upon that, let us conceive of the angel as a great, free, powerful, glorious spirit, delighting in the fellowship of God, finding its true life only in God's fellowship and God's service, a spirit of power and of liberty and of glory. And then let us consider the angel in man.

1. *The angel in human life in its universal latency.* In other words, in every human being born into this life there is a possible angel. It is said of Goethe that he never stood in the presence of a child without barring his head. For in every child there is a latent angel. In every life there is the possibility of yet standing in the presence of God, too glorious for our thought to anticipate. You have seen one in face and form degraded—an angel is being murdered there. It is only a fallen angel that can make a devil.

2. *How is the angel in man to be developed?* Turn to Stephen: 'a man full of faith.' That is the first step. For the angel belongs to the sphere invisible, and it is faith that gives it existence and power in our lives. Then through this faith the Spirit of God comes upon us and develops the angel with His quickening power.

3. *How does the angel manifest itself?* The first characteristic is heavenly-mindedness. The angel is constantly seeking to break free from the earth and soar heavenward.

Rivers to the ocean run,
Nor stay in all their course,
First ascending seeks the sun,
Both speed them to their source.
So a soul new-born of God
Pants to view His glorious face,
Upward tends to His abode,
To rest in His embrace.

Then the angel-life manifests itself as a life of service. Are they not all ministering spirits? The face does not look like an angel's at death unless the man has had something of the angel in his life.

4. *The ascent of the angel into its liberty and glory.* (1) Death cannot touch the angel in man. 'I see the heavens open'—who saw? Not Stephen's poor eyes, but the angel in Stephen. The heavens are always open above the angel. (2) Death liberates the angel in man. Even when fettered in this body of humiliation, the angel is able to express itself in service and in the face. But when death comes the angel expands its wings of glory and mounts away to its own native heaven, there to understand the fulness of its joy, there to live the fulness of its great life for ever.—The Expository Times.

For Daily Reading.

- M., Apr. 13.—Why instituted. Gen. 2 : 1-3
T., Apr. 14.—Shows God's goodness. Deut. 5 : 12-15
W., Apr. 15.—A type of heaven. Heb. 4 : 4-9
T., Apr. 16.—How Jesus kept it. Luke 4 : 16-19
F., Apr. 17.—An old-time defender. Neh. 13 : 19-22
S., Apr. 18.—In the early church. Acts 20 : 7-12
S., Apr. 19.—Topic—The sacred Sabbath. Matt. 12 : 1-13.

"What though shadows rise to obscure life's skies,
And hide for a time the sun;
They sooner will lift and reveal the light,
If you but the midway run."

Our Young People

Topic—The Sacred Sabbath.

Sunday April 19.

Matt. 12 : 1-13.

What Our Scripture Suggests.

Jesus set aside men's burdensome traditions and re-taught the divine law in its beauty and simplicity.

Jesus justified works of necessity and works of mercy on the Sabbath.

The Sabbath is best kept not by being selfishly idle, but by doing merciful deeds.

Made For Man.

The Maker of man is the Maker of the Sabbath, as part of his goodness for man. Therefore the Sabbath is made to fit man's needs and preserve man's powers. To hear some people talk one would imagine the Sabbath was a torturing and Satanic invention, opposed to the necessities of human nature, and laying a heavy yoke upon men's shoulders. As a matter of fact, wherever the Sabbath is truly observed man gains in every way.

While the Jews observed the Sabbath obediently and simply, they prospered. Scotland, the land where the Sabbath has been most strictly and scripturally kept in modern times, has given the world more great men, in proportion to its size, than almost any modern country. The day God made for man elevates and strengthens man wherever it is consistently observed.

It used to be the fashion, among skeptics, to sneer at the Mosaic code of health laws, it is now admitted, by modern hygienists, that it is a marvelously correct code, and that the survival of the Jewish race, even in crowded Ghettos, is due to it. It is now the fashion to sneer at Sabbath laws. But the Sabbath laws will justify themselves in centuries to come in just the same way, as helping and preserving those who observe them.

Our Brother's Sabbath.

Many men who keep the Sabbath as a day of rest for themselves forget everybody else. This is especially true of those who object to the holy character of the day, and make a mere holiday of it. The very man who is loudest in arguing that it is an unbearable burden to enforce Sabbath observance upon the race is the man who works his fellow-man all day, bringing him Sunday papers, carrying him on Sunday excursions, and supplying his holiday pleasures. The Church desires to lift Sunday burdens; the world loads them on men's shoulders.

Sunday trains mean seven days a week of work for engineer, fireman, conductor, brakeman, and all the rest. Sunday papers mean that the office force gets no Sabbath rest. The workman needs to see that his position in this matter shall be with the Church, shoulder to shoulder, against any further encroachment.

From the merely physical point of view no man ought to work more than six days out of seven. As labor becomes more specialized and intense the Sabbath rest becomes more necessary. A restful Sunday recreates a man, body and spirit, better than any "Sunday recreation" that has ever been tried by pleasure-lovers.

"The Sabbath, the jubilee of the whole world, whose light dawns welcome alike into

the closet of the philosophers, into the garret of toil, and into prison cells, and everywhere, suggests even to the vile the dignity of spiritual being."—Emerson.

Points for Study.

What warning did Jeremiah give against breaking the Sabbath?

How did the Pharisees distort the Sabbath?

What works of mercy did Christ do upon the Sabbath?

At Evening.

BY ADELAIDE PROCTOR.

The shadows of the evening hours
Fall from the darkening sky;
Upon the fragrance of the flowers
The dews of evening lie;
Before Thy throne, O Lord of heaven,
We kneel at close of day;
Look on Thy children from on high,
And hear us while we pray.

Slowly the rays of daylight fade;
So faces within our heart
The hopes in earthly love and joy,
That one by one depart,
Slowly the bright stars, one by one,
Within the heavens shine;
Give us, O Lord, fresh hopes in heaven
And trust in things divine.

A Sensible Layman.

At an Episcopalian meeting lately in Pittsburg, Col. Greene delivered himself to the following effect. He said—"I regret to see how we stand aloof from our fellow-Christians of other names. We dare not deny their membership in Christ Himself; we do deny, some of us in terms and most of us in act, that they are properly members of all of His visible Church; not for want of Christian faith or lives of faith, hope and charity, but for their want of a 'valid,' or at least a 'regular,' ministry. Let us ask of our common sense, What is the 'validity?' One test is always available,—the test of fruit." Proceeding to recount eloquently the debt of the world to Puritan, Huguenot, and Covenanters, and to men who have inherited their traditions, Colonel Greene went on to say, "If this has been the fruit of 'invalidity,' we may well ask, What is the advantage of 'validity?' God is not bound by precedent nor by lines of our ignorance, arrogance, prejudice or sentiment. He has not lodged the efficacy of His power in any one symbol, nor surrendered His free action to the dictation of any one body. He who denies the sufficiency of non-Episcopal Churches and refuses fellowship with them takes on himself an overwhelming responsibility." Thus it appears that even in free America the old leaven of Sacerdotalism and prelacy is at work, and needs to be rebuked, even by good men within that fold.—Belfast (I.) Witness.

Benevolent and Educational Work.

Of nearly 1,000 colleges and high schools in mission lands about one half are in India. One-half of all the orphanages in the whole world are in India, land of famines and orphans. Of all the world's mission hospitals, one-third are in India and one-third in China.

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Ottawa, Wednesday, April 8, 1903.

The following paragraph appears in a local exchange: "The Presbyterians and Methodists of North Derby are conducting a union prayer-meeting on Wednesday evenings. The meetings are held week about in each of the churches." This at any rate is a step in the practical direction.

There is a great deal to inspirit the Chris- tian and temperance people of Canada, in the almost surprising awakening to the awful evils of intemperance which is taking place, not only in Great Britain, but also in Germany. France and Russia, and to a lesser extent in other European countries. Different methods of dealing with the evil are being adopted in different countries, but the motive which seems to animate the reformers, whether among the people or among their rulers, is that unless they "down" the liquor traffic it will "down" all that is noblest and best in their national life.

The "Los Von Rom" movement in Aus- tria is steadily growing. It began in the closing weeks of 1898, and up to the end of 1902, 24,304 persons have been registered in that country as having passed over from the Roman Catholic church to one or other of the two Protestant churches recognized by the state. These figures do not include those who connected themselves with the Moravian, Methodist or other smaller Pro- testant bodies; nor does it include the 9000 who have joined the old Catholic church. In the city and neighborhood of Vienna alone there have been 4,704 conver- sions to Protestantism. These figures may seem small when the large Roman Catholic population of the Austro-Hungarian empire is taken into account, but the development of the exodus from Rome is fully equal to the capacity of the evangelical leaders to or- ganize congregations, provide them with pas- tors and find the funds for the erection and equipment of churches. The movement is growing steadily.

A RESTLESS WORLD.

A restless world! Turn to any continent, and we see it seething in restlessness. In Asia, it is new wine in old bottles. Japan it is true has come on western civilization in a quite wonderful way. China is slower to move, the mental machinery of the China- men being clogged by the ideas natural to ancestor worship. Think of the intellectual chains of those who deem it religion not to think otherwise on any question than as thought their forefathers!

Africa has good reason to be restless. Centuries of slavery, ignorance, oppression and fanaticism cannot be wiped out in a day. Civilization may well thank God that so much of the map of Africa is now painted red—that British red which stands for law and order, liberty and justice.

Europe is restless; but after all, restles- ness is the opposite of stagnation; and stagnation is the prelude to decay and death. Europe may be restless as never before, but its restlessness is full of interest and of hope. Russia, the huge national mystery, is experimenting with tentative measures of self government. Turkey is being permitted to indulge in oppressions which will some day result in the downfall of Turk- ish power in Europe. France is struggling to establish a really national system of edu- cation; the Republic itself seems pretty well established. Germany, restless with desire to be a world power, casts covetous eyes on Holland, with its access to the ocean, and its flock of colonies. Crossing the silver streak of sea, Britain is as restless as her sister nations of the continent; restless under educational controversies; restless with at- tempts to conquer Ireland, this time with kindness and restoration of the land.

American restlessness is the restlessness of expanding ambition and expanding des- tiny, requiring bigger fleets, and new recita- tions of the Monroe Doctrine.

Canada is restless; but fortunately rest- less only with excitements of development and prosperity unexampled in the history of the Dominion.

In all this restlessness of the world there is nothing to be worried over. "All things are wrought by change;" but nothing is wrought by chance. Perhaps if we look deeply enough, nothing is going very far wrong in the long run. What if everything is divinely ordained? Or, if not directly ordained, permitted? Or, at the least, al- ways over-ruled to high and good purposes?

Optimism may sometimes be shallow, but pessimism from its very nature can never be anything else. In looking at the restlessness of the world, the creature of three-score-and- ten is apt to be impatient. Not long enough are his thoughts, nor large enough. Robert Browning, when he sang, "God's in His heaven, All's right with the world," was no optimist of the shallow type, but essentially a sound Presbyterian.

HALF YEARLY ANNUITIES.

Rev. Dr. Warden, Toronto, asks us to state that: The annuities in connection with the Aged and Infirm Ministers' Fund and the Widows and Orphans' Fund are payable on the 31st March. The cheques for these are prepared, but quite a number of the annuitants have not yet returned the slips containing their addresses. It is necessary that these be received before cheques can be mailed.

AN EVERLASTING PROBLEM.

At the synagogue at Hampstead, says The London Star, the Chief Rabbi startled the assembled Jews by reading Mr Street's essay on "The Paradox of the Jew."

Here are some of the Gentile's sentences that smote the astonished ears of Israel:—

"The poor Jew fasts or eats dry bread when he cannot get meat which has been duly killed; the rich Jew eats meat unclean to his fathers, because the other is not served at the Savoy Hotel. The poor Jew binds his phylacteries round his arm in the sight of the heathen; the rich Jew is ashamed of the Day of Atonement. The poor Jew glories in his race when it is most despised and rejected; the rich Jew—now, that no one but a fool in this country despises his race—changes his name and hopes to be taken for a Scotchman. (Rustling laughter in the synagogue.) The poor Jew clings to his heritage, though the world would batter him; the rich Jew gives it up to win a contemptuous smile. The poor Jew is a strenuous man, worthy in the main, despite his faults, of a glorious past; the rich Jew is a sham, barely worthy of an ignoble present. That is the paradox of the Jew."

"My brethren," the Chief Rabbi said, "the indictment is severe, but is it not true?" He denounced the flaccidity, the laxity, the limpness of Judaism.

This extract shows how very much the practical problems of the religious life remain the same. The ancient prophets denounce the rich in Israel for their oppression of the poor. So much has God's care for the poor to be insisted upon—for this care for the poor was the vindication of justice—that in later times poor came to mean almost the same as pious, and rich to be nearly synony- mous with wicked. One version of our Lord's beatitudes says "Blessed are ye poor." Yet we must not think that poverty in itself, is a virtue, and that our possession of grace is in proportion to our lack of wealth. But the truth remains spoken with such pathetic sadness by our Lord, "How hardly shall they that have riches enter into the Kingdom of God." Yet many of us think that the real problem of life is how to get wealth. If that is the problem, many of the Jews have solved it to perfection, but unless the statement made above is quite false, when they have solved that problem they are in a real sense, still very poor and mean. But Christians cannot, in this matter, afford to despise the Jews. The same problem confronts us: with too many the supreme effort is how to get wealth, not how to get it honestly and use it well. The man who in a legitimate way acquires wealth and uses it nobly, has performed a hard task. Those of us whose means are very limited need not envy those who have purchased wealth at the expense of character. They have made a poor bargain. What is a man profited if he gain the whole world and lose his highest life? That is still a pertinent question for Jew and Christian?

The London correspondent of the Belfast Ire. Witness speaks of the extraordinary strides which are being made in home mis- sionary work by Wesleyans, Presbyterians and Congregationalists in their efforts to reach the unchurched masses in the great

city. Baptist deaconesses are also at work extending their medical mission in the London slums. The Wesleyan Chapel committee recently sanctioned a fresh expenditure of \$750,000 on new chapels, Sunday schools and mission halls. Similar efforts are being made by the evangelical denominations in other British cities. This is home mission work that is needed in all our large cities, and if followed up wisely and persistently it is work that will bring good results. This is obeying the Saviour's command to go out into the highways and byways and gather the waifs of society into the kingdom.

THE CRITIC'S CORNER.

Religion and Culture.

"The alarming spread of scepticism among the Nonconformists during the last quarter of a century has been largely due to their wincing under this charge of want of scholarship. They long refused to barter the faith of Christ for German rationalism. But Mathew Arnold's appeal for "culture" was a veiled taunt which they keenly felt; and like the school boy who is ashamed into evil ways, by the fear of being deemed unmanly, they betook themselves to the new cult. Under this influence many of the younger men are now ministers of 'culture' instead of being ministers of the gospel. The result is that while politically and socially Nonconformity never stood higher, as a spiritual power it has sensibly declined. It is bartering its birthright for a mess of pottage." (The Bible and Modern Criticism by Sir R. Anderson, page 255.)

This is the charge made against a large body of faithful men by a gentleman who after a lifetime of experience gained in connection with Scotland Yard has set himself to define the narrow path of Evangelical orthodoxy and the exact method of Biblical interpretation. The only knowledge I have of Sir R. Anderson is gained from his meetings, and these leave the impression of a sharp determined man who is thick-skinned and dogmatic. The wonder is that the gentle Bishop of Durham should write a preface for a book of this kind. But I know something about Nonconformist ministers in England, sufficient at least to feel the injustice of this charge. With all one's admiration for Mathew Arnold's great ability it was not possible to resist the feeling that in uttering the taunt just mentioned he showed a lack of that high culture whose apostle he claimed to be. The utterance of such a taunt was certainly not a manifestation of "sweetness and light." The reply to Mathew Arnold was not as difficult as it might appear at first sight. It was not necessary for Nonconformists to sell their birthright for a mess of pottage. They could point out that they had always believed in the harmony of religion with the highest education, and that their leaders had always been men of the first rank of whom no church need be ashamed. Further they were able to state that the taunt of lack of culture, came with bad grace from those who had monopolized the ancient universities and kept out all who would not subscribe to their dogmas. If they had felt inclined to carry the war into the enemies camp, they could have stated that in spite of their difficulties the great

body of their ministers were equal in intelligence and education, to the average of the church of England, which possesses, as well as great scholars, a host of half educated underpaid curates. However it was not their business to copy too closely the example of "the superior person." The Nonconformists have had their troubles, they have had, like all other intelligent men, to face the new problems of modern thought, and we believe that in doing so, they have been faithful to the great principles of the gospel. They could declare, that their zeal for education and their desire for culture was no new thing. Long before Sir R. Anderson was born, Nonconformists fought for the education of the poor men as they do to-day. As to culture, if that means were academic learning and superficial polish, many of us can fight life's battle with little of it, if it stands for real knowledge concerning in God's world and God's Word we wish to have as much of it as possible, and we desire to welcome truth from every quarter. If either culture or religion, means accepting the fads that Sir Robert Anderson offers we are glad to think that the great body of Nonconformists are of a different mind. VERAN.

METHODISM AND THE GOWN.

It is reported that in the case of Dr. Rose the court of appeals of the Methodist Church has decided against the gown, so we suppose that will be the end of the matter. Our opinion is that the sober black gown is a very suitable pulpit dress for the minister but it is not a thing that we would press at the risk of dividing a congregation. Further, we think it is a matter upon which, as in the Presbyterian Church, there might very well be "home rule" in the congregation, and that it is not the best way for the minister and people to be sat upon by a court of appeal. We are afraid that our Methodist friends have at times to put up with far worse things than a gown on the minister's back, however, that is their affair as they have their court of appeal.

Literary Notes.

The April Harper's Magazine opens with an article on the Economic Aspects of Mormonism by Professor Richard T. Elv, of the University of Wisconsin. Brander Matthews writes of Criticisms of all sorts and William Sharp has a well illustrated article on The Land of Theocritus. In fiction we find several short stories, including a characteristic one by W. D. Howells, and one of Annie Hamilton Dowell's inimitable child sketches. Lady Rose's Daughter ends in this number. This book is certain to be the most talked of novel of the season. Harper & Brothers, New York.

The Road—The ever-existent universal only Religion, by C. C. Harrah, minister of the gospel. Scott Heights Book Company, Des Moines, Iowa. Here we have much truth packed into small space and given in a cheap and easily accessible form. The writer is evidently a broadminded intelligent man, who desires to see an increase of free, living religion. He believes in Jesus as the new and living way—he prefers the word "Road"—and he set the life of discipleship above all creeds and traditions. Any intelligent reader will find much that is a restive and stimulating.

Prof. McGiffert says of it: "It is a courageous, wholesome, stimulating and genuine Christian message you have uttered, and I hope it may find many readers and accomplish the good it is fitted to accomplish."

The Bibelot for April (T. B. Mosher, Portland, Maine) contains "Lyrics by Arthur Symons" The preface tells us that in turning from the critic to the poet we cannot but be impressed with the fact that we have found "a poet with something to say" Hence Mr. Symons' critical essays are now followed by his poems. Take then one specimen:

The Labour Gazette is a monthly publication (price 3 cents), issued by the Department of Labour by order of Parliament. It is packed full of facts on all kinds of questions relating to the industries of the country, so that it is a mine of information from those who are interested in economic conditions. The demand for different kinds of labour and the wages obtainable is given as well as information as to recent strikes and legal decisions affecting labour. The price 20 cents per year surely brings within reach of the smallest purse.

The Bible and Modern Criticism by Sir Robert Anderson K. C. B., L. L. D. (Fleming Revell Co., \$1.50.) This book passed into a second edition within a few weeks of its publication and that as the author says "is a striking proof of the interest which attaches to the subject of which it treats." It is noteworthy that the book has a preface by Dr. Moule, Bishop of Durham, who accepts the general position of the writing without endorsing all his expressions. He says "I must dissociate myself from certain passages, which reflect upon the *animus* of some representatives of the New Criticism with a severity I cannot follow. Among both leaders and followers in that school I reckon some much respected friends of reverent and Christian aims, I am sure; and that fact is continually with me in any expression of the profound anxiety with which I view the tendency of the school."

"But when I have said this, I am ample free, as I am earnestly willing, to avow my mental and spiritual sympathy with the great *envis* of this remarkable book."

The book is readable, as it comes from a man of strong conviction and remarkable energy, a man who is utterly opposed to the higher criticism and is a hard bitter, a man of such large practical experience has a store of interesting illustrations, which give liveliness to the book even when they are not convincing as arguments. This question of Biblical criticism cannot now be confined to colleges and professional students; it is the duty of intelligent laymen to inform themselves on this important matter, and men like Sir R. Anderson set us a good example in this line.

Speaking of the *humanity* of the Bible, the author says "and our condemnation of the Higher critics must not blind us to the fact that if they have not actually rescued this truth, they have brought it into prominence and made it real. But on the other hand, our debt to them in this regard cannot be allowed to outweigh, or even to palliate, the evil of their system." The aim of the book is to point out the evils of the system pursued by the higher critics, and to show that while scepticism may be logical, there critical theories are absurd. We believe that many of the views advanced are untenable, but the book is worth reading for its *obiter dicta*, as well as for the bold attack upon the views now popular among scholars.

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.)

After a long period of bad weather—delaying all harvest operations—there fell in the late autumn—as is so often the case in the Western Highlands—a lovely Indian summer, and the day on which Nial Mor went to Fas-Ghlac was delightful. He sailed round; it was the first time he had done so since he carried the young stag-hound to Fiona as a peace-offering after shooting Luath.

On that occasion we saw much in him that would have inclined a thoughtful observer to presage auspiciously of his life. There were signs of disturbing forces, it is true; elements awakening doubt and mis-giving were there, but more favourable auguries were not wanting. The morning dawn might break into a noontide of lightning and tempest, but it might also orb into a perfect day. Just then his better nature seemed ready to burst into blossom; and had he met Fiona, who can tell what the issue would have been? Character, it has been said, is the product of will into circumstances; then how different would be the results could the circumstances be changed. Let us be charitable. No man knows how weak he is. Many a vessel has returned home with flying colours, which would have gone down on the dark seas had it been exposed to the storms that have wrecked even stronger craft.

It would be wrong to say that Nial Mor is now past redemption, but he is not the man he was. Between him and that rosy dawn there now lies a tortuous path, thunder-scarred, passion-haunted, God-forsaken. There is an indelible strain on his conscience. The fair fabric of this life is terribly torn and soiled.

He may by some desperate effort—as of a drowning man—recover himself; but the greatest hindrance is that he has lost the clean sense of right and wrong. Momentary fits of remorse and regret visit him—during which he verges on madness—but for the most part he sees everything in a false light, and is too intent on achieving his end to trouble himself about the means.

It is so with him as he approaches Fas-Ghlac. As he sits in his boat, his hand on the tiller, and with Fiona's home already in sight, there come to him a sudden flash of shame. He is troubled with the thought of how he is deceiving this noble girl and her simple-hearted father. But he can now brush it aside with the reflection that it is only a minor offence which Fiona will eventually condone. It is a mere episode in his life, not affecting its general tenor and scope; it is only an ugly bit of the road, to be forgotten as soon as it has been successfully passed. When once he has secured Fiona, he will turn over to a fresh, clean page; he will begin a new chapter in his life, make a new start. Torquil M'Iver will be lifted out of all his difficulties; Fiona will have everything her heart can wish, and ample amends will be done for any little wrong he has committed. He has persuaded himself that he has a right to Fiona's hand,

which heaven, by a series of favourable events, has ratified.

While Nial Mor was occupied with these reflections, it so happened that Fiona was thinking of him. She did not know that he was even then on his way to see her; and feeling restless after her various duties were finished, she put on her hat and went for a stroll in the garden. There she was reminded of him by a rose bush which he had given her years before, on which her eyes chanced to fall. A few blooms still lingered on it, and hardly thinking of what she was doing, she gathered a cluster and thrust it in her belt.

'Poor Nial!' she murmured to herself. 'I'm afraid I've not been so grateful to you in my thoughts as I ought. I believe it has made me jealous to hear you praised so much. But that is not fair. You've been very kind to my dear father, and it is very good of you to be so ready to lighten his burdens for him. I do wish, however, that we had not to remain indebted to you. It is more than I expected to find you so kind. Perhaps I've misjudged you hitherto; perhaps I've been blind to good qualities which others have seen. If so, I'm very sorry.'

And then she began to think of the strange rumors that were flying about, to which she could not wholly shut her eyes—vague hints about his fits of sudden passion, his habits of seclusion, his general discontent with his life, and lack of all interest in his estate and people.

'Morag says that the Sruthan folks are angry, and declare that it is all my fault,' she went on to herself. 'They say that I've spoiled his life. I know that my father is disappointed that I didn't consent to marry him long ago. I could hardly wonder at that, for he has always seen more in Nial than I have, and I suppose that if I had done as he wished me, all these weary troubles about bonds and interest that overshadow his life would have been unknown. I am very grieved. Oh, my dear father, don't you know that if I could brighten your life, and save you from sorrow by any mere sacrifice of my own happiness, I would do it without a moment's hesitation? But I cannot. I never loved Nial Mor. I could not think of him as he and you wished. And even if he wanted me now, it could not be, no, never, whatever may have happened.'

She sat down in a warm corner of the garden, and slowly the beauty of the autumn afternoon calmed and soothed her. The trees were clothed in their vast loveliness before the fall; beech, maple, and wild cherry blazing with green and gold and scarlet in the sunshine, their brilliant colours all the more striking in contrast with the dark foliage of the pines. Nothing could be heard except the plaintive notes of the robin, the occasional patter of a leaf to the ground, and mingling with all the soft murmur of the retreating tide. The sea spread a broad expanse of sapphire, quivering with sunlight, while away in the distance a dreamy haze, like a silver translucent veil, hid the distant islands from view.

But she had not been seated long before she was roused from her reverie by a sound

of footsteps on the dead leaves, and the next moment Nial Mor was beside her.

'Ah! I've startled you,' he said, clasping her hand, and thinking as he glanced at her that her face was more beautiful in its subdued sweetness than ever before. 'Let me sit down beside you here, as in the old familiar days of long ago.'

Very soon Fiona was speaking to him of that which had been so lately in her thoughts—her gratitude for his kindness to her father.

'I wish you would not mention it,' he replied, looking on the ground—it was difficult to meet those clear, honest eyes of hers. 'I don't want any thanks. Will you not believe me when I say that it is my greatest joy to serve you?'

'But I must thank you with all my heart,' she persisted with greater warmth, because of the feeling, of which she had become conscious, that she had not been quite just to him in her thoughts.

He saw himself more than reinstated in her good will and esteem. All her old pride and hauteur of manner—which had so often annoyed him—were gone. He saw that she believed in him. Not the slightest suspicion that he was the cause of all her unhappiness had ever crossed her mind. She must be secured without delay.

'Well,' he said, smiling, 'as you will speak of gratitude, I'll venture to ask you for a sign of it. Will you give me one of these roses? I recognise them. They come from the bush I gave you in days that are past, before even any estrangement or misunderstanding had come between us. Will you give me one as a token that all the past is forgotten and forgiven?'

'Yes; I'll gladly do that,' she answered, handing him the choicest bloom. 'And now we had better go into the house and see my father.'

She rose to her feet.

'Not yet; wait a few minutes longer,' he replied. 'You remember, Fiona, I once told you that I loved you; but you sent me away.'

'Oh, please don't,' she exclaimed in great concern; 'let us think only of the old days—long ago. Is not that what the token meant?'

'Yet I might say this,' he replied looking at her strangely: 'I know why you sent me away—you—'

'No, no; we mustn't go into that now; it is all past; but we can be friends, Nial.'

He disregarded her appeal and went on: 'You used to think I was not worthy of you. I daresay I was not; perhaps I'm not still. But I've had dreams of what I might be, of what I'm capable of being. Very often they came to me when I was away at Bath with my father. They were fair and radiant, and I felt that I had something in me that had never yet showed itself. Then they faded away, and others, black and dreadful, took their place. The bright visions may never come back, but I believe they would if you would give me hope. I should make a new beginning. It would be like life to the dead.'

He glanced at her more mysteriously;

there was something of pathos in his voice; he almost believed his own words.

'But I cannot, Nial; not in the sense you mean,' she replied greatly agitated.

'You would now if another had not come between us,' he answered bitterly, and with a sudden kindling of the eyes. 'But he—he does not care for you as I do. All my life has been full of you. There is nothing, no, not anything, I would not do to win you, Fiona. I have thought of no one else; loved no one else; and if you would give me hope, I would make myself worthy of you, and the future should more than atone for the wrongs of the past.'

Fiona was too deeply affected to consider the full meaning of his words, or she might have wondered what those repeated reference to something to be atoned for and forgiven signified. She resented the reference to Geoffrey Waldegrave, but without anger. It was impossible for her at that moment to feel anything save pity.

'You deserve to be happy, Nial,' she almost sobbed—'far happier than I could ever make you; yet I wish you had not spoken like this. Do let us go into the house.'

He saw, however, her look of sorrow and perplexity, and grasping her hand, he proceeded:—

'But there is another consideration you must listen to first—your father. What is making him look so ill? What is snapping away his strength, and bringing down his grey hairs with sorrow to the grave? It is anxiety; it is the burden of obligations he cannot meet. Unless he is relieved, and relieved very soon, they will kill him. Consent to be my wife, and there is an end to all these troubles. What is mine is thine. Those terrible bonds that haunt his thoughts like a nightmare continually will be thrown into the fire. The evening of your father's life will grow calm and bright. Think of the light that would come into his eyes if you would now go with me to him, and say: "Father, I've promised to be Nial's wife."

This appeal was intended to be irresistible, but it was not. There was something in his tone and manner that annoyed her. She had turned very pale, but withdrew her hand from his grasp, and answered with a touch of her old hauteur; 'You are quite wrong, Nial. Troubled as my dear father is just now through misfortune and the wickedness of scheming men, it would only throw a deeper sorrow into his life if he thought that I—to save him from worldly loss—had given my hand to you while my heart belonged to another. He would sooner face the loss of everything else than agree to that.'

For all his professions of love a flash of hate rose, as Nial heard those words, but he controlled it. Nothing more, he thought, could be done, until Fiona's faith in Waldegrave was utterly destroyed. He would take immediate steps to accomplish that, and then if she should again refuse, she and her father should—but no, she would yield when it came to that.

Aloud he answered:

'Forgive me, Fiona; I'll not say another word about it to-day. You may change. You understand me better than you once did. I can wait, and will wait, and by-and-by you will find out who really cares for you. I will go and see your father.'

Torquill M'Iver welcomed him with a pathetic smile. He knew that he had been with Fiona in the garden for the last hour, and concluded from his clouded brow and his daughter's unwonted pallor that the interview had not been satisfactory. The hopes he had been cherishing began to dis-

solve.

'I am glad the good weather has come at last,' he said, breaking the rather painful silence when Fiona left them.

'So am I,' replied Nial absently; 'there's a chance now of a tolerably good harvest, though it will be a very late one.'

Mr. M'Iver raised his eyebrows.

'No, no, Nial; there cannot be a really good harvest now—even though the fine weather holds until everything is got in. Why, the hay is nearly spoilt, and disease has already appeared among the potatoes, and the corn for a week past has been sprouting in the stooks.'

'You must not be so despondent, Mr. M'Iver,' he replied, rousing himself. 'You must not let your own misfortunes darken everything. There is always a sun behind the clouds. You shall take no harm. You know what I offered.'

'Oh, yes; it is most generous of you. It is far more than I could think of accepting; but that heavy loss at Bronach Water will seriously embarrass me. I have a hope that very soon my affairs will take a favourable turn; but as you are so kind, I will avail myself of your indulgence for a little while.'

And then he went on to speak of various retrenchments which he and Fiona had planned; more particularly of the delaying of an extensive scheme of improvements on the estate which had been begun before the crisis in his fortunes had occurred.

Nial threw cold water on everything. He foresaw the likelihood that Fiona would not be content without a threat that would be overwhelming. It must include complete overthrow and disaster. The loss not merely of the estate, but of everything; better still, if it could include the threat of the imprisonment of her old father for debt and breach of contract. For this end he had already got the contractor, Gordon, into his power.

'All these plans are unnecessary,' he exclaimed, 'and you will find that some of them are quite impracticable. I told you that I would tide you over your crisis. Leave everything to me; I'll arrange them for you. You must reconsider my offer. What does Fiona think of it?'

(To be Continued.)

Fancy Work.

BY CORA A. MATSON, DOLSON.

Your Battenberg and knitted lace
To me are mysteries;
Instead, a rosy, laughing face
Comes up for me to kiss.

There is a call for help to send
A wayward kite aloft,
And now a jagged rent to mend,
Or sail a wooden boat.

My hand must give the ball a toss,
The painted top it twirls,
Or straightens out the tangled floss
Of little Dorcas' curls.

'Tis Dorcas dear and boyish Phil
From dawn till even-fall;
And in my dreams I keep them still,
To heed their lightest call.

I envy not your dollies rare,
Your brodered curtains fine;
Far richer are the joys I share
With these dear hearts of mine.

Lifting the Rock.

A very accurate picture of many of the troubles and obstacles which we see athwart our pathway is given by an exchange in the following sentences:

"I had plowed round a rock in one of my fields for five years," said a farmer, "and I had broken a mowing-machine knife against

A WARNING TO MOTHERS.

Ask any doctor and he will tell you that the "soothing" medicines contain opiates and narcotics dangerous to the health of infants and children. Every mother should shun these so-called medicine as she would deadly poison. Baby's Own Tablets is the only medicine specially prepared for children sold under an absolute guarantee to contain no opiate or harmful drug. Every dose helps little ones and cannot possibly do harm.

No other medicine has been so warmly praised by mothers everywhere. Mrs. J. R. Standen Weyburn, N. W. T., says:—"Baby's Own Tablets are valuable in cases of diarrhoea, constipation, hives, or when teething. I have never used a medicine that gives such good satisfaction."

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it, besides losing the use of the ground in which it lay, all because I supposed it was such a large rock that it would take too much time and labor to remove it. But today, when I began to plow for corn, I thought that, by and by, I might break my cultivator against the rock; so I took a crowbar, intending to poke around it and find out its size once for all; and it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and was so light that I could lift it into the wagon without help. The first time I really faced my trouble I conquered it."

By the Power of a Poem.

The following pretty story is told of Will Carleton, the popular poet.

In a hotel some years ago, Mr. Carleton asked for his bill.

"There is no charge to you, Mr. Carleton," said the proprietor.

The author naturally inquired the reason for such unusual treatment, and asked again for his bill, but was again refused.

"But," protested Mr. Carleton, "I don't know you."

"Mr. Carleton," said the landlord, "some years ago my wife and I had serious differences, and we finally decided to separate. We had been married a good many years. I sent for a lawyer, and he drew up an agreement about our property and how it would be divided. Just about that time I read your poems, 'Betsy and I are Out' and 'How Betsy and I made up.' I was struck hard by the poems, and I took them to my wife and read them to her. She cried, and—well, we've been together ever since, and there'll never be a bill for you in this house, Mr. Carleton."

HEAD
BACK
LEGS

ACHE

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

Painkiller

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

There is only one Painkiller, "PERRY DAVIS'."

Ministers and Churches.

Our Toronto Letter.

Anything connected with Knox College is sure in this stronghold of Presbyterianism to attract more or less public attention. Its opening and closing exercises, however, and probably also its annual "At Home," are occasions when public interest amongst Presbyterians in this school of the prophets culminates. Last Thursday evening the closing ceremonies for the session were held in College street church, that of which Rev. Alexander Gilray, D.D., has for over a quarter of a century been the faithful and honoured pastor. It was unusual for this part of the city to be the scene of academic functions, and that fact, together with the favourable evening, and the large number of students graduating, brought together an audience which filled the large church which accommodates upward of 1200 people. Rev. Principal Caven presided, and with him on the platform were the professors in the College, the Chairman of the College Board, Mortimer Clarke, K.C., the gentlemen, or most of them, who were to be honored with degrees, several D.D.s, the Vice-Chancellor of the University of Toronto, Hon. Charles Moss; Principal Hutton of University College, and others, all making, with their gowns and hoods marking different kinds of academic degrees and distinctions, a very bright and interesting picture. In his opening remarks, the Rev. Principal referred to the death of Rev. Dr. Proudfoot, who so long and ably taught Homiletics in the College, and also to the very sudden death of Rev. Dr. MacVicar, and the loss to the whole Church caused by his death as well as more especially to Montreal College, with which he expressed on behalf of Knox College, sincere sympathy. The graduating class this year numbered thirty, the largest the College has had, and all were presented with their diplomas. As they came forward one by one, one could not but come to the conclusion that they were a very likely looking lot of young men. Many of them, a majority, we would say, had already taken the degree of B.A. or M.A. at the University of Toronto. In the first and second years are twenty-five students each, so that the College this year has had an attendance in all of eighty students. The Principal briefly, and it need not be added, appropriately, addressed them. The degree of B.D., which can only be obtained on passing a severe examination on a somewhat extensive range of subjects, was then conferred on Revs. J. A. Moir, Manitowick; J. W. McNamara, Nelson, Ontario; and on Rev. J. D. Morrison, B.A., of Bristol, Quebec. The honorary degree of D.D. was next conferred on Rev. A. B. Baird, B.D., professor in Manitoba College, and Rev. Alex. Gilray, pastor of College street congregation, both alumni of Knox College; and in their absence, on Rev. Professor Bryce, LL.D. of the University of Manitoba; Rev. Wm. Patterson, late pastor of Cooke's church here, now of Bethany church, Philadelphia, and Rev. Alex. Van Millingen, M.A. of Robert College, Constantinople. The addresses in connection with the presentation of these gentlemen, were, though naturally laudatory, commendably brief, and to the point. Vice-Chancellor Moss was the last speaker and represented the University of Toronto. In a pleasing and kindly manner he gave a brief sketch of the founding of the University, of its being placed upon a non-sectarian basis, of its rapid growth, of the close connection there has always been between Knox College, and it, of its governing body and of the long and able service which Principal Caven, as a member of that body, has rendered to the cause of higher education in connection with the University, and through it to the country.

The last of the University sermons given specially to students was given by Rev. Principal Magges of Montreal. Well known men present on the platform were Hon. Richard Hecourt, President Loudon, Revs. Principal Caven and Sheraton, Chancellor Burwash, and Principal Hutton. The service was largely attended. The text was Col. 2: 3, "Christ, in whom are hid all the treasures of wisdom and knowledge." Christ was the source from whom all things proceeded, the centre around which all things revolved. He was the source and concentration of all past history, and of all that succeeded His advent. He was very largely the key.

Within the past few days three deaths have

occurred, each of which has attracted in the circle to which the individuals belonged, much interest and sympathy. The first was that of Mr. Gilbert Gordon, M.D., a brother, and very especially dear to him as a brother, of R. J. Charles W. Gordon of Winnipeg, and also son-in-law of Sir Thomas W. Taylor. He was well known and highly esteemed among a wide circle of friends in the city, as well as in his profession. He was an elder in Bloor street church, and the pastor, Rev. W. G. Wallace, assisted by Rev. Dr. MacLaren, Revs. J. A. Macdonald and Robert Paddock conducted the funeral services. The Faculty and students of Trinity Medical College, in which the deceased was a lecturer, attended in a body. The second referred to is that of Mr. Isaac C. Gilmour, who had reached the advanced age of ninety-one, and to a former generation was well known in business circles in Toronto. He was for many years a member of the Managing Board of St. Andrew's church, now Rev. Dr. Black's. His years and infirmity made it impossible to attend there so he connected himself with St. James Square, and more lately still, he attended old St. Andrew's, Rev. Dr. Milligan's, just across the street from his home. The funeral, though private, was largely attended by old and more recent friends who wished to show their esteem for an aged and worthy man and citizen. The last one was the wife of Rev. J. McP. Scott, of St. John's Presbyterian church in the eastern part of the city. Mrs. Scott came from Scotland, where only a few years ago, she was married to Mr. Scott. In the brief period of her married life she had endeared herself to a large circle of friends, and especially to the congregation of which her husband has been for long the pastor. At the funeral service in the church the building was filled, and a very large representation of the city ministers were present, several of whom took part in the services at the house or in the church. Very deep sympathy is felt for Mr. Scott who is widely known in the city and much beloved.

At the last meeting of the Canadian Temperance League in March held in Macsey Hall, the chief speaker was Mr. S. J. Hadley, Superintendent of the Jerry McAuley Mission on Water street, New York. His testimony is of weight respecting the reformation of the drunkard. To effect this, he lays great stress on the preaching of the simple gospel of Jesus Christ. "He was amused often," he said, "at the character of the sermons announced at the present day. They talk Browning, and Huxley, and higher criticism, and all sorts of subjects. In his opinion these sermons were nothing but hot air."

Ottawa

The sacrament of the Lord's Supper was administered in the Glebe church last Sabbath.

The sacrament of the Lord's Supper was dispensed at Knox church last Sunday morning.

At the meeting of the Stewart Auxiliary held last Friday, Mrs. Geo. Hay gave a talk on India.

Rev. A. E. Mitchell began a series of sermons on "The Teachings of Jesus," and last Sunday spoke on "The Teachings of Jesus with regard to God."

On Sunday evening Rev. Dr. Herridge preached an interesting sermon on the subject of socialism, taking as his text the words "One is your Master even Christ, and all ye are brethren."

The Glebe auxiliary to the Women's Foreign Missionary society held its regular monthly meeting last Friday afternoon, Mrs. Milne presiding. Mrs. Hay gave an interesting talk on topic which is being studied throughout the society. Mrs. Hay will give a second talk on the subject at the May meeting. Mrs. McEwan gave a slight sketch of the contents of the "Tidings" for the month.

The annual thanksgiving meeting of the Home Mission Society of St. Andrew's church was held last Friday afternoon and was the most interesting meeting and largely attended. The offering amounted to about one hundred dollars. A delightful letter was read from Rev. Mr. Johnston, of Gilbert Plains, the society's former missionary, and also one from Rev. Mr. Munroe, who is temporarily in charge of the Swan river field. Mr. Johnston's letter was extremely entertaining and told of the difficulties he was having in his pioneer work in the new field. Mrs. Durie read an excellent paper dealing with woman's ideals and the higher intellectual life.

Eastern Ontario.

Rev. Mr. Weir, of Avonmore, preached in St. John's church, Cornwall, on the 20th of March.

Owing to illness Rev. D. D. McLennan did not occupy the Gravel Hill church pulpit last Sabbath.

Rev. C. S. Lord, of Grafton, preached preparatory sermons on Friday of last week at Baltimore for Rev. R. F. Hunter.

It is reported that Rev. Hugh Munro; who has been supplying the Cobourg pulpit during the absence of Rev. Mr. Beattie, will be called to Port Hope.

Rev. A. M. Currie, of St. John's, Almonte, was in Smith's Falls a week ago last Sunday, where he preached in St. Paul's church, lately rendered vacant by the resignation of Rev. Mr. Nixon.

The Sacrament of the Lord's Supper was observed in St. Andrew's church, Picton, last Sunday, the pastor, Rev. Mr. McLaren, officiating. Five new members were added to the Communion roll, all on profession of faith.

Rev. Norman McLeod, B.A., of Mackay church, Ottawa, preached in St. John's church, Cornwall, on a recent Sabbath. Rev. Dr. McNish is at present taking his holidays around the warm and beautiful surroundings of the West Indian islands. Rev. Mr. Harkness, of Knox church, has been indisposed.

Rev. Dr. Crombie of Smith's Falls, the patriarchal clerk of the Presbytery, occupied the pulpit of St. John's, Almonte, on the 20th ultimo. In spite of the snows of age which have gathered around his brow the venerable doctor proved to his hearers that he still retains the brightness of his younger days.

The recent social at Wales, under the chairmanship of Rev. M. McIntyre, was a great success, the proceeds amounting to \$20.00. Mr. C. F. Wright and Miss E. Armstrong of Cornwall, E. Roys of Mills, Roches, Miss Markell of Wales, Mrs. Frank J. Clarke of Farran's Point and Miss Kathleen Colquhoun of Wales, contributed selections to the programme.

Rev. William A. Guy, who for the past two years has been ministering to the spiritual needs of the Presbyterians of Bath, was inducted on Tuesday last to the pastorate of McDonald's Corners, Elphin and Snow road, to which charge he received a call some time ago. Those who took part in the induction ceremonies were Rev. M. Macgillivray, M.A., Kingston, moderator; Rev. James Binnie, B. D., Tweed (late pastor at McDonald's Corners) and Rev. Henry Gracey, Gananoque.

Rev. Dr. Crombie preached in St. Paul's church, Smith's Falls, on the 22nd instant, and administered the Sacrament of the Lord's Supper. During the service Dr. Crombie took occasion to refer to the somewhat interesting fact that just 34 years ago he administered the same rite for the first time in St. Paul's church, and in all probability the present Paul's church, in the last time he would officiate in a like service. In going over the membership roll he found that to-day there were only 10 persons living, and in full connection, who were members of the church 34 years ago.

An adjourned meeting of the Presbytery of Peterboro was held in Port Hope on March 24, with a good attendance of ministers and elders. Rev. A. G. Sinclair, of the First church, Port Hope, had handed in his resignation at a previous meeting but it was left until this meeting to be considered. A number of delegates were present expressing great regret at Mr. Sinclair's step but in view of the fact that he was desirous of re-suming his studies, they did not oppose his decision. The resignation was accepted and will take effect in the middle of June. Mr. McIntosh was appointed to declare the church vacant and to be moderator of session during the vacancy.

Western Ontario.

On the 23rd ult., a very successful entertainment was given as the anniversary of Chalmer's church, London. The speakers of the evening were Rev. Canon Dani and Rev. James Rollins, the new pastor of the King street Presbyterian church. The pastor of the church, Rev. Walter Moffatt, who presided, reviewed briefly the history of the church for the past six years, that it had been in existence. A musical and literary programme was given by Misses Addie Lillywhite, Sadie Gray and Richman, and Messrs. Bert Weir, David Murray, Court Irwin, Sankey, and Wicks, and by the Ideal Mandolin and Guitar Club.

Rev. R. W. Ross and Rev. R. J. M. Glassford, of Guelph, exchanged pulpits a week ago Sunday.

The induction of Rev. S. B. Russell into the pastoral charge of Hillsburg and Bethel church took place on Tuesday, 24th inst.

A young people's guild has been organized in St. Andrew's church Bayfield, with the following officers: T. Brownett, president; J. C. Reid, vice-president; Miss Mary Gardiner, secretary-treasurer.

On Monday the 30th ult., Mr. F. W. Galbraith addressed the Young Men's Guild of Knox church, Guelph, on "Social Progress." Several vocal selections were given and the meeting closed with a short time spent in social intercourse, assisted by ice cream and cake.

"Wit and Humor" was the subject of a very entertaining lecture given on the 23rd ult., by Rev. A. Logan Goggie, of Toronto, at St. Andrew's Church, London. There were very many in attendance, and all enjoyed the way in which Mr. Goggie described wit and humor, and the manner in which he illustrated its different phases.

The entertainment and social at the Presbyterian Hall, Wales, on Wednesday the 1st of April, was a decided success. The hall's seating capacity was fully occupied. Rev. Mr. MacIntyre, the pastor, conducted the programme which consisted of songs, recitations, organ and violin music. This was followed by a taffy pull.

Rev. Mr. Johnson preached in Kirkwall on Sunday the 22nd of March, exchanging pulpits with Rev. Mr. McKenzie.

Rev. W. J. Clark lectured last Thursday evening at St. Andrew's church, London, under the auspices of the Outlook Mission Band. A good sized audience listened with much interest to the address. Mr. R. A. Little occupied the chair, Miss Pauline Mowat and Mr. Arthur Garthwaite rendered a couple of solos that were appreciated. The subject of the lecture was "Saxonsrola," and was handled by Mr. Clark in a most interesting manner.

The members of the W. F. M. S., of the Princeton church gave a tea and social on the 24th of March at the residence of Miss McKenzie, which proved a very pleasant affair. Tea was served from 5 to 8 after which vocal and instrumental music was contributed by several of the guests. A small charge was made which goes to providing clothing for a little girl placed by the society in a missionary home in the Northwest.

On the evening of the 24th of March, Rev. James Rollins and Mrs. Rollins were given a reception in the schoolroom of the King Street church, London, of which Mr. Rollins is the new pastor. Miss Pauline Mowat and Ada Link and Mr. Ernest Mowat supplied an excellent programme, while Revs. Walter Moffatt, A. J. McGillivray, J. G. Stuart, F. Ballantyne and Dr. Johnston gave interesting addresses. The attendance was large and the event proved a very happy one for pastor and congregation.

Last week the ladies of Erskine church, Hamilton, gave their annual at home in the school room of the church. It was attended by between 150 and 200 of the ladies and visitors, including a party from Wentworth Presbyterian church, headed by the Ladies' Aid President, Mrs. Nash, and proved a very pleasant affair indeed. Mrs. William Brown, the President, welcomed the guests, and Rev. R. Martin, the Pastor, gave a short happy address. Two songs were sung, by Miss Sutherland, and two excellent recitations by Miss Pauline McPherson, were much appreciated by all. Tea was served, and the remainder of the time spent in social enjoyment. The affair was fully up to the high standard of its predecessors, and shows the Erskine ladies to be progressive and sociable.

Last Thursday evening a deputation representing all the members of the Board of Management and officers of Wentworth church-Hamilton, waited on the pastor, Rev. A. MacWilliams, and asked him to reconsider, and accept the \$100 increase of salary that was voted to him at the last annual meeting, and which he at the time intimated that he felt he could not accept. The deputation pointed out that the church was in a flourishing condition under his ministrations and that the officers and managers in touch with the congregation felt that it would be in the interest of the church that he should respect the wishes of his people and accept the advance. On these representations, Rev. MacWilliams agreed to take the extra \$100. On Easter Sunday the anniversary of the

pastor's induction will be celebrated, Rev. Prof. Ballantyne preaching the sermons, and on the evening following a social entertainment will be held in the school room.

The regular March meeting of the Presbytery of Guelph was held in Rockwood on March 17, with Rev. J. H. MacVicar, of Fergus in the chair. A call was reported from Knox church, Glenallan, and Chalmers church, Hollin in favor of Mr. John J. Monds, a recent graduate of Knox College. The call was sustained and the ordination and induction were arranged for March 31st at Glenallan.

The Presbytery of Guelph met on the last day of March in Knox church, Glenallan, for the ordination of Mr. J. J. Monds, B. A., to the office of the Holy ministry, and the pastoral oversight of the joint charge of that congregation, and Chalmers church, Hollen. Rev. James W. Orr, who had been appointed to preach on the occasion took the pulpit and preached an earnest and suitable discourse from Hebrews II: "Let us run with patience the race set before us, looking unto Jesus," dwelling upon two points, the race, and the motives and inducements to run it. After the sermon Mr. MacVicar, the moderator of Presbytery, who presided over the service, gave a brief narrative of the steps in the call to Mr. Monds and then put to him the questions to be employed at such services. These having been satisfactorily answered, the Presbytery engaged in solemn prayer. Mr. Mullen leading therein, in the course of which, and by the laying on of the hands of members, Mr. Monds was set apart to the work of the ministry and at the close was declared duly inducted into the pastoral charge of both congregations, with all the rights and privileges thereto pertaining, having received the right hand of welcome from the brethren present. Mr. Glassford suitably and solemnly addressed him, and Mr. Gilchrist, of Waterloo, who had acted as moderator during the vacancy, the people on their respective duties. An opportunity was given to those present to receive their new minister at the close of the public services. Mr. Gilchrist was appointed to introduce him to the session, which was instructed to meet after Presbytery rose.

Northern Ontario.

Knox church, Beaverton, is to hold its 25th anniversary services on Sunday, May 24th, and an entertainment on the Monday following.

Rev. Mr. McKittrick of Sundridge exchanged with Rev. Mr. Belrends of Burk's Falls on the 22nd ult.

Wednesday of last week was a day of great interest to the Presbyterians of Powassan. The church which has been vacant since the resignation of Rev. Mr. Steele, a short time ago extended a call to the Rev. R. McNabb, formerly of Beachburg, and he having accepted it, the Presbytery of North Bay on the day named met for his induction. Rev. Mr. Laverie preached, Rev. J. Becket presided and led in the induction prayer. Rev. J. Garrioch addressed the newly inducted minister, and Rev. Mr. Steele addressed the congregation. The services were solemn and interesting and were attentively listened to by a deeply interested congregation. A reception service took place in the evening in the church which was well-filled, the other churches of the village being well represented. Rev. J. Becket presided and after tea addresses, interesting and instructive, interspersed with music, which did credit to the choir, was given by the Revs. Laverie, Steele, Garrioch, McNabb, and also by the Rev. Mr. Kitching of the Methodist church, who extended a very warm welcome to Mr. McNabb. The cordiality and good will attending Mr. McNabb's settlement, bodes well for the success of the good work under his ministry. The Rev. Mr. McNabb's family who have resided in Pembroke for some time, will move shortly to Powassan.

Manitoba.

Last Friday evening, the Rev. Dr. Kilpatrick concluded the Collegiate Institute Literary course by giving a lecture entitled, "The Republic of Plato; Greek Answers to Modern Problems." "The Republic" is the greatest of Plato's dialogues, the ripe fruit of his genius, as well as one of the coolest expressions of Greek mind and spirit. The questions it raises are as living today as in the fourth century before Christ; and its discussions of educational and political problems are of permanent value.

An article in The Churchman is well worth perusal by the readers of this paper on the Bible in the public school. It seems to your correspondent that we have gone too far to have uniformity. We need the Bible. We need it to be taught to our boys and girls by those capable of explaining the truths contained. In this mad whirl of 20th century life, we go to the extreme of neglecting home and when so much money is being spent on education just now, it seems worse than useless when the most important book in the world is coldly neglected. Not a word of Bible truth. Our children are taught the aesthetic but we omit the weightier matters of the law. Could we not as Presbyterians, band ourselves together for the teaching of the Word of God in our schools?

Algoma Presbytery.

This Presbytery held its regular half-yearly meeting, at Copper Cliff, on the 31st-5th, inst.

There were present fifteen ministers and four elders.

The courtesy of the court was extended to the Rev. A. Findlay, D. D., Supt. of Missions.

The Rev. J. Sievright, B. A., applied for leave to retire from the active duties of the ministry.

The Rev. W. D. Armstrong, D.D. Ottawa, was nominated as a suitable person to fill the vacant chair, in the Presbyterian College, Halifax.

It was agreed to transmit, "simplifier," to the General Assembly, an overture "or" The Aged and Infirm Minister's Fund, signed by Rev. W. A. Duncan, B.D. It was agreed to approve of the amended rules "re" The Aged and Infirm Minister's Fund.

The report on church life and work was presented and read, by the Rev. H. S. Graham convener, the report was secured and adopted, and the convener was thanked.

Messrs. D. MacEachrew, St. Paul's church, Sault Ste Marie, West; W. C. Armstrong, Ph.; D. Thiesslow, E. D. Pelletier, Blind River and James Anderson, M. A., Silver Water, Ministers; and Messrs. D. Mackenzie, St. Paul's church, Sault Ste Marie, West; D. Sampson, Little Current; R. Moore, St. Andrew's church, Sault Ste Marie; and W. C. Boyd, Copper-Cliff, elders; were appointed commissioners to the General Assembly.

In view of a statement in the Dominion Presbyterian, on a first, nineteen hundred and two, to the effect that the services of the superintendent of missions might be dispensed with, the Presbytery of Algoma, at this, its first meeting, thereafter, hereby desires to state that the continuation of the Superintendent's services is indispensable to the progress, and prosperity, of our work, and furthermore, that the Presbytery does not hold itself responsible for any unofficial statement that may appear in any of our public papers.

The Rev. E. D. Pelletier, the missionary in charge, at Blind River, was given six weeks' leave of absence, to enable him to appeal to friends in other sections of the church for help to pay off the large amount of debt still remaining on the new church at Blind River.

This case is one in which there is urgent need for the strong to help the weak.

The Home Mission report was presented and read, by the Rev. J. Kenzie, convener.

The report embraced among other items, a statement as to the grants now due for mission work rendered during the winter months, the grants for which application is to be made for the ensuing year, the fields to be supplied during the summer months, and the men to be secured to supply said fields.

The report was received, considered, and adopted, and the convener was thanked for his diligence.

A cordial vote of thanks was tendered to the friends at Copper-Cliff; and, the Presbytery adjourned to meet, at Gore Bay, at the call of the moderator and clerk.

BRUCE MINES,
March 30th, '03.

D. H. MACLENNAN,
Presbytery Clerk.

W.F.M.S. Annual Meeting.

The twenty-seventh annual meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division) will be held in Knox Church, Guelph, on Tuesday, Wednesday and Thursday, May 5, 6, and 7, 1903.

A cordial invitation is extended to delegates from every part of the Society throughout the Western Division.

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Health and Home Hints

Fresh Lettuce.

A lady tells in the "New York Observer" how she keeps lettuce fresh:

"Last winter, when lettuce was a luxury, we had more on one occasion than we could use at one meal, and so I put what was left in a large dish, sprinkled it with cold water, and carried it down and set it on the cement floor of our vegetable cellar, where it would be cool. Then I turned a tub over it, and came away and forgot all about it. A week or more later I was in the cellar, and I happened to lift that tub. You can imagine my surprise to see a dish of lettuce as crisp as when the morning dew is on it. But be sure and use a large dish, so that the lettuce can have room to expand, and stand it up if you can. Do not sprinkle very much, and be sure it is covered air-tight. Of course, if it is badly wilted, nothing will revive it again; but when it droops its head, and is not quite up to the mark, this process will freshen it every time.

"Last summer I heard a woman, who had met with reverses, mourning her inability to take ice, saying: 'I would not mind if it were not that it is impossible without it to have nice crisp lettuce for the salads of which we are extremely fond, and which nothing can take the place of.'

"Then I told her that it was possible to have crisp lettuce in July, minus ice, and the how of it. Last fall she came to me saying, 'I owe you an everlasting debt of gratitude for sharing your secret with me. We have not bought a pound of ice during the summer, but we never before had such nice crisp lettuce for salad.' In the summer I almost always pick it from the garden some hours before I want to use it, and cover in the way I have told you. It will come out fresher than when first picked."

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Pulmonary Diseases.**

World of Missions.

Not until recently have the Japanese bookstores been willing to carry the Bible in stock, for fear of offending their Buddhist patrons. Now, however, Bibles are so eagerly sought that they are kept on sale in all the prominent bookstores in Japan.

More Trouble in China.

A far more extreme view of the impending danger in China than any yet expressed has just been uttered by Dr. Robert Coltman, Jr., who has long been connected with the Peking court as physician to Li Hung Chang and several members of the royal family. Dr. Coltman reminds us that at the beginning of June, 1900, he cabled that a foreign war in China was inevitable, and we all know how swiftly his predictions were fulfilled. He tells us now, with the added weight of that ominous and successful prophecy to support him, that a foreign war in China is once more inevitable unless the powers determine to anticipate it by a rapid advance on Peking, and the immediate deposition of the Dowager Empress. This, he believes, will not be done; therefore his prophecy is one of war, certain, inevitable, and immediate. To feel the full force of his view we must follow the steps by which he has reached it. His closeness to the centre of power and to the Manchu court has given him an opportunity to follow the inner causes of things, and he tells us what he has seen. First, and most important, he asserts that the Dowager Empress is still absolute ruler, and that her hatred of foreigners is deep and intense. We can well believe that the armed intervention of the powers did little to diminish that hatred. In her policy the Empress is ably and enthusiastically seconded by the Chief Minister, Yung Lu—or Jung Lu, as Dr. Coltman calls him. And both are in perfect harmony with the great fighting general Tung Fu Hsiang, and with the exiled Prince Tuan, now busy drilling hardy Mongolian troops on the northern border of the Middle Kingdom. In other words, Dr. Coltman tells us that to the triad of Tung Fu-Hsiang, Tuan, and Yung Lu, whose position we described in a recent issue, the Dowager Empress must be added as a fourth, and that the movement which we spoke of as being under the leadership of the triad is really being carried on under the shelter of the imperial throne. China, or rather the Manchu dynasty in China, has, in fact, determined once more to try conclusions with the foreign devils, and these most formidable personages are acting with a single mind and a single will.

Lux Christi.

India.

STUDY FOR APRIL. W.F.M.S.

The Hindu.

- (a) Characteristics. P. 89.
- (b) Position of women. P. 94.
- (c) Worship, P. 105.

Reading—Moslem and Hindu Worship. P. 127.

For information see "Lux Christi," at pages indicated, also Encyclopedia Britannica, "Our Sisters in India," "Village Work in India," "Mosaics from India."

Hinduism is perhaps the only system of belief that is worse than having no religion at all.—DE TOCRUEVILLE.

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If you need a medicine this spring give these pills a trial—they will not disappoint you. Do not be persuaded to take a substitute or any of the "just as good" medicines which some dealers, who care only for profit, offer their customers. See that the full name, Dr. Williams' Pink Pills for Pale People, is on the wrapper and under every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville Ont., and the pills will be sent by mail, post paid, at 50c. per box or six boxes for \$2.50.

Apple Sponge—One-half ounce of gelatine, one pound of apples, three whites of eggs, one pound of loaf sugar, half pint of water, rind and juice of a lemon. Put water and sugar in a stewpan; boil quickly for five minutes, and skim it. Wipe and halve the apples; put in the pan and stew till soft. Melt the gelatine in four tablespoonfuls of hot water. Rub the apples through a wire sieve, add gelatine, lemon-rind grated, and juice. Put in a cool place, and whisk the eggs to a stiff froth. When the apples are a little cool add the whites of eggs, and whisk all till nearly set. Pour into a wet mould.

Poached Eggs—Make a sauce of one tablespoonful of butter, one tablespoonful of flour and one and one-half cupfuls of canned tomatoes, rubed through a strainer. Heat thoroughly; add a pinch each of salt, pepper, sugar and soda; drop in the eggs and cook until the white is firm. Serve in saucers with some of the tomato liquor under each egg.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary.
 Edmonton, Strathcona, 23 Feb. 8 p.m.
 Kamloops, Vernon, May 19 1:30 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., 11 mo.
 Rock Lake, Balda, 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, chure 5 May 10 a.m.
 Paris, Ingersoll.
 London, London, Glenoe, 11 Nov. 11 a.m.
 Chatham, Windsor, 14 July, 10:30 a.m.
 Stratford, Stratford 12 May.

Huron, Clinton, 12 May 10:30 a.m.
 Sarnia, Sarnia, 9 Dec. 11 a.m.
 Maitland, Wingham, 19 May, 1:30 p.m.
 Bruce, Paisley, 7 July, 10 a.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville, 9th Dec. 11 a.m.
 Peterboro, Port Hope, 19 July 2 p.m.
 Whitby, Whitby 21 April 10 a.m.
 Toronto, Toronto, Knox, 1st Tues. ev. mo.
 Lindsay, Uxbridge, 17 March 11 a.m.
 Orangeville, Orangeville, 5 May.
 Barrie, Dec. 9th 10 a.m.
 Owen Sound, Owen Sound, 1 July.

Algoma, Copper Cliff, March.
 North Bay, Burks Falls, 14 July. 10 a.m.
 Sauguen, Holstein, 7 July, 10 a.m.
 Guelph, Hespier, 20th Jan. 10:30 a.m.

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sherbrooke, 7 July, 2 p.m.
 Montreal, Montreal, Knox, 3 March.
 Gungarry, Alexandria, 14 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, Orangetide 5 May 11 a.m.
 P. E. I., Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 6th May, 7:30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Chalmers Hall, Halifax, 30th April 2:30 p.m.
 Lunenburg, Yarmouth 10 Feb.
 St. John, St. John, Oct. 21
 Miramichi, Chatham, 24th June.

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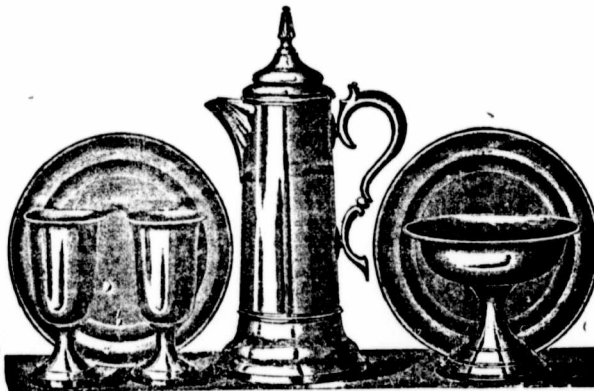
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