

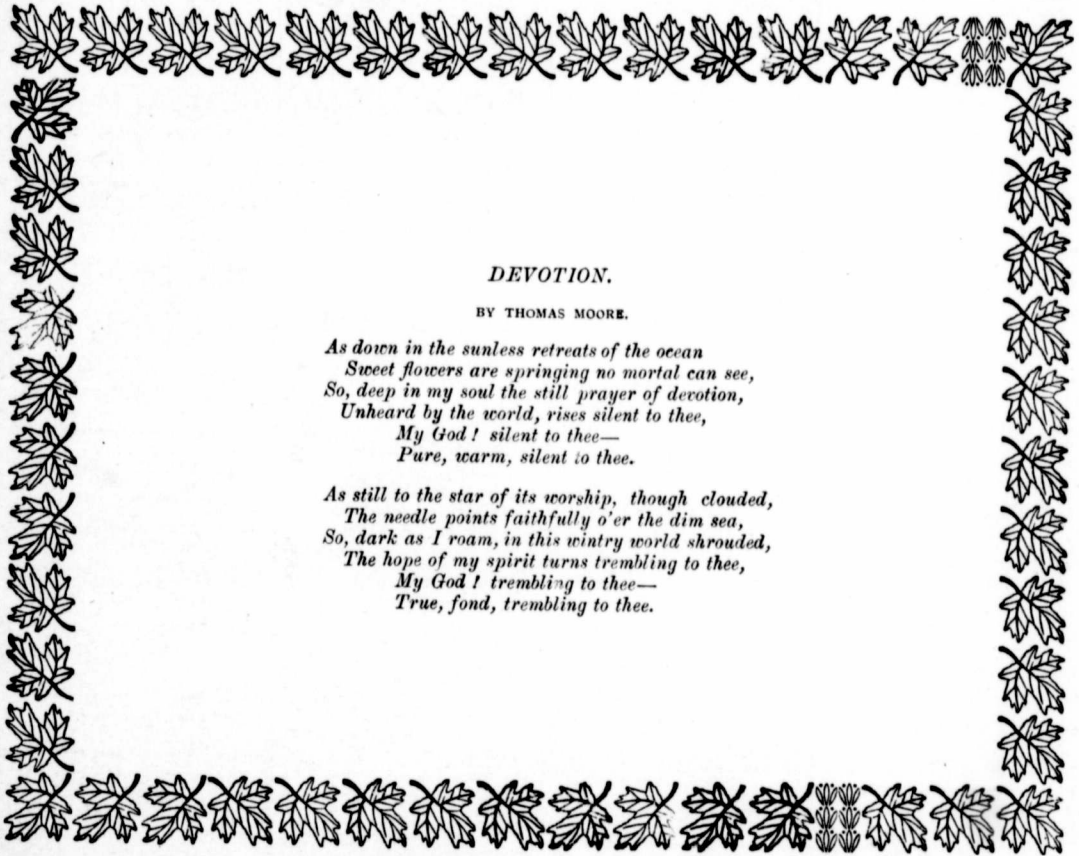
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Sweet flowers are springing no mortal can see,
So, deep in my soul the still prayer of devotion,
Unheard by the world, rises silent to thee,
My God! silent to thee—
Pure, warm, silent to thee.*

*As still to the star of its worship, though clouded,
The needle points faithfully o'er the dim sea,
So, dark as I roam, in this wintry world shrouded,
The hope of my spirit turns trembling to thee,
My God! trembling to thee—
True, fond, trembling to thee.*

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At Knox Church, Vaughan, Ont., on March 11, 1923, by the Rev. Mr. McKinnon, of Woodbridge, Geo. H. Tunstead, of Toronto, to Emma E., daughter of John Smith, Esq., of Elder Mills, Ont.

At the manse, Morewood, on March 4, 1923, by Rev. J. M. Kellock, M. A., Joseph William Malloy, to Jessie McQueen, all of the Township of Winchester.

At the manse, Cornwall, on March 11, 1923, by Rev. Robert Harkness, John McLennan of the South Branch, to Miss Flora A. McLennan, daughter of D. F. McLennan of Williamstown.

In McKillop, on March 4th, by Rev. P. Musgrave, assisted by Rev. A. McNab, M. A., Hugh Alexander to Hannah Minetta McCutcheon, both of McKillop.

At the residence of the bride's parents on Wednesday, 25th March, by Rev. H. A. Macpherson, George Thomas Lappin, of Acton, to Emma May, daughter of James Dobbie, Esquering.

In Mount Forest, on the 17th of March, by the Rev. W. G. Hanna-James Halloway, of West Luther, to Miss Eliza Elliott, of Arthur Tp.

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Note and Comment.

The Presbyterian congregation of St. John's Wood, London, Eng., Rev. Dr. Monro Gibson, pastor, reports a membership of 939, and a total income last year of \$41,688. Such a congregation should prove a powerful evangelistic agency.

In answer to the question:—"How to teach the masses?"—the Bishop of London in a recent address, urged "burning zeal" as a primary qualification, followed up by house to house visitation, bright and attractive services and wise utilization of the Sunday School. These he regarded as the old-fashioned methods of evangelistic work. Of the newer ways of reaching the masses, he thought boys' clubs and the Church Lads' Brigade were great agencies for good.

The New York and New Haven Railroad has issued an order forbidding all gambling with cards on its trains, and all card playing on Sunday trains. Some people regard this as puritanical, and say that what is good enough for people's homes is good enough for railroad trains. May be so; but the management of the railway in question say that these things are not good enough for its trains, however some thoughtless people may be willing to pervert their homes. If the New York and New Haven railway desires to "logically pursue the argument" it will stop the running of Sunday trains as well as the card-playing.

Great Britain's annual drink bill is enormous. It is estimated by experts as equal to \$1,500,000,000. In other words, drink costs England every year a sum four times the capital of all her banks. The liquor loss to the nation is, in round numbers, \$200,000 every hour, or close upon \$5,000,000 every working day. The South African war cost England 20,000 lives. During the period that it lasted 250,000 persons died in Great Britain from the effects of drink. Is it any wonder that the people of the motherland are realizing the supreme necessity of grappling with this monster evil.

Among the helpful suggestions that a pastor can bring home to a new convert is to subscribe for and read carefully a religious newspaper. No pastor can hope to do the best work with people who have no religious reading during the week. He may urge the reading of the Bible, and he cannot do it too strongly. But as a supplement, never as a substitute, the religious newspaper fills a place that nothing else can fill. There should be good books too. But they never take the place of literature that comes to us every week, bringing news of the churches and helps to Christian living.

The following is a will written by a drunkard dying in a New York hotel: "I leave to society a ruined character and a wretched example. I leave to my parents as much sorrow as they can, in their feeble state, bear. I leave to my brothers and sisters as much shame and mortification as I could bring upon them. I leave to my wife a broken heart and a life of shame. I leave to each of my children poverty, ignorance, a

low character, and one remembrance, that their father filled a drunkard's grave, and has gone to a drunkard's hell."—Ex.

The call from India, says the United Presbyterian, for one hundred and eighty additional missionaries is so urgent that it must be considered with care. The proposition is bold and imperative, but is it too much so? All mission work rests upon the actual condition of the world and the command of our Lord. The need of the world is immeasurably great, the actual spiritual condition of unnumbered millions is sad beyond expression; the command of our Lord is definite and supreme. In some degree at least we appreciate the feelings of the laborers in the field. The ignorance and destitution about them, the smallness of the number of the missionaries, the seeming feebleness of the agencies and resources at command, move their souls to the very depths. By night and by day the sad faces of the heathen are in their minds, and the wail of the perishing in their hearts. What else can they do than call for more helpers?

United States Senator-elect, Reed Smoot, of Utah, will probably run against a snag if he attempts to occupy the seat to which he has been elected. It is stated that for months detectives have been at work trying to collect evidence to show that Smoot was wedded to two women, in addition to his generally accepted wife. The results of these investigations have been kept secret by the persons working on the case, but it is stated that the testimony so far obtained has not been sufficient to secure a conviction in court on a polygamy charge. One reason for this is the fact that all marriage records in the Mormon Church are kept from the eyes of the public, and positive written evidence is therefore extremely difficult to obtain. The investigations made, however, have convinced the men working on them that Smoot has taken unto himself at least one extra wife, whether they can prove it or not. Both women in question are under 30 years of age. Both the marriages in question are said to have been celebrated within the last seven years.

Alarm is being aroused in medical circles in the United States over the growing use of the drug cocaine. An eminent physician of Pittsburg, Pa., in a recent lecture, spoke of the plant from which it is obtained as "possibly the most wonderful plant ever fanned by the zephyrs of Hell—the Devil plant cocaine." He further said: "I know more than half a score of doctors who have already become wrecks through its use." A medical authority says that "when used habitually and in excess, it weakens the digestion, produces bilious and other disorders, and finally induces a misérable ruin of both body and mind." The Presbyterian Banner utters this warning: "Let no one experiment with this drug or step within its fatal circle for a single moment. Its use should be strictly confined to the physician's and surgeon's hands, and no other one should touch it. Its sale also should be put under the same legal restriction as other poisons. It is already a rival of alcohol and seems to have even more destructive power.

We cannot be too prompt and imperious in raising a warning against it and in putting it under restraint."

The banishment of playing cards and liquors from the Pennsylvania passenger trains, says The Interior, is another indorsement from the plain business side of things for the objection of moralists to these symbols and agencies of evil. The prohibition, we take it, is based wholly upon the propensity of men who love gaming and men who love drinking to make nuisances of themselves in such a varied company as a railroad coach gathers together. Most certainly it is possible for a man both to play cards and to drink and still continue with a gentleman in behaviour, but there are physical reasons in the case of the drink, and apparently some occult psychological reasons in the case of the cards, why a person who uses either is much less certain to retain his gentlemanliness than a person who eschews both. The railroad company, though it draws its patrons principally from the polite classes, feels that it will be surer of decorum on its trains when it casts off the bottle and the card pack together, and the young man who takes notes from what he sees going on around him, may well conclude that what is not safe lading for a railroad train had better be left out of the cargo that he himself ships for the "voyage of life."

The alleged degeneracy of the sons of ministers has often furnished a sweet morsel for speakers and writers of a certain class in their gibes at the ministerial profession. Such gibes are rarely based on facts—the degenerate sons of ministers are the exception not the rule. A noted French scientist and savant, De Candolle, has made some original investigations which conclusively show that the ranks of science and learning are especially indebted to the sons of clergymen. He affirms that they actually outnumbered for two hundred years, in the roll of eminent men, any other class of families, not excepting those of the directly scientific professions—physicians, surgeons and chemists. Among the sons of ministers he enumerates the following: Agassiz, Linnaeus, Euler, Hallam, Sismondi, Jonathan Edwards, Wnatley, Paikman, Bancroft, the Wesleys, Beechers and Spurgeons, Young, Cowper, Thomson, Coleridge, Tennyson, Lowell, Holmes, Emerson, Charles Kingsley, Matthew Arnold, Maurice, Dean Stanley, Macaulay, Thackeray, Sir Christopher Wren, Sir Joshua Reynolds, Switt, Sterne, Hazlitt, etc. The Herald and Presbyterian supplements the French savant's list by the statement that Presidents Cleveland and Arthur were ministers' sons, as were Peter Stuyvesant, Adinram Judson, Jonathan Edwards, Timothy Dwight, Henry Clay, Fitz-Greene Halleck, Samuel Finley Breese Morse, Justice Stephen J. Field and Brewer, Henry Ward Beecher, and many others. United States Senator Dolliver, of Iowa, is a minister's son, and there are others in the Senate with the same family history. This list might be greatly lengthened by investigation in Canada as well as in the United States. With an exception here and there ministers' sons are pretty good fellows.

Our Contributors.

Marriage and Divorce.

BY REV. W. D. ARMSTRONG, D. D.

The question of divorce was brought up in Parliament the other day by Mr. Charlton's proposition to establish a Court of Divorce to adjudicate on cases of divorce instead of the Senate. A good deal of opposition was at once manifested to the Bill and it was withdrawn.

It has always been a difficult and expensive affair to obtain divorce through the Dominion Senate. The Roman Catholic church is strenuously opposed to divorce and Roman Catholic Senators stand by the teaching of their church.

Without discussing, at all, the merits of the proposed Divorce Court, we are inclined to think that, on the whole, Canada is the better for this obstacle in the way of divorce.

There are not a few who hold that divorce should be made easier and the process more simple and unexpensive. On this point we would do well to take warning by the state of affairs across the border.

The facility of divorce there has a decided effect in weakening the marriage bond. It is better perhaps to bear the ills we have than to fly to others that seem to be worse.

Certainly if we are to follow the mind of the Great Teacher we will find little encouragement toward laxity in the marriage bond. When the Jews plead for laxity on the ground of a mosaic enactment. Jesus, at once, goes beyond the enactment and grounds marriage in the great creative act of God.

He tells them plainly that the looser tie was allowed because of "the hardness of their hearts." He lays down the fundamental principle that marriage is a Divine institution and therefore the bond is one that man cannot dissolve by mere convention or law. "What God hath joined together let no man put asunder." Jesus would recognize divorce as possible only on one ground that disrupts and destroys the marriage itself. He says nothing about divorce on the ground of "incompatibility of temper" "lack of sympathy" "unhappiness in the home" or "spiritual difficulties."

It may be easier for a man to get a divorce than to set himself to be a good husband, patient, considerate and governing his temper. It may be easier for a woman to get divorce than to be a gentle wife or bear the ills of an ill regulated home. Jesus Christ does not open the door for such divorces—That marriage is an indissoluble permanent union lies at the basis of His teaching.

Where divorce is easy men and women are known to have deliberately wrecked their marriage in order that they may be free to make a new matrimonial venture.

It is well to note that Jesus is very expressly opposed to re-marrying after separation.

A separation may take place but not a re-marriage.

Law protects marriage but law can not make marriage. If it be looked upon as merely a union made by law, then law

can regulate grounds of divorce—but if the principle "What God hath joined together let not man put a-under" be allowed the place of law is limited. Legislation only seeks the "possible best" not "the best possible." This was so in the Mosaic enactment and under this principle Legislation may enact laws which are not ideally perfect "because of the hardness of men's hearts" because of lack of ability to enforce the higher law.

But in this matter our thinking as Christians is to be guided by the mind of Jesus not by the opportunism of legislation. All the teaching of Jesus looks toward the permanence and stability of the marriage tie.

Morality, religion, national life are all safe if the home can be preserved in its sweetness, unity and peace.

Sabbath School Pointers.

BY A PRESBYTERIAN ELDER.

I read in a United States Presbyterian Journal a few days ago, a description of Hon. John Wanamaker's Bethany Sabbath School in Philadelphia, with its 308 teachers and 5,258 pupils and its elaborate appointments for doing effective Sabbath school work. The whole story was interesting, instructive and encouraging, but two or three points attracted my notice, some of which may profitably be drawn to the attention of Sabbath school workers within the circle of DOMINION PRESBYTERIAN readers. Here is one point:

"Promptly, to the minute, Mr. Wanamaker stepped upon the platform, touched the bell and there was immediate silence in all that vast room. Another tap and the silence was intense."

What a contrast this is to many Sabbath schools where the opening exercises are disturbed by belated scholars coming into the room attracting the attention of curious scholars away from the solemn opening exercises of prayer, praise and reading God's word. Punctuality in attendance is something that should be insisted upon by both the superintendent and teachers and should be impressed upon the scholars by their own example.

Then the hush of silence which pervaded Bethany school when the superintendent touched the warning bell! How much of that do we observe in our Sunday schools? Is it not a fact that in many of our Sunday schools the superintendents have to again and again ring their bells in order to secure something like passable silence, frequently the hum of conversation does not cease until the singing of the opening hymn has commenced; and not infrequently whispered conversation is carried on all through the opening services. Such conduct betokens an astonishing want of reverence for the Lord's day, for the house of prayer and for the solemn acts of worship which form the opening exercises in Sunday schools. It is a solemn thing to come into God's presence for praise, prayer and study of God's word. Many Sunday school pupils seem to have no conception of this solemnity. Superintendents should continuous-

ly press this thought upon their schools until the lesson is thoroughly learned; and in doing so the superintendents should firmly insist, not only upon punctuality in attendance, but upon absolute silence in every part of the school before the opening exercises are commenced. Disorder of any kind and the confusion which it brings will mar the efficiency of any Sunday school and largely neutralize the effect of the most faithful teaching.

Here is another point worthy of notice: "The Superintendent then called for all who had Bibles to hold them up. The response was a magnificent surprise. Hands by the hundred, holding the Word of God, shot up out of that great gathering. He then called upon the galleries and the pastor's class; but he did not call upon any to show their quarterlies. The Bible is evidently studied from the Bible, and not from leaflets, as the show of hands would indicate. A class of little tots was called to the platform. Mr. Wanamaker told them how glad he was to see them, and how much good their sweet young faces did him. 'How many of you have your Bibles along this afternoon?' Every little hand in that class went up, holding its diminutive Bible."

Is it not a fact that in most of our Sunday schools the lesson helps largely take the place of the Bible—where one scholar brings a Bible six will bring the lesson helps. The latter are good in their place—they are intended mainly to aid in the study of the Sunday school lesson at home but they should be left at home by both teachers and scholars, and the Word of God itself should be the text book for work in the school. Even in studying the lessons at home it is possible to place too much dependence upon the helps. They should be simply used as guides in study. Faithful, efficient teaching in the Sunday school depends very much upon the extent to which teachers are saturated with the Living Word and taught by the promised Holy Spirit; and their scholars will be aroused with a desire to know more of the teaching of the Bible just in proportion as they become impressed with its value. No help can take the place of the Living Word.

There is another and very important point: "We pass into Bethany church, where Mr. Wanamaker meets with his class. Here another surprise awaited us. The auditorium was filled with men and women who had come to hear this prince of Sabbath school teachers. Vigorous youth and tottering age were there; the young man in his prime and the old man leaning, like Jacob on his staff. The topic was the death of Moses. Mr. Wanamaker having come from a sick bed, gave but a brief lecture. But as he told in his plain and sympathetic way, of God's dealings with his servant, of his goodness to him in his death, how in his full vigor he permitted his eyes to see the good land and then looked after his funeral himself, there were tears in many eyes unused to weeping."

Do we see any such stirring sights in any of our Sunday schools nowadays? The writer remembers well what he saw in the first Sunday school he attended some fifty years ago. Young men and young women in their prime did not think they were too old to attend Sunday school then. Sunday school helps were not thought of then. Methods of teaching were simple and somewhat primitive,

but in memorizing passages of the Bible and the Shorter Catechism effective work was done which bore excellent fruit and moulded many Christian lives of that generation and laid solid foundations for moulding Christian lives in the generations following. Outside of those who tdaoh in the Sunday school how many young men and young women in their prime now attend the pastor's Bible class on Sunday? Are they not largely conspicuous by their absence? How many a pastor's heart would be stirred to its depths, and how his tongue would be set on fire by the Holy Spirit, if some Sunday afternoon he were called upon to teach a Bible class consisting of even a respectable portion of the grown up people of his congregation. And why should we not have reproduced on a smaller scale, in every Presbyterian Sunday school in Canada, such a picture as is presented every Sunday in Wanamaker's Bible class in Bethany church, Philadelphia?

Excellent work in many ways has been done and is now being done in the Sunday schools in Canada; but one thing is not being done—the young men and young women who should graduate from the senior classes into the pastors. Bible classes are not to any extent doing that. As soon as they begin to think that they are too big and too old to stay in the Sunday school proper, instead of going up into the pastor's Bible class, they drift away from the Sunday school altogether and in due time many of them will be found in the ranks of the non church-going people who from such large contingents in our cities and towns. Can nothing be done to change for the better so sad and so undesirable a condition of things?

No Room for the Chinese

Proposal Before Parliament to Exclude Them From Canada,

FOR DOMINION PRESBYTERIANS.

Why is it that Canada, a professedly Christian country, endowed with free civil and political institutions, and enjoying the priceless privileges of freedom of speech and liberty of conscience—should single out the Chinese as the objects of restrictive legislation, the avowed intent of which is to prevent their immigration to this country? The parliament of Canada, at the demand of a section of the people of British Columbia, proposes to refuse to the Chinese the privilege of a residence in Canada, which the people of Great Britain and her colonies claim the right to enjoy in China, and which if refused, they would promptly assert by force of arms. This is a fine exemplification of the Golden Rule to be made by a Christian country. We sent missionaries to China to Christianise the Chinese people, and refuse them access to Canada where they can be—are being Christianised at much less cost than by sending missionaries to that country. Is our proposed treatment of the Chinese worthy of a country whose people are accustomed to boast of "British fair play" and proclaiming the excellence of our civil political and religious institutions? Canada and her institutions are free to Italians, Mormons, Galicians, Dukhobors, Hungarians, Finlanders, Arabians, and many other foreign nationalities, while the Chinese are singled out for restriction! The Chinese who come to Canada, with comparatively few exceptions, are the equals of the nationalities mentioned above in industry, frugality, morality and respect for

law and order. Why is the stone of restriction thrown at the Chinese and not at the other nationalities?

The opponents of the Chinese say that they cannot be assimilated with our people so as to become loyal Canadian citizens. How do they know? How much effort has been made to teach them to respect and admire our British institutions outside of what is being done by some of our Christian churches? And is it not a fact that their respect for law and order is a good deal higher than that of many Canadians who despise them and would mete out to them very severe and cruel treatment if they dared?

We are told that the Chinese come to this country to make money, and when they have amassed what they regard as a competence they will carry off their wealth to their own country. Is that not just what Britishers and Americans and French and Germans do when they go to China—only they are not satisfied with such a small amount of wealth as the Chinese can secure in Canada in the course of a few years. Why should our people refuse to Chinamen in Canada what they claim the right to do in China with a free, sometimes with a high hand?

It will pay Canada to treat the Chinese so well when they come to this country that they will carry back with them to their own land good reports of the character of the Canadian people, of the justice and fairness of Canada's laws, and of the impartiality with which all classes of the people are treated. The time may not be far distant when Great Britain may be glad to welcome China as an ally in the Orient, just as she has already done in the case of Japan. It will be good politics as well as British fair play of Canada, instead of making an enemy of China, will make her a friend and in so doing aid in making her a friend of the mother country. PRESBYTERIAN.

Conference for Young People's Leaders.

The second summer conference for leaders of missionary work in Sunday Schools and Young People's Societies will be held at Silver Bay, on Lake George, July 22-31, 1903. These Conferences aim to combine exceptional vacation facilities with practical training for more effective missionary work in Young People's Societies and Sunday Schools.

In addition to the Young People's Secretaries and other official representatives of Mission Boards who are expected to be present, an invitation is extended to leaders in local Sunday School and Young People's organizations.

The forenoons of the Conference are devoted to devotional Bible study, and to consideration of methods of deepening missionary consecration among young people. The afternoons are given entirely to recreation. Vesper services are held in the evening, addressed by prominent speakers on spiritual themes.

Among the speakers who are expected to be present for part or all of the Conference are: Mr. Robert E. Speer, Chancellor Wm. F. McDowell, D.D., Messrs. John Willis Baer, S. H. Hadley, Harlan P. Beach, Luther D. Wishard, S. Earl Taylor, Harry Wade Hicks, Rev. R. P. Mackay, D.D., Rev. A. W. Halsey, D.D., President John E. Goucher, D.D., Rev. A. I. Phillips, D.D., Prof. T. H. P. Sailer, Rev. A. Dew. Mason, Rev. Wm. M. Bell, D.D.

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made it possible to offer the benefits of this Conference to representatives of Sunday Schools and Young People's Societies for but little more than half of what would ordinarily be the expense of such a trip.

Further information concerning the conference may be secured of Mr. C. W. Vickrey, 150 5th Ave., N. Y.

Britain, the United States, Germany, France—all building greater navies! It is an exhausting and insensate competition. Of the nations named to Great Britain is a paramount fleet of most importance, owing to her insular position, her world wide commerce, her far-called colonial empire. Some day a halt may be called to naval expenditure through some wise international arrangement. Speed the day.

Undoubtedly President Roosevelt has the right to nominate to high office in South Carolina, or any other state of the Union, a colored man if he chooses to do so, and if the man nominated is the man best qualified to take such a position. But, says the Michigan Presbyterian, it is more than doubtful if it is wise under the present conditions prevailing in the south to force upon the business interests one who has no pre-eminent qualifications, and who does excite their strongest resentments. There is no advantage gained in the settlement of a complicated race problem.

The arrangements for the sittings of the Commission to define the Alaskan boundary are practically complete. The preparation of the evidence has already been begun. The three Commissioners on the British side are Lord Chief Justice Alv. rstone, of England; Sir Louis N. Jette, Lieutenant-Governor of Quebec; and Mr. Justice Armour, of the Supreme Court of Canada. The chief counsel for the Dominion is Hon. Edward Blake, recognized as one of the world's greatest legal intellects. Whatever the result, it was the right thing to submit the whole question to Arbitration.

"My son, keep sound wisdom and discretion."

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The Quiet Hour.

The Resurrection.

S. S. Lesson. 1 Cor. 15 : 20, 21 ; 50, 58.

APRIL 12, 1903.

GOLDEN TEXT.—Now is Christ risen from the dead, and become the firstfruits of them that slept. 1 Cor. 15 : 20.

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

Now is Christ risen, v. 20. Christians are redeemed by the blood of Christ. His earthly life and His death on the cross are the price of their freedom. When one has paid the full price of a piece of land or other property, a receipt is given him as evidence that the payment has been satisfactory. The resurrection of Christ from the dead is God's declaration, written in letters large and clear, that the work of Christ is sufficient to deliver all who trust in Him from guilt and condemnation.

The firstfruits of them that slept, v. 20. There is such a real and close union between Christ and those who believe in Him, that His resurrection is the guarantee of theirs. Christ is the head and believers are the members of His body. Since the head has been raised, it is certain that all the members will also rise with Him and in Him.

Flesh and blood, v. 50. On many accounts we should reverence the body. (1) God has created it and we behold in it many proofs of God's power and wisdom. (2) Christ lived His earthly life in a body like ours. (3) We are told that our bodies are temples of the Holy Ghost, 1 Cor 6 : 19. (4) We learn here that these bodies of ours are in some sense the seed from which a new and glorious body will one day spring. These are all reasons why we should keep our bodies pure.

Inherit the kingdom of God, v. 50. We become heirs of God's kingdom, not by birth, but by character. If we would enter into heaven we must possess the spirit of its inhabitants. In heaven the song of praise sung by those around the throne has in it no discord of sin; the hearts of all go out to their Creator and Redeemer with an undivided affection; and every will moves in perfect harmony with the divine will. We should not find ourselves at home in such a place, unless we cherished the same feelings and were moved by the same desires.

Immortality, v. 54. God has given us hearts which long after blessings more enduring than this world can furnish. If there were no reality corresponding to these desires, it would be as if God had made a fish with fins and given it no water to swim in, or a bird with wings and no air to fly in. Surely, if we do not find such lack of correspondence in the world of nature, we should not expect to find it in the spiritual world. Our very desires after immortality are evidence that life is more than the short span which we now enjoy. We cannot think that God would so mock His own creatures as to place such desires in their hearts only to deceive them.

O grave, where is thy victory? v. 55. "The hope of the Christian is living, because Christ is alive again from the dead. It springs with ever renewed life from that rent tomb. The grave is no longer a terminus. Life and hope endure beyond it. And more than this, there is a fresh principle of fidelity infused into the soul of the new-born child of

God. The Spirit, the Life-giver, has made His abode there, and death is swallowed up of victory."

The sting of death is sin, v. 56. The cause of sorrow and death is sin. The wages of sin is death. Sin begins to kill, even in this world. It kills joy and peace. It also makes the future very dark, since the sinner dreads meeting with a righteous and offended God, and each time the unfortunate sinner thinks of death, he must fear the judgment seat.

Victory through our Lord Jesus Christ, v. 57. Sin, Death, Law—these are the three great enemies over which Christ has given us the victory. Sin no longer fills us with terror when we think of death and judgment, because He has borne our sins for us. He has taught us that behind the grim gates of death there is a place of happiness and joy, in which He dwells and to which He will one day welcome all who believe in Him. The law no longer threatens us with its penalties, because He has rendered an obedience to it which has been placed to our account.

Be ye steadfast, v. 58. We must be watchful and active now, if we are to receive the reward afterwards.

"No, No! the energy of life may be kept on after the grave, but not begun; And he who flagged not in the earthly strife, From strength to strength advancing—only he, His soul well-knit and all his battles won, Mounts, and that slowly, to eternal life."

Not in vain, v. 58. If there be no resurrection, what matters what you do or leave undone? But if there be a future life, then each labor will go on and leave its mark forever. "There shall be no lost good." Every worthy deed, every noble aspiration, will bring its reward in the world to come.

Bible Study : One Verse at a Time.

No. 1, Luke 11 : 1-13.

BY ANNA ROSS.

Luke 11 : 1. And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples.

"In a certain place." Does it matter what place?

Though not counted of sufficient importance to be definitely stated, this marked suggestion of definite locality warrants an interested study of text and context, if haply we may gather something from these four inspired words.

The place mentioned immediately before is the Jewish mansion in the suburban village of Bethany, just about two miles out of the city, over the beautiful Mount of Olives. Here Martha had received Him as her honoured guest, and Mary had sat down at His feet to receive His words, with a simplicity and quickness of understanding probably beyond any other listener with whom our Lord had come in contact.

Mary's simplicity of faith and consequent quickness of understanding are proved by her action in the matter of the box of ointment, Christ Himself has testified that she poured that ointment on His head in view of His approaching death and burial. Mary alone of all His disciples, seems to have taken in His repeated statement that the cross, and not the crown, stood immediately

in front of Him. This was the sort of listener that unlocked the treasures of His heart in that Bethany mansion.

The time of that first Bethany visit was critical and significant. He had bidden farewell to His Galilian home, and entered Judea to attend the Feast of Tabernacles, just six months before His coming death. The Feast was now half over, and within a few hours He was to take His place in the Temple, and face the rulers of the nation with their officers and their fierce opposition, and the multitudes with their fickleness and their faintings and needs that were forever drawing out the mighty compassions of the Son of God.

Was this the time? and was this the place? Was it the great hall of that Jewish mansion, in the midst of His own disciples and the gathered household, with Martha and Mary, and Lazarus, as intent and reverent fellow worshippers—was this the "certain place" where He so poured out His soul in prayer that one of His disciples when He ceased, was stirred to make the ever-memorable request—"Lord, teach us to pray?"

The context certainly suggests, (though it does not prove) that such was the case, and that Martha listened as He gave Our Father, and the story of the poor man who asked bread for his hungry friend, the hungry child and his father, and the "how much more" with which the teaching closes.

If Martha was indeed present, her words when she met the Lord Jesus, after her brother's death, acquire a fresh significance. "But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee." She speaks as one who has been taught that prayer means power.

Let us in spirit reverently join the company of the disciples, whether the "certain place" was Martha's home or some grassy plot under the Olives of Olivet, and catch from the lips of our Lord, sentence by sentence His response to the petition, "Lord, teach us to pray."

The Bible and Music.

Atheism has no music of its own and the cheerless halls of infidelity never echo the sound of song. Perhaps it is because of this that we instinctively shrink from the man who despises music. In any case the dictum of our greatest poet appeals to most of us when he says:

The man that hath no music in himself
Nor is not moved with concord of sweet sounds
Is fit for treasons, stratagems and spoils,
The motions of his spirit are dull as night,
And his affections dark as Erebus,
Let no such man be trusted.

There are many who think Shakespeare to be too strong in this famous piece of invective but we all understand that there is in ourselves a willingness to trust the one who hums and sings at his work and an unwillingness to company with the person whose "savage breast" refuses to be soothed by music's peerless charm.

Atheism has no songs because it denies God and therefore has no reason or capacity for music. The nerves of the higher sense have been atrophied and the capacity for the exhilaration of song has been chloroformed by unbelief. Hence the fearful silence and the chill despair of her temples. But religion is the very mother of music and her abodes are ever resonant with singing. Religion is the reflection of heaven in the soul and heaven is a continuous roll of symphony. Where there is unalloyed and unsullied joy the heart flows over in music and it is easier to sweep back the ocean tide than to repress that swelling wave of song.

The Bible abounds with the idea of music till the reader feels the whole atmosphere tremulous with notes of exultant gladness. There are songs of triumph as when Miriam leads the thanksgiving of the host delivered from the pursuing Egyptians. There are songs of soothing tenderness as when David touches the harpstrings and lifts the shadows from the heavy spirit of Saul. And there are wonderful battle-songs which fall upon the ear like the roar of a wintry sea. Every instrument known in that day was pressed into the service of expressing religious emotion, and one can feel the quivering of Judean hills under the rhythm of the great Processional chanted at the opening of Solomon's temple.

It is little wonder then that the world's great musicians have caught their divine afflatus from the Bible. The simple wooing of the Gospel hymn and the mighty splendor of oratorio take their rise in the heart of the matchless Book and like a purling stream or a rushing river gladden and inspire the lives of men. The composers who awake the noblest passions and the singers who charm the cares of this weary world away are those who lean upon the bosom of God till his heart beat answers theirs. Then and only then can they thrill the world. Without that they are artificial parrots imitating each other in conventional and soulless correctness. From the Bible alone there flies forth the nightingale, which shall not fold its wings till the heaviest-burdened way-farer cheered by its singing lays down his load and enters the rest that remains for the people of God.

Memorizing the Scriptures.

Speaking of Bible Study, there is one good, old-fashioned phase of it that has passed largely out of vogue. We rarely hear of Sunday-schools giving rewards for the greatest number of Scripture verses committed, or of children memorizing chapters or passages at home or in school. If the Golden Text is learned, the whole duty is felt to be done. The effect is felt. In spite of a general knowledge of Scripture among Christians, there is a lack of the intimate acquaintance that gives the Christian full command of the surest defence he can have, and it is time we turn our attention to it.

Outside of distinctively Christian circles the condition is worse. A secular paper commenting on it says:

"That the loss of the old saturation of the popular mind with the language of the English Bible is deplorable, few would deny. It is like letting slip a precious part of our race heritage. The sinewy style, the piquant idiom, the haunting phrase—what shall our literature, our oratory, do without them? But they are going or gone, from the general memory. The educators at Minneapolis did not overstate the extent of this literary loss of the Bible."

And it adds: "Where did our grandfathers get their intimate familiarity with the splendid English of King James' version? How did it become second nature to them to make their daily conversation, their family letters, vivid with racy expressions or solemn utterances taken instinctively from the Bible? They became mighty in the Scriptures, above all, in the home by means of repeated reading and compulsory memorizing under a father's eye or at a mother's knee."

Sound words, from a source that, for some, will give them added weight.

Dr. Wayland Hoyt, in an article in the "New York Observer," on the importance of this same idea of committing to memory portions of the Bible, says:

"Think of some of the values of the memorizing of Scripture. One value is, you are apter to get at the meaning by brooding over the memorized Scripture. What you have thoroughly memorized does not lie upon the outside of you, it has gotten inside of you. You hold it as the nest holds the egg for the brooding bird. It is there and your mind meditatively wraps it. What wonder if amid such warmth innermost meaning begin to stir? In the mental realm, as well as in the realm of bird hatching, nothing is so good as brooding. 'Do not be dismayed or discouraged,' says F. W. Robertson, 'if the reading of the Scripture does not suggest as yet. Receive, imbibe, and then your mind will create.' And you are aptest to receive and imbibe from what your memory lovingly and warmly holds.

"Another value of the memorizing of Scripture is that you have it ready for quick use. 'The Sword of the Spirit,' the apostle calls the Scripture. And sometimes, on emergency, swords must be swiftly drawn and instantly set at duty. There is no hand better for the quick grasping of the sword of the Spirit by our Lord in his conflict with the tempter in the wilderness! How the 'It is written,' held in our Lord's memory, sped Satan to defeat. The law of opposites is a great practical law for life. You are tempted to some mean thing; instantly you discomfit it by summoning to your thought some opposite and lofty thing. You will think of the opposite and lofty thing. Happy he who has his memory so filled with lofty Scripture that instantly he can summon to his thought some noble truth or precept as against the suggestions and solicitations of an evil world.

"Another value of memorizing Scripture that instantly he can summon to his thought some noble truth or precept as against the suggestions and solicitations of an evil world.

"Another value of memorizing Scripture, is, that such memorized Scripture furnishes a beneficent gathering-point for one's thoughts amid life's pauses. There come such pauses. Toil relaxes; the strain of attention loosens; thoughts can go wandering. The deep test of one's moral plight is whither one's thoughts go wandering. If spontaneously to something mean and low, it is quite certain the character is mean and low. But if the memory hold some great and gracious Scripture, the strong magnetism of it will be apt to attract the loosely lying thoughts to itself, and pure and high emotions will come to bloom, and the heart, the thoughts of which so test a man—for as a man thinketh in his heart so is he—will grow rich and strong for righteousness."—Lutheran Observer.

Christ's Teaching About the Resurrection. John 11: 21-27, 40-44. (Easter Meeting)

What Our Scripture Suggests.

Jesus clearly announced that the believing dead shall rise again.

He declared that he himself is the resurrection. In him there is no death. Dying is only a process in which we pass into larger, fuller, richer life.

Those who believe on Christ shall never die. They will not pass into unconsciousness, will not cease to be, when they are

dead. They will live on, "absent from the body," "at home with the Lord."

With Authority.

Outside the Bible there is no authoritative teaching about the immortality of the soul. In the Bible the chief teaching of this truth is by Jesus Christ. His statements are made with authority. They are not suppositions, hopes, or arguments. They are positive declarations, made as distinctly and clearly as Christ could make them.

Christ did not argue the truth of immortality; he stated it. He did not tell us many details about the immortal life, but he told all that is necessary for an immortal soul to know.

The fullest revealing of immortality which our Lord gave was his own rising again. He proved himself Lord of death and life. The grave could not hold him. He came from it unhurt. Death was only an incident in his experience.

Here and Hereafter.

Christ said that he came that men might have life, and have it abundantly. He drew no line between life here and in the world to come. He said to Martha, not, "I will be the resurrection and the life," but, "I am the resurrection and the life." If we receive Christ and yield ourselves to him we are born again into eternal life.

We enter upon the risen life with Christ here and now. Most people think of eternal life as something which will come only after the pangs of death is passed. We are like the native African who translated the prayer, "Grant that we may hereafter live a godly, righteous and sober life," into "Grant that we may, in the life to come," etc., so transferring the golden living to a future world. But our "hereafter" is here as well as in heaven. Our eternal life begins when we begin to follow the Lord of Life, and death is not a break, but only a transition, for "Whosoever liveth and believeth in me shall never die."

The Many Mansions.

Heaven is not monotony, but variety. Of the heavenly city, John says that "they shall bring the glory and honor of the nations into it." Eternal life will be wider in heaven than the most abundant life on earth can be. We need not mourn when our friends go onward, through the gateway of death, into the many mansions, which Christ promises; we should rather rejoice, thinking of the joy into which they have entered.

"Far out of sight while yet the flesh enfolds us Lies that fair country where our hearts abide, And of its joy is naught more wondrous told us, Than these few words, 'I shall be satisfied.'"

For Daily Reading.

- M., Apr. 6.—Old resurrection truths. Ps. 49: 13; 15
T., Apr. 7.—The Jews' faith. Dan. 12: 1-3
W., Apr. 8.—Denied by the Sadducees. Matt. 22: 23-33
T., Apr. 9.—A reasonable doctrine. Acts 26: 6-8
F., Apr. 10.—Preached by Peter. Acts 4: 1-3
S., Apr. 11.—The blessedness of it. Rev. 20: 1-6
S., Apr. 12.—Topic—Christ's teaching about the resurrection. John 11: 21-27, 40-44. (Easter)

What does John say about the New Jerusalem?

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C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, April 1, 1903.

Playing cards and liquors are to be ban- ished from the passenger trains of the Pennsylvania Railway. This is a straw showing the current is beginning to set in the right direction. The railway companies have done much in recent years to discour- age drinking among employees, to the advantage of railway and employee alike.

A regular reader of this paper is good enough to write: "THE DOMINION PRESBY- TERIAN does not continually sound its own praises on the street corners, wherefore it affords the more pleasure to say that despite its modesty, it strikes me as showing more freshness of thought and manner than any other religious weekly in Canada." This is high appreciation, which we shall accept only far enough to say we hope to make THE DOMINION PRESBYTERIAN more and more worthy of the kind words which from time to time reach us.

We have already said that Professor Jordan's book, "Prophetic Ideas and Ideals," has been well received in Britain. The reviewer in the Expositor Times, the leading journal of the kind in the Mother land, has this to say of it: "Here is a new book on the Prophets, and beside all the books on the Prophets we possess, we must find room for this one. It has all the attraction of 'some new thing,' and it has the worth of that which 'liveth and abideth for ever. For its novelty is in its antiquity. It catches the spirit of the ancient prophet so sympathetically, that it makes the prophet himself new to us. Listen to the titles of some of the chapters: 'The Prophet's Defence' (Amos), 'The Prophet's Comprehensive Word— Mercy' (Hosea vi. 6), 'The Prophet as Disciple' (Zephaniah), 'The Prophet as a Failure' (Jer xviii 18-23), 'The Prophet's Protest against Smallness' (Jonah)."

Are the pastors getting ar.d keeping hold of the young men? Therein consists the most difficult problem of the Church in modern times. No easy solution is in

DR. FARRAR.

The late Archdeacon Farrar was a man of varied gifts who gave to the Church of England and to the world at large much valuable service. He did not reach the highest ecclesiastical position, that is he was not made a bishop; and he cannot be placed in the front rank of scholars, that is, side by side with Lightfoot and Westcott. But when those two reservations are made we are free to say that Dr. Farrar did an enormous amount of work and much of it was of very high quality.

As a preacher Dr. Farrar would not rank with the greatest, that is with such men as Beecher, Liddon, Spurgeon and Parker but he could preach noble discourses, splendid in rhetoric and rich in illustrations. Farrar's appeal was rather to the great middle class than to a special set. Those who demand the most delicate scholarship and the finest, most restrained style could criticise him everely. The narrow ritualist resented his denunciation of a shallow ceremonialism and the stern conservative was annoyed by his attacks on Robbinism, Bibliolatry and all other forms of dead traditionalism.

It may be that his books will not live long, for there are few books that attain to great length of general usefulness, but he served his own generation nobly. The amount of his literary work is astonishing. He could write a beautiful story likely to inspire young people to nobler living. His works on the life of our Lord, the life of Paul, and the Early Days of Christianity have exercised a living ministry among a large circle of readers. The small volume on the Minor Prophets is a useful hand book and the Commentary on Luke contains much valuable information and many help- ful hints. When we remember that these form probably not more than half of what he wrote, and that he was a clergyman in active work taking his share in social and philan- thropic movements, we can see that he must have been a diligent worker. Dante, Shake- speare, the great modern poet, and the ancient Greek dramatist all claimed his attention and supplied him with illustrations.

Dr. Farrar was perhaps more a literary man than anything else, but all his studies in literature were consecrated to the purpose of throwing light upon the Scriptures and calling men to a more living faith. He was not a great theologian, theologians are rare, but he had great enthusiasm for all "seekers after God," that is, men who in any country, age or Church had fought and suffered for righteousness.

It is not our business to attempt a critical estimate of the value of this man's work, but we rejoice in the fact that he did work, that his work was so rich, varied and on the whole on such useful lines. During the last thirty years he has been unceasingly active on the side of a broad, intelligent view of Christianity and we are sure that he has not laboured in vain.

When the political pot asserts it is moderately white, as compared with the political kettle, one does not need to take too literally the comparative appraisements. However, as Mr. Dooley says, "It must be a good thing to be good, or iverybody wuodn't be pretendin' be was."

NOTES BY NEMO.

"The Doctrinal Power of the Church."

"Jesus Christ came into the world and gave His testimony to the truth. He taught with authority and he has made faith a necessary condition of salvation. The Christ has communicated to His Church the doctrinal power received from God His Father, that is to say the mission to teach with the right of imposing obedience. This lordship resides alone in the Episcopal body and by that very fact, in consequence of the jurisdictional power of the Church, each bishop possesses it in proportion to the jurisdiction with which he is clothed.

"The Pope is the universal teacher in the Church, for all and each of its members who compose it; it belongs to him to feed the lambs and the sheep, that is to say the faithful, the clergy and the bishops themselves. As for the bishops taken separately they possess doctrinal power but only in the limits of their own dioceses, and under the supreme authority of the head of the Church. They only become teachers of the universal Church in general councils and in union with the vicar of Christ. The two great characteristics of this lordship (magistere) of the Church are perpetuity and infallibility.

"The infallibility of the Church does not merely embrace the dogmatic and moral truths revealed by God, it extends also to the consequences implied in these truths and generally to all that is needed to preserve them intact and protect them effectively against the attacks and snares of error.

"In virtue of its doctrinal power the Church has the right, not only of spreading the revealed truth everywhere, and of not being impeded by any power in the exercise of this sublime function, but also to interfere directly in the working of its clergy and ministers, and in the religious instruction of its members, and to control and watch over all teaching given to the faithful whether in the home or in schools and universities of the State, finally to make sure that this teaching is not dangerous from the point of view of faith and morals."

The above is a most clear statement of the claim of the Roman Church as set forth in a recent Lenten sermon delivered in the Cathedral, Montreal. It is instructive as showing that in this age of restless enquiry and free thought, the Church of Rome makes the same inflexible claim. This claim means if logically carried out complete control over the whole of human life. Another of the Lenten preachers has very much to say about the evils that are produced by the kind of education that prevails in Protestant countries, but in countries where the priests have full control there are evils of the very worst kind. We acknowledge the authority of our Lord Jesus Christ but we do not regard it as being the kind of authority that is here defined and claimed. When He spake with authority it was not the mechanical authority that "imposes obedience" but the living power that captures the heart and controls the mind of the truth-seeking soul.

The latest to be formed is a Bartenders' Total Abstinence Association. To attend properly to the task of making other people drunk, appears to require the cool head of the total abstainer!

THE CRITIC'S CORNER.

THE PATH OF INDEPENDENCE.

I pointed out, when the new editor of the *Toronto News* took his present position, that the path of independence in journalism, as elsewhere, is difficult and dangerous. Some maintain that in political journalism it is impossible because in this country we all belong to one or other of the two parties, the only exceptions being the disreputable few who can be bought by either party. That is a hopeless view of the situation and we do not feel like taking it unless we are driven to it; all that is noblest in us rebels against such slavery. When I made the statement I did not dream that an important situation would develop which would furnish such startling illustrations. The *News* has at least sufficient independence to publish letters from both sides which charge it with being unfair to them. The Conservatives claim that they do not get full justice, and the Liberals maintain that at the present trying time they are cruelly treated. This in itself looks as if there was much vigour and some little independence.

One must admit that it is very difficult to be really independent in dealing with parties and persons. The *News* has evidently come to the conclusion that long tenure of office has corrupted the Liberal party and that defeat would be better for it than disgrace. In fact it is a matter to be reckoned with when a leading *Toronto* journal deliberately takes the position that our great sin in Ontario is that of hypocrisy; we speak in a self-satisfied way of the corruption of American politics, when we are quite as bad and would be worse if we had as much money.

The time has come, we are told, for honest men, irrespective of party to demand some measure of decency and honesty in our politics. I know that many people of both parties will privately confess that there is much truth in this statement. And although the so-called independent paper may in some things show personal or party bias it should be supported in the demand for righteousness. Whatever the precedents may be, honest and independent men may differ as to the precise mode of investigation that is suitable in the case of the present charges against the Ontario government. But any man who desires the welfare of his country and even of his party must insist that the investigation, whatever form it takes must be full and thorough.

One of our contemporaries finds great cause for satisfaction in the fact that people were very much "shocked." Really that seems a very poor compliment, we are indeed very far gone if lying and dishonesty on the one side or the other does not shock us. And the statement that the air has been cleared by this shock seems rather premature. So far the politicians have spent their time kicking up a dust which will take some time to settle. Whatever may be the outcome of this particular case the shock will not have served its purpose until the leaders of our politics in Ontario are prepared to abolish a great many practices, which through long usage, have lost their power to shock us.

In the meantime we trust that there will

be no lack both of men and journals that will be independent in the truest sense, that is, ready to sacrifice small things for the sake of personal loyalty and party discipline, but determined that righteousness and honour shall not be sacrificed on the altar of any party.

VERAX.

Literary Notes.

The *American Quarterly*. This is really Poet Lore under a new name but with the same management and most of the same features. In harmony with the new name there are some bright, interesting notes on "Life and Letters," an important one being a criticism of Stoddard Brooke's treatment of Browning as a dramatist. There is also a Lecture on Social Tendencies. English and German Literature also receive a full and sympathetic treatment. Under the old name this journal reached its fourteenth volume and we have no doubt but that the new series will be equally successful. (Poet Lore Co., 16 Ashburton Place, Boston. 65 cents each number.)

The Death of Christ: by James Denney, D. D.: The U. C. Tract Society, Toronto: Again Dr. Denney has given us a book which will repay the most careful study. It will probably not be found as fresh as his studies in Theology for its main design is to support the Christian tradition of the significance of the Lord's death. But he does support the vicarious theory of the atonement with signal courage, with competent knowledge and, one may add, with brilliant success. Take as an instance the famous "reason" text of Matt. xx. There have been attempts without number to explain the usual idea of ransom away from this passage and they may seem to succeed so long as the whole context is not carefully attended to, but it will be remarkable if any candid person can study Dr. Denney's discussion and still deny that the evangelist intended to represent Jesus as making Himself the purchaser of His people. It may be questioned however, whether it is wise to slight the idea of a mystical union between Christ and the believer. Recent orthodoxy seems to have strengthened its position by the emphasis which it gives to the Pauline phrase, "In Christ." The Johannine figure of branches in the wise involves the same truth, but it should be satisfactory to find a phrase of similar significance in Paul, not least in that great proof-text of substitution, "Him who knew no sin and was made to be sin on our behalf that we might become righteousness of God in Him." It is perhaps a little difficult to hold the two ideas in the mind together but when this is accomplished, present-day objections to the idea of substitution are sensibly relieved. If I be in Christ, it is not impossible that He should identify Himself with my sins and that His righteousness should be reckoned to me. Attention may be directed to the critical views of the N. T. which Dr. Denney espouses. It is provocation of thought to read that while St. Paul is always inspired, the writer of the Pastoral epistles is sometimes only orthodox. The freedom of our author from any fetters of traditional at criticism makes the orthodoxy of his theology much more notable. At the same time it would be unfair to suggest that his treatment of critical questions is ever irreverent.

The Called of God. By A. B. Davidson, D. D., L. L. D., edited by Professor J. A. Paterson, D. D., with Biographical Introduction by A. Taylor Innes, Advocate, and Two Portraits. Post 8 vo., 326 pages, \$1.75

Edinburgh, T. & T. Clark, Toronto. Up-per Canada Tract Society.

So eager is the expectation of Bible students for the publication of the lectures of the late Professor Davidson that this volume is sure of an unusual welcome. It contains says the editor, "the most striking series that could be constructed from the manuscripts and those discourses that have been the most popular."

The discourses deal with the history and especially with a distinct crisis in the history of the scripture characters considered. They bring us into close contact with the mind and heart of one of the rarest men of our day. They are profound in thought yet simple in expression, calm in tone, yet charged with suppressed emotion, strenuous in maintaining the divine law of righteousness, yet tenderly sympathetic with the weakness of human nature.

By measure of his unexcelled scholarship keen psychological penetration, searching analysis of motives, unique power of reaching the core of a question, a facility of exact and luminous expression, possessed by few, he led his audience into the very heart of his subject, and sent them out to the duties of life with new light, power and inspiration to forward the right and oppose the wrong strenuously. Hence, it is not to be wondered at, that former students came back for the third or fourth time to hear some of these discourses notably those on Saul and Thomas. It may be truly said that this volume represents the high-water mark of Biblical exposition.

The Nineteenth Century and After for March has the usual varied budget of timely articles. The Hon. E. Lyulph Stanley discusses the important question of the "New Education Authority for London," "The Crusade against Professional Criminals" is conducted by Sir Robert Anderson, K.C.B., who is certainly better equipped for that than for his other crusade namely, against "Higher Critics." The Review of the month comes, as usual, from the well informed mind and facile pen of Sir Wemyss Reid; while the Rt. Hon. Sir John Gorst, M.P., tries to show that Social Reform is the obligation of the Tory Party. Those who wish to get away from political and social discussions may take refuge in "The Bronte" Novels by Walter Frewen Lord or Study Reincarnation under the guidance of Narayan Harischandra.

The autobiographical introduction is admirably written, and with the two portraits presents as clear a view of the professor's remarkable personality as can be given to one who never felt the winsome charm of his presence. A special feature of the biography is that so much of it is drawn from the discourses showing that though so reticent concerning himself in conversation, he poured his life blood into his public address. This is one of the secrets of their subtle power.

There are signs that the Sabbath School is beginning, as never before, to be recognized as the most efficient and reliable evangelistic agency of the Church. Next to the influence of godly parents in the home, surely it must be so. Yet how many Sabbath Schools are half-starved and half-neglected!

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

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

FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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The
Inglebrook

By Arthur Jenkinson
and
Emily J. Jenkinson

CHAPTER XV.

(Continued.)

'Ah, Mr. M'Iver,' exclaimed Nial Mor, linking his arm with the old laird's, and speaking in his blandest tones, 'you've been down to the old ford to look for your pocket-book, and I can see that you've been unsuccessful. You oughtn't to have gone out so early. You run great risks after last night's accident. How have you passed the night? Have you much pain in your head?'

'I had as good a night as I could expect,' answered M'Iver, thanking the young fellow for his kind inquiries, 'and the wound on my head is not at all serious—just a scalp wound—and it has given me very little pain.'

'Of course, I'm awfully sorry about the loss of the money. It was a large sum, but Lachlan may find it yet—if any one can, he will. After all, you know, the accident might have been much more serious. It is a pity you didn't take my advice, and not attempt the ford. You had a close shave for your life. But we'll say no more about that. All's well that ends well, and I am sure that things will come all right.'

So he ran on; even M'Iver noticed something strange and extravagant in his tone and manner.

'But I fear the pocket-book is lost,' said the laird of Fas-Ghlac. 'Fortunately, however, the numbers of the notes are known, and I've written a letter to stop them.'

'Ah, the usual precaution, though quite unnecessary in this case,' answered Nial jauntily, and with an airy sweep of his hand. 'All my men may be trusted—especially Lachlan M'Cuag—but we can post the letter as we go through Sruthan. I suppose you're still quite determined to sail home, as the morning is fine? It will certainly be easier for you.'

'Yes.'

'And you must not take your loss too seriously to heart,' he proceeded in yet more confident tones. 'Of course it's a pity; but I'll tell you what it is, Mr M'Iver, you must let me have the pleasure of helping you. I've always had the will since I first heard of your losses through that scoundrel Martin Brown. By the way, speaking of him, there's no fathoming that fellow's iniquity. He has had to flee the country, and yet he has had the coolness and audacity to write and ask me for £500. I replied that it would give me great pleasure to administer to his back five-hundred lashes with a horse-whip. But as I was saying, I've always had the will to assist you, and now I've both the will and the power. I can easily tide you over all your difficulties. There is, to begin, the interest on your bonds. It can stand as long as ever you like. And then there is Gordon. He will require a large sum if that contract entered into three years ago for drainage, fencing and improvements is to be completed. He was speaking to me about it a few days ago, and was suggesting that you might be glad to break the contract. But he can wait for his money and the work can go on, for I have undertaken to back him up. So you need have no anxiety on that score. You see, Mr. M'Iver, I'm

speaking freely, for I really want you to see that I shall be delighted to help you.'

Help proffered in such a tone of patronage and confidence would have been exceedingly distasteful to the laird of Fas-Ghlac had it not occurred to him, while Nial Mor was speaking, that the young fellow had only just come into full possession of his large means, and was, not unnaturally, a little vain of his power. A vague uneasiness, also, for a moment flashed through his mind—Nial must have been thinking a great deal about his affairs—but it passed away and was gone. He had always had a warm side for Nial, always been inclined to excuse his faults, and believe in him. He had no intention of accepting the offers, if he could possibly avoid it; but for all that he grasped Nial's hand warmly and thanked him heartily and said he would think over all he suggested.

Nial Mor's spirits rose higher than ever, and he hesitated as to whether he should not sail round to Fas-Ghlac for the sake of seeing Fiona. But on the whole he was inclined to think that it would be better first of all that she should see her father, and hear of all that had occurred from him. He would ride over or sail round in a day or two.

He was confirmed in that decision on reaching Sruthan Post-office. Another letter Sybil whispered to him, had come from Lieutenant Waldegrave. She had hidden it in her bedroom, and could not get it without awakening her mother's curiosity. But if he would be in his den that afternoon she would bring it to him.

He gave her a nod of acquiescence; for he was not only eager to obtain possession of the letter but bound also to humour the girl.

And yet he left the post office with a more clouded brow than he had shown for some hours. The truth is, he was beginning to realise that Sybil would be his great difficulty. He had been as judicious and guarded in his private interviews with her as the circumstances would allow. The girl was very pretty and winsome and very fond of him. She let him see that she loved him, and he might have been willing enough to amuse himself with her, had not the danger been too great. Her faithful co-operation, however, was essential to him, and to obtain it he must for the present give an apparent encouragement to her foolish dreams.

But what would happen when Sybil discovered she had been duped, and used as a tool to further his ends? Would she keep silent? Fortunately she could do nothing to expose him without implicating herself. If she became troublesome she must be frightened with threats. For the time being, however, Nial relied on his gifts, and on a mild encouragement of her hopes. So in the afternoon they met in his den.

Still they did not meet unobserved. Lachlan M'Cuag had his own reasons for watching his master's movements closely, and Nancy Bell, unknown to the keeper, was interested in Sybil.

Nancy had observed the girl's frequent presence in the wood, and had soon discovered that she came there to meet with the young laird in his secret retreat. And now

that she saw her turn to the old tower again, whither Nial Mor had gone a few minutes previously, she resolved to interfere.

Not that she had any love for Sybil, but for all her rough tongue, Nancy was true at heart, and had an old feeling of regard for Colin Grant. In their early days, before he had gone to Greenock, there had been kind looks and words between them which might have ripened into something deeper had not the poor man fallen under the blandishments of Sybil's mother. Nancy had never quite forgiven him for taking up with another woman and very cordially disliked Mrs. Grant. Yet she retained enough of the old feeling to wish to save Colin's name from reproach. What the end would be of Sybil's visits to Nial Mor's den, unless they were stopped at once, was only too clear to her. Already she feared it might be too late, but any rate she would delay no longer. It would be no use speaking to the father—he had no power over his daughter; besides it was specially a mother's business; so with her usual decision she set off at once to give Mrs. Grant a piece of her mind.

'It's a fine day,' she remarked blandly, on entering the shop.

The kitchen door was only ajar, and Mrs. Grant, supposing herself unseen, made no reply. The last time she had served Nancy Bell with meal she had not only given her short weight, but an inferior quality, and did not doubt that the old dame had now come to have it out with her.

Nancy, however, knew that the person she wanted was there, for her keen eyes had caught a glimpse of her in passing the window.

'It's a fine day,' repeated Nancy, 'a fine bright day.'

Still there was silence. Mrs. Grant was hoping that Nancy would go away.

'As I was sayin', Mistress Grant,' persisted her tormentor, 'it's a gude day. I ken richt weel ye're ahint the door, an' gin ye dinna come foort, an' speak to me like a ceevil woman, ye'll rue it.'

Seeing there was no help for it, Mrs. Grant made her appearance, and stood in the doorway, arms akimbo.

'Weel,' she exclaimed defiantly, 'an' gin it is a noe dae, naebody wants to contradict ye. Ye needna fash yersel' wi' tellin' folk what they ken as weel as ye dae; but maybe ye're warnin' somethin' oo to the shop? What can I serve ye wi' the noo?'

'Naethin', answered Nancy, keeping her temper wonderfully well.

'Then gang yer ways, an' dinna come wastin' honest folk's time,' replied Mrs. Grant hotly.

'I hae come to gie ye a warnin' whilk ye'll dae weel to heed,' said Nancy, with a quiet seriousness unusual with her.

'Lord preserve us!' cried Mrs. Grant, still thinking of the meal, and determined to put on a bold face. 'A warnin'! Wha wad hae thocht it? But maybe it's the preachin' ye hae taken to in yer auld days? Hae ye come to read a psalm to me, an' hear me say the carritches in place o' the minister? Faith, it isna often he comes ben ma hoose.'

'Mind yer tongue,' said Nancy, beginning to get nettled, 'it's ower lang, an' gin ye

dinna tak' care an ill thing will fa' on ye.'

Mrs. Grant forced an uproarious laugh. 'Ay, I see noo; it's the preachin' ye hae taken to. Faith, it's a cloak that'll fit ye fine, Nancy. Ministers can aye swear to their heart's content, an' threaten folk wi' ill things whenever it suits them. Woman, ye sud hae heard the ane we had in the kirk Sabbath eight days. It was fine. He preached on the destruction o' Sodom and Gomorrah an' when he was describin' the fire an' the brimstone, an' the pair bodies a' in a low, ye micht hae heard a pin drap. An' then the swears he gied—ma heart gied a loup at every ane o' them, an' I says to myself: 'Man, ye're a clever chiel, an' can dae it weel. Ye can preach a rousin' discourse, an' ye can pit up a fine prayer, an' gin ye were here every Sabbath, I'd come to the kirk mair reg'lar.' Oor auld minister isna half sae interestin' an' excitin', an' gin yon man were placed here, the kirk wad sune be packed like herrin' in a barrel. Colin didna like it; it gied him the creepies, he said, but it was just ma style.'

'Ay,' answered Nancy, with biting irony, maun hae suited ye fine. Wasna the minister yer ain brither?'

At this stage Colin walked in. He looked at Nancy as though he wuld hae liked to have a chat with her. But in the act of shakin hands he caught sight of the substantial figure of his wife and moved away.

'Here, Colin, ma,' she cried, 'hae ye no a word to say to yer auld sweetheart, Nancy Bell?'

'It iss into the field I will be going,' replied Colin, 'and I hef the pigs to look after whateffer.'

'Come back, ye auld fule,' cried his wife. She had the feeling that so far she had had the best of it—not usual in an encounter with Nancy—and now she was quite willing to slip away, and leave the old dame with her husband. 'Come back an' listen to Nancy's sermon. Hae ye no heard that she has taken to the preaching?'

But Colin had just crossed over from the M'Lean Arms, and answered with spirit:—'Nay, nay, one woman's preachin' iss mair nor I ken how to put up wi'.'

With that parting shot he walked off.

Nancy thought it was about time she fulfilled her mission, which she had no intention of forgoing.

'See noo,' she jeered, 'a fine man yon. He's noo sae muckle pleased wi' ye after a'. Ye maun cry on yer dochter, Mistress Grant. Gae to the stair fit an' ca' Sybil, "Come doon an' hear auld Nancy preach, ye'll like it fine." Gin ye did that, woman, an' the lassie were in the hoose, but she isna—I ken fine whaur she is, an' the mair shame o' ye to allow her—but gin she were at hame, she'd cry back an' say wi' her fine English: "I cannot come, mother, whateffer. I hef put in my curl papers, and my golden hair iss half down, and I hae taken off my new shoes, an' I cannot put them on again."

This speech, with its inimitable mockery of Sybil's mincing pronunciation, raised Mrs. Grant to a white heat of passion, while it equally awakened her fears.

'Get out o' my shop, ye auld black crow,' she cried; 'an' gin ye say anither word agin ma Sybil, I'll speak to the young laird about ye.'

But instead of going away, Nancy drew nearer, and lifting her long skinny hand, shook it in Mrs. Grant's face.

'Ye're a vain silly woman,' she cried, 'an' gin ye dinna min', yer prood lassie will loose her guid name, gin she hasna lost it already. Gin it wasna for Colin, I wadna hae warned

ye. But for his sake, I tell ye to keep yer lassie in the hoose, an' get her marrit to Ronald Campbell as sune as ye can, or she'll come to na guid. An' I tell ye, Mistress Grant, that gin the lassie gaes wrong, it's yer self' wha's pit silly pridefu' notions intil her heid. An' noo I'm gaen awa,' an' when yer silly lassie comes hame, spier her what she's bin daein' wi' the laird in his den. And now ye can consider whether that style o' preachin' suits ye.'

The old woman turned on her heel and left the shop, while Mrs. Grant sank silently into the nearest chair.

CHAPTER XVI.

FIONA AND NIAL MOR.

Torquill M'Iver's accident at Bronach Water was a serious blow to his daughter—coming when her own life was so darkened by trouble and perplexity—and it required all her natural vigour and serenity of mind to master the despondency that threatened to overwhelm her.

But for her father's sake she fought bravely with herself. There was an unwanted pallor in her face, and a wishfulness in her eyes which she could not dispel, and often when alone she heaved a sigh like one bearing a secret burden of suffering, yet she had ever a bright smile and hopeful tone in the presence of others.

Moreover, it is not uncommon to find a practical bent in highly reflective and imaginative natures, which, on critical occasions, enables them to act with greater decision and wisdom than more pragmatic individuals. It was so with Fiona. She roused herself, and showed an insight and sagacity in consulting with her father on his affairs—now more embarrassed than ever—that caused him no little admiration and surprise. But do what they would they could not immediately make up for the heavy loss at Bronach Water.

No wonder, therefore, that Mr. M'Iver valued Nial Mor's goodwill, and was more than gratified with every word that had indicated the survival of his interest in Fiona. If these two young people should yet come to regard each other favourably, and the union he had so often desired take place, what a deliverance that would be from difficulties that seemed otherwise insurmountable.

With that thought in his mind he eagerly anticipated Nial's visit to Fas-Ghlaic, and often spoke of him with the utmost enthusiasm. Nial had saved him from a miserable death in the Kelpie's Pool. Nial was all, and more than all, he had ever believed him to be—courageous, magnanimous, loyal to his friends, a man to lean on in the day of trouble.

Fiona listened with mingled feelings. She was very grateful to Nial Mor, but she was also stung with the thought that he was being extolled to the disparagement of Geoffrey Waldegrave. Her father was thinking how much nobler the discarded lover was, than the one to whom she stilled—in his view so unreasonably—clung. It was one of her chief trials just then that she stood alone in her faith in Waldegrave. But to discuss him any further was both useless and undesirable, and Mr. M'Iver threw out no more direct hint as to what he had begun to hope regarding Nial.

(To be Continued.)

I did not know, till on a grave
I saw the wind-blown grasses wave,
How futile and how fugitive
The battles are for which we strive.

An Open Letter to Mothers.

We are permitted to make public the following letter, which is a fair sample of hundreds written by mothers throughout Canada praising Baby's Own Tablets:

Dunbar, Ont., March 18, 1903.

Several weeks ago my baby was very cross and ill owing to troubles common to children when teething. A correspondent highly recommended Baby's Own Tablets, saying she would use no other medicine for her baby. I sent for a box, used them according to directions and must say that I have found them the best medicine for a teething child I have ever tried. One Tablet every other day keeps my baby well and I am sure of my rest at night. I echo the words of my friend and say "they are just splendid."

Mrs. Charles Willard.

Baby's Own Tablets will cure all the minor ailments of children, and may be given with absolute safety to even a new-born baby. These Tablets are the only medicine for children sold under an absolute guarantee to contain no opiate or harmful drug. Sold by druggists or sent by mail post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

Reading for Girls.

I could not insist too much upon the only principle which should actuate a girl in her reading, or for that matter a man in his. It should be a generous curiosity to know the thing and the manner of it, and not a selfish greed for information; it should be educative rather than instructive. For this reason I would urge the maid whom I am all this time imagining as fair as she is good, and eager as she is innocent, to shun Lists of Hundred Best Books and the like. These are often the inventions of vulgar and mediocre minds,—at the best, of academic minds. They make choice for their readers in a domain where their will should be freest, and tacitly pledge them to it on pain of being found persons of bad taste. But no one should read any book as proof of good taste. To do that is to devitalize the whole affair, and render it mechanical. It is better to read an inferior book with zest and joy, than a superior book without either. Indeed, not to go too far in a way where danger lies, one may recognize the fact that inferior authors minister to inferior readers, and that this is probably one reason why both exist in such great numbers. Besides, a vast deal that is sweetest and loveliest in literature lies quite outside of the books which are put into lists of the Hundred Best. It is to be found in the Thousand Second-Best, the Ten Thousand Third-Best. Often it lurks obscurely in fragments, or fugitive pieces, the half-conscious beauty of artists who have known how to do one or two things, and have exhausted their creative impulse in these.—W. D. Howells.

When Your Joints Are Stiff

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

Painkiller

Ministers and Churches.

Our Toronto Letter.

The uppermost subject still of conversation abroad in the city in the Gamey charges. It would be well, if our Local Legislature could adopt the plan sometimes adopted in our General Assembly, and fix a time limit for speeches. The interminable and unfathomable baths of unnecessary talk that has been kept up for over a week, has been more than enough to exhaust the patience and weakness of the most long-suffering amongst men. Happily it has now come to an end, and we shall, it is to be hoped, soon get light on and search the bottom of this whole miserable business. No one will be able to say that the exhibition has added dignity to or public respect for our local parliament. But it must be remembered that our parliaments are made by the people, and are such as the people want.

It is a hopeful symptom that more and more attention is being paid not only to our Sabbath schools, but also to the qualifications and preparation of those who teach in them. A Conference has just been held in the Y. M. C. A. of the University, of leading Sunday School representatives of all the different bodies, and arrangements have been set on foot for holding a Sabbath School Teaching Institute in the autumn, the meeting to be held in Wycliffe Convocation Hall, which was offered by Rev. Principal Sheraton for the purpose.

The fight with the forces of evil needs to be incessantly kept up for they at least never rest. Rev. Robert Johnston, D.D., of London, who has elsewhere rendered efficient service in conducting meetings for men, has been invited by the Central Y. M. C. A. of the city and consented to hold a series of religious meetings for men, from April 6th to 9th inclusive in Association Hall. Every effort will be made by the clergy and others in the city, interested, to secure a large attendance and to make the meetings as profitable as possible. At Mr. Newell's last Bible class meeting, the subject was the story of Ruth. The lessons of this most beautiful story were applied to every day life in an interesting way. The Hall was filled to overflowing. The daily services in St. James Cathedral during last week were conducted by Bishop Du Moulin. One hundred and thirty men partook of the free breakfast at the Yonge street mission a week ago Sunday, and Rev. P. L. Parker, Baptist, and Mr. Arthur Burson conducted the services.

Rev. R. E. G. Scott from Vancouver, is in the city to get, if possible, nine young unmarried men to go as missionaries in connection with the Methodist church in British Columbia. They are to rough it in the outskirts of the province and grow up with the country. Quite a strong detachment of students of our church will soon be engaged in just such work in all parts of the Dominion.

The coming of tourists to Toronto during the summer months, with which we are now so familiar, has already begun. On Friday last, a large party of Kindergarten teachers from Detroit invaded the city, and besides other attentions and hospitalities shewn them, was a public reception in the Normal school on Friday evening which was largely attended by teachers of Toronto and others interested in educational matters. They were welcomed by the Mayor, visited him at his office at the City Hall, and were photographed from the steps of that massive pile. It may be noticed in connection with teachers that the Convention of the Teacher's Association of the city was held lately, and was of a very interesting character. It was decided to secure permanent quarters for their use, and also to establish a Superannuation Fund for the teaching staff.

The Literary Board has been interviewing the City Council respecting the site of the Carnegie libraries which is still unsettled. In the course of this interview, Dr. Bain, librarian, stated that the free public library was started nineteen years ago with 20,000 volumes, worth \$22,000; and it had now 130,000 volumes, worth \$180,000. In addition was also the reference library. During the nineteen years nine million volumes had been taken out, and five million of these had dealt with history, biography, mechanics or philosophy. **The Convocation Hall fund which also contains**

plates the erection of a handsome structure for the University, is making good progress. It requires \$50,000 and all but \$17,000 has been secured, so that the building of the Hall is assured. The Caven Memorial Library for Knox College is also, we believe, making good progress. We understand that some donors feel some hesitation respecting laying out so much money for a new and costly building in the present site, as the indications are that in a very few years Spadina Avenue will be an entirely business street, and therefore undesirable and unsuitable as a permanent home for Knox College. In the Queen's Park, somewhere in the neighbourhood of University College, is the natural and an ideal situation for Knox College, for all time, humanly speaking.

A very pleasing function of a modest, quiet kind was held in St. James Square Church on Wednesday evening at the close of the prayer meeting. It was a presentation to Mr. R. M. Gray, manager of one of the branch offices of the Dominion Bank in the city, who has long acted as treasurer of the congregation, and has discharged his responsible duties with exemplary fidelity. The presentation consisted of silver and cutlery to the number of one hundred and four pieces, all enclosed in a beautiful oaken casket, bearing a suitable inscription.

Rev. Alex. Macmillan of St. Enoch's church, last Friday evening treated the Young People's Society of Knox church to one of his delightful literary talks. His subject was "An Evening with J. M. Barrie." Rev. Dr. Parsons was in the chair, and the audience was large and appreciative.

An outbreak of scarlet fever in a very severe form has brought sadness into many hearts and homes of late, in the city as well as throughout Ontario generally, the number of deaths from that dread disease being far in excess of the average.

An old time gathering of Torontonians is to be celebrated here from July 1st to 4th, and prizes of \$100, \$50 and \$25 have been offered for the best poems on the subject, not to exceed 100 lines. May 15th is the last day for the reception of the poems. The judges are to be Principal Hutton of University College, Rev. Prof. Clark of Trinity, and Prof. Pelham Edgar of Victoria University. The right of ownership of the first three is reserved by the committee to be used as they choose, and they also reserve the right of publication of all the poems sent in if deemed desirable.

Ottawa.

Rev. Dr. Herridge continued his series of sermons on social questions, preaching on Capital and Labor in St. Andrew's church on Sunday evening.

Rev. Prof. Jordan, D.D., of Queens University preached two eloquent sermons in Bank Street church last Sabbath.

On the evening of St. Patrick's Day an enjoyable social was held in St. Paul's church under the auspices of the Ladies' Aid Society. The Sunday School hall was prettily decorated, the electroliers were twined with smilax and Irish flags, green hunting, cut flowers and shamrocks used lavishly. An enjoyable programme was given, informally, which consisted of songs by Miss Denesha, Miss Bourne and Mr. White; a recitation by Miss de la Ronde; a violin solo by Miss M. Watters, and a reading by Mr. Watters. Refreshments were served at numerous small tables and the evening spent very delightfully in social conversation.

At a largely attended social gathering in the Glebe church on the 17th inst., Rev. J. W. H. Milne, the esteemed and popular pastor, was presented with a new silk cassock by the ladies, on behalf of the congregation. An address containing many expressions of kindly feeling and respect accompanied the handsome gift and was read by Miss Back. The presentation was made by Mrs. Sievright. Mr. Milne replied feelingly to the very substantial expression of regard. Mrs. Milne was made the recipient of a beautiful gold brooch set with pearls, and also a dozen silver knives. Mrs. W. H. Pearce made the presentation and Mrs. J. S. McEwan read the address, to which Mrs. Milne replied in appropriate terms. The Glebe orchestra was present and contributed delightful music. Miss Ketchum also gave several whistling solos which received a well merited applause. Refreshments were served by the ladies of the congregation.

The Ottawa Presbytery held a special meeting last Saturday to sanction the call from the congregation of Bank Street church to Rev. J. H. Turnbull of Bowmanville. Rev. Joseph White presided, in the absence of the moderator. The call was signed by 393 members and about half as many adherents. It will be sent to Rev. Mr. McKeen, moderator of the Whitty Presbytery, for the ratification of that body. An effort will be made to have the induction ceremony take place on Tuesday, April 28th, when Rev. Dr. Herridge will preach the sermon, Rev. Dr. Armstrong will address the congregation and Rev. D. M. Ramsay, the new pastor. The Rev. Wm. Patterson, moderator of Presbytery, will preside.

Eastern Ontario.

The Havelock Presbyterians have been holding a pleasant social at the manse.

The next regular meeting of Peterboro Presbytery will be held at Port Hope on 14th July.

Mr. Stewart of Knox College, Toronto, has been preaching in the Woodville church.

Mr. F. W. Mahagay, of Queen's University, conducted the services at Napanee last Sabbath.

Rev. J. A. Stuart, of Montreal, occupied the pulpit of the Balderson and Drummond churches on the 15th inst.

The call to Rev. Mr. Kamrwin, Omemee, will be considered at a special meeting of Peterboro Presbytery on 7th April.

Rev. D. M. Martin, of Cannington, was among the slightly wounded on the recent G. T. smash up near Guelph, and was taken to the Toronto General Hospital.

The resignation by A. G. Sinclair, of the Port Hope charge, has been accepted by the Presbytery. Rev. J. W. McIntosh, of Centreville, was appointed *interim* moderator of session.

The resignation of Rev. R. F. Hunter, of Baltimore and Cold Springs has been accepted by Peterboro Presbytery, and Rev. C. S. Lord, of Graton, was appointed *interim* moderator.

Rev. R. McNabb, of Pembroke, formerly of Beachburg, was inducted last week as pastor of the Presbyterian church at Powasson. Rev. Mr. McNabb's family will remove from Pembroke to Powasson shortly.

It is announced that Mr. James Wallace, M. A., of Queens, recently called to St. Andrew's, Lindsay, is soon to leave for Germany, when he will pursue a special course of study.

At the last meeting of the Young Men's Guild of St. Andrew's church, Renfrew, a thoughtful paper on the Responsibilities of Young People as citizens of Canada To-day, by Mr. Geo. A. McNab, of Douglas, was read by his brother, Mr. R. C. McNab, B. A., and gave rise to a profitable discussion.

Rev. Dr. Crombie, conducted services in connection with Lord's Supper in St. Paul's church, Smith's Falls on the 22nd inst., and took occasion to remark that he had dispensed the communion in the same place just 34 years ago for the first time, and that in all probability this would be the last time he would officiate at a similar service. Dr. Crombie was pastor of St. Paul's for over 17 years.

The anniversary services in St. John's church, Cornwall, on Sunday the 22nd instant was attended by large congregations. Rev. Norman McLeod, of Ottawa, was the officiating clergyman at both services, and he fully sustained the good opinions he won when he occasionally preached in St. John's during the time he was pastor at Woodlands. He delivered two excellent sermons. The annual social in connection with the anniversary took place in the church on Tuesday. There was a large attendance and an excellent programme was provided. The chair was occupied by Mr. D. B. MacLennan, K. C., Rev. Mr. Curry opened the proceedings with prayer. The chairman then extended a hearty welcome to all and an excellent program was given, including several musical selections and an address by Mr. McLeod on the early history of the Christian church.

At the annual congregational meeting of St. Paul's church, on the 23rd instant, Mr. Joseph Thompson, treasurer, reported that the mortgage on the church had been completely wiped out, and there is a surplus in the treasury. Reports of the different organizations connected with the church were presented and all were most encouraging. A vote of thanks was moved and seconded in favor of Mr. and Mrs. W. A. Lewis, of Brockville, who lent such valuable ser-

vices to the church during their residence in Athens. Recitations were given and addresses made, after which the mortgage, which has encumbered the church for the past fifteen years, was brought forth and having been laid upon a shovel, the match was scripped and bit by bit was consumed. As the last scrap of white paper crumbled into ashes a prolonged round of applause burst from the audience, and the incense was no more. The gathering broke up singing a hymn of thankfulness.

Western Ontario.

Rev. Mr. Haddow, of Toronto, preached in Chalmers church, Guelph, last Sunday.

Mr. Brokenshire, of Toronto, was the preacher in Corbetton church on a recent Sunday.

Rev. H. H. McPherson, late of Halifax, N. S., has been preaching at Norwood, Ont.

The engagement of Rev. F. D. Roxborough, M.A., of Smithville, to Miss Q. Forant, of the same place, is announced.

Rev. Logan Geggie, of Toronto, lectured on Tuesday evening in the Bradford church on "Wit and Humor."

Mr. J. R. Watts, B.A., of Shelburne, has been appointed one of the Editors of Queen's University Journal for Session 1903-4.

Rev. Wm. Shearer, of Sherbrooke, Que., occupied the pulpit of the Melbourne church on the 15th instant, preaching two eloquent sermons.

Rev. Neil McPherson, of St. Paul's church, Hamilton, gave an entertainment for the patients at the Hamilton Asylum last week, presenting his splendid views of Scotland and his interesting lecture thereupon. Mrs. McArthur and Mrs. John Weir sang at intervals, songs appropriate to the views, and the evening was greatly enjoyed.

One week's special evangelistic services has been held at Churchill with very encouraging results. The pastor, Rev. J. A. Ross, was ably assisted by Rev. Dr. Fraser Smith of Bradford. Dr. Smith's preaching was most earnest and forceful. The singing, lead by Miss A. J. Allan was hearty. At the Communion last Sabbath, seven new names were added to the Communion roll. The contributions to the Schemes of the Church from Churchill and Stroud have far exceeded any previous year. Though families are constantly moving to Barrie and the West, yet the contributions increase. Counting our giving to the Schemes and to Knox Students Society, the amount given this year is over \$350.

On the 15th of March a meeting of the members of St. John church, Hamilton, was held to discuss the resignation of the pastor, Rev. John Young. The Managers laid their case before the congregation, showing that they did not desire the resignation of Mr. Young; and a vote was taken asking him to withdraw his resignation. It was announced that the Session had appointed four of its members to wait on the Presbytery next week, in connection with the resignation, and the congregation appointed the following commissioners to accompany the members of the Session: J. H. Hornung, Geo. Richards, Dr. Bates, Capt. Hardy and Alex. Stuart, sen.

On Wednesday evening, the 18th inst., in Westminster church, Mount Forest, the Rev. Mr. Mitchell, a missionary on furlough from Honan, China, gave a very interesting address on his work in that country. The meeting was held under the auspices of the Westminster Guild. Mr. Mitchell is a very pleasant speaker, and gave much information as to the habits and customs of the Chinese. The Boxer outbreak, though in itself a calamity, has been the means of opening up the way for the preaching of the gospel in places that before had been closed against it. In the Province of Honan alone access had been gained to the three chief cities, which is a great gain to the cause of missions. After the address, refreshments were served and a social half hour very pleasantly spent by those present.

Northern Ontario.

On the 11th instant Rev. R. McNab was inducted into the pastorate of the Pwoassan congregation.

On the 17th instant a member of the Presbyterians of Bethel Church, Bloomfield, drove out to the home of Mr. and Mrs. W. P. Henderson to acknowledge in a tangible form their ap-

preciation of Mr. Henderson's valuable services as superintendent of the Sabbath School, for a period of over twenty years. After a short program of music, recitations and speeches, Miss McGahey read an address, when Duncan Johnson and Miss Phillips presented Mr. Henderson with an easy armchair, and Mrs. Henderson with a beautiful rocker. The recipients were taken completely by surprise, and heartily thanked the donors. After refreshments the happy company formed a circle around the guests of the evening singing "Auld Lang Syne," at the conclusion of which the rendering of the National Anthem, brought to a close one of the most enjoyable gatherings of the season.

Rev. Dr. Eshoo, Presbyterial Missionary to Persia, gave an illustrated lecture on that country, in connection with the regular prayer service at Chalmers church, Guelph, last week. The meeting was in charge of the pastor, Rev. Mr. Glasford. Mr. Eshoo was educated in Toronto and is supported independently by friends in Toronto, though working under the supervision of the American Board. He spoke on the religions of his native land, some of whose people are still fire worshippers, the great majority, however, being now Mohammedans. He also spoke of the customs of the people and their methods of farming, and commerce, and about his own work from a religious point of view. Mr. Eshoo is very strongly in favor of the educational work which is being done in the East and wants to see it extended, and is trying to enlist the sympathy of the congregations in this direction. Twenty dollars a year will support a teacher in Persia.

Manitoba.

Brandon, Shoal Lake, Russell, Elgin are some of the vacancies just now vacant in the west.

The King chair memorial fund is steadily growing apace. We will not forget the work done for many in this western land by good Dr. King.

It is reported that Knox College will say something good about our Professor Baird this spring. It will be an honor richly deserved. No more painstaking professor can be found than Professor Baird.

Clegg congregation will be vacant on the 30th of March inst., Rev. D. A. Volume having resigned his charge. Rev. F. J. Hartley, Roland, is interim Moderator.

The old settlers and many of the new, sympathize with Mr. and Mrs. Nelson, of Nelson, on the loss of their daughter who died after a lingering illness, last week.

The successful harvest of last year has had a splendid effect upon the spirits of those who have had the heavy burden of church debt resting upon them, and many congregations are lifting up their heads with joy.

Though southern Manitoba, we have had a Persian lecturer the last few weeks. From what your correspondent has heard, we would think it well from every country where we have our missionaries, to have a native sent to Canada; so we can find out exactly the situation. The evenings spent with Mr. Daniel, were very profitable and the home chats were delightful.

The air is full of Prohibition. The men who take interest in these matters are already bestirring themselves. The Government has retired to their homes and the bucking on of harness and the sound of grinding now betokens political war. As we said, the Prohibitionists are on the war path. Three strong men are already nominated and today others will be putting themselves into the hand of the party who ask a candidate to pledge himself to support a law for the prohibition of the manufacture and sale of intoxicating liquors for use as a beverage.

Presbytery of Kingston.

Presbytery minute to Rev. W. W. Peck, L.L.B., who recently resigned the charge at Napanee.

"In accepting the resignation of Mr. Peck, the Presbytery would express its high sense of his personal work, of his general brotherly qualities, and of his industry and success as minister of the Gospel and member of Presbytery. When he settled in Napanee eight years ago, the congregation was weak and struggling, with the property very much in need of repair, but in a very short time, under his efficient oversight, the cause began to grow and prosper. The differ-

ent departments of the Church's work were well organized and throughout his entire pastorate, maintained a high level of energy and usefulness. The pulpit ministrations were thoughtful and earnest, and the people were built up in their faith, and the Sunday School, Bible class and Young People's Society ranked high in excellence and method. The Church property—ground, Church, and manse, was much improved. The Church was internally, practically renewed, a handsome pipe organ installed, and the whole equipment made handsome and modern. Now the cause is practically without debt as Mr. Peck leaves. In the general work of the Presbytery, he was devoted, showing excellent organizing gifts, and a painstaking industry that secured a thorough grasp of business accuracy and detail. And he showed equal alertness and industry in the larger committee work of the Assembly. Then his work in the S. S. Committee has been acknowledged on all hands, as of the first importance.

In parting with Mr. Peck, the Presbytery prays that the blessing of God may be with himself and his family, and that in the wide west whither he has gone, his high capabilities and trained experience may soon be employed in the service of our Church. He is, as yet, but a young man, and in the providence of God his career is before him."

Foreign Mission Collection.

The Rev. Dr. MacKay, Foreign Mission Secretary, has recently called attention to the fact that nearly all the Foreign Mission Boards in the United States and Canada have set apart the week from 5th to 12th April as a week of prayer for Foreign Missions, and he asks, on behalf of the Committee, that a special collection be taken on Sabbath the 12th April, for the Honan Mission of our church.

The General Assembly has appointed a day in the end of March for the annual collection on behalf of Foreign Missions. The roads in many of the country districts, during March, are such as to reduce considerably the size of congregations. For this reason, it is desirable that the date of the collection should be changed, and it seems most appropriate, in view of the week of prayer, that the collection should be taken upon the Sabbath closing that week.

The foreign Mission work of the Church has greatly expanded of late, and in almost every one of the fields there has been an increase in the staff, so that the estimates adopted by the Committee for the current year, require an expenditure of \$99,800, which is \$38,600 in excess of the receipts of last year. To reach the amount of the estimate, it is apparent that some special effort will require to be made, and it is earnestly hoped that the appeal will be liberally responded to, and that by every congregation and station in the Church. While the collection asked by the General Assembly on special Sabbaths, has reference more particularly to congregations that have no Missionary Society, yet it is hoped that in addition to these, a special effort may be made on this occasion by every congregation, with a view to securing the \$23,000 necessary to carry on the work in Honan during the current year.

While the Foreign Mission Committee ended the year, 28th February 1903 free from debt, the expenditure for the month of March has been \$10,000, and before the end of the first quarter of the year, about \$25,000 will be needed, to meet the salaries of missionaries and other expenditure connected with the work.

In the Eastern Section of the Church, a suggestion has been made that, with a view to wipe out the present shortage there, a special effort be made to raise an average of twenty-five cents from each communicant of the church. Is it too much to expect at this season of the year, when no special effort is being put forth on behalf of any of the other schemes, that the collection on the 12th of April will realize the full amount necessary for the maintenance of the work in Honan during the year?

Toronto, 30th March, 1903.

R. H. WARDEN.

PARTICULAR PEOPLE.

All discriminating people when going to Chicago travel by the Grand Trunk Railway. The "International Limited," leaving Montreal at nine a.m., and Toronto at four-fifty p.m., lands the traveller in the Windy City at seven-twenty next morning, invariably on time to the minute. The accommodation that train leaves nothing to be desired.—Toronto Truth.

After Work or Exercise

POND'S EXTRACT

Soothes tired muscles, removes soreness and stiffness and gives the body a feeling of comfort and strength.

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

Health and Home Hints

Table and Bed Linen.

For the outer coverings of beds there are all sorts of pretty and novel things in white and colors.

The durable Marseilles quilts come both plain, woven and embroidered in white or in colors.

The fancy for embroidery also extends to the finish of sheets and pillow cases. "Shams" are still much, though many housekeepers prefer cases, into which the pillows are buttoned.

These are large and square. They are laid aside at night, however, in favor of smaller pillows with plainer covers.

Monograms or initials for sheets are two or three inches high and worked in the centre just above the hem. For pillowcases the letters are smaller.

Sheets for double beds should be three yards long before hemming. This allows for a three inch hem at the top, one half the width at the bottom, and leaves the sheet a little more than two and three-quarter yards long after shrinkage in washing.

A sheet large enough to tuck under and stay where it is put is the only kind sure to be a comfort to the user.

In purchasing table linen the cream weave will be found more durable than the white or half bleached.

White pattern tablecloths are more desirable for "best" than those cut from the web, the latter will be found much cheaper for everyday use.

Cheap, sleazy damask is never advisable, the loose weave rendering it a poor investment in point of service.

Before hemming a tablecloth see that it is cut by the pattern. The thread makes the pattern, and if one follows the pattern it takes less time than pulling the thread.

The Doctor's ORDERS :

**Fresh Air
Good Food**

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Trade-mark.

For all those threatened
with Consumption.

World of Missions.

A good deal of agitation seems to have been created among scholarly Hindus by a proposal to introduce the Bible in the schools of India, and indirectly a striking tribute to the power of the Christian scriptures has been paid. The universities of England and America study the sacred books of India, and are not afraid of their influence. But the people of India believe that the study of the Bible would prove to be dangerous to Hinduism. They have no protest to make against the study of Shakespeare, but the press of the country bristles with objections to the suggested introduction of the Bible. There are some among the people, however, who desire to see the study of our Scriptures undertaken. One paper has the courage to say, "The Bible, if made the centre of India's religious thought, would work out the moral regeneration of the land. And that is the end to be desired above all else."

A Note of Alarm.

A Tamil tract has been circulated up to our very church doors. Among other things it said:

Hindus! Awake, or you are lost! How many thousands of thousands have these missionaries turned to Christianity? On how many more have they cast their nets? If we sleep as heretofore, in a short time they will turn all to Christianity, and our temples will be changed into churches! Is there no learned pundit to be secured for money who will crush the Christians? . . . How long will water remain in a reservoir which continually lets out but receives none in? Let all the people join as one man to banish Christianity from our land!

JACOB CHAMBERLAIN.

Send Me.

BY EDWARD EVERETT HALE.

And I?

Is there some desert or some pathless sea
Where Thou, Good God of angels, wilt send me?

Some oak for me to rend; some sod,

Some rock for me to break;

Some handful of His corn to take

And scatter far afield,

Till it, in turn, shall yield

Its hundredfold

Of grain of gold

To feed the waiting children of my God?

Show me the desert, Father, or the sea,

Is it Thine enterprise? Great God, send me.

And though this body lie where ocean rolls,

Count me among all Faithful Souls.

A missionary paper published in China says:

Many missionaries in China do not believe in the distribution of Scriptures among the Chinese heathen without comments. Inasmuch as few if any portions of Holy Writ were given originally to raw heathens, but rather to persons and people who were already somewhat acquainted with the subjects or the ideas set forth therein, it seems best to many here and now not to urge the Scriptures on the heathen, but rather to preach, preach, preach! To partly offset this difficulty, some parts have been prepared with notes and comments. The notes being in a language more easily understood, and using many common illustrations, are thus doubly effective.

The same difficulty prevails in all mission fields. More urgent than at any previous period in India is the need of carefully annotated portions of Scriptures, especially of the New Testament, for the widest possible circulation.

The Spring Feeling.

Weariness, Lassitude and a Desire to avoid Exertion.

There are few people who have not experienced what is aptly termed the spring feeling. Languor and weariness, loss of appetite, touches of indigestion, pimples and irritation of the skin. They all come with the spring. All these ills are banished by Dr. Williams' Pink Pills. They enrich the blood, brace up the nerves, and charm away all spring weariness. Dr. Williams' Pink Pills are the best tonic medicine in the world. They make new, rich, red blood; strengthen men and women and make the roses of health bloom on pallid cheeks. Here is proof: Miss Catherine Johnston, Gardner Mines, N. B. says:—"I was very much run down, and so weak that I would frequently have to lie down. My appetite was poor and food distasteful. I often suffered from headaches, and the least exertion left me completely used up. I used a few boxes of Dr. Williams' Pink Pills and since then I have felt like a new person. I do not know of any medicine equal to these pills."

In this climate a tonic is an absolute necessity in spring, and health will be gained and money saved by using only Dr. Williams' Pink Pills. Don't take a substitute or something else said to be "just as good." If in doubt send to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid at 50c per box or six boxes or \$2.50.

The monogram or initial of the house-mistress should be wrought diagonally in one corner in white linen or outline silk.

The high-priced chutney sauce that is so nice a relish with Welsh rarebit and various other dishes may be duplicated at home easily and well. Scald and peel twenty-four ripe tomatoes. Cut up fine four green peppers and the same number of onions. Cut one ounce of dried ginger into shreds, then put the tomatoes, ginger, onions and peppers in three cups of vinegar, add four tablespoonfuls of sugar, one-half pound stoned raisins and four tablespoonfuls of salt. Simmer steadily together for three hours, and bottle.

Peppermints.—Take two cupfuls of granulated sugar, and one half a cupful of water. Let it boil hard all over the saucepan for about three minutes, and then add two teaspoonfuls of essence of peppermint. Take from the fire at once, and stir hard until the mixture is white and creamy. Then drop them on paraffine paper, any size desired, twirling spoon to make them round.

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MURRAY & LANMAN'S
FLORIDA WATER
"The Universal Perfume."
For the Handkerchief
Toilet and Bath.
Refuse all substitutes.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary, Edmonton, Strathcona, 25 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., bi-mo
 Rock Lake, Crystal City, 17 Feb.
 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, Glenoco, 11 Nov. 11 a.m.
 Chatham, Windsor, 11 July, 10 30 a.m.
 Stratford, 11 Nov.

Huron, Clinton, 12 Mar. 10 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, Peikering, Jan 29 10 a.m.
 Toronto, Toronto, Knox, 1st Tues., ev. mo.
 Lindsay, Uxbridge, 17 March 11 a.m.
 Orangeville, Orangeville, 13 Jan.
 Barrie, Dec. 9th 10 a.m.
 Owen Sound, Owen Sound, 3 March, 10 a.m.

Algoma, Copper Cliff, March.
 North Bay, Barks Falls, 11 July, 10 a.m.
 Saugeen, Holstein, 7 July, 10 a.m.
 Guelph, Hespeler, 20th Jan. 10.30 a. m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 7 July, 2 p.m.
 Montreal, Montreal, Knox, 3 March.
 Glengarry, Cornwall, 2 March 8 p.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, Whyccoonagh, 3 Feb., 11 a.m.

P. E. I. Charlottetown, 3 Feb.
 Pictou, New Glasgow, 4th Nov. 1 p.m.
 Wallace, Oxford, 4th May, 7.30 p.m.
 Truro, Truro, Jan. 29 10 30 a.m.
 Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
 Lunenburg, Yarmouth 10 Feb.
 St. John, St. John, Oct. 21.
 Miramichi, Chatham, 24th June.

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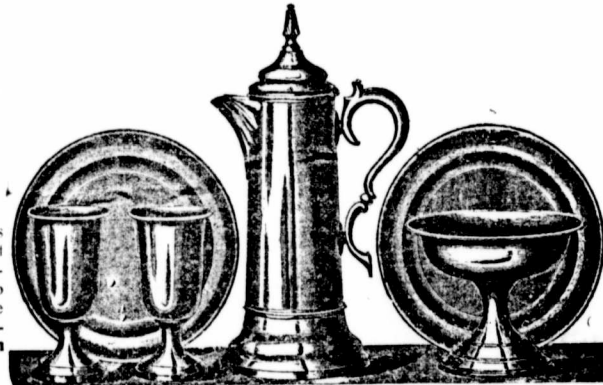
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For a Few Hours' Work

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For a Few Hours' Work



The accompanying cut is a reduced representation of the Communion Set, selected by us with great care, to offer as a premium for the getting up of a club in connection with **The Dominion Presbyterian.**

The quality of this Set is guaranteed by one of the largest and best known manufacturers of electro silverware in Canada, and is sure to give entire satisfaction. The trade price is \$28.00 for six pieces, as follows: One Flagon, two Plates, two Cups and one Baptismal Bowl.

Look at These Splendid Offers!

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club rat
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

This premium offer affords an easy way to secure a Communion Set that will last for years, and at the same time introduce a valuable family paper into a number of homes where it is not now a visitor.

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