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## DIED.

At "Elmwood," Hamilton, on 21st January, 1903, the Hon. Andrew Tree Wood, Senator, in his 77th year.

## MARRIAGES.

On the 10th instant, at the residence of the bride's parents, by the Rev. James Skene, Ethel, daughter of Henry Heaslip, to Mr. G. B. McColl, both of Medonte.

In Brussels, on January 7th, by Rev. John Ross, B.A., R. A. Hull, of Detroit, to Kate Dutton, of Toronto, daughter of the late John Dutton, of Stratford.

At the residence of the bride's parents, on January 8th, by Rev. D. B. McKee, Mr. John Rock, of Dakota, to Miss Mary, daughter of Mr. Wm. Mitchell, of McKillop.

In Kingston, Ont., on Jan. 21, 1903, by the Rev. Alex. Laird, Wm. Alexander Marshall to Margaret May, daughter of Capt. A. Sharp, Kingston.

On Jan. 6, 1903, at the residence of the bride's father, by the Rev. A. Rowat, A. A. Winchester, of Sutton, Que., to Jane Law, daughter of Mr. Wm. Anderson, Ridge Road, Hinchinbrook.

At the manse, Napanee, Jan. 12th, by Rev. W. W. Peck, M.A., L.L.B., Mr. Wm. C. Ruttan and Miss Mary E. Blackadder, both of South Fredericksburgh.

At the manse, Campbellford, Ont., on Jan. 6, 1903, by the Rev. A. C. Reeves, B.A., Martin Stillman, of Seymour, to May Elizabeth Belle, of Campbellford, daughter of David Little, of Marmora.

At Knox church Manse, Perth, on January 21st, by the Rev. D. Currie, B.D., Mr. Peter Walter Clement to Miss Sarah Ann Corley, both of Perth.

At Drummond, Jan. 1, 1903, by the Rev. J. S. McIlraith, Edlerston, Mr. J. Hardie, Alexandria Bay, N.Y., to Mary A., daughter of Mr. A. McCoy, Innisville.

At the residence of the bride's father, on Jan. 14, 1903, by the Rev. G. Whillans, assisted by the Rev. J. W. MacLeod, Matthew Alexander Orr, Fertile Creek, to Mary Ann, daughter of Alexander McGarth, North Georgetown, Que.

At the home of the bride's parents, McDonald's Corners, on Wednesday, January 14, Henry W. Budd, of North Sherbrooke, to Bella, eldest daughter of Mr and Mrs. John McLaren, the Rev. J. Binnie, of Tweed, officiating.

At the residence of the bride's father, January 13th, 1903, by Rev. A. C. Wishart, M.A., Mr. Christopher Smith to Miss Bella Catherine Grant, eldest daughter of Mr. Dan. Grant, both of Thorah.

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## Note and Comment.

Nearly all the missionary claims for losses sustained by the Boxer massacres have been paid—a total of \$1,514,292.

Much suffering has been caused by the cold weather in England, and for the first time in many years the river Thames is frozen over.

The Methodist Episcopal Church of the United States has raised a Twentieth Century Thanksgiving fund of (\$20,000,000) twenty million dollars. Good!

Great anxiety is felt in England at the continued indisposition of Premier Balfour, whose temporary breakdown was occasioned by the Venezuelan developments.

A year ago Berlin refused a bequest of \$120,000 for the establishment of an orphan asylum, the legacy being given on condition that the orphans should be brought up on a vegetarian diet. The city of Breslau has accepted the gift on those terms.

A judge of the supreme court of Ohio, in adjudicating upon a labor strike recently, held "that the right of employment is a property right and cannot be interfered with." He said that "men pursuing any avocation may be argued with but cannot be coerced."

The English education Act, recently passed by the British parliament, was the subject of 290 divisions in the House of Commons and seventeen in the House of Lords. The Non-conformist opponents of the measure "put up" a good fight, but the clericalists held a majority of the parliamentary votes.

The Marconi Wireless Telegraph Company has announced that it has concluded contracts for a daily service of news telegrams—or Marcunigrams—to a mail steamer sailing from Liverpool to New York, which will enable the vessel to publish a daily newspaper during the voyage. The name of the steamer is not given.

Easy divorce in South Dakota has received a set-back by a decision of the United States Supreme Court that a divorce obtained in that State by a Massachusetts man who plainly went there to get a divorce and with no intention of becoming a permanent resident, is invalid. Can South Dakota afford to have its laws discredited in that way?

Mark Twain's story about telling lies, which appeared in Harper's Magazine for December, under the title, "Was it Heaven? Or Hell?" has been read aloud and used as text for a sermon in a church in Indiana. As the story holds up to the light the rooted inconsistency of our attitude towards truth, it is not surprising that it should be used in this way. Mark Twain is apparently becoming a modern knight, bent on seeking out all that he views in the light of a sham, and launching upon it the shafts of his

sturdy sarcasm. To the North American Review for January he has contributed an article dissecting Christian Science.

On a recent Sunday China dedicated a memorial arch at Peking to Baron Von Ketteler, the German ambassador who was killed by the Boxers. "This monument," said the representative of the Chinese government, "is to be a warning to the people, a sign of the friendly relations between our two countries, and a symbol of peace."

In China a man is required to mourn three years for the death of his father, one hundred days for the death of his mother, and not at all for the death of his wife. Indeed a Chinaman would feel disgraced if he showed any sorrow on account of the death of his wife. This tells its own story of life in a heathen country with a civilization several thousand years old.

The beneficence of British administration in India and Egypt, as illustrated by actual results, draws encomiums from many journals in Continental Europe, as well as in the United States, that have no love and few kind words for our motherland. Wherever the British flag and British commerce find a footing, there the native races find their condition improved.

An American paper states that the close of the foot-ball season in that country, foots up a record of twelve players killed and eighty-five seriously injured—an increase of two and ten over the record of the previous year. Why should manly sports be so dangerous to life and limb? Because they have got so largely into the hands of the betting fraternity who regard brute force as superior in character to muscular agility.

Archbishop Ireland, of Minnesota, has put himself on record as to the liquor traffic by saying: "We have seen that there is no hope of improving in any shape or form the liquor traffic. There is nothing now to be done but to wipe it out completely." Amen! When a majority of the people of any country honestly reach that conclusion there will be danger ahead for the liquor traffic.

An editor was shot the other day by the Lieut. Governor of South Carolina. The deed was done, deliberately, in broad daylight on the public street. That such a thing should be possible and the assassin hope to go unwhipped of justice is a sad commentary upon our civilization, says the Presbyterian Standard.

Edinburgh Presbytery of the Church of Scotland has an organization for mutual association in parochial work. Speaking of the movement and its work the Glasgow Weekly Leader says: "The very title suggests immense possibilities in the direction of the strong helping the weak, a principle which is only realized with difficulty in these days when the congregational conception of Church life and work holds the field, and the tendency is for the rich to herd with the rich, and leave the poor severely alone."

Fiji was long the name given in ridicule to mission territory by those who derided missionary work. Well, Fiji is no longer missionary territory. The percentage of illiteracy is smaller than in the Catholic countries of Europe. It is now a contributor to Foreign Missions instead of a receiver of aid, and last year its people gave \$25,000 to the great cause.

A campaign for the disestablishment of the Anglican Church in England has been inaugurated in London by the Liberation Society. The promoters of the campaign condemned the recently passed education law as being a violation of the principles of civil and religious liberty, and calculated to retard rather than promote educational progress. Disestablishment was insisted upon as being absolutely necessary to secure a really national system of education.

The people who talk learnedly about the un wisdom of preaching theology should not be judging other people by themselves, remarks the Presbyterian Standard. President Patton has recently delivered a course of lectures on theology at Pittsburg that were heard with great interest by large audiences, as A. A. Hodge's lectures were heard in Philadelphia, some years ago. It is not everybody who can popularize theology. But not to appreciate it at all is a confession of shallow-mindedness.

Darwin's theory of natural selection is not being strengthened, but rather the reverse, by later experiment and study. In Harper's Magazine for February Thomas Hunt Morgan, Ph. D., Professor of Biology at Bryn Mawr College, discusses the subject in an article entitled "Darwinism in the Light of Modern Criticism." In controverting Darwin, he explains that new flower species appear suddenly, without going through any apparent process of evolution; while among animals a striking example of the same process is in the "japanned" peacocks, which appear occasionally in England, in entire flocks, and "propagate themselves quite truly." Professor Morgan gives an interesting account of the important experimental flower garden of Hugo de Vries, at Amsterdam.

An American Presbyterian clergyman, who recently returned from a visit to Germany, writes that in that country there is a real revival of evangelical teaching and preaching, which is extending, the happy results of which are being noted in many directions. As a development of home missionary enterprise, he notes the establishment of a great organization called, "The Society for the Propagation of the Gospel," the object of which is to carry the Gospel into the homes of all the Roman Catholic population of the empire. The plan of the society does not contemplate direct proselyting, but to win men and women for Christ by putting the Word of God into their hands and endeavoring to lead them to the Lamb of God that taketh away the sins of the world. This is a great religious enterprise which might well be noted in Canada, where we have such a large Roman Catholic population.



## Our Contributors.

FOR DOMINION PRESBYTERIAN.

### Historical Criticism, VII. \*

Genesis ch. iv : 17-26, ch. v.

These passages are not from the same pen. Chapter iv belongs to the Jehovistic document; chapter v is part of the Priestly Code and takes up the narrative at the point which this writer had reached in chapter ii : 4. But they both consist of genealogies, extending over about the same period of time. The tracing of descent was the way in which men first showed their interest in the past, and when the record was in this form it was more easily preserved by oral tradition. Hence primitive history is largely in the form of genealogical tables.

As in former cases so in this, when we compare the Hebrew story of these centuries with the Babylonian and Egyptian versions, we observe the transforming power of the Word of God upon the vehicle through which it is conveyed. In those versions the leaders of men in those times are gods and demi-gods; in this version we have got rid of all superstitions and polytheistic elements. We have an entirely different spirit.

We do not feel the difficulty which some feel about the connection between the sixteenth and seventeenth verses of chapter iv. We take the land of Nod or wandering, symbolically. But in any case we must not be misled by the word 'city'. This does not mean a place like Toronto, but one like Fort Garry, a rude fortification, a rendezvous in time of danger, not a centre for trade and commerce.

Taking a general view, we have first an extended table of the descendants of Cain by the Jehovist, and then an extended table of those of Seth from the writer of the Priestly Code. But it is quite remarkable how much they resemble each other. The names in both are similar. Both end by branching into three. In both the sacred numbers three, seven and ten are prominent. Both represent the duration of life as very long. Here we meet a vexed question. Are these figures to be taken as historically true? We think not. Various suggestions have been made, viz., that the word 'year' does not mean a space of twelve of our months; that the periods devote the life of a clan, or the duration of a dynasty, not of an individual. They look like evasions. We think that the writers set down the numbers which came to them with the tradition, without troubling themselves, as we do about their accuracy. They were thinking of more important things than the exact length of a man's life. They were tracing the hand of God in human history, and thus bring us to ask again, what is the *revelatory* value of these chapters, what moral teaching do they contain?

The theme of the first passage we may find in the words of John i : 12, 13—"as many as received him to them gave he the right to become children of God to them that believe in his name, which

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

were born not of blood nor of the will of the flesh, nor of the will of man, but of God." The Jehovistic writers aim is not to chronicle the order of civilization but to show the progress of sin—how it revealed itself in Cain in a wrong state of heart towards God and towards man, and how it culminated in Lamech's song in praise of revenge, the song of a bully without any moral sense. Man left to himself goes from bad to worse, that is, in the moral sphere. He may develop the art and become more civilized, but the lesson is, that mere civilization, culture by itself cannot redeem man from sin. The grace of God and that alone can do this.

The theme of the second passage (ch. v) may be expressed in the language of Matthew 22 : 14 "Many are called but few are chosen." This writer has not the broad human interest of the other. His omission of all reference to Cain indicates the singleness of his religious motive. He was interested first and foremost in the chosen race. What was apart from their history did not concern him. We notice again the difference in style; how rigid and formal the Priestly writer is. The same formula is repeated again and again. And the monotony of these genealogical tables is a true representation of the monotony of human life apart from God. But the monotony of the table ends when we come to Enoch, who "walked with God." Religion, this writer would tell us, is the spice of life. Walking with God, pleasing God, is the true use of life, and the excellence of a man's life is to be measured by his power to use it aright.

In recording the translation of Enoch, he impresses this truth upon his readers, that death does not end all. Thrice was this truth brought-home to men in this striking way—to the antediluvian world by the translation of Enoch, to the Hebrew world by that of Eijah, and to the Christian world by that of our Lord. Ought not these events further to suggest that perhaps the human body has something immortal about it? This idea seems to have been in the vision of the poet, Dante, and it carries with it terrible warnings as well as lofty hopes.

### Poetry of Robert Browning.\*

When it was announced that the author of "Tennyson, His Art and Relation to Modern Life," was engaged in the preparation of a similar study of Browning, eager expectancy was awakened, because to a large number of lovers of English poetry, he is known to combine, in a rare degree, critical power, poetic enthusiasm and psychological insight. Nor will the volume which has just been issued prove a disappointment, for it is thorough sympathetic and illuminating.

Interest is quickened in the opening chapter, which contrasts Tennyson and Browning, gives a suggestive survey of the thought movements of the latter half of the 19th century, and presents new

\* The Poetry of Robert Browning, by Rev. Stopford A. Brooke. Cloth 8vo. Pp. 447, 10 s. 6d. Labister & Co. London, England.

points of view for the study of Browning. Here, too, a most instructive analysis of the peculiarities of his style is furnished as an aid to the understanding of his obscurities.

From a careful chronological examination of the poems to ascertain his treatment of nature, it is shown that in the first half of his work, "love of nature is interfused with love of human nature," so that they are mutually suggestive. Then his interest in human nature practically pushed out his love of nature, until it became non-existent in his poetry. And later, his love of nature returned, but with diminished power, and, entering into his love for human nature, renewed the passion of his poetry.

Attention is then directed to his theory of life, as set forth in Pauline and Purgalsus. By the light Mr. Brooke has here shed on this difficult subject, he has made many puzzled readers of the poet his beneficiaries.

Browning's theory of art, is little less difficult to understand, and in the elucidation of this formative principle of his poetry, the author has shown us what led to the poet's frequent disregard of the canons of expression, and the consequent obscurity of his style.

Having furnished his readers with these new lines of vision, Mr. Brooke seeks to aid them not only to understand Browning's thought, but to see the working of his mind, in the process of production, so he devotes successive chapters to separate poems or related groups.

Those devoted to "Sordello" do more to clear up the mysteries of this labyrinth, than any other exposition that has yet appeared, and nowhere else, have the relations of the poet to Sordello been so clearly indicated.

English poetic criticism is enriched by the studies of the dramas and dramatic lyrics and our indebtedness to Browning, in a new vehicle of poetic expression, the dramatic monologue, is amply illustrated.

Those treating of the "Poems on the Passion of Love," "The Passions other than Love," "Imaginative Representations," and "Womanhood in Browning," are fine examples of penetrating thought and psychological enquiry, which will be a wholesome corrective of the haphazard guesses that are sometimes indulged in, when this part of the poet's work is under consideration.

No thoughtful reader of the studies of "Baulanston," and "The Ring and the Book," will have other than a high estimate of the quality of Browning's work, and deeply regret that he did not exercise greater care to correct defects, which must have been apparent to him.

The completeness of this volume is seen in the minute attention given to his later and very last poems and the careful estimate of their exact poetic value. It is, indeed, so truly stimulating and suggestive, so sane, sympathetic and informing, that it will be the standard of literary criticism for some time to come.

FOR DOMINION PRESBYTERIAN.

### The Training of the Minister, and his Pulpit Work.

BY REV. W. H. JAMIESON, Ph. D. D. D.

Why does the child seize the opportunity to escape into the sunlight and fresh air? He wants to see things, hear noises, try his strength, watch the bird in



its flight, listen to the murmuring brook, chase the butterfly. All day long he enjoys those sights and sounds and activities; and when the shadows fall, and the little feet have grown tired, and the little eyelids droop, he sweetly sleeps only to dream of the day's experiences. With another morning, again fresh and bright, the same eager desire seeks satisfaction. Thus the days pass and the child grows in mind and body. Why does he prefer such a life to blank walls, silence and inactivity? Because God has made him so. Nor does that free, unfettered life naturally end with infant years. The youth is but a child of larger growth. With stronger faculties he looks for wider fields and more stirring adventures. The man, too, in his toils and sports, ambitions and achievements, with developed powers, follows out the same tendency. It is constitutional, and nature's qualification for the God appointed work of life.

Failing to reach out-door realities, the child's first expedient by way of compensation, is to reproduce, as far as possible, what he has witnessed. The household furniture is arranged to suit his purposes. He drives his horses or makes his train move, while his vocal organs supply the whistle and imagination fills out the scene. The youth, when seasons are unfavorable to sports on the campus, resorts to the gymnasium as his next choice. The man, deprived of athletic sports, fishing or the chase, finds a partial substitute in the wild romance of life at second hand on the stage—the same principle as before.

The child, when denied toys, furniture and noisy play, has recourse to pictures. Through them he sees life again, or looks out on nature in her sweetest and in her wildest moods. The interest in pictures is lifelong. The man, the woman, will have a picture at any cost. The most gorgeously furnished room is incomplete without it. The art gallery is always interesting—the same underlying principle still.

Next to the picture on the page, the child loves a story. Why? Because it paints a picture on the walls of his mind, the contemplation of which gives him pleasure. The youth, for the same reason, reads the story. To the intelligent mind, the time never comes when the tale, well told or well written, ceases to be interesting—the same fundamental principle.

One thing fails to take or hold the attention of the child—words that call up no image or picture, misty abstractions; to the youth, dull and irksome; to any mind, emotionless, dead!

These things being true, nature gives the teacher hints as to the lines of human development, and the speaker as to how he may interest an audience, call forth emotions and influence the will.

Why is it that so many public speakers fail of success, or never attain to more than mediocrity? For an answer, take one case out of many—an extreme case, we admit. A boy is designated by his parents to the gospel ministry. Now he must be goody good, never join with the boys in their pranks and frolics, know nothing of the activities of business life, abstain largely from social intercourse and amusements, lead an isolated life. He enters on his course of preparation. His mind is turned from the outward and visible to the theoretical. He spends the

day in studying the abstract, and burns the midnight oil. He learns facts never to be digested, and soon forgotten. He tries to grasp what he never saw and never could comprehend. He crams, passes his examinations, and goes out with honors, his parchment in his hand, the unnatural product of a false system, as stolid and emotionless as a wooden Indian. The only bright spot in his life was when he was a child. Since then, all the world has changed and become a barren waste. He finds a pulpit, or is appointed thereto. Out of sympathy with men, out of touch with social life, his sermons are vague, uninteresting, lifeless. His congregation dwindles, while a speaker hard by, with less intellectual culture, sways the multitude at will. Sensitive, from want of appreciation, he becomes cynical, misanthropic,—lives and dies a failure, and never knows the reason why.

The writer has heard students, nearing the end of their course, express a consciousness of an undefined something that was still wanting, while, more than once, he has seen young life crushed between the upper and the nether millstone. How to guard the physical health, how to preserve the freshness of childhood and its interest in things through later years and riper experiences, how to cultivate the social feelings and sympathies, how to call out all that is noblest and best in the emotions and affections, so that life may have an ever-increasing charm and power, and, at the same time, to give possession of that knowledge that may prove a two-edged blade in the battle for truth—how to do this, has been a problem difficult of solution.

Now, more particularly, as to the pulpit work of the minister. Everyone wants to see things. The entertainer who fails to gratify this wish is a disappointment. Why do people go on excursions? They want to look on nature and see life. The speaker who can take his audience on an excursion, who can make the scenes real and instinct with life, will always have an audience. The books that have lived in popular esteem have been those on whose pages the reader, as he read, saw pictures that developed into scenes as real as life itself. Why is Bunyan's Pilgrim's Progress still sold and read? Because a picture is never wanting. Shakespeare brings before the mind a veritable panorama of intensely interesting scenes. Ian McLaren fascinates, because the reader lives as a spectator in the scene beside the bonnie brier bush or in the kirk-yard. Jean Blewett, the last brilliant star in the constellation of poets, is compelling this whole continent to-day to listen to her soul stirring "Heart Songs." Why? Because, educated in nature's university, and herself a true child of nature, the reader looks on scenes that are real and feels the very heart-throbs of human life and sympathy.

But it must be confessed that the living speaker has an advantage over the author in the printed page. Kindled to enthusiasm by the scene vividly present, every unfettered movement of the body, every flash of the animated eye, every emotional tone of the voice, increases the spell that holds the audience bound by the irresistible power of the orator. The speaker that can make things real, that can make the dead past live again, wield the mightiest force that God has made it possible for man to exercise.

## IF BABY COULD TALK.

"I am sure if baby could only talk," says Mrs. B. Gaffney, L'Amable, Ont., "she would praise Baby's Own Tablets too. They have given better results than any other medicine I have ever used for my little one." This is the verdict of all mothers who have used Baby's Own Tablets, and it is the very best proof that no other medicine can equal them for the speedy relief and cure of the common ailments of little ones. These Tablets cure colic, constipation, sour stomach, diarrhoea and simple fevers; they break up colds, prevent croup, and allay the irritation accompanying the cutting of teeth, and are positively guaranteed to contain no opiate. All children take them readily and for very young infants they can be crushed to a powder. You can get Baby's Own Tablets from any druggist at 25c a box, or they will be mailed, postage paid, by writing direct to the Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N. Y. Send for our book on the care of infants and young children. Every mother should have it.

The speaker who deals in abstractions makes a fatal mistake and must suffer the penalty. When his hearers fail to be interested, the fault is not theirs, but his. There are no abstract virtues or vices. Neither love nor hatred ever existed apart from life and its activities. When the separation is attempted the divorce is unnatural and criminal. The strongest proof of the divinity of Christianity is that it has survived so much preaching that was vague and abstract. The greatest of orators did not so preach. When He told of the love of God He made the invisible appear in the father of the prodigal and drew that inimitable picture. When He taught love to our neighbor, He sketched the Samaritan kneeling by the way-side binding up the wounds of a half dead man. When He spoke of the kingdom of heaven He told what it was like. He presented truth in the concrete, and the eager multitudes listened. When His enemies sent a deputation, accustomed to dull abstractions, to hear Him and to catch Him in His words, they came back, conquered, and said: "Never man spoke like this man!"

Blenheim, Ont.

There were one thousand more Chinese admitted into Canada during the last fiscal year than during the previous one. The figures for the year 1902 are 3500; the revenue derived from the poll tax was \$363,272.

## Allen's Lung Balsam

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

FOR DOMINION PRESBYTERIAN.

**Bible Study. One Verse at a Time.**

Isaiah 55 : 7 ; Paper VIII.

BY MRS. ANNA ROSS.

**The Quiet Hour.****The Church at Corinth Founded.**

S. S. LESSON, Feb. 8th ; Act 18 : 1-11.

**GOLDEN TEXT :** 1 Cor. 3 : 11. Other foundation can no man lay than that is laid, which is Jesus Christ.

BY REV. JAS. FALCONER, B.D., HALIFAX.

Came to Corinth, v. 1. From every great commercial city like Corinth, streams of influence flow to the ends of the earth. These streams will bear blessing or blight according as the source is pure or polluted. The gospel of Jesus Christ is meant to be taken down to the wharves and the banks and the stores, and so to cleanse business plans and methods from everything unjust and unkind, and through the traffic of the market-place the whole world shall feel the purifying and uplifting power of our divine religion.

Aquila, v. 2. Learn from the history of this man and his likeminded wife, how much help may be given in the work of the church by its humbler members. It may be that from them Paul gained much of the knowledge of the church at Rome which afterward led to the writing of his great epistle to that church. They became the instructors of Apollos, the eloquent preacher, who did so great a work for Christ in Corinth. There is no Christian so obscure that he may not by his prayers and devotion to duty set in motion forces that the whole world will feel. Faithfulness in the lowly places of life is as needful, and will at the end of the day be as generously rewarded, as faithfulness in exalted positions.

He abode . . . and wrought, v. 3. There is in a mansion of a certain noble family, a large oil painting of one of the sons, which is kept with its face turned to the wall, and underneath is scratched the contemptuous inscription "Gone into trade." The example of Paul, a gentleman of good family and honorable station, gives no countenance to the notion that honest work of any kind is a disgrace. He would have felt dishonored if there had been any reason to suppose that he was preaching the gospel to make money. But he saw no dishonor in toiling with his hands. The youth of Canada and of any land can learn few lessons of more value than the dignity of labor and the nobility of manly independence.

Reasons in the synagogue, v. 4. The service of Christ requires brains as well as piety. There is room in the church for the powerful, well-trained mind as well as the warm, loving heart. Our powers of mind are the gift of God. They are to be carefully cultivated and wholly yielded to Him. The ministry of the church is calling for the brightest boys, the most successful scholars, the most brilliant students. Men are needed who can reason and persuade. There are without doubt some in our Sabbath school classes for whom God has a place waiting in the holy ministry.

Pressed in the spirit, v. 5. You know how steam in the cylinder of an engine moves the machinery of a great factory by pressing on the piston. Without that steady pressure of the steam, the best machine would be useless. So the world's great need of Christ pressed upon the spirit of Paul and moved him to work with all his might to meet that need. That was many centuries ago, but the world is yet full of needy ones. Our spirits should feel the

pressure of others' needs and our energies should be put forth to help them.

When they opposed themselves, v. 6. When Bunyan's pilgrim was in the house of the Interpreter he was led "into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it ; yet did the fire burn higher and hotter." The explanation was that there was another man behind the wall continually pouring oil on the fire. This pictures the experience of those who follow Christ. Satan is always, like the man pouring water on the fire, trying to hinder them, but Christ is always helping them. And the help of Christ is more powerful than the hindrance of Satan.

Many of the Corinthians . . . believed, v. 8. It is the worst cases of disease that test the skill of the physician and the value of his remedies. In 1 Cor. 6 : 9-11, Paul describes the character of some of these Corinthians before their conversion. If there was power in the gospel to save such people as these, there is surely no one whom it cannot save.

Then spoke the Lord . . . by a vision, v. 9. Men have often found light on dark problems and help in hard places through the vision and the voice of God. The Lord spoke to Job out of the whirlwind, and the great sufferer passed from the gloomy shades of doubt into the bright sunlight of trust. Elijah, lying in despair under the juniper tree, took up his work with new courage after God had spoken to him. From the presence of God, the timid Jeremiah went forth to meet his foes with the boldness of a lion. And the vision and the voice are for us. Ours may be the victory if we look and listen.

**Life's Best Always Ahead.**

How common it is for one in mature or advanced life to wish that he were young again ! And what a mistake this is ! If one remembers joys that he had in former years let him be grateful for them, and know that better things, even if not the same as these, are yet before him. The best things to God's children are ever ahead, not behind. If he thinks of mistakes that he then made, let him be grateful that he has not to try the thing over again, lest he might do even worse if he had another trial. If, indeed, he really can do better now, let him do so where and as he is, instead of showing his unfitness for the present by repining over the lost past.

"Would you be young again ?  
So would not I,  
One tear to memory given,  
Onward I'd hie,—  
Life's dark flood tormented o'er,  
All but at rest on shore,—  
Say, would you plunge once more  
With home so nigh ?"

Self righteousness makes a poor dress in which to appear before the King. "Mr. Legality," said Bunyan, "is a formal impostor and can do you no good."

Some people worry their poor brains over the unpardonable sin, Cam's wife and fore-ordination who might be more usefully employed carrying flour and potatoes to the poor of a ton of coal to the penniless.

Prayer at the beginning. "Lord I turn at thy reproof. Pour out thy spirit into me, make known thy words unto me."

Clause I. "Let the wicked forsake his way."

Our own ways keep our faces turned away from God. We shall never find Him there. If we would find Him, we must forsake those ways, and "enquire the way to Zion, with our faces thitherward." This is the old Gospel claim put in other words—Repent.

Clause II. "And the unrighteous man his thoughts."

Our own thoughts of God are little and distorted and wrong. We could never rightfully trust in One who should be like the God of our own thoughts. We must let go these thoughts of Him and take in simpler ones if ever our hearts are to reach out to Him in childlike confidence. If we keep our own miserable thoughts of God, we shall instinctively hide from Him as Adam did.

Clauses III, V. "And let him return unto the Lord, and to our God."

This is a double invitation to the sinner to come home. "Whosoever wilt, let him come."

Clauses IV, VI. "And He will have mercy upon Him, for He will abundantly pardon."

This is a double assurance of welcome. Here are the right thoughts of God set down alongside of the invitation to return. Let these two thoughts in their certainty and tenderness and amplitude enter in, and the returning sinner will see his God to be such that he will run unto Him like the nations of verse 5. Let the soul that is turning to seek God study the emphasized words of this double assurance until his heart warms and melts toward Him who spoke them.

Ottawa Ladies' College.

**God's Way of Saving Sinners.**

BY ROBERT JOHNSTON.

We are not in a safe condition to obtain salvation, unless we are first thoroughly convinced in our minds of our utter inability to do anything for ourselves to obtain salvation.

Before asking to be forgiven, we must first feel in our hearts that we are guilty sinners in God's sight, and are standing in need of pardon of our sins. Unless we feel that we are guilty, and make a truly humble and penitent confession of our sins, we are still in a state of rebellion against God. It is the kind of spirit we are entertaining in our hearts, when we approach God in prayer that is either in favour of, or against us being heard.

We read the truthful words, viz : that man looketh on the outward appearance, but God looketh into the heart, yes, it is the true and willing service of the heart that God demands. His words to us all are—son and daughter give me thine heart, nothing less than the whole of our hearts affection will satisfy God. Yet how sad it is that so many are giving a divided heart—the largest share to the world and its demands, and the smallest part to God. It is impossible to serve both, it must either be God or Mammon. Therefore if we come to God in a humble and penitent frame of spirit, acknowledging our sinfulness, and pleading the merits of Jesus' death as the sacrifice for sin on our behalf, God will then

## Our Young People

be more willing to forgive us, than we are to be forgiven.

There is no other way of acceptance, except we come in the name of Jesus Christ. His death upon the cross was the great atoning sacrifice which he offered to God for the sins of the world, so that mankind might be brought back into a state of reconciliation with God the Father. Hence we read the encouraging and comforting words in John 3 and 16—"For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Notwithstanding God's merciful and gracious invitation, there are yet multitudes of our fellow creatures who are still refusing to accept the glorious offer of salvation on God's kind terms—and simply because of its freeness. In their ignorance and pride of heart they would rather prefer the world's way of securing their salvation, viz.: To give something of their own as a recompense to God to be accepted, thinking by the doing of such a deed it would soothe their minds and afford them a greater amount of satisfaction. How fatal is such a delusion. God will never accept such a rotten scheme. We read the words—Not by works of righteousness which we have done least any man should boast, but according to God's mercy in Christ Jesus.

God's gracious offer of pardon to all mankind is a full and free offer and easy of acceptance. We have it presented to us in the following words: "Whosoever will let him come and take of the water of Life freely.

### A Beneficent Angel.

An angel came from heaven to earth. It knocked at every door. It stood by the cot of pain. It soothed the brow of suffering. It calmed the heart of fear. It set a light in every dark place. Where sorrow reigned and bleak poverty made all things desolate it filled the air with frankincense and gave to each soul the spirit of thankfulness. Blossoms sprang from its footprints; every moan was turned into music, every sigh into song—and men everywhere blessed the good angel that had filled the earth with delight and called it by the beautiful name—Charity.

### The Place of the Children.

Children are not only entitled to a place, but they are entitled to the first place. In the family, in the community, and in the church, this should ever be borne in mind. Parents, citizens, pastors, should consider this in measuring their duty and their success. Not what is done for pew-holders, but what is done for children, tells whether or not a church and its pastor are performing their mission. He who rebuked his grown up disciples for being unwilling to let children have a place in advance of them in his presence, is the same to-day as he was then. Those who would have Christ's commendation must give children the first place in their plans and efforts in his kingdom.

Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? . . . Be still, my soul; thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything.—George Matheson.

It is God's plan to give to every one that asketh. Sometimes the gifts seem small. Store them up; they grow as we gather. Keep the cup turned upward; no blessing ever comes to the heart which spends itself in looking downward.

### Lessons from Failures.

Gen. 4: 8-12; Judges 16; 20, 21; 1 Sam. 3: 11-14; 15: 26-29.

#### Suggestions on Topic.

The Bible is a book of failures. Probably it records more failures, of one kind or another, than it records successes. But it records *two* kinds of failures, and one kind is really the most glorious of successes. This last is such failures as Moses made, and Samuel, and Elijah, and Ezekiel, and Jeremiah, and John the Baptist, and Stephen, and Paul, and James, and Christ Himself. These all suffered great hardships. They were all despised by the world. They all left the world under gloomy circumstances, and half of them were put to death. They might all have found ground for pessimism regarding their life-work. And yet I have named ten incomparable names, and no other ten is worthy to stand beside them. If ever any ten that have lived on earth have succeeded, these ten have.

The other class of failures in the Bible are those to whom belong the four named in our Bible references.—Cain, Samson, Eli, and Saul. We might add many more, such as Absalom, Rehoboam, Jeroboam, Pilate, Herod, Judas, Ahab, Jezebel, Agrippa, Belshazzar. There are ten failures for you! Most of these men died with the smile of the world upon them, so far as station went, and wealth, and power; but they all died the death of a dog—and worse.

Are you longing to be the kind of failure Christ was? Are you longing to lose your life that you may find it? Because there is no real success but that, and there is no failure but the life of the world.

God's is the kingdom and the power and the glory forever—God's and God's children's, and no others'.—Christian Endeavor World.

### Pertinent Points.

Samson failed, because he cultivated his lower self, and neglected his higher self, and so both selves came to ruin.

Eli failed, because he did not wisely seek the success of his sons, but left them to their own evil devices. If you could prevent any man's failure, and did not, then his failure is yours also.

Dr. Chapman warns us that what we think success may be failure, from God's standpoint. The Jews thought they had succeeded when they crucified Jesus; but how terribly they failed!

Saul failed, because he wanted to succeed in his own way, and did not care whether it was God's way or not. There is no success except in God's way.

Samson's long hair was a token that he was separated from the world, and consecrated to God. Just such a consecration should be ours. Alas for us, if we allow the Delilah of worldliness to shear us of this consecration!

Judas is the most pitiable failure in all history, because he had the best chance, and yet failed. Every opportunity for developing a noble manhood or womanhood that God gives us, and we reject, brings upon us so much the heavier condemnation.

### For Daily Reading.

Mon.,	Feb. 2.—Falling through disobedience.	Gen. 3: 17-19
Tues.,	Feb. 3.—Falling through appetite.	1 Sam. 25: 28-33
Wed.,	Feb. 4.—Falling through coveting.	Josh. 7: 20-26
Thurs.,	Feb. 5.—Falling through irreverence.	2 Sam. 6: 1-7
Fri.,	Feb. 6.—Falling through cowardice.	Matt. 26: 69-75
Sat.,	Feb. 7.—Falling through insincerity.	Acts 5: 1-6
Sun.,	Feb. 8.—Topic. Bible lessons from men that failed.	Gen. 4: 8-12; Judg. 16: 20, 21; 1 Sam. 3: 11-14; 15: 26-29.

We overlook too much the common daily blessings that religion brings. Not least among these is the faculty of finding joy in little things, recognizing their divine bestowal, finding still higher blessedness in living out our gratitude to God.—Phillips Brooks.

It is true that love cannot be forced, that it cannot be made to order, that we cannot love because we ought or even because we want. But we can bring ourselves into the presence of the lovable. We can enter into Friendship through the door of Discipleship. We can learn love through service.—Hugh Black.

When the chance came to the young ruler who had great possessions to give them up and follow Jesus, he chose the possessions, and went away sorrowful. His sorrow and shame must have been very much greater a little while later, for the Roman legions came, and Jerusalem and all his possessions became a heap of ruins. Christ never tells us to give up for Him anything that is worth keeping for an instant.

### "He's My Brother."

BY MINNIE LEONA UPTON.

I met a slender little maid,  
A rosy burden bearing.  
"Isn't he heavy, dear?" I said,  
As past me she was taring.  
She looked at me with grave, sweet eyes,  
This fragile "little mother."  
And answered, as in swift surprise,  
"Oh, no! ma'am; he's my brother."

We larger children toil and fret  
To help the old world onward;  
Our eyes with tears are often wet,  
So slowly it moves onward.  
Yet, would we all the secret seek  
Of this dear "little mother,"  
Unwearying we'd bear up the weak  
Because he is "my brother."

Reflect that it is only the fervent and diligent soul that is prepared for all duty and all events; that it is greater toil to resist evil habits and violent passions than to sweat at the hardest bodily labor; that he who is not careful to resist and subdue small sins will insensibly fall into greater, and that thou shalt always have joy in the evening if thou hast spent the day well.—Thomas à Kempis.

.....The Forward Movement, "Taikyo Dendo," in Japan, has given a great impulse toward unity among Christians. While the different churches and missions continue their separate work, the spirit of harmony is so strong that the cavil of a disunited Christianity has been effectually disapproved.



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## ABOLISH THE BAR—GOTTENBURG SYSTEM FOR CITIES?

There probably is no one in Canada whose views on any moral question command greater attention than those of Rev. Principal Caven. From his pen in last Saturday's Toronto Globe appears an important letter on the meaning and lessons of the recent referendum vote on the temperance question.

The vote of two to one meant, according to Dr. Caven, that legislation of a somewhat radical character is required and must be obtained; such legislation to include as its minimum the abolition of the public bar. To this every reader of the DOMINION PRESBYTERIAN will say Amen.

The learned Principal devotes some space to the proverbial difficulty of making any restrictive (not to say totally prohibitive) law work equally well in city and in country sections. In Maine, and every other "prohibition" State, it is clear, no matter what assertions are made, that enforcement is less difficult in rural communities than in large centres of population. How is this greater difficulty in urban sections to be met? Dr. Caven does not in so many words favour the Gothenburg system—a system of Government control for cities; but evidently considers the proposition worthy of being carefully examined in the light of all the experience which different countries afford. Under the limitations of the legislation permissible within the constitutional jurisdiction of the Province, complete prohibition is not possible; but there will be wide agreement with the statesmanlike suggestion that something should be adopted in order to eliminate from the permitted traffic the element of private gain. That, of course, is one of the strong arguments commonly used in favor of the Gothenburg system.

In any event, the bar must go. It means a good deal when a man so well balanced in thought and speech as Principal Caven writes as follows: "Disappointment—anger—will be keenly felt by the great majority

## THE DOMINION PRESBYTERIAN

who voted for the abolition of the bar should the Legislature, under any pretext, decline to put an end to an utterly unnecessary and pernicious institution."

With the worthy Principal, let us hope and pray that members of the Legislature of all parties (for the political influence of the liquor traffic is a curse to every party) may be strong and of a good courage, and, in a memorable juncture, do what shall be worthy of themselves and of the great Province which they represent.

## CHURCH WORK AND WORKERS.

At the present time the congregations are holding their annual meetings, receiving reports of work done during the past year, and arranging plans for the new year. At the same time we are reminded that many prominent and valuable workers have been removed from the field; but we are again confronted with the common fact that the workers change but the work abides. In reading these reports the commercial aspects of our church life are made prominent and there is a sameness in the details. This should not hide from us the fact that there is its own individuality, its own special tone, and its own particular features of work. We must remember that numerical returns and financial reports are not a perfect index to the life of a congregation. There is much good work done that refuses to be tabulated in this fashion; and in this sphere also the saying is often illustrated that "one soweth and another reapeth." Still such returns are both instructive and interesting: the census, the stock-taking has its own place, if done in the right spirit. It is our duty in the congregational meeting to face courageously all our facts and figures, and find out how much or how little energy we are sending into the important life of the church at home and abroad. While in so many cases there is room for thankfulness and encouragement we have often to confess that, compared with the strength and substance spent, in the so called "pleasure," the time and money given to the enterprises of the church is small. In no case can our annual reports give us cause to sit down with self-satisfied contentment.

In the particular reports financial affairs naturally occupy a large place. The church has no doubt felt the benefit of the "good times." The workers must be sustained; Paul lifts this subject into a lofty sphere. He was independent but many of his noblest sayings set forth the duty and privilege of ministering of our own substance to those who minister to us in spiritual things. It is well then to remember that "good times" mean higher prices, and such times do not bring any profit to the man with a small fixed income. This may be a mere economic consideration but it is worthy of attention; and in districts where there has been prosperity, congregations should see to it that the ministers receive some small share. The gospel like all great things of God is in itself free, but the secret of the gospel is subject to earthly conditions, and the right use of material prosperity by the church may be a means of spiritual blessing.

Your faith may be tested by your staying qualities.

## MINISTERS' WIDOWS' & ORPHANS' FUND.

Statement From the Committee.

There is reason for anxiety regarding the condition of this Fund. It was organized upwards of forty years ago. The church then entered into a covenant with its ministers, on condition of their paying an annual rate of \$8, \$10, or \$12, according to age, to give their widows an annuity of \$150. during the rest of their lives. For very many years the number of annuitants was small. As might naturally be expected, the number has greatly increased of recent years so that at present there are one hundred and eighty-six annuitants (125 widows and 61 children). Many of the annuitants are the widows of ministers who did valiant service for the church in the earlier settlement of the country, when salaries were small and comforts few, and not a few of them are mainly dependent upon this annuity for their support. Last spring, the committee found themselves without sufficient money wherewith to meet the half-yearly annuities then due. After careful consideration, however, they resolved, rather than reduce the amount, to pay the annuities in full, although they thereby incurred an indebtedness of \$3,883. This they did in the hope that congregational contributions would this year, be considerably increased. In the end of last summer, the committee took special steps to bring the claims of this Fund before our ministers and people. They selected one minister in each Presbytery, and asked him to endeavor to interest all ministers and congregations within the Presbytery, and they hoped in this way, that the revenue of the Fund would be greatly augmented. They regret to say that their hopes have not realized, and, although we are within about a month of the close of the church year, there is less than \$800 on hand with which to pay the half year's annuities due in March amounting to \$11,000. The committee will not be justified in paying the annuities unless money is provided for the purpose, and they venture respectfully, but earnestly, to appeal to every minister and session in the church, for a generous contribution to this Fund, within the next few weeks.

The number of deaths among our ministers has greatly increased of recent years, so that the annuities have gone up, since 1897, from \$16,000 to \$20,000 per annum. Even since the meeting of last Assembly nearly \$1,000 has been added, because of deaths in the ministry. The committee are confident that the claims of this Fund, if presented heartily by our ministers to their congregations, will meet with a generous response upon the part of the more intelligent of our Christian people. Even where congregations have already taken a collection or made a grant for this Fund this year, they ask, in this emergency, that an effort be made to secure an additional amount for the Fund.

It will not be creditable if we fail to implement the engagement entered into with our ministers, and especially with the ministers in the earlier days of the country's history.

We can scarcely expect a blessing as a church, if we fail to minister to the wants of these honored widows, especially after the engagement entered into with their husbands regarding this Fund.

The committee desire to lay this matter upon the hearts of our ministers and sessions in the earnest hope that they may feel it a personal burden, and be unable to throw it

off until they have secured from their people a generous contribution for the Widows' & Orphans' Fund.

As the church year ends on the 28th February, all contributions should be forwarded so as to reach Rev. Dr. Warden, Toronto, prior to that date.

#### NOTES BY NEMO.

As I was thinking of the book on Catholicism in Ireland, mentioned two weeks ago, I happened to take up Goldwin Smith's "Canada and the Canadian Question." As I read the outspoken discussion of the position of "the Church" in Quebec it occurred to me that a part of it might profitably be reproduced for the benefit of the readers of the DOMINION PRESBYTERIAN.

"The school history is a characteristic work. It scarcely mentions British Canada, treats the British as alien intruders, exults in French victories over them, imputes to them insidious designs of crushing nationality, and glorifies the priesthood for having preserved it from their attacks. Lord Durham, the author of the hated union with British Canada, is accused of having scattered money broadcast for that object, and Sir John Colborne is charged with ravaging the country at the head of seven or eight thousand men when the rebellion was over, and order had been restored. The Conquest, the pupil is taught to believe, was followed by eighty years of persecution, of religious intolerance, and of despotism, during which England was following, with regard to Canada, the sinister policy, which she had pursued with regard to Ireland. This is a primer, sanctioned by the Council of Public Instruction in a province styled British, There is at present no ill-feeling among the French Canadians against Great Britain. British rule has been too mild to provoke hatred. British Royalty when it visits Quebec is perfectly well received. But Great Britain is a foreign country to the French Canadian.

There is in Quebec a circle of French literary men containing some names of eminence; but it is hardly more connected with the Church and her people, than was the literary circle of the eighteenth century with the Church and her people in France. It draws its intellectual aliment from Paris, where some of its members are well known, and M. Frechette, the poet of French Canada, has won a crown. Probably it is itself better known at Paris than in Quebec.

In this Paradise of Faith, there is a serpent called the "Parti Rouge," though it is not Dynamitar or Atheist, but merely Liberal, or at most, free thinking, and opposed to clerical domination. It had at Montreal a literary society called the "Institut Canadien." This society, for taking heterodox literature, was excommunicated as a body by the Church. Guibord, one of its members, died under the ban, and the Church refused to let him be buried in the Catholic cemetery, where he owned a lot. The Provincial courts upheld the sentence of the Church. But the Privy Council on appeal, after debating the question, as Carlyle says, with the iron gravity of Roman augers, decided that men must according to the Canon Law, be excommunicated individually, not in the lump; consequently that Guibord had not lost his right to burial in the cemetery. The church showed fight, the militia were under orders, a huge block of granite was prepared to protect the grave from desecration, a collision seemed to be impending, when the Bishop of Montreal cut the knot proclaiming that in whatever spot the excommunicate might be laid that

spot would thereby be cut off from the rest of the ground and deconsecrated; so that in the rest of the ground the faithful might sleep uncontaminated and in peace.

Till lately, however, the Church of Quebec remained a true daughter of the Church of Monarchical France, and kept her Gallican tradition, giving Caesar his due, and living at peace with the civil power. But at length the same change has passed over her which has passed over the Roman Catholic churches of Europe since, having lost the allegiance of the national governments, they have been compelled to throw themselves for support on their spiritual centre, and to exalt without limit the authority of the Pope. Ultramontanism has come, and in its van the Jesuit bearing with him the Encyclical and Syllabus, his own work having besides, his surpassing skill in intrigue, the ecclesiastical influences of the time in his favour, he captures the Episcopate, fills the church with his spirit, extends his empire on all sides. The Sulpician order, Gallican in sentiment, whose great seminary rises over Montreal, after a bitter struggle goes down before him, and resigns him in part the cure of a wealthy city. Against the University, the last fortress of Gallicanism or Liberal Catholicism his batteries have opened. From his own pulpit or through the lips of bishops who speaks as he prompts, he denounces Gallicanism as a pestilent error, brands Liberal Catholicism, the Catholicism of Montalembert and Lacordaire, as insidious poison, reasserts in the language of the Encyclical the medieval claims of the Papacy to domination over science and over the civil power, scornfully repels the idea that the priest is to confine himself to the sacristy, claims for him the right of interference in elections, the censorship of literature and of the public press. Against Protestantism and its pretended right he proclaims open war; it has no rights he says; it is merely a triumphant imposture; no religion has any right, or ought to be by the State as having any, but that of Rome. Rome is the rightful sovereign of all consciences; and will again, when she can assert her authority by the same means as before. War is declared against religious liberty, progress and the organic principles of modern civilization. On such a course the ship of the French Church of Quebec is now steering, with the Jesuit at the helm. If she holds an collision can hardly fail to ensue. It has been said very truly that the Jesuit always fails. This world would be strangely ordered if he did not. His wisdom has never been equal to his craft. When by craft he had got James II into his hands, he, by want of wisdom, hurried the king along the road to ruin. He may do the same with the Nationalist party and politicians of Quebec. In the history of the Order, as often as the marvelous labors of the sons of Loyola in *majorum Dei gloriam* seemed on the point of being crowned with success there has come an *afflavit Deus et dissipati sunt*. But though the Jesuit has always failed, his failures have been tremendously costly to humanity.

The ascendancy of Ultramontanism has been aided by the change which has taken place in the position of the clergy. They used to hold their cure, under an ordinance of Louis XIV, by a fixed tenure, like the freehold of an English rector. But they have now been put generally on the footing of missionaries, removable at the pleasure of the bishop. The old fashioned cure, a man something like the English rector of the old school, quiet and sociable, is passing away, and his place is being taken by a personage of a more stirring spirit, and better suited to be the minister of Ultramontane ambition."

#### STATE OF THE FUNDS.

Rev. Dr. Warden sends us the following comparative statement of receipts to 23rd January 1902 and 1903:

	1902	1903
Home Mission Fund.....	\$ 43,075.45	\$ 55,728.50
Augmentation Fund.....	8,234.74	7,473.98
Foreign Mission Fund.....	41,822.03	47,387.06
Widows & Orphans' Fund.....	3,265.19	3,794.34
Aged & Infirm Ministers' Fund.....	2,710.46	3,391.88
Assembly Fund.....	3,288.53	3,160.66
French Evangelization.....	7,989.37	10,303.19
Pointe-Aux-Trembles.....	3,213.41	4,620.68
Knox College.....	3,547.86	1,757.92
Queen's College.....	847.11	705.77
Montreal College.....	667.47	696.38
Manitoba College.....	1,750.01	1,592.55

Congregational and Missionary Treasurers are reminded that the church year ends on 28th February, and that the books close promptly on the afternoon of that day.

#### Literary Notes.

THE INTERNATIONAL JOURNAL OF ETHICS (1305 Arch St., Philadelphia, 65c.) is a quarterly journal devoted to serious discussion of social and political questions from the ethical side. The last number contains six articles of this solid character and a number of book reviews. The following table of contents will show the nature of this review and the constituency to which it appeals. "The moral aspects of the Referendum." "Some Considerations Relating to Human Immortality." "Marriage as an Economic Institution." "What is Religion?" "Happiness" and "The Ethics of St. Augustine."

BARBARA LADD, by Charles G. D. Roberts. Most attractive in form is this new story of Mr. Roberts. Printing, cover and illustrations all go to make up a specially pretty volume. The four coloured pictures seem to accord well with the quaint old days in which the heroine lived. The early part of the book, when Barbara is just a child, living in the woods and taking her greatest pleasure in long canoe trips, is much superior to the close. Indeed the plot has but little to it, the charm of the book lying in the delightful descriptions of woodland scenery of which Roberts is master. The Copp, Clark Company Ltd., Toronto.

Specially good is the January number of Blackwood's Edinburgh Magazine, opening with a short story of quite unusual interest by Hugh Clifford. An article on "De Wet" and one on "Our Imperial Militia" are the only reminders of the war. "A Norway Salmon River" is described by Gilfrid W. Hartley. The change that has come over the influence of the "Quarterly Review" is discussed at some length in "Musings without Method," also the origin of that periodical and some of the great editors who have had charge of it. Leonard Scott Publication Company, New York.

THE ROMANCE OF CANADIAN HISTORY. Edited from the writings of Francis Parkman by Pelham Edgar, Ph. D. Dr. Edgar has rendered a great service in thus selecting from the works of the great historian those portions which bear on the history of Canada and publishing them in convenient book form. He has made accessible the most graphic story possible of the early times of our great country and in such compact attractive style that the youth of Canada will surely become familiar with the various points of interest. The book is well printed, with numerous illustrations, including portraits, full page plates, maps, etc. George N. Morang & Company Limited, Toronto.

The  
Inglenook

## FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson  
and  
Emily J. Jenkinson

### CHAPTER X.

(Continued.)

Mrs. Waldegrave saw that she could put her opposition too far. It would be a serious thing to turn Geoffrey from the woman of his choice—even if she could succeed in doing it, which was not likely. Many men, by yielding to such advice as she was giving him, had wrecked their lives. After all, mothers could not select wives for their sons. Still she was disappointed, and would probably have ventured to renew her opposition but for her sense of obligation to Fiona, and the genuine admiration she was compelled to feel for her. For several days, however, she had feared what was coming, and if Geoffrey was still determined, she would, no doubt, have to submit with what grace she could.

And the next day she saw that he was quite determined.

'Mother,' he said coaxingly, yet with a glance that showed he was not to be gainsaid, 'Mr. M'Iver will be coming up soon to pay me his usual morning call. I hope you'll ask them to spend this evening with us.'

She yielded, and gave the invitation, and on his part he begged Mr. M'Iver to ask Fiona to bring the songs they had heard her singing the previous night.

But when the time came the Highland laird appeared without his daughter. She asked to be excused as she had letters to write, and the weekly mail left the next day.

A dreary evening was the result. Waldegrave retired early and had another sleepless night.

His mother began to fear a relapse, and complained unreasonably that Fiona was reserved, and held herself aloof.

'You don't understand the Highland character,' replied Geoffrey rather sharply. 'She'll not come again unless you ask her yourself, and you'll have to do it very graciously too.'

So Mrs. Waldegrave found. But her long experience had given her tact in overcoming little differences; her anxiety about her son made her unusually gracious, and so Fiona was drawn back again.

Geoffrey now improved daily, and devised every imaginable excuse for alluring Fiona to their sitting room and prolonging her stay. Would she play over this song? Would she help him with this sketch, etc., etc. He made no attempt to conceal his pleasure in her society, and was in a manly way ever showing her deference and homage. And therefore as the days passed, there came a softer light into Fiona's eyes, a richer glow on her cheek, a more elastic spring in her step.

Mrs. Waldegrave understood it all. But the more she brooded over what had been planned, or tacitly understood between herself and Lady Perceval, the less she was able to suppress her vexation. She had promised to return with Geoffrey to Canada, but the reunion that had been looked forward to with so much pleasure, was now anticipated as a painful ordeal. She would doubtless have withdrawn from the promise had she not feared complications adverse to her son's interests, and thought that she had better go,

if only to smooth matters over. And so, unable further to oppose, nor yet willing to give a hearty sanction to what was going on at Fàs-Ghlac, she prepared to leave immediately, so as to hasten on the arrangements for a lengthened absence from Waldegrave Manor.

Ronald Campbell went with her and her maid, Grace Armstrong, as far as Oban, to look after the luggage and facilitate their movements. Geoffrey was to follow more leisurely, when he was stronger.

On the evening of the day of Mrs. Waldegrave's departure, Fiona was no sooner seated at the piano than there came a tap at the door, and Geoffrey, supporting himself on his crutches, entered.

'Oh!' ejaculated Fiona, 'have you ventured the stairs alone?'

'Yes, and I intend to throw aside these sticks in a day or two,' he replied with a bright laugh. And then he added, as the first excuse he could think of for coming down, 'My mother has carried off nearly all my books. Will you lend me something to read?'

It took some time to make a choice even with Fiona's help, and then he showed no desire to depart. For after drifting into a long conversation with Mr. M'Iver about the Highland Clans, he asked Fiona to sing, and then he sang and so the evening passed all too quickly.

The following day he reached a sheltered nook among the cliffs, and he and Fiona spent some happy hours sketching.

For May had come and the weather was perfect. The lambs were leaping in the fields, the cuckoo was telling his name to all the hills, and from the golden chalice of the sun there poured a glory of living light over sea and shore.

As soon as Ronald returned from Oban the 'Fionnaghal' was got out and over hauled, cushions and rugs were carried down, and plans were laid for exploring some of the less distant lochs and islands.

Their first sail, however, was naturally to the Black Gulls and the Priest's Cave—places that could never henceforth lose their interest for Fiona and Waldegrave.

It was a lovely morning, and Ronald, chanting an old Gaelic song, pulled slowly towards the scene of the wreck.

'What a marvellous change to that fateful afternoon when I was flung on this shore like a helpless log!' said Waldegrave thoughtfully.

He turned to Fiona, who sat at the stern looking as bright and charming as the morning in her simple blue gown and red Tam o' Shanter.

'Yes,' she replied, 'and it seems now like a shadowy dream though not two months ago. Usually life here is so quiet, so uneventful, day following day with nothing to distinguish them—particularly in winter. But you broke in on our humdrum existence and gave us new interests. It has made the old order of things look very far away. We shall have a difficulty in reconciling ourselves to it when you're gone.'

She spoke lightly, but her heart sank at the thought of the coming separation, and a pensive shadow flitted across her face.

'You can't feel that more deeply than I do. My own past seems very far away; life will never again be the same for me as it was before we met.'

Then there was silence. His words were weighted with meaning. She could not meet his eager gaze, but she was sure that he had spoken sincerely.

All was calm around them, and Ronald still chanted his song and worked leisurely at the oars.

They floated through a scene of surpassing loveliness. The gulls folded their white wings and slept on the glassy sea. The sapphire sky and the fleecy clouds were reflected in its polished breast, together with the mighty cliff the green islands, and the wild, rocky shore. Even the long, deep under swell that for ever sets in from the Atlantic was crystal smooth, and heaved over the treacherous reefs without a murmur.

So clear was the water, that deep below, through fathoms of transparent green, they gazed down on shadowy sea-caves and sea-gardens—on a region of untroubled calm, as it seemed that day, where delicately-shaped plants, resplendent in gold and purple and emerald green, might bloom for ever in fadeless beauty.

'And there are the Black Gulls,' said Ronald; "'black tefles" Dr. Mackenzie was calling them.'

'They don't look very ugly or dangerous to-day,' remarked Waldegrave gravely, as Ronald rowed the 'Fionnaghal' round them.

The crisp wavelets rippled gently against them, and the seaweed, clinging to their sides shone in masses of tangled gold.

But nature had conspired that day to hide their errors.

Even the wild desolation of the approaches to the Priest's Cave was suffused with soft gleams or hidden beneath dark shadows. The ivy clinging to the precipitous cliffs shone with a silvery brightness, and the gorse on every ledge burst into a golden flame. White mists, like delicate folds of drapery, hung round the mysterious recesses, from which there came no muffled roar, but weird whisperings, soft and low, as though lonely sea-maidens were chanting a love-lorn song. Near to the cave a cascade leaped over the shelving rocks; it streamed downwards, a transparent, silvery veil with wavering rainbows, and then fell to the sea, shattered into a torrent of flashing crystals and snowy foam flakes.

Ronald now advanced, cautiously avoiding the jagged reefs with which the channel was strewn, and finally brought the 'Fionnaghal' alongside a ledge of rock, from which there sprang a huge, natural buttress, supporting the giant archway that led from the glad sunlight into a region of flitting shadows and of black midnight darkness.

But even now the attempt to cross those slippery rocks and beds of slimy seaweed would have been hazardous for Waldegrave, who had not yet completely recovered from his injurious. Ronald, however, had provided for this, by bringing several long planks, and while he was placing them in position, Waldegrave surveyed the spot where he had so nearly lost his life.

'Where is the reef on which you saw me



flung?' he asked Fiona, laying his hand with a nervous clasp on hers.

She pointed it out, and also, when pressed, where she herself had stood, and briefly described the rescue, emphasising what the fishermen had done.

But Ronald interposed, and in broken graphic speech proclaimed the heroism of her own deed, and boldly declared that but for her example none of them would have ventured to attempt to save him. Waldegrave had heard that before, and needed no words to impress him with the courage and nobility of a girl, who, to save a stranger, dared to leap down amid that awful confusion of rocks, when they were swept by roaring and surging waves, and clouds of blinding spray.

And had anything been required to deepen his feelings for his deliverer, to convince him that she was a woman to win whom he could gladly renounce every worldly advantage and distinction, he found it in that moment when he turned from the scene of his rescue to gaze upon her.

She had crossed the planks while Ronald was speaking, and now stood poised on a narrow ledge near the grim entrance to the cave. In one hand she held her Tam o' Shanter—it had slipped off—and with the other she steadied herself as she surveyed the face of this gigantic pile of rock, which nature had reared like a rude gateway to some vast, underground sanctuary. Her lithe, graceful figure was partly in shadow, but the sunbeams dimpled her cheek, and, playing among her hair, brought out the hidden gold.

As Waldegrave came towards her, walking cautiously, and still somewhat feeble in his movements, she leaped down and asked with charming naiveté: 'Will you lean on me, or shall Ronald go with us?'

'Oh, if you don't mind,' he replied, slipping his arm through hers; 'just in case of a chance stumble or false step in the darkness.'

Ronald was a fine lad, and pleasant enough company under ordinary circumstances; but the best fellow in the world would not have been welcome then.

So they passed under the mighty arch alone, and a strange twilight fell upon them, and they felt the chill of the cold, damp air.

'What a region of ghostly shadows and unearthly silence!' Waldegrave exclaimed, stopping to light the candle, which Ronald had been careful to provide.

'Yes,' said Fiona; 'but: do you hear nothing?'

She bent forward in a listening attitude.

'No; do you?'

'Listen! do you not hear a low suspiring sobbing, like a soul in pain?'

'I do now; I heard it often while I was lying here; but it is only the echo of the water's swish among the rocks; or there may be some hidden subterranean passage into which the sea is drawn.'

'Ronald would tell you that it is the sobbing and crying of imprisoned souls. There is a legend that once upon a time some men lost their way in this cave and perished. Only their dog escaped, and he found his way through a secret passage into Loch Scridain. But the souls of the men are ever crying to be set free.'

'The sound is weird enough to suggest anything.'

'In some moods I like to listen to it,' said Fiona pensively. 'It seems to me symbolical. It sets me thinking of the cry of the souls of the martyrs beneath the altar; of the groaning and travailing of the whole creation for deliverance.'

'But are not such thoughts grather grue-

some and fearful in a place like this?' he asked, drawing her gently a little closer to his side. 'Do they not almost terrify you here? I know Highland people delight in stories of ghosts and wandering souls, and imprisoned spirits; but I thought it was only by the warm fireside.'

'I suppose I am what you would call a bit superstitious. At least, I'm convinced that there's more in heaven and earth than is dreamt of in man's philosophy. It may come from being so much alone, or because I'm half a Celt. I confess I could sooner face actual physical danger than grope my way through this dark cave and listen to its vague, wandering voices all alone—though I have forced myself to it more than once.'

'Perhaps you would prefer not to go any further,' he suggested. 'I should rather like to revisit the place where I returned to consciousness and was told who had saved me. But we'll not go on if you would rather not.'

'Oh, let us go on,' Fiona replied cheerfully. 'There is not a cave along the shore I've not explored in spite of stories that make the flesh creep. It's one thing to feel fear and another to be conquered by it. But indeed I'm not a bit afraid.'

Fiona spoke truly. The black, formless cavern did not appear at all fearful that day. The candle Waldegrave carried burnt like a feeble star; it shed but a faint light on the utter gloom, and that only for a few paces. But what were darkness, silence and solitude with that strong arm linking hers? What though she was far below the surface of the earth, wandering through a vast, yawning, spirit haunted cave; could she fear anything with such a man by her side?

Fiona was a true woman, with all a woman's faith, a woman's cravings, and, above all, with a woman's capacity for love and hero worship. A strange fatality had thrown her and her companion together. What the sequel would be she did not know. But she could no longer hide from herself that Geoffrey Waldegrave had secured a place in her life which no one else had ever won. And she knew that were the future to be as dark as that cave, she would rather tread it with him than a path of sunshine and flowers with a less worthy man.

(To be Continued.)

### The Flight of Birds.

Many of the smaller and weaker birds, like the fly-catchers, virgos, wrens, kinglets and bluebirds, in order to avoid their enemies, the hawks, make their long flights by night, stopping for rest and food in the daytime. The larger and bolder ones, like the hawks and crows, and those of extremely rapid flight, like the swallows and humming-birds, migrate fearlessly by day, and there are some, like the Canada geese, which travel just when they choose, by day or night. Migrating birds usually fly at a height of from one to three miles, and this enables them to see the rivers, the mountain ranges and the coast line. By these they direct their course, the old birds remembering the way they came before, and the young ones following.—April Woman's Home Companion.

Young people ought to be warned against the misuse of toilet powders. A girl in Vermont is threatened with blindness as a result of face powder being washed into her eyes while weeping at a funeral. The acid in the powder destroys the ball of the eye.

## CONSUMPTION

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### The Dog and the New Testament.

Dr. Moffat, the celebrated South African missionary, tells a humorous story of a shepherd lad who had been converted by reading the New Testament. He had been very wayward, but the teachings of Jesus had made him quite a new boy. One day he came to Dr. Moffat in much distress, telling him their big watchdog had got hold of the Book and had torn a page out of it. Dr. Moffat comforted him by saying it was no matter, for he could get another Testament.

But the boy was not at all comforted. "Think of the dog," he said. Dr. Moffat laughed, and said, "If your dog can crunch an ox bone, he is not going to be hurt by a bit of paper." Dr. Moffat supposed that the boy thought that the paper would hurt the dog's teeth, but that was not it.

"Oh Papa Moffat," he cried, "I was once a bad boy. If I had an enemy I hated him, and everything in me wanted to kill him. Then I got the New Testament in my heart, and began to love everybody and forgive all my enemies, and now the dog, the great big hunting dog, has got the blessed Book in him, and will begin to love the lions and the tigers, and let them help themselves to the sheep and the oxen."

What a beautiful tribute this African boy, out of the simplicity of his heart, paid to the power of the Bible!

**AFTER SHAVING**  
**POND'S EXTRACT**



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## Ministers and Churches.

### Our Toronto Letter.

Annual congregational meetings are still the principal feature in Presbyterian ecclesiastical life in this city. It is very encouraging to notice not only that in every case so far mentioned, the reports are good, but in many cases it is stated that the last is the best year in the history of the congregation. Debts in many cases have been reduced, and in many cases can well bear and loudly call for yet greater reductions, balances for ordinary expenses are on the right side, and in a good many congregations the sums raised for the schemes of the church are large, while in many not nearly what they might and ought to be, especially in view of the large amounts constantly spent by professing Christians on pleasure and worse than useless show. Chalmers' church is about to lose its pastor, Rev. R. George Davey having accepted the call to Union Congregational church, Montclair N. J. A flutter of disquietude has been raised in St. James' Square church, by its pastor, Rev. Alfred Gandier, B. D., having been nominated by the presbytery of Truro, Nova Scotia, for the chair in Halifax Theological College left vacant by the transference of Rev. Dr. Gordon to Queen's University. Rev. Mr. Gandier's work is evidently telling on St. James' Square congregation, he has only really got fairly into his work, and more and more is confiding himself to his people. It is too soon yet to discuss such a contingency as a possible vacancy. The missionary contributions of this congregation are larger than for many years. Westminster church, Rev. John Neil's, has taken a step to be commended, and, one which, if pulpit preparation is to be kept up to present day requirements, and all other kinds of work which now make incessant and exacting demands upon a minister's time and strength, must become more common in all city congregations, namely appointing an assistant to their minister.

Rev. Dr. Milligan in the "Monthly" of McMaster University for this month, has a paper on the late Principal Grant, in which he points out to young men the inspiration to be drawn from a study of the life and work of Dr. Grant. Last Sunday evening the account of the flood as given in Genesis, was the subject of Dr. Milligan's lecture in the series he is delivering on Historical Criticism. Last Sunday also, Rev. J. W. MacMillan of Lindsay, pastor elect of St. Andrew's church, Winnipeg, occupied Cowan Avenue pulpit, and on Monday evening gave a lecture on what he saw in Scotland and Germany last summer. On Tuesday evening of this week Hon. Emily Kinnaird gave an account in the parlor of the Central Y. W. C. A. on Zenana work in India, which was begun by her mother. She was accompanied by Miss Edge of Bombay.

The Sunday previous was a high missionary day among our Methodist brethren in the city. At 9:30 a. m. the students of Victoria University held a meeting to take note of and pray for their work during the coming summer. This meeting was under the direction of Rev. Dr. F. C. Stephenson. In many churches special missionary sermons were preached by special preachers. In Sherbourne street church, between \$10,000 and \$11,000.00 were subscribed to mission fund, and in the evening a platform meeting was held having special reference to the needs of Home Missions in the Northwest. Yonge street mission well known in the city gave lately its fourth Sunday morning free breakfast, at which one hundred and sixty eight men sat down to sandwiches and coffee, and after it listened attentively to a gospel address and joined heartily in the singing of gospel hymns.

A small but influential number of Premier Ross's supporters in the city lately interviewed him privately, to urge upon him legislation giving effect to the mind of the people as expressed so clearly and strongly in the referendum vote at the polls, and as expressed by the large deputation which waited upon the government a few days before. Rev. Principal Caven, who could not accompany the large deputation, because of indisposition, is out in the Globe with a calm and forcible letter, urging on the government and legislature to take steps in the same direction. Hon. Mr. Harcourt has so explained in a published interview his position on the temperance question, as to leave little or no doubt that he will be found ready to do his share in sweeping away this threatening source of evil

and danger to the country. The government has been applied to in a petition influentially signed, to appoint a commission to investigate charges of peroration and conspiracy in the referendum vote. With the petitions were given names of one hundred and sixty-two persons in South Toronto, who charge that they were perorated in the vote, and similar charges were made in the case of a number other cities and towns.

Flags flying at half mast on all public buildings on Thursday last, reminded all our citizens of the second anniversary of the death of the late beloved Queen Victoria, and recalled many associations connected with her memory and reign. The funeral of Rev. Geo. Cuthbertson, whose death was noticed in last letter, took place on the 20th inst., and was largely attended by ministers in the city and others. Rev. Alex. Gilray, pastor of the deceased, conducted the services in College street church, and they were taken part in by a number of other well known ministers in the city.

### Ottawa.

Rev. P. M. McDonald, of Truro, N. S., occupied the pulpit of Bank street church for the last two Sabbaths, when he made a most favourable impression.

The pulpit of Erskine church was acceptably filled last Sunday evening by Rev. Thos. H. Mitchell of Barrie, Vermont, who delivered a thoughtful and impressive sermon. Mr. Mitchell is a brother of the pastor of Erskine church and is spending a few days in the city.

The reports presented at the annual meeting of Erskine church showed that the past year had been one of unusual prosperity, and that the congregation had made splendid progress. Rev. A. E. Mitchell occupied the chair, and read the session report. At the beginning of the year 244 names were on the roll. Since then 76 names have been added; 24 by profession of faith and 52 by certificate. During the year 7 members received their dismissal, and two were called away by death, leaving a net gain of 67. At present 311 are in full communion of the church. During the year 10 deaths occurred. There were 23 baptisms, 21 children and two adults; 11 marriages were performed. The managers report indicated that the year closed with a substantial balance to the good. The revenue during the year was \$1,107.55 over that of 1901 and \$1,282.38 over the previous year. Besides this amount there had been nearly \$1,000 received for the building fund. The following is a statement of the church's financial standing:—

Total amount received.....	\$3,604.40
Total expenditure.....	3,211.67
Balance on hand.....	486.73
Sustentation Fund.	
Amount received.....	\$2,538.49
Other contributions.....	66.58
Balance on hand 1901.....	93.68
Total.....	\$2,698.75
Expenditure.	
Expenditure for Sustentation Fund... ..	\$2,350.57
Balance on hand.....	348.08
Total.....	\$2,698.75

The amount received for building fund was \$999.65; of this amount \$600 was paid on note account and \$261 on manse, leaving a balance of \$138.65. The various christian activities of the church—such as the W. F. M. S., Young Ladies' Mission Band, the Ladies' Aid, and Mission Fund Scheme, are all in a healthy condition; while the growth of the Sabbath School has been most encouraging. Last year the school opened with an attendance of 230, this year 377. In 1902, 482 scholars and 44 officers and teachers or a total of 528 were on the roll. During the year 15,755 attended school compared with 13,057 in 1901, showing an increase of 2,698. The total revenue for the year was \$152.28, and the expenditure \$421.04, leaving a balance on hand of \$31.24. The following officers were elected: Board of Management—Messrs. James Baxter, R. E. Scott, A. Watson and James T. Pattison; Secretary—C. J. Johnston; Treasurer—J. S. Stewart; Auditors—H. M. McGillivray and Gordon Watt; Secretary Treasurer of Mission schemes—H. M. McGillivray. On the whole we think that the pastor and people of Erskine church are to be heartily congratulated on the marked success which attended their united efforts during the past year.

### Winnipeg.

Rev. Dr. Wilson resigned the convener'ship of the committee on Young Peoples' Societies, and Rev. Charles H. Stewart was appointed to take his place.

Rev. A. G. Bell, of Balmoral, has tendered his resignation which will be dealt with by the Presbytery at meeting on 26th Feb.

At the recent meeting of the Presbytery the evening of Tuesday, Feb. 26, was fixed for the induction of Rev. J. W. McMillan as pastor of St. Andrew's church; Rev. Principal Patrick to preside, Dr. Wilson to preach, Dr. Kilpatrick to address the minister and Dr. Pitblado to address the people.

The Presbytery, in accordance with a resolution reached at last meeting, spent an hour and a half in conferring on evangelical services. Rev. Dr. Kilpatrick, the convener of the committee, proposed that for the present winter each congregation should be left to make its own plans for some kind of definite evangelical effort before the winter is over.

Principal Patrick appeared before the session and board of managers of St. Stephen's church last week to request on behalf of the Board of Manitoba College that Rev. C. W. Gordon be set free for a brief period early in the year to visit the East in the interests of the King Memorial Fund. It is understood that the appeal will not in any sense be a general one, but will be limited to the personal friends of the late principal and the friends of the college. The request was cordially granted, and Mr. Gordon will leave early in February, his pulpit is to be supplied in his absence by Revs. Principal Patrick and Dr. Kilpatrick. It is expected that the new building will be dedicated in May.

### Eastern Ontario.

The induction of Rev. Mr. Wallace at Middleville has been fixed for 3rd Feb.

Rev. Alex. Laird, of Cooke's church, Kingston, is gradually recovering from a severe illness.

Mr. James MacAllister M. A., who made many friends during his brief stay at Depot Harbor, in charge of mission work there during the absence of Mr. Craigie, has returned to Knox College.

The anniversary services of the Millbrook church, conducted by Rev. A. MacGillivray, of Toronto, were very impressive, were well attended, and the collections were generous.

At the annual meeting of the Pembroke church the Rev. Dr. Bayne was in the chair. The reports showed the congregation to be in a flourishing condition. The only drawback reported is a difficulty in finding accommodation for those applying for pews. Dr. Bayne's special course of Sunday evening sermons is attracting large congregations.

The Y. P. A. of Calvin church, Pembroke, held a most successful meeting on a recent evening. Amongst those who took part in the evening's proceedings were: Misses M. G. Millar, B. A., Jennie Moffat, May Johnston, Mrs. J. C. McCormack, Miss Mac Lachlan and Dr. Bayne.

The annual meeting of Emmanuel church, East Toronto, was held recently, and the reports were received with great satisfaction. The roll shows an increase of thirty-three and a total amount raised during the year has increased \$2,500. The Ladies Aid Society showed much energy, having made payments two years in advance on the new organ, the responsibility for which they assumed. The stipend of the pastor (Rev. T. H. Rogers) was again increased \$100 per annum.

Lanark and Renfrew Presbytery appointed the following commissioners to General Assembly: Ministers, Rev. A. H. Scott, M. A., Perth; Rev. C. A. Ferguson, Rev. Mr. Crambie, Oliver's Ferry; Rev. A. A. Scott, M. A., Carleton Place; Rev. Geo. Campbell, Chalk River, and Rev. John Hay, B. D., Renfrew. Elders, J. A. Allan, Perth; A. J. Farrell, Smith's Falls; A. M. Greig, Almonte and Mr. Dickson Pembroke.

The annual meeting of St. Andrew's church, Campbellford (Rev. A. C. Reeves, pastor) was held on January 14. There was a large attendance of members and adherents. Excellent reports from the various organizations in the church were read. The membership of the church at the close of the year was 323. The Treasurer presented a very creditable report, showing a balance on hand or ordinary purposes of \$32.00, and for special purposes of \$280.00. The amount contributed to the regular mission

ary schemes of the church \$396.00. During the year an alcove was built for organ and choir; as a result the service of praise has been greatly aided. There is yet to be paid on alcove something over \$100.00. A Ladies' Aid Society was also organized during the year.

The Napanee congregation had a prosperous year in all branches of church work. The total receipts amounted to \$2,107.53. The mortgage indebtedness has been reduced to \$750. Messrs. W. A. Bellhouse, Dr. T. W. Simpson, David Frisken and H. L. Vandervoort were elected to the Board of Management. The pastor, Rev. W. W. Peck, M. A., having tendered his resignation, Rev. Alex. MacDonald complimented Mr. Peck on the earnest work he had done in the pulpit and congregation. His removal would be a distinct loss to the town as well as to Presbyterianism in Napanee, as he had taken a deep interest in the welfare of our town and its institutions. He hoped that his work in the new and larger field would be blessed of God. Whenever he and Mrs. Peck went they might rest assured they held a warm place in the hearts of the congregation and citizens of Napanee.

#### Western Ontario.

Rev. A. Sinclair, of Toronto, was the preacher at Mandamin last Sunday week.

Chatham Presbytery meets in First church, Chatham, on 10th March, at 10 a.m.

Rev. E. W. Panton, M.A., of Stratford, has been preaching at Shakespere.

Rev. H. F. Larkin, of Goderich, has been elected Moderator of Huron Presbytery for the ensuing six months.

Guelph Presbytery nominates Rev. Dr. Fletcher, of Hamilton, for moderatorship of next General Assembly.

Rev. H. R. Horne, M. A., of Elora, has the sympathy of many friends in the death of his father at the age of 82.

Rev. Dr. Johnston, of St. Andrew's, London, is now lecturing in Knox College, Toronto, on Homiletics the first three days of each week.

The Ladies of Knox church, Embro, announce a tea meeting on 2nd Feb. to celebrate the anniversary of the opening of the church. An interesting and varied programme will be forthcoming.

Rev. Mr. Wilson, of London, gave a high-class lecture, illustrated by light lime views, in St. John's church, Thamesford, on the Life and Work of Rev. Dr. Paton, the veteran missionary to the South Sea Islands.

The ministers of Ingersoll are considering the advisability of holding their mid-week services in their different churches alternately, in order to save fuel. The scarcity of fuel perplexes church managers in many localities.

Burns' church, Hullett, (Rev. J. A. Hamilton, M.A., pastor), at the annual meeting made a good showing. The total amount raised for all purposes in 1902 was \$1,721.29. A closed-inshed, very much needed, cost \$241 75. Annual thankoffering amounted to \$192.

At Guelph Presbytery the committee on Conferences, of which Mr. J. H. MacVicar is Convener, was instructed to arrange for the usual Conference in March the prospect being that an invitation will be extended to hold it in Rockwood.

At the annual meeting of St. Andrew's church, Guelph, Mr. Campbell Strahan, choir-master for thirteen years, was presented with a handsome solid gold watch, the gift of the congregation, as a slight acknowledgement of his valued services.

Rev. J. C. Tibb presided at the annual meeting of the Eglington church. The reports showed receipts for the year of \$880, an increase of \$180. Disbursements were \$20 less than the receipts. The average attendance at the Sunday School was 68. Messrs. Bryce and Gartshore were re-elected as trustees, and Messrs. Scott and Parke were appointed auditors.

Miss Helen Fraser, Hamilton, has been presented with a gold ring, with Mizpah engraved on it, along with an address from the Young Ladies' Mission Band, expressive of their appreciation of her services, and regret that she had found it necessary to give up the Presidency of the Association.

Rev. Dr. Stewart, of Clinton, who will in July next observe the 25th anniversary of his entering upon the pastorate at Willis church, has during that long period had an average of 16 funerals each year among the members of his congrega-

tion, in one month, when la grippe was at its height, he conducted no fewer than seven funerals from among his own people.

Rev. Mr. Sawers, of Brucefield, conducted the services in the Methodist church on Sunday last in the absence of the pastor, Rev. Mr. Mallott. Mr. Sawers, the local reporter of the Expositor, says, is an excellent preacher and his able discourses were listened to with much interest and pleasure by the congregation.

The annual meeting of St. Andrew's church, Ancaster, was held on Jan. 19, and was well attended. Reports were presented from the Session, Treasurer, Ladies Aid, Mission Band, Sunday School and choir, which were very satisfactory. Rev. D. H. Hodges is doing a good work in the church, and is deservedly popular.

The reports presented at the annual meeting of Morrison church, Cedarville, were of a most satisfactory character. After the formal business had been finished, the presentation of an address, along with a handsome sum of money, to Miss Peterson, the organist, followed, after which all partook of a social tea. Altogether, the above meeting was one of the most pleasant ever held in the church.

Kew Beach church appears to be in a flourishing condition. Rev. J. W. Bell, M.A., the pastor, presided at the annual meeting. The membership of the congregation now numbers 59, but during the summer months the attendance reaches 150, which taxes the seating capacity of the church. The receipts for church purposes during the year amounted to \$1,078.06, and disbursements \$1,074.85. The Sunday School scholars number 92.

In a motion unanimously carried at the last meeting of Huron Presbytery, it was stated that the Presbytery is of the opinion that the Government is now justified in re-introducing and supporting the Act, and at any rate that such legislation be enacted as will close the bar, and do away with the treating system; and meanwhile that license commissioners be urged to materially reduce the number of licenses.

Huron Presbytery has agreed to ask the Assembly's augmentation committee for supplements, as follows: For Grand Bend and Corbett, \$100; for Leeburn and Union church, \$100. It was also decided to apply for \$50 for each of the charges of Varna and Blake, and Bayfield and Bethany, and Mr. Sawers was appointed to visit the former charge, and Mr. McLennan the latter, for the purpose of inducing them to make such an increase in the minister's stipends as will raise them to the minimum, including the sum to be asked from the Assembly committee.

At the congregational meeting of the new St. James' church, London, Rev. A. J. MacGillivray, the pastor, occupied the chair. The managers' report showed receipts of \$4,800, in which is included the proceeds from the sale of the mission building. The Sunday School reported receipts of \$525, and the missionary societies over \$400. A committee consisting of the session, managers and representatives of the congregation was appointed to take steps to pay off the floating indebtedness of the church.

The recent anniversary services in St. Andrew's church, Blyth, (Rev. Archibald McLean, pastor,) were very successful. Rev. J. S. Hardie, of Listowel, was the preacher for the occasion. The attendance on Sabbath was good; and on Monday evening the large church was crowded. Rev. Mr. McLean, the beloved pastor, discharged the duties of chairman in a most happy manner, and the addresses delivered by Messrs. Holmes, Edmonds and Hardie were above the average. The choir rendered suitable music.

At the annual meeting of Acton church, after devotional exercises conducted by the pastor, Rev. H. A. McPherson, Mr. D. Henderson, M.P., was called to the chair. The reports were all encouraging and indicated the best year since the present ministry began in 1896. The ordinary revenue showed an average of \$31 per Sabbath. This in addition to amounts given through Sunday School, missionary (including W. F. W. and bequest from the late Alexander Mann) society, Ladies' Aid, Y.P.S.C.E., Victoria Mission Band, and other sources, made a grand total for the year of \$3200.00.

At the annual meeting of McNab street church, Hamilton, Rev. Dr. Fletcher, who has been pastor of the congregation for 30 years, and in the ministry 42 years, asked for an assistant, saying that at the end of two years if

spared so long, it was his intention to resign the charge. The meeting agreed to the selection of an assistant, and a small Committee was named to carry the arrangement into effect. The reports presented indicated general prosperity in this old and vigorous congregation. The total receipts aggregated \$4,778.31 with disbursements of nearly an equal amount. During the year there has been 18 baptisms and 37 names added to the Communion roll.

The fifty-sixth annual meeting of Knox church, of Hamilton, was held recently, and was well attended. The managers' report showed that although the church has been practically a whole year without a pastor, the revenue had dropped off very slightly, and there was a balance of \$453.84 on hand. The Session report expressed regret at the serious illness of Rev. Dr. Fraser and his resignation; also satisfaction at the selection of Rev. E. A. Henry as Dr. Fraser's successor in the pastorate. It was decided to give Dr. Fraser a retiring allowance of \$25 a month till the end of the year.

The Weston correspondent of the Mail and Empire writes: The spectacle of a minister attired in a blue smock and overalls, and having on a pair of long rubber boots and battered hat, working along with laborers digging a drain, startled the residents of the village of Weston the other day. The pastor in question is Rev. R. M. Hamilton of the Weston church. There have been under way many extensive alterations and repairs, and they have been progressing too slowly to suit the energetic preacher. The digging of a drain from the church to the street was going on exasperatingly slow. One day last week Rev. Mr. Hamilton appeared on the scene at seven o'clock in the morning in the attire described, and carrying a long-handled shovel. He set to work promptly, and there was very little loading that day, or, in fact, the whole time the reverend gentleman was bossing the job.

When about five years ago, Rev. R. E. Knowles resigned the pastorate of Stewerton church, Ottawa, to accept the call of Knox church, Galt, some of his warmest friends were somewhat doubtful as to one so young being able to cope with the responsibilities of such an important charge. These fears have long since vanished. We heartily congratulate Mr. Knowles and his devoted people on the present status of Knox church, as shown in the following, taken from a recent issue of the Galt "Reporter": Knox church, Galt, is again in its old and undoubted position as the largest church in Canada. Its close competitor for years, sometimes leading in membership, though never equal in the number of households, was Cooke's Church, Toronto, so long ministered to by the famous William Patterson. At its annual meeting lately, Cooke's Church reported a membership of between a thousand and eleven hundred. Old Knox is about 200 or over in advance of this. Galtians have always cherished a natural pride in historic and cathedral-like Knox, so widely and honorably known throughout Canadian Presbyterianism.

Wednesday, the 14th Jan., was a red letter day in the history of Queen's University. It was the occasion of the arrival and reception of the new Principal, Rev. Dr. Gordon, Halifax. He was accompanied by the Chancellor, Sir Sanford Fleming. A large crowd of students and others met them at the station of the G.T.R. The reception was enthusiastic, and the cheering hearty and prolonged. A strong body of students took charge of the sleigh in which were seated the Principal, Chancellor, Mayor &c., and hastened them along the streets to the University. The convocation hall was filled when they took the platform. Short addresses were presented to Principal Gordon by five distinct parties, viz., the Chancellor, the Mayor of the city, Dr. Bell; Prof. Dupuis, the principal in charge; the Alma Mater Society, and Prof. Goodwin, of the School of Mining. These were all characterized by a hearty welcome and expressed confidence in the ability and wisdom of the new Principal. His address in reply, was well conceived and happily expressed. By speech and manner he made a most favorable impression on the students, and the large assemblage. With such an encouraging introduction to his high and responsible position, and with his well-known qualifications for the office, the hope can be cherished, as he himself expressed it, that Queen's has not yet seen its best days.



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**Christian Union in Japan.**

Some years ago the 7 Presbyterian bodies operating here united into one "Church of Christ in Japan," and are working together smoothly and harmoniously. The 4 missions of the Episcopal church also united, forming the "Nippon Sei Kokwai," and are finding it quite practicable to work together. The various Baptist bodies are also working in harmony, as well as the Lutheran. The 6 Methodist missions, while exercising due comity among themselves, had hitherto prosecuted their work in entire independence of each other. This has been at a considerable loss in men and money, as each has supported its own academic and theological school, when fewer schools would have sufficed if they had been working together. At last these different Methodist bodies have formulated a plan for union, which has been agreed upon by all the missions, and only awaits the permission of the home boards to put it into operation. It is to be hoped

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that the boards will endorse the plan, and then the Northern Methodist, the Southern Methodist, the Canadian Methodist, the Methodist Protestant, the Evangelical Association, and the United Brethren Churches will merge into "The Methodist Church of Japan."—R. B. Peery.

Who is the happiest of men? He who values the merit of others, and in their pleasures takes joy, even as though it were his own.—J. S. Blackie.

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**Health and Home Hints**

Nothing made with sugar, eggs and milk should reach the boiling point.

To prevent stockings wearing at the heels line the backs of the shoes with a piece of black velvet.

To warm up fast in bed lie flat on the back, the arms straight by the sides, the legs straight—then breathe.

A specialist in nervous diseases says a woman should sleep nine hours a night and one hour in the daytime.

Potato balls are made in this way. After boiling and mashing as many as you require season with salt and pepper; add a tablespoonful of fine bread crumbs, and stir in a beaten egg. Flour your hands and form into balls the size of a billiard ball. Bake on a greased tin in a hot oven until crisp and brown.

A large number of fatal cases of appendicitis, writes a London medical man, have come under my notice, and in many cases the disease has been caused by orange pips, or hard pieces of some nut which have entered the "vermiform appendix" and set up inflammation.

To detect dampness first have the bed well warmed with a warming pan, then the moment the pan is taken out introduce between the sheets an inverted glass tumbler. After it has remained there a few minutes withdraw it. If the glass is found dry you may go to bed without any apprehension of chills or rheumatism.

For Floating Island, separate the yolks from the whites of three eggs and beat the latter well. Put them, one at a time, into half pint of boiling milk, and poach them for a few seconds, then take them out. Mix a teaspoonful of corn-flour with a little cold milk and stir into the boiling milk; then add the yolks of the eggs, well beaten, sugar to taste, and a few drops of essence of almonds. Pour the custard into a glass dish and arrange the whites over it. Serve perfectly cold.

Fried apples with pork chops, ham or sausage are now timely and acceptable. Select large firm apples rather tart. Wash and dry, but not peel. Remove stems, blossom ends and core. Slice across so as to make round slices about half an inch thick. Fry in hot butter, olive oil or pork drippings. Turn so as to brown both sides and serve immediately. If a sweet dish is preferred, sprinkle the slices with sugar and a little cinnamon over the uncooked side before turning.

Timble of Cold Lamb.—Put the meat through the finest cutter of the chopper and pound until reduced to a pulp. Season it well, and to each cupful add one tablespoonful of chopped parsley and two well-beaten eggs, mix thoroughly, pack in a buttered mold and steam for forty-five minutes. To serve with it prepare a cupful of white sauce. Just before taking from the fire add one tablespoonful of chopped parsley, one teaspoonful of lemon juice and the beaten yolks of two eggs mixed with one tablespoonful of cream or rich milk, and stir until slightly thickened.

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**A Brave Little Man.**

The Sunday School at Namur has lately gained a new scholar, a little boy who works in a glass manufactory, says the Belgian Messenger. He is only twelve years old, and his looks are not prepossessing. He is small, puny, often black with smoke and miserably clad, but looks intelligent, and his eyes beam when one talks to him of Jesus, and of the beautiful Gospel stories.

One Sunday his teacher saw, to her amazement, that he was fast asleep. She woke him up, and said sternly to him, "You oughtn't to sleep here."

"Oh, madam, forgive me, but I am so tired."

"Did you not sleep well last night, then?" "Oh, no," he answered, "smiling. "I was working for twelve hours last night at the factory, and only came out of it at seven this morning."

"What? Do you mean to say that your mother allowed you to come here instead of going to bed?"

"No, no, I told her I would go to bed later," said he, "that I must come first and say my verse."—Unidentified.

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**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary.  
Edmonton, Strathcona, 23 Feb. 8 p.m.  
Kamloops, Revelstoke, March, 4 10 a.m.  
Kootenay, Nelson, B.C., Feb. 17.  
Westminster, Chilliwack, 1 Sept. 8 p.m.  
Victoria, Victoria, 2 Sept. 10 a.m.

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon, Superior, Port Arthur, March.  
Winnipeg, Man. Coll., bi-mo  
Rock Lake, Crystal City, 17 Feb.  
Glenboro, Glenboro.  
Portage, Arden, 3 March 1.30 p. m.  
Minnedosa, Minnedosa, 17 Feb.  
Melita, at call of Moderator.  
Rogina, Moosejaw, Feb.

**SYNOD OF HAMILTON AND LONDON.**

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

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

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 9th Dec. 11 a.m.  
Peterboro, Peterboro, 3 March 9 a.m.  
Whitby, Pickering, Jan. 29 10 a.m.  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Lindsay, Lindsay, 16 Dec. 11 a.m.  
Orangeville, Orangeville, 13th Jan.  
Barrie, Dec. 8th 10 a.m.  
Owen Sound, Owen Sound, 3 March, 10 a.m.

Algoma, Copper Cliff, March.  
North Bay, Parry Sound, 31 Sept., 9 a.m.  
Saugeen, Palmerston, 9 Dec., 10 a.m.  
Guelph, Hespeler, 20th Jan. 10.30 a. m.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 3 March.  
Montreal, Montreal, Knox, 3 March.  
Glengarry, Cornwall, 2 March 8 p.m.  
Lanark & Henfrey, Arnprior, 20 Jan. 10.30 a. m.  
Ottawa, Ottawa, Bank St. 1st Tues Mar.  
Brockville, Iroquois, 23 Feb. 4 p. m.

**SYNOD OF THE MARITIME PROVINCES**

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

P. E. L. Charlottown, 3 Feb.  
Pictou, New Glasgow, 4th Nov. 1 p.m.  
Wallace, Oxford, 6th 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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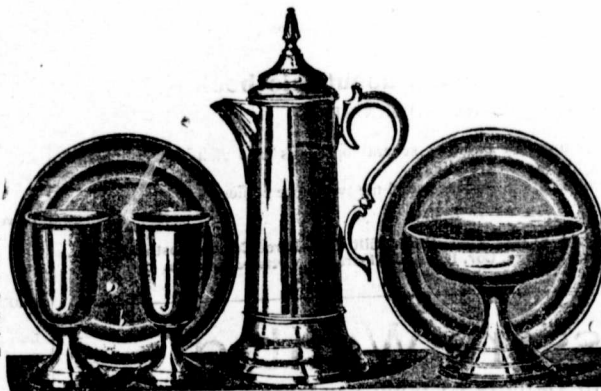
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