

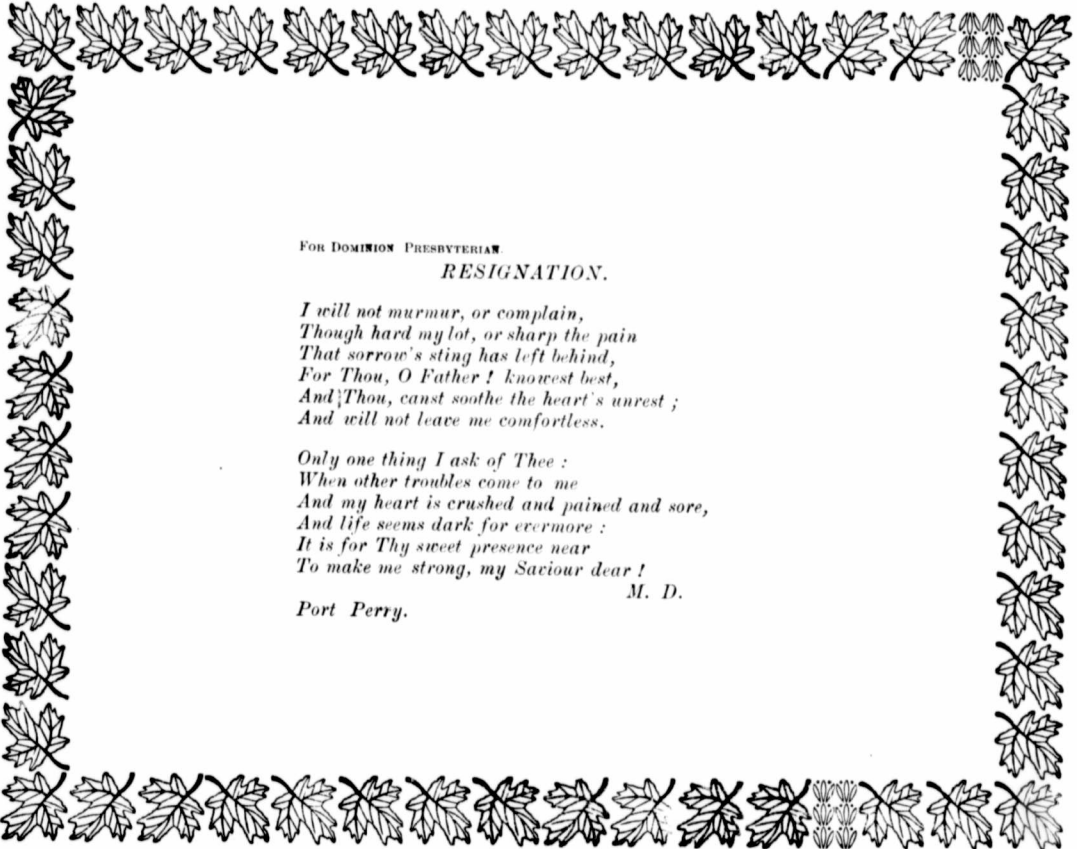
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*I will not murmur, or complain,
Though hard my lot, or sharp the pain
That sorrow's sting has left behind,
For Thou, O Father! knowest best,
And Thou, canst soothe the heart's unrest;
And will not leave me comfortless.*

*Only one thing I ask of Thee:
When other troubles come to me
And my heart is crushed and pained and sore,
And life seems dark for evermore:
It is for Thy sweet presence near
To make me strong, my Saviour dear!*

M. D.

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DEATHS.

At Brantford, on Saturday, March 7, 1903, the Rev. Wm. Lochhead, in his 72nd year.

At Owen Sound, on March 10, John Creasor, Judge for Grey County.

At Innerkip on Sunday March 15, 1903, Rev. Peter Strath, M.A., aged 53 years.

MARRIAGES.

At St. Luke's manse, Finch, on March 18, 1903, by Rev. D. McVicar, Albert W. Johnston of Rexborough, to Lillian McCleary of Finch Township.

At Knox Church, Vaughan, Ont., on March 11, 1903, by the Rev. Mr. McKinnon, of Woodbridge, Geo. H. Tunstead, of Toronto, to Emma E., daughter of John Smith, Esq., of Elder Mills, Ont.

At the residence of the bride's father, by the Rev. A. Mackay, Lucknow, on March 11, 1903 Mr. William Joseph Shindler, Lucknow, to Emma, third daughter of Mr. David A. Gill, Ashfield.

At St. Andrew's manse, Lanark, on Wednesday, March 11th, by the Rev. D. M. Buchanan, Mr. Peter Anderson, of Dalhousie, to Miss Annie Jane, daughter of Mr. Duncan McIntyre, of North Sherbrooke.

On March 17, 1903, at 404 Manning avenue, Toronto, by the Rev. A. G. Gilray, Dr. Aubrey McElhinney, of Ottawa, to Helen Ferguson, eldest daughter of W. H. Ferguson, of Toronto.

At the manse, Melrose, by Rev. Mr. McArthur, 11th March, Miss Emma Morris and Mr. George Sexsmith, both of Tyendinaga.

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## Note and Comment.

Of the fifty-nine Presbyterian congregations in London, England, three-fourths are carrying on mission work in the churches themselves, and in forty two halls and rooms, employing thirty one salaried and nearly a thousand voluntary workers.

We are influenced largely by exteriors. We take our bearings from surfaces. We have poor eyes for the heart of things and our conclusions are superficial. Our dearest friends are misunderstood and our own hearts ache. As we have failed to understand, so have we been misunderstood.

The other day a gentleman entered a hotel in Glasgow, and, finding that the person who appeared to act as waiter could not give him certain information which he wanted, put the question—"Do you belong to the establishment?" to which James replied, "No, sir; I belong to the Free Kirk?"

It is difficult to imagine any surer way of inducing premature mental decay than for a man of active habits to retire and do nothing when just past the zenith of life, and on the other hand, there is no surer way of enjoying a green old age than to keep on working at something until the close.

Among the latest aspirants for flying machine honors is Father Felix M. Lepore, of the Mount Carmel Italian Church, near Denver, Col. He has, he says, sufficient money to build a ship after his design which has been supplied by capitalists whom he has interested. His airship is bullet proof, he claims.

One should read the whole Bible through frequently in the course of his lifetime. Many men make it a point to read it through every year. And yet, after all, there are certain passages that are especially like green pastures and still waters, and within those refreshing retreats we love to be led under the comforting guidance of the Good Shepherd.

A minister never makes anything, in the long run, if he presumes on his position to brow-beat, or to rasp, or to antagonize unnecessarily. Let the truth be spoken positively and firmly, but in such a way as will be recognized as fair, conciliatory, manly and kind. Then people will be willing to come and hear again.

Mr. Mackenzie, of Hakkaland, heard from a Hakka licentiate, who is now under call to the Singapore Chinese Church, an interesting application of a New Testament counsel of perfection—St. Paul's Christian ideal, "full grown" manhood. After speaking of what that means for an individual Christian, he went on to say what, in his judgment, it demands of a church. No Church, he said, was progressing towards manhood which was not steadily aiming at self-support. He would refuse to call them "men," he told his Chinese Christian

hearers, until they were maintaining their own pastor and their own Christian school without foreign support.

Arrangements are being made for the formal installation of the Rev. Principal Gordon in October of this year. These will include a religious service conducted by representative clergymen, a special convocation for the conferring of degrees and probably a banquet. The students will have their share of the celebration in the form of a public meeting addressed by public men of their own choice, a football match and concert.

The city of Jerusalem is to be portrayed at the World's Fair in St. Louis at a cost of more than one million of dollars. Ten acres of land are to be taken at the Fair grounds around which a wall is to be erected. Inside of this there will be native-born residents of Jerusalem, who will give representations of weddings, feast-days, funerals and the religious life of the people of the Holy city. Wealthy Christian men, who are engaged in Church work, are to furnish the means for this undertaking.

The Rev. Norman MacLeod, presently assistant at Canonbie, Dumfriesshire, son of Rev. Donald MacLeod, D.D., late of St. Columba's Church, London, has, by vote of the congregation, been unanimously elected minister of St. Gerardine's Church, Lossiemouth. Application has been made to the Presbytery of Elgin for the constitution for the church, which was recently erected at a cost of over £4,000.

The Rev. J. F. Dickie, D.D., pastor of the American church in Berlin, Germany, is again in the States in the interests of the church, which is now nearing completion. On this occasion he bears a letter from the American Ambassador, Mr. Andrew D. White, which concludes as follows:—"Dr. Dickie's success thus far has been most gratifying, and he ought to be largely and generously assisted to place the American church and the building connected with it on a footing worthy of the country."

The deepest lake in the British Islands has been discovered, thanks to Sir John Murray, whose survey of the fresh water Scottish lochs is now being prepared at Edinburgh. The honor belongs to Loch Morer, in Inverness shire, with a depth of 1009 feet—several hundred feet more than any previously recorded depth. The survey shows some surprising results. Eighteen lochs gave soundings of 200 feet, nine 300, five gave 400 and two over 500.

It is not generally known that Emeritus Professor Masson, who is now in his eighty-first year began his career as a theological student. He entered the New College, Edinburgh, and was a student under Dr. Thomas Chalmers, who a year or two before had taken the most prominent part in founding the Free Church of Scotland. Professor Masson retains to this day an affectionate regard for Dr. Chalmers, and couples him

with Thomas Carlyle as one of the two greatest Scotsmen of the nineteenth century. It was journalism that wooed the young Masson from the Church, and from journalism he glided into pure literature. As Professor of English Literature in Edinburgh for a generation he exercised a great influence, having had amongst his pupils R. L. Stevenson, J. M. Barrie, S. R. Crockett, "Ian Maclaren," and other now well known literary men.

Steps are being taken in Germany by several physicians and associations interested in the treatment of consumption to test the value of sea air, on patients afflicted with this disease. It is proposed to build a large floating sanatorium with complete equipment for scientifically testing the effects of sea air on consumptives, with roomy open-air wards and medical supervision. It has been decided that the cruising ground for the new ship will be in the neighbourhood of the Canary Islands. The voyage will last about six weeks.

Rev. Dr. Donald Macleod, delivering the second Baird Lecture in Glasgow, protested against the claim of the Roman Catholic Church to unity. There could be no question as to the evil of division. The recklessness with which men had separated from the Churches of their baptism, and had set up rival communities, especially in memory of some bitter controversy on points of Church government or ceremony or doctrine, had been the scandal of Protestantism, just as the unity of Rome, gained by the moral and intellectual suicide of those who laid down at the dictation of the Pope or the Curia the reason and conscience, was the shame of so-called Catholicism. Unity at the expense of personal conviction was a fatal error. It was the unity of a spiritual churchyard where silence reigned, because the individual had ceased to think freely.

Lord Roberts who has risen to the head of the British army, writes strongly of the effects of drink upon the soldiers, and urges entire abstinence. He says that about one-third of the army in India are now total abstainers. The Army Temperance Association is increasing in popularity, and the standard of the soldiers is rising accordingly. He quotes from the court martial returns to show the effect of total abstinence. Of the 2,608 courts martial held in one year, only 73 were for members of the Army Temperance Association. He says: "I was so astonished last year at the comparative absence of crime among the temperance men that I had the figures investigated and found substantially correct." As to health he says: "I find from an average taken over 22 different corps, selected at hazard and representative of all our nationalities, that the admission into the hospital per cent. of the abstainers was 5.5, and among the non-abstainers 10. The corps selected represent all branches of the service." The influence of such a man as Lord Roberts at the head of an army is of unspeakable value to the service.

## Our Contributors.

FOR DOMINION PRESBYTERIAN.

### Sub-Conscious Activities of the Mind in the Growth of the Sermon.

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

That there are mental operations, of which we are not immediately cognizant, going on, often with great rapidity, the products of which, at times, spring up into consciousness, is now generally accepted. Whether called, as in Psychology "latent consciousness," or, as in Physiology, "unconscious cerebration," the meaning is practically the same. These two realms come close together, and there is a point at which they touch, the brain being the organ of the mind.

Investigation in the region of the sub-conscious is impossible; hence conclusions, such as implied in the statement of our subject, must be regarded as partaking of the nature of inference; and yet, they often appeal to the mind with a strength of conviction that renders belief irresistible. One, for instance, has been perplexed, and utterly baffled, by some problem that had to be given up, but, after a period of relaxation or sound sleep has had the solution thrust on his consciousness, in a moment of time, like an unexpected vision of truth. How is it accounted for? The mind in a sub-conscious state, or the brain, as the organ of the mind, had continued the work that was supposed to have been given up, until, successful, the result rose to consciousness and was recognized as the object sought. It is unnecessary to multiply cases, or cite particular incidents from real life. Enough that, perhaps, most of the sound judgments given, and common sense views expressed, depend more upon this sub-conscious process than upon the conscious reasonings of the mind. It might not be too much to say that the swift-footed intuitions that outrun the logical syllogism are results of the same process.

There are fields in which the sub-conscious activities of the mind are particularly fruitful. The world's great inventors, so called have owed their success, more than they knew, to these secret workings. Days of unsuccessful toil and nights of brain-torturing thought, and, in some moment of careless diversion, visions rose before them and they cried "Eureka!" and thought themselves fortunate. Poets have had barren days of struggle and mental pain, but, in some quiet, restful hour, their inspiration came, and the brightest of gems glided from their pen. One instance, Kipling had engaged to write a national poem. Effort seemed vain. The hour had nearly come when the promised word was required. Rising to a last attempt, he took his pen, and swiftly it sped, until, in an incredibly short time, on the white sheets before him lay the "Recessional" as it is to day, and as it will live while the British Empire lasts. In the wider field of literature another case, that of Charlotte Bronte, as told by her Biographer, Mrs. Caskell, in one short paragraph:—

"She said that it was not every day that she could write. Sometimes weeks

or even months elapsed before she felt that she had anything to add to that portion of her story which was already written. Then, some morning she would waken up, and the progress of her tale lay clear and bright before her in distinct vision, its incidents and consequent thoughts being at such times more present to her mind than her actual life itself."

In all these cases the product was a living growth in the mind rather than a dead creation by it. Oliver Wendell Holmes, with deep insight wrote thus:

"I question whether persons who think most—that is, have most conscious thought pass through their minds—necessarily do most mental work. The tree you are sticking in will be growing when you are sleeping. So with every new idea that is planted in a real thinker's mind: it will be growing when he is least conscious of it. An idea in the brain is not a legend carved on a marble slab: it is an impression made on a living tissue, which is the seat of active nutritive process. Shall the initials I carved in bark increase from year to year with the tree? and shall not my recorded thought develop into new forms and relations with my growing brain?"

The laws that obtain in the world of invention and of literature are the same as those that operate in the work of preparation for the pulpit. The great preachers have been those whose best thoughts have grown without their knowing it, and have sprung up spontaneously from the soil of the sub-conscious mind. The brightest and best products of any brain are those that come without effort. Mental activity and struggle may, perhaps must, be a previous condition, but the seed germinates, unforced, in the secret depths. What cultivation and fertilizers are to the land, such are training and culture to the mind. The intellect, well disciplined and stored with varied knowledge, in the genial atmosphere of active and social life, with now and then a seed thought falling into the mental soil, cannot fail to be productive. The mind should never be compelled to do its work, but, rather, let perform its part, proper conditions being supplied. The vegetable in its growth, appropriates the mineral matter that is necessary; so the living organism, called a sermon, in the progress of development, takes to itself many a particle of knowledge long since absent to consciousness, the re-appearance of which, in the symmetrical form of the growing address, is a genuine surprise to the preacher; and the more nearly the time of the full growth of spontaneous thought corresponds with the movement of delivery, the fresher and more powerful the sermon. Blenheim, Ont.

FOR DOMINION PRESBYTERIAN.

### Young People's Societies and The Reading Camp.

BY REV. A. GRAHAM, B.A.

The readers of the DOMINION PRESBYTERIAN are more or less familiar with the effort to establish reading and recreation rooms at lumbering, mining and railway construction Camps. The movement was

begun by Rev. A. Fitzpatrick, B.A. and its increasing success is in a large measure due to his untiring efforts in practical work at the Camps, and in the wider field of interesting the public in the welfare of those men, whose lives are more or less spent away from the humanizing and educating influences of true home life. Recently, a deputation of employers, public educators and clergymen, headed by Mr. John Charlton, M.P., interviewed the Premier of Ontario, and with him, the Minister of Education, and asked that the same concessions accorded to public libraries in towns and cities be extended to reading Camps, and especially that the grant of \$100 for evening classes be given for supervision and instruction in these Camps.

It is gratifying to know that the Premier promised to give the matter the fullest consideration.

Now that this movement has been fairly launched, because one man saw the great need, one wonders that these men in camp have been so long neglected. The wonder grows in view of the fact that one half the public revenue comes from the forests and mines. Surely the Government and Legislature can well afford to be generous in this matter. If any of the public money is to be spent on public education, the men who exploit these vast sources of wealth are entitled to first and large consideration.

Here is a field attractive enough to enthuse Societies of Young People all over our fair Province, indeed throughout the Dominion. As yet the movement is depending upon the generosity of the public at large, and any Society devoting part of their funds to this object, may rest assured that whatever is contributed will be well spent.

It is sometimes said that expenditure of money on objects of this kind constitutes a direct drain upon the Mission Schemes of our Churches. This is true in many instances, but a close study of the matter before us ought to convince any fair-minded observer that this is not one of those instances.

Many of those engaged in these Camps have gone out from the Churches scattered up and down our land. Because they have gone where little or no opportunity has been given for reading, recreation of refining nature, or religious instruction, are they to be dropped from the thought and care of those enjoying all these privileges, often with too little appreciation?

Shall we not, rather, strengthen the hands of those who are seeking to do the work that for the time being, has passed beyond our personal reach, so that when those brothers of ours return to settle in life, they may come back to us better prepared to be true citizens of a great and growing nation?

Some Societies have contributed to this interesting experiment.

Glengarry C. E. Union the winter before last, donated \$50 to furnish a Glengarry reading Camp. This reading room has been in operation all fall and winter, and the Secretary assures us that a cut of it will appear in the next annual report of the Reading Camp Association.

This movement deserves the heartiest support, and we commend it to the thoughtful, prayerful consideration of all Young People's Societies, feeling assured that this given, something more tangible will follow.

The treasurer for the movement is Mr. W. J. Bell, Cartier, Ont., Lancaster, Ont.

Truth, like bread, must be assimilated if it is to give strength.

### An Important Convention.

A great convention was held recently in Chicago to deal with the subject of religious and moral education. Out of the 497 members only a small proportion were from Chicago. Twenty-three states were represented and there were delegates from Toronto and Montreal. The following notices are interesting and suggestive:—The Outlook (Non denominational), New York city. If the convictions of a great many men of varying standards of good judgment are not wholly wrong, the Convention for Religious and Moral Education, held in Chicago last week, is to be accounted an altogether unique occasion and a force to be reckoned with the future. In the number and representative character of its attendance it surprised not only all who responded to the call for it, but quite as much those who worked so long and hard to assure its success. Not less than three thousand people faced its chairman as he opened the first session in the great Auditorium, and each of its succeeding business sessions averaged an attendance of fully a thousand. But the most significant fact in this connection was the disproportionately large number of men present throughout. For it is surely a most exceptional feature in any general religious gathering to find men composing from 75 to 80 per cent. of the attendance, morning, afternoon, and evening for two days. The spiritual tone and devotional spirit were as marked in platform utterances as in the earnest prayer and fervent song which opened and closed each session. This religious atmosphere, together with the profoundly serious earnestness and fearlessly free fellowship which pervaded the whole occasion, made it impossible to suspect the presence or possibility of any factional control, ulterior motive, or polemic purpose.

The Examiner (Baptist), New York city. Those who were fortunate enough to attend the great gathering in the interest of religious education, held under the auspices of the Council of Seventy in Chicago last week, experienced mental and spiritual sensations of a pioneer nature that were richly instructive and intensely stimulating. The purpose of this convention was single—to inaugurate "an organized an aggressive campaign for univ. sal Bible study, accordg to sound educational methods;" but its scope in far-gathered men and material, in reach of thought and suggestion, and in possibilities of influence, was so great that the writer or speaker attempting a characterization trembles before the task. One calls it "epoch-making," another, "the breaking of the dawn;" still another, "grand in its stupendous task;" another "profoundly significant in spiritual power."

Zion's Herald (Methodist), Boston. The Convention for Religious Education, held in Chicago, February 10-12, has more than met the expectations of those who called it, and has almost, if not altogether, dispelled the fears and suspicions of those who have looked askance upon the project ever since it began. The seriousness of the gathering, the sanity of the discussions, the wideness of the scope of the proposed and now completed organization, and the unity of spirit and purpose revealed were manifest signs of the occasion. We are convinced that vast possibilities of usefulness open up before the new organization.

Your correspondent was impressed with certain things: (1) The universal witness in the speeches and addresses to the mastership and Saviorhood of Jesus Christ. There was no uncertainty and no timid testimony to his supremacy. (2) The exaltation of the Bible as *the Book*, and large discussion as to the best methods of its study and its use in educational work. (3) The absolute necessity of religious education; not simply education in morality, but religious education in the home and the schools. (4) The possibility of larger and wiser methods in work and through the Sunday schools. (5) The spirit of sane conservatism and Christian amity that manifested itself in the different addresses. There was no dynamiting, no iconoclasm, no mad spirit of destructive criticism. What was offered as better wisdom in methods must come by co-operation, and not by supplanting.

The Christian Register (Unitarian), Boston. Unless all signs are erroneous, the week ending February 14, 1903, will be notable in the religious history of America. I am well aware how unsafe it is to play the role of a prophet, but there seem to be sound reasons for doing so at this time. . . . The general aim was to create a religious revival—by thoughtful, educational methods—conserving the old, assimilating the new, reconstructing the church.

The men who animate and guide the movement have shown large executive ability. All the details of this convention were forecast with minute scrutiny. Details were not ignored. Consequently, we had admirable results in Chicago. I believe that this machinery will move rapidly and successfully because of the skill and ability of those who have charge of the undertaking. It will be seen from what little I have already cited from the constitution that there is no doctrinal or ecclesiastical qualification. Every article and section is put on a purely educational basis. If I were to sum up the prominent characteristics of the convention, I should say it was marked by a spirit of great confidence and buoyancy, by a cordial attitude toward new truth, by a wise consideration for the past, by an evident desire to conduct everything in a catholic, inclusive manner, uniting on central things and dealing fraternally in matters of difference. There was no attack on the International Lessons, no effort made to draw sectarian lines, no revival of theological animosities. All seemed to feel that they were called to a great work and intended to respond in a large way.

### The New Conquest.

There was a time not long since when national conquests were regarded as only for the conquerors. Fire and sword were the agencies, robbery and oppression were the after fruits. The wonderful change in the moral sentiment of the world is seen in the reversal of this. Strife continues and conquests are made, but not as before. Nations now recognize their responsibility to the public sentiment of the world so far as to feel it necessary to explain and vindicate their action if they make war, and a conquest of new territory is made, the obligation to hold it for the conquered people is recognized. English rule in India is very different from what it once was. The English in India do, indeed, take care of themselves, but the administration cares for all the people. Education is encouraged and aided, public

works are undertaken, the possibilities of the land are studied and developed, with the result that in all its history India was never so blessed as it is to day. The same is true of Egypt. The "occupation" continues. We do not discuss all the questions that enter into that occupation, but the fact is that more has been done by the English for the welfare of the people of Egypt than was done in a thousand years before. The conception of the Assouan dam and its completion in a remarkably short time is one of the seals of this new age. The thousands of native laborers were not driven from their homes and compelled to work, but were paid fair wages. The fifty millions of dollars expended find their return in millions of acres redeemed, in villages that are springing up and in greatly increased resources. We might find another illustration of the same in the treatment of South Africa after the war. We do not discuss the war itself, but would any nation have given such terms to a defeated enemy and done so much to restore the wasted lands and to build homes for the people fifty years ago? We look to our own history. Half a century has not passed since great armies met and thousands of men fell, but now we are one people, in closer relation than before. We may condemn the war with Spain, but the public conscience demands that the natives of the new possessions shall be educated and lifted up into the capacity for the use of free institutions and for self government. The gospel of the Lord Jesus has taught the world the lesson of righteousness, love and doing good. The new conquest is by his spirit which has entered into the hearts of the nations.—United Presbyterian.

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

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## The Quiet Hour.

### Paul's Farewell to Ephesus.

S. S. LESSON.—Acts 20 : 28-38. April 5, 1903

GOLDEN TEXT.—Acts 20 : 35. Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

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

Take heed unto yourselves, v. 28. We cannot be wise and skilful leaders in the conflict with evil, unless we have trained ourselves to oil the tilters and resist the assaults of the tempter on the battle ground of our own hearts. The measure of our influence over others depends upon the keeping up the strength of our own spiritual life by personal devotion and private prayer. It is those who go from the secret place of God's love, who lift their fellows into holier places.

And to all the flock, v. 28. The law of Christ's kingdom is the law of service. We never feel the claim of this law so strongly as when we have entered into the fellowship of the Saviour. We learn from Him, that the church is one flock and that each member has a claim upon our sympathy and helpfulness. He teaches us that our outlook should be wide, embracing all the world. "And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd," John 10 : 16.

The church of God, v. 28. We should love the church and count it one of the greatest honors of our life that we belong to it. We have been called into its fold in order that we may improve and strengthen it. Children by baptism are already members of the church, and should be taught to understand the privilege of such membership, so that, when they come to years of discretion, they may outwardly confess their faith in Christ and actively share in the blessings of the church.

Which he hath purchased with his own blood, v. 28. The great cost at which God has redeemed the church is the guarantee that He will not allow any power to destroy it and that He will at last deliver it from everything that is evil. Even "the gates of hell shall not prevail against it," Matt 16:18.

Speaking perverse things, v. 30. Sometimes a great railway disaster, involving the loss of much property and many lives, has been due to the blundering of some man in showing wrong signals. The responsibilities of Christians are great, and if they are giving wrong impressions about Christ the blame that rests upon them is heavy.

I commend you to God, v. 32. There are men to whom we would trust anything, our money, our life, our reputation. If men are in so many cases worthy of the utmost trust and confidence, how much more ready we should be to rely upon the promises of God, whose faithfulness has never failed!

Which is able to build you up, v. 32. By the influence of His Spirit, by the teachings of His word and by all the experiences, joyful or sorrowful of their lives, God, the great Architect, is building up the characters of His people into a beautiful and stately structure. He knows just what is required to bring every grace of character and every capacity of service to its full perfection. We have but to yield our lives to Him, and they will grow daily in strength and beauty.

To give you an inheritance, v. 32. How different is the heavenly inheritance, from

those of earth ! In the case of earthly inheritances, the share of each heir decreases as their number increases. But each of those who share in the heavenly inheritance finds his riches of joy increasing as others claim their portion.

I have coveted, v. 33. The spirit of love leads us to rejoice in the happiness and prosperity of others, as heartily as if they were our own. It keeps us from grudging to others possessions which may be greater than our own, and sets us free from all envy.

It is more blessed to give than to receive, v. 35. In India they tell the story of a great king who employed a skilful builder to erect in the mountains of snow a splendid palace. But the builder, instead of spending the king's money on the palace, used it and all his own in feeding the people of the neighborhood, who were starving on account of a great famine. The angry king was about to put the builder to death, when he was shown in a dream, a palace in heaven more magnificent than any on earth, called the "Palace of Merciful Deeds," which had been built with his money, and which should endure when all earthly things had passed away. The lesson of the story is, that the life which is spent in the service of Christ will bring a reward of true and enduring blessedness. Nothing is ever wasted which is given to Him.

Prayed with them, v. 36. Life is continually a meeting and parting ; and death is the most solemn and trying of all our farewells. The only parting that leaves no regret is that which follows upon a life of usefulness and duty.

### Glimpses of Missionary Life in Allahabad

Mrs. Grace writes :—"Just a little while ago, Miss Todd called of the Union W. man's Mission, she always does me good. She read me a letter from a Burgate woman recently baptized.

"This woman had been under christian influence at a missionary school many years ago, but was taken away to be married. During a very unhappy married life, she came to feel that Christianity was nothing else God would never have left her to suffer as she did.

"Then she studied Hinduism—had a guru, i. e. a spiritual teacher, to instruct her. But at last she saw the baseness of the man's nature, and with that left Hinduism altogether to study Mohammedanism. She read the Koran, and was fully instructed in its teachings.

"But she fell ill, and was sent to the hospital, while there she saw a Christian die. That sight brought back to her mind the Christian teachings of her school days, and she sent for the lady missionaries in charge and was soon eager to be baptized.

"But there was one hindrance. A little niece in the same Zenana was left a widow through the plague, and she lingered to be with her until after her little baby came, that she might care for the girl she and she alone loved, & her brother, who was over them was cruel to them both.

"Finally she was baptized and of course had to leave the Zenana at once, and became a Bible woman under the guidance of the lady missionaries, and is now being much used of God.

"In the meanwhile her brother's vengeance is being wrecked on the mission. He has tried to spoil their school, even bringing a cart in which to drive the children to a Hindi school instead, and influencing educated Hindus to forbid the ladies of the mission an entrance to their Zenanas. He has even written letters to the native press, complaining of the carrying away of his sister by Christians.

"But all this has really done her good. It has proved to the people among whom she is working that her motives are pure, not, as they at first suppose, merely a desire for money or to be married again. This persecution has made them understand that she is genuine. 'Now,' she says, 'some call me Daughter some Sister and some Mother.'

### Lord's Day Week.

APRIL 19—26.

"Lord's Day Week" has won so prominent a place in the thought of Evangelical Christianity at the Week of Prayer—throughout at least the Anglo Saxon world. In Britain, United States and Canada it is quite generally observed. It always begins with the first Sunday after Easter (12th April). All societies having for their object the preservation of the Lord's Day have united in an earnest call for the observance of the 25th Lord's Day Week on the above dates.

Someone may ask "Why a Lord's Day Week at all?"

We may answer :—

1. Because there is special need of a revival of reverence for the Lord's Day.

The Divine authority of the Sabbath law is called in question or openly denied.

The Day itself is observed by many, even Christian people with growing looseness. Attendance at Divine service is giving place to general reading, social gatherings or pleasure seeking. What wonder, therefore, if the worldly and non religious without hesitation or apology made the Holy Day of God a holiday of the world?

If God's Day be dishonored neither His Word nor His Name nor other sacred thing will long be revered. Does the 20th Century need anything more than a revival of reverence?

2. Because there is serious danger of the Lord's Day, as a national Canadian Institution, being seriously impaired, and of its becoming a day of business and toil for large numbers of the people.

Many corporations yield to the 'pressure of business' and make use of the Lord's Day to get relief and to increase their profits. Especially is this true of foreign concerns, which, not content with an effort to secure a lion's share of our phenomenal natural wealth, openly scout our religious convictions and defy our laws.

Imported labor, too—American, European and Asiatic—is ready too often to enter seven-day-in-the-week bondage for the money there is in it, and not a few Canadians will work on the Lord's Day rather than risk losing employment. Between 100,000 and 150,000 in Canada already have no Sabbath rest!

3. Because a general effort, at one season throughout the country, by all who value the Lord's Day is bound to make an impression upon the public mind that will last.

How shall we observe 'Lord's Day Week'? What use can we make it? In other years it has been used in the following ways, which may be regarded as suggestions to those desiring such :

1. Special sermons are preached on the

Lord's Day, and Christian people encouraged specially to pray for its better observance.

2. Some special reference is made in Sunday School urging upon the children the claims of the Lord's Day, its sacredness or its benefits.

3. The same is done in Y. P. S's., Y. M. C. A.'s., W. C. T. U.'s., etc.

4. Lord's Day Alliance Executives arrange for union meetings in their centre or vicinity.

5. Labor Councils or Unions arrange for meetings for the discussion of the question from the labor view-point and for the emphasizing of the Workingman's special interest in the Weekly Rest Day.

There is no better time in the year than just before the summer season with its special temptations to Sabbath desecration.

Anyone desiring to speak on the present state of the Lord's Day question in Canada can obtain information on application to The Lord's Day Alliance, 133 Confederation Life Building, Toronto.

**The Bible and Politics.**

BY REV. R. G. MACBETH, M. A.

It may be a bad thing to bring party politics into religious work, but there is no doubt about the advisability of projecting religion into politics. Nothing more calamitous could happen to a state than to have religious men withdraw from active participation in its life. The state is not intended to be an irreligious and godless organization. Atheism is the seed of anarchy and we are not prepared to give up well ordered government for social and political chaos. Well ordered government is impossible without men of high character and men of high character are practically impossible without religion. For such men to withdraw from politics is to consign the state to the steep down-grade without any brakes on the flying wheels.

The Bible is intensely direct in its position upon this matter. Nothing can be plainer than the saying of God recorded in Isaiah: "The nation or kingdom that will not serve Me shall perish." We recognize the righteousness of this decree. The God who made, and who sustains the world, has a right to say how it shall be governed, and the man who has not read in history the outworking of this decree is on a par with the fool who says there is no God. The world is a vast graveyard of the nations that have gone because they defied the power of the Almighty. Their towers are prostrate, their high places are desolate, and upon their dust God has reared the fabric of other powers. Whether these shall stand or not depends on the degree in which they obey the will of the Creator.

The Bible declares plainly that God commands His servants to warn their city or community or nation against the inevitable result of disobedience. The prophets of the olden time denounced national sins with the most fiery and intemperate candor. They faced kings and courtiers with the most undaunted courage. They refused to be silenced by threats or bribes and before their burning eloquence the haughtiest monarchs quailed and trembled. And God still commands His servants to speak for Him. The prophet belongs to an order that is perpetual. Some may well think that the minister who speaks a warning note to a city or state is not likely to know enough about the matter to make it worth while to listen to him. So the sailors bled when Paul warned them of the dangers of the voyage. What did a landsman know about ships and voyages? But these men were glad enough to give

Our Young People

Paul the command when the storm he had prophesied actually came. The world has often had to call some man of God to the helm after it had despised his warnings. The lesson is that the city or the state must take the advice of those who have the faculty of knowing by revelation, the man of God. And the man who thinks he can disregard God and found a permanent state or city on a foundation of moral rottenness is to be pitied. His mind has not even kindergarten capacity since he cannot learn the lessons that are taught by the pictures and object lessons of human history.—Ex. Vancouver, B. C.

**What the Parable of the Good Samaritan Teaches Us.**

Sun., Apr. 5. Luke 10 : 30-37.

**What Our Scripture Suggests.**

Our neighbour is the man who needs us, whoever he may be.

Loving our neighbour is doing for him what he needs, without regard to cost.

We sin against our neighbour when we pass him by in his need.

**Christ's Clue to Brotherhood.**

One who had done some work among the poor gave it up, and her reason was, "I found no one who was grateful." She had hold of the wrong clue. Christ's clue is different. If she could have said, "I found no one who has need of me," then she would have been free from the gospel claim of brotherhood.

The good Samaritan did not stop to inquire whether the wounded man was likely to be grateful. All he saw was the sufferer's need. That made the link of brotherhood between them. Any one who can help is our neighbour. This makes our neighborhood very populous, indeed. Many people prefer comparative solitude. They pick and choose their neighbors, taking in very few. They do not feel that the rest "have any claim upon them," to use a favorite phrase.

But that is the spirit of the priest and Levite, not of the good Samaritan. The need of the wounded man was a claim upon every one who passed by. Christ leaves no doubt as to which of the three passers-by was approved by him.

**A Practical Piety.**

Christ taught the most sublime truth the world ever has heard. His wisdom is higher than all human philosophy. Yet he brought the highest and most mystical piety down to the simplest tests of common life.

We cannot escape from Christ's practical tests of discipleship. We must walk among men, and do loving deeds as we go. We must forget self and think of others. We must remember others and forget ourselves, even as Christ "pleased not himself," but lived and died to help save others.

If our religion does not make us kind, sympathetic and loving, it lacks something. It cannot be the religion of Christ. Christ's religion is neighborly, helpful, practical. He went about doing good, and by his example his followers must always be tested.

**What the Samaritan Taught.**

It was not only money, though he was generous with that, too. He stopped in his journey, bound up the sufferer's wounds with his own hands, carried him on his own breast, and kept caring for him after he reached the

inn, instead of shifting him off upon others. He assumed responsibility for him even after he had to leave him.

Some of us think that we can discharge neighborly obligations by a cash payment. We can pay some one to love the poor for us, to love the prisoner and the outcast. We would not touch them ourselves; our dollar does our loving for us. We need to read the parable of the Good Samaritan until we learn a truer view of love to our neighbor.

**For Daily Reading.**

- M., Mar. 30. Samaritans that got good. John 4 : 39-42
- T., Mar. 31. Jews and Samaritans. Luke 9 : 51-55
- W., Apr. 1. What we owe neighbors. Ex. 20 : 12-17
- T., Apr. 2. Practical love for neighbors. Lev. 19 : 13-18
- F., Apr., 3. Helping our neighbor. Prov. 3 : 27-29
- S., Apr., 4. Love fulfilling the law. Rom. 13 : 8-10
- Sun., Apr. 5. Topic—What the parable of the Good Samaritan teaches us. Luke 10 : 30-37

**The Culture of the Heart.**

Knowledge, thought, common sense—these are the equipment of the head. Affection, sentiment, sympathy—these are the equipment of the heart. We call the man without the equipment of the head a fool. What shall we call the man without the equipment of the heart? We give years of time and great care and attention to the training of the head. Are we, in ourselves or in our children, to let the heart go all untrained? After all, which does the world need most, the culture of the head or the rich culture of the heart? Which is the best for a man or a woman, which will send us on most happily and helpfully in life, a sufficient equipment of knowledge, which is the power of the head, or a sufficient equipment of sympathy, which is the power of the heart?

It is sad to see the fool of a withered head, but it is pitiful to see the fool of a withered heart. And it is well that we receive with high honor the names of men of genius and of wisdom, but the name that is above every other name that is named is the name of him who came unto men with the divinest gift of a tender and loving human heart.—Great Thoughts.

Lutheran Observer: It is upon a basis of absolute equality that men stand in the house of God. Deeper than their differences of worldly condition, there is a radical oneness in the common fact of sin and the common need of a Saviour in all his offices of love and grace. Here the rich and the poor stand together in the presence of the Maker of them all. It is the elemental needs of the nature which they share with each other and draw them to the house of God, and their concern there is with these common needs that make them all akin, not with their differences that are merely circumstantial. It is an association in which earthly distinctions vanish, where there is neither bond nor free, but Christ is all and in all, and where "the same Lord over all is rich unto all that call upon him."

How did the early Church show the spirit of brotherhood?

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## HIGHER CRITICISM IN HIGH QUARTERS.

The Emperor of Germany has taken a hand in the higher criticism business, while acting under his patronage, Dr. Delitzsch, the Assyriologist and Archaeologist has caused a great stir by making remarks that seem to spring from a deliberate attempt to deny revelation and belittle the Old Testament. The father of this same Delitzsch was a saintly man, a great linguist and a lifelong student of the Hebrew literature. All his steady work did not create so much public sensation as the few hasty remarks of his son. That is the world's way. The Emperor has, however, tried to settle some of the dust. He seems to have summoned a sort of round table conference. He invited a number of leading men of various shades of opinion to have dinner with him. No doubt the dinner was good and we hope the discussion was fair, at any rate that is a better way than the old fashioned style of sending all original and indiscreet people off to prison. The Right Hon. Mr. Balfour, the politician and philosopher, also takes the first opportunity to inform the world that the Bible has been strengthened by criticism. The head of the German Empire may not be infallible, but he can see that an archæologist has no special claim to dogmatize, on the question: "What is revelation?" All the while the Bible does its great work of teaching and inspiring men, and the intellectual "problems" that gather around it can only be settled by thoughtful, prayerful study. Each man must examine the new facts for himself and learn to adjust his faith in God to all that is real and true.

The Spring Term of the Ottawa Business College, Ottawa, commences on April 1st. Mr. W. E. Gowing, the principal, will be pleased to mail a catalogue to all who are interested in a business education.

## PARTY AND PURITY.

We have heard much in recent days about "Social Salvation." Mr. Asquith, a prominent politician in England sometime ago, made the statement that formerly, religion was supposed to be for the saving of the soul but now it is regarded as a power for the saving of Society. This kind of contrast shows how the current of present opinion is running, but if it is taken as an absolute statement of the truth, it is misleading. You can only have righteousness in Society by the power of good men, and men are made good by inward life and not by political contrivances. Still there is this much truth in it, that religious men of past generations made the Christian life a thing too much separated from the actual life of the world. But when we remember the close connection between the great evangelical movement and important political reforms, we must not make our denunciation of evangelical narrowness too strong.

Now, however, it is admitted that religion ought to purify politics and when we face that question fairly, we see what a difficult one it is. Party feeling is so strong that it is difficult to have each case treated soberly and on its merits. Each party makes the most sweeping charges against the other. The politicians do not help us to take a hopeful view. The net result of all their statements is that the whole system is rotten. One party charges corruption upon the Ontario government, the other declares that the same corruption is rife at Ottawa and that the elections just held in New Brunswick were the result of wholesale bribery. What can the outsider make of all this? This much he can be sure of, that there is much in our political system that is wrong, and that all good men ought to unite in demanding reform. We need to get rid of the idea that wickedness in politics is any less damnable than wickedness any where else. We need to demand that conspiracy, bribery and forgery here shall be punished in exactly the same way as in other spheres. It should be understood that election trials should be dealt with by the proper courts and there should be no compounding of felony. Every man charged with an offence should have a fair sober trial, but a man who is convicted of law-breaking should not be shielded by a personal or political consideration. Until these principles are accepted by both parties, political purity will be a name rather than a reality.

As usual the table of contents of the last number of the Fortnightly Review is extremely varied. We find an article on Man's Place in the Universe followed by one on Canada and its Trade Routes. Then come Thirty Years in Paris, England and the Black Races, Matthew Arnold's Note Books, The Painting of the Nineteenth Century, The Happiest of the Poets (that is, William Morris), Chopin's Nocturnes, and German Colonial Ambitions and Anglo-Saxon Interests. All questions are touched on, political, literary, artistic and religious. A very valuable literary supplement is given this month—A Man of Honour, a play in four acts, by W. Somerset Maugham. This is a remarkably strong piece of work. Leonard Scott Publication Company, New York.

## THE GOSPEL OF ARBITRATION.

The most interesting and probably most important subject of public discussion since our last issue is the report of the commission appointed by President Roosevelt to investigate the anthracite coal strike, which caused so much excitement, inconvenience and suffering during the past winter.

The strike, it will be remembered, was resisted by the Pennsylvania mine owners, who took the ground so often taken by those who think themselves invulnerable, namely, that "there was nothing to arbitrate." However, public opinion, when it assumes certain dimensions, is irresistible; and in proportion as the scarcity of coal became greater, so that the necessary of life could barely be obtained for love or money, so grew that invisible, impalpable, yet overwhelmingly forceful thing, public opinion. Thus President Roosevelt succeeded in getting the two contending elements, employers and employed, to agree to the appointment of the Commission of Arbitration whose finding has just been made public.

In brief, the Commission recommends a general increase of wages amounting to in most instances 10 per cent.; some decrease of time; the settlement of all disputes by arbitration; fixes a minimum wage and a sliding scale; provides against discrimination of persons by either the mine owners or the miners on account of membership or non-membership in a labor union; and provides that the awards made shall continue in force until March 31, 1906. Among the recommendations of the Commission is a stricter enforcement of the laws in relation to the employment of children; and also legislation by the Federal and State governments, providing, when the public interests call for it, for compulsory investigation of difficulties, similar to the investigation which this Commission has made.

The findings of the Commission of Arbitration will be accepted as fair and reasonable. The circumstances of the mine-workers will be improved, and many incidental evils removed. The arbitration has been a success.

The word strike is but a synonym for war; and civil war at that—the worst kind of war. A Commission of Arbitration is the substitution of a tribunal of peace and good will, reasonable discussion and consideration, for the gospel of sticks and stones, excited feeling and exasperated sensibilities. No occupant of our pulpits need hesitate in doing everything in his power to promote the doctrine of Arbitration in contradistinction to the doctrine of the Strike. There never was a dispute between Labor and Capital in which the right was all on one side. Nor can society afford to admit that any such interruption to ordinary business and comfort as was caused by the recent coal strike is a matter exclusively for the two parties to the controversy. The public interest is greater than the interest of either disputant, and society does well in such cases to intervene with an authoritative demand for early settlement through mutual conciliation and arbitration.

Sir William Mulock is now promoting in the Dominion Parliament a measure for the settlement of disputes between railway



companies and railway employees by arbitrations rather than by strikes;—not exactly a bill for compulsory arbitration, yet oiling the wheels of voluntary arbitration, and providing for the publication of all the facts. In many instances, given full publicity of the facts, together with a good case, and public opinion will do the rest.

We must congratulate Sir Wm. Mulock on the various instances in which his wise and conciliatory action as Minister of Labor has either settled or averted industrial disputes. Such action is in line with the spirit of the great Peace-maker; such successes are those which enlightened statesmanship covets.

### "THE HISTORIC PRESBYTERY."

For some some past a controversy has been going on in the columns of "The Church of Ireland Gazette" on the subject of "the Historic Presbytery." One writer, full of the spirit of New Testament Christianity, and thinking that the Orders of the ministers of the Presbyterian Church are Scripturally sound and valid, seems prepared to recognize these ministers as brethren in Christ. He supports his contention not only by references to Scripture, but by quotations from Lightfoot, Hart, Jacob Wordsworth, &c., to show the identity of Bishop and Presbyter in the Apostolic Church, and in the post Apostolic age. Another writer, full of the spirit of the present Pope, who, in his pronouncement two or three years ago, utterly refused to recognize Anglican Orders as valid; and Anglican ministers as having a valid ministry at all, furiously resents the contention of his Episcopal brother; and coolly insinuates that he attributes to Anglican divines statements that they never made. He says, for instance, that he has represented Bishop Wordsworth as asserting that the early Alexandrian Presbyters consecrated (i. e., ordained) their own bishops "This representation," he says, "is false; Bishop Wordsworth says no such thing; and even if he did it would be mere conjecture." This is most refreshing. In point of fact it is hardly worth while noticing a writer of this calibre. It is clear that he has read "The Ministry of Grace" with very little care, and to very little profit when he writes so foolishly and so recklessly. This writer seems to be totally ignorant of the historic fact that not till 1588 was it propounded that bishops were a distinct Order from priests or Presbyters. Bancroft, then the archbishop's assistant, afterwards the Archbishop of Canterbury himself, was the first to make this bold assertion, which created quite a ferment over all the kingdom. For the people were not unmindful that in 1571 Parliament had passed an Act ratifying the Thirty-Nine Articles which had been framed by the Convocation of 1562; and that one clause in that Act admitted the validity of ordination by Presbyters alone, without a bishop. "This clause," says Dr. Hetherington, the historian of the Westminster Assembly, "was greatly disliked by the bishops, and has been repeatedly condemned by their successors, but remains still unrepealed." We specially emphasize these words—"the clause remains still unrepealed"—as containing a strong rebuke to those sons of the Church of Eng-

land, who, believing in the authority of Convocation and of Parliament, refuse to accept their deliverances when these run contrary to their unscriptural notions of Sacerdotalism and supremacy. No doubt the Act of Uniformity of 1662 made it penal for any minister not to conform to the mandates of the bishops. But even so, the Act of 1562, which admitted the validity of ordination by Presbyters alone, without a bishop, remains still unrepealed. So it is not for us to effect a reconciliation between the creed and the conduct of such Anglicans as are opposed to the Historic Presbytery. This much we may say, that it might not be amiss if they would lay to heart what their own organ—the "Record"—says when reviewing the statistics just given to the public by the "Daily News" with regard to the state of the Churches in England. It appears that the Nonconformists show nearly two millions of Communicants, and 388,599 Sabbath-school teachers, and 3,321,539 scholars. The Church of England shows only a little over two millions of Communicants, 293,213 Sabbath-school teachers, and 2,854,656 scholars. The "Record" regards these statistics as "the evidence of great and well ordered communities, vindicating, by the surest signs, their right to be called parts of Christ's Church, and to be accepted as doing His work in the world." And in view of those manifest marks of Divine approval, it asks whether the Anglican position, in regard to Holy Orders, should be maintained as a barrier between them and Nonconformists; and whether their relative forces, being what they are, it is any longer right to continue the Anglican Church in her position of privilege within the State.—Belfast Witness.

### TO PRESBYTERY CLERKS

Some Presbytery Clerks in sending documents for the General Assembly, are placing upon one sheet a number of different items of business. It is specially requested that each item of business should be on a separate sheet of paper. These items are remitted to different committees and consequently presbyteries will be put to a disadvantage unless each item of business is upon a separate sheet.

ROBERT H. WARDEN,

Toronto, March 20, 1903.

### Literary Notes.

Among the articles in the March Cosmopolitan are the following: The Police Systems of Europe; Beauty and the Woman of Fifty; The young Napoleon; The Genesis of a Great Career; and Von Lenbach, the Man and Painter. There are four complete stories and an instalment of Merriman's serial. Irvington, New York.

The March number of Good Housekeeping contains a great deal of useful information in regard to cooking and other household work. There are also some interesting stories, including an amusing description of "Grandma Trumbull at Cooking School." Dominion Phelps, Toronto.

The opening article in the March Harper's Monthly Magazine is one by Swinburne on King Richard II illustrated by Edwin A. Abbey, R. A. Other articles are Our Tyrol and its Tupes by Julian Ralph, America the Cradle of Asia, A People from the East, with paintings reproduced in color, and Recent Discoveries in the Forum. Lady Rose's

Daughter is drawing to an end, and there are several excellent short stories. Harper and Brothers, New York.

The April Harper's Bazar is the special spring fashion number and will prove very valuable to the woman who wishes to be well dressed. The Bazar forecast of fashion is always to be relied on implicitly. Josephine Dodge Daskam's first serial. The Biography of a Baby, which has just started in this number, promises to be full of interest. It is illustrated by Miss Cory. E. Nesbit has a clever and striking short story, while Margaret Deland writes of Aunts in a witty and yet serious vein. Harper and Brothers, New York.

The Biblot for March is entitled Stephane Mallarmé by Arthur Symons. We are told that "all the art of Verlaine is in bringing verse to a bird's song, the art of Mallarmé is bringing verse to the song of the orchestra" and further "Stephane Mallarmé was one of those who love literature too much to write it except by fragments; in whom the desire of perfection brings its own defeat." Those who wish to learn more should spend five cents on this booklet or better send a year's subscription to Mr. T. B. Mosher, Portland, Maine.

The chief articles in the March Contemporary Review are the following: The Reign of Terror in Macedonia, by Dr. E. J. Dillon; The Influence of scientific Training on the Reception of Religious Truth, by the Ven. Archdeacon Wilson; The Chance in Ireland, by H. W. Nevins; The Labourer and the Law, by the Rt. Hon. H. B. Haldane; The Revival of Russian Liberalism, by F. Volkovskiy; and The Abbe Loisy and the Catholic Reform Movement, by Voces Catholicæ. Leonard Scott Publication Company.

How Canada is Governed. By Sir John Bourinot, L.L.D. Fifth edition. Cloth 12mo. 344 pages, Copp, Clark & Co., Toronto. The lamented death of the late Dr. Bourinot was a distinct loss to Canadian Historical literature. His work was always of the best quality and a constant stimulus to fruitful study. He had facilities for the investigation of the sciences, which few possess and he used these to the very best advantage. One of the last products of his pen was the fifth edition of "How Canada is Governed." Since its first issue, it has been regarded as the best accessible source of information on the subject of which it treats. In recent years, considerable changes have been made in the laws of the country, and with this fact in view, the book has been brought down to date. Mistakes have been corrected, notes added and a most valuable bibliography appended to the different chapters. An excellent map has been inserted. For the purposes of the student, teacher, or general reader, who wishes to become acquainted with the working of our federal, provincial, or municipal government, this book has no peer.

The opening article in the March number of Blackwood's Edinburgh Magazine is on The Delhi Durbar: A Retrospect. Then comes an original little sketch about a man who went to fight in South Africa, more Letters to a Literary Aspirant, two poems by Giacomo Leopardi, translated by Sir Theodore Martin, and several chapters of Neil Munro's new serial. A specially interesting article to Canadians is that by Chas. Hanbury-Williams on Vancouver and Victoria, which ends with this sentence: "There may be lovelier cities than Victoria in the world, but it has never been my luck to see them!"

# FIONA M'IVER.

The  
Inglenook

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson  
and  
Emily J. Jenkinson

## CHAPTER XIV.

(Continued.)

'Oh, Miss M'IVER shall be informed. I will send one of my young men; he will be able to climb over Ben Ruadh.'

'Many thanks; but I'll ride down to the old ford, and see how high the spate is.'

'Really, Mr. M'IVER, you must not incur so much danger for the sake of a few hours. You know how Angus Macgregor lost his life years ago.'

'Oh, yes, I remember it well; it was before you were born; but we've had no rains like that there were then, and Angus had been spending all the day at the M'Lean Arms. I'll run no risk.'

And so saying he turned his horse to the old ford, Nial waking by his side with clouded brow, while in his eyes there smouldered a red fire.

All through the afternoon he had been annoyed to see how quickly Bronach Water was running down. There was still a considerable spate on, but he was sure that M'IVER, who was well mounted, and well acquainted with the passage in years past, would be able to cross.

They were soon at the ford. To one unused to mountain streams it would have looked impassable. The brown water was rushing along its stony bed impetuously. It whirled and spouted over hidden rocks, writhed and twisted round every obstruction, broke into a hundred white cascades, and then plunged with sullen roar over the rocky chasm into a black pool some twenty feet below.

'It's all right,' said M'IVER, after a careful glance; 'I've crossed Bronach Water many times when it was higher than it is now. You're used to the bridge, and don't know the ford as I do. But you see yon black rock? When it's not covered the passage is safe to any one who knows it, and has got a good, steady horse beneath him.'

'Then you really mean to go?' asked Nial, doing his best to conceal his vexation. 'I was hoping to have had the pleasure of your company for the evening.'

'Yes,' answered Torquil M'IVER, clasping the young man's hand, and speaking with quiet dignity; 'but I am greatly indebted to you, Nial, for your kindness. I might have been very awkwardly placed, and have been only too glad of your hospitality. I will be pushing on now, and I will be very glad indeed to come and see you soon.'

He turned his horse to the ford with an encouraging word, and the obedient animal entered readily. Nial lingered on the bank, torn with conflicting emotions. He saw that he had made a favourable impression on his neighbour, and prepared the way for the next move in his plot—that was well enough so far. But he was vexed that his scheme to inveigle him to the Castle that night had failed. He was impatient of all delay, and had a fatal accident to M'IVER been at all likely to further his hopes, he could almost have wished that it had befallen him there and then.

And very quickly something did happen that nearly proved fatal. For M'IVER had hardly reached the middle of the stream

when his horse gave a plunge that nearly threw him. The force of the spate had swept portions of the broken bridge into the passage of the ford, and among this debris the animal's feet got entangled, a long iron spike going deep into the left leg above the fetlock. Before M'IVER could properly recover himself, his horse, mad with pain and unable to free itself, plunged again, and sank upon its knees. The rider was flung from his seat, and fell head foremost into the current, while the poor beast in attempting to rise lost all control of itself, and was swept over the rocky chasm into the black Kelpie's Pool.

Whatever may have been the feelings of Nial Mor a moment before the accident, they gave way to the desire to save an old neighbour and friend who was now in imminent danger. Without a second thought, he leaped into the rushing current, and grasping M'IVER as he was being rapidly carried towards the fatal chasm, raised him to his feet, and then helped him to the bank. A scalp wound was bleeding profusely, which Nial proceeded to bind up with his handkerchief.

'Are you hurt anywhere else?' he asked; for he saw that M'IVER, though dazed, was conscious. 'I don't think this wound is serious.'

'Neff'er mind me,' replied the old laird, rousing himself. 'I'm not much hurt; but run down to the Kelpie's Pool, and see if there is any hope of the horse.'

Nial hastened away. But even already he had begun to consider the accident in relation to his own schemes. Things were turning out better than he had dared to hope. In a way he could never have expected or planned, Fiona as well as her father had been brought under deepest obligation to him. Torquil M'IVER would not go to Fas-Ghlae that night. How could he do otherwise than further the wishes of one who had saved his life? And would not Fiona feel that he had a claim upon her now which she could not, and would not, wish to ignore?

He was soon at the Pool but saw that nothing could be done for the horse. There it was, tossed to and fro in a very maelstrom of white water; it was already dead.

But what was that black thing, of which he just caught a glimpse, flung hither and thither among the rocks by the swift current? It had disappeared, but it was no doubt something belonging to M'IVER, and Nial ran along the bank and watched for its reappearance. Yes; there it is again—whirling round yonder stone—it will be gone in a moment. He jumped into the water and seized it.

'Yes,' he said to himself, 'just what I thought; how lucky that I've secured it. It is Torquil M'IVER's pocket-book, and may contain something valuable.'

He squeezed the water out of it, and in so doing burst it open, and saw that it was full of bank notes.

'By Jove,' he murmured, 'I think I'm in luck's way to-night. How thankful M'IVER will be when I hand him this, and how glad Fiona will be when she hears of it. Ah! I shall win her now.'

But just then a thought came to him, and he stood for a few moments absolutely transfixed, gazing in a dazed sort of way at the open book. Then he glanced round to see if any one was approaching, and finding himself alone, he took out the notes and examined them. Good heavens! what a large amount; M'IVER's fate hung upon their recovery. Keep them, hide them, and the man and his daughter were undoubtedly in his power. A strange pallor came into Nial Mor's face, and then a hot flush, followed by a deeper pallor than ever. He was passing through a fierce inward struggle. He was undecided. He made a movement forward as if to carry the book to its owner, and then he drew back, and fingered the notes as if to assure himself that it was not all an illusion. But the conflict of contending powers was soon over. A dark gleam shot from beneath his eyebrows; a more sinister expression gathered over his features; there was a gloomy look of settled resolve and purpose. He glanced round, saw no one, and then thrust the book and its contents into an inner pocket of his coat.

## CHAPTER XV.

A SOUL'S ECLIPSE

No wonder that Nial Mor turned back with reluctant steps. He climbed up slowly from the Kelpie's Pool, and only hastened his movements when a low cry came from the Old Ford, followed by voices speaking rapidly in Gaelic.

He was startled to find Torquil M'IVER lying stretched on the grass, pale and motionless, and Lachlan M'Cuig, with one of the under-keepers, bending over him.

'Nial, he is no dead,' replied Lachlan, in answer to his master's agitated interrogation; 'but he has gone into a fainting fit.'

He loosened the old laird's neckerchief, and placed a flask of spirits to his lips.

'Strange,' said Nial, in a voice that sounded hollow and hoarse even to himself, 'I didn't think he was seriously hurt, and went to see if I could save his horse.'

'I doubt he has lost more than the horse—something he could fery ill spare,' replied the keeper, without raising his head.

Nial started, and the sickly pallor again over spread his face.

'What makes you think so?' he asked suspiciously.

'Bekas the fery minute we came up, the old shentleman put his hand into his coat pocket, and gave a cry like a wounded stag; and there was something in the glint of his eye that I will neffer forget. And then he fell back in the faint.'

Nial felt immensely relieved.

'Well,' he replied, getting his voice better under control, 'we must carry him up to the Castle, for he is wet through and so am I, and then you must return and see if you can find anything.'

At the Castle, Nial gave orders that Mr. M'IVER should receive every help and attention, and that no effort should be spared to make him as comfortable as his misfortunes would permit. But a considerable time elapsed before he could bring himself to face his guest. Meanwhile he charged

his clothes and despatched a special messenger to Fiona—strictly enjoining him to say, merely, that in consequence of the breaking down of Bronach Bridge her father would spend the night at Southan Castle, and reach home in the morning. Then he had another interview with Lachlan, and arranged with him about the burial of the dead horse, and the renewal of the search for the lost pocket-book.

At last he had no excuse for keeping longer from Mr. M'Iver. He found him sitting up in bed, looking very weak and pale, but wonderfully calm. After the first shock, the very seriousness of his loss called forth all his latent powers of endurance and resignation.

'I've no claim, Nial, on all this attention,' said the simple-hearted lurd, clasping his hand. 'You couldn't have done more for your own father, and I hope God will reward you as you deserve.'

Carried away by his own feelings, he did not notice the disturbed expression on Nial's face.

'I am only a poor, sorrow-stricken old man,' he continued, 'one on whom the hand of Providence has fallen heavily. After what had occurred I feared that you would be against me. Instead of that you've saved my life, and now I am sorry that I have ever cherished a thought unworthy of you.'

Such words stung Nial to the quick. They deepened his sense of his own baseness, and he left the room as soon as he could with averted face.

He was not hardened enough in the ways of duplicity and dishonesty to congratulate himself that he was successfully beguiling and deceiving his old neighbour. Torquil M'Iver's implicit faith in him both gratified and tortured him. It furthered his plans, but it reminded him only too vividly of what he really was. Besides, he was superstitious, and the words, spoken so sincerely: '*I hope God will reward you as you deserve,*' filled him with apprehension. His nature possessed neither sufficient strength nor unity to carry him along the path on which he had entered without immense inward conflict. His sense of right and honour, no longer keen enough to hold him back from wrong doing, was just strong enough to trouble and bewilder him. Beneath all the awful distortions of his mind there was a conscience not utterly dead. It was continually asserting itself in vain regrets and self-accusations; in fits of remorse and forebodings of retribution.

And so he passed the night in sleepless torture. Before his heated imagination the pocket-book seemed to rise up and grow into the black book of eternal judgment, and in lurid characters he read his doom. There would never be peace of mind for him so long as he withheld the book and notes from their rightful owner. So with the first streak of dawn he sprang from bed resolved to restore them. It would be easy for him to go down to Bronach Water, and to say that he found them in the Kelpie's Pool.

But he had not been long in the cool morning air before his mood changed. He began to ask himself why he should throw away the immense advantage that had fallen so unexpectedly into his hands. What was the use of half-measures? He was not going to rob Torquil M'Iver of his money, and would no more be damned for withholding it for a time, than for keeping back the correspondence. Did he intend to restore the letters? Was he prepared to renounce his plan of forcing Fiona to marry him? No. He had sworn that she should be his bride, and he would keep his oath. Besides, he

was too deeply involved in the plot to draw back now. The prize was almost within his grasp. Things had turned out far better than he had expected. He had now claims on Fiona as strong as they were unlooked for. There might be no need to play his last card in order to win her. If, however, he had to strike, the blow should fall suddenly, and in the way least expected.

Thus, after the night's remorse and hesitation, during which nobler impulses struggled for mastery, the evil spirit returned to its abode with others more wicked than itself. Again, the better nature was silenced. The inner light, which hitherto had never wholly failed him, went out in midnight darkness, and he suffered the total eclipse of moral direction which falls on a man when he calls evil good, and takes each accident that seems to further his plot as a sign that Providence has been enlisted on his side.

Nial now saw in the event at Bronach Water an augury of success. He had a moral right to Fiona; even the fates were working on his behalf, and any little ruse or stratagem to win her would be pardoned. For when once he had caught and caged his bird, he meant to make her very happy. There was nothing he would not do to please her, and the day would come when she would laugh over it all, and be very glad, and forgive all the deception for the great love he bore her.

So he thought as he locked up the pocket-book and the notes in a secret drawer in his den.

On his way back to the Castle, he met Mr. M'Iver returning from Bronach Water.

There are natures that sink under calamity and loss, until the last stroke falls, and then they rise with the courage of despair. At the lowest ebb of his fortunes Torquil M'Iver began to manifest an unexpected energy. In spite of bodily weakness, he had risen at daybreak to superintend the burial of his horse, and to search for his lost treasure. Weary and disappointed, he was now retracing his steps to the Castle.

(To be Continued)

### What Ailed a Pillow.

Annie was saying her prayers, Nell trifled with a shadow picture on the wall. Not satisfied with playing alone, she would talk to Annie that mite of a figure in gold and white—golden curls and snowy gown—by the bed's side.

'Now, Annie, watch!' 'Annie, just see!' 'O Annie, do look!' she said, over and over again.

Annie, who was not to be persuaded, finished her prayer and crept into bed, whither her thoughtless sister followed, as the light must be put out in just so many minutes. Presently Nell took to floundering, punching and 'Oh, dearing.' Then she lay quiet a while, only to begin again with renewed energy.

'What's the matter?' asked Annie, at length.

'My pillow!'—tossing, thumping, kneading. 'It's as flat as a board and hard as a stone; I can't think what ails it.'

'I know,' answered Annie, in her sweet, serious way.

'What?'

'There's no prayer in it.'

For a second or two Nell was as still as a mouse, then she scrambled out on the floor, with a shiver, it's true; but she was determined never afterward to sleep on a prayerless pillow.

'That must have been what ailed it,' she

### A MOTHER'S RESPONSIBILITY.

Every mother is responsible to some extent for the health of her little ones, and the prudent mother will always keep at hand the means for protecting the health of her children. For this purpose there is absolutely no medicine can compare with Baby's Own Tablets. These Tablets speedily relieve and promptly cure all stomach and bowel troubles, break up colds, check simple fevers, prevent croup, and allay the irritation accompanying the cutting of teeth. They are good for children of all ages from birth upwards, and are sold under a guarantee to contain no opiate or harmful drug. All mothers who have used Baby's Own Tablets praise them and keep them in the house. Mrs. John Weaver, Bisfield, N. B., says: 'I have a family of six children and have used Baby's Own Tablets and know that they are the best medicine I have ever used for my little ones.'

You can get Baby's Own Tablets from any druggist or they will be sent by mail post paid at 25 cents a box by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

whispered, soon after getting into bed again. 'It's all right now.'

I think that is what ails a great many pillows, on which restless heads, both little and big, nightly toss and turn; there are no prayers in them. Nell's remedy was the best, the only one. Prayer made the pillow soft and she sank to rest as under a sheltering wing.—Early Dews.

There is a far sadder sight on our streets than the push-cart vendor, the digger in the subways, or the bare-footed new-boy; it is the well-dressed incompetent who, though without fortune or the pluck to make it, thanks God that he is not like other men, while he is about to slip into the condition of the worst of them.—From 'Incentives for Life,' by Mr. James M. Ludlow. Published by the Fleming H. Revell Co.

An Irish clergyman during his first curacy found the ladies of the parish too helpful. He soon left the place. One day thereafter he met his successor. 'How are you getting on with the ladies?' asked the escaped curate. 'O, very well,' was the answer. 'There's safety in numbers.' 'I found it in Exodus,' was the quick reply.—Youth's Companion.

Lippincott's Magazine tells a story of Bob, the negro janitor in a New England college, who is as quick-witted as the students who joke with him. One day he had burned off some of the dead grass in the college yard when a freshman came along, and said: 'Well, Bob, that grass is just the color of your face.' 'Yas, sah,' said Bob; and in about three weeks it will be just the color of yours.'

**EXPOSURE**  
to the cold and wet is the first step to **Pneumonia**. Take a dose of **PERRY DAVIS'**

**Painkiller**  
and the danger can be averted.  
It has no equal as a preventive and cure for **Colds, Sore Throat, Quinsy and Rheumatism.**  
A little keeps it handy.

## Ministers and Churches.

### Our Toronto Letter.

The political atmosphere here is still highly charged with inflammable and explosive material and happily so seriously is the situation taken, that men will not be able to breathe freely until the thorough investigation demanded by all is made and a just decision rendered. This matter referred to in last week's letter, was made the subject of most pointed remark in many pulpits. In all of them it was deplored, and the great thing insisted upon was, let there be a full and impartial investigation by some tribunal above the suspicion of being influenced in the smallest degree by any feelings of political partisanship. This being done let the guilty man or party receive the just deserts of such a public crime as has been charged. The spirit of the pulpit in general may be illustrated by quoting the language of Rev. Dr. Thomas of Jarvis street Baptist church. Referring to investigation of the charges which have been made and the best tribunal to make it he says: Enough has already transpired to prove incompetency on the part of the members of the House to undertake a responsibility so momentous. The best interest of the Province and every consideration of morality and justice demand that the investigation of these charges should be conducted by men outside the arena of political influence, and whose moral honesty and judicial competency shall command universal respect and confidence. No stone should be left unturned to lay the truth bare to the eye of day. Guilt in high places must not be condoned. The honor and fair fame of our Province must be vindicated through the heavens fall to every word of this we say Amen.

Last week a conference of Methodist and Presbyterian leaders in Home Mission work was held, from which may yet flow the largest, most far-reaching results. Its object was to find if possible, some way of avoiding overlapping in our new mission fields opening up so rapidly in New Ontario, Manitoba, and over all our Northwest. Not much that is very definite could yet be settled, but the fact itself of such a meeting for such a purpose is most significant. In a sentence or two its recommendations were: (1) That a letter identically the same in both cases, be sent by the missionary secretaries of both bodies to the superintendents of their missions and to the ministers on mission fields, stating in accordance with the acts of the General Assembly and Methodist General Conference the views and wishes of the joint committees, with the expectation that they will cooperate in all practical ways to promote the end in view. (2) The Superintendents are urged to keep in view the spirit of comity and co-operation, and whenever practicable apply it in the arrangement of their work. (3) They are to meet from time to time and exercise a spirit of mutual helpfulness, and concession in opening up new fields or readjusting old ones. (4) That where either church has occupied the field for at least one year, the principle of non-intrusion be observed as far as possible. (5) Ministers and members of both churches already in the same field are recommended to consult when necessary respecting re-adjustment where this is desirable and can be carried out. (6) Rev. Drs. Warden and Sutherland, were appointed to draw up a letter to the ministers and members of both churches, expressing the desire of the members of the joint committee for greater interdenominational comity, stating the results of their deliberations, and commanding this movement to their prayerful sympathy. If organic union between the two bodies ever comes about, we believe the measures here set forth will be regarded as a long first step towards that end.

Rev. Dr. Barclay was the preacher at the last University sermon given to the students of University College and affiliated Colleges in the city. His text was, "I came not to send peace but a sword." The statement made in this verse was abundantly illustrated in the sermon by references to the history of the Church and to individual experience. Referring to some present day phases of thought, he remarked that, "Scepticism and infidelity were the outcome of an earnest search for truth, not an omen of dissolution, but the presage of a new birth. After all the difficulties of belief, will anyone say that, the difficulties of unbelief are not greater still. There never was a time when there was more earnest searching after truth and justice,

greater interest in humanity, more righteousness between nations, a higher standard of character among men."

We might add as cognate to the above, that Rev. Robert Johnston, D.D., of London, is to conduct a mission here to men in Association Hall, during Easter week, under the auspices of the Central Y.M.C.A.

Rev. Dr. Milligan's text, on the occasion of the celebration of the twenty-fifth anniversary of his congregation's entering into their present church building was, "The Lord hath done great things for us whereof we are glad." The attendance crowded the church. Among many interesting illustrations given by Dr. Milligan of progress and growth were these two, that the 50 communicants who formed the congregation when they entered into their new church had become 565, and that the value of their present property was \$80,000 against which there was only a debt of \$17,000. But the greatest cause of gratitude and gratification, although the doctor did not say this, is the fact that, he has during all these years kept a steady and growing hold upon the affections of his people, and the respect of the Church, of the city and country. All who know the doctor cannot but like him.

Another kind of a doctor, and we say this in no derogatory sense whatever, for we have a real appreciation of his ability and work, is Rev. Dr. Wilkie, lately of our Indore Mission, India. His friends at a meeting held last week, decided to memorialize the General Assembly at its next meeting to investigate our missions in Central India, and also, to circulate in the Church, information shewing the necessity for such a course.

Examinations in Knox College have been going on for some days and will close this week. These will be followed a day early date with the closing exercises, and soon after, the dispersal of the students to all parts of the country for their summer's work. The work of all the students of our Colleges to be similarly engaged during the summer, is of such great importance to our Church and all reached by it, as to entitle them to constant remembrance in the prayers of the Church.

The pulpits of eight of the largest Methodist churches of the city were occupied by the Superintendents and Secretaries of Home Missions, appointed at the last General Conference. The congregations were large and the addresses given were brimful of information regarding the work of their missionaries over the whole vast region reached by their labours.

The Mission Union, a non-denominational association, in which the deceased Mayor Howland took very active interest, has for a good number of years been doing a good work of various kinds, in a needy part of the city with comparatively imperfect appliances. About sixty voluntary workers of all denominations are devoting themselves to the good work of the Union. Lately, a friend, whose name is not given, made a gift for its work of \$6,500, and with this it is proposed to begin at once on the site of the present buildings, which will be torn down, the erection of more commodious premises for its work. The total cost, it is expected, will amount to \$70,000.

The Convocation Hall fund for University College, Toronto, is making steady progress. In addition to a \$5,000 donation lately given for this object from the Massey estate, Mr. and Mrs. Goldwin Smith have within the last few days given the sum of \$2,000.00. The Conversat, as it has come to be called, of University College, was held last week. "One of the old time Conversats," as a graduate, who took a large part in it explained to me. About five hundred were present at it, and the entertainment provided greatly enjoyed, was mainly of a scientific and literary kind, followed by light refreshments. It will interest students and graduates outside of the city to know that, Mr. Ross Robertson is about to present to the College a replica of a much admired life sized oil painting of Goldwin Smith.

### Ottawa

On the 15th instant the pulpit of Bank Street church was occupied by Rev. Professor Jordan of Queen's University who delighted large audiences by two excellent sermons. Dr. Jordan has made many friends in Ottawa who are always delighted to have an opportunity of hearing him.

At the March meeting of the Ottawa Ministerial Association, Rev. D. M. Ramsay gave an able paper on "The Synoptic Problem." To this subject Mr. Ramsay has given in past years a great deal of study, so much so, that in it he may be called a specialist.

Last Monday evening a unique and most interesting gathering took place in the school room of Knox church, when the Chinese class entertained their teachers and a number of their friends. The affair took the shape of a dinner, with a short program after it. About one hundred and fifty sat down to the beautifully decorated tables and partook of an elaborate course dinner which was very nicely served. The thirty-six scholars who compose the class did all in their power to make the guests enjoy themselves, welcoming them at the door, and showing them to the dressing rooms where they laid off their wraps. The room was prettily decorated with silk drapes rich in Chinese work and also with an abundance of lovely plants and cut flowers. After the tables were removed Rev. D. M. Ramsay took the chair and Hum Quon, one of the most advanced pupils, gave an address of welcome. Then followed several musical numbers given by the Chinese; with a couple of songs by Mr. O'Hara and a most enjoyable recitation by Miss Fraser, of New Glasgow, Nova Scotia. Rev. Dr. Moore, Rev. Mr. Milne, Senator Church and Mrs. McMillan, Principal of the Collegiate, each gave a short address, thanking the Chinese class for the very enjoyable evening they had spent. After the singing of the National Anthem the Benediction was pronounced and so ended a very pleasant event.

### Eastern Ontario.

The choir of Knox Church, Grand Valley, gave an excellent concert in the church recently.

Mr. B. G. McKay of Knox College preached in Mill St. Church, Port Hope, on the 15th instant.

Rev. Jas. Cormack, occupied the pulpit in St. John's Church, Corwall on the 15th instant, while last Sunday Rev. N. A. McLeod, of Ottawa, preached in Maxville.

Rev. R. Thyme, of Arlaur, occupied the Knox Church pulpit, Grand Valley, on the 8th inst. Rev. R. T. Cookburn has recovered from the grip but was unable to preach.

The mission band of St. Andrew's church, Almonte, entertained the young people of the congregation in the manse recently. A most enjoyable evening was passed, about one hundred guests being assembled.

The Presbyterian W. F. M. S. of Kingston Presbytery met in that city on March 9th, interesting meeting were held during the day and at the evening meeting an able and powerful address was given by Rev. M. McKenzie of Homan. Mr. McKenzie also gave an appropriate lecture to a large body of Queen's students on China as a mission field.

At the 20th Annual meeting of the Lunark and Renfrew Presbyterian society of the W. F. M. S., held in St. Paul's church, Smith's Falls, there was a large attendance of delegates from all parts of the Presbytery. The conference was opened by a praise and prayer service in the afternoon, followed by a social hour in which those present were permitted to exchange greetings and renew acquaintances. At the evening session Mrs. W. C. Irving of Pembroke gave a bible reading, choosing for her subject "Christianity Woman's Work." Mrs. C. H. Cooke extended to the delegates a most cordial welcome; Mrs. McKenzie of Douglas gave a very suitable reply to this address of welcome. After greetings from sister societies Mrs. Wilson, the President, gave a fine address; and Mrs. Stewart of Almonte, read a paper on "Women Crowned." The next morning the business of the society was attended. The following officers were elected: President, Mrs. Wilson, Appleton; Vice-Pros., Mrs. W. C. Irving, Pembroke; Mrs. F. T. Frost, Smith's Falls; Mr. Jno. Hay, Renfrew; Mrs. G. T. Bayne, Ashton; Cor. Secy., Mrs. A. C. Brown, Carleton Place; Rec. Secy., Miss K. Milne, Armprior; Treasurer, Mrs. A. M. Greig, Almonte. The reports from the auxiliaries were read by the respective delegates. Mrs. Wilson, the President, was appointed the delegate to attend the General Society, which meets in Guelph this year in May. Pembroke extended a cordial invitation to the Auxiliaries and Mission Bands to meet in Calvin church next year. The invitation was accepted.

## Western Ontario.

On the 15th inst., Rev. J. A. Carmichael took the morning service at Central Church, Hamilton.

Rev. W. K. Sheam, Drumbo, has been appointed moderator of the session during the vacancy at Innerkip.

Rev. R. W. Craw has been inducted as the minister of the Presbyterian congregation at Vernon, B. C.

Rev. Dr. McDonald, after about twelve years' pastorate in Dundee resigned his charge, to take effect in June next.

Rev. R. E. Knowles, of Galt, addressed a meeting of the Women's Foreign Missionary society in Wallaceburg on the 18th inst.

Rev. James McInnis, of St. James' church, Thamesville, occupied the pulpit in the First Presbyterian Church, Chatham last Sunday.

Rev. Mr. Sowers, of Brucefield, conducted the services in St. Andrew's church Kippen on Sabbath evening the 15th, and gave a most helpful and able sermon.

Rev. Mr. A. J. Martin of Zion church, Brantford has been unable to fill his pulpit for several Sabbaths. He has gone to Clifton Springs for a few weeks rest.

On the evening of the 16th inst., Rev. Dr. Carmichael, successor to the late Dr. Robertson, delivered an address on the Mission Problem of the Northwest in the Knox Church school room Hamilton.

The congregation of Elmvale presented Rev. J. J. Rollins, who has gone to London, with a substantial purse. The ladies and the W. F. M. S. gave Mr. Rollins a beautiful set of knives and forks and little Miss Rollins with a silver napkin ring.

The new church at Granton which is built of red pressed brick, was dedicated last Sunday by the Rev. Prof. Ballantyne of Knox college, Toronto. Prof. Ballantyne speaks in glowing terms of the new church, which was almost free from debt before it was dedicated.

The congregation of Knox Church, Acton, enjoyed thoroughly the sermons preached on the 15th inst. by Rev. G. Perrin, of Georgetown. Mr. Perrin has resigned his charge at Georgetown and will shortly remove to the Northwest.

In Stratford last Sabbath, Knox church pulpit was filled by Rev. M. McKenzie, returned missionary, and Rev. Dr. McKay, Foreign Missionary secretary. In St. Andrew's church, Rev. Dr. McKay preached in the morning and Rev. Mr. Abrey of Monkton in the evening.

The announcement of the death of Rev. P. Straith, M. A., of Innerkip, on the 15th inst., caused sincere regret among a wide circle of friends. Mr. Straith had been ill for some time and his death was not unexpected. He had been pastor of the Innerkip Church for twelve years, and before that was stationed near Harrison, having come to that post from the North West. He leaves a wife and a family of ten children.

On Friday evening the 10th the induction of Rev. Jas. Rollins to the pastorate of King St. Church, London took place. Rev. R. W. Leitch, Delaware, moderator of Presbytery was in the chair. Rev. S. D. Jamieson of Newbury preached the sermon. Rev. Dr. McCrae, Westminister addressed the minister and Rev. D. R. Drummond the people. The meeting was very largely attended, and the services impressive. Rev. J. G. Stuart of Knox Church referred to the co-incidence of their former pastor Mr. Wilson being inducted on the same day to his new charge in Walkerton.

On Sunday, March 8th, Rev. Prof. McNaughton, of Queen's University, Kingston, preached anniversary sermons in Knox Church, St. Thomas, it being the close of the sixth year of Rev. D. R. Drummond's pastorate. On Monday evening the beginning of Mr. Drummond's seventh year was celebrated by a reception tendered by the ladies of the congregation to the pastor and his wife. The programme consisted of short addresses by the local clergy and solos by members of the choir. Refreshments were furnished by the ladies of the congregation. The lecture room, which was crowded, was beautifully decorated. Warm and earnest words of appreciation of Mr. Drummond's work were spoken, and it was resolved to go forward unitedly during the coming year working for the Master.

The congregation of the First Presbyterian Church, London, will meet on April 1st to decide

on plans for the new Sunday School, and also some alterations which it is proposed to make to the church. As the outlay is to be between \$10,000 and \$12,000, the questions are deserving of very careful consideration. It is already practically settled that the new school will be on the site of the present one, and attached to the church proper. The alterations which it is proposed to make to the church interior include the rearrangement of the choir and pulpit. The installation of electric power for the organ, instead of water power, is also to be considered.

On the evening of the 20th inst., the teachers and officers of Wentworth Presbyterian church Sunday School, Hamilton, held their annual convention and banquet. There was a large number present and the affair was very enjoyable. After partaking of a bountiful supper, Mr. W. R. Lockie, Superintendent of the Sunday School work, and several very interesting and instructive papers were read. After the papers read had been discussed by the teachers and some business transacted, Rev. Mr. MacWilliams read and answered the questions in the question box. During the evening the Sunday School choir sang very acceptably.

## Chatham Presbytery.

The following obituary was adopted by the Presbytery of Chatham at its meeting on March 3rd, 1903.

The Presbytery of Chatham desires to place on record its sense of the great loss sustained by the Presbyterian Church and the Dominion of Canada in the death of the Rev. D. H. McVicar D. D., LL. D., Principal of the Presbyterian College, Montreal. Born in Scotland, in 1831, he came to Canada with his parents while yet young, and settled with them on a farm near Chatham. Here under the influence of godly parents and the faithful ministry of the late Dr. McColl he received his early education, and his training in the Scriptures.

In the University of Toronto and in Knox College, from which he graduated in 1859, he gave promise of his future brilliant career.

For nine years as minister in Knox church, Guelph and Cote st., Montreal, he showed himself a preacher of power, and a pastor of great ability.

In 1868 he was appointed Principal and Professor of Divinity in the Presbyterian College, Montreal, and this institution is his most outstanding monument, since under his able administration it rose from being a College most in name only, to being what it now is, a College of the first in equipment and efficiency in the land. He was an educationalist of the highest rank, and the Province of Quebec owes much to him as a member of the Board of Protestant School Commissioners, while his students in the College all looked up to, and admired him, as a master teacher able to make luminous the most obscure subject.

In French Evangelization he was instrumental for great good, not only by his labors on its Board, but also in his training of French students for the work. His have been deservedly, all the honors which the Church could confer on him, in the high offices he has held and in the degrees it has conferred on him, he having received from McGill University the degree of LL. D., and from Knox that of D. D. He also received the diploma of Membership of the Athenic Oriental of Paris.

His convictions were clear and mature and with unswerving fidelity he held to them.

His call to another life was sudden, but it came to him while he was about his Master's business, and it found him ready.

The Presbytery expresses its deep sympathy with Mrs. McVicar and the family in their loss and commend them to the care and sympathy of our Father in heaven.

## Ventry Church Opening.

On Sunday, March 8th, the new Knox Church at Ventry was duly opened for public worship. The audience at the morning service was fair and the attendance increased with each successive service of the day until at the evening service the audience filled the spacious auditorium and gallery, and extra seats had to be provided in the aisles. At 11 o'clock Rev. Jas. Buchanan, the pastor of the Church, conducted the opening dedicatory service and delivered the keys of the new church into the hands of the three trustees, after which Rev. A. B. Winchester of Knox Church, Toronto, preached an earnest and very able sermon taking as his subject "Temple Service." Then again at

3 o'clock Rev. Mr. Buchanan occupied the pulpit and preached with his usual force and vigor. Mr. Winchester, again at 7 o'clock, delivered an appropriate sermon to an intensely interested audience. The collections for the day were about \$730.00.

On Monday night the new Church was tested to its fullest capacity for the tea meeting and entertainment which was of a most enjoyable character throughout. In fact we heard the remark by an outsider who was present that it was the best Church tea meeting he had ever attended. The delicacies on the tables in the basement, and the delicacies on the program in the auditorium was heartily relished by the large crowd present. Rev. Mr. Buchanan ably presided over the gathering and the following were the speakers:—Rev. John Morrison of Cedarville, a former beloved pastor; Rev. J. R. Johnston of Preston, the first minister over the congregation as a missionary; Rev. N. Wellwood, pastor of the Methodist church, Dundalk, and Rev. J. Matheson of Priceville. The Presbyterian Church choir of Dundalk under the leadership of Mr. James Ryan furnished music of a high order for the evening. At the close of the entertainment a motion by Messrs. Wm. Scott and W. F. Hendry was passed expressing the sincerest thanks of the congregation to Mr. Buchanan, the pastor, for the arduous labor performed by him in bringing the completion of their fine new Church to such a successful issue. The proceeds of the evening were about \$110.00.

The new church is of white brick and is built immediately to the east of the old church which was built a quarter of a century ago when Rev. Mr. Johnston was the missionary there; the district was then known as the "Fraser Settlement." The new place of worship is estimated to cost about \$7,000, and is the most handsome and modern church edifice in the vicinity. Its splendid outside porch and handy basement, its floor sloping towards the pulpit, and beautiful circular seats, choir loft and gallery, all give it the appearance of neat and comfortable city church. Pastor and people are to be congratulated on their good taste and their enterprise in building such a structure.

## Presbytery of Quebec.

The Presbytery of Quebec met in Sherbrooke, on the 3rd and 4th March with a good attendance of elders.

Elders' commissions in favor of Messrs. Jno. Whyte, Robt. Kidd and W. R. Price for Leeds Village, Danville and Sherbrooke respectively, were accepted.

Leave was granted to the congregation of Levis to proceed with a call. Interesting and full reports were submitted by the conveners of the Home Mission, Augmentation and French Committees, Revs. W. Shearer, Dr. Kellock and C. A. Tanner, respectively, and much time and serious consideration was given to the question of supply and the grants for all the fields and congregations requiring aid.

Rev. J. M. Chuang, who for some years has occupied the field at Lake Megantic, resigned. Revs. J. S. Stewart, J. Mackenzie, and E. G. Walker, of Kennebec, Road, Scotstown, and Valcartier respectively were appointed for two more years to their fields. Steps were taken looking toward building places of worship in two French fields, viz., St. Damas, De L'Islet, and Lorette near Quebec. The Rev. S. J. Taylor, Supt. of French Missions, and Rev. P. Bourdeau, of Quebec were heard in connection with the work of French Evangelization.

To seven ministers the offer came of going to Vancouver as commissioners to the General Assembly, three of whom declined. The following are the commissioners at present, Messrs. Jas. Sutherland, C. A. Tanner, Don. Tait and J. M. Whitelaw (Ministers); and Alex. Baptist, John MacCammond, Jas. Davidson and H. P. Wales, (elders).

Rev. Dr. Fletcher was nominated for the moderatorship of the General Assembly and Rev. Dr. Kellock for that of the Synod of Montreal and Ottawa.

The Rev. Duncan McColl's resignation of the charge of St. Sylvester and Leeds Village, on the table since the last meeting, was considered. Mr. McColl, who is on the border of three score and ten, adhered to his resignation. Mr. Jno. Whyte testified for the Session and congregation, the good work accomplished by Mr. McColl and the attachment of the people to him. The Presbytery regretfully accepted the resignation, to take effect at the end of April. Rev. H. C. Sutherland, was appointed moderator of session during vacancy.

Relieve those Inflamed Eyes!

## Pond's Extract

Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

**CAUTION!**—Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract which easily sour and generally contain "wood alcohol," a deadly poison.

## Health and Home Hints

### Hints For Homemakers.

A simple dessert whose garnishings give it quite the company touch starts with some small light cakes baked in round tins and served fresh from the oven, with a hot chocolate sauce poured over them and a spoonful of whipped cream placed lightly on top of each.

Bananas can be served as a vegetable if they are used green. Cut the fruit in halves, stew twenty-five minutes in a little water, drain, cover with a cream sauce such as is used with cauliflower, and serve hot. The ripe fruit is delicious as a garnish to meat. Cut round slices from ripe firm bananas, fry in butter, and lay a few on top and around a broiled steak as it goes to the table.

### Rice Waffles.

A cupful of cold rice, if flakey and perfectly cooked may be utilized for rice waffles. It should be heated in a cupful of milk, two level tablespoonfuls of butter stirred in while warm. A saltspoonful of salt and two slightly rounded teaspoonfuls of baking powder should be stirred into a pint of sifted flour. Beat the rice while it warms to take out all lumps; do not mash it; when it is lukewarm drop in two eggs yolks and beat vigorously for a few moments, beat the whites separately to a firm froth; beat the flour into the rice mixture, adding by degrees a cupful (half pint) of either milk or water; quickly and lightly fold in the stiff whites and bake immediately in a hot waffle iron. Fine, well-cooked hominy may be used instead of the rice, or barley crystals. Whichever is taken be sure to beat out the lumps in warm milk before adding the other ingredients. These make very tender waffles.

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## World of Missions.

### Christian Endeavor in China

There is a society of Christian Endeavour in Fen-cho fu, where so many missionaries were martyred two years ago, consisting of 16 members. The society has 7 committees—not so many as most Endeavour societies in America have. Their names show how different are the surroundings in which these Chinese Endeavourers are placed from those in this favored land. These are the committees: (1) On preaching the Gospel; (2) On cheerful giving; (3) Anti-footbinding; (4) Anti-opium; (5) On temperance; (6) On Bible study; (7) On charity. There are no committees on flowers, or entertainments; no "sunshine" or "whatsoever" committees.

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

### Liberty Goes With British Rule.

It is an interesting fact that nowhere, at least in the Old World, do the Jews enjoy such a high degree of liberty as in Egypt, the country in which their fathers were once slaves. This is accounted for by the fact that Egypt is subject to British rule. The favorable economic condition of the Jews in Egypt is shown by the flourishing financial position of the Jewish communities. Thus the Cairo congregation is said to possess 1,500,000 francs as well as a score of houses. Besides the five synagogues, there are two hospitals, an eye hospital, two institutions for the blind, and numerous other charities maintained by the community. A great deal is done for the blind, who are to be found in Egypt in large numbers.

### He Did Not Know of Jesus

A little Chinese boy who loved Jesus was in a village temple one day.

As he was looking at the idols, an old man, very feeble, came in. He laid a few incense sticks before an idol, and began to pray.

The little boy thought to himself: "Here is an old man, who has not long to live; and he does not know the way to heaven. But I am only a boy; I can't tell him."

At length the boy spoke to the old man, and, with tears, asked him:

"Would you mind a boy speaking to you? I am young; you are very old."

"What are you crying for?" said the old man. "Can I help you?"

"Sir, I am crying because I am sorry for you."

"Sorry for me! What for?"

"Because you are old, and cannot live long, and you don't know the way to heaven."

"What! Do you know the way to heaven?" "I know that Jesus saved me, and will save you." "Who is Jesus?" asked the old man.

The boy told him the story of God's love, and the old man's heart melted as he listened.

There are millions of people in the world who do not know anything at all about Jesus. What shall we do for them?

## Spring Ailments.

### The Blood needs Attention at this Season—Purgatives Should Be Avoided.

Spring is the season when your system needs toning up. In the spring you must have new blood, just as the trees must have new sap. With new blood you will feel sprightly, happy and healthy. Many people take purgatives in spring, but this is a serious mistake, as the tendency of all purgatives is to further weaken the system. The one and only sure way to get new blood and new strength is to take Dr. Williams' Pink Pills. They actually make new, rich, red blood—they are the greatest spring tonic in the world. Dr. Williams' Pink Pills speedily banish all spring ailments. Miss Belle Cohoon, White Rock Mills, N. S., says:—"I have found Dr. Williams' Pink Pills a splendid spring medicine. I was very much run down, the least exertion exhausted me, and I had a constant feeling of languor and sluggishness. My appetite failed me and my sleep at night was disturbed and restless. After I began the use of Dr. Williams' Pink Pills, there was a speedy change for the better, and after taking a few boxes, I felt stronger than I had done for years."

You can get Dr. Williams' Pink Pills from any dealer in medicine, or by mail post paid, at 50 cents a box, or six boxes for \$2.50, by writing direct to the Dr. Williams Medicine Co., Brockville, Ont. Do not let any dealer persuade you to take a substitute. Substitutes never cured anyone—the genuine pills have cured hundreds of thousands in all parts of the world.



### A Trap to Catch Moths.

Has any housekeeper found the so called moth exterminators efficacious? I never have. There are certain remedies that will kill the order pests, but the eggs remain to emerge from their hiding places with new vigor the next spring.

Why not set a trap for them, and give them the things they like best to eat? That is what I do, and this is my way:

I take strips of soft, old woollen dress waists, skirts, or anything old and soiled, (for that is what they like best). Of these strips I make soft very loose balls, and scatter them about my rooms in the spring months.

They much prefer this to my carpets and furniture, both to eat and lay their eggs in. Try it, if you doubt it, and look at the balls in a few weeks, they will tell their own story, and it is no loss in pocket to drop these in the fire.

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**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA**

Calgary.  
Edmonton, Strathcona, 23 Feb. 8 p.m.  
Kamloops, V. room, May, 19 1:30 p.m.  
Kootenay, Nelson, B.C., Feb. 17.  
Westminster, Chilliwack, 1 Sept. 8 p.m.  
Victoria, Victoria, 2 Sept. 10 a.m.

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon, Superior, Port Arthur, March.  
Winnipeg, Man. Coll., bi-mo  
Rock Lake, City, 17 Feb.  
Glenboro, Glenboro.  
Portage, Arden, 3 March 1:30 p.m.  
Minnedosa, Minnedosa, 17 Feb.  
Melita, at call of Moderator.  
Regina, Moosejaw, Feb.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, 3 March 10 a.m.  
Paris, Ingersoll, 17 Mar. 11 a.m.  
London, London, Glencoe, 11 Nov. 11 a.m.  
Chatham, Windsor, 14 July, 10:30 a.m.  
Stratford, 11 Nov.

Huron, Kippen, 16 Mar. 10 a.m.  
Sarnia, Sarnia, 9 Dec. 11 a.m.  
Middletown, Wingham, 12 July, 1:30 p.m.  
Bruce, Paisley, 7 July, 10 a.m.

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 9th Dec. 11 a.m.  
Peterboro, Port Hope, 19 July 2 p.m.  
Whitby/Pickering Jan. 29 10 a.m.  
Toronto, Toronto, Knox, 1st Tues, ev. mo.  
Lindsay, Lindsay, 17 March 11 a.m.  
Orangeville, Orangeville, 13 a Jan.  
Owen Sound, Owen Sound, 3 March, 10 a.m.

Algoma, Copper Cliff, March.  
North Bay, Burks Falls, 14 July 10 a.m.  
Sauguen, Holstein, 7 July, 10 a.m.  
Guelph, Hespeler, 26th Jan. 10:30 a.m.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 3 March.  
Montreal, Montreal, Knox, 3 March.  
Gongarry, Cornwall, 2 March 8 p.m.  
Lanark & Renfrew, Arnprior, 29 Jan. 10:30 a.m.  
Ottawa, Ottawa, Bank St. 1st Tues Mar.  
Brockville, Brockville, 7 July, 4 p.m.

**SYNOD OF THE MARITIME PROVINCES**

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

P. E. I., Charlottetown, 3 Feb.  
Pictou, New Glasgow, 14th Nov. 1 p.m.  
Wallace, Oxford, 6th May, 7:30 p.m.  
Truro, Truro, Jan. 29 10:30 a.m.  
Halifax, Cadfael's Hall, Halifax, 26th Feb. 10 a.m.  
Lunenburg, Yarmouth 19 Feb.  
St. John, St. John, Oct. 21.  
Miramichi, Chatham, 24th June.

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  - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
  - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
  - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
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**WALTHAM SECTION.**  
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Ar. 8:45 p.m., Waltham Lv. 6:25 a.m.

For tickets or further information apply City Ticket Office, 42 Sparks St., or Union Depot, C.P.R., H.B. SPENCER, Gen'l Supt., GEO. DUNCAN, Dis. Pass. Agent.



**SEALED TENDERS** addressed to the undersigned and endorsed "Tender for supply of coal for the Public Buildings, Ottawa," will be received at this office until Saturday 25th March instant, for the supply of coal for the Public Buildings, Ottawa.

Specification and form of tender can be obtained at this office, where all necessary information can be had on application. Each tender must be accompanied by an accepted cheque on a chartered bank for the sum of \$2,000 made payable to the order of the Honourable the Minister of Public Works, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

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